

॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



**The Illustrated Bhagavad Gita – The Song Divine**

Translation and Illustrations – Sri A.P.M. Raj Urs

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This is to universally promote the wonderful message of the  
*Bhagavad Gita* in an illustrative and simplified format.**

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## THE ESSENTIAL MESSAGE

“A picture speaks a thousand words.” I hope many of us are aware of this popular saying. Our version of *Srimad Bhagavad Gita* is based on this idea and caters to all those who are finding it difficult to grasp the inner meaning of *Srimad Bhagavad Gita*.

*Srimad Bhagavad Gita* is not a myth, story, song, neither novel, nor even history. This is the simplest yet sophisticated, traditional yet modern, materially useful yet spiritually inclined, transcendental science yet the most confidential knowledge that is very much essential for self-realization and also for attaining the Supreme Lord Sri *Krishna*.

*Srimad Bhagavad Gita* is one universal encyclopedia that contains all that one needs to know in order to live here and beyond. *Srimad Bhagavad Gita* is a storehouse of various philosophies. Many scholars and philosophers have gained inspiration from this classic and have formed their own opinions out of it, thereby most of them misleading with their views, while others leading towards the right path. Let such scholars, who do not respect *Srimad Bhagavad Gita* and Lord Sri *Krishna* prove their mettle by writing something original, not by writing dogmatic, ignorant, and misleading commentaries on our holy scriptures.

One should read and hear only from authoritative sources about *Srimad Bhagavad Gita* and submissively offer the self to Lord Sri *Krishna*, who is the Supreme Personality of Godhead.

Authoritative sources are those (commentators) who come in disciplic succession such as *Srila A.C. Bhaktivedanta Swami Prabhupada*. We had the utmost benefit of getting initiated from his disciple, *Sri Gopala Krishna Goswami Bhagavatpad*. He inspired to render illustrations and summary for the *Srimad Bhagavad Gita* using our artistic and writing skills.

A President is only a designation for a particular person, but that person also has a personal name. Similar is the case with God. If asked about the name of God, there are various innumerable names that people know of, but the truth is one ultimate name, and that is Lord Sri *Krishna*. In the end of all rituals, people say “*Sri Krishnarpanamastu*”. Why?

This is because He is the Ultimate of everything. He is the Ultimate Refuge.

Therefore, let us not divert ourselves with ignorance and pride and lose track. There is only one thing we need to do: and that is to surrender ourselves submissively unto Lord Sri *Krishna*, for He is the cause of all causes, and the Ultimate destination for anything and everything.

Sri *Shankaracharya* stopped at *Brahma*, yet sang of *Govinda*. Sri *Ramanujacharya* guided us to *Vishnu*. Sri *Madhwacharya* led us to the path and designated the Lord as Sri *Hari*. Finally the Lord Himself had to appear as Sri *Chaitanya Mahaprabhu* and clearly specify what form of God we need to worship and surrender unto. And that form of God is Lord Sri *Krishna*.

There will be many philosophies to confuse humanity, but once we know the truth, let us not become ignorant of that imperishable truth, Lord Sri *Krishna*. We are born humans and have reasoning and are the most intelligent species of life. This is our only chance to improve ourselves, make our lives sublime, and attain to the Kingdom of God-Lord Sri *Krishna*, which is known as *Goloka Vrindavan*. If we miss this opportunity then we never know which of the 84,00,000 species we shall fall into. There is no guarantee that the next life will be of human, unless we practice the regulative principles as prescribed in *Srimad Bhagavad Gita*.

With the help of illustrations, we have tried our best under the able guidance of the spiritual master to help even a child (of five years) understand the innermost secrets of *Srimad Bhagavad Gita*. We hope to help everyone understand the message of Godhead in this process.

This soul remains servant of the servants of Lord Sri *Krishna*  
**Sri A.P.M. Raj Urs**  
(Initiated as “*Sri Raja Ram Das Adhikari*”)  
**1936 - 1998**

## EXPRESSION OF GRATITUDE

The following persons have contributed excellently with their service for the cause of making this book a reality. They have rendered their true services in the process of its preparation. We like to express our gratitude and heartfelt thanks to them.

**Digital Photography**

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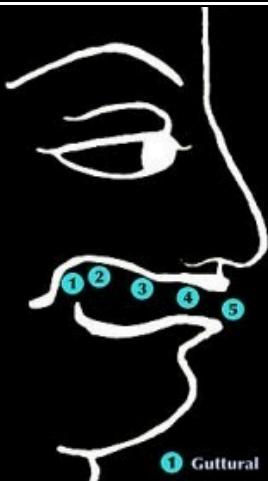
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## SANSKRIT TRANSLITERATION GUIDE



- ① Guttural
- ② Palatal
- ③ Cerebral
- ④ Dental
- ⑤ Labial

### Numerals

०-० १-१ २-२ ३-३ ४-४ ५-५ ६-६ ७-७ ८-८ ९-९

The vowels are written as follows after a consonant:

ता ति ती तु तू त्रि ते तै तो तौ

For example: क ka का kā कि ki की ki कु ku कू kū

कृ kr कृ kr के ke कै kai को ko कौ kau

Generally two or more consonants in conjunction are written together in a special form, as for example: क्ष kṣa त्र tra

The vowel "a" is implied after a consonant with no vowel symbol.

The symbol virama (।) indicates that there is no final vowel: क्

### Vowels

अ a आ ā इ i ई ī उ u ऊ ū औ o ओौ au  
ए e एै ai ओ० o

m (anusvāra) h (visarga)

### Consonants

Gutturals:	क ka	খ kha	গ ga	ঘ gha	ঙ na
Palatals:	চ ca	ছ cha	জ ja	ঝ jha	ঞ ña
Cerebrals:	ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ña
Dentals:	ত ta	থ tha	দ da	ধ dha	ন na
Labials:	প pa	ফ pha	ব ba	ভ bha	ম ma
Semivowels:	য ya	ৰ ra	ল la	ৱ va	
Sibilants:	শ śa	ষ ṣa	স sa		
Aspirate:	হ ha		s = ' (avagraha) - the apostrophe		

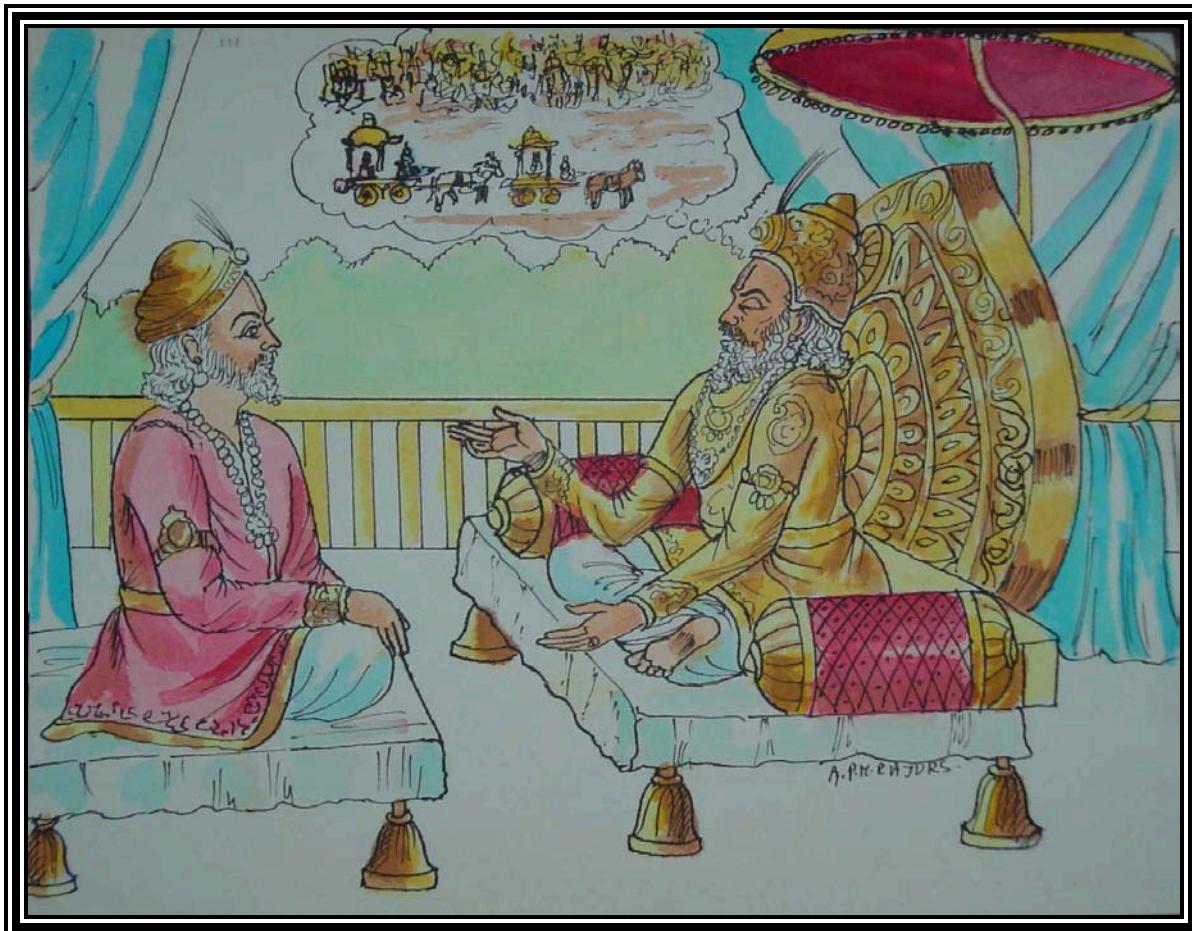
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# ॥ श्रीमद्भगवद्गीता ॥



अथ प्रथमोऽध्यायः

Chapter 1 of 18 in the Illustrated Bhagavad Gita – The Song Divine



धृतराष्ट्र उवाच ।  
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।  
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १-१ ॥

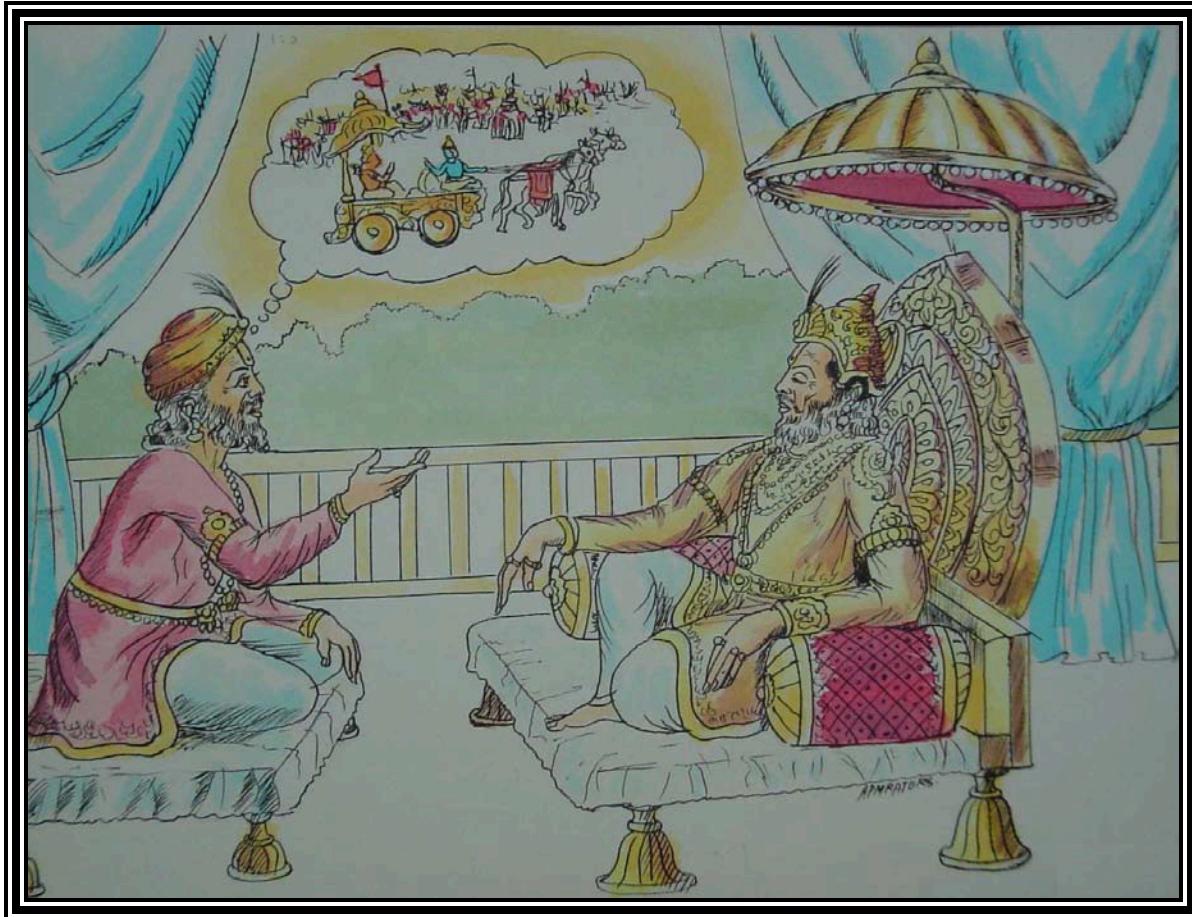
dhṛitarāṣṭra uvāca ।  
dharmakṣetre kurukṣetre samavetā yuyutsavah ।  
māmakāḥ pāṇḍavāś caiva kim akurvata samjaya ॥1-1॥

*Dhritarashtra said: O Sanjaya! Assembled to fight, what did my sons and Pandu's sons do in the place of pilgrimage at Kurukshetra? ||1-1||*

[The Gita is very auspicious as it begins from the word *Dharmakshetre*, that means - a place of pilgrimage. This is very important. We must know why the battlefield of *Kurukshestra* is a place of pilgrimage. This significant fact has not been told by any commentator of *Gita*. Everyone has told that *Kurukshestra* is a place of pilgrimage. But the fact is, King *Kuru*, son of King *Samvarna* had ploughed the area of  $8 \times 8$  *kos* (one *kos* = 2 miles) with a golden plough, and had planted ten types of *Dharma* seeds in that area. As a result of which Righteousness, Truthfulness, Compassion, Forgiveness, and other such fine qualities were produced. We can see the spiritual background of this place in our sacred books. According to Encyclopedia Britannica and *Devi Bhagavata*, the area of *Kurukshestra* is 257 kms. It was selected because it had no defect and hence was a place of *Dharma*. In the *Satyayuga*, Lord *Mahavishnu* expanded His seat and killed the demons *Madhu* and *Kaitabha*, in the water. So the place where Lord *Mahavishnu* sat is exactly the place of *Kurukshestra*. After killing those demons, their blood, bones, and other parts of the body fell in various locations of the world but the place where the Lord was sitting became uncontaminated. This place where the Lord sat became a virtuous place. That means *Mahabharata* war was fought for the sake of *Dharma*, headed by the Lord Himself. Thus, even today people living in this place do not take the ashes of the dead bodies to other pilgrimages like *Haridwar*, *Pushkar* or *Prayag*.

The piece of land situated in between the rivers *Saraswati* and *Dhrastavati* is *Kurukshestra*, anyone pure at heart breathes in this land is sure to attain *Moksha* (liberation). Here we find a total of 360 pilgrimages such as *Thaneshwar*, *Pihowa*, *Phalgu*, *Ramaraya*, *Pindra*, *Hatakeshwara*, *Parashara*, *Barasola*, and others.

According to *Mahabharata*, the demigods of Indian pilgrimages come together on every New moon, Solar eclipse, and Lunar eclipse to reside in the lakes here. Lord *Brahma* saw Lord *Surya* in this place for the first time. This place is also called *Suryakunda*. Therefore, its connection with Solar eclipse is enhanced. A *kunda* is a lake or a tank. This lake is 472.44 mts long and 137.16 mts wide and is surrounded by many temples such as *Dhukah Bhanjaneshwara*, *Dhruva Narayana* and that of *Lakshminarayana*. There is another tank called *Brahma sAra* which is 1219.2 mts long and 609.6 mts wide . This lake is also called *Kurukshestra* lake. This *Kurukshestra* place has now been improved very much and is an attraction for many people, as a place of pilgrimage.]



संजय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।  
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ १-२ ॥

Samjaya uvāca |  
dṛṣṭvā tu pāṇḍavānīkam vyūḍham duryodhanas tadā |  
ācāryam upasamgamyā rājā vacanam abravīt ||1-2||

*Sanjaya said: O King! After seeing the army of Pandavas, Duryodhana went to his teacher (Drona) and spoke as follows: ||1-2||*



पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।  
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥१-३॥

paśyaitām pāṇḍuputrāṇām ācārya mahatīm camūm ।  
vyūḍhām drupadaputreṇa tava śiṣyeṇa dhīmatā ॥1-3॥

Dear Sir, behold this mighty army of the sons of *Pandu*, arranged for battle by your intelligent disciple, the son of *Drupada*. ||1-3||

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।  
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ १-४ ॥

atra śūrā maheṣvāsā bhīmārjunasamā yudhi |  
yuyudhāno virātaś ca drupadaś ca mahārathāḥ ||1-4||

There are mighty archers, equal in valiant to *Bhima* and *Arjuna*, such as *Yuyudhana*, *Virata*, and the great chariot warrior *Drupada*. ||1-4||

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।  
पुरुजित्कुन्तिभोजश्च शैव्यश्च नरपुंगवः ॥ १-५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।  
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ १-६ ॥

dhṛṣṭaketuś cekitānah kāśirājaś ca vīryavān |  
purujit kuntibhojaś ca śaibyaś ca narapumgavāḥ ||1-5||

yudhāmanyuś ca vikrānta uttamaujāś ca vīryavān |  
saubhadro draupadeyāś ca sarva eva mahārathāḥ ||1-6||

There are also powerful warriors such as *Dhrstaketu*, *Cekitana*, *Kasiraja*, *Purujit*, *Kuntibhoja* and *Saibya* along with *Yudhamanyu*, mighty *Uttamauja*, the son of *Subhadra* (*Abhimanyu*) and the sons of *Draupadi*. All these warriors are great chariot fighters (*Maharathis*). ||1-5,6||

[A *Maharathi* is one who is capable of fighting single handedly with 10,000-armed warriors.]

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।  
नायका मम सैन्यस्य संज्ञार्थं तान्त्रवीमि ते ॥ १-७ ॥

asmākam tu viśiṣṭā ye tān nibodha dvijottama |  
nāyakā mama sainyasya samjñārthaṁ tān bravīmi te ||1-7||

O best of the *Brahmanas*, know the heroic warriors and leaders of my army too. I now name them for your information. ||1-7||

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।  
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ १-८ ॥

bhavān bhīṣmaś ca karṇaś ca kṛpaś ca samitimjayaḥ |  
aśvatthāmā vikarnaś ca saumadattis tathaiva ca ||1-8||

Your own self, *Bhishma*, *Karna*, *Kripa*, *Ashwatthama*, *Vikarna*, and the son of *Somadatta* (*Bhurisrava*) are invincible in battle. ||1-8||

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।  
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ १-९ ॥

anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ |  
nānāśastrapraharaṇāḥ sarve yuddhaviśāradāḥ ||1-9||

And there are many other warriors who are well equipped with various weapons; all well experienced in warfare and ready to lay down their lives for my sake. ||1-9||

**अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।  
पर्याप्तं विदमेतेषां बलं भीमाभिरक्षितम् ॥ १-१० ॥**

aparyāptam tad asmākam balam bhiṣmābhiraṅkṣitam |  
paryāptam tv idam eteṣām balam bhīmābhiraṅkṣitam ||1-10||

And our strength is unvanquished as *Bhishma* protects our army, whereas their strength is inadequate as their army is limited because *Bhima* protects them. ||1-10||

[Great grandfather *Bhishma* was not an ordinary man. He was most experienced in war and had immense strength. Here *Duryodhana* is comparing the side of *Pandavas* with his own army and tells his teacher *Drona* not to worry about anything.]

**अयनेषु च सर्वेषु यथाभागमवस्थिताः ।  
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ १-११ ॥**

ayaneṣu ca sarveṣu yathābhāgam avasthitāḥ |  
bhiṣmam evābhiraṅkṣantu bhavantah sarva eva hi ||1-11||

Now all of you, stationed in your respective positions on all fronts, should guard *Bhishma* and give full support to him by all means. ||1-11||



तस्य संजनयन्हर्ष कुरुवृद्धः पितामहः ।  
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १-१२ ॥

tasya samjanayan harṣam kuruvṛddhaḥ pitāmahah ।  
simhanādam vinadyoccaih śaṅkham dadhmau pratāpavān ॥1-12॥

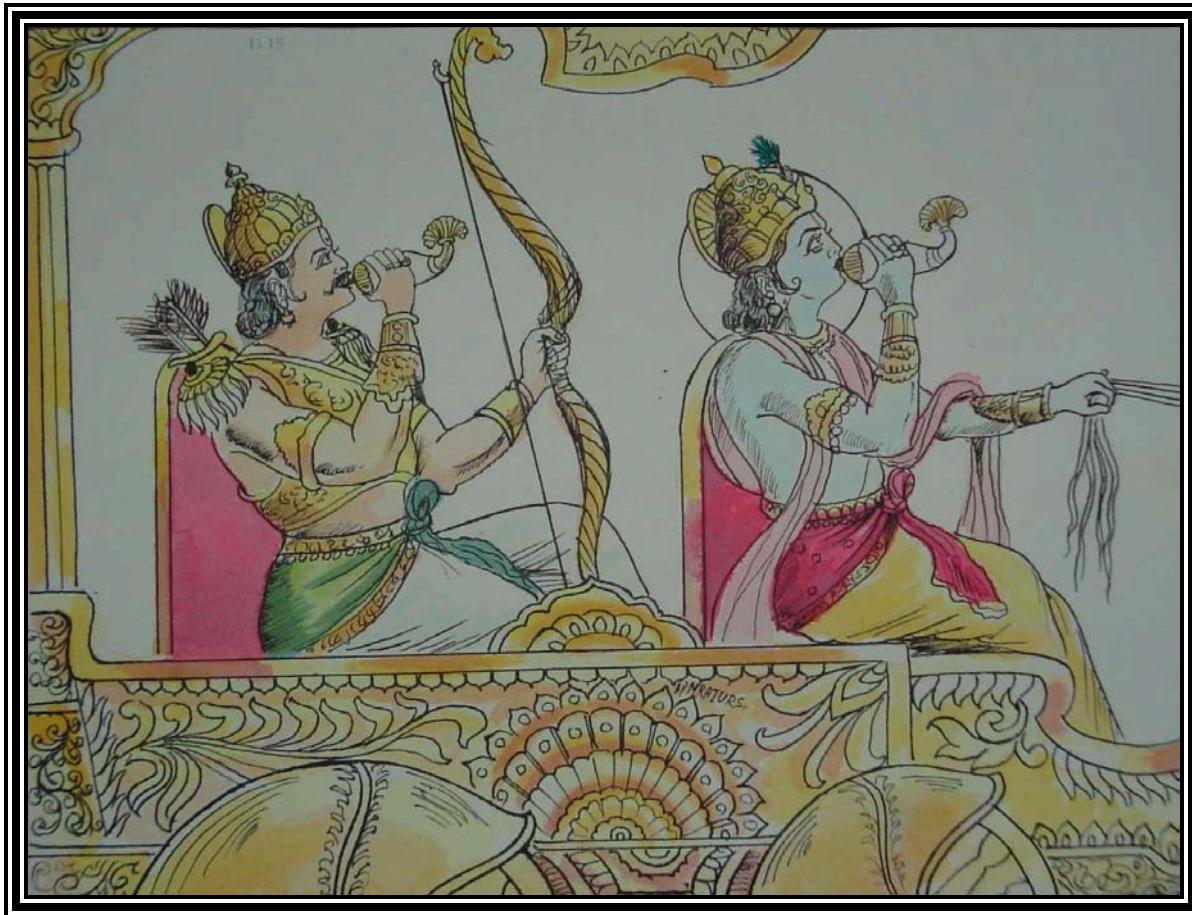
Then, to cheer him (*Duryodhana*), *Bhishma*, the grandsire of *Kauravas* blew his conch shell aloud like the roar of a lion. ||1-12||



ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।  
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलो ऽभवत् ॥ १-१३ ॥

tataḥ śaṅkhāś ca bheryaś ca paṇavānakagomukhāḥ ।  
sahasaivābhyananyanta sa śabdas tumulo 'bhavat ||1-13||

After that, conch shells, kettledrums, bugles, trumpets, drums and horns were all suddenly sounded and the combined vibrations were terrific. ||1-13||



ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।  
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४ ॥

tataḥ śvetair hayair yukte mahati syandane sthitau |  
mādhavaḥ pāñḍavaś caiva divyau śaṅkhau pradadhmatuḥ ||1-14||

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।  
पौण्ड्रं दध्मो महाशङ्खं भीमकर्मा वृकोदरः ॥ १-१५ ॥

pāñcajanyam hṛṣīkeśo devadattam dhanamjayah |  
pauṇḍram dadhmau mahāśaṅkham bhīmakarmā vṛkodarah ||1-15||

After that, Lord Sri Krishna, and Arjuna who were sitting in a chariot drawn by white horses blew their divine conch shells. Lord Sri Krishna blew His conch shell called *Pancajanya*, Arjuna blew his conch shell named *Devadatta* and Bhima, who performs terrific deeds, blew his mighty conch shell named *Paundra*. ||1-14,15||

[Here *Hrishikesh*a means the master of mind and the senses. Lord Sri Krishna having killed the demon named *Pancajana*, who appeared in the form of a conch, accepted him in the same form. So His conch was named as "*Pancajanya*".

*Dhananjaya* is the name of *Arjuna* and means conqueror of wealth. He gained the wealth of many rulers by winning over them at the time of the *Rajasuya* sacrifice and offered it to his elder brother *Yudhishtira*. Thus he is called *Dhananjaya*.]

**अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।  
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १-१६ ॥**

anantavijayam rājā kuntīputro yudhiṣṭhirah ।  
nakulah sahadevaś ca sughoṣamaṇipuṣpakau ॥1-16॥

The elder son of *Kunti* known as *Yudhishtira* blew his conch shell *Anantavijaya*, while his brothers *Nakula* and *Sahadeva* blew their conch shells, *Sughosha* and *Manipushpaka* respectively. ||1-16||

**काश्यश्च परमेष्वासः शिखण्डी च महारथः ।  
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १-१७ ॥**

kāśyaś ca parameṣvāsaḥ śikhaṇḍī ca mahārathah ।  
dhṛiṣṭadyumno virātaś ca sātyakiś cāparājitaḥ ॥1-17॥

The King of *Kashi*- a great archer, *Shikandi*- the great chariot warrior, *Dhristadyumna* (son of *Drupada*), *Virata*, and invincible *Satyaki*. ||1-17||

**द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।  
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १-१८ ॥**

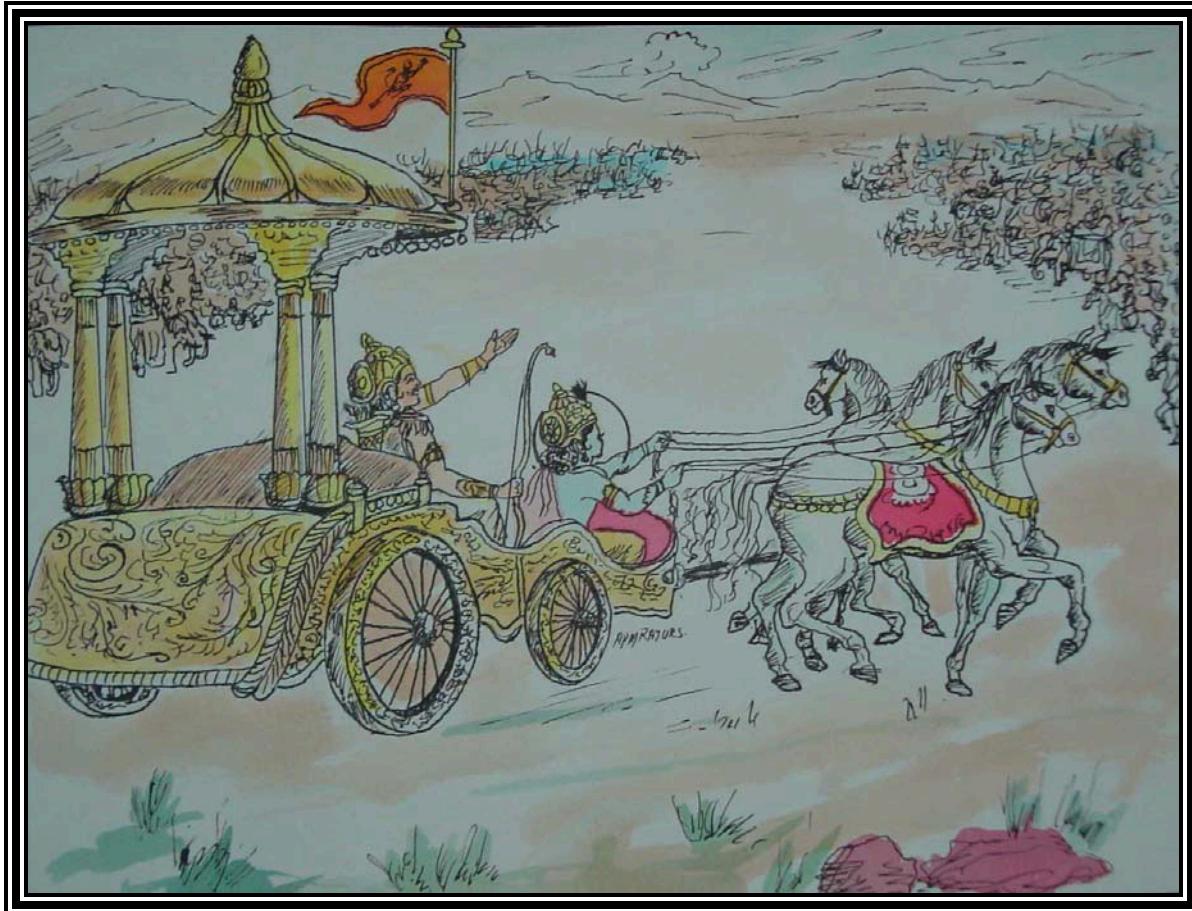
drupado draupadeyāś ca sarvaśah pṛthivīpate ।  
saubhadraś ca mahābāhuḥ śaṅkhān dadhmuḥ pṛthak pṛthak ॥1-18॥

And also *Drupada*, the five sons of *Draupadi*, and the mighty armed son of *Subhadra* (*Abhimanyu*), all of them blew their respective conch shells again and again. ||1-18||

**स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।  
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १-१९ ॥**

sa ghoṣo dhārtarāṣṭrāṇām hṛdayāni vyadārayat ।  
nabhaś ca pṛthivīm caiva tumulo vyanunādayan ॥1-19॥

The sound of these conch shells was terrifying. It echoed through the earth and the sky, smashing the hearts of *Dhritarashtra's* sons (*Kauravas*). ||1-19||



अथ व्यवस्थितान्दृष्टा धार्तराष्ट्रान्कपिघ्वजः ।  
प्रवृत्ते शास्त्रसंपाते धनुरुद्घम्य पाण्डवः ॥ १-२० ॥

हृषीकेशं तदा वाक्यमिदमाह मर्हीपते ।  
सेनयोरुभयोर्मध्ये रथं स्थापय मे ऽच्युत ॥ १-२१ ॥

यावदेतान्निरीक्षे ऽहं योद्धुकामानवस्थितान् ।  
कैर्मया सह योद्धव्यमस्मिन्न्रणसमुद्घमे ॥ १-२२ ॥

योत्स्यमानानवेक्षे ७ हं य एते ७ त्र समागताः ।  
 धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ १-२३ ॥

atha vyavasthitān dṛṣṭvā dhārtarāṣṭrān kapidhvajah ।  
 pravṛtte śastrasampāte dhanur udyamya pāñḍavah ॥1-20॥

hṛṣikeśam tadā vākyam idam āha mahīpate ।  
 senayor ubhayor madhye ratham sthāpaya me 'cyuta ॥1-21॥

yāvad etān nirikṣe 'ham yoddhukāmān avasthitān ।  
 kair mayā saha yoddhavyam asmin raṇasamudyame ॥1-22॥

yotsyamānān avekṣe 'ham ya ete 'tra samāgatāḥ ।  
 dhārtarāṣṭrasya durbuddher yuddhe priyacikīrṣavah ॥1-23॥

Now, seeing *Dhritarashtra's* sons arranged for battle, *Arjuna* the son of *Pandu*, who was seated in his chariot with the flagstaff of *Hanuman*, took his mighty bow and spoke the following words to *Hrishikesh*.

O *Acyuta*, please place my chariot between the two armies and station it there until I have carefully observed them (the side of *Kauravas*) who are desirous of fighting with whom (the side of *Pandavas*), I must fight this war. I desire to observe the well-wishers of evil-minded *Duryodhana*, who have come here and are now ready for this battle. ॥1-20,21,22,23॥

[Here *Acyuta* means one who does not fall from his exalted position.]

**सञ्जय उवाच ।**

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।  
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ १-२४ ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।  
उवाच पार्थं पश्यैतान्समवेतान्कुरुनिति ॥ १-२५ ॥

evam ukto hr̄ṣīkeśo guḍākeśena bhārata |  
senayor ubhayor madhye sthāpayitvā rathottamam ||1-24||

bhiṣmadronapramukhataḥ sarveṣām ca mahīkṣitām |  
uvāca pārtha paśyaitān samavetān kurūn iti ||1-25||

Sanjaya said: O King, thus addressed by *Gudakesa* (*Arjuna*), Lord Sri *Krishna* placed the celestial chariot between the two armies in front of *Bhishma*, *Drona* and all other warriors and said, "O *Partha*, see the assembled *Kaurava* warriors here". ||1-24,25||

[Here, *Gudakesa* means one who has curly hairs. It also means one who has conquered sleep. Thus *Arjuna* had curly hairs and had conquered sleep. And *Hrishikesha* means the master of the senses. The word *Partha* means the son of *Pritha*, (*Kunti*).]

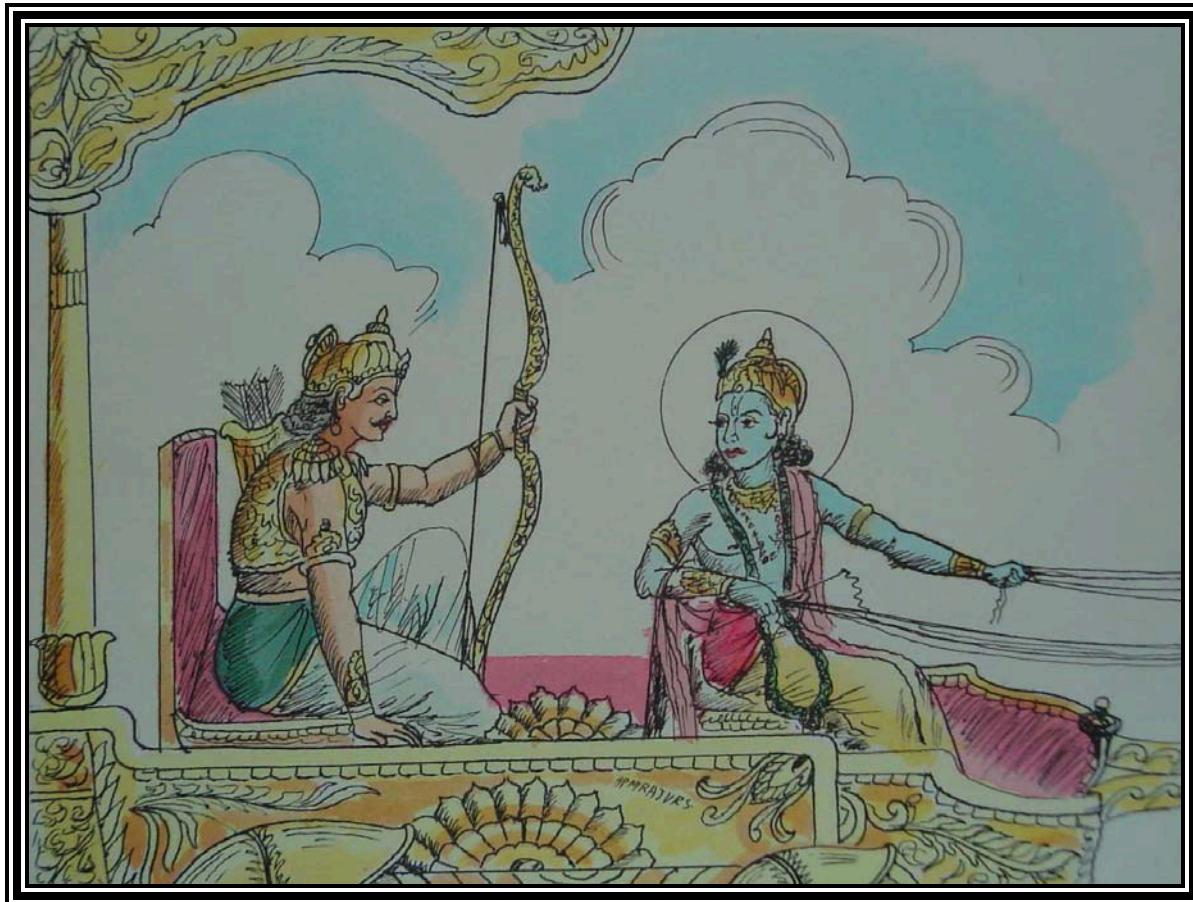
तत्रापश्यतिस्थतान्पार्थः पितृनथं पितामहान् ।  
आचार्यान्मातुलान्नातृन्पुत्रान्पौत्रान्सखीस्तथा ॥ १-२६ ॥

श्वशुरान्सुहृदश्वैव सेनयोरुभयोरपि ।  
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ १-२७ ॥

tatrāpaśyat sthitān pārthaḥ pitṛn atha pitāmahān ।  
ācāryān mātulān bhrātṛn putrān paustrān sakhīms tathā ॥1-26॥

śvaśurān suhṛdaś caiva senayor ubhayor api ।  
tān samīkṣya sa kaunteyah sarvān bandhūn avasthitān ॥1-27॥

Then *Arjuna*, the son of *Pritha* saw on either sides of the armies, his brothers, cousins, uncles, teachers, fatherly people, grandfathers, sons, grandsons, friends, maternal uncles and also his well wishers. *Arjuna* thus saw his relatives and friends present on the field. ||1-26,27||



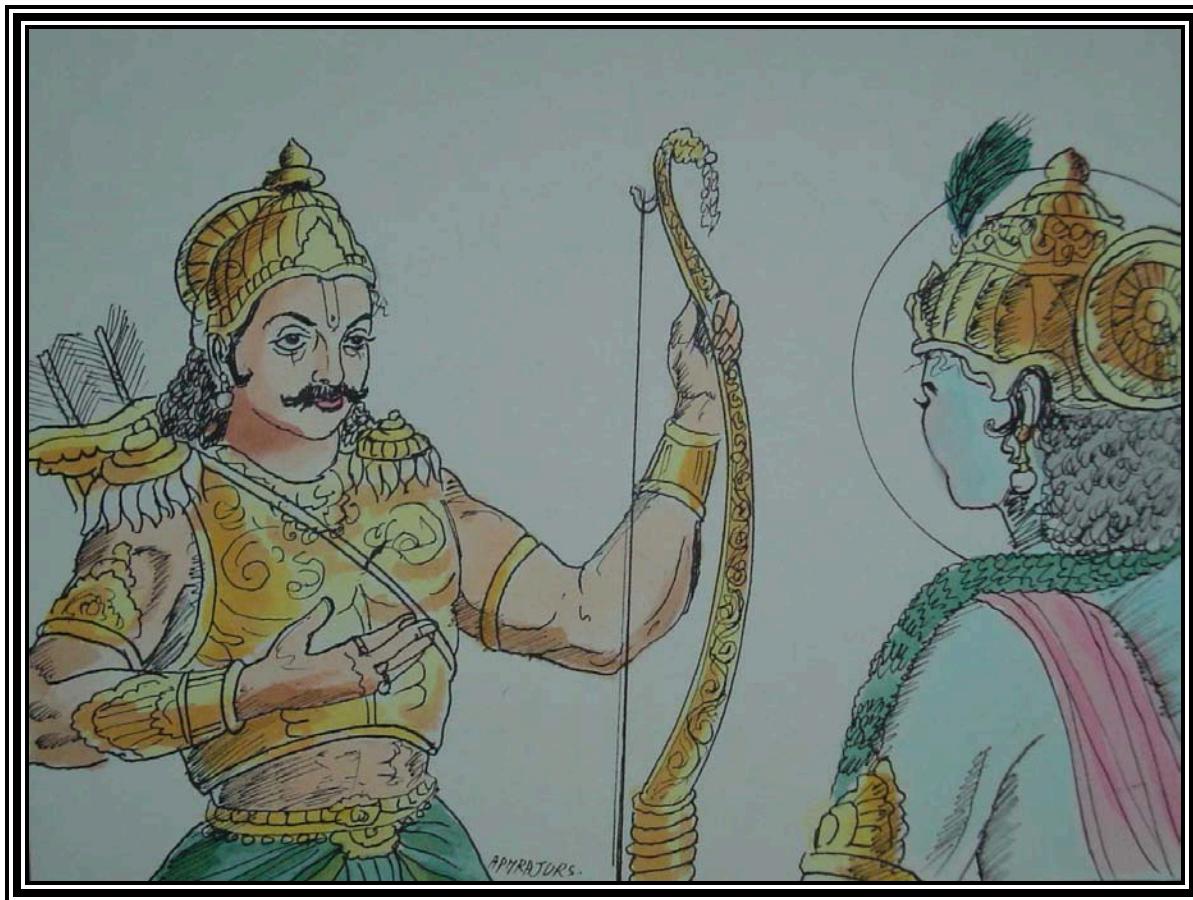
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।  
दृष्टेमान्स्वजनान्कृष्ण युयुत्सून्समवस्थितान् ॥ १-२८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।  
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ १-२९ ॥

kṛpayā parayāviṣṭo viśidann idam abravīt |  
 dṛṣṭvemān svajanān kṛṣṇa yuyutsūn samavasthitān ||1-28||

sīdanti mama gātrāṇi mukham ca pariśusyati |  
 vepathuś ca śarīre me romaharṣaś ca jāyate ||1-29||

He was filled with extreme compassion and spoke these words: “My dear *Krishna*, seeing my relatives and friends standing before me with an intention to fight, my limbs start trembling, my mouth is becoming dry, my body is shivering and my hairs are standing erect. ||1-28, 29||



गाण्डीवं स्रांसते हस्ताच्चकैव परिदह्यते ।  
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १-३० ॥

gāṇḍīvam sraṁsate hastāt tvak caiva paridahyate |  
na ca śaknomy avasthātum bhramatīva ca me manah ||1-30||

And my *Gandiva* bow is slipping from my hand, my skin is burning. My mind is reeling and I am unable to stand. ||1-30||

**निमित्तानि च पश्यामि विपरीतानि केशव ।  
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ १-३१ ॥**

nimittāni ca paśyāmi viparītāni keśava |  
na ca śreyo 'nupaśyāmi hatvā svajanam āhave ||1-31||

O *Keshava*, I even see bad omens; also by killing my own people in battle, I do not even find any good. ||1-31||

**न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।  
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ १-३२ ॥**

na kāṅkṣe vijayam kṛṣṇa na ca rājyam sukhāni ca |  
kim no rājyena govinda kim bhogair jīvitena vā ||1-32||

O *Krishna*! I do not want victory or happiness or kingdom. O *Govinda*! What is the use of such a kingdom, happiness or life? ||1-32||

**येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।  
त इमे ऽवस्थिता युद्धे प्राणांस्त्यक्ता धनानि च ॥ १-३३ ॥**

yeṣām arthe kāṅkṣitam no rājyam bhogāḥ sukhāni ca |  
ta ime 'vasthitā yuddhe prāṇāṁś tyaktvā dhanāni ca ||1-33||

Because for whom we desire this kingdom, luxuries, and happiness are here arrayed on the battlefield, leaving their wealth and love for life. ||1-33||

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।  
मातुलाः श्वशुराः पौत्राः स्यालाः संबन्धिनस्तथा ॥ १-३४ ॥

ācāryāḥ pitaraḥ putrās tathaiva ca pitāmahāḥ ।  
mātulāḥ śvaśurāḥ paustrāḥ syālāḥ saṃbandhinas tathā ॥1-34॥

There are teachers, fatherly people, sons, grandfathers, maternal uncles brother-in-laws, grandsons, and many other relatives before me. ||1-34||

एतान्न हन्तुमिच्छामि घतोऽपि मधुसूदन ।  
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १-३५ ॥

etān na hantum icchāmi ghnato 'pi madhusūdana ।  
api trailokyarājyasya hetoḥ kim nu mahīkṛte ॥1-35॥

O *Madhusudana*! Even if they kill me, I would not like to slay them. I would not like to kill them even for the sake of the three worlds, then why for this mere earth? ||1-35||

[*Arjuna* became so sad and he expresses his feeling not to fight with his own relatives. When he does not want kingdom or the happiness of the three worlds then how can he fight for the sake of this mere earth? Many people have told this policy of non-violence. *Arjuna* too expresses the same feeling. From the beginning itself he had acquired many weapons for this battle, but now he does not want to kill his relatives. So we can know how the illusion of the Lord works.]

**निहत्य धार्तराष्ट्रानः का प्रीतिः स्याजनार्दन ।  
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ १-३६ ॥**

nihatya dhārtarāṣṭrān nah kā prītiḥ syāj janārdana ।  
pāpam evāśrayed asmān hatvaitān ātatāyinah ||1-36||

O *Janardana*! How can we gain happiness by killing even the sons of *Dhrtarashtra*? We will get sin if we kill such aggressors. ||1-36||

[Here *Janardana* means one who is worshipped by people for prosperity and liberation. According to Vedic principles there are six kinds of aggressors.

1) one who gives poison 2) one who sets fire to houses 3) one who attacks with weapons 4) one who steals others property 5) one who takes away another's land, and 6) one who kidnaps another man's wife.]

**तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्सबान्धवान् ।  
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ १-३७ ॥**

tasmān nārhā vayam hantum dhārtarāṣṭrān sabāndhavān ।  
svajanam hi katham hatvā sukhinah syāma mādhava ||1-37||

Therefore, O *Madhava*, it is improper to kill the sons of *Dhrtarashtra* because how can we be happy by killing our own relatives. ||1-37||

**यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।  
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १-३८॥**

yady apy ete na paśyanti lobhopahata cetasaḥ ।  
kulakṣayakṛtam doṣam mitradrohe ca pātakam ||1-38||

These people with greedy minds do not see the destruction of their own family and also do not care if they become enemies to their own friends. In this manner, they do not see the sin caused by it. ||1-38||

**कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।  
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ १-३९॥**

katham na jñeyam asmābhiḥ pāpād asmān nivartitum ।  
kulakṣayakṛtam doṣam prapaśyadbhir janārdana ||1-39||

Yet O Janardana! When we know that by destruction of our own family we commit sin so why shouldn't we think of preventing such a sinful act? ||1-39||

**कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।  
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १-४०॥**

kulakṣaye praṇasyanti kuladharmāḥ sanātanāḥ ।  
dharme naṣṭe kulaṁ kṛtsnam adharmo 'bhibhavaty uta ||1-40||

With the destruction of a family, the age long family traditions are spoiled and when this happens the complete family will be bound by sin and will thus be ruined. ||1-40||

**अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।  
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ १-४१ ॥**

adharmabhībhavāt kṛṣṇa praduṣyanti kulastriyah |  
strīṣu duṣṭāsu vārṣṇeya jāyate varṇasamkaraḥ ||1-41||

O *Krishna*! When the sin becomes immense the women of the family get polluted and O *Varshneya* when the women are polluted there will be mixture of castes producing unwanted progeny (children). ||1-41||

[Here *Varshneya* means *Krishna* who belonged to the *Vrshni* class. If the castes of father and mother are different, then their offspring will be of a hybrid caste. This is called *Varnasankara*, which will be dominating the *Kaliyuga*, leading to unlimited *Adharma* (irreligion), and sin. To stop all this, once again God has to descend on the earth.]



संकरो नरकायैव कुलघ्नानां कुलस्य च ।  
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ १-४२ ॥

saṃkaro narakāyaiva kulaghnānām kulasya ca |  
patanti pitaro hy eṣām luptapīṇḍodakakriyāḥ ||1-42||

This mixture of castes puts the family and the people who destroy the family tradition into hell. Deprived of food and water, the ancestors (*Pitrus*) of such families will also have a downfall. ||1-42||

**दोषैरैतैः कुलभ्रानां वर्णसंकरकारकैः ।  
उत्साधन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ १-४३ ॥**

doṣair etaiḥ kulaghnānāṁ varṇasamkarakārakaiḥ ।  
utsādyante jātidharmāḥ kuladharmāś ca śāśvatāḥ ॥1-43॥

By the evil deeds of such a *Varnasankara*, the age long caste traditions and family customs of the race destroyers are completely ruined. ||1-43||

**उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।  
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ १-४४ ॥**

utsannakuladharmāṇāṁ manusyāṇāṁ janārdana ।  
narake niyatam vāso bhavatīty anuśuśruma ॥1-44॥

O *Janardana*! We have heard about those who have lost their family traditions, live in hell for an unlimited period of time. ||1-44||

**अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।  
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १-४५ ॥**

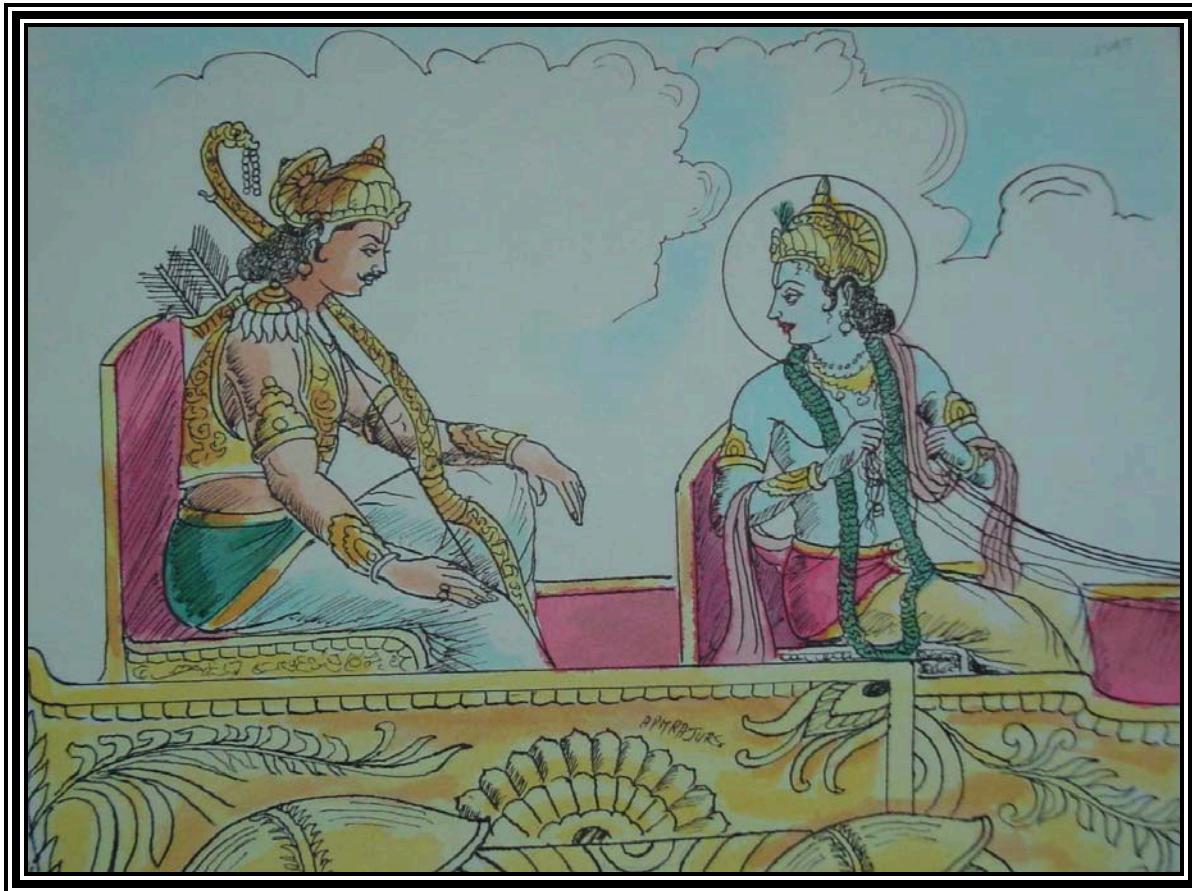
aho bata mahat pāpam kartum vyavasitā vayam ।  
yad rājyasukhalobhena hantum svajanam udyatāḥ ॥1-45॥

Alas! Driven by the lust for the throne and sensual enjoyment we are bent upon killing our own relatives, and thus were about to commit a great sinful act. || 1-45||

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।  
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १-४६ ॥

yadi mām apratikāram aśastram śastrapāṇayah ।  
dhārtarāṣṭrā rāṇe hanyus tan me kṣemataram bhavet ||1-46||

If the sons of *Dhrtarashtra* kill me on the battlefield when I am unarmed and unopposed, even then I would consider it to be better for me. ||1-46||



सञ्जय उवाच ।  
एवमुक्तार्जुनः संख्ये रथोपस्थ उपाविशत् ।  
विसृज्य सशरं चापं शोकसंविग्रहमानसः ॥ १-४७ ॥

evam uktvārjunah samkhye rathopastha upāviśat |  
visṛjya saśaram cāpam śokasamvignamānasah ||1-47||

*Sanjaya said:* Saying thus, *Arjuna* overwhelmed by grief on the battlefield sat on the chariot laying his bow and arrows aside. ||1-47||

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
 ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
 अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

**Here ends the first chapter  
 of *Bhagavad Gita* titled  
*Arjuna-Vishaada Yoga.***



॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ द्वितीयोऽध्यायः

**Chapter 2 of 18 in the Illustrated Bhagavad Gita – The Song Divine**

संजय उवाच ।  
 तं तथा कृपयाविष्टमश्रुपूर्णकुलेक्षणम् ।  
 विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २-१ ॥

saṁjaya uvāca ।  
 tam tathā kṛpayāviṣṭam aśrupūrṇākulekṣaṇam ।  
 viṣidantam idam vākyam uvāca madhusūdanaḥ ॥2-1॥

*Sanjaya said: Madhusudana addressed the following words to Arjuna who was sad and his eyes were filled with tears of compassion. ||2-1||*

[*Madhusudana is Lord Sri Krishna who killed the demon named Madhu.*]

श्रीभगवानुवाच ।  
 कुतस्वा कश्मलमिदं विषमे समुपस्थितम् ।  
 अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २-२ ॥

śrībhagavān uvāca ।  
 kutas tvā kaśmalam idam viṣame samupasthitam ।  
 anāryajuṣṭam asvargyam akīrtikaram arjuna ॥2-2॥

*Lord Sri Krishna said: Arjuna, how did you get this ignorance at this odd hour? Because, this is not the deed of great people, nor does it give fame nor heaven! ||2-2||*

[It is not wise for a person at his duty hour to talk of philosophy. If he acts unwise then he will not gain fame or heaven.]

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वच्युपपद्यते ।  
क्षुद्रं हृदयदौर्बल्यं त्यक्तोत्तिष्ठ परंतप ॥ २-३ ॥

klaibyam mā sma gamah pārtha naitat tvayy upapadyate |  
kṣudram hr̥dayadaurbalyam tyaktvottisṭha paramtapa ||2-3||

Therefore O *Partha*! Do not gain this impotence. It does not suit you. Leave this useless weakness of the heart and stand up to wage war. ||2-3||

[Lord Sri *Krishna* refers to a person who turns away from his duty as a eunuch. Just as an impotent does not have any courage, in the same way *Arjuna*, who fought valiantly with Lord *Shiva* to obtain *Pashupatastra* (a special weapon) is now ready to give up the battle like a cowardly eunuch.]

अर्जुन उवाच ।  
कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।  
इषुभिः प्रतियोत्स्यामि पूजार्हवरिसूदन ॥ २-४ ॥

arjuna uvāca |  
katham bhiṣmam aham saṃkhye droṇam ca madhusūdana |  
iṣubhiḥ pratiyotsyāmi pūjār̥hāv arisūdana ||2-4||

*Arjuna* said: O *Madhusudana*! How can I kill grandfather *Bhishma*, teacher *Dronacharya* with my arrows in the battlefield? O destroyer of foes! For me, both of them are worth of worship. ||2-4||

गुरूनहत्वा हि महानुभावाज्  
 श्रेयो भोक्तुं भैक्षमपीह लोके ।  
 हत्वार्थकामांस्तु गुरूनिहैव  
 भुञ्जीय भोगान्त्रधिरप्रदिग्धान् ॥२-५॥

gurūn ahatvā hi mahānubhāvāñ; śreyo bhoktum bhaikṣam apiha loke |  
 hatvārthakāmāṁs tu gurūn ihaiva; bhuñjīya bhogān rudhirapradigdhān ||2-5||

It would be better for me to live on alms in this world rather than killing these elders. Because, after killing them we have to enjoy the bloodstained pleasures in the form of wealth and sense enjoyments. ||2-5||

[Here the thoughts of *Arjuna* are like those of hypocrites, because, for the sake of kingdom they had to undergo many troubles and lastly, when it could not be decided peacefully, they declared for war. On the battlefield with everything set *Arjuna* on seeing his elders turns back and wants to live on alms rather than killing them. From this we can understand that illusion had covered the mind of *Arjuna* who was such a great warrior.

While performing our duty we must have our minds fixed on the Lord and not on the person for whom we do our duty.]

न चैतद्विद्मः कतरन्नो गरीयो  
 यद्वा जयेम यदि वा नो जयेयुः ।  
 यानेव हत्वा न जिजीविषामस्  
 ते ऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

na caitad vidmāḥ kataran no gariyo; yad vā jayema yadi vā no jayeyuh ।  
 yān eva hatvā na jijīviṣāmas; te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ ॥2-6॥

And we do not know what is beneficial to us, nor do we know whether we will win over them or they will win over us! The sons of *Dhṛtarashtra*, after killing whom we do not wish to live, are standing in front of us. ||2-6||

[Arjuna shows compassion towards his cousins too and is failing in his decision for war. That is the reason why he cannot decide whether they will win or the *Kauravas* will win. He also tells whether the *Kshatra* (Kingly) dharma is suitable or not. Therefore, a duty bound person should never fall prey to attachment and affection. He must always do his duty for the sake of the Lord's pleasure only.]

कार्पण्यदोषोपहतस्वभावः  
 पृच्छामि त्वां धर्मसंमूढचेताः ।  
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
 शिष्यस्ते ऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvah; pṛcchāmi tvāṁ dharmasam̄mūḍhacetāḥ |  
 yac chreyah syān niścitam̄ brūhi tan me; śiṣyas te 'ham̄ śādhi mām̄ tvāṁ prapannam ||2-7||

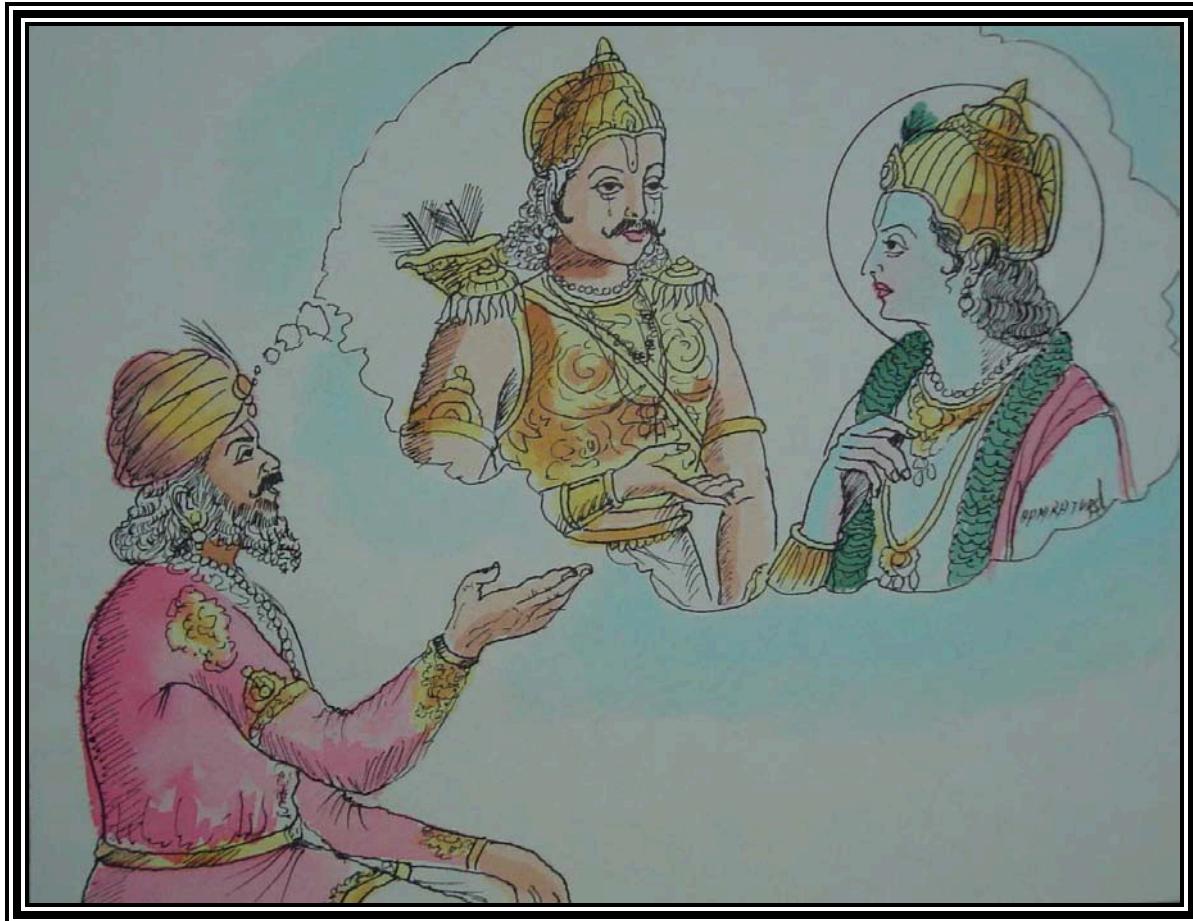
Therefore O Lord! Guided by the act of cowardliness and smitten by the words of *Dharma*, I ask unto you to show me the right path. Please teach me as I am your disciple and have come in shelter to you. ||2-7||

[From this verse, we must know how a disciple must act with his guru or with the Lord. Unless one surrenders completely, he cannot obtain the knowledge of the Self.]

न हि प्रपश्यामि ममापनुद्याद्  
 यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
 अवाप्य भूमावसपत्नमृद्धं  
 राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

na hi prapaśyāmi mamāpanudyād; yac chokam ucchoṣaṇam indriyāṇām |  
 avāpya bhūmāv asapatnam ṛddham; rājyam surāṇām api cādhipatyam ||2-8||

Because, even if I become the owner for the entire kingdom on earth and also if I obtain the Lordship of demigods in heaven, I do not see a solution that could take away the sorrow which is drying up my senses now. ||2-8||



संजय उवाच ।

एवमुक्ता हृषीकेशं गुडाकेशः परंतप ।  
न योत्स्य इति गोविन्दमुक्ता तृष्णीं बभूव ह ॥२-९॥

samjaya uvāca ।

evam uktvā hṛṣīkeśam guḍākeśah paramtapa ।  
na yotsya iti govindam uktvā tūṣṇīm babhūva ha ||2-9||

*Sanjaya said: After addressing Hrishikesh, (master of the senses) thus, Arjuna- the Conqueror of sleep, said to Lord Sri Krishna: "Govinda, I will not fight" and became silent. ||2-9||*

**तमुवाच हृषीकेशः प्रहसन्निव भारत ।  
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥२-१०॥**

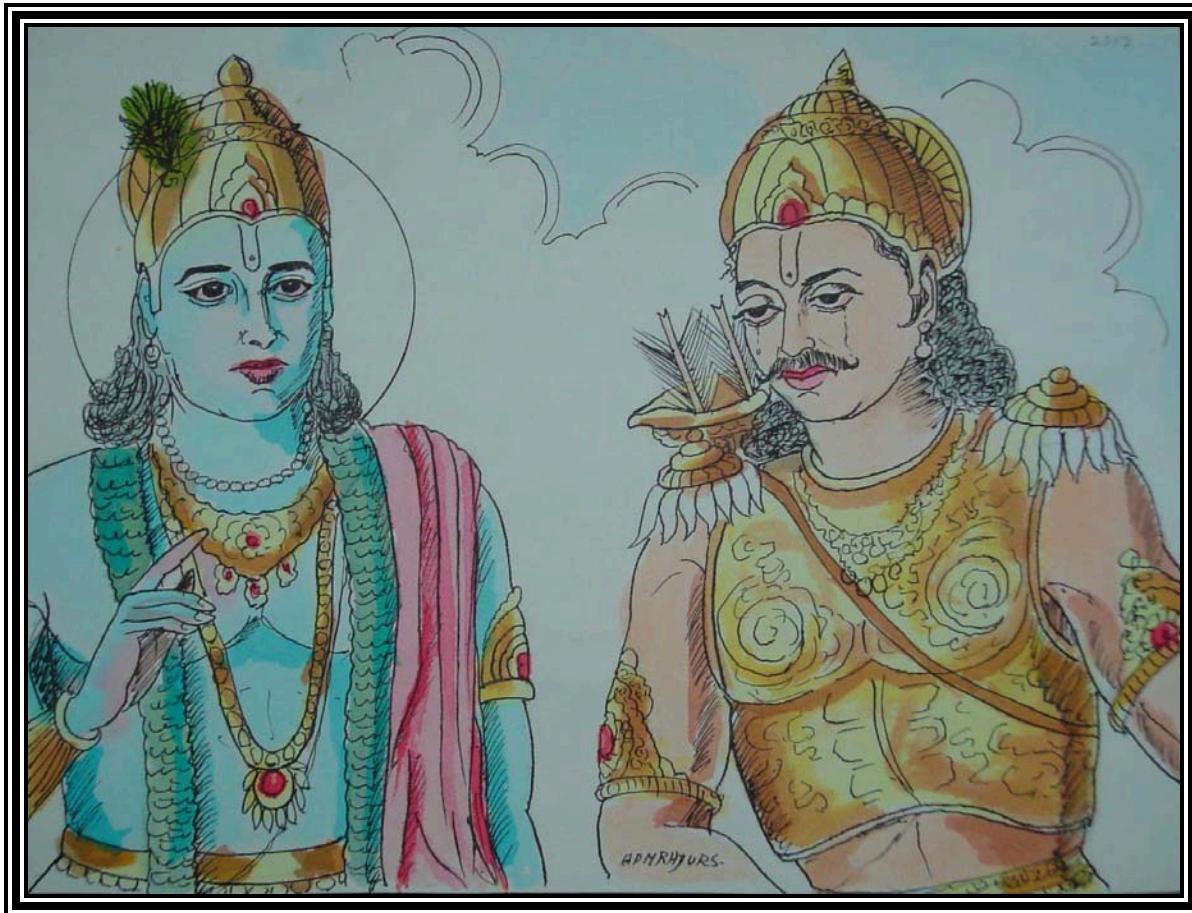
tam uvāca hṛṣīkeśah prahasann iva bhārata |  
senayor ubhayor madhye viṣidantam idam vacah ||2-10||

O Dhrtarashtra! Lord Sri Krishna, the master of the senses, addressed the following words smilingly to the sorrowful Arjuna in the midst of the two armies. ||2-10||

**श्रीभगवानुवाच ।  
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।  
गतासूनगतासूनश्च नानुशोचन्ति पण्डिताः ॥२-११॥**

śrībhagavān uvāca |  
aśocyān anvaśocas tvam prajñāvādāṁś ca bhāṣase |  
gatāsūn agatāsūmś ca nānuśocanti paṇḍitāḥ ||2-11||

Lord Sri Krishna said: O Arjuna! You are grieving for that which is not worthy of grief, and yet speak the words of wisdom. The wise neither grieve for the living nor for the dead. ||2-11||

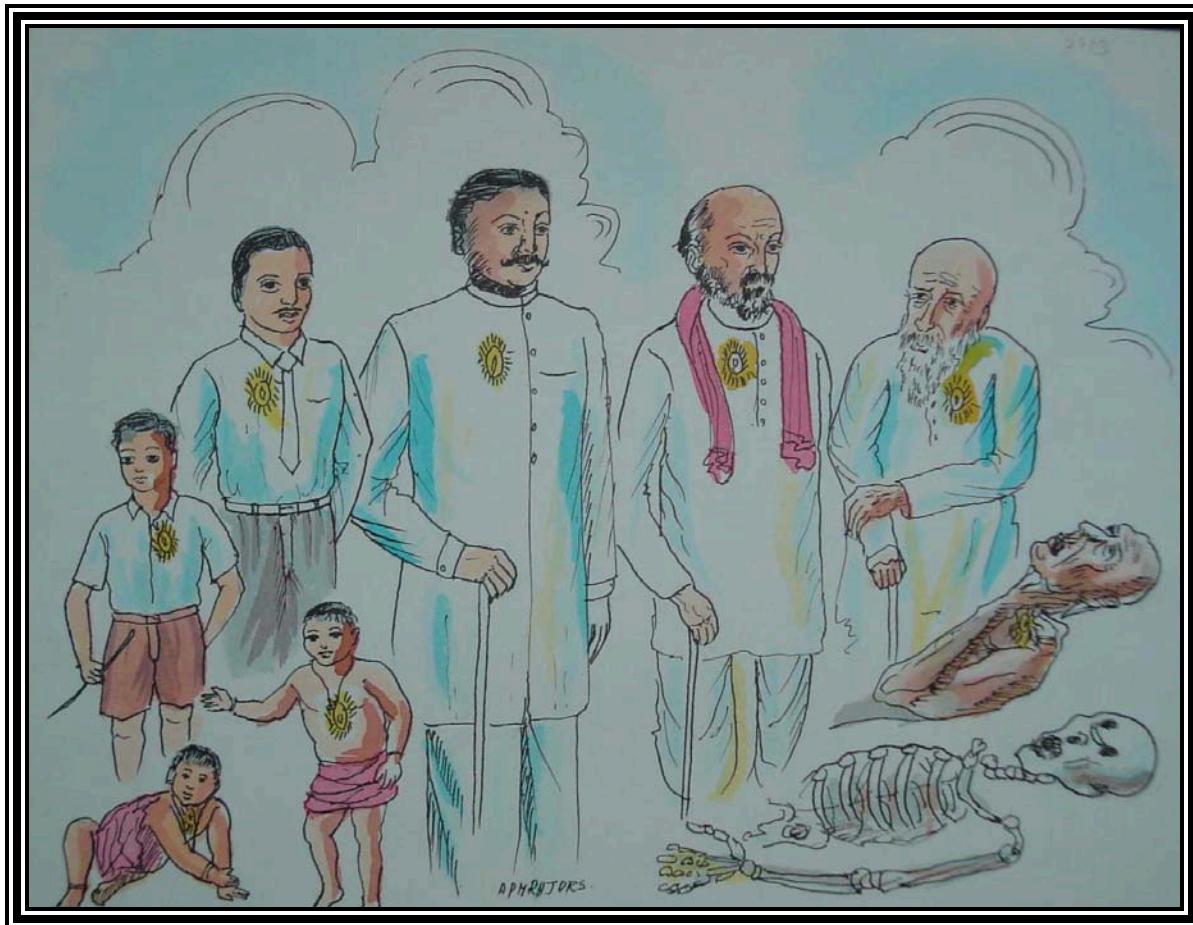


**न ब्रेवाहं जातु नासं न ब्रं नेमे जनाधिपाः ।  
न चैव न भविष्यामः सर्वे वयमतः परम् ॥२-१२॥**

na tv evāham jātu nāsam na tvam neme janādhipāḥ ।  
na caiva na bhavisyāmaḥ sarve vayam atah param ||2-12||

The soul is ever permanent. Therefore, it is not proper to grieve. It is not that myself, yourself or these kings never lived in the past. Nor is it that we (souls) shall cease to live in the future. ||2-12||

[Here Lord Sri Krishna specifies that the soul exists forever. It may change bodies that do not exist for long, yet the soul is permanent.]



देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥२-१३॥

dehino 'smiñ yathā dehe kaumāram yauvanam jarā ।  
tathā dehāntaraprāptir dhīras tatra na muhyati ||2-13||

Just as a soul, when receives a body, experiences childhood, youth, and old age. In the same way, a soul receives another body at death (of the body). But the wise person never laments for this (phenomenon). ||2-13||

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तिक्षस्व भारत ॥२-१४॥

mātrāsparsās tu kaunteya śītoṣṇasukhaduhkhadāḥ |  
āgamāpāyino 'nityās tāṁs titikṣasva bhārata ||2-14||

O son of *Kunti*! When the senses are in contact with the material nature, there arise feelings of heat and cold, pleasure and pain, which are temporary. Therefore O descendent of *Bharata*, accept them patiently and remain unaffected by them. ||2-14||

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्घम् ।  
समदुःखसुखं धीरं सोऽमृतब्राय कल्पते ॥२-१५॥

yam hi na vyathayanty ete puruṣam puruṣarśabha |  
samaduhkhasukham dhīram so 'mṛtatvāya kalpate ||2-15||

Because, O best among men! The wise person who treats pain and pleasure alike and does not get deluded by the senses is certainly qualified for liberation (*Moksha*) ||2-15||

[Here a person who controls or treats all dualities as equal and has constant devotion in the Supreme Lord is considered to be eligible for liberation from this material world.]

**नासतो विद्यते भावे नाभावे विद्यते सतः ।  
उभयोरपि दृष्टे इन्तस्खनयोस्तत्तदर्शिभिः ॥ २-१६ ॥**

nāsato vidyate bhāvo nābhāvo vidyate sataḥ ।  
ubhayor api dṛṣṭo 'ntas tv anayos tattvadarśibhiḥ ॥2-16॥

The unreal has no existence and the real has no deficiency. This is the conclusion of real and unreal by the seers of truth. ||2-16||

[Here, the real is the soul while the unreal is the body. The body undergoes many changes but the soul existed before the birth of this body, and shall exist even after the death of this body. Similarly God also remains the same but the world undergoes many changes every moment.]

**अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।  
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २-१७ ॥**

avināśi tu tad viddhi yena sarvam idam tatam ।  
vināśam avyayasyāsyā na kaś cit kartum arhati ॥2-17॥

According to this law, the real can never be destroyed. Because no one is able to destroy the imperishable soul, and that real (soul) is pervading the entire world ||2-17||

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।  
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥२-१८॥

antavanta ime dehā nityasyoktāḥ śarīriṇah |  
anāśino 'prameyasya tasmād yudhyasva bhārata ||2-18||

O descendent of *Bharata*! These bodies of the indestructible, indefinable, and all pervading soul are all described as perishable. Therefore you must fight. ||2-18||

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥२-१९॥

ya enam vetti hantāram yaś cainam manyate hatam |  
ubhau tau na vijānīto nāyam hanti na hanyate ||2-19||

Those who think that they can destroy the soul and those who think of it as dead do not know the reality. The reality is: the soul neither dies nor can be killed (destroyed). ||2-19||

[Here it is confirmed that the soul does not have death, while the body has death.]

न जायते म्रियते वा कदा चिन्  
 नायं भूत्वा भविता वा न भूयः ।  
 अजो नित्यः शाश्वतोऽयं पुराणो  
 न हन्यते हन्यमाने शरीरे ॥२-२०॥

na jāyate mriyate vā kadā cin; nāyam bhūtvā bhavitā vā na bhūyah ।  
 ajo nityah śāśvato 'yam purāṇo; na hanyate hanyamāne śarīre ||2-20||

This soul does not take birth at any time nor does it die; nor does this soul having been will cease to exist in the future. The soul is unborn, eternal, everlasting, and primeval. Though the body is perished the soul never perishes. ||2-20||

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।  
 कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२-२१॥

vedāvināśinam nityam ya enam ajam avyayam ।  
 katham sa puruṣah pārtha kam ghātayati hanti kam ||2-21||

O *Partha*! How can a person who thinks of the soul as unborn, eternal, everlasting, and primeval kill anyone or cause any one to be killed? ||2-21||



वासांसि जीर्णानि यथा विहाय  
 नवानि गृह्णाति नरोऽपराणि ।  
 तथा शरीराणि विहाय जीर्णान्य्  
 अन्यानि संयाति नवानि देही ॥२-२२॥

vāsāṁsi jīrṇāni yathā vihāya; navāni gṛhṇāti naro 'parāṇi |  
 tathā śarīrāṇi vihāya jīrṇāny; anyāni samyāti navāni dehī ||2-22||

Just as a person takes off old clothes and wears new clothes, similarly the soul also leaves the old body and enters into another new body. ||2-22||



नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२-२३॥

nainam chindanti śastrāṇi nainam dahati pāvakah ।  
na cainam kledayanty āpo na śosayati mārutah ॥2-23॥

The soul is so powerful that weapons cannot cut it, nor can fire burn it. The water cannot immerse it nor can the air make it dry. ||2-23||

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२-२४॥

acchedyo 'yam adāhyo 'yam akledyo 'śosya eva ca |  
nityah sarvagataḥ sthāṇur acalo 'yam sanātanaḥ ||2-24||

This soul cannot be broken, nor can it be burned or dried or wetted. The soul is eternal, all pervading, stable, constant and everlasting, and is thus primeval. ||2-24||

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।  
तस्मादेवं विदिवैनं नानुशोचितुमर्हसि ॥२-२५॥

avyakto 'yam acintyo 'yam avikāryo 'yam ucyate |  
tasmat̄ evam̄ viditvainam̄ nānuśocitum arhasi ||2-25||

This soul is invisible (it is different from the senses), unimaginable, and unchangeable. Therefore, knowing the soul as such, it is not proper for you to grieve. ||2-25||

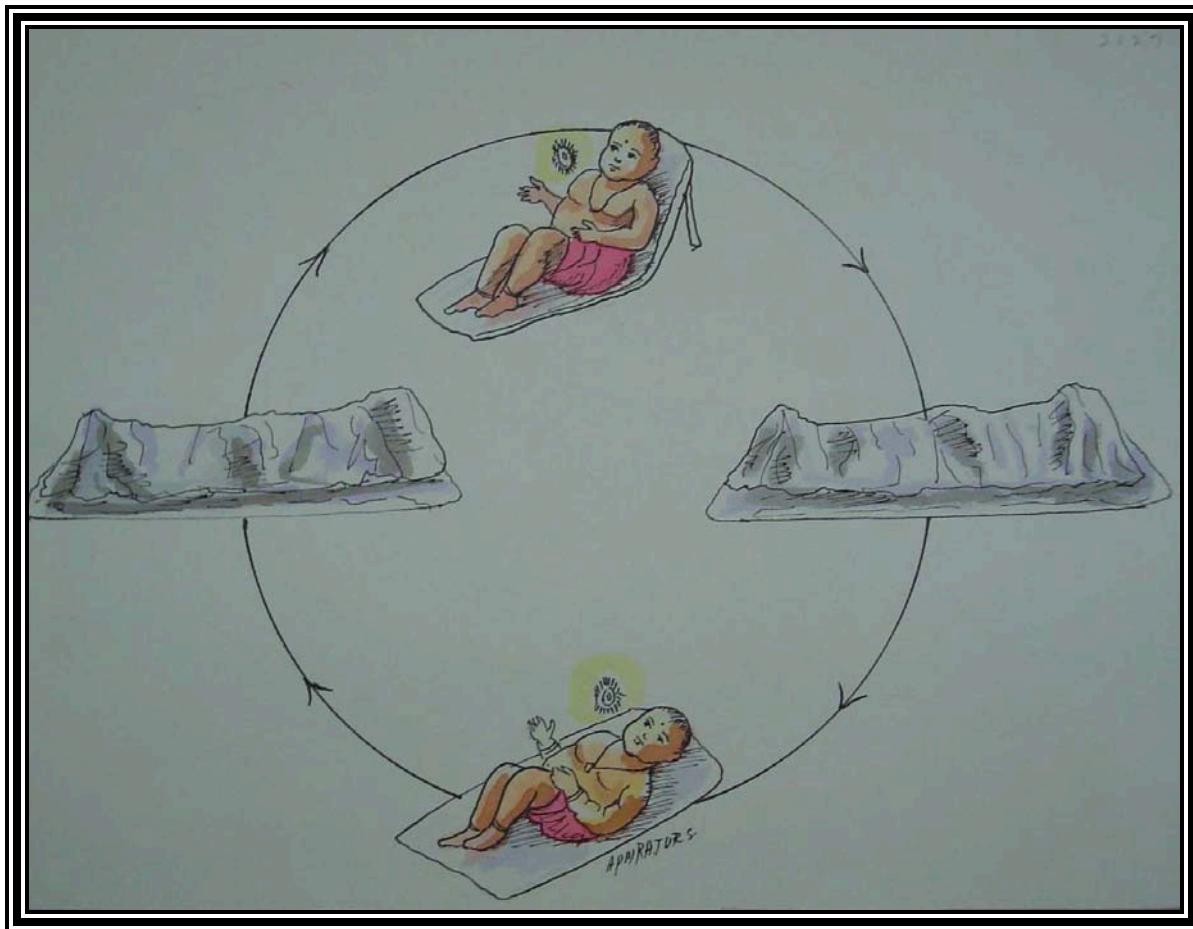
[Here we must not doubt with this description of the soul (*Atma*) because this is the real description of the soul as given by Lord Sri Krishna Himself.]

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।  
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥२-२६॥

atha cainam nityajātam nityam vā manyase mṛtam |  
tathāpi tvam mahābāho nainam śocitum arhasi ||2-26||

O mighty armed *Arjuna*! Even though you think of this soul as constantly taking birth and death with the body, then the way you grieve is not proper for you. ||2-26||

[The soul is ever permanent. If one thinks that the soul dies with the body or not, there is no cause for lamentation. A person who performs the prescribed duties for the sake of the Lord hardly cares for such matters.]



जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्ये ऽर्थे न बं शोचितुमर्हसि ॥२-२७॥

jātasya hi dhruvo mṛtyur dhruvam janma mṛtasya ca |  
tasmat̄ aparihārye 'rthe na tvam̄ śocitum arhasi ||2-27||

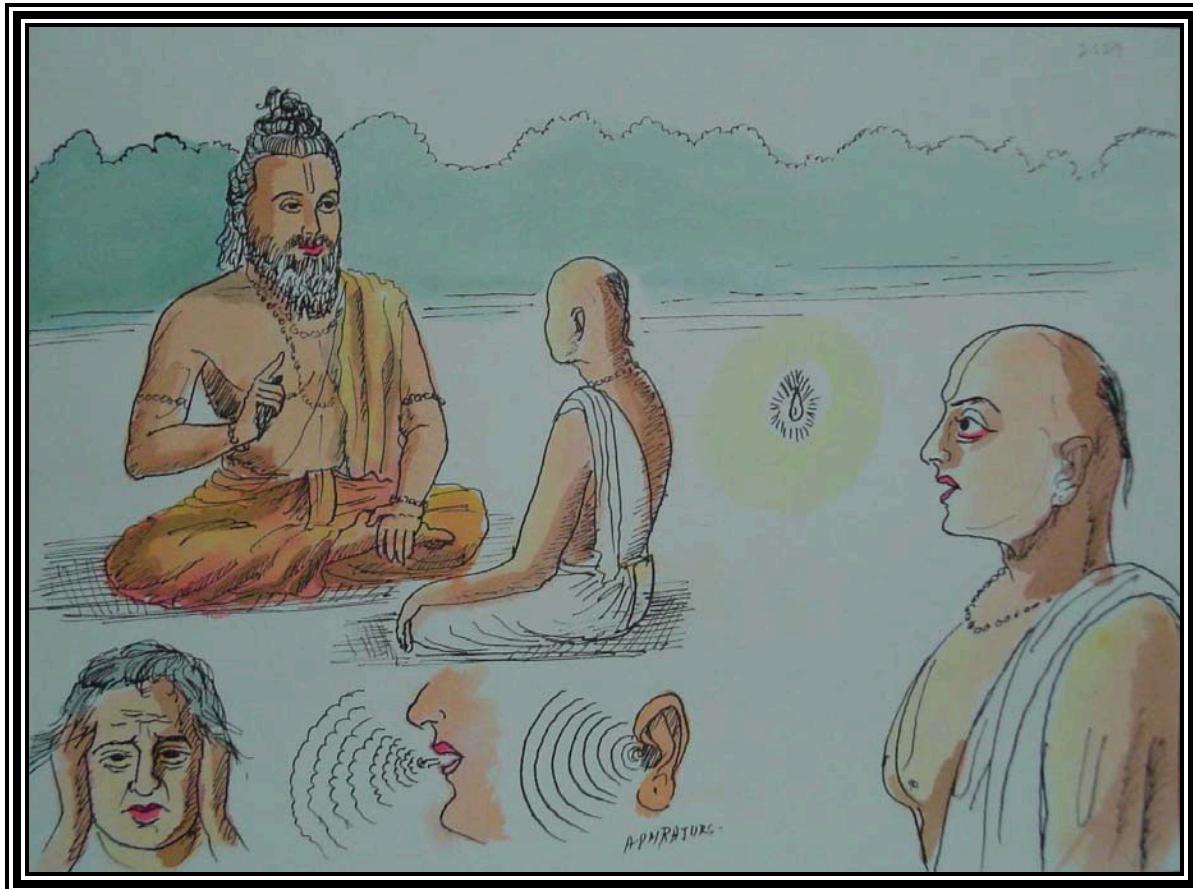
Because, one who dies has to take birth and one who takes birth has to die.  
Therefore you should not grieve over such unavoidable matters. ||2-27||

**अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२-२८॥**

avyaktādīni bhūtāni vyaktamadhyāni bhārata ।  
avyaktanidhanāny eva tatra kā paridevanā ॥2-28॥

O descendent of *Bharata*, all beings are without bodies before birth and also after death. It is only in the middle that they seem to have bodies. Then what is the use of lamenting over it? ||2-28||

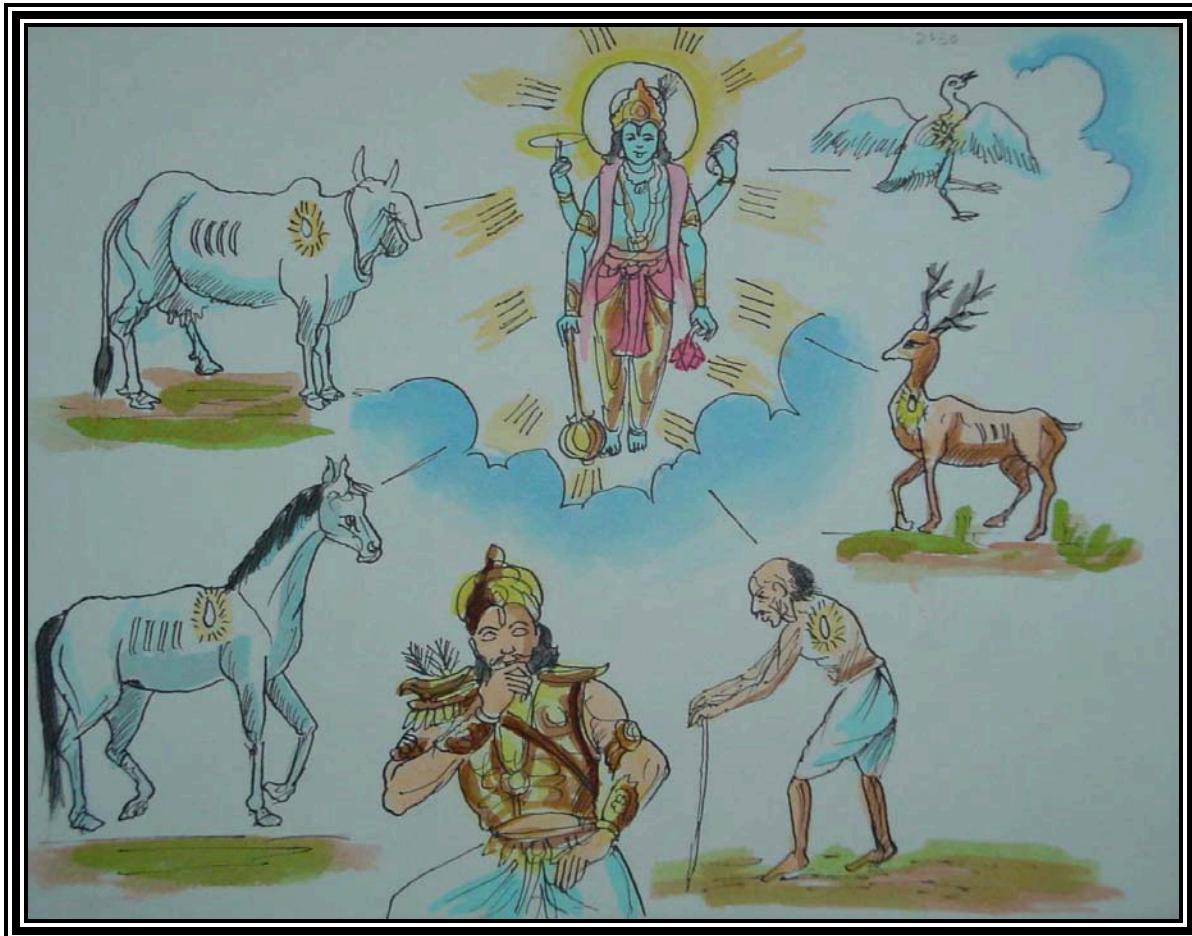
[When the present body of a soul dies then the soul gets astral body or a body to sustain terrific pains in hell according to its previous activities. After that, the soul gets a material body again. Therefore when a person dies we must not consider him as dead forever. He will be born again in some other form; it may be of human, animal, or of a ghost.]



आश्वर्यवत्पश्यति कश्चिदेनम्  
 आश्वर्यवद्वदति तथैव चान्यः ।  
 आश्वर्यवचैनमन्यः शृणोति  
 श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥

āścaryavat paśyati kaś cid enam; āścaryavad vadati tathaiva cānyah ।  
 āścaryavac cainam anyah śṛṇoti; śrutvāpy enam veda na caiva kaś cit ||2-29||

The knowledge of the self is very inaccessible. Therefore some people look at it as amazing, some describe it as amazing and some hear of it as amazing but others, even after hearing about it are unable to understand. ||2-29||



देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।  
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥२-३०॥

dehī nityam avadhyo 'yam dehe sarvasya bhārata ।  
tasmāt sarvāṇi bhūtāni na tvam śocitum arhasi ||2-30||

O *Bharata*! The souls residing in the bodies of all can never be killed.  
Therefore do not grieve for any being. ||2-30||

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।  
धर्म्याद्वि युद्धाच्छेयोऽन्यत्क्षत्रियस्य न विद्यते ॥२-३१॥

svadharmam api cāvekṣya na vikampitum arhasi |  
dharmyād dhi yuddhāc chreyo 'nyat kṣatriyasya na vidyate ||2-31||

And do not fear upon seeing your *Dharma*, (*Kshatra dharma*) because there is no great duty than to fight a righteous war for a *Kshatriya*. ||2-31||



यदच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।  
सुखिनः क्षत्रियाः पार्थं लभन्ते युद्धमीदशम् ॥ २-३२ ॥

yadrcchayā copapannam svargadvāram apāvṛtam |  
sukhinaḥ kṣatriyāḥ pārtha labhante yuddham īdṛśam ||2-32||

O Partha! Those *Kshatriyas* who get such a war are lucky, because it has come on its own and is like an open gateway to heaven. ||2-32||

अथ चेत्खमिमं धर्म्य संग्रामं न करिष्यसि ।  
ततः स्वधर्मं कीर्ति च हित्वा पापमवाप्स्यसि ॥२-३३॥

atha cet tvam imam dharmyam samgrāmam na kariṣyasi |  
tataḥ svadharmam kīrtim ca hitvā pāpam avāpsyasi ||2-33||

And if you do not fight this righteous war, then by abandoning your duty and losing fame you shall attain sin. ||2-33||

[A person who does not perform one's duty (*svadharma*) shall certainly incur sin. That means without doing one's own duty in the name of the Lord, if that person does it for self sensual pleasures, then that person will have to attain the sin of rotating in the cycle of birth and death.]

अकीर्ति चापि भूतानि कथयिष्यन्ति ते इव्याम् ।  
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥२-३४॥

akīrtim cāpi bhūtāni kathayisyanti te 'vyayām |  
saṁbhāvitasya cākīrtir maraṇād atiricyate ||2-34||

And everyone will talk of your ill fame that will remain for many years. And such ill fame is worse than death for a man of honour (esteem). ||2-34||

भयाद्रणादुपरतं मंस्यन्ते बां महारथाः ।  
येषां च बं बहुमतो भूबा यास्यसि लाघवम् ॥२-३५॥

bhayād ranād uparataṁ maṁsyante tvām mahārathāḥ ।  
yeṣām ca tvam bahumato bhūtvā yāsyasi lāghavam ||2-35||

The great chariot warriors who highly honour your name and fame will consider you to be a coward and will say that you turned your back from the battlefield out of fear. ||2-35||

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।  
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥२-३६॥

avācyavādāṁś ca bahūn vadisyanti tavāhitāḥ ।  
nindantas tava sāmarthyam tato duḥkhatarām nu kim ||2-36||

And your enemies will disregard your valour by saying many cruel words. Then what is of greater sorrow than this for you? ||2-36||



हतो वा प्राप्स्यसि स्वर्गं जिवा वा भोक्ष्यसे महीम् ।  
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥२-३७॥

hato vā prāpsyasi svargam jitvā vā bhokṣyase mahīm |  
tasmat̄ uttiṣṭha kaunteya yuddhāya kṛtaniścayah ||2-37||

O *Kaunteya*! Fighting this war is in all ways beneficial to you. If you die, you shall attain heaven or if you win, you shall enjoy the earthly kingdom. Therefore decide for war and stand up. ||2-37||



सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥२-३८॥

sukhaduhkhe same kṛtvā lābhālābhau jayājayau |  
tato yuddhāya yujyasva naivam pāpam avāpsyasi ||2-38||

Treat pleasure-pain, loss-gain, victory-defeat alike, and get ready for war.  
By doing so you shall not attain sin. ||2-38||

एषा ते ऽभिहिता सांख्ये बुद्धिर्योगे विमां शृणु ।  
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

esā te 'bhihitā sāṃkhye buddhir yoge tv imām śṛṇu |  
buddhyā yukto yayā pārtha karmabandham prahāsyasi ||2-39||

O Partha! I have so far told you the *Sankhya yoga*, which tells about the identity of the Lord. Further I tell you the knowledge of yoga by which one works without aspiring for the result. By the practice of this yoga you shall very intelligently free yourself from the clutches of *Karma* (action). ||2-39||

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।  
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४० ॥

nehābhikramanāśo 'sti pratyavāyo na vidyate |  
svalpam apy asya dharmasya trāyate mahato bhayāt ||2-40||

This knowledge of selfless action (or action done with a disinterest towards the result) does not provide loss of effort, nor does it give any adverse effect. By practising even a little of this yoga, one can be freed from even the greatest fear. ||2-40||

**व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।  
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥२-४१॥**

vyavasāyātmikā buddhir ekeha kurunandana |  
bahuśākhā hy anantāś ca buddhayo 'vyavasāyinām ||2-41||

O son of *Kunti*! This path of *Karma* definitely provides the mind to offer everything to the Lord. The minds of the ignorant people are filled with many types of branches (it is filled with unlimited, lusty material desires).  
||2-41||

[Without doing *Karma* (work) one cannot get the result. For example, if a worker wants money then certain work has to be done. In the same way, if one does work such as worshipping, meditating, donating, performing sacrifices etc., with desires and does not wish to have its result; As a result of that person's performance a certain result is guaranteed. Therefore, people, until they live, must do selfless action always in the name of God. By doing so, such lives will not be attached to sin. Such a person performing even a little bit of selfless action will not be tainted by the past and future sins, and also will become a wise man having knowledge of the self. If any person does not perform the duties prescribed to him/her shall degrade from his/her level. A person not worshipping the Lord shall attain sin. Such a person will not gain knowledge. Therefore one must perform the prescribed duties. Everyone must perform selfless (*Nishkama*) action according to his/her *Varna* (*Brahmana*, *Kshatriya*, *Vaishya* and *Sudra*) and *Ashrama* (*Brahmacharya*, *Grihastha*, *Vanaprastha* and *Sannyasa*). Even knowledgeable persons perform their duties. Such people are authorized to get liberation. If they work with desire also enjoy the results, then they might be delayed of getting liberation. Therefore, forsaking desires and following the knowledge, one must perform his/her duties for the sake of Lord Sri *Krishna*. This is called *Vishnu Dharma* and is the path for liberation (*Moksha*).]

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।  
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥२-४२॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।  
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥२-४३॥

yām imām puṣpitām vācam pravadanty avipaścitaḥ ।  
vedavādaratāḥ pārtha nānyad astīti vādinaḥ ||2-42||

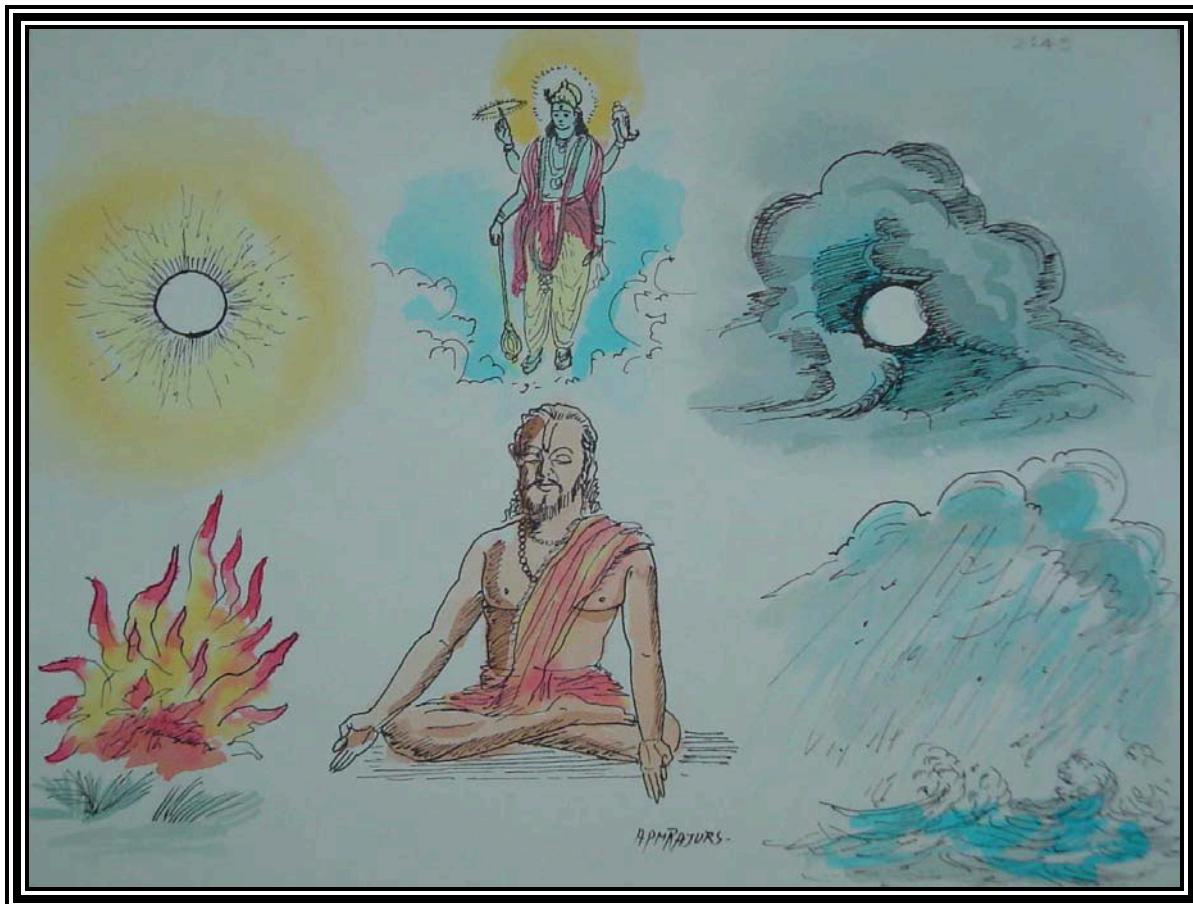
kāmātmānāḥ svargaparā janmakarmaphalapradām ।  
kriyāviśeṣabahulām bhogaiśvaryagatim̄ prati ||2-43||

O Partha! Persons with many desires get attracted by the words of the Vedas and think of heaven as the supreme goal. They claim that there is nothing beyond heaven. In order to attain the sense gratified and opulent life, they talk of many words that glorify the various fruitful activities. Such talks are always flashy. ||2-42,43||

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥२-४४॥

bhogaiśvaryaprasaktānām tayāpahṛtacetasām ।  
vyavasāyātmikā buddhiḥ samādhau na vidhīyate ||2-44||

People who are carried away by such attractive words and are interested only in pleasure (sense gratification) and prosperity (gathering material opulence) do not have a determination towards performing service to the Lord in their minds. ||2-44||



त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।  
निर्द्वंद्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥२-४५॥

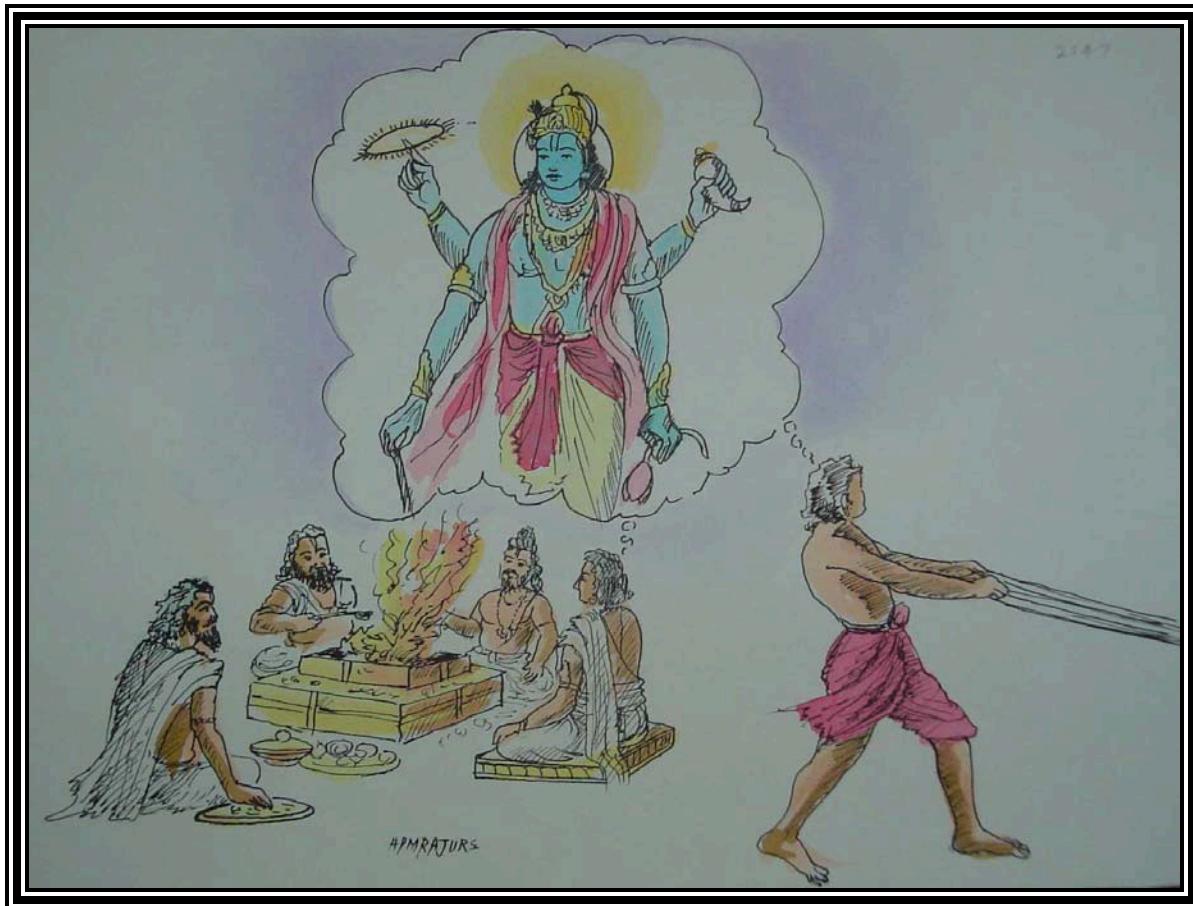
traiguṇyavisaṁyā vedā nistraiguṇyo bhavārjuna ।  
nirdvam̄dvo nityasattvastho niryogakṣema ātmavān ॥2-45॥

O Arjuna! All the *Vedas* are reflecting upon the three modes of material nature. Do not get attached to them. Rise above the dualities in nature. Do not aspire for the gain and safety from things. Instead become established in the self. ||2-45||

यावानर्थं उदपाने सर्वतः संपुत्रोदके ।  
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥२-४६॥

yāvān artha udapāne sarvataḥ samplutodake ।  
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ ||2-46||

When one gets a completely filled reservoir of water, he does not go to the smaller reservoirs. Similarly, when one receives enlightenment, then that person finds no reason to have *Vedas* for pleasure. ||2-46||



कर्मण्येवाधिकारस्ते मा फलेषु कदा चन ।  
मा कर्मफलहेतुभूर्मा ते सङ्गो ऽस्त्वकर्मणि ॥२-४७॥

karmaṇy evādhikāras te mā phaleṣu kadā cana ।  
mā karmaphalahetur bhūr mā te saṅgo 'stv akarmani ||2-47||

You only have the right to perform your duty and not to aspire for the result. Also, never think of yourself to be the cause of the results of your work. Thinking this way, you should never be free from doing your duty. ||2-47||

[Having the right to perform duty but not to aspire for its result. Many so-called scholars have misinterpreted this verse.

One who strongly thinks that Lord Sri *Krishna* is the cause for all causes, the reservoir of pleasure, has the right to perform his/her prescribed duty. But he/she does not have the right to aspire for the result. Even those with knowledge have to perform duties i.e. for the maintenance of the body. There will be a result for every action. And to give the fruit, only God is all-capable. To obtain liberation one must perform selfless action. If anyone leaves his/her duty he/she shall definitely incur sin. i.e. to worship the Lord is the first priority (work). One must not think about the consequences but must perform his/her duty sincerely. One must think that he/she is not doing that work but the Lord is getting the work done through him/her. Whether you get the result for your work or not, you must perform your duty with a constant mind i.e. surrendering every action unto the Lord. This is called *Nishkama Karma* (selfless action). Persons practicing such actions are sure to attain liberation. Working like an animal for 18 hours, 20 hours would yield nothing; our national leaders give such persons the title *karma yogi*. This is wrong. Performing duties without surrendering unto the Lord will lead to the disaster of falling back into this sinful world again and again. Therefore with a pure mind, we must constantly meditate on Lord Sri *Krishna* without any desires. Then we are sure to attain salvation.]

योगस्थः कुरु कर्माणि सङ्गं त्यक्ता धनंजय ।  
सिद्धसिद्धोः समो भूत्वा समत्वं योग उच्यते ॥ २-४८ ॥

yogasthah kuru karmāṇi saṅgam tyaktvā dhanamjaya ।  
siddhyasiddhyoh samo bhūtvā samatvam yoga ucyate ||2-48||

O *Dhananjaya*! Abandon all desires, keep an even mind in success and failure and do your duty that is prescribed to you. This steadiness of mind is called *Yoga*. ||2-48||

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।  
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ २-४९ ॥

dūreṇa hy avaram karma buddhiyogād dhanamjaya ।  
buddhau śaraṇam anviccha kṛpaṇāḥ phalahetavah ||2-49||

O *Dhananjaya*! Fruitful activities are very inferior while compared to activities performed with devotion (evenness of mind). Therefore take refuge in this evenness of mind because people who are aspiring for fruitful activities are indeed misers. ||2-49||

[Any work done with an intention to obtain its result is the most inferior task. Hence, we must perform all actions with evenness of mind and by surrendering everything unto the Lord.]

**बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।  
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥२-५०॥**

buddhiyukto jahātīha ubhe sukṛtaduṣkṛte |  
tasmād yogāya yujyasva yogah karmasu kauśalam ||2-50||

Persons with an evenness of mind free themselves from the good and evil of *karma* (actions). This means they will not be attached to such actions. Thus, even if they perform *karma*, they are not bound to it. To attain this stage, one must strive for Yoga ||2-50||

**कर्मजं बुद्धियुक्ता हि फलं त्यक्ता मनीषिणः ।  
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥२-५१॥**

karmajam buddhiyuktā hi phalam tyaktvā maniṣinah |  
janmabandhavinirmuktāḥ padam gacchantu anāmayam ||2-51||

The wise persons with evenness of mind renounce the fruits of their actions and obtain the liberated state, which is like nectar and free themselves from the birth and death cycle. ||2-51||

**यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।  
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥२-५२॥**

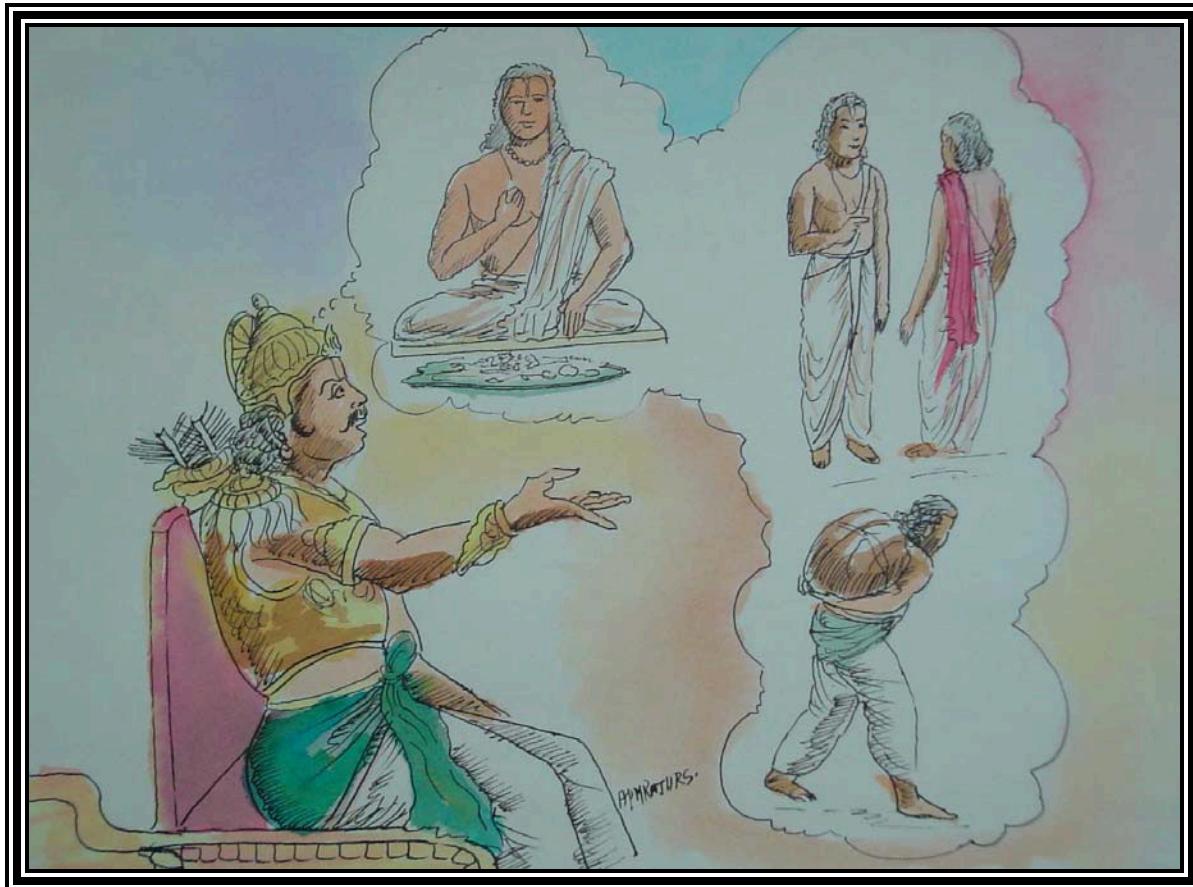
yadā te mohakalilam buddhir vyatitariṣyati |  
tadā gantāsi nirvedam śrotavyasya śrutasya ca ||2-52||

When your mind gets completely freed from the illusionary swamp, only then you will be able to attain indifference to what has been heard and what is to be heard further. ||2-52||

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।  
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥२-५३॥

śrutivipratipannā te yadā sthāsyati niścalā ।  
samādhāv acalā buddhis tadā yogam avāpsyasi ||2-53||

When your mind, which has heard various types of philosophies and yet remains unconfused, will stand constantly in the meditation on God. At this stage, you shall attain the art of self-realization. ||2-53||



अर्जुन उवाच ।  
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।  
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥२-५४॥

arjuna uvāca ।

sthitatprajñasya kā bhāṣā samādhisthasya keśava ।  
sthitadhiḥ kim prabhāṣeta kim āsīta vrajeta kim ॥२-५४॥

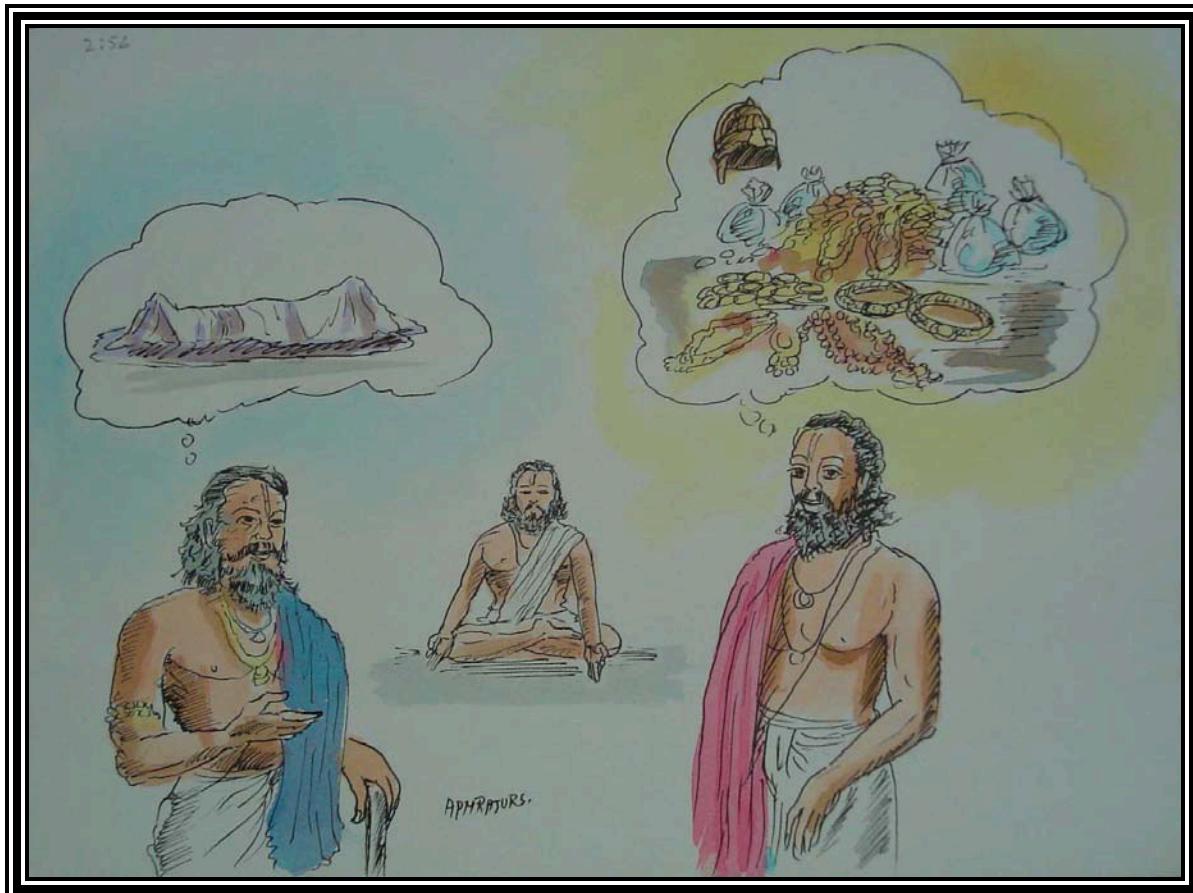
*Arjuna said: O Keshava! What are the qualities of an even minded person who is fixed in trance? How does such a person speak? How does that person sit? And how does that person move around? ||2-54||*

**श्रीभगवानुवाच ।**  
**प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।**  
**आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥**

śrībhagavān uvāca |  
prajahāti yadā kāmān sarvān pārtha manogatān |  
ātmany evātmanā tuṣṭah sthitaprajñas tadocyate ||2-55||

The Supreme Lord Sri *Krishna* said: O *Arjuna*! When a person takes out (removes) all desires of the mind, and is satisfied by the self and in the self, then, that person is regarded as even minded (stable) in wisdom. ||2-55||

[Here *sthitaprajna* means one who controls all the dualities and has steady devotion towards the Lord. The mind is greater than the senses. The mind is also of material nature. Therefore, from such a mind one must renounce all types of desires and with the help of knowledge one must unite with the ATMA i.e. to attach the mind slowly, by way of practice with the Supreme Lord Sri *Krishna*. It is only then that a person shall be elevated to the spiritual platform. When a person reaches that spiritual platform it is not at all possible for that person to return to this material platform. This is because that person realizes that the soul does not have the bodily concept of life. Therefore, persons who feel the soul and have steady devotion towards the Lord are said to be *sthitaprajna*. The consciousness of such a person becomes transcendental and constantly remains with God. It also means that at such a stage the mind and senses do not get degraded.]



दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥२-५६॥

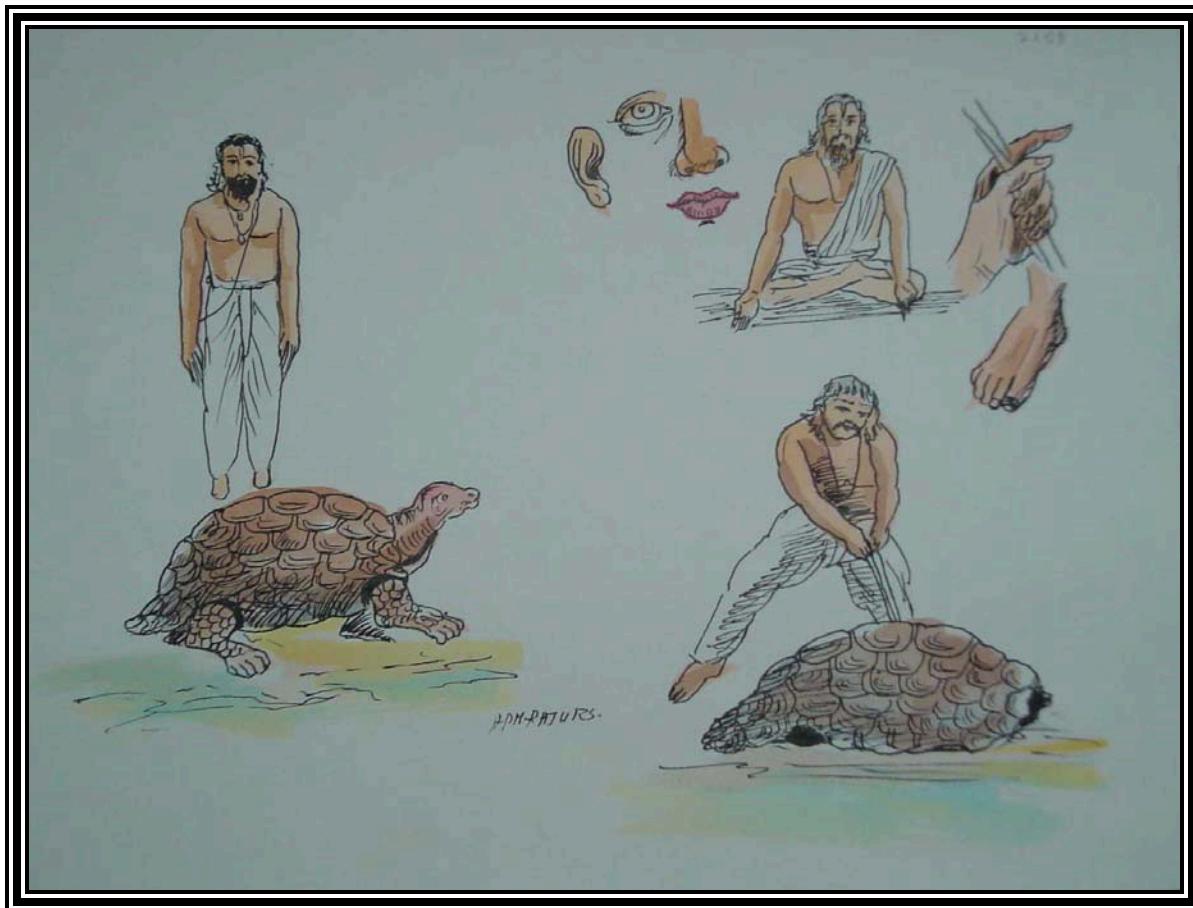
duḥkheṣv anudvignamanāḥ sukheṣu vigataspr̥hah ।  
vītarāgabhayakrodhaḥ sthitadhīr munir ucyate ||2-56||

A person whose mind remains undisturbed in sorrows, and who does not rejoice when there is happiness and is free from passion, fear, and anger. Such a sage is said to be of stable wisdom (*sthitaprajna*). ||2-56||

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।  
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥

yah sarvatrānabhisnehas tat tat prāpya śubhāśubham |  
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ||2-57||

A person who is unattached everywhere, who is neither happy on obtaining good nor hates on obtaining bad is said to be stable in mind. ||2-57||



यदा संहरते चायं कूर्मोऽज्ञानीव सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥२-५८॥

yadā saṁharate cāyam kūrmo 'ṅgānīva sarvaśah |  
indriyāṇīndriyārthebhyaḥ tasya prajñā pratiṣṭhitā ||2-58||

Just as a tortoise draws in its limbs, similarly, such a person when withdraws the senses from all sides and from sense objects, then the mind will become fully stable. ||2-58||

**विषया विनिवर्तन्ते निराहारस्य देहिनः ।  
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥२-५९॥**

viṣayā vinivartante nirāhārasya dehinah |  
rasavarjam raso 'py asya param dṛṣṭvā nivartate ||2-59||

Such a person restricts himself from sense enjoyment, but the taste for sense objects is present. Further, the taste also disappears when he realizes the Supreme Soul (God). ||2-59||

[As a diseased person cannot feel the sense enjoyments like taste, thirst, hunger, viewing, and others, still, that person has thoughts like I must eat, I must drink, I must see, I must talk, and others. But, for a person having stable mind even such thoughts are absent because that person has realized the Lord.]

**यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।  
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥२-६०॥**

yatato hy api kaunteya puruṣasya vipaścitat |  
indriyāṇi pramāthīni haranti prasabham manah ||2-60||

O son of *Kunti*! Even the minds of such wise men practicing self-control are forcibly carried away by the turbulent senses. ||2-60||

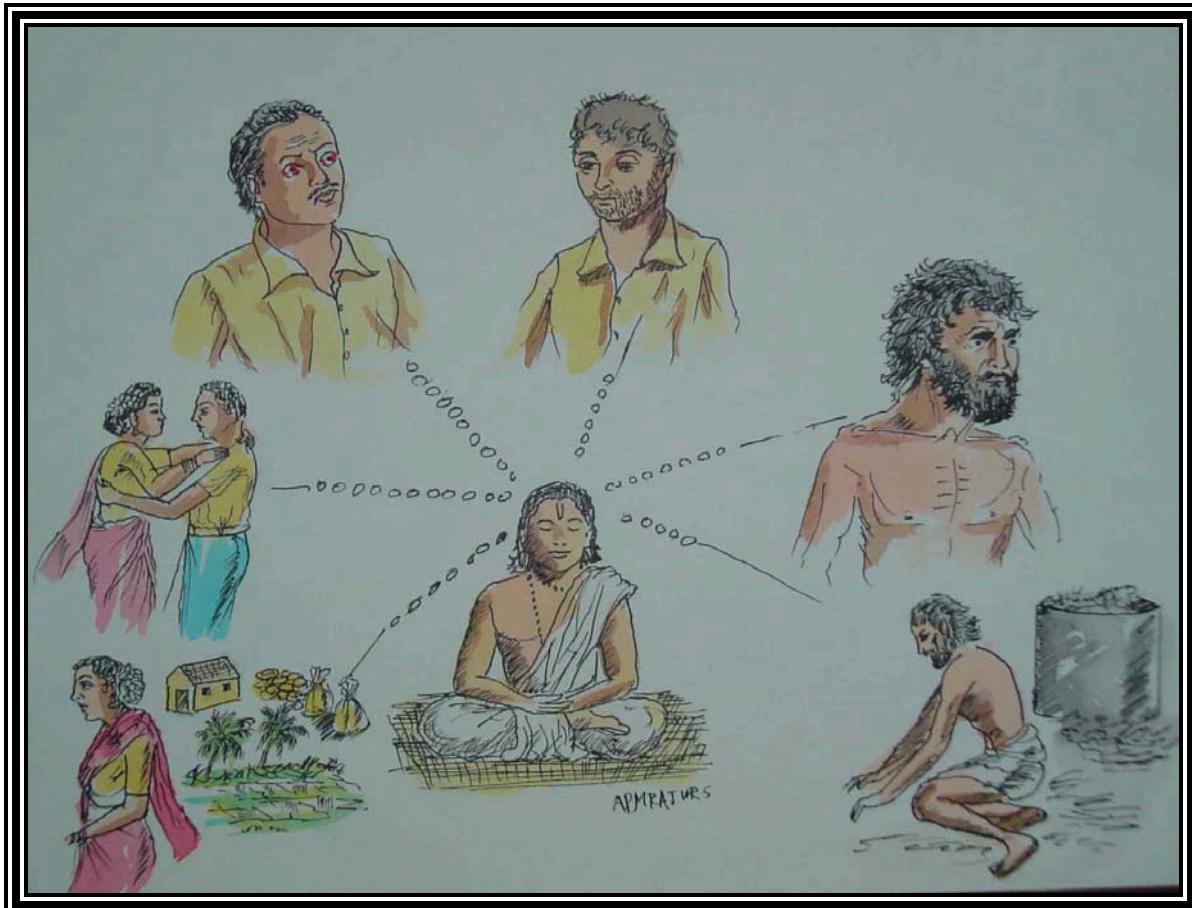
[Even a knowledgeable person sometimes becomes a servant of his/her violent senses. In that case, fools, ignorant people, angry people, selfish people, irreligious persons undoubtedly become the servants of their own senses. There is no doubt in it.]

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।  
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥२-६१॥

tāni sarvāṇi samyamya yukta āśīta matparah ।  
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ||2-61||

By controlling all the senses one must concentrate his mind on me. This is because a person whose senses are fully controlled is said to have a stable mind. ||2-61||

[When all the senses are put in the service of the Lord only then, the mind gets fully concentrated on the Lord. This is because the mind is very flickering in nature and to control it one must surrender unto the lotus feet of the Lord. Otherwise it cannot be controlled by any other mundane means. This is the truth.]



ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।  
सङ्गात्संजायते कामः कामात्कोधो भिजायते ॥ २-६२ ॥

क्रोधाद्धवति संमोहः संमोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥

dhyāyato viṣayān pumsaḥ saṅgas teṣūpajāyate ।  
saṅgāt samjāyate kāmaḥ kāmāt krodho 'bhijāyate ॥2-62॥

krodhād bhavati sammohah sammohāt smṛtivibhramah ।  
smṛtibhramśād buddhināśo buddhināśāt praṇasyati ॥2-63॥

Persons thinking of material objects get interested towards them. From interest, arises desire and if that desire is unfulfilled there arises anger. From anger arises delusion, which causes ignorance. Due to ignorance the person loses memory and at then the intelligence is lost. When intelligence is lost everything is lost and such a person is completely ruined. ||2-62, 63||

[According to scientists, when a person thinks too much, his/her memory is lost. The same thing is been confirmed here. When we think of any material object, we gain interest, from which we get desire to obtain it and when we fail to obtain it, we become angry. From anger arises attachment and from which there is loss of memory. Due to this the intellect is lost. At this stage such a person will be considered mad. But here, intellect means consciousness. If that is lost i.e. spiritual consciousness, then one has to fall again and again in this cycle of birth and death and he/she shall remain sad every time. Therefore if one surrenders to the Lord then all such matters will never cling to that person.]

**रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्वरन् ।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥२-६४॥**

rāgadveṣaviyuktais tu viṣayān indriyaiś caran |  
ātmavaśyair vidheyātmā prasādam adhigacchati ||2-64||

But the person, who is free from attachment and heartedness, frees his mind and keeps it under control. In this way he is capable of controlling the senses and enjoys the objects. He then becomes firmly fixed in God, and enjoys the bliss. ||2-64||

[Even today and also in the past many ways have been shown by many people for controlling the senses. But all these are artificial ways, which can be used only for some days. Controlling the mind by service of the Lord is exactly the right path, which confirms permanent bliss. We must keep all our five senses in the service of the Lord. To see the Lord's deity by the eyes, to hear His praises by the ears, to smell the flowers, sandal etc., presented to the Lord by the nose, to praise and sing of Him by the mouth, to worship Him by the hands, to go to temples of the Lord using our legs. In this way we must constantly engage our senses in the service of the Lord. By doing so, the mind becomes pure and bright and thus gets freed from the material contaminations. This must be perfectly practiced. Other ways than this are all temporary and unsatisfactory. Therefore we must always do service or work only in the name of the Lord.]

**प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥२-६५॥**

prasāde sarvaduhkhānām hānir asyopajāyate |  
prasannacetaso hy āśu buddhiḥ paryavatiṣṭhate ||2-65||

Such a blissful person is completely freed from all sorrows and his mind is thus quickly fixed in God. ||2-65||

[Here it is confirmed that without the order of the lord one's mind cannot be fixed in Him. Therefore by doing constant service unto the Lord, one can obtain His order or bliss.]

**नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।  
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥२-६६॥**

nāsti buddhir ayuktasya na cāyuktasya bhāvanā |  
na cābhāvayataḥ śāntiḥ aśāntasya kutaḥ sukham ||2-66||

A person whose mind is not fixed in God cannot have any intellect and such a person does not believe in the existence of God. For him, there is no peace and without having peace how can he gain happiness? ||2-66||

[Happiness can be obtained only if one's mind is completely God conscious. For this we must think that the Lord is the cause for all causes. Without His permission nothing can be done. We must not give room for our desires. I, mine, due to me, to me, such ignorant thoughts must be thrown out of the mind. Only then shall one obtain permanent happiness.]



इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।  
तदस्य हरति प्रज्ञां वायुर्नावमिवाभसि ॥२-६७॥

indriyāṇāṁ hi caratāṁ yan mano 'nuvidhiyate |  
tad asya harati prajñāṁ vāyur nāvam ivāmbhasi ||2-67||

Just as wind carries away the boat on the water (sea), the mind, which is amidst any one of the wandering senses, robs away intellect of man. ||2-67||

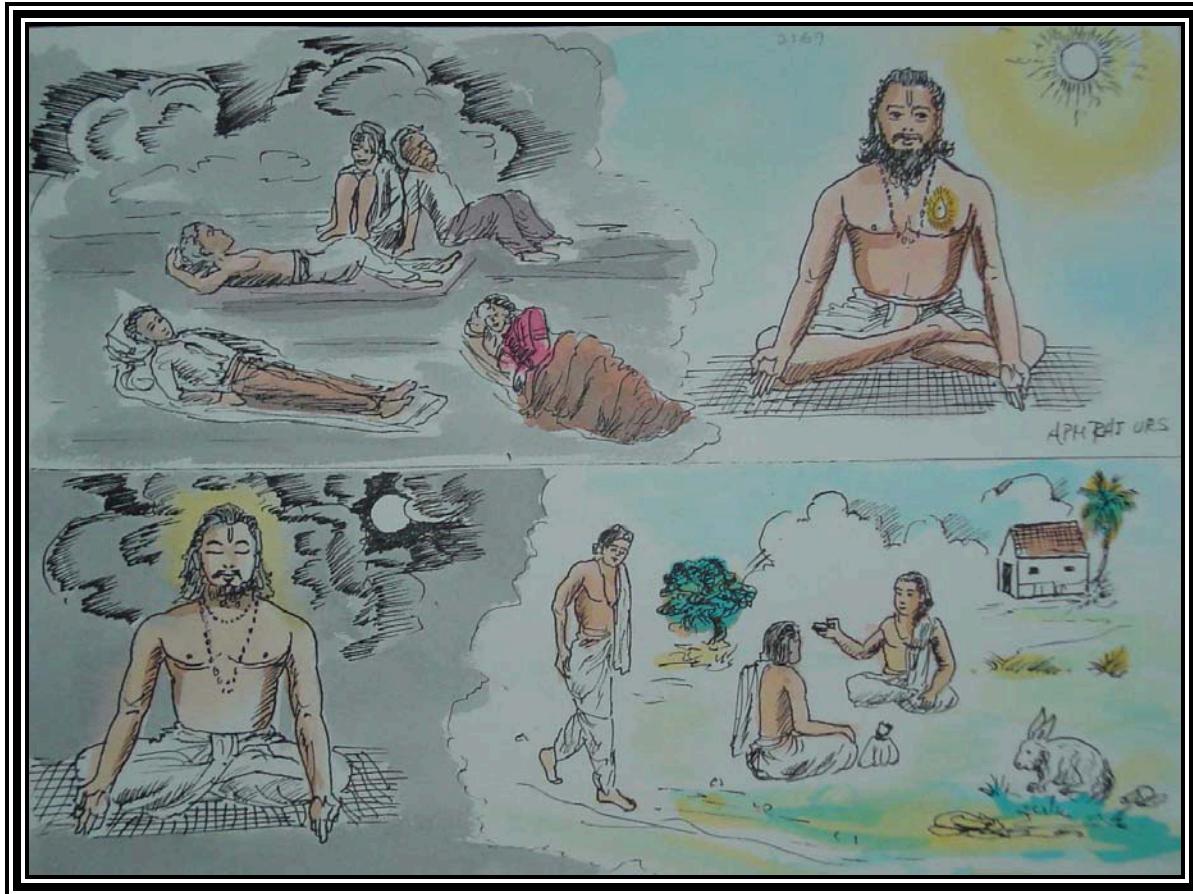
[When we do not control our senses our mind is not constant. It will be like a boat on the ocean, which may be driven away by the wind at anytime and get destroyed. Therefore we must check our senses for the service of the Lord, then the mind will be under control and we will obtain happiness.]

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥

tasmād yasya mahābāho nigṛhitāni sarvaśah ।  
indriyāṇīndriyārthebhyaḥ tasya prajñā pratiṣṭhitā ||2-68||

Therefore, O mighty armed *Arjuna*! His intellect is stable, whose senses are always controlled such that they are not driven towards the (temporarily satisfying) material objects ||2-68||

[To defeat any enemy we must have great strength. Similarly, by controlling our senses and engaging them towards the service of the Lord, we can gain victory over the senses. Otherwise they shall spoil our intellect. Here our senses can become our own enemies if not controlled and put under check. This should be understood properly.]



या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥२-६९॥

yā niśā sarvabhūtānāṁ tasyām jāgarti samyamī ।  
yasyām jāgrati bhūtāni sā niśā paśyato muneḥ ||2-69||

What other living beings observe as night is the time of enlightenment for the self-restrained; and the time of staying awake for all living beings is night for such an introspective sage. ||2-69||

[Normally materialistic people do all sorts of works for the sake of obtaining pleasure to their senses. This is caused by ignorance. But the self-realized person is free from all such pleasure seeking activities and remains awake due to his/her knowledge. This means that the actions of such a self-realized person seem to be ignorant for others engaged in materialistic activities. They sleep during such periods due to their self-ignorance and lack of knowledge. But the self-realized person remains awake and does not fall in the darkness of ignorance. He/She always remains steady. His/Her consciousness is always illuminated.]

**आपूर्यमाणमचलप्रतिष्ठं  
 समुद्रमापः प्रविशन्ति यद्वत् ।  
 तद्वत्कामा यं प्रविशन्ति सर्वे  
 स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥**

āpūryamāṇam acalapratistham; samudram āpaḥ praviśanti yadvat |  
tadvat kāmā yam̄ praviśanti sarve; sa śāntim āpnoti na kāmakāmī ||2-70||

As water from different rivers enter the ocean, which remain undisturbed though completely filled. In the same way, though all material enjoyments enter into a self-realized person he attains peace and never desires to fulfill his senses by enjoying them. But the person who falls for the desires does not attain peace. ||2-70||

[Here the quality of a self-realized person is described. The ocean, though constantly receives water from rivers and rains, never tries to raise its limit. Similarly the self-controlled person too has desires but he/she is not disturbed by them. For such a person, the Lord fulfills his/her necessary wants. Such a person need not aspire for desires any further.]

**विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।  
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ २-७१ ॥**

vihāya kāmān yaḥ sarvān pumāṁś carati niḥspṛhah |  
nirmamo nirahamkārah sa śāntim adhigacchati ||2-71||

A person who gives up all aspirations and moves away from attachment, ignorance (ego) and desires, will attain, peace. ||2-71||

[Many people have misunderstood this verse. By giving up all desires, attachment, ignorance, and aspirations people think that leaving homes and families they must become *sannyasi* (renounced order of life).]

This is not correct. Whatever is the desire, we must surrender it to the Lord. Then peace shall come automatically. There is no necessity to leave home, father, mother, society etc., for obtaining peace. Please think and act wisely.]

**एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।  
स्थित्वास्यामन्तकाले ऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥**

esā brāhmī sthitih pārtha nainām prāpya vimuhyati |  
sthitvāsyām antakāle 'pi brahmanirvāṇam ṣcchati ||2-72||

O *Partha*! This is the state of the person who is self-realized. He does not get deluded after having gained such a state. Even at the time of death, established in this state, he attains the supreme abode of the Lord. This is called *Brahmanirvana*. ||2-72||

[Here the word *nirvana* is speculated wrongly by many people and is told in many divergent ways. Such as to merge into the Lord, to become God Himself, etc., but it is not like that. *Nirvana* means to end up with the familial or material way of life. Buddhists and Jains most commonly use this word *Nirvana*. But *Gita* does not approve it. Because, when materialistic life ends spiritual way of life begins. Even here if he/she is God conscious only then shall he/she attain the supreme spiritual abode. This depends on the constant practice and thought of the person who wants to attain it.]

This second chapter deals with *Karma Yoga* and *Jnana Yoga*. A little of *Bhakti Yoga* is also discussed. Therefore the second chapter is considered as the summarized study of the entire *Bhagavad Gita*.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

**Here ends the second  
chapter of  
*Bhagavad Gita* titled  
*Sankhya Yoga*.**



॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ तृतीयोऽध्यायः

**Chapter 3 of 18 in the Illustrated Bhagavad Gita – The Song Divine**

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

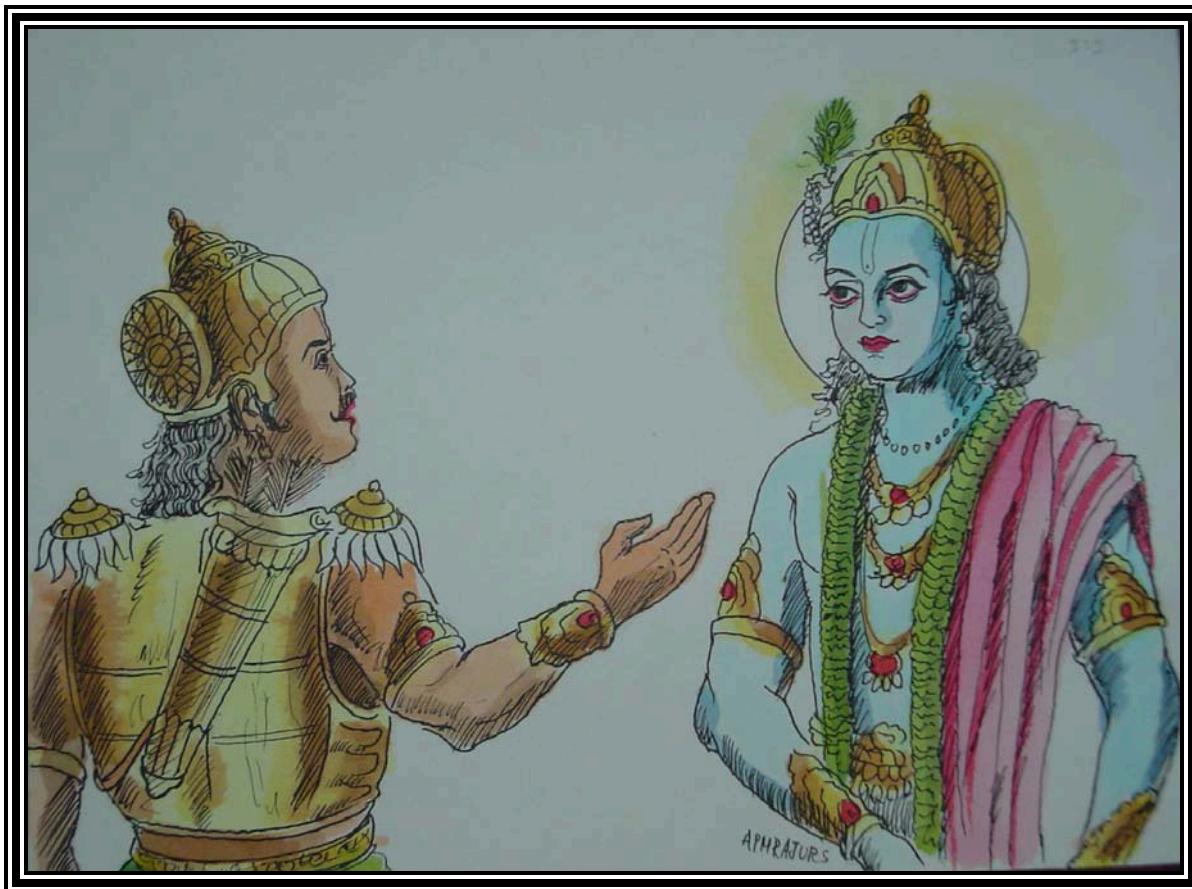
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥३-१॥

arjuna uvāca ।

ज्यायसी cet karmaṇas te matā buddhir janārdana ।  
tat kiṁ karmaṇi ghore māṁ niyojayasi keśava

*Arjuna said! O Janardana! If you speak of knowledge to be superior to action then, O Keshava, why do you want to place me in such a horrible task (fighting the war)? ||3-1||*

[In the previous chapter, the Lord instructed the *Sankhya* philosophy, which is mainly knowledge, but *Arjuna*, thinking it to be cause for misery wants to get rid of the war. Thus he is asking this question. Here *Arjuna* says, thinking the Lord as cause for all causes and serving Him to obtain bliss is better than doing actions like a common man. For this the Lord answers further.]



व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ।  
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

vyāmiśreṇaiva vākyena buddhim mohayasīva me |  
tad ekam vada niścitya yena śreyo 'ham āpnuyām ||3-2||

I have been confused and my mind is bewildered by your perplexed talks.  
Therefore, please instruct definitely by which, I shall be benefited. ||3-2||

[Here Arjuna thinks that the Lord has confused him. But it is only due to his lack of understanding and affection towards his relatives that he is not following the words of the Lord. But still he does not give up and wants to find the right way to properly understand the scriptures. A disciple must have devotion towards the guru (teacher) and whenever he gets even a little doubt he must clarify it immediately. This is the true quality of a disciple and here Arjuna is doing the same thing.]

**श्रीभगवानुवाच ।  
लोके इस्मन्द्विधा निष्ठा पुरा प्रोक्ता मयानघ ।  
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३-३ ॥**

śrībhagavān uvāca |  
loke 'smiñ dvividhā niṣṭhā purā proktā mayānagha |  
jñānayogena sāmkhyānām karmayogena yoginām ||3-3||

The Supreme Lord Sri *Krishna* said: O sinless *Arjuna*! In this world there are two types of paths meant for self-realization. As I told before, one is the path of knowledge for those who are meditative in nature and the other is the path of action for those who perform various tasks. ||3-3||

[In order to realize the self two groups of people are found in this world. One, which speculates on the nature of living and non-living things and the other, which performs actions thinking it to be the service of the Lord. These two paths are meant for self-realization. Of these two, performing actions for satisfaction unto the Lord is of highest priority because, here a person becomes completely God conscious and performs every action for the Lord's pleasure. By doing so he/she is not attached or bound to his/her duties. There will be result for every action but by doing actions for the Lord's pleasure one is not bound to aspire for the result. However those of speculative minds remain suffering births and deaths due to their ignorance.]

**न कर्मणामनारम्भान्तेष्कर्म्यं पुरुषोऽश्रुते ।  
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥३-४॥**

na karmaṇām anārambhān naiśkarmyam puruṣo 'śnute ।  
na ca samnyasanād eva siddhim samadhigacchati ||3-4||

Man cannot obtain selfless action by inaction nor does he attain self-realization by renouncing everything. ||3-4||

[If a person performing selfless action does not purify the self and becomes renounced even then he/she does not attain the perfection of selfless action. Because, in order to perform selfless action one needs to be righteous in his/her path. By doing so, one must purify one's mind and self to obtain the renounced order of life and then he/she is able to attain perfection. But this way or path is always filled with many obstacles and does not provide a constant mind. Therefore we must offer every righteous work unto the Lord so that we are free from all obstacles. And such a person need not attain the renounced order of life separately.]



न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।  
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥३-५॥

na hi kaś cit kṣanam api jātu tiṣṭhaty akarmakṛt ।  
kāryate hy avaśah karma sarvah prakṛtijair guṇaiḥ ॥3-5॥

No one can remain without performing action even for a moment, at any time. Undoubtedly, everyone is made to act helplessly by the three modes of material nature. ||3-5||

[The soul is ever active in nature. Depending on that activeness, the body performs the actions. Therefore, we must offer ourselves through the body towards the service of the Lord so that we attain permanent bliss. Otherwise, the activeness of the soul will put the body in mundane actions and due to ignorance it will suffer forever in this cycle of birth and death.]

**कर्मन्दियाणि संयम्य य आस्ते मनसा स्मरन् ।  
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६ ॥**

karmendriyāṇi samyamya ya āste manasā smaran |  
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate ||3-6||

The foolish person who prevents the organs of action by force and thinks of the sense objects in mind without performing action, will have lack of understanding and shall be called as a hypocrite. ||3-6||

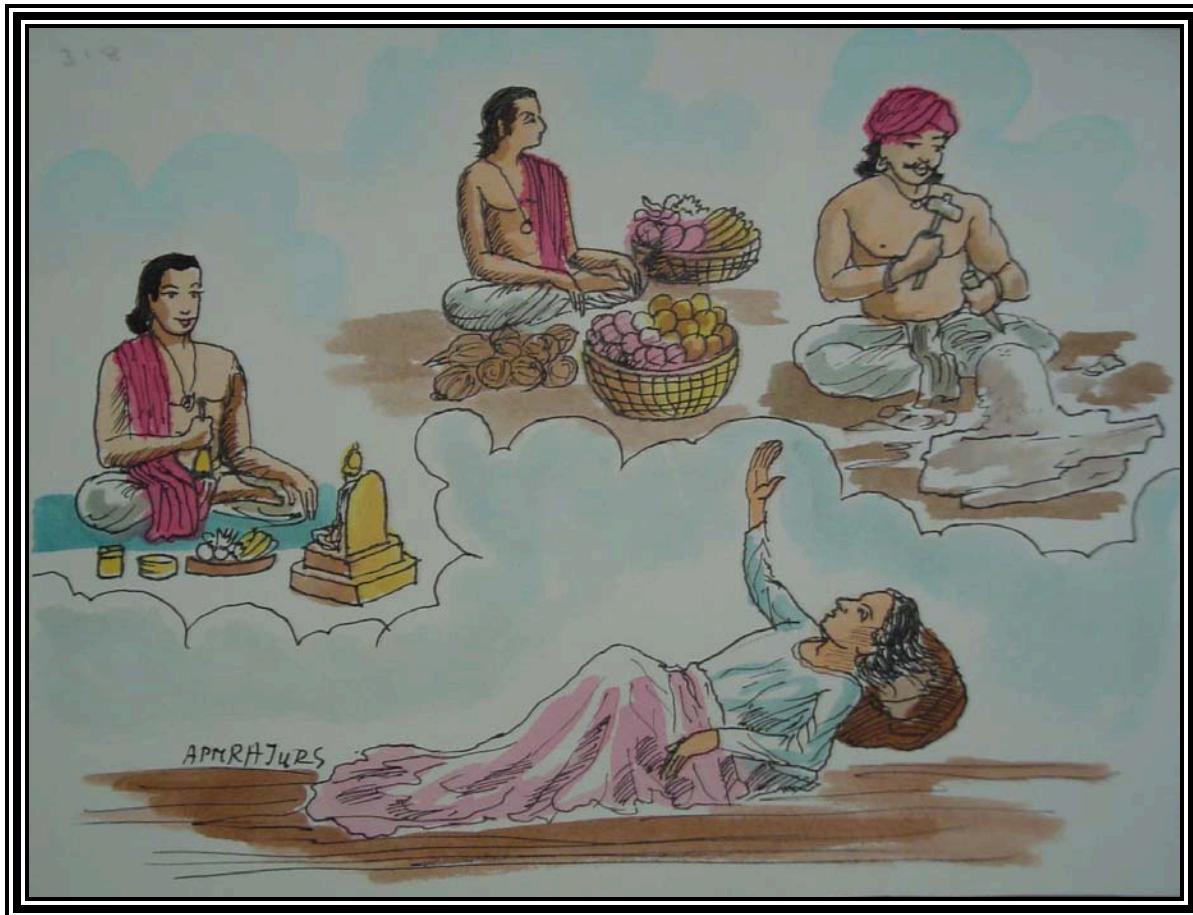
[The so-called *Sannyasis*, *Yogis* and *Jnanis* of this day are all hypocrites according to this verse. A true seeker of knowledge puts his/her mind and senses completely in the service of the Lord and performs the prescribed duties. Any one who speaks one thing and performs the other thing is termed as a hypocrite.]

**यस्त्वान्द्रियाणि मनसा नियम्यारभते ऋजुन ।  
कर्मन्दियैः कर्मयोगमसक्तः स विशिष्यते ॥ ३-७ ॥**

yas tv indriyāṇi manasā niyamyārabhate 'rjuna |  
karmendriyaiḥ karmayogam asaktaḥ sa viśisyate ||3-7||

And O Arjuna! The person who controls the senses and keeps them steady by the mind and performs action without getting attached them (senses) is superior to others. ||3-7||

[It is better to perform selfless action rather than becoming a hypocrite.]



**नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।  
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥३-८॥**

niyatam kuru karma tvam karma jyāyo hy akarmanah |  
śarīrayātrāpi ca te na prasidhyed akarmanah ||3-8||

You perform your duty which is prescribed to you, because action is superior to inaction and also you will not be able to maintain your body if you do not perform any action ||3-8||

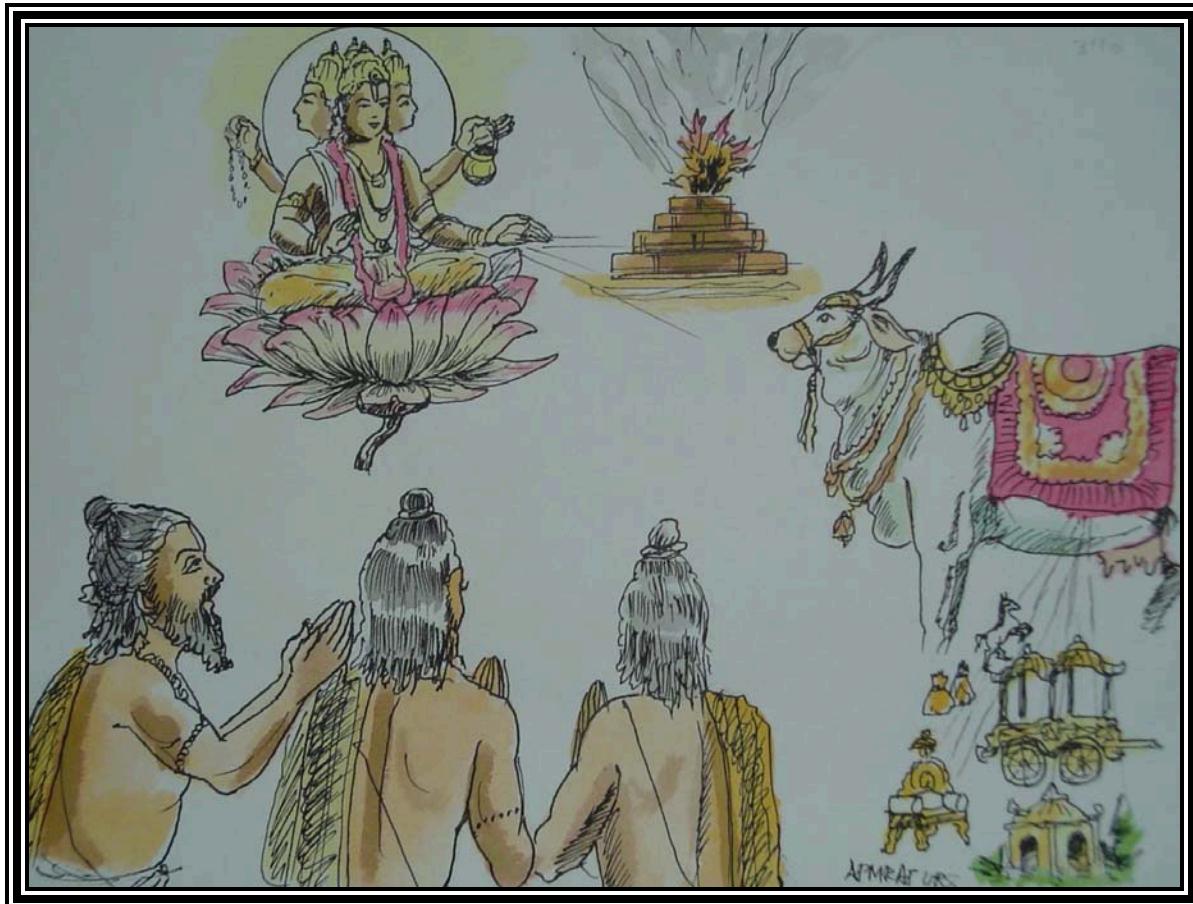
[Every one has to perform their own duties as prescribed in the scriptures or else they shall be degraded. Such duties must be performed only for the sake of the Lord.]

**यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।  
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥३-९॥**

yajñārthāt karmaṇo 'nyatra loko 'yam karmabandhanah ।  
tadartham karma kaunteya muktasaṅgaḥ samācara ||3-9||

O son of *Kunti*! Without performing actions prescribed unto the Lord, people will be found doing useless actions. Therefore, forsaking desires, perform actions usefully for the sake of the Lord. ||3-9||

[Here Lord Sri *Krishna* clearly mentions that how a person should perform actions. We must always think that whatever we are doing is only for the sake of the Lord and must perform that action in a right way.]



सहयज्ञाः प्रजाः सृष्टा पुरोवाच प्रजापतिः ।  
अनेन प्रसविष्यध्वमेष वोऽस्त्वि॑ष्टकामधुक् ॥३-१०॥

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatih ।  
anena prasaviṣyadhvam eṣa vo 'stv iṣṭakāmadhuk ||3-10||

At the dawn of creation, *Brahma* created mankind and sacrifice (*yajna*) together and said, “Attain prosperity through this sacrifice and this will certainly fulfill all your desired wants”. ||3-10||

[At the dawn of creation, men fulfilled their wants by pleasing the Lord, performing sacrifices (*yajna*). But nowadays (*Kaliyuga*), there are no facilities to perform sacrifice, i.e. there are no proper reciters of Vedic mantras, no sanctified persons, people lack knowledge, and also there can never be the pure materials needed for performing any sacrifice. Therefore we must perform the sacrifice of *Hari Nama Sankirtana* which is nothing but chanting the names of the Lord. This is the only way to purify ourselves and get liberated from all material bondages.]



देवान्भावयतानेन ते देवा भावयन्तु वः ।  
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

devān bhāvayatānena te devā bhāvayantu vaḥ ।  
parasparam bhāvayantah śreyah param avāpsyatha ॥3-11॥

“By this sacrifice, satisfy the demigods and in turn the demigods shall satisfy you. In this way fostering each other you shall attain to the Supreme good”.  
||3-11||

[Demigods are the powerful leaders of this material world. If we please them by means of sacrifices they shall provide us in turn with rain, food, and other natural goodness. Thus, pleasing each other we must try to help ourselves in serving the Lord.]

**इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।  
तैर्दत्तानप्रदायैभ्यो यो भुङ्के स्तेन एव सः ॥३-१२॥**

iṣṭān bhogān hi vo devā dāsyante yajñabhāvitāḥ ।  
tair dattān apradāyaibhyo yo bhuṅkte stena eva saḥ ||3-12||

Pleased by the sacrifices, the demigods will provide you all the pleasures. Anybody who enjoys such pleasures without giving something to them in return is definitely a thief. ||3-12||

[Nor have humans or demigods created anything. But the demigods are given the responsibility to look after all this. Air, water, light, minerals, food, etc., are not created by humans. Therefore to obtain them as per our needs, we need to please the demigods by performing sacrifices so that they fulfill our needs. Otherwise, we will be in shortage of our daily needs and will have to suffer for it. Foolish scientists do not believe this and also the government having faith in such scientists have forsaken our scriptures and are acting on their own. They are simply wasting their time. Materialistic people do not have any goal in life and such people cannot understand about sacrifice. The government running under such people cannot prosper and cannot take care of the people's welfare. Therefore we must perform the *Sankirtana yajna* to get rid of this materialistic way of living. This means we must simply chant the holy names of the Lord.]

**यज्ञशिष्टशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।  
भुञ्जते ते ब्रह्म पापा ये पचन्त्यात्मकारणात् ॥ ३-१३ ॥**

yajñaśiṣṭāśinah santo mucyante sarvakilbiṣaiḥ |  
bhuñjate te tv agham pāpā ye pacanty ātmakāraṇāt ||3-13||

The righteous people who eat the remnants of the sacrifice are freed from all sins. But those sinful people who cook for their own sake are actually eating (incurring) sin. ||3-13||

[The Lord Himself gives all things. Therefore we must be ever grateful to Him and must offer our food to Him first and later eat it. This is accordingly to the scriptures. But some wicked rascals say that where is the sin when we work hard, grow, cook, and eat it. They say working hard is divine. This is a wrong notion. In fact do we grow the plants? Do we make the rains to come? Do we blow air? Our labor is only to maintain it, that's all. Therefore we must surrender all our duties into the Lord and must be freed from its result.]

**अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।  
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३-१४ ॥**

annād bhavanti bhūtāni parjanyād annasambhavaḥ |  
yajñād bhavati parjanyo yajñāḥ karmasamudbhavaḥ ||3-14||

All living beings take birth from food. Whereas food is produced from the rain and the rain is caused by *yajna* (sacrifice) and that sacrifice is born of *karma* (action). ||3-14||



कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।  
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥३-१५॥

karma brahmodbhavam viddhi brahmākṣarasamudbhavam |  
tasmāt sarvagatam brahma nityam yajñe pratiṣṭhitam ||3-15||

The action is born from the *Vedas*. Knowledge and the *Vedas* are born from the Imperishable (God). Therefore, the all-pervading infinite (God) is always situated in sacrifice. ||3-15||

[The *Vedas* tell us to please the demigods by way of sacrifices. All the demigods worship the Supreme Lord and when we worship that Supreme Lord Sri Krishna, then it will be same as pleasing the demigods themselves. Therefore, before eating we must offer it to the Lord and then eat. This is the rule.]

**एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।  
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥३-१६॥**

evam pravartitam cakram nānuvartayatīha yaḥ ।  
aghāyur indriyārāmo mogham pārtha sa jīvati ||3-16||

O *Partha*! A person in this world who does not act according to this wheel of creation and gets engaged in sensual activities lives a sinful life and thus his life is a waste. ||3-16||

[Attracted to the words of the sinful materialistic devils who say ‘Prosperous life’ ‘work is worship’, ‘work hard’ etc., many people are being misguided and spoilt due to various doubts in their minds. Therefore, we must follow the wheel set by the *Vedas* as told here. This is the only right path and has no room for doubts.]

**यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।  
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥३-१७॥**

yas tv ātmaratir eva syād ātmatṛptaś ca mānavaḥ ।  
ātmany eva ca samtuṣṭas tasya kāryam na vidyate ||3-17||

But the person who enjoys only in the self, who is satisfied with the self and who is happy in the self only, is free from all duties (activities). ||3-17||

[This verse is of great importance. A person who is happy, satisfied, and content with the service of the Lord need not perform any other activities. There are many great persons who are of such nature like *Suka muni*, *Narada muni*, *Kardama Rshi* and many others.]

**नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥**

naiva tasya kṛtenārtho nākṛteneha kaś cana ।  
na cāsyā sarvabhūteṣu kaś cid arthavyapāśrayah ॥3-18॥

In this world such a person has no interest. For, though he does any work or not, there is no use. Nor does he depend on any other living being for his own welfare. ||3-18||

[The devotee of the Lord need not perform any other prescribed material duties such as offering oblations, performing sacrifices, doing his daily activities etc., because such a devotee performs all duties for the service of the Lord.]

**तस्मादसक्तः सततं कार्यं कर्म समाचर ।  
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ३-१९ ॥**

tasmād asaktaḥ satatam kāryam karma samācara ।  
asakto hy ācaran karma param āpnoti pūruṣah ॥3-19॥

Therefore, perform your duties constantly without attachment and with full devotion because by doing (proper) action, an unattached person can attain the Supreme Lord. ||3-19||

[Here *Parama* or Supreme means Lord Sri *Krishna* Himself. This refers only to the devotees of the Lord and not to other useless action doers. It is only the pure intellect devotee who can perform action without aspiring for the result. To work for pleasing the Lord is also same as not aspiring for the result. Therefore offering our duties unto the Lord is the best action, and the easiest way. This can be obtained by constant practice.]

**कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥३-२०॥**

karmanaiva hi samsiddhim asthitā janakādayah ।  
lokasamgraham evāpi sampaśyan kartum arhasi ||3-20||

Even people like King *Janaka* too attained the Supreme goal by way of action. Therefore, you must also perform action for the maintenance of the world. ||3-20||

[Though King *Janaka* was self-realized, just for the sake of showing or teaching to the people he used to do various actions such as *Yajna* (sacrifice) etc., even in self-realization there are various levels. *Sushupti*, *Samadhi*, *Turiya*, *Aruda*, *Hansa*, etc., The *Jnanis* above the state of *Turiya* are freed from the platform of action. For them, it is not necessary that they perform action. But persons below this level have to strictly perform their prescribed duties. This is because the mind is fluctuating in nature. In order to train it, there is a need for constant practice. This is of utmost importance and must not be ignored.]



यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३-२१ ॥

yad yad ācarati śreṣṭhas tat tad evetaro janah ।  
sa yat pramāṇam kurute lokas tad anuvartate ||3-21||

Whatever a great man performs, other people follow the same accordingly.  
And whatever he proves is followed by the world. ||3-21||

[Here a great person is prescribed greater responsibilities; because whatever he/she does others follow blindly. Therefore such a person must be very cautious while talking, quoting, conversing, performing rituals, etc., If he/she does good and that good shall be followed by others. This will lead for a good society. Otherwise, if he/she talks one thing and does another thing, then others following him/her shall be doomed. But nowadays following the useless ideals of politicians and film actors' people are doomed.]



न मे पार्थस्ति कर्तव्यं त्रिषु लोकेषु किं चन ।  
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥३-२२॥

na me pārthāsti kartavyam triṣu lokeṣu kim cana !  
nānavāptam avāptavyam varta eva ca karmaṇi ||3-22||

O Arjuna! I have no duties to be performed in the three worlds and there is nothing unattained by Me. Yet, I engage myself in action. ||3-22||

[Many foolish people compare Lord Sri Krishna to a common man. They show their hopeless knowledge by saying that He came from the womb of his mother, He lived like common people, He left His body and died, and what not nonsense. But for those so-called *Vidwans*, this verse gives the answer. In all previous incarnations of the Lord (*Matsya, Kurma, Narasimha, Vamana, Parashurama, Rama*, etc.,) He never told so clearly and precisely “I am *Purushottama* (God)”. The Supreme Lord says, “In these three words there is nothing to be done by Me”. Just imagine how can any human being or any celestial say with such clarity, boldness and daringly that “I am the Supreme Lord”. Therefore, leaving all speculative knowledge, one must follow the traditional words that have come from infinite ancient generations. Only then shall peace reside in this world.]

**यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥३-२३॥**

yadi hy aham na varteyam jātu karmaṇy atandritah ।  
mama vartmānuvartante manusyāḥ pārtha sarvaśah ॥3-23॥

Because O Arjuna! If I do not engage myself in action, then by all ways men will follow My path. ||3-23||

[From time immemorial spiritual knowledge has gained utmost importance in India. In order to gain such knowledge, to develop ourselves in it, and to bring the social equanimity there are many traditional ways. There is no need for Lord Sri Krishna to perform such traditional rituals, still He has shown to us by performing them, such as offering daily oblations, sacrifices, righteous duties, etc., This can be found in *Srimad Bhagavatam*. He is a model for Himself. Otherwise, the whole world would have been filled with disorder. Now the same thing is happening. We do not want God, nor do we need righteousness, cleanliness, scriptures, etc., but we only require house, food, clothes and luxury. Is it not? Is it not a downtrodden and fallen life?]

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।  
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३-२४ ॥

utsīdeyur ime lokā na kuryām karma ced aham |  
samkarasya ca kartā syām upahanyām imāḥ prajāḥ ||3-24||

If I do not perform action, all these worlds will be spoilt and I shall become the cause for mixture of castes and thus the destroyer of these people. ||3-24||

[*Varnasankara* is mixture of castes. It is the unwanted population caused due to illicit sex. According to *Sanatana Dharma*- following the *Varnashrama* principle of life is traditional and the right path. In ancient days, people used to live only to attain the Supreme Lord i.e. self-realization. Even sex life was meant only to obtain children who would turn towards God. But now there is no interest towards *Dharma*, lack of knowledge is most common. Thus people are attracted by the lust for sense objects and are not caring for their *Varnas*, but are bringing forth children from any *Varna*. This *behavior* is like that of an animal. Due to this, sin is present in every sphere of our life. Therefore we must follow the Lord's actions but must not try to imitate them. If we imitate them we shall suffer and will be spoiled.]

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।  
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुलोकसंग्रहम् ॥ ३-२५ ॥

saktāḥ karmany avidvāṁso yathā kurvanti bhārata |  
kuryād vidvāṁs tathāsaktaś cikīrṣur lokasamgraham ||3-25||

O Bharata! As the ignorant men interested in action perform their duties, so should an unattached wise man perform action wishing for the world's welfare. ||3-25||

**न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।  
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥**

na buddhibhedam janayed ajñānām karmasaṅginām |  
joṣayet sarvakarmāṇi vidvān yuktaḥ samācaran ||3-26||

A wise person should never disrupt or bring inaction in the minds of the ignorant people interested in action. But he must perform his duties with devotion and should bring such a mentality in them too. ||3-26||

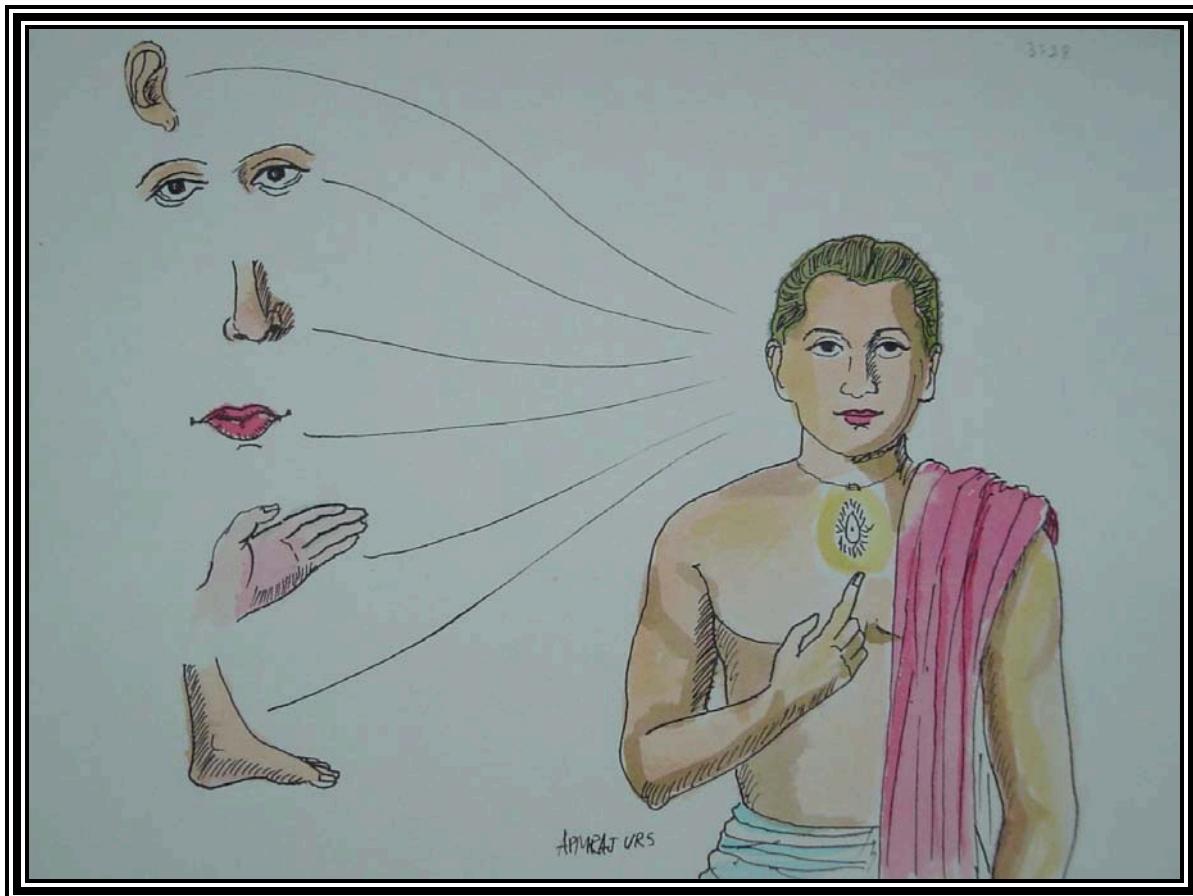
[Wise men with knowledge and those who follow the scriptures must engage other ignorant people in their path of devotional action only if they heed their advice. They should try and bring them to the right path.]

**प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।  
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७ ॥**

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśah |  
ahamkāravimūḍhātmā kartāham iti manyate ||3-27||

All the actions are being constantly guided and done by the three modes of nature, but still, a man whose mind is filled with ignorance thinks that “I am the performer of activities”. ||3-27||

[A person who is bodily conscious thinks that I am the doer of action and performs action due to ignorance. But a devotee of God always thinks that all actions are done by God, and performs his action with devotion. With bodily consciousness one is bound to this material world but if one is God conscious then he/she is liberated from this world.]



तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥३-२८॥

tattvavit tu mahābāho guṇakarmavibhāgayoh ।  
guṇā guṇeṣu vartanta iti matvā na sajjate ||3-28||

O mighty armed! But the person, who knows the difference between the philosophies of the modes of nature and their actions, thinks that it is only the modes that are acting on the modes and thus he never gets attached to them. ||3-28||

[Once a person realizes his self, then he is not attached to his activities. This means he does not care for the result. He always sees in his heart the divine form of the Lord. Therefore, performing his actions in the name of the Lord he attains eternal peace.]

**प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।  
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ ३-२९ ॥**

prakrter gunasammūḍhāḥ sajjante gunakarmasu |  
tān akṛtsnavido mandān kṛtsnavin na vicālayet ||3-29||

Persons attracted by the modes of nature get interested in them and their actions. But the man of perfect knowledge should not divert the minds of such ignorant people who do not know properly. ||3-29||

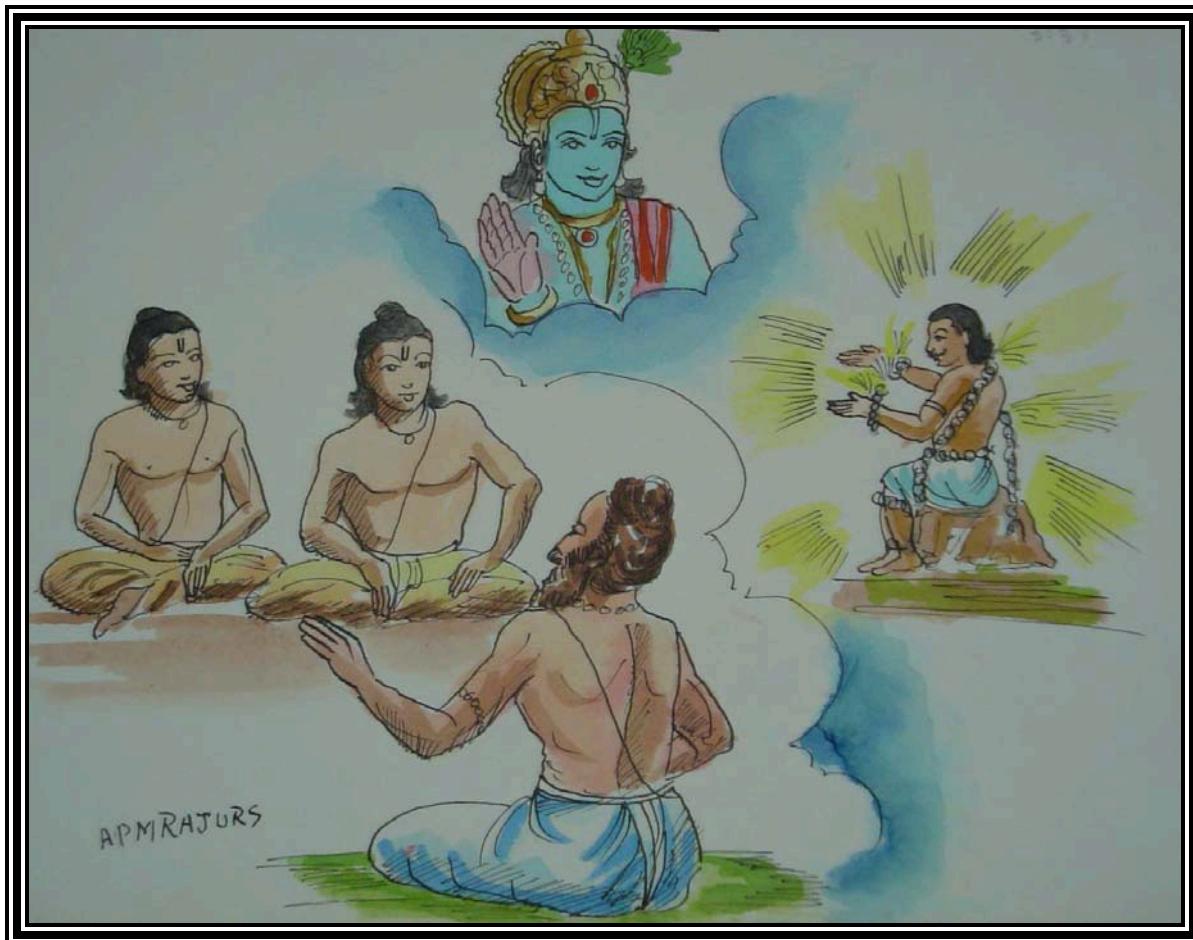
[Although ignorant people follow their prescribed duties, perform it with a bodily concept and always aspire for the result. But a person of knowledge must try to lead them towards God consciousness and if they are not interested after such repeated attempts then he/she must not force them.]

**मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।  
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३० ॥**

mayi sarvāṇi karmāṇi samnyasyādhyaātmacetasā |  
nirāśīr nirmamo bhūtvā yudhyasva vigatajvarah ||3-30||

Therefore surrendering all actions unto Me, having the mind fixed on Me without desire, and free from sorrow and affection, you fight. ||3-30||

[This verse tells us about how people in this world must perform their duties. Whatever we do, we must do it only for Lord Sri Krishna. We must never feel proud of what we are doing.]



ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।  
श्रद्धावन्तो ऽनसूयन्तो मुच्यन्ते ते ऽपि कर्मभिः ॥३-३१॥

ye me matam idam nityam anutisthanti manavah |  
sraddhavanto 'nasuyanto mucyante te 'pi karmabhih ||3-31||

All those people who regularly follow this teaching of Mine with faith, interest, and without a hatred mind, will certainly be freed from all bondage of actions. ||3-31||

[The Supreme Lord Sri Krishna is God Himself. Here He has told to all mankind, the right path. He has expressed His teachings clearly. Because after experiencing all forms of life one gets this human life and if one misses this life too without following the Lord, then he/she will have to fall again and again into this cycle of birth and death. Therefore the human form of life is meant for returning back to the spiritual Abode of God.]

**ये क्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।  
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३-३२ ॥**

ye tv etad abhyasūyanto nānutiṣṭhanti me matam |  
sarvajñānavimūḍhāṁs tān viddhi naṣṭān acetasaḥ ||3-32||

And those fools who discriminate and do not follow according to My teachings, such materially inclined people are devoid of all knowledge and know them to be doomed to destruction. ||3-32||

[All religions, concepts, castes, creeds formed by man are doomed but only the religion of God is the greatest and acceptable too. This is because there are no drawbacks in God's principle. Also, He gives the guarantee for liberation from this material world but no one else can give such a guarantee. Therefore please follow the religion of God and make your life sublime. If we forsake the Government law then we shall be punished. Similarly, if we forsake God, we shall perish. Therefore, there is still time to at least try for reaching our original home i.e. the Abode of God.]

**सदृशं चेष्टते स्वस्याः प्रकृतेज्ञानवानपि ।  
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३-३३ ॥**

sadr̄śam cestate svasyāḥ prakṛter jñānavān api |  
prakṛtim yānti bhūtāni nigrahaḥ kim kariṣyati ||3-33||

All living beings follow their own nature. Even, men of knowledge act according to their own nature. Then how can anyone control it? ||3-33||

[All beings act accordingly to the three modes of nature. Therefore there is no use in controlling these modes. Thus, in order to cross this illusion of the Lord (though we are filled with the modes of nature), we must offer our duties for the sake of Lord Sri *Krishna*. Then only shall we be freed from all these modes of material nature.]

**इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥**

indriyasyendriyasyārthe rāgadveṣau vyavasthitau |  
tayor na vaśam āgacchet tau hy asya paripanthinau ||3-34||

Attachment and detachment for the sense objects persist in the senses. No one should get attracted by these two (attachment and detachment), as they are the main enemies who obstruct on the path of self-realization. ||3-34||

[As the living beings take birth and live in this nature they are strongly subjected to its three modes. If a person tries to suppress these modes of nature by force then he/she shall be subjected to the cycle of birth and death. Unless the attachment for action gets dejected one cannot obtain liberation. Therefore, to deject ourselves from action we have only one way out, which is to follow the religion of Lord Sri *Krishna*.]

## श्रेयान्स्वधर्मे विगुणः परधर्मात्स्वनुष्ठितात् । स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३-३५ ॥

śreyān svadharma viguṇah paradharmāt svanuṣṭhitāt |  
svadharame nidhanam śreyaḥ paradharmo bhayāvahah ||3-35||

Although the duty of another person is well discharged, one's own duty, which may be spoiled, is better than that of others. If one dies in the course of performing one's own duty, it is better than following another's duties (*dharma*) because, to follow another's path is very dangerous. ||3-35||

[All living beings have forgotten their real recognition with God and are rotating constantly in the wheel of life and death. Following other duty or religion means body consciousness. If one gets attached to it and dies in such a state he/she shall be taking births after births that may be of any lower species of the 84,00,000 species of life. Here *dharma* means not Hindu, Christian, Jain or any other man made ones but the real *Dharma*, which is the *Dharma* made by God. We must be cautious that Lord Sri *Krishna* is telling *Gita* to *Arjuna*, who is not an ordinary person, but is a great warrior who even fought with *Shiva*. He is a great devotee and follower of Lord Sri *Krishna*. But still, as he had a material body he was a little body conscious. Due to which he got carried away at the sight of his relatives on the battlefield. Therefore Lord Sri *Krishna* instructed *Gita* to *Arjuna*. This is according to circumstances and is filled with complete knowledge.]

**अर्जुन उवाच ।**

**अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।**

**अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३-३६ ॥**

arjuna uvāca |

atha kena prayukto 'yam pāpam carati pūruṣah |  
anicchann api vārsneya balād iva niyojitaḥ ||3-36||

O *Varshneya* (*Krishna*)! Then how is it that a person performs sin although he does not like to commit it, and who enforces him to do so? ||3-36||

[Many persons of the world ask this same question of Arjuna, today. Let us not consider the people who get detached from their real duty or religion but let us consider those who do not like to be detached from their duty and yet they sometimes get forced to commit sin. How is it that they are attracted towards sin? This is the enquiry here.]

**श्रीभगवानुवाच ।**

**काम एष क्रोध एष रजोगुणसमुद्धवः ।**

**महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥**

śrībhagavān uvāca |

kāma eṣa krodha eṣa rajoguṇasamudbhavah |  
mahāśano mahāpāpmā viddhy enam iha vairiṇam ||3-37||

The Supreme Lord Sri *Krishna* said: It is the desire, which is anger and is born from the mode of passion. It is all devouring, never content like fire and is most sinful. In this matter, know this (desire and anger) to be the enemy. ||3-37||

[When a soul enters this material world, it receives a material body and then it forgets its real identity with God. Also, when the mode of passion gets added up, it converts into lusty desires. And when the desire is unfulfilled anger springs out. These two are thus the greatest enemies for any human being. After Lord Sri Krishna, He came as Lord Buddha and preached the same philosophy- “Desire is the cause for all sorrows”. Therefore, those who desire can never rise to the spiritual platform. It will then be same as living with an enemy and thinking him to be his friend false fully.]



धूमेनाव्रियते वह्निर्थादर्शो मलेन च ।  
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३-३८ ॥

dhūmenāvriyate vahnir yathādarśo malena ca |  
yatholbenāvṛto garhas tathā tenedam āvṛtam ||3-38||

Just as fire is covered by smoke, mirror by dust, and embryo by the womb.  
Similarly, this (knowledge of self) is covered by the desires. ||3-38||

[Even many persons with knowledge are sometimes covered by desires. Knowledge or Ignorance stay according to their nature but if there is any difference in their nature due to lust or desire then the knowledge gets completely covered by it. Desire is always an enemy of knowledge. It is like a large fire that can never be subdued. Although we try to subdue it, it gets increasing more and more. Therefore, many people with knowledge have become the servants of desire. How to bring it under control? The Supreme Lord is the master of everything and has everything under His control. If we seek refuge in Him then desire cannot disturb us. Or else, if we worship God to fulfill our desires then we are certainly headed in the wrong direction.]

**आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिण ।  
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३-३९ ॥**

āvṛtam jñānam etena jñānino nityavairinā ।  
kāmarūpeṇa kaunteya duṣpūreṇānalena ca ||3-39||

And O son of *Kunti*! This enemy of wise men, which cannot be satisfied and which resembles fire, is the desire that even covers their own acquired knowledge. ||3-39||

[Here it is clear that one cannot live without desires. Desires cannot be subdued by enjoying sense objects. It is just like fire that cannot be extinguished by fuel. Therefore, to overcome desires one must take shelter of Lord Sri *Krishna* or else, the desires will lead one's life to the darkest ignorance.]

**इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।  
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३-४० ॥**

indriyāṇi mano buddhir asyādhiṣṭhānam ucyate |  
etair vimohayaty esa jñānam āvṛtya dehinam ||3-40||

The residing places of such desires are: mind, intellect, and the senses. Desire covers the knowledge through these (mind, intellect, and the senses) and illusions the embodied soul. ||3-40||

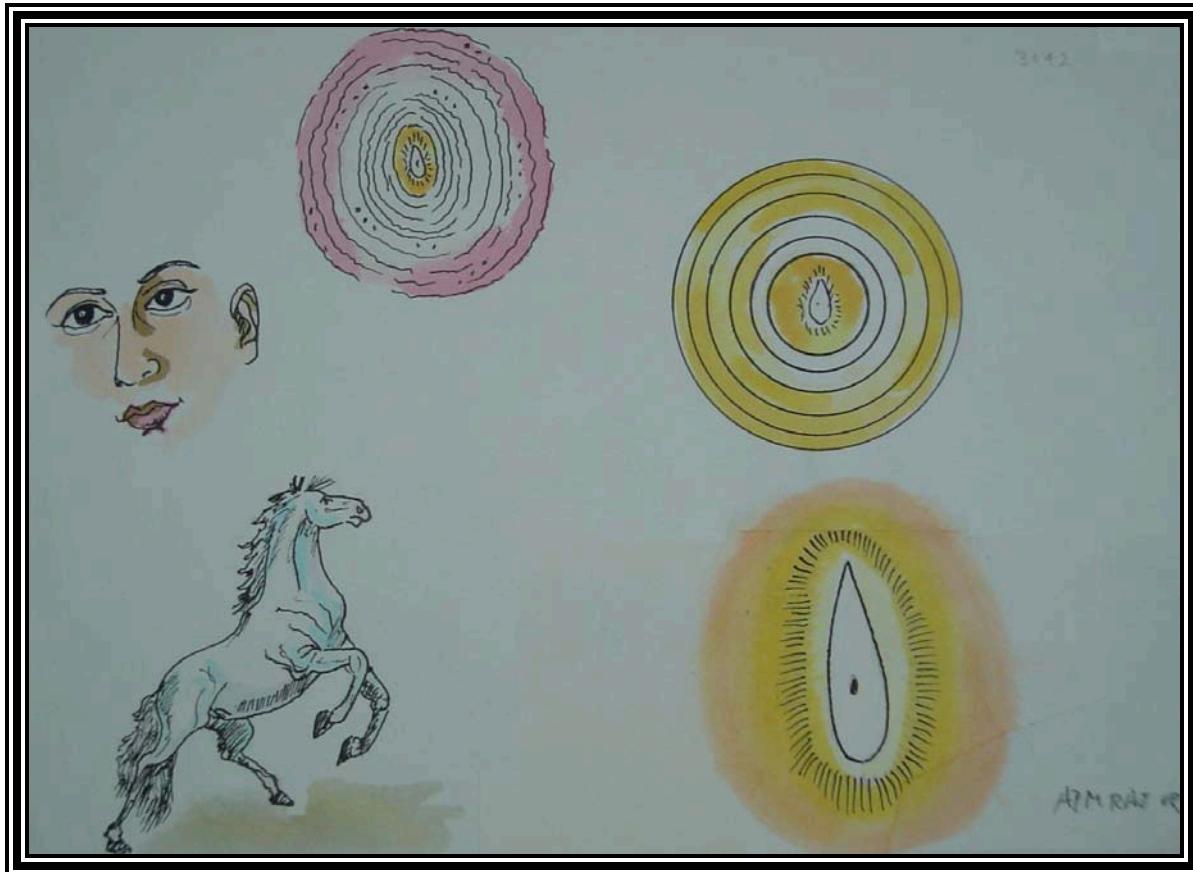
[Lord Sri *Krishna* has clearly told how to overcome desires about 5100 years ago. Still, we are forming many useless religions and opinions and fighting among ourselves. Without any peace we are still clinging to this materialistic life. This is the most shameful thing. Therefore, let us all follow the religion of Lord Sri *Krishna* and become blessed.]

**तस्माच्चमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।  
पाप्मानं प्रजहित्येनं ज्ञानविज्ञाननाशनम् ॥ ३-४१ ॥**

tasmāt tvam indriyāṇy ādau niyamya bharatarṣabha |  
pāpmānam prajahiy enam jñānavijñānanāśanam ||3-41||

Therefore, O best of *Bharatas*! Firstly, keeping the senses under control, kill this sinful destructor (desire) of knowledge and self-realization ||3-41||

[Keeping the senses under control does not mean that one must remain a bachelor nor to do it by force. It means to offer every good action as service to Lord Sri *Krishna*, and thus bringing the senses to the right direction. Then selfless action will become easy and the soul shall attain liberation. Those who have this knowledge and practice it are indeed blessed.]



**इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।  
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥३-४२॥**

indriyāṇi parāṇy āhur indriyebhyah param manah ।  
manasas tu parā buddhir yo buddheḥ paratas tu saḥ ||3-42||

It is been told that senses are superior than the body, more superior than the senses is the mind, but the intellect is far more superior to the mind, and that which is very much superior than intellect is called the soul. || 3-42 ||

[This material body has desires filled in it. In order to materialize them the senses are essential. Thus, the senses are superior to the body. But if one surrenders his/her senses unto the Supreme Lord Sri *Krishna*'s service, then the desires won't get activated at all. Therefore, we must make the mind and intellect to work for the Lord through the senses. This should be constantly practiced and must be firmly established in our minds.]

एवं बुद्धेः परं बुद्धा संस्तभ्यात्मानमात्मना ।  
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३-४३ ॥

evam buddheḥ param buddhvā samstabhyātmānam ātmanā ।  
jahi śatrum mahābāho kāmarūpam durāsadam ||3-43||

O mighty armed! Thus, knowing the soul to be superior than intellect and keeping the mind under control by the intelligence, slay the unconquerable enemy who is in the form of desire. ||3-43||

[Lastly, here Lord Sri *Krishna* has mentioned how to win over desires. We all know that *Rudra* burnt *Kama* (desire) into ashes, but that is an ignorant way and was done due to anger. Desire cannot be subdued by anger or force. How can a fire be subdued by another fire? It is impossible. Nowadays, whatever artificial ways to conquer desire being taught are all hopeless. But Lord Sri *Krishna* has here declared firmly to follow His path. If we forsake His words, sin will be immense and there shall be no *Dharma* (righteousness).]

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

**Here ends the third chapter  
 of *Bhagavad Gita* titled  
*Karma Yoga.***

ॐ

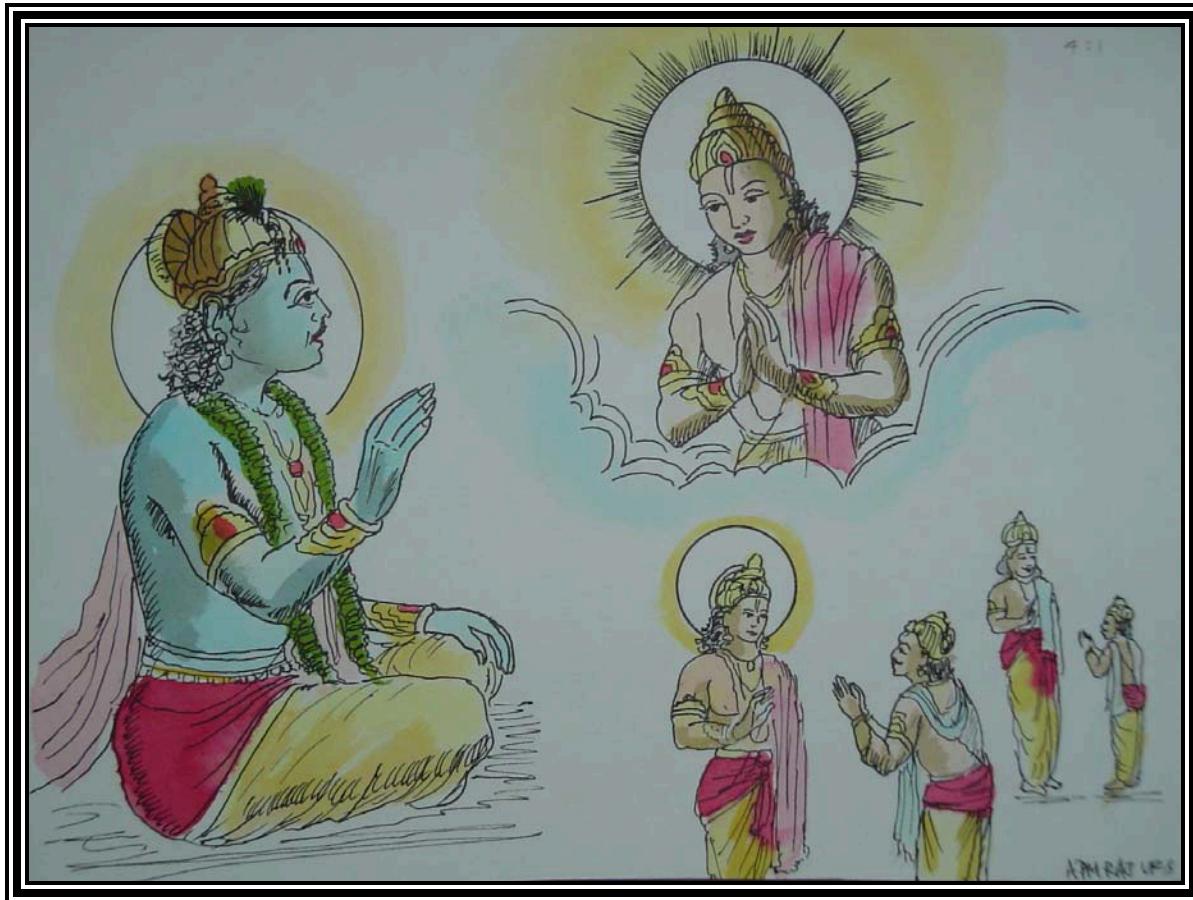
॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ चतुर्थोऽध्यायः

**Chapter 4 of 18 in the Illustrated Bhagavad Gita – The Song Divine**



श्रीभगवानुवाच ।  
इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।  
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवे ऽब्रवीत् ॥४-१॥

śrībhagavān uvāca |  
imam vivasvate yogam proktavān aham avyayam |  
vivasvān manave prāha manur ikṣvākave 'bravīt ||4-1||

Lord Sri Krishna said: I instructed this imperishable science of *yoga* to the Sun. He then instructed it to *Manu* and *Manu* in turn instructed it to his son *Ikshvaku*. ||4-1||

[This *Bhagavad Gita* is not only 5100 years old but is as old as the Sun. It was instructed by Lord Sri *Krishna* to Surya (Sun) and has come in all the worlds to the ruling class. Rulers required learning *Gita* for efficient caretaking of the people.]

**एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।  
स कालेनेह महता योगो नष्टः परंतप ॥४-२॥**

evam paramparāprāptam imam rājarsayo viduh ।  
sa kāleneha mahatā yogo naṣṭah paramtapa ॥4-2॥

O slayer of enemies! In this way, the knowledge of *Gita* was known traditionally by the *Rajarshis* (saintly kings) and has been obtained in disciplinal succession, but this science of *yoga* had become so old that it appeared to be lost in this world. ||4-2||

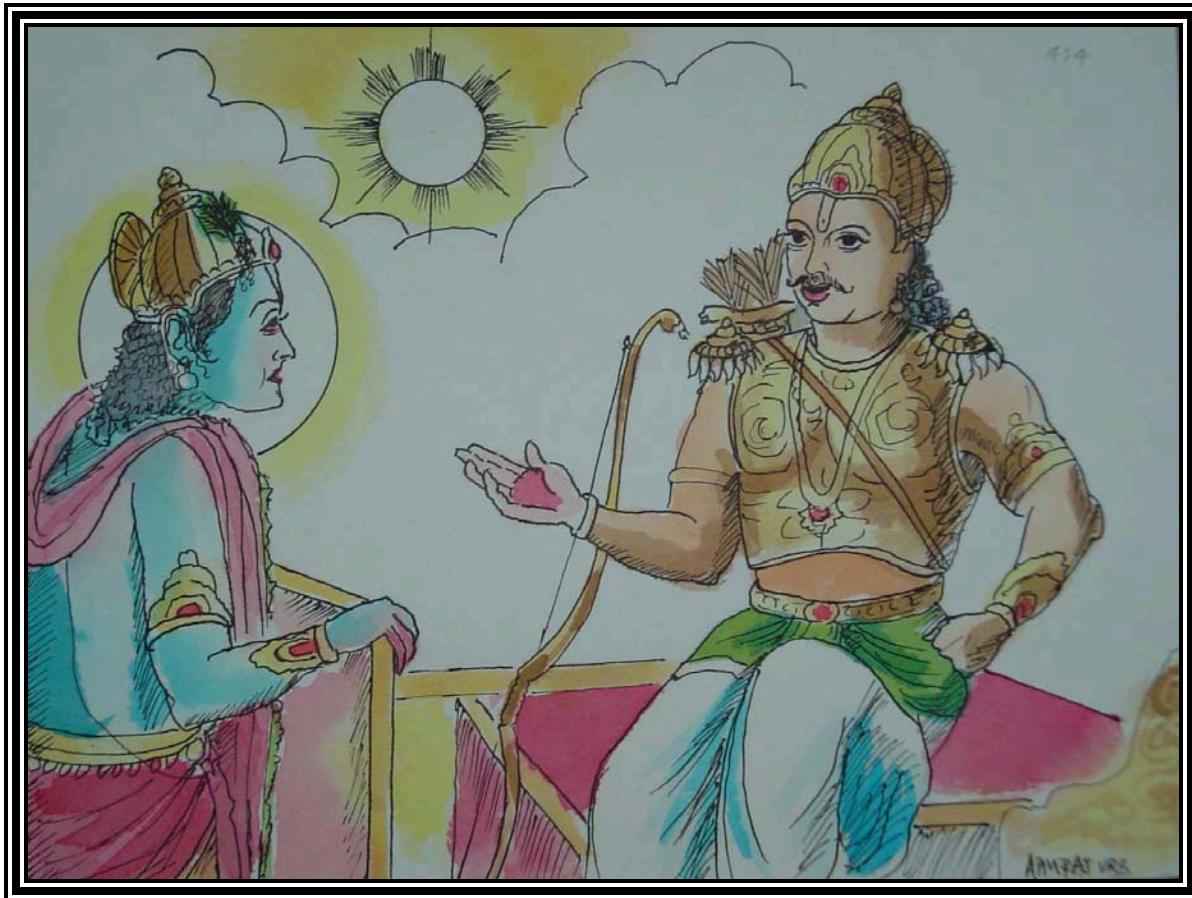
[Here Lord Sri *Krishna* has clearly stated that He Himself has told the *Gita*. Narrow-minded philosophers must not speculate on this. Because when the Lord Himself tells it then it has become as pure as the *Vedas* themselves. Any human does not make this knowledge; it is the most ancient, beyond human perceptions and the most confidential knowledge. Many so called scholars have taken up *Gita* to write commentaries of their own but they have made it for the purpose of money and though they have translated it they include their own speculative thoughts and refuse to accept Lord Sri *Krishna* as God. If one reads commentaries on *Gita* written by hypocrites then such a person will be filled with doubts and shall not have faith in God. Therefore, we must read only those commentaries, which have come in the disciplinal succession, so that we gain real knowledge without any doubts.]

स एवायं मया ते ऽद्य योगः प्रोक्तः पुरातनः ।  
 भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥४-३॥

sa evāyam mayā te 'dya yogah proktah purātanaḥ ।  
 bhakto 'si me sakhā ceti rahasyam hy etad uttamam ॥4-3॥

You are my dearest friend and devotee. Therefore, I have instructed you today, the same ancient and excellent science of *yoga*, which is the supreme secret. ||4-3||

[Here Lord Sri *Krishna* tells *Arjuna* clearly about His *yoga*. Although *Arjuna* was a friend, devotee, relative and contemporary of Lord Sri *Krishna* he could not realize Him as God. He had heard of His childhood activities and even though he was hearing Gita from Him, he had considered Lord Sri *Krishna* to be a commoner. Then how can the people of this world with half-baked knowledge understand Lord Sri *Krishna* as God? Everyone is after food, shelter, clothing and other material things, but nobody wants to turn towards God. Such is the ignorance of people.]

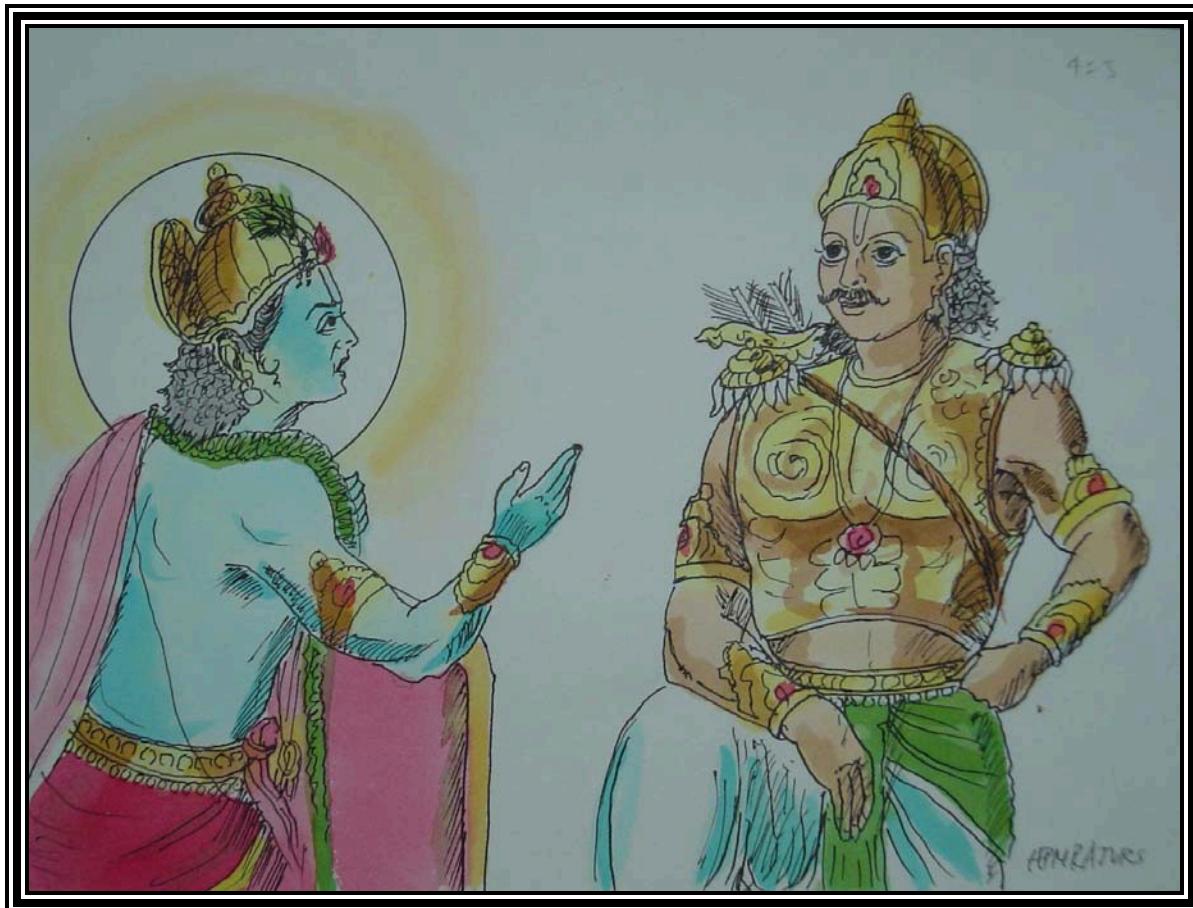


अर्जुन उवाच ।  
अपरं भवतो जन्म परं जन्म विवस्वतः ।  
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४-४॥

arjuna uvāca ।  
aparam bhavato janma param janma vivasvataḥ ।  
katham etad vijānīyām tvam ādau proktavān iti ॥4-4॥

*Arjuna said! Your birth has taken place in this age but Sun god has taken birth very long back, then how shall I understand that You instructed this science of Yoga to him in the past. ||4-4||*

[This science of *Yoga* (*Gita*) has to be obtained from authoritative sources. Here, *Arjuna* has asked his doubt without feeling shy. His doubt is “*Surya* has been present before the dawn of creation, but Lord Sri *Krishna* is of present age then how could He instruct *Gita* to *Surya*? ” This doubt is natural. Here *Arjuna* has not asked this question for himself but he has asked it for the sake of people who do not believe in Lord and are evil minded. We are not as great as *Arjuna* therefore we must accept the Lord's verdict and must follow it by accepting Lord Sri *Krishna* as God.]



श्रीभगवानुवाच ।  
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।  
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥४-५॥

śrībhagavān uvāca |  
bahūni me vyatītāni janmāni tava cārjuna |  
tāny aham vedasarvāṇi na tvam vettha paramtapa ||4-5||

O Arjuna! Many births of yours and Mine have passed away but, O slayer of enemies! You do not remember them but I remember all of them. ||4-5||

[Lord Sri *Krishna* and *Arjuna* have passed many births. Foolish people mistake this and they treat both of them as taking birth and dying like commoners. But the real fact is the births of Lord Sri *Krishna* are His incarnations such as *Matsya*, *Kurma*, *Narasimha*, *Vamana*, etc., At that time Lord Sri *Krishna* had come in his own original form, because in all His previous incarnations he never mentioned clearly that He is God. Now, He is clearly and distinctively mentioning Himself to be the Supreme Lord. Therefore He knows everything about His previous births but Arjuna has forgotten everything. This does not mean that he was not with Lord Sri *Krishna* in all his births. *Arjuna* had been His associate in all the forms. Principally *Arjuna* is *Nara* and *Krishna* is *Narayana* in the form of Nara-Narayana.]

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥४-६॥

ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san ।  
prakṛitim svām adhiṣṭhāya sambhavāmy ātmamāyayā ॥4-6॥

Although I am unborn, imperishable, and the controller of all beings, yet I manifest Myself in the nature (divine form) and appear from my *Yoga Maya* (internal potency) ||4-6||

[Here ‘the Lord appears’ means not like us. Coming out of mother's womb, undergoing childhood, youth, old age, and death do not apply to the Lord at all. If we carefully analyze this verse we shall know the specialty of how the Lord appears. He is free from birth. He is the controller of all beings and is infinite and thus imperishable. He comes to this world from His divine form. Can we take birth like that? Never. And also He can remember all His previous births but we cannot even remember many incidents from the present day itself. Then how can we remember our past births? Even then many foolish scholars try to equal themselves to Lord Sri *Krishna*. And do not accept Lord Sri *Krishna* as God. Why? Because, they are filled with ignorance and are body conscious. Every time we die and we again obtain a material body. But for God He always comes in His Spiritual Divine form. Lord Sri *Krishna* appeared in His original form on this earth. He is away from the modes of nature and is never contaminated by the material nature and is thus always situated in the form of permanent bliss. Nowhere in the world do we find the old age photo of Lord Sri *Krishna* because he is all beautiful, ever youthful, and full of bliss. The knowledge about Lord Sri *Krishna* must be attained from a well-known devotee of the Lord. If we hear from any other unauthorized person then we will spoil our lives.]

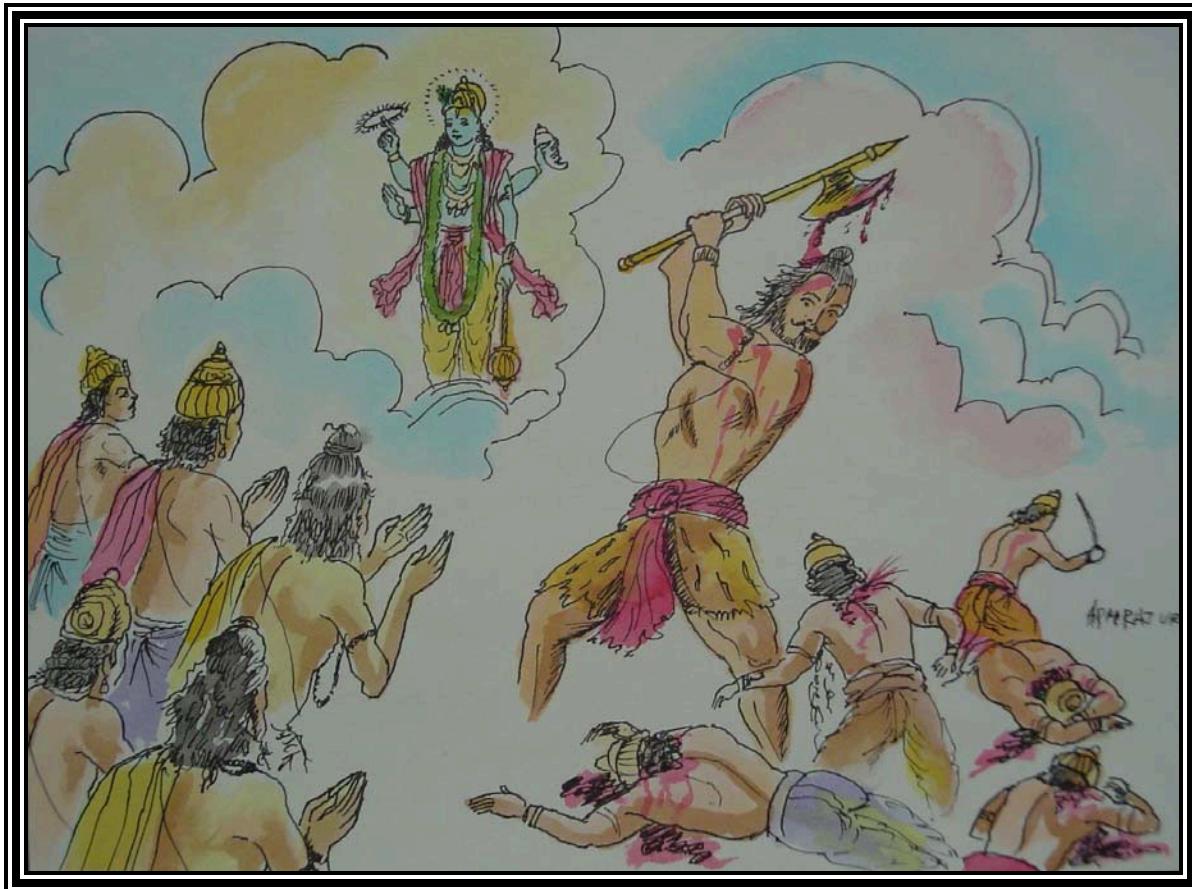


यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४-७॥

yadā yadā hi dharmasya glānir bhavati bhārata ।  
abhyutthānam adharmasya tadātmānam sṛjāmy aham ||4-7||

O *Bharata*! Whenever there is decline or fall in *Dharma* and development or increase in *Adharma* then I shall descend with My divine form. ||4-7||

[Many scholars mistake the word ‘*Srjamyaham*’ for ‘I shall create’. This is wrong. Because, God is ever present, controller, absolute truth and the cause for all causes. He does not come to the state of creation. This is clarified in the last verse. But still He tells that ‘He shall descend’, that means He shall manifest Himself when Dharma is lost in this material world. This verse has to be carefully analyzed and thought.]



परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥४-८॥

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām ।  
dharmasamsthāpanārthāya saṁbhavāmi yuge yuge ||4-8||

In order to uplift the righteous wise people and to destroy the irreligious bad people and also to reestablish *Dharma*, I shall appear millennium after millennium. ||4-8||

[Many wise people follow the principle of *Dharma* told by Lord Sri *Krishna*, while there are many bad people who try to spoil them in their path of perfection. The Lord descends to slay such cruel people and saves His devotees. Then He establishes the *Dharma*, which has been forgotten. This verse is also misunderstood. Here the word *Dharma* means rules or Law. If any one breaks the Law he/she shall be duly punished. Similarly if any one disobeys the Lord's principles, to slay such people the Lord Himself has to descend in any suitable form. The all powerful, all pervading Supreme Lord Himself has to come to establish the fallen principles of *Dharma*.]

**जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।  
त्यक्ता देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥४-९॥**

janma karma ca me divyam evam yo vetti tattvataḥ ।  
tyaktvā deham punarjanma naiti mām eti so 'rjuna ॥4-9॥

O Arjuna! Whoever realizes clearly the philosophy of My birth and action to be spiritual (non-materialistic), leaves his body and does not attain birth again but attains Me only. ||4-9||

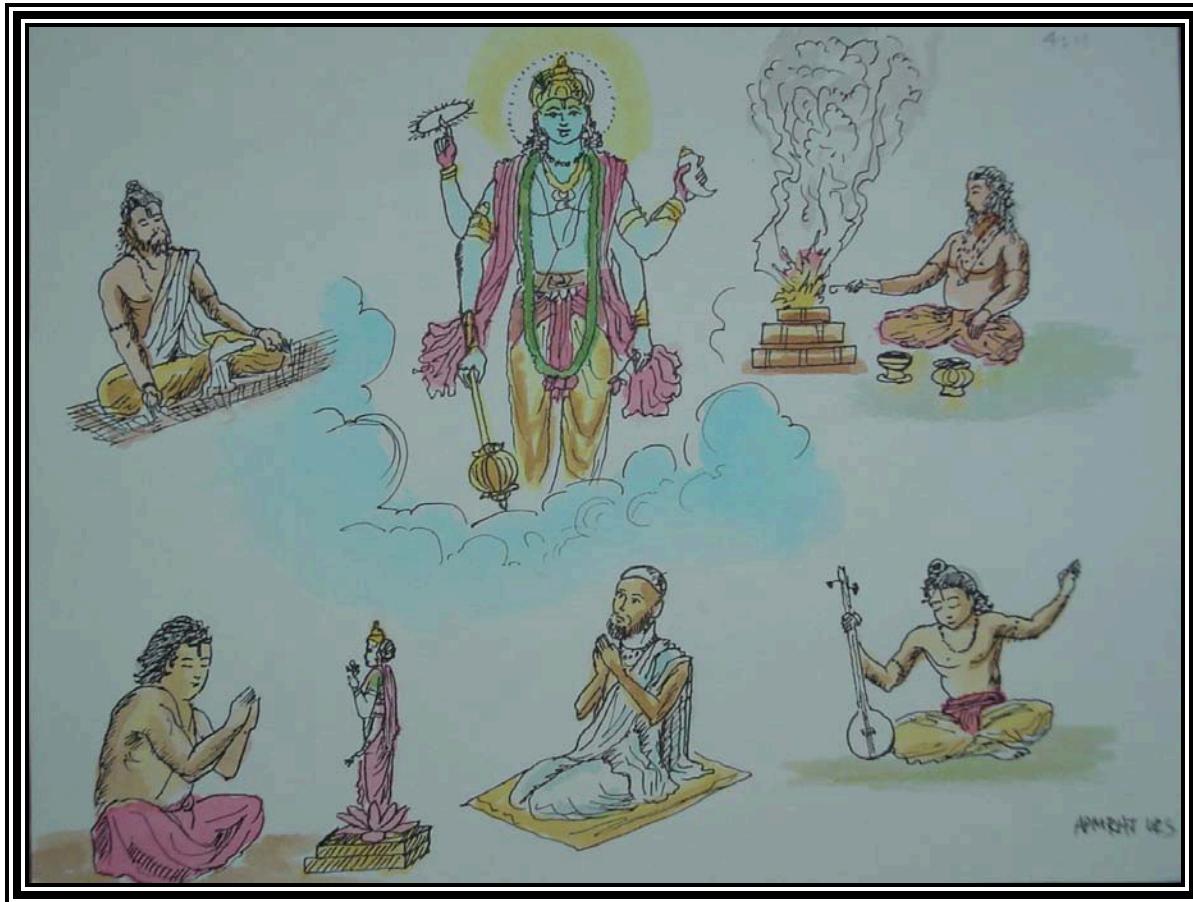
[Here Lord Sri *Krishna* assures everyone that if anyone understands Him, shall be freed from all bondages and will attain the supreme. Whoever performs his/her actions in the name of Lord Sri *Krishna* and clings only to the right path shall attain the abode of Lord Sri *Krishna* after death. He shall never be born again in this material world. The demigods cannot give such a guarantee.]

**वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।  
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥४-१०॥**

vītarāgabhayakrodhā manmayā mām upāśritāḥ ।  
bahavo jñānatapasā pūtā madbhāvam āgatāḥ ॥4-10॥

Having forsaken attachment, fear, and anger, with minds fixed constantly on Me and fully surrendered to Me. Such people are many who have been purified by the penance of knowledge and have already attained My Supreme Being. ||4-10||

[In this material world the body is temporary, filled with ignorance and being the most sorrowful, it fails to understand the transcendental qualities of the Lord. But a true devotee unattached to this material world is away from attachment, fear, and anger. In this way such a person is constantly engaged in the service of Lord Sri Krishna. That person attains the divine bliss of the Lord, and is liberated from this material world.]

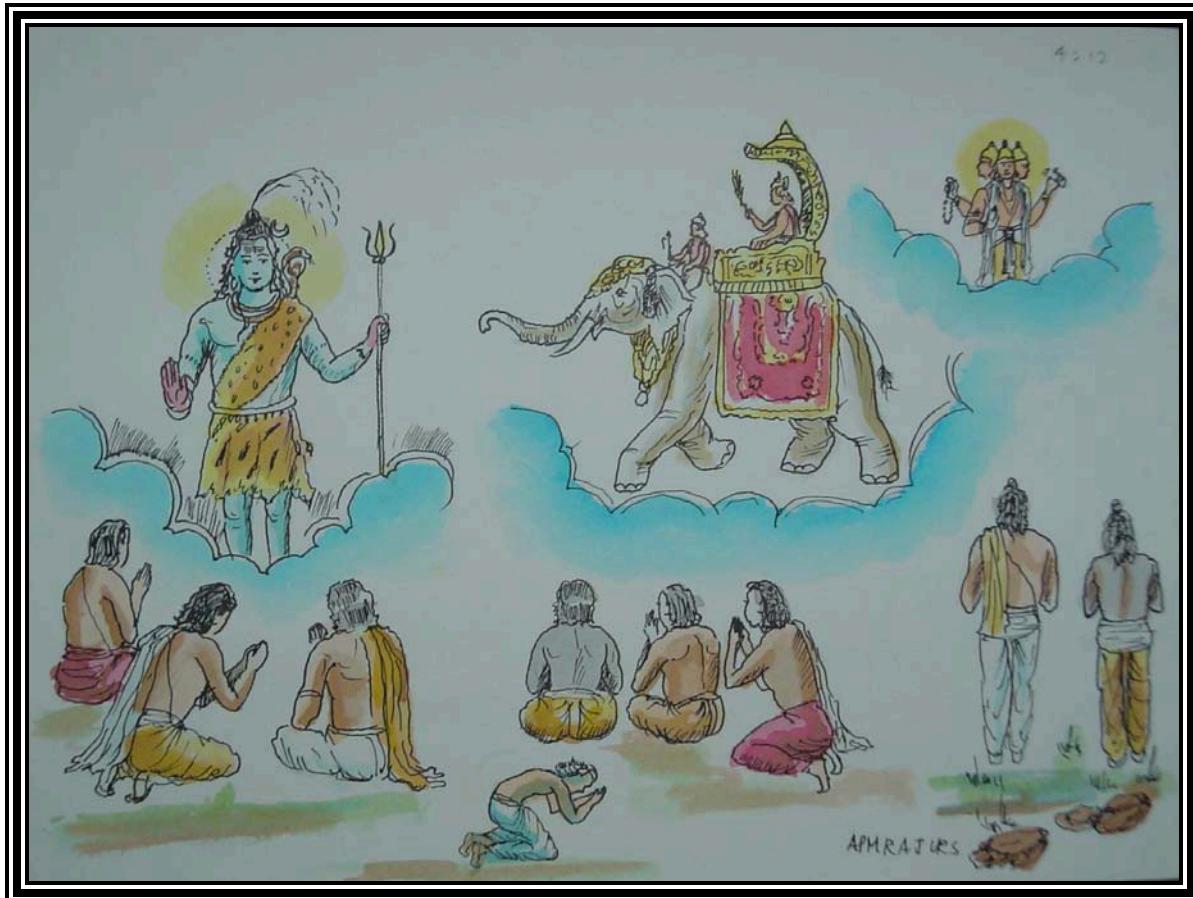


ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥४-११॥

ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham |  
mama vartmānuvartante manusyāḥ pārtha sarvaśah ||4-11||

O Arjuna! Whoever surrenders or worships Me in whatever way, I shall bless him in accordance to that way. Knowing this, intelligent persons follow My path in all ways. ||4-11||

[Here the Lord assures us of another guarantee. Whoever worships Him in whatever way he/she desires, he/she shall be blessed in the same way. However directly worshipping the Lord one can achieve liberation very easily and quickly.]

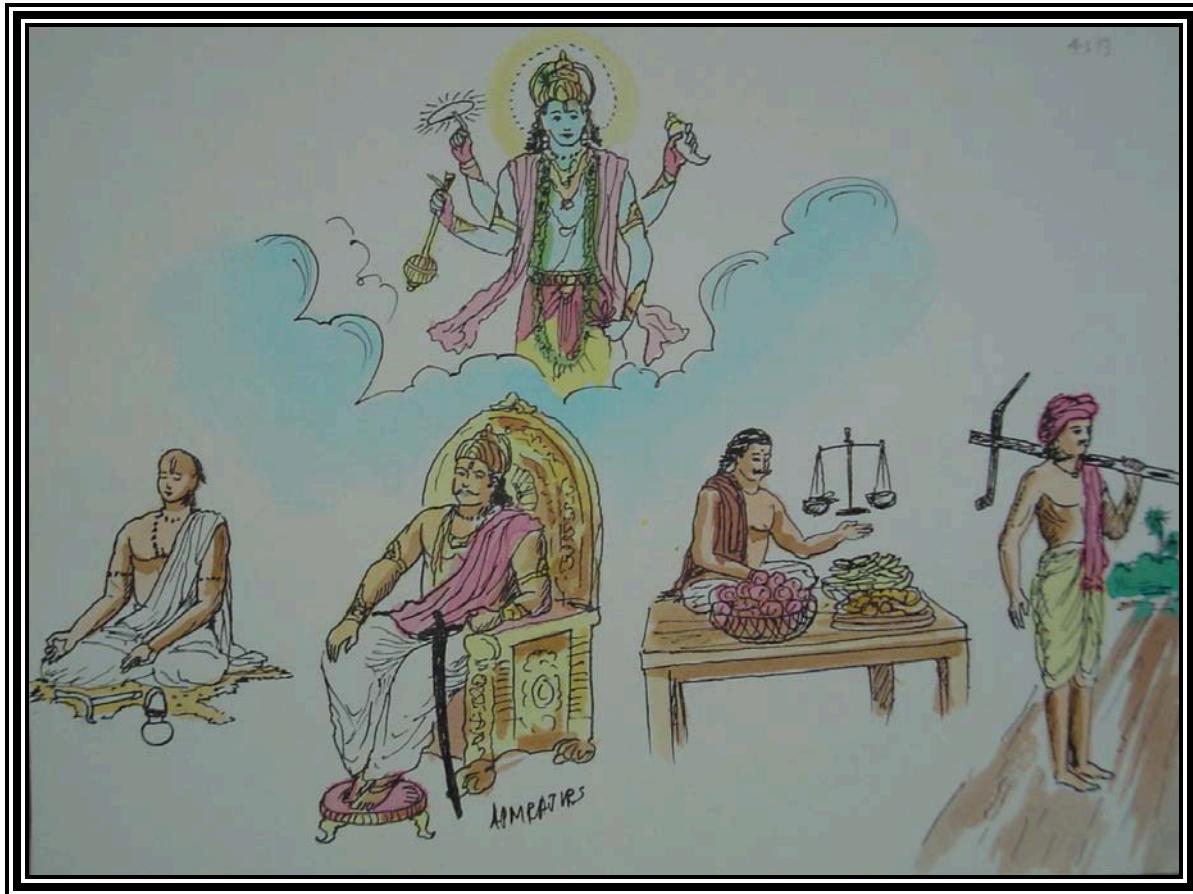


काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।  
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥४-१२॥

kāṅkṣantah karmaṇām siddhim yajanta iha devatāḥ ।  
kṣipram hi mānuṣe loke siddhir bhavati karmajā ॥४-१२॥

In this material world, people aspiring for the results of their actions, worship the demigods. Because, success can be attained very quickly through action. ||4-12||

[This world is meant for performing action. Here, by performing action unto a particular demigod yields the wanted result. But the Lord Himself gives the main result. Though a person fulfills his/her desires by worshipping demigods, such results are temporary and last only for a few days. Also this process of worship will be opposite to that described in the *Gita*. Therefore worshipping Lord Sri *Krishna*, who is the master of all demigods, is the right way. Even creator *Brahma* and annihilator *Shiva* cannot be compared to the Lord. What is the use of talking about other demigods? Even the leader of impersonalists, *Sri Shankaracharya* has described Lord Sri *Krishna* as different from this material nature. Lord Sri *Krishna*'s name and forms are most divine and everlasting. While those of others subside at the time of annihilation. Only Lord Sri *Krishna* remains after everything. The sage *Markandeya* has confirmed this. Even then, many materially developed scholars and leaders do not understand this fact and keep on arguing that Lord Sri *Krishna* is not the God. This is very shameful to our country.]



चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥४-१३॥

cāturvārnyam mayā sṛṣṭam guṇakarmavibhāgaśah ।  
tasya kartāram api mām viddhy akartāram avyayam ॥4-13॥

According to the modes of nature and action, I have formed the four castes (*Brahmana, Kshatriya, Vaishya* and *Sudra*). Although I have created them, know Me, the Immortal Lord to be the non-doer. ||4-13||

[The Supreme Lord is the cause for all creation. Through Him all are born, sustained and annihilated. Whatever enters the Lord at the time of great annihilation once again comes out at the time of creation and gets filled with their modes, caste, and action. This itself is confirmed here. But Lord Sri Krishna does not belong to any caste. The four castes are:

1. *Sattva* (mode of Goodness)
2. *Rajas* (mode of Passion)
3. *Tamas* (mode of Ignorance)
4. Their modes and actions.

Therefore, the ‘Caturvarnya’, which has these qualities is divided further as follows in humans: *Brahmana* (Intellectual class), *Kshatriya* (Ruling class), *Vaishya* (Merchant class), and *Sudra* (labor class). Similarly, in animals also we find the same divisions such as *Sattvic*, *Rajas*, and *Tamas* forms. The Supreme Lord is not attached to all these modes of nature nor their actions. Therefore He is called ‘*Trigunatita*’ by the *Vedas*, which means one who is beyond the three material modes of nature. Those who know this fact are called *Vaishnavas* and are even greater than *Brahmanas*. Such a *Vaishnava* is more intellectual than a *Brahmana* and always resides in the transcendental form of Lord Sri Krishna and is also beyond the material modes and action.

Try to understand that the castes are not hereditary, and a *Brahmin*’s son need not be a *Brahmin* unless that person qualifies the certain qualities of a *Brahmana*. This division is based on *Guna* (nature) and *Karma* (action) not by birth. No body is of any particular caste by birth. It is the *Guna* (nature) and *Karma* (action) of that person that define his/her caste. Please understand this properly and avoid quarrels among yourselves for the sake of caste or creed or even religion. Nothing is proprietary without you have the qualities to gain them.]



न मां कर्माणि लिप्यन्ति न मे कर्मफले स्पृहा ।  
इति मां यो भिजानाति कर्मभिर्स बध्यते ॥४-१४॥

na māṁ karmāṇi limpanti na me karmaphale spṛhā ।  
iti māṁ yo 'bhijānāti karmabhir na sa badhyate ||4-14||

As I am not interested in the fruits (results) of actions, the actions do not disturb Me. In this way whoever knows Me through the truth is also not bound by actions. ||4-14||

[Though the Lord is the creator of everything, He is not interested in the fruits (results) of His own creation. Therefore He is not attached to it. But still, to destroy the Sinner, He appears in this world and plays His pastimes. Those who have understood this truth properly are also liberated from performing action.]

**एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।  
कुरु कर्मेव तस्माच्चं पूर्वैः पूर्वतरं कृतम् ॥४-१५॥**

evam jñātvā kṛtam karma pūrvair api mumukṣubhiḥ ।  
kuru karmaiva tasmāt tvam pūrvaiḥ pūrvataram kṛtam ||4-15||

The ancient seekers of liberation, having known this, performed action. Therefore, you also perform the action similar to what is been done by the ancient people. ||4-15||

[In ancient times, sages, saints, saintly kings, etc., performed selfless action and became liberated. In the same way, if a person follows that path then he /she is sure to attain salvation. Therefore everyone should act according to the words of Lord.]

**किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।  
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसे ऽशुभात् ॥४-१६॥**

kim karma kim akarmeti kavayo 'py atra mohitāḥ ।  
tat te karma pravakṣyāmi yaj jñātvā mokṣyase 'śubhāt ||4-16||

Even the wise intellectuals are illusioned about the difference between - What is action? and what is inaction? Therefore, I shall tell to you the truth of action by knowing which you shall be liberated from all evils. ||4-16||

[Even knowledgeable men are confused about what is action? and what is inaction? The meaning and truth of these words should be heard from a sincere devotee of the Lord. Then only can one get liberated from the bondage of action.]

**कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।  
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥४-१७॥**

karmano hy api boddhavyam boddhavyam ca vikarmanah ।  
akarmaṇaś ca boddhavyam gahanā karmano gatiḥ ||4-17||

The truth of action must be known, the truth of inaction must be known, and also the truth of forbidden action must be known, because the nature of action is mysterious. ||4-17||

[What Lord Sri *Krishna* has instructed is the real path of selfless action. What others say and also whatever exists other than the Lord's verdicts are all forbidden actions. Not doing action is inaction. As told earlier it is not possible to remain quiet without doing action. Therefore, whatever action we perform we must do it in the name of the Lord and must surrender fully unto Him. This is the path for liberation.]

**कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।  
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥४-१८॥**

karmany akarma yaḥ paśyed akarmaṇi ca karma yaḥ ।  
sa buddhimān manusyeṣu sa yuktah kṛtsnakarmakṛt ||4-18||

Whoever sees inaction in action and who sees action in inaction, is intelligent among men and that *Yogi* is the performer of all actions ||4-18||

[Many scholars of this age instruct people to follow inaction or forbidden action. This is wrong. To get freed from the bondage of actions, if one does not perform any action then it is called inaction. And that which is not prescribed, be it action or inaction is called forbidden action. Therefore, most of the people do not understand this properly and are not performing their prescribed duties. Thus becoming hypocrites they call themselves as *Sannyasis* and are spoiling the minds of the people. They are living their lives like businessmen.]

**यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।  
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥४-१९॥**

yasya sarve samārambhāḥ kāmasaṁkalpavarjitāḥ ।  
jñānāgnidagdhakarmāṇam tam āhuḥ paṇḍitam budhāḥ ॥4-19॥

One whose actions are all away from will and desire, such actions are burnt in the fire of wisdom and such a person is called as a ‘*pundit*’ (sage) by the wise men. ||4-19||

[Here it is told about the qualities to be called as a *Pundit*. One does not become Pundit, by gaining material knowledge or PHD.]

**त्यक्ता कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।  
कर्मण्यभिप्रवृत्तोऽपि नैव किं चित्करोति सः ॥४-२०॥**

tyaktvā karmaphalāsaṅgam nityatṛpto nirāśrayaḥ ।  
karmany abhipravṛtto 'pi naiva kiṁ cit karoti saḥ ॥4-20॥

One, who is unattached and ever content, abandons attachment to actions and fruits of such actions. Such a person, though fully engaged in action does nothing in reality. ||4-20||

[In this material world everyone is dependent in some way or the other to another. Without dependence there is no life. But a Pundit is directly and ever dependent on the Lord. Therefore, he/she is ever content, unattached to action and though he/she performs action, he/she seems to be away from it.]

**निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।  
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४-२१॥**

nirāśīr yatacittātmā tyaktasarvaparigrahah ।  
śārīram kevalam karma kurvan nāpnoti kilbiṣam ||4-21||

Having the mind and body under control and giving up all material possessions of enjoyment, such a person having no desires performs action only for the maintenance of the body and thus never attains sin. ||4-21||

[One who thinks that ‘everything is being done by the Lord and God is the controller’, performs actions only for maintaining his/her body. Such a saintly person never attains sin and is liberated from this world.]

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥४-२२॥

yadṛcchālābhasamtuṣṭo dvandvātīto vimatsarah ।  
samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate ||4-22||

A person who is self-content with whatever is obtained without effort, risen above the state of dualities, devoid of envy, even minded in success and failure, such a person although performs action is not bound to them. ||4-22||

[This is the assurance given by the Lord Himself. If we understand and act accordingly then we are sure to attain liberation. Many people think that after death there is nothing and everything is finished. If it were to be like that, then why would Lord talk about liberation? Therefore, by wisdom we must keep faith in God, and must follow His words. Then shall we be blessed and our goal in life i.e. to attain liberation will be fulfilled.]



गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।  
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥४-२३॥

gatasāṅgasya muktasya jñānāvasthitacetasaḥ ।  
yajñāyācarataḥ karma samagram pravilīyate ||4-23||

All the actions of a person who is free from desires, whose mind is fixed in knowledge, and who works for the sake of sacrifice are all merged (dissolved). ||4-23||

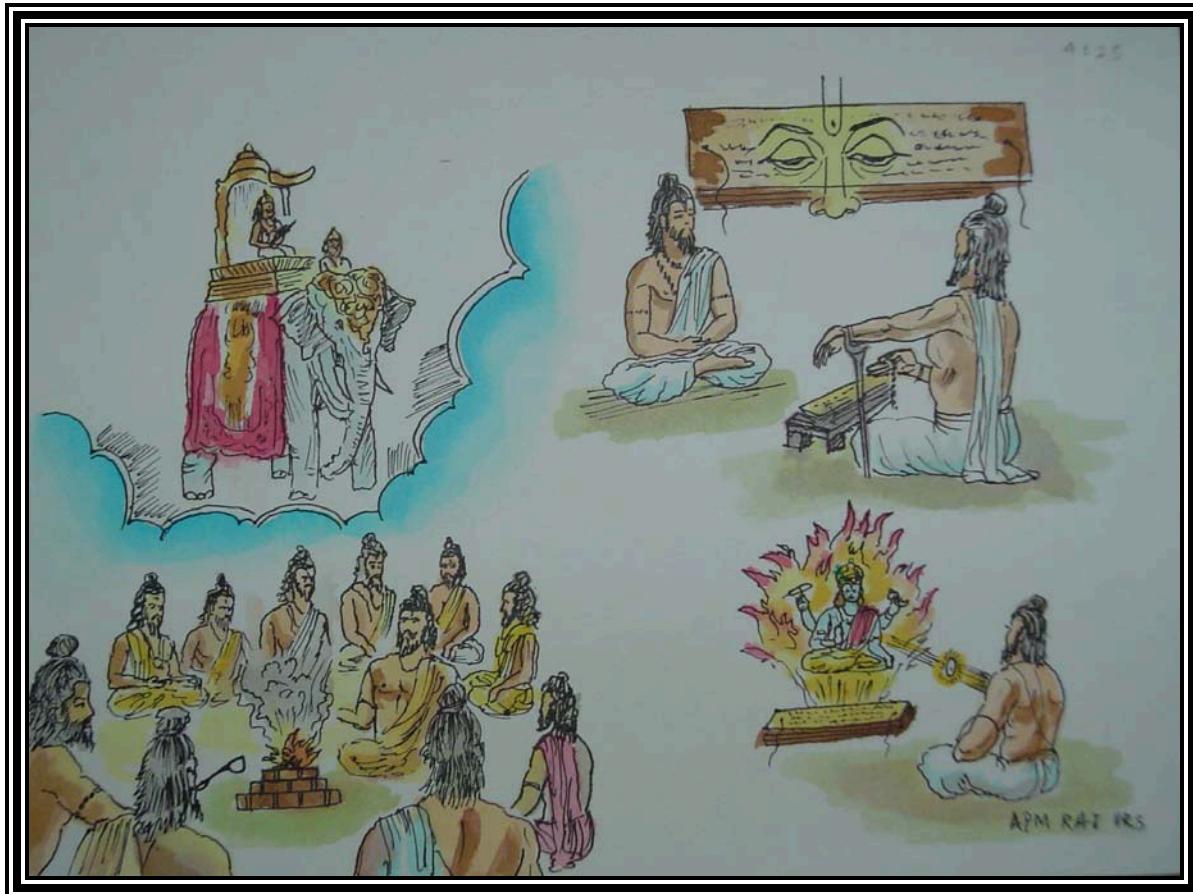
[Here, merged means to get deducted. Which means if we perform all actions for the pleasure of the Lord wisely, then all the good and evil of such actions are merged into God Himself. The doer freed from all good and evil is thus qualified to be liberated from this cycle of birth and death, in this way such a doer attains the abode of the Supreme Lord.]

**ब्रह्मार्पणं ब्रह्महर्विर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥४-२४॥**

brahmārpaṇam brahmahavir brahmāgnau brahmaṇā hutam |  
brahmaiva tena gantavyam brahmakarmasamādhinā ||4-24||

The act of offering is *Brahma* (God), the sacrificial oblation is *Brahma* (God), the fire is *Brahma* (God) and the doer in the form of *Brahma* (God) performs the sacrifice. Therefore, the person engaged in performing action in the form of God is capable of obtaining the same *Brahma* (God). ||4-24||

[*Brahma* means, different meanings in various circumstances. *Brahma* means *Veda*, soul, spiritual abode, knowledge, supreme, four-headed creator *Brahma* and so on. By the activities of Buddhists, *Sannyasa dharma* and the *Vedas* were deteriorated. In that age Sri Shankaracharya reestablished the *Vedas* and in order to attract the Buddhists, he used the word *Brahma* and declared ‘*Aham Brahmasmi*’. The real meaning of this word was *Aham* = I, and *Brahma* = Soul, or ‘the practitioner of *Vedas*’, and *Asmin* = am. Thus it either meant, I am the soul or I am the practitioner of *Vedas*. But his disciples and others misunderstood it as ‘I am God’. If he were to be God, then he must not have had entered another's body to experience sexual pleasures. This meant he was not complete in knowledge. But one thing is clear that there are many meanings to the word ‘*Brahma*’.]



दैवमेवापरे यज्ञं योगिनः पर्युपासते ।  
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥४-२५॥

daivam evāpare yajñam yoginah paryupāsate |  
brahmāgnāv apare yajñam yajñenaivopajuhvati ||4-25||

Some Mystics (Yogis) perform sacrifices unto the demigods perfectly, while others perform sacrifices in the fire of the Supreme Lord. ||4-25||

[Here ‘to offer oblation to the sacrifice where the God like fire is present’ means to remain constant with even mind in the Supreme Lord by knowledge. Whoever performs the sacrifice of surrendering everything to Lord Sri Krishna becomes the perfect mystic (Yogi). Such a person gives away all his actions to such sacrifice with the help of the fire of knowledge. By doing so he is liberated from all bondages of good and evil.]

**श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।  
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥४-२६॥**

śrotrādīnīndriyāṇy anye saṃyamāgniṣu juhvati ।  
śabdādīn viṣayān anya indriyāgniṣu juhvati ||4-26||

Some offer hearing and other senses as sacrifice into the fire of the controlled mind, while others offer sound and other objects as sacrifice into the fire of the senses. ||4-26||

[The life of a human being is not to enjoy sense gratification like animals but to obtain perfection in the spiritual path. For this purpose, the scriptures have provided four *Ashrams* or divisions, such as *Brahmacharya*, *Grihastha*, *Vanaprastha* and *Sannyasa*.

The *Brahmacharis* or student bachelors irrespective of any caste used to be away from women and used to learn spiritual knowledge by a qualified teacher. This stage is up to 25 years of one’s lifespan (age).

The *Grihasthas* or married people after attaining knowledge from *Gurukula* used to marry a suitable girl and would earn their livelihood through the knowledge gained before. Thus being constantly engaged in the service of the Lord they used to take care of the family. This was for another 25 years.

*Vanaprastha* stage was meant to leave family affairs and practice whatever one had learnt in the student life. Before going to this stage, one needs to fulfill all family duties and then engage fully in the thought of the Lord. This was for another 25 years.

*Sannyasa* or renounced order of life was the last stage and to enter this, one would leave all family compassions and be always situated in the thought of the Supreme Lord. In this way one had to fully devote his/her life for the purpose of serving the Lord.

All these divisions are meant for the constant service of the Lord, to restrict from illicit sex, and perform pious activities. The sex life was meant only for a *Grihastha* but even there he had to control it and must act accordingly only to obtain religious children who could help him in his path of self-realization. This is called restricted sex life. But now everything is spoiled and this needs no clarification. Because of our downtrodden mentality we have lost peace in the society and are all forgetting the Lord. Therefore, now at least there is time left to realize this and return back to our home, the abode of Godhead.]

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।  
आत्मसंयमयोगान्नौ जुह्वति ज्ञानदीपिते ॥४-२७॥

sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare ।  
ātmasamyaṁyamayogaṁgnau juhvati jñānadīpite ॥4-27॥

Some others offer all the functions of their senses and the breathing action as oblations into the Yogic fire of self-control, brightened by divine knowledge. ||4-27||

[*Samyama* is the control of mind in offering service to the Lord by the senses. This leads to self-realization.]

**द्रव्यज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।  
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥४-२८॥**

dravyayajñās tapoyajñā yogayajñās tathāpare |  
svādhyāyajñānayajñāś ca yatayah samśitavratāḥ ||4-28||

Some others offer their wealth as sacrifice for the welfare of the people. Similarly some others offer their austerities as sacrifice. And some others offer their *yoga* (spiritual exercises) as sacrifice, while others of self-control and strict vows offer study of the scriptures and transcendental knowledge as sacrifice. ||4-28||

[*Dravyarupa Yajna* = to spend one's wealth for the welfare of the people by building charitable institutions, hospitals, schools, orphanages, etc., and thereby pleasing the Lord.

*Tapoyajna* = to practice severe austerities. (*Yoga Yajna* = It is the eight fold *Yoga* system, conceived by *Patanjali*. They are *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dhyana*, *Dharana* and *Samadhi*, practiced for spiritual advancement.)

*Svadhyaya yajna* = to be engaged in the study of Vedas, Upanishads, and many other philosophical scriptures for self-realization.

*Jnana Yajna* = to be engaged in worshipping the Lord through knowledge.

If by performance of all these sacrifices, one does not realize to serve Lord Sri *Krishna*, then there will be no use. To get freed from the birth and death cycle, one needs to surrender himself/herself completely to the Lord, and all these paths are just an addition to it.]

अपाने जुह्वति प्राणं प्राणे ऽपानं तथापरे ।  
प्राणापानगती रुद्धा प्राणायामपरायणः ॥४-२९॥

apāne juhvati prāṇam prāṇe 'pānam tathāpare |  
prāṇāpānagatī ruddhvā prāṇāyāmaparāyanāḥ ||4-29||

Some offer the incoming breath (*Pranavayu*) in the outgoing; similarly, others offer the outgoing breath (*Apanavayu*) in the incoming, as sacrifice. While some others stop the course of the incoming and outgoing breaths, and become absorbed in the control of breath. ||4-29||

[According to the *Pranayama* process, by stopping the breath one needs to practice the control of mind. *Recaka* means to inhale the outer air into the body. *Kumbhaka* means to stop the breath (air) inside the body. *Puraka* means to exhale the air out of the body. These processes of Pranayama can stop the air. Thus, by concentrating the mind on one object we control the mind by force and meditate. This is also a kind of sacrifice. Many mystics practice this process. But all these forms of sacrifices build up one's virtue and do not yield for liberation. If anyone gains virtues or sins, then he/she has to be born again in this material world. To get liberated our sins and virtues have to be balanced out and nothing should remain.]

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।  
सर्वे ऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥४-३०॥

apare niyatāhārāḥ prāṇān prāṇeṣu juhvati |  
sarve 'py ete yajñavido yajñakṣapitakalmaṣāḥ ||4-30||

Others, by regulating their diet, offer the life into the life breath as sacrifice. In this way, they are all knowledgeable about sacrifice and their sins are all washed away by it (sacrifice). ||4-30||

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।  
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥४-३१॥

yajñashiṣṭāmṛtabhujo yānti brahma sanātanaṁ |  
nāyam loka 'sty ayajñasya kuto 'nyaḥ kurusattama ||4-31||

O Best of the *Kurus*! Those who perform sacrifices and eat the sacred food, which is like nectar that remains after a sacrifice, attain the supreme eternal Absolute (God). And those who do not perform such sacrifices remain unhappy in this world; then what to talk about the other worlds. ||4-31||

[To get freed from the material world, this human life is the most suitable of all other living forms. To understand one's own self and to get engaged in the devotional service of Lord Sri *Krishna* when one is born as a human, is the right path to attain liberation.]

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।  
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥४-३२॥

evam bahuvidhā yajñā vitatā brahmaṇo mukhe |  
karmajān viddhi tān sarvān evam jñātvā vimokṣyase ||4-32||

In this way, many types of sacrifices have been uttered elaborately from the mouths of the *Vedas*. Know them to be born of actions and knowing thus, you shall be liberated. ||4-32||

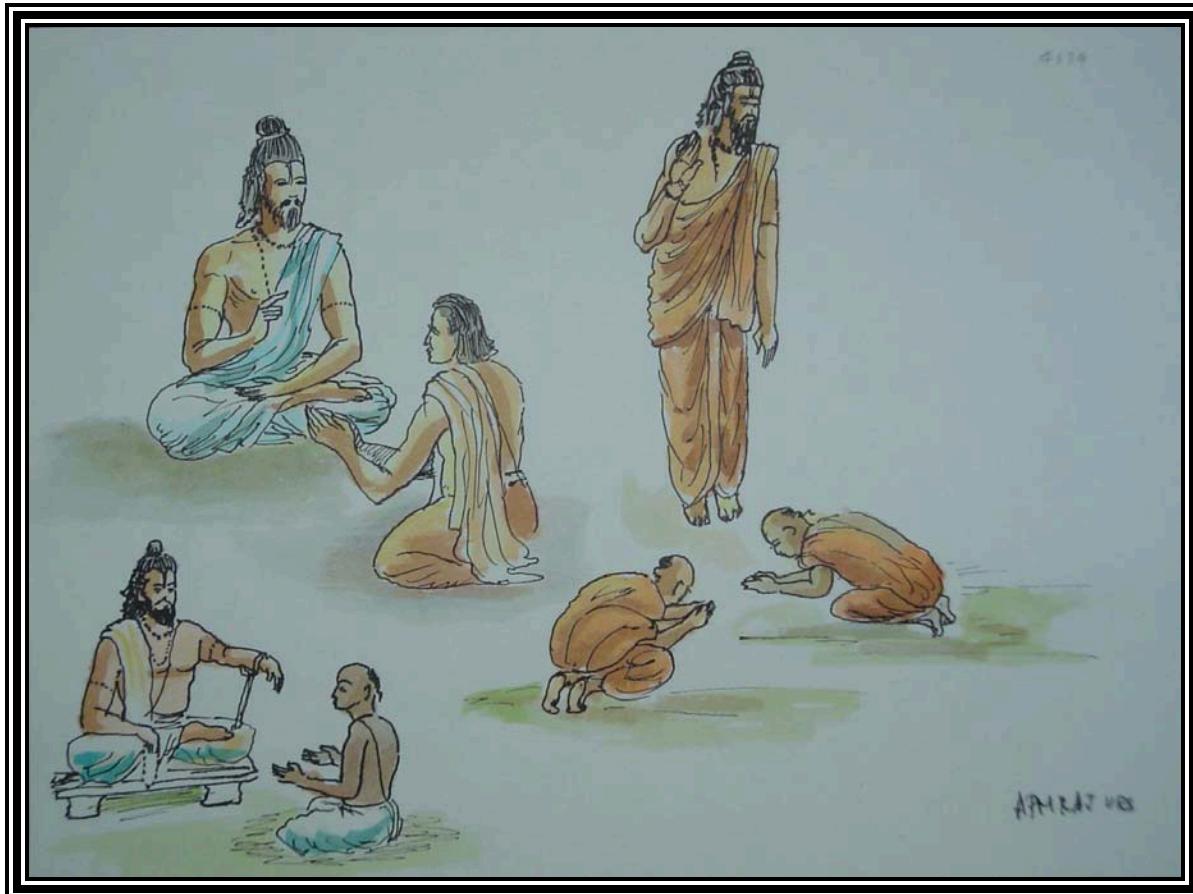
[According to the verdict of Lord Sri *Krishna*, liberation can be attained if one understands the true meaning of *Vedas* and acts according to them.]

**श्रेयान्द्रव्यमयाद्यज्ञाज्ञानयज्ञः परंतप ।  
सर्वं कर्माखिलं पार्थं ज्ञाने परिसमाप्यते ॥४-३३॥**

śreyān dravyamayād yajñāj jñānayajñah paramtapa |  
sarvam karmākhilam pārtha jñāne parisamāpyate ||4-33||

O destroyer of enemies! Superior to any material sacrifice is the sacrifice in form of knowledge, because, O *Partha*! All actions end up in knowledge itself. ||4-33||

[The main object of performing sacrifices is to have complete knowledge even while performing actions; to be away from all material sorrows and to be engaged in the devotional service of the Lord. All these deeds of the sacrifices are a secret. This must be firmly and clearly established in the mind. Without knowledge, the performance of sacrifice remains in the material platform. Thus, liberation becomes impossible.]



**तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४-३४॥**

tad viddhi pranipātena paripraśnena sevayā ।  
upadekṣyanti te jñānam jñāninās tattvadarśināḥ ॥4-34॥

By surrendering yourself through prostration, service, and by way of asking questions humbly, know that knowledge. Those wise men knowing the core of philosophy shall instruct the knowledge unto you. ||4-34||

[Through the *Gita*, spiritual and scientific knowledge can be obtained. After knowing science we must go in seek of a *guru* who could teach us the knowledge to surrender unto the Lord. To such a teacher we must be obedient and faithful and must gain knowledge of the self through humble questions. This is how the Lord wants anyone interested in gaining knowledge to approach a suitable *guru* and also how to behave with that *guru*. But here, Arjuna is a man of knowledge and is clearing all his remaining doubts from the Lord Himself. Therefore, we are all lucky to have such a treasure of knowledge, which is the verdict of the Lord Himself, and thus it is worship able as it is the Absolute knowledge of the Supreme.]

**यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।  
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥४-३५॥**

yaj jñātvā na punar moham evam yāsyasi pāṇḍava ।  
yena bhūtāny aśeṣena drakṣyasy ātmany atho mayi ||4-35||

O Pandava! After knowing which you shall never be illusioned like this, and by that you shall see all beings in the self and then all of them in Me. ||4-35||

[All beings are the part and parcel of the Supreme Lord. But according to our actions we are taking different types of bodies. When we get the knowledge of God everywhere, then we shall see the Lord in all the beings, and see all beings in the Lord. At that stage, we are cleansed from illusion, attachment, and ignorance and receive pure knowledge. When that happens, all dualities are removed and we see the Lord everywhere.]

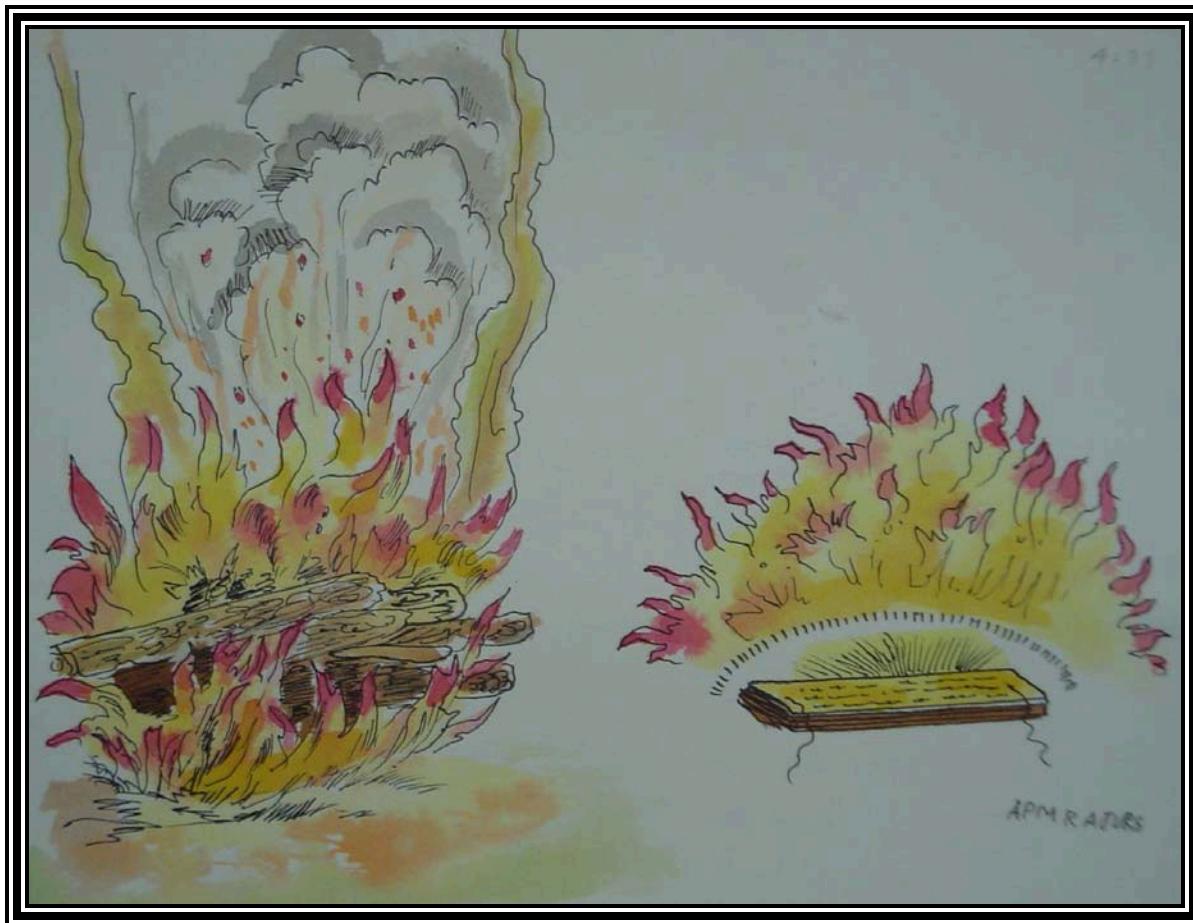


अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥४-३६॥

api ced asi pāpebhyaḥ sarvebhyaḥ pāpakṛttamah ।  
sarvam jñānaplavenaiva vṛjinam samtariṣyasi ||4-36||

If you are the most sinful of all sinners, even then, you shall definitely cross over all sins by the boat of knowledge. ||4-36||

[This material world is like a big ocean of ignorance and is thus unable to cross. However experienced may be the swimmer but he/she cannot cross the ocean. Similarly the sorrows, pains, losses present in this material world cannot be overcome by mundane efforts. But if we keep faith in God and move further, then He shall save us from this ocean of pains and sorrows. For that, the only way is to adopt these teachings of *Gita*. If we clearly understand and perfectly practice this, then no material disasters can overcome us.]



यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुते ऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥४-३७॥

yathaidhāṁsi samiddho 'gnir bhasmasāt kurute 'rjuna ।  
jñānāgnih sarvakarmāṇi bhasmasāt kurute tathā ॥4-37॥

O Arjuna! Just as the blazing fire burns the fuel (wood) to ashes, similarly the fire of knowledge burns all actions to ashes. ||4-37||

[When a living being gets knowledge in the mind, at that moment itself all the virtues and sins, and results of actions etc., get immersed in God and that person becomes pure to attain the abode of the Lord. This itself is called liberation or salvation.]

**न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥४-३८॥**

na hi jñānena sadṛśam pavitram iha vidyate |  
tat svayam yogasamsiddhah kālenātmani vindati ||4-38||

There is certainly nothing in this world, which is equal to knowledge in purifying. One, who has become perfect in *Yoga*, finds that in the self in due course of time. ||4-38||

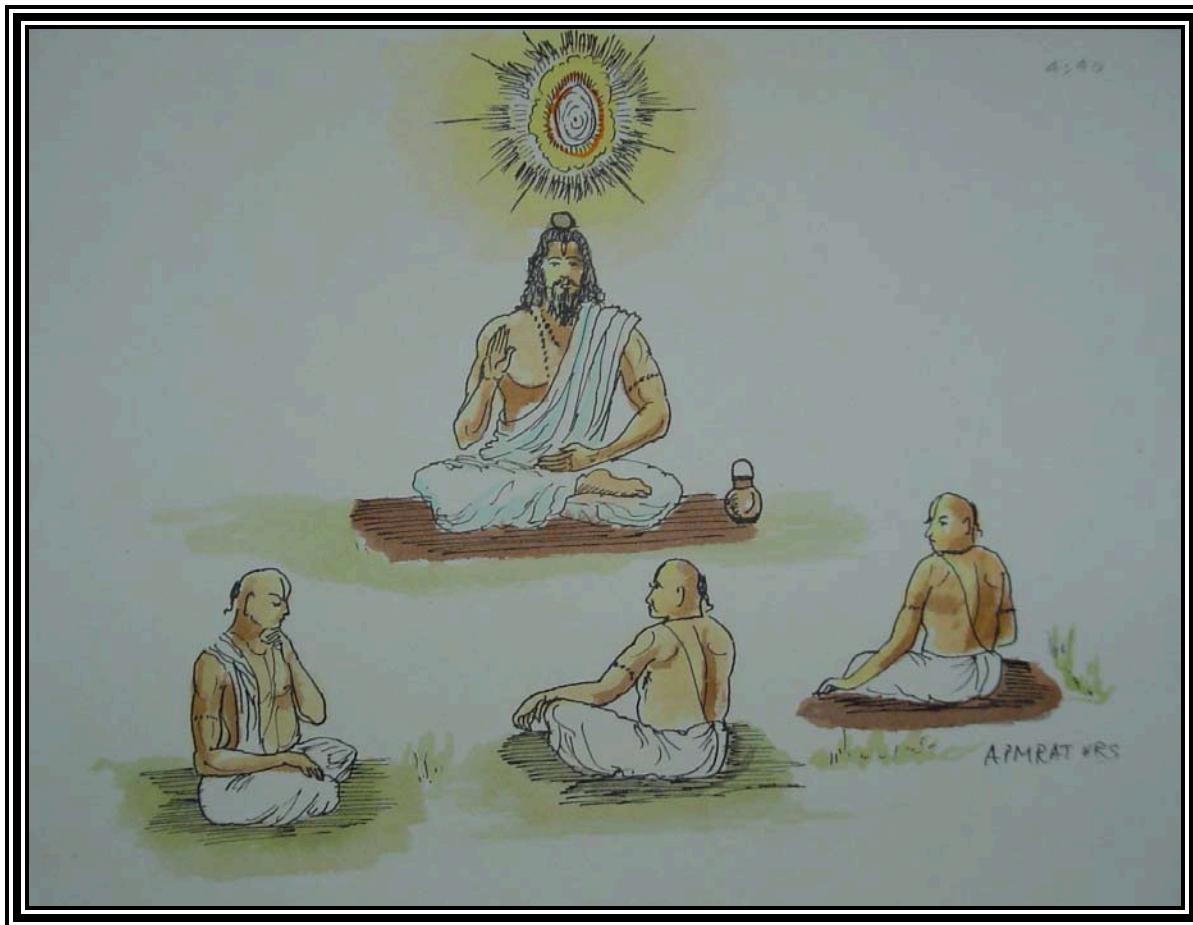
[The knowledge told here in *Gita* is pure, and is of utmost importance for development in spiritual life. One who practices such knowledge, experiences it in the self and remains ever blissful.]

**श्रद्धावांलभते ज्ञानं तत्परः संयतेन्द्रियः ।  
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥४-३९॥**

śraddhāvāmī labhate jñānam tatparah samyatendriyah |  
jñānam labdhvā parām śāntim acireṇādhigacchati ||4-39||

An interested person always engaged, and who has won over the senses gains knowledge. Having gained such knowledge, he at once attains the supreme peace. ||4-39||

[If one has firm belief in words of Lord Sri *Krishna* then only he/she can attain peace. Interest, patience, control of senses (to render service to the Lord without being attached to material pleasures) are essential for gaining the knowledge of the Supreme.]



अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।  
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४-४०॥

ajñaś cāśraddadhānaś ca samśayātmā vinaśyati ।  
nāyam loko 'sti na paro na sukham samśayātmanah ॥4-40॥

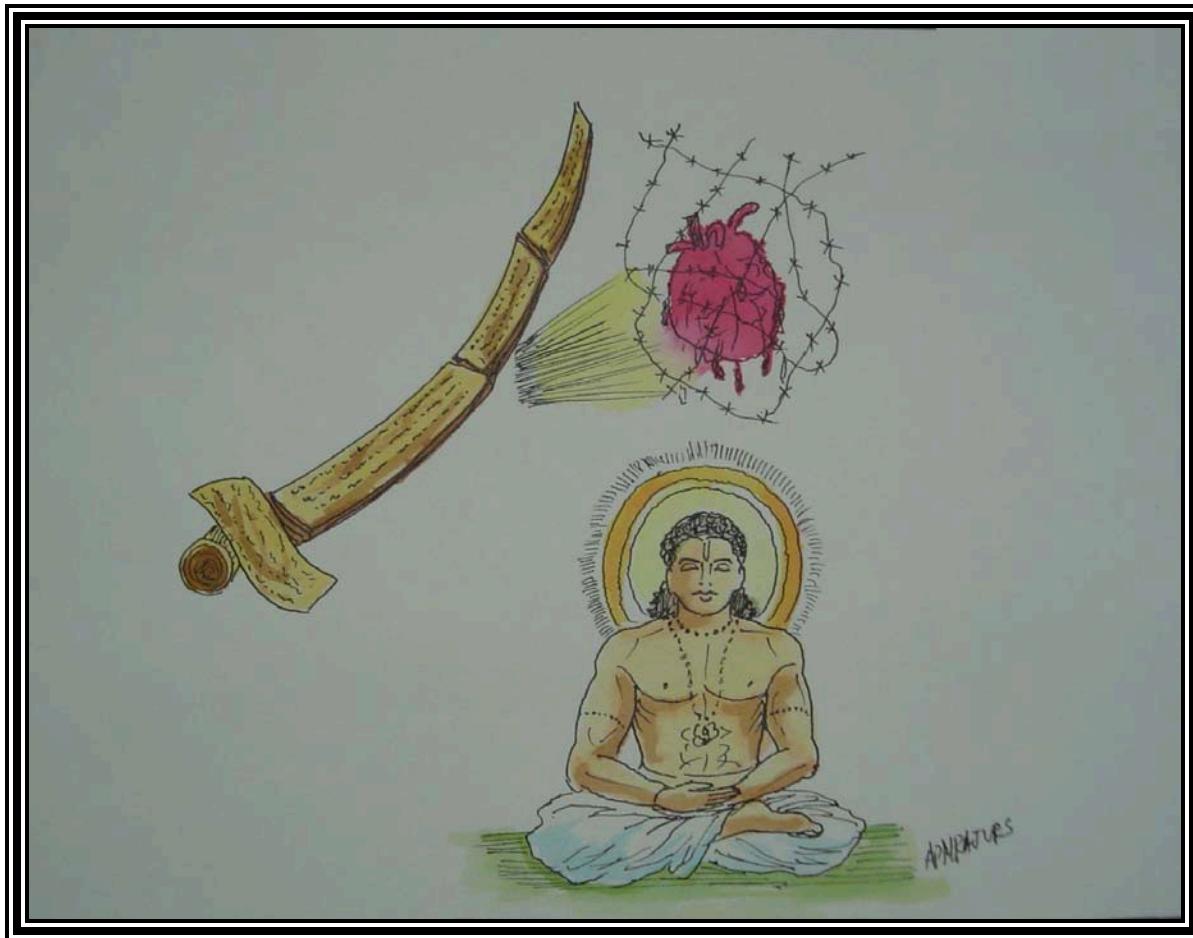
A person having ignorance, disinterestedness, and have doubtful nature definitely perishes. For the doubtful person, there is no peace, nor in this world nor in the world beyond. For him everything is lost. ||4-40||

[One who is ignorant about the scriptures and does not have interest towards them, although he/she has knowledge about them and if he/she is doubtful about it then he/she shall perish. This applies even to the people who have interest in *Gita* but do not accept Lord Sri *Krishna* as God. Similarly, a doubtful person is not happy in this world or in the other worlds.]

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।  
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४-४१॥

yogasamnyastakarmāṇam jñānasamchinnasamśayam |  
ātmavantam na karmāṇi nibadhnanti dhanamjaya ||4-41||

O *Dhananjaya*! A person who offers all his actions with an even mind to the Lord and whose doubts are all cleared by knowledge, such a self-realized person cannot be bound by actions. ||4-41||



तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।  
छित्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४-४२॥

tasmād ajñānasam̄bhūtam hṛtsthām jñānāsinātmanah ।  
chittvainam̄ samśayam̄ yogam̄ ātiṣṭhottiṣṭha bhārata ॥4-42॥

Therefore O *Bharata*! Having yourself situated in *Yoga* cut all your doubts born of ignorance in the heart by the sword of knowledge and stand up (to fight). ||4-42||

[The *Gita* being the verdict of Lord Sri *Krishna* is the most ancient science of *Yoga*. Instead of practicing this knowledge in the material platform it is better to practice it in the spiritual platform so that one can attain the supreme abode where permanent peace and supreme bliss exist.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
ज्ञानकर्मसंन्यासयोगे नाम चतुर्थोऽध्यायः ॥ ४ ॥

**Here ends the fourth  
chapter of *Bhagavad Gita*  
titled *JnanaKarmaSanyasa  
Yoga*.**

ॐ

॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ पञ्चमोऽध्यायः

Chapter 5 of 18 in the Illustrated Bhagavad Gita – The Song Divine

अर्जुन उवाच ।  
 संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।  
 यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥५-१॥

arjuna uvāca |

saṁnyāsaṁ karmaṇāṁ kṛṣṇa punar yogam ca śamsasi |  
 yac chreya etayor ekam tan me brūhi suniścitam ||5-1||

*Arjuna* said; O *Krishna*, you have praised the renunciation of actions and then (also praised) the selfless action. Therefore, please tell me which one of these is certainly better. ||5-1||

[*Arjuna* has asked this question and it is natural that everyone gets this doubt.. In the last chapter it is told to perform selfless action and by doing so one must gain detachment from them. But as Lord Sri *Krishna* had defined the word *karma*, He had not defined the word *sannyasa*; this is the cause for *Arjuna*'s confusion and doubt. Though the Lord had explained to render everything to Him in various ways, *Arjuna* could not grasp it to be renunciation. By *karma sannyasa* he thought of forsaking actions. Therefore he has asked this question.]

श्रीभगवानुवाच ।  
 संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।  
 तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥५-२॥

śrībhagavān uvāca |  
 samnyāsaḥ karmayogaś ca nihśreyasakarāv ubhau |  
 tayos tu karmasamnyāsāt karmayogo viśisyate ||5-2||

The Supreme Lord Sri *Krishna* said: The renunciation of actions and selfless action, both certainly lead to salvation. But of the two, the performance of selfless action is better than the renunciation of actions. ||5-2||

[Here *Karma sannyasa* or renunciation of actions means to give up the complete ownership of performing actions by the mind, body, and the senses. This path is tough. And *Nishkama karma* or selfless action means to perform actions in order to please the Lord and to fully surrender unto Him. This path is easier, because if one performs actions for enjoyment of his own senses then he/she will take many more births. This will be the cause for bondage. Thus by performing actions with devotion unto the Lord, one's bondage of actions is cut and he/she obtains salvation. Therefore, this is the better and sacred path confirmed by Lord Sri *Krishna* Himself.]



ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।  
निर्द्वांद्वो हि महाबाहो सुखं बन्धात्ममुच्यते ॥५-३॥

jñeyah sa nityasamnyāsī yo na dveṣṭi na kāṅkṣati |  
nirdvāmdvo hi mahābāho sukham̄ bandhāt pramucyate ||5-3||

O mighty armed! A person who never hates or desires anything is said to be ‘ever renounced’, because staying away from the dualities of nature that person is happy and becomes free from all bondages. ||5-3||

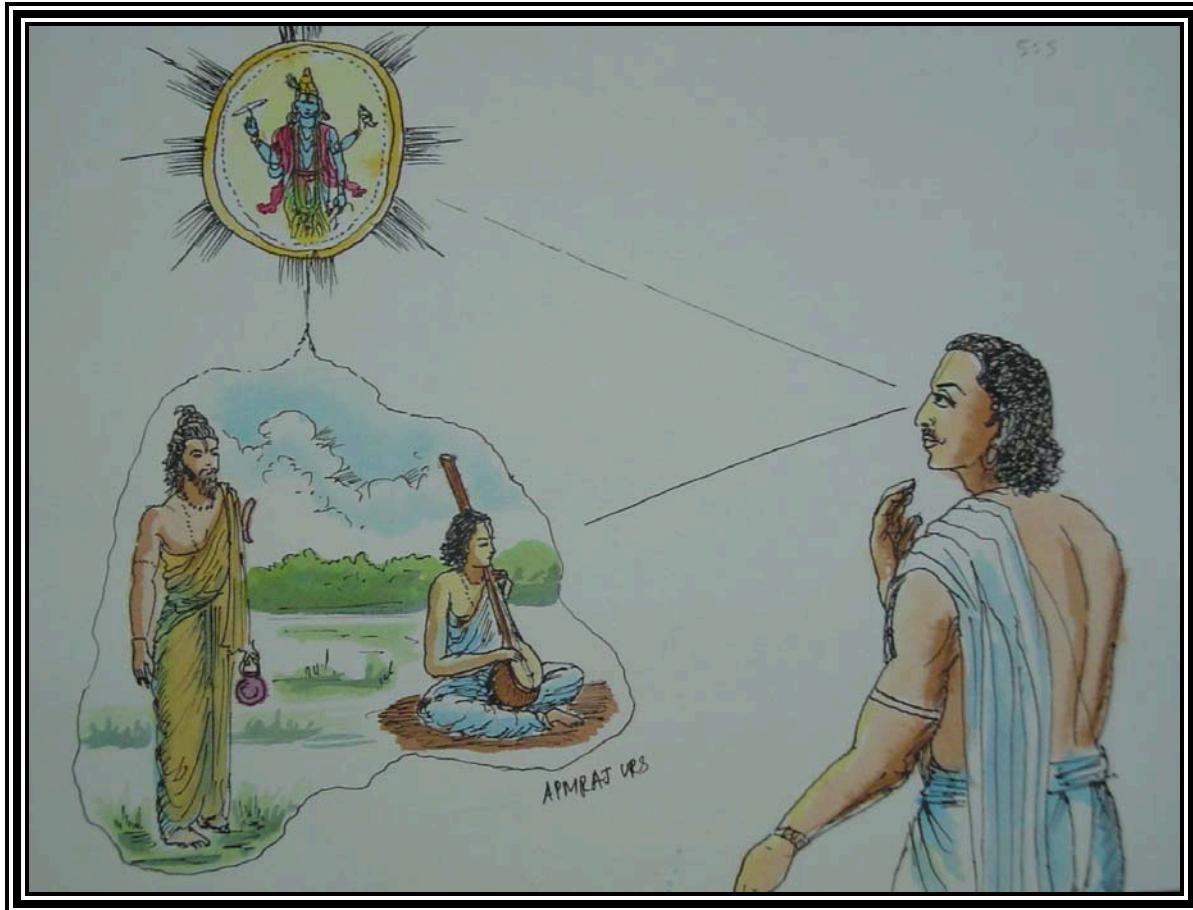
[One, who performs actions for the Supreme Lord does not have desire, aspiration, hatred, and such ill feelings within. For such a person there is no bondage of actions.]

**सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।  
एकमप्यास्थितः सम्यग्गुभयोर्विन्दते फलम् ॥५-४॥**

sāṃkhyayogau pr̥thag bālāḥ pravadanti na paṇḍitāḥ ।  
ekam apy āsthitaḥ samyag ubhayaḥ vindate phalam ||5-4||

The foolish people say that renunciation of action and selfless action are different from each other. But the person who is well established in any one of them gets the fruit of both. ||5-4||

[Those who know the path of liberation do not differentiate between action and inaction. Both are the same and if any one of them is well performed, then the fruits of both are obtained without extra effort.]



**यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५-५॥**

yat sāṃkhyaiḥ prāpyate sthānam tad yogair api gamyate |  
ekam sāṃkhyam ca yogam ca yaḥ paśyati sa paśyati ||5-5||

Men of selfless action attain the position, which is attained by men of renunciation. Therefore one, who sees that the ways of renunciation and of selfless action are one in result, sees the reality. ||5-5||

[Just as the research for the Absolute philosophy or Self-realization is the main aim in life, similarly performance of renunciation and selfless action are two different paths to reach the same goal.]

**संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।  
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥५-६॥**

saṁnyāsas tu mahābāho duḥkham āptum ayogataḥ ।  
yogayukto munir brahma nacireṇādhigacchati ||5-6||

But O mighty armed! Without selfless action, it is difficult to attain renunciation and meditating on the Lord, the performer of selfless action quickly attains the Supreme Lord. ||5-6||

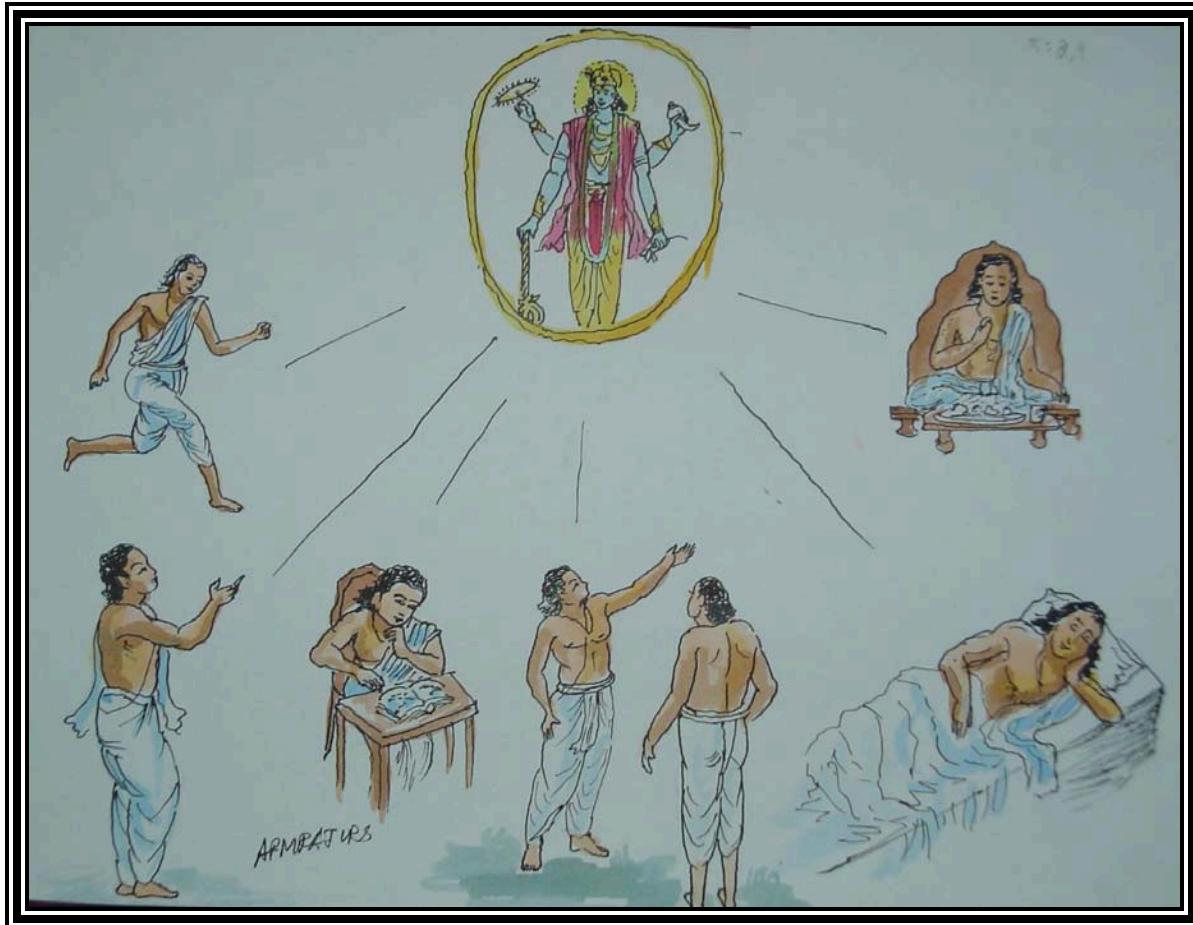
[The performance of actions having devotion unto the Lord with full concentration is defined as *Karma Yoga*. By such performance, liberation can be attained, otherwise if one keeps on performing actions without any devotion to Lord, then that person attains only sins or virtues depending upon the type of action performed.]

**योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥५-७॥**

yogayukto viśuddhātmā vijitātmā jitendriyah ।  
sarvabhūtātmabhūtātmā kurvann api na lipyate ||5-7||

One who has conquered the self, who has subdued the senses, whose mind is pure, and whose self is the self of all beings, though performs selfless actions is not bound to what he acts. ||5-7||

[One who is constantly engaged in the devotional service of Lord Sri *Krishna* is undoubtedly the master of his/her senses and has the knowledge that all souls are verily his/her. Thus he/she is not bound to actions. Such a person thinks everyone as himself/herself and performs actions by which he/she is happy and peaceful.]



नैव किं चित्करोमीति युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृणवन्स्पृशञ्जिग्रन्थन्नाच्छन्स्वपञ्चसन् ॥५-८॥

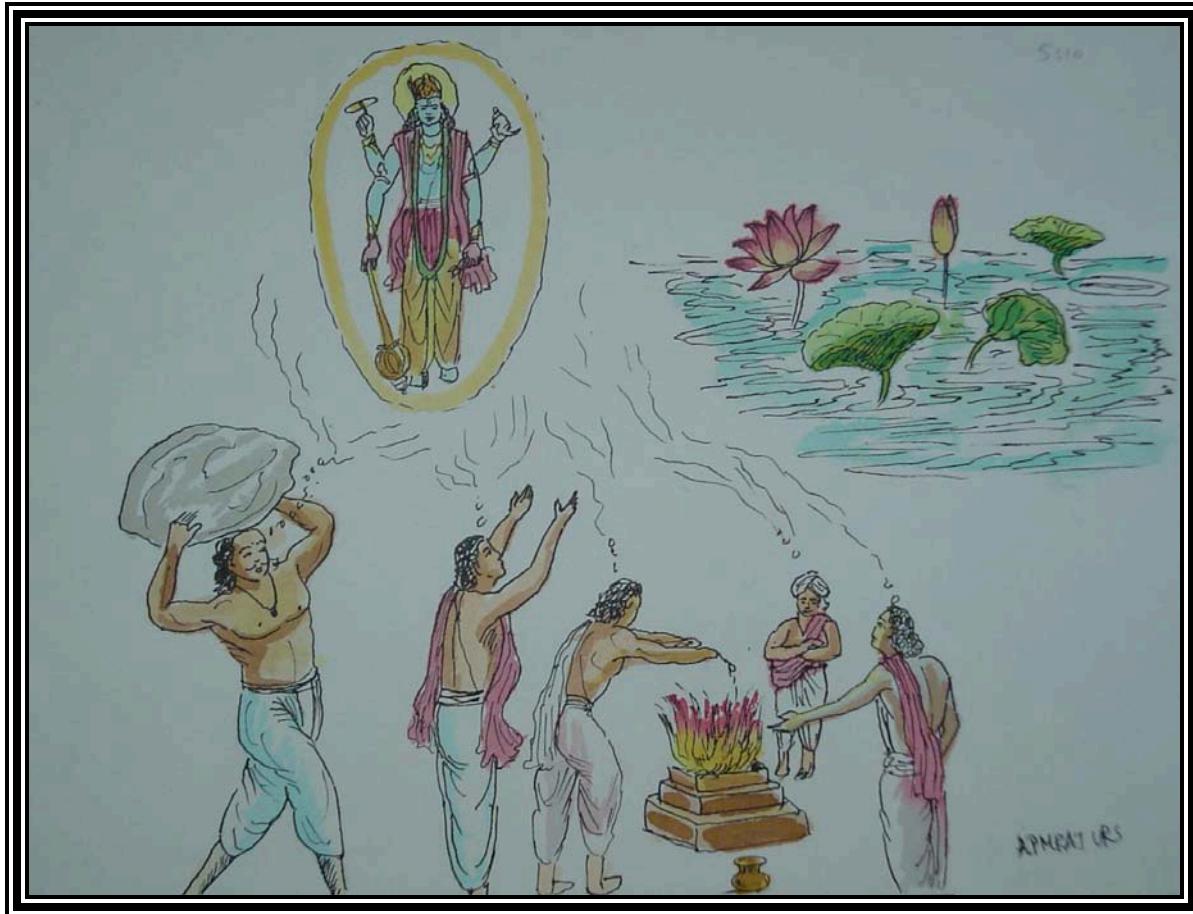
प्रलपन्विसृजन्गृह्णन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥५-९॥

naiva kiṁ cit karomīti yukto manyeta tattvavit |  
paśyañ śṛṇvan spṛśañ jighrann aśnan gacchan svapañ śvasan ||5-8||

pralapan visṛjan gr̥hṇann unmīṣan nīmīṣān api |  
indriyāṇīndriyārtheṣu vartanta iti dhārayan ||5-9||

One who knows the philosophy of God, such a *yogi*, although is seeing, listening, touching, smelling, eating, walking, sleeping, breathing, talking, discarding, accepting, and even though opening his eyes and closing them, thinks that the senses are acting accordingly and undoubtedly knows that he is not doing anything. ||5-8,9||

[A *yogi* is always unaware of his/her daily activities and thinks that the senses perform their actions accordingly. Thus he/she remains in peace. Such a *yogi* is aware of the fact that he/she is not the performer of any activity. This ultimately means that he/she does not have body conscious and thus is free from any bondage because body conscious is the cause for all bondage and suffering.]



ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्ता करोति यः ।  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥५-१०॥

brahmaṇy ādhāya karmāṇi saṅgam tyaktvā karoti yaḥ ।  
lipyate na sa pāpena padmapatram ivāmbhasā ॥5-10॥

A person, who offers all his actions unto the Lord and performs actions without desires, is compared to a lotus leaf in water unattached to all contaminations (sins). ||5-10||

[A person performing actions by thinking everything belongs to the Lord is not bound to their results. He/she is similar to a lotus leaf which although stays in water, cannot be wetted by water and remains pure, uncontaminated from all sins. Thus he/she is free from all actions.]

**कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।  
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥५-११॥**

kāyena manasā buddhyā kevalair indriyair api |  
yoginah karma kurvanti sangam tyaktvātmaśuddhaye ||5-11||

A *yogi* forsakes desires even by the senses, mind, intellect, and body and performs action for the purification of the self. ||5-11||

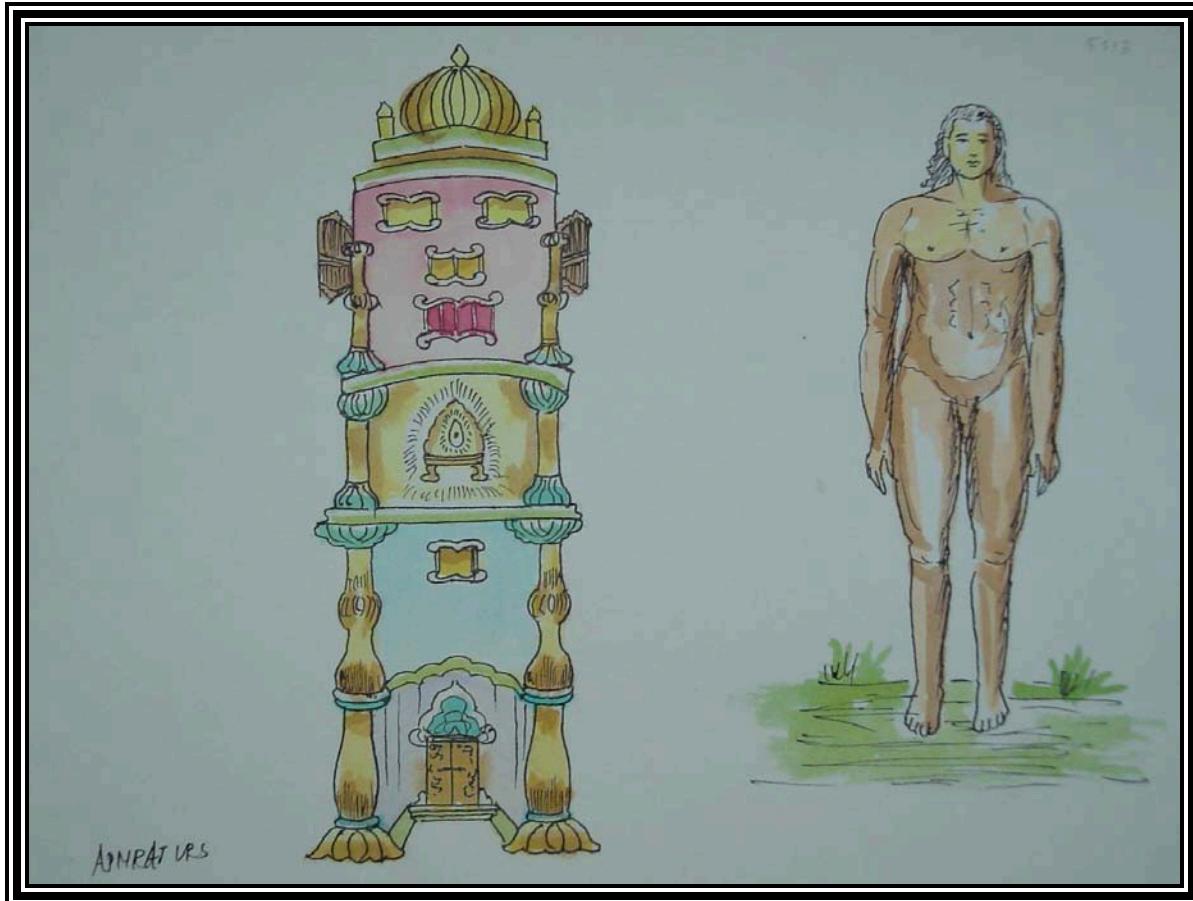
[No one can stay without doing action, then here it is explained that how a *yogi* lives. A *yogi* always performs actions only for purification of the self. Without performing action how can one render service to the Lord? If one does not perform service to the Lord then the senses, mind, intellect, and body will move towards material enjoyments, and from it one gets bound to them. Therefore even *yogis* perform actions. When *yogis* also perform action then, *Arjuna* is just a warrior. Shouldn't he perform actions?]

**युक्तः कर्मफलं त्यक्ता शान्तिमाप्नोति नैष्ठिकीम् ।  
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥५-१२॥**

yuktah karmaphalam tyaktvā śāntim āpnoti naiṣṭhikīm |  
ayuktah kāmakāreṇa phale sakto nibadhyate ||5-12||

A performer of selfless action forsakes the results of his actions and thus attains the Supreme peace of the Lord. But, the attachments bind the person with desires who aspires for the results. ||5-12||

[Here the difference between a person of body consciousness and a person of *Krishna* consciousness is explained.]



सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥५-१३॥

sarvakarmāṇi manasā samnyasyāste sukham vaśī |  
navadvāre pure dehī naiva kurvan na kārayan ||5-13||

A person who has control over his self, undoubtedly neither performs actions nor causes others to perform. Thus, situated in the bodily house having nine doors such a person forsakes all actions through the mind and gets situated in the Supreme bliss. ||5-13||

[A Krishna conscious person does not force to control his/her senses and mind, because they are constantly, directly, and eternally engaged in the service of the Lord. Such a soul although situated in a house of nine doors, remains peaceful and gets situated in the Supreme bliss.]

**न कर्तृबं न कर्माणि लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥५-१४॥**

na kartṛtvam na karmāṇi lokasya sṛjati prabhuh |  
na karmaphalasamyogam svabhāvas tu pravartate ||5-14||

The Lord does not create agency (ownership of actions), neither actions, nor does He connect actions with their results for the world. But it is the nature alone that performs everything. ||5-14||

[Although both the soul and Supreme soul reside in the body, the Supreme soul does not participate in any activities of the body but remains only a witness to them. The Lord has decided everything for this material world and has left it in control of His own small portion called *Brahma*. Therefore for a *yogi*, all his/her performance of actions and results are decided and controlled by that *Brahma*.]

**नादते कस्य चित्पापं न चैव सुकृतं विभुः ।  
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥५-१५॥**

nādatte kasya cit pāpam na caiva sukṛtam vibhuḥ |  
ajñānenāvṛtam jñānam tena muhyanti jantavaḥ ||5-15||

The all-pervading Supreme Lord neither takes the sin nor the virtue of anybody. Just as knowledge is covered by ignorance (Maya), similarly all beings are put under illusion. ||5-15||

[Here *Vibhu* means the all pervading Supreme Lord. He is not bound to any sin or virtue. He is ever content and full of bliss. Everything is in His control but He is not attached to anything. People who cannot understand this are deluded by ignorance.]

**ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।  
तेषामादित्यवज्ञानं प्रकाशयति तत्परम् ॥५-१६॥**

jñānenā tu tad ajñānam yesām nāśitam ātmanah |  
teṣām ādityavaj jñānam prakāśayati tatparam ||5-16||

But whose ignorance of the mind is destroyed by the knowledge of the self, their knowledge lights up the Supreme self like the sun. ||5-16||

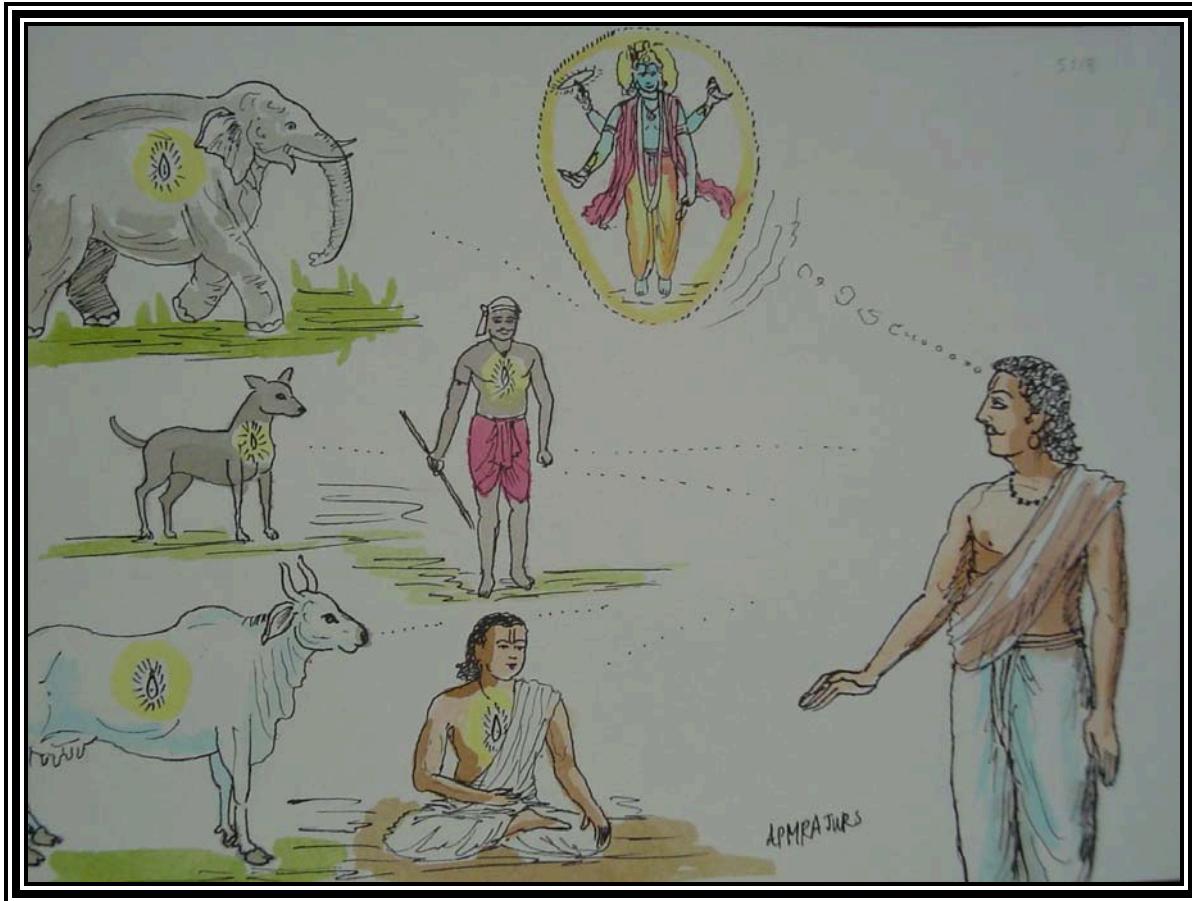
[Those who have forgotten Lord Sri *Krishna* have certainly being deluded or illusioned. But those who have faith in Lord Sri *Krishna* and serve Him with devotion are not illusioned and are blessed. Though they are in the body they seem to be out of it and enjoy the Supreme bliss.]

**तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।  
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥५-१७॥**

tadbuddhayas tadātmānas tanniṣṭhās tatparāyaṇāḥ |  
gacchānty apunarāvṛttim jñānanirdhūtakalmaṣāḥ ||5-17||

When one's intelligence, mind, faith, and shelter are all engaged in the Supreme Lord, then he becomes pure by the complete knowledge. Remaining sinless and doubtless, he attains the supreme abode (liberation). ||5-17||

[To know the Lord clearly and having faith in Him is the absolute Supreme knowledge. Such a person has his/her mind, intelligence, faith, and shelter fixed in the Lord and thus becomes eligible to attain liberation. This has been stressed very much in the *Gita*.]



विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥५-१८॥

vidyāvinayasampanne brāhmaṇe gavi hastini |  
śuni caiva śvapāke ca paṇḍitāḥ samadarśinah ||5-18||

The pundits see a brahman who is learned and humble, a cow, elephant, dog, and an outcaste with equanimity of mind (God's form in all of them). ||5-18||

[Sages (*yogis*) engaged in service of Lord Sri *Krishna* never consider nor discriminate the castes or species of life to be different. They have a super eye that is greater than the bodily eye. Therefore, they do not bother for differences between the material bodies. They act accordingly thinking that everyone is a part and parcel of the Lord.]

इहैव तौर्जितः सर्गो येषां साम्ये स्थितं मनः ।  
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥५-१९॥

ihāiva tair jitah sargo yesām sāmye sthitam manah ।  
nirdoṣam hi samam brahma tasmād brahmaṇi te sthitāḥ ॥5-19॥

And those who have equanimity of mind have conquered the world in their present life itself, because the Lord is pure and equal to all. Therefore such persons are well established in *Brahma* (God). ||5-19||

[Those who are equal minded and pure like God, have in their present body become situated in the Lord. This is because such yogis do not discriminate between others and think that even a *brahman* and a dog are one. This is self-realization. To obtain this knowledge we are all born as humans. So we should not waste time in other useless affairs.]

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।  
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥५-२०॥

na prahṛṣyet priyam prāpya nodvijet prāpya cāpriyam ।  
sthirabuddhir asaṁmūḍho brahmavid brahmaṇi sthitāḥ ॥5-20॥

He who never feels happy on obtaining the desired object nor feels angry on getting the undesired object and who is firm in mind being doubtless, such a knower of God is always established in the Lord. ||5-20||

[Here the qualities of a self-realized person is explained. They never think that the present body is their own, but always have the complete knowledge that they are also a part of the Supreme Lord. Although they attain or do not attain any material object, they never feel happy or sorrow for it, instead remain ever blissful. This is because their knowledge is fixed that the body is temporary and anything connected to this body is also temporary and in this way they never get illusioned. The mind of such a person is always constantly fixed on the Supreme Lord.]

**बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।  
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥५-२१॥**

bāhyasparśeṣv asaktātmā vindaty ātmani yat sukham |  
sa brahmayogayuktātmā sukham aksayam aśnute ||5-21||

A person, who is not attracted to material objects and interests, attains in his self, the Supreme bliss of the Lord. And such a person having completely fixed himself with God enjoys eternal bliss of the Supreme. ||5-21||

[A person who drinks cows milk, well prepared, by adding many sweet ingredients cannot find the same pleasure in drinking milk made from milk powder. Similarly when a person enjoys the Supreme eternal bliss he/she never feels pleasure in any material, lusty enjoyments, because such persons always get situated in the Supreme Lord.]

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।  
 आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥५-२२॥

ye hi samsparsajā bhogā duḥkhayonaya eva te |  
 ādyantavantah kaunteya na teṣu ramate budhah ||5-22||

O son of *Kunti*! The material pleasures borne of the senses and their contacts are undoubtedly the cause of sorrow and have a beginning as well as an end. Therefore, a wise, intelligent person never dwells in them. ||5-22||

[In the Fifth canto, Fifth chapter of *Srimad Bhagavatam*, Sri Rishabhadeva says to his children – “My dear children! In this material world, the human form is definitely not meant to enjoy sense gratification. This sense pleasure is only meant for the stool eating pigs and other animals. From this human body, transcendental penance must be performed, from which the inner self shall be cleaned, because it is only from this way only can one attain the eternal bliss”. Therefore, *Yogis* do not aspire for material pleasures and always are situated in the supreme eternal bliss.]

शक्नोतीहैव यः सोऽुं प्राकरारीरविमोक्षणात् ।  
 कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥५-२३॥

śaknotīhaiva yaḥ soḍhum prāk śarīravimokṣanāt |  
 kāmakrodhodbhavam vegam sa yuktah sa sukhī narah ||5-23||

The person, who is capable of controlling the speed of desire and anger, even before he gives up his body, is a *yogi* in this world and he is the only happy person. ||5-23||

[Here it is said of a happy person. Gaining material pleasures and prosperity cannot give happiness. One who controls or wins over desire and anger, and always engages himself in the Supreme Lord’s service is the only happy person in this world.]

**यो इन्तःसुखो इन्तरारामस्तथान्तज्यौतिरेव यः ।  
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतो इधिगच्छति ॥५-२४॥**

yo 'ntahsukho 'ntarārāmas tathāntarjyotiḥ eva yaḥ ।  
sa yogī brahmanirvāṇam brahmabhūto 'dhigacchati ||5-24||

He who is happy within himself, who is relaxed within himself, and who is illumined with knowledge in himself. Such a person attains the Supreme Lord by constantly engaging himself in His service. ||5-24||

[How can a person who is interested in material pleasures, involved in sense gratification, and always hard working enjoy happiness? If one follows accordingly as said above in the verse, then he/she can attain happiness.]



लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।  
चिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥५-२५॥

labhante brahmanirvāṇam ṛṣayah kṣīṇakalmaśāḥ ।  
chinnadvaidhā yatātmānāḥ sarvabhūtahite ratāḥ ॥5-25॥

Those whose sins are destroyed, doubts (dualities) cleared, those who love to do good to all creatures, and whose minds are firmly fixed in God, such holy persons attain the Supreme Lord (*Brahma Nirvana*). ||5-25||

[Many people have misunderstood and misinterpreted the meaning of the word ‘*Dvaidha*’. ‘*Dva*’ means dualities such as heat/cold, happiness/sorrow, loss/gain, victory/defeat, etc., Therefore ‘*Dvaidha*’ means one who has control over the dualities of nature. Therefore one must interpret the right meaning of the words according to suitable circumstances. And in any case of doubt, get clarified by sanctioned teachers of knowledge.]

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।  
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥५-२६॥

kāmakrodhavyuktānām yatīnām yatacetasām |  
abhitō brahmanirvāṇām vartate vidiṭātmanām ||5-26||

Persons who are delivered (freed) from desire and anger, who have won their minds, and who have realized the self, such wise persons attain the Supreme Lord from all sides. ||5-26||



स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥५-२७॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।  
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥५-२८॥

sparsān kṛtvā bahir bāhyāṁś cakṣuś caivāntare bhruvoḥ ।  
prāṇāpānau samau kṛtvā nāsābhyan taracāriṇau ॥5-27॥

yatendriyamanobuddhir munir mokṣaparāyaṇah ।  
vigatecchābhayakrodho yaḥ sadā mukta eva saḥ ॥5-28॥

By forsaking the outer objects to outside, fixing the vision of eyes between the eyebrows and equaling the inner and outer breaths moving in the nostrils, doing thus the sage who has controlled the senses, mind, and intellect becomes free from desire, fear, anger, and intent on liberation and is thus certainly ever liberated. ||5-27,28||

[After knowing the Lord, one must try to raise his/her spiritual level by the *Ashtanga Yoga* process, which is composed of *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*. They are described shortly as follows:

- *Yama* and *Niyama* is the strict performance of Vedic principles.
- *Asana* is the various sitting postures for maintaining good health.
- *Pratyahara* is the process to keep the mind away from sound, touch, form, sweet, and smell.
- *Pranayama* is the process of breath control.
- *Dharana* is the process of meditating on the forms and opulence of the Lord.
- *Dhyana* is the process of constantly thinking about the Lord's form and pastimes, with concentration.
- *Samadhi* is the process of totally forgetting the bodily conscious of life and get completely situated in the Lord.

This is the *Ashtanga Yoga* process. But in this age ordinary people cannot follow these processes. Therefore the simplest process is to perform every action always considering them to be a service to Lord Sri Krishna.]

**भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥५-२९॥**

bhoktāram् yajñatapasām̄ sarvalokamaheśvaram् ।  
suhṛdam̄ sarvabhūtānām̄ jñātvā mām̄ śāntim̄ ṛcchati ॥5-29॥

One who knows Me as the enjoyer of all sacrifices and austerities, the Supreme Lord of all the worlds, and the well wisher (friend) of all living beings, attains the eternal peace. ||5-29||

[All living beings are trying to attain peace. But when the Lord Himself is telling the path to attain eternal peace, why should we be foolish and ignorant to follow other people's words? We must follow the words of the Lord and thus we shall be liberated from the cycle of life and death. For beyond this cycle lies the eternal peace.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
संन्यासयोगे नाम पञ्चमोऽध्यायः ॥ ५ ॥

**Here ends the fifth chapter  
of *Bhagavad Gita* titled  
*Sannyasa Yoga.***



॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ षष्ठोऽध्यायः

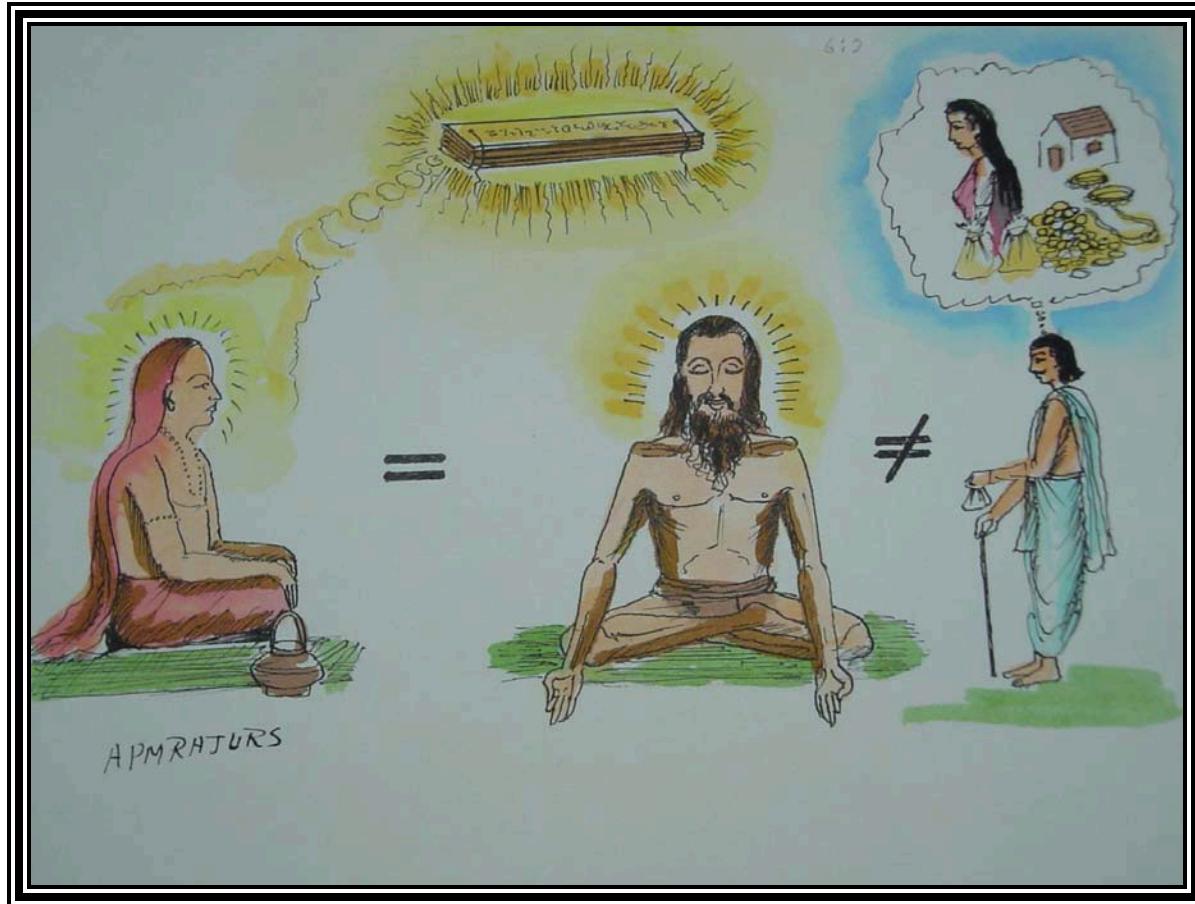
Chapter 6 of 18 in the Illustrated Bhagavad Gita – The Song Divine

श्रीभगवानुवाच ।  
 अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
 स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६-१ ॥

śrībhagavān uvāca |  
 anāśritaḥ karmaphalaṁ kāryam karma karoti yaḥ |  
 sa samnyāsī ca yogī ca na niragnir na cākriyah ||6-1||

The Supreme Lord Sri *Krishna* said: A person who performs his duty without aspiring for its result is both a *Sannyasi* and a *Yogi*. Not the one who does not light the sacred fire and also does not perform any action. ||6-1||

[Everyone has to perform action but must not aspire for the results. Every action should be performed in the name of the Lord. A person who does not perform action is not a *sannyasi* or a person who performs *Ashtanga yoga* without surrendering to the Lord is no *yogi*, and also there is no use of it. But nowadays majority of the people are of these types.]



यं सन्न्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।  
न ह्यसन्न्यस्तसंकल्पो योगी भवति कश्चन ॥ ६-२ ॥

yam samnyāsam iti prāhur yogam tam viddhi pāñdava ।  
na hy asamnyastasamkalpo yogī bhavati kaś cana ॥6-2॥

O Pandava! What is called *sannyasa* know it to be same as *yoga*, for, no one can become a *yogi* without forsaking desires of the world (will). ||6-2||

[*Sannyasa, Yoga*, or devotion is the same if they are done for pleasing the Lord. The Supreme Lord only is all-independent, whereas a soul cannot have such independence; because when the soul comes to this earth it is bound by illusion. Thus the soul is dependent completely and bound to the material nature, and to its fruits of action. Therefore, one should try to rise above these levels and must be bound only to the service of Lord Sri *Krishna*. If one does not understand this, then all the gained knowledge and *yoga* is only a waste. Everything can be fulfilled easily by the grace of the Lord. Thus the selfish mentality is lost and liberation can be attained.]

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।  
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३ ॥

ārurukṣor muner yogam karma kāraṇam ucyate ।  
yogārūḍhasya tasyaiva śamah kāraṇam ucyate ॥6-3॥

To the meditative soul, which aspires to rise to the stage of equanimity of *yoga*, the performance of selfless action is the only preferred path. And for one who is established in selfless action, the suppression of all material activities is the only path for perfection. ||6-3||

[To keep one's relationship with God is called *Yoga*. This *yoga* process is only like a ladder to the path of self-realization. It cannot be told that all practitioners of *yoga* have attained self-realization. In *yoga* there are *Karma yoga*, *Jnana yoga*, *Dhyana yoga*, *Bhakti yoga*, and many other ways. An achiever should start from *Karma yoga* and must ultimately reach *Bhakti yoga* progressively. The purpose of all these *yogas* is to gain control of the senses and employing them (senses) in the service of Lord Sri *Krishna*. But those who are already in the service of the Lord need not practice all such *yogas*. Such a person is therefore considered to be *sannyasi* or a *yogi*.]

यदा हि नेन्द्रियार्थैषु न कर्मस्वनुषज्जते ।  
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६-४ ॥

yadā hi nendriyārtheṣu na karmasv anusajjate |  
sarvasaṁkalpasamnyāśī yogārūḍhas tadocyate ||6-4||

When a person forsakes the interests of the senses and also the attachment for actions, then such a person having renounced all material desires is said to have attained yoga. ||6-4||

[Here the Lord has clearly explained about the control of senses and performance of actions. Actions must be performed, but only for the sake of Lord Sri Krishna. Then such a perform of actions is free from all activities.]

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५ ॥

uddhared ātmanātmānam nātmānam avasādayet |  
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanah ||6-5||

A person must elevate himself by his own self; let him not degrade himself. This is because, for the soul, mind itself is its friend and mind itself is its enemy. ||6-5||

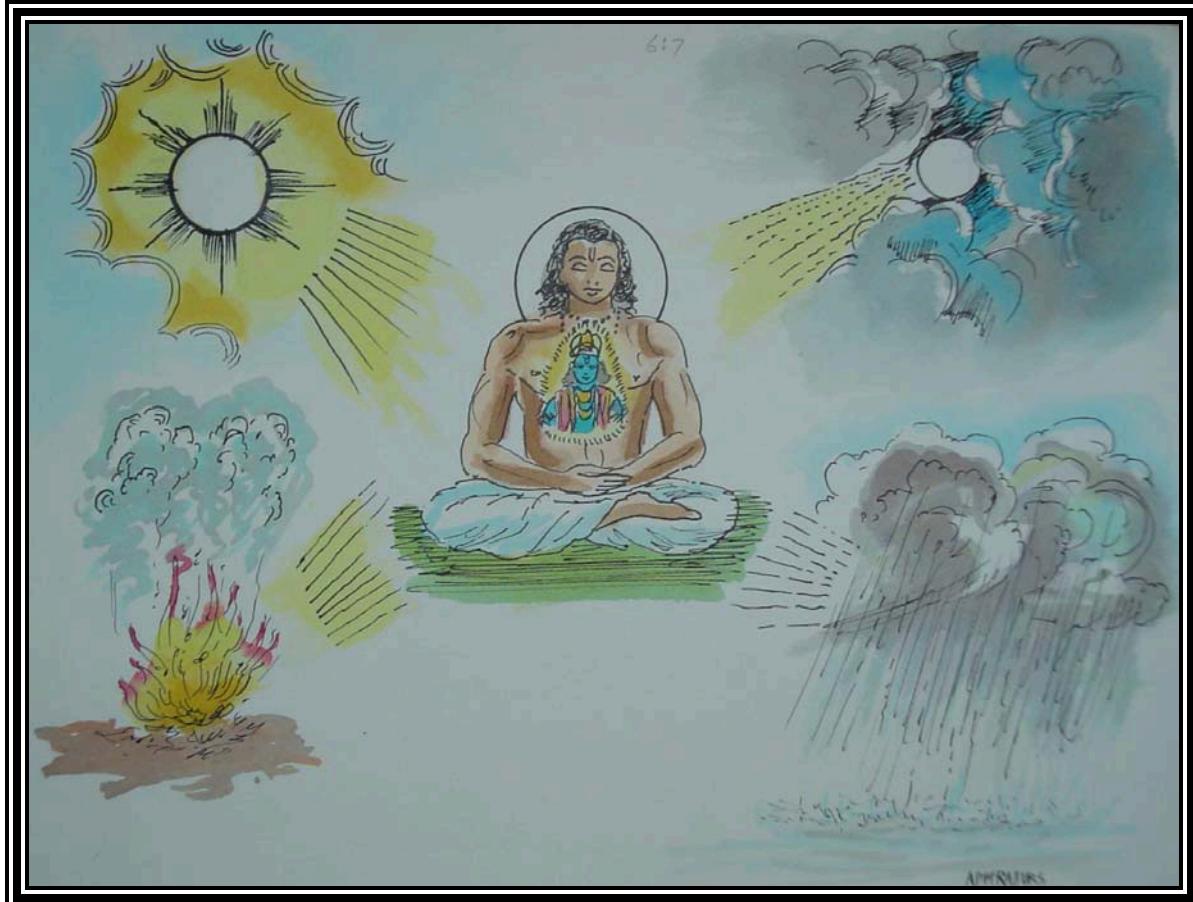
[*Atma* means soul, body, mind etc., this applies according to circumstances. But here it is referred as mind of the soul. If it engages itself in the service of the Lord then it is a friend to the soul but by ignorance, if it degrades itself by forgetting God then it is an enemy to the soul, and will not help to progress on the path of liberation. Therefore, the mind itself is the enemy and friend to the soul. One must not therefore engage the mind in material desires; for these desires put the person in the darkness of ignorance from where the path of liberation becomes invisible.]

**बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।  
अनात्मनस्तु शत्रुबे वर्तेतात्मैव शत्रुवत् ॥ ६-६ ॥**

bandhur ātmātmanas tasya yenātmaivātmanā jitah ।  
anātmanas tu śatrutve vartetātmaiva śatruvat ||6-6||

To him, who has subdued his self by the mind, his own self acts as the friend, but to him, who has not subdued the mind, his own self acts as the enemy. ||6-6||

[*Yoga* is essential to control the mind in a particular path. Performing *yoga* without controlling the mind is only a waste of time. One who cannot control the mind is his/her own enemy and spoils his/her own self by separating from the path of liberation. Self-realization is the ultimate goal of *yoga*.]



जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।  
शीतोष्णसुखदुःखेषु तथा मानावमानयोः ॥ ६-७ ॥

jitātmanaḥ praśāntasya paramātmā samāhitah ।  
śītoṣṇasukhaduḥkheṣu tathā mānāvamānayoh ॥6-7॥

The person who has controlled his mind, and remains calm in dualities such as heat or cold, happiness or sorrow, honour or dishonour has in his knowledge only the all-pervading Supreme Lord. ||6-7||

[Everything contains a portion of the Lord. In particular, He can be seen present in the humans in the form of intelligence. This must be wisely understood and followed. It is only by the will of the Lord that everything is working. When the mind of any person turns towards the Lord, then the Lord attracts that person towards Himself and never leaves that person. The Lord leads that person to the path of liberation.]



ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।  
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ६-८ ॥

jñānavijñānatṛptātmā kūṭastho vijitendriyah ।  
yukta ity ucyate yogī samaloṣṭāśmakāñcanaḥ ॥6-8॥

When one is self-content with Jnana and Vijnana, and whose condition is absolutely pure, whose senses are well subdued and controlled. Such a person interested only in the Lord sees everything as equal; whether it is sand, stone, or even gold. This is told about a self-realized soul. ||6-8||

[*Jnana* is knowledge. *Vijnana* is a branch of knowledge referred to as ‘science’ nowadays. This reference is not ideal. The modern science is perverted. In essence, *Vijnana* should be the use of knowledge that makes our lives easier in attaining Self-realization. No doubt, many innovations today are useful in making our lives easier. But, we need to understand that our lives should get easier only to concentrate on the Lord without any problems affecting us. This should be the real thought behind our science. In ancient India, there were many *Rshis* who were actually scientists on the spiritual platform. They would create innovations and then use them for getting closer to God. When that was not needed (mission accomplished), such innovations would get subdued in their minds. But, today’s innovations, if are not needed have to be thrown away and thereby causing dumping issues. There are more problems than comfort from our modern innovations, such as pollution, crime, diseases, accidents, injuries, and even untimely death. Well, it is up to the intellectuals to decide what to use and how to use in this complex scheme of material things. It is good to be judicious and use only such things that help us get closer to God. We are humans, not animals. We can think and decide. Let us decide for our welfare, rather than destruction. Our ultimate welfare lies not in making our bodies adorable, but in getting away from this material world forever-travel back to Godhead.

Coming back to the essence of this verse: when one is constantly engaged in the service of Lord Sri Krishna, for such a person all material objects are of no value and are considered equal but instead that person sees everywhere the forms, names, and pastimes of the Lord. Such a person is suitable for liberation.]

**सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६-९ ॥**

suhṛnmitrāryudāśinamadhyasthadveṣyabandhuṣu |  
sādhuṣv api ca pāpeṣu samabuddhir viśisyate ||6-9||

A person who treats a well-wisher, friend, enemy, impartial, mediator, hater, relatives, saints, and even sinners, as indifferent and equal is recognized as fully advanced. ||6-9||

[Persons practicing ordinary *yoga* (bodily exercises) can never elevate or act as said above. This is because such ordinary people are only entangled in body consciousness. I, Me, Mine, etc., is the cause for all bondages. Therefore, an intelligent person must always offer all actions unto the Supreme Lord Sri *Krishna*. Only then can one advance quickly on the path of liberation.]

**योगी युज्जीत सततमात्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६-१० ॥**

yogī yuñjīta satatam ātmānam rahasi sthitah |  
ekākī yatacittātmā nirāśir aparigrahaḥ ||6-10||

A *yogi* should always concentrate his mind on the Supreme self in a lonely place all by himself. Such a person will have certainly won over his mind, senses, and body and will be free from all desires and possessions ||6-10||

[Here ‘*rahasi*’ means secretly, solitarily one should constantly engage the mind in the Supreme Lord without showing himself or herself to anybody. He/she should forsake all attachments and must not be attracted by anything. Only then can the bondage of actions be released and the path of liberation becomes simple.]

शुचौ देशो प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
उपविश्यासने युज्याद्योगमात्मविशुद्धये ॥ ६-१२ ॥

śucau deśe pratiṣṭhāpya sthiram āsanam ātmanah |  
nātyucchritam nātinīcam cailājinakuśottaram ||6-11||

tatraikāgram manah kṛtvā yatacittendriyakriyah |  
upaviśyāsane yuñjyād yogam ātmaviśuddhaye ||6-12||

In a clean place with *kusa* grass, a deerskin, and a pure cloth placed one above the other, one should not raise the seat too high nor too low and thus being situated on the seat, concentrating the mind, one must control the thoughts and actions of the senses and must practice *yoga* for the purification of the self. ||6-11,12||

[Here it is explained about the place and requirements of performing *yoga*. A clean place means the pilgrimages, where the Lord resides. They are *Vrindavan*, *Mathura*, *Haridwar*, *Prayag*, *Hrishikesh*, and others. This understanding is for commoners. However, any place that is clean and also the surroundings are clean can be considered. In such places being alone, prepare a seat of *kusa* grass on the bottom, deerskin above it and a fine cloth above all. The mind must be controlled from indulging in material activities or thoughts and must be let free in the service of Lord Sri *Krishna* with a pure heart. This is the procedure for practicing *yoga*. Not just sitting somewhere and performing exercises only to maintain the body without any concentration towards God. This mentality is unhealthy for those in the path of self-realization.]



समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।  
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥६-१३॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।  
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥६-१४॥

samam kāyaśirogrīvam dhārayann acalam sthirah ।  
samprekṣya nāsikāgram svam diśaś cānavalokayan ॥6-13॥

praśāntātmā vigatabhīr brahmacārivrate sthitah ।  
manah samyamya maccitto yukta āśīta matparah ॥6-14॥

Keeping the body, head, and neck straight and steady with firmness and looking only at the tip of his nose without seeing elsewhere. Situated in the vow of *Brahmacharya* (free from sex life), being fearless, calm and vigilant in mind and having subdued the mind, one should fix it (mind) on Me thinking of Me as the Supreme Goal in life. ||6-13,14||

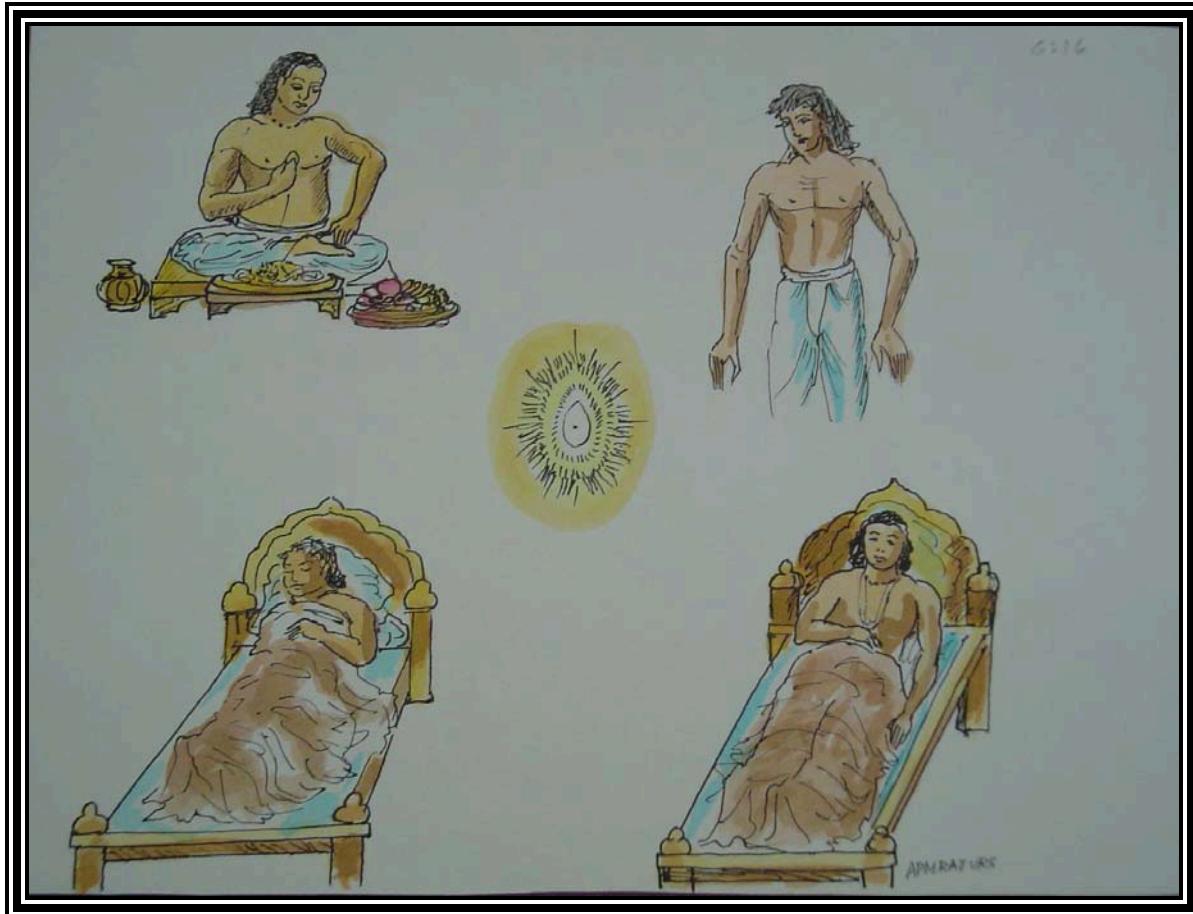
[To know Lord Sri *Krishna*, is the ultimate goal in life. By keeping this goal as the main aim, a yogi must be constantly engaged in the Lord's thoughts. Lord Sri *Krishna*, who resides in everyone's heart in the form of Sri Vishnu is the Supreme Lord. The Lord Himself has confirmed this here.]

**युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।  
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥६-१५॥**

yuñjann evam sadātmānam yogī niyatamānasah |  
śāntim nirvāṇaparamām matsamsthām adhigacchati ||6-15||

In this way, constantly engaging the mind in the form of the Lord, the *yogi* of subdued mind, attains the Supreme eternal peace residing in Me. ||6-15||

[Here *Nirvana* means liberation. The residence of the Supreme Lord is *Vaikunta* and attaining that abode itself is liberation. Only those people who act accordingly as explained in the verse can attain this.]



नात्यश्नतस्तु योगो ऽस्ति न चैकान्तमनश्नतः ।  
न चातिस्वप्नाशीलस्य जाग्रतो नैव चार्जुन ॥६-१६॥

nātyaśnatas tu yogo 'sti na caikāntam anaśnataḥ ।  
na cātisvapnaśīlasya jāgrato naiva cārjuna ॥6-16॥

O Arjuna! Yoga is not for him who eats too much nor for him who does not eat at all. And not for him who sleeps very much nor for him who is always awake. ||6-16||

[Here it is explained for a *yogi* about his food and sleep. Limited vegetarian food and limited sleep are essential. A performer of *yoga* must not sleep for more than six hours a day. One must not smoke, intoxicate nor should one have excessive sex. The lazy, drowsy, and ignorant people do not have any right to practice *yoga*.]

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥६-१७॥

yuktāhāravihārasya yuktaceṣṭasya karmasu ।  
yuktasvapnāvabodhasya yogo bhavati duḥkhahā ॥6-17॥

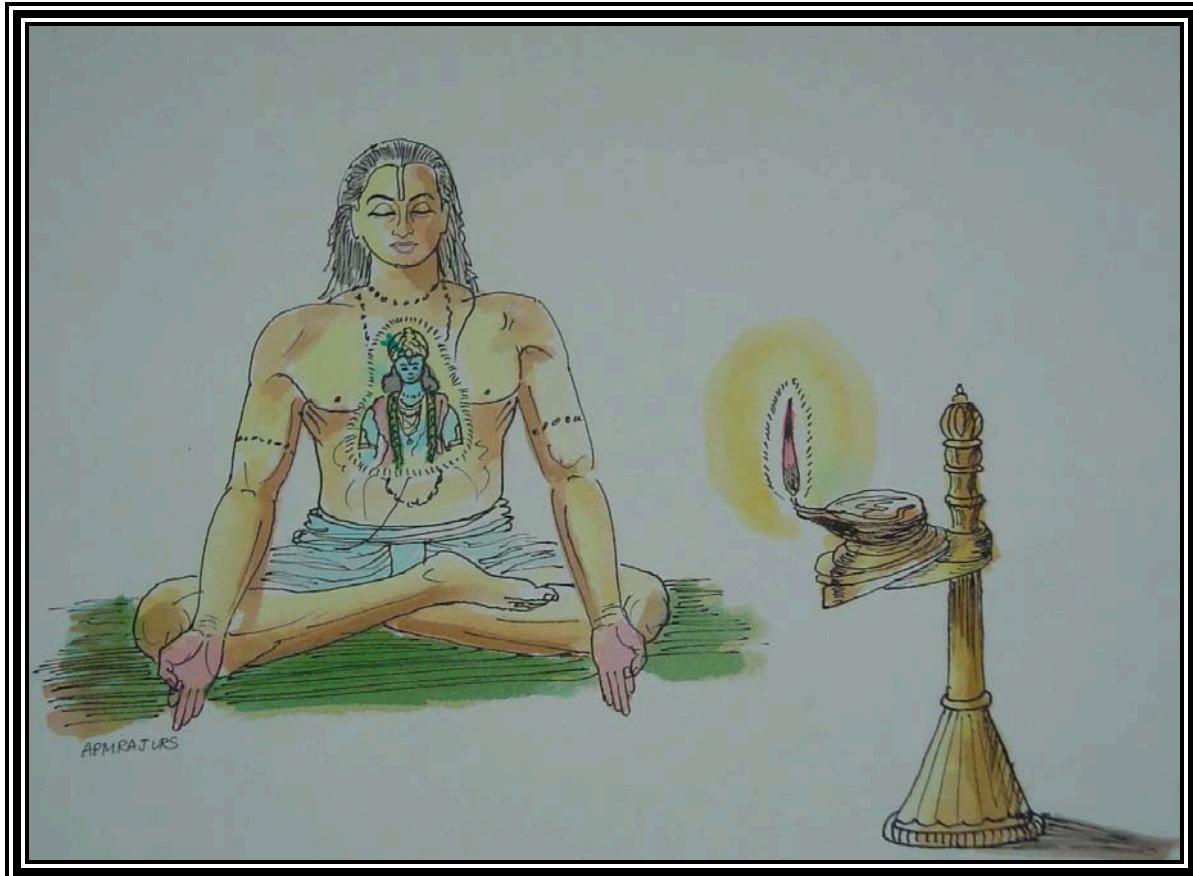
Only one who takes limited (suitable) food, limited recreation, performs suitable actions, regulates sleep and wakes up suitably and accordingly, attains *yoga*-which is the destroyer of all sorrows. ||6-17||

[Here the daily activities of a *yogi* are described as moderate and suitable. Limiting all our material wants such as sleep, food only to bare necessity one must be situated in *Krishna* consciousness to perform *yoga* with a pure mind. This is the quality of a *yogi*.]

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।  
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥६-१८॥

yadā viniyatam cittam ātmany evāvatiṣṭhate ।  
niḥspṛhah sarvakāmebhyo yukta ity ucyate tadā ॥6-18॥

When such a perfectly controlled mind gets fully situated in the Lord, then, at that time, free from desires of all sense gratifications, such a person is considered to be well established in *yoga*. ||6-18||



यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।  
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpo nivātastho neṅgate sopamā smṛtā ।  
yogino yatacittasya yuñjato yogam ātmanah ॥6-19॥

Just as a lamp placed in an airless place does not flicker, similarly it is said of the minds of the *yogis* situated in the meditation of God that they also do not flicker. ||6-19||

[The mind of a *yogi* constantly meditating on the Lord is here compared to a lamp, which does not flicker in an airless place.]

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।  
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं स्थितश्वलति तत्त्वतः ॥ ६-२१ ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६-२२ ॥

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।  
स निश्चयैन योक्तव्यो योगो ऽनिर्विण्णचेतसा ॥ ६-२३ ॥

yatroparamate cittam niruddham yogasevayā ।  
yattra caivātmanātmānam paśyann ātmani tuṣyati ||6-20||

sukham ātyantikam yat tad buddhigrāhyam atīndriyam ।  
vetti yatra na caivāyam sthitaś calati tattvataḥ ||6-21||

yaṁ labdhvā cāparam lābhām manyate nādhikam tataḥ ।  
yasmin sthito na duḥkhena guruṇāpi vicālyate ||6-22||

tam vidyād duḥkhasamyogaviyogam yogasamjñitam ।  
sa niścayena yoktavyo yogo 'nirviṇṇacetasā ||6-23||

When the mind, subdued by the practice of *yoga* comes to rest, and when the pure intellect realizes the Lord, it becomes satisfied in the Lord itself. And when one enjoys the Supreme eternal bliss that is beyond the perception of senses and obtainable only through the intelligence, a *yogi* situated in such a condition never deviates from the Supreme self. And having gained such a

condition he does not consider anything as more profitable than this. And a Yogi situated in such a position is never afflicted even by the greatest sorrow. That which is away from the union of painful world is called *Yoga* and must be clearly known. And such *yoga* must be decisively practiced by the constant, undisturbed mind. This stage of perfection is called trance (*Samaadhi*). ||6-20,21,22,23||

[A *Yogi* is attracted towards the Lord gradually by practice, and slowly that *yogi* gains disinterestedness in material life. Such a *yogi* always sees the Lord everywhere and in everything. Therefore that *yogi* enjoys eternal bliss and does not bother about any sorrow but always keeps himself or herself engaged in the devotional service of the Lord. Examples of such devotees are *Prahlad*, *Dhruva*, *Ambarisha*, *Meera*, and many others. Such a stage where one sees nothing but only the Lord is called *Samaadhi*. *Sama-adhi* means to remain equal and constant in all the dualities. In such a stage, a *yogi* experiences the enjoyment of staying with the Lord Himself.]

संकल्पप्रभवान्कामांस्त्यक्ता सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६-२४ ॥

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किं चिदपि चिन्तयेत् ॥ ६-२५ ॥

saṃkalpaprabhavān kāmāṁs tyaktvā sarvān aśeṣataḥ ।  
manasaivendriyagrāmam viniyamya samantataḥ ॥6-24॥

śanaiḥ śanair uparamed buddhyā dhṛtigṛhitayā ।  
ātmasamsthām manah kṛtvā na kim cid api cintayet ॥6-25॥

Completely giving up all desires arising from will and thoughts, and fully controlling the senses from all sides by the mind, and practicing gradually, one must attain the stage of trance. And by courage and firmness, the mind must be fixed on God with the help of intelligence and must not think of anything else. ||6-24,25||

[With full determination and courage, one must fix his/her mind with the help of intelligence on the Lord and must gradually attain the stage of trance. While progressing on that path, it is necessary to quit the thoughts of sense enjoyments and material pleasures completely. Our thoughts must only be fixed on enjoying the eternal bliss of the Lord. The human form is meant for God-realization so we must not waste time and should surrender fully unto the Lord.]

**यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥६-२६॥**

yato yato niścarati manaś cañcalam asthiram |  
tatas tato niyamyaitad ātmany eva vaśam nayet ||6-26||

Although this unsteady and fickle mind tries to go by any reasons into the material pleasures, such reasons must be always stopped and must be repeatedly made to concentrate on God. ||6-26||

[The mind is the most fickle thing in the world. It does not even remain quiet for a second. It naturally roams in the material pleasures. But a *yogi* tries to divert it now and then to reside in the thoughts of the Lord. It is the duty of a *yogi* to do so. After certain amount of repeated practice, the mind does not waver any more.]

**प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।  
उपैति शान्तरजसं ब्रह्मभूतमकल्पषम् ॥ ६-२७ ॥**

praśāntamanasam̄ hy enam̄ yoginam̄ sukham uttamam |  
upaiti śāntarajasam̄ brahmabhūtam akalmaṣam ||6-27||

Because for the one whose mind is very calm, who is free from sins, whose passions are subdued, such a *yogi* who has his identity with God attains the highest order of eternal bliss. ||6-27||

[The person free from dualities, whose mind is calm, whose intellect is pure and is always engaged in the service of the Lord is suitable for liberation.]

**युञ्जन्नेवं सदात्मानं योगी विगतकल्पषः ।  
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्चुते ॥ ६-२८ ॥**

yuñjann evam sadātmānam̄ yogī vigatakalmaṣah |  
sukhena brahmaśamsparśam atyantam̄ sukham aśnute ||6-28||

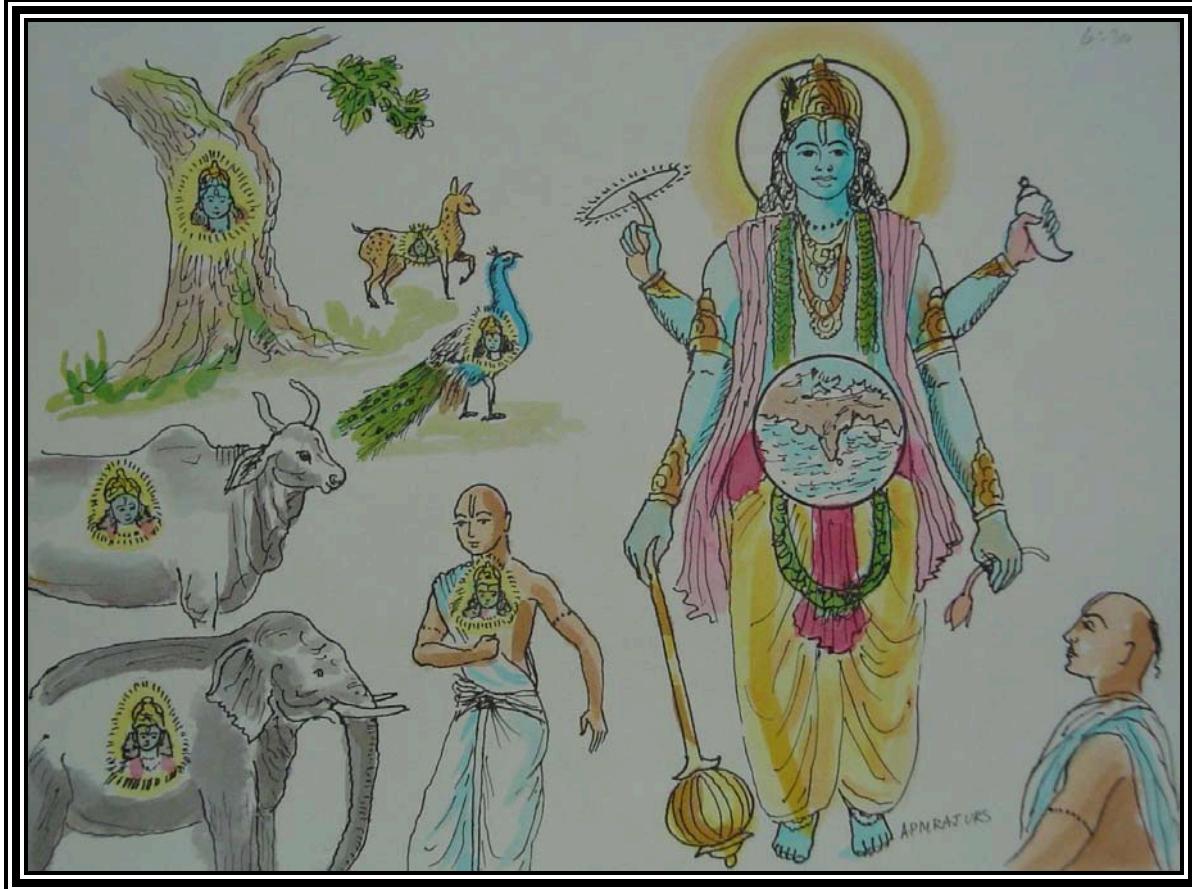
A sinless *yogi*, thus constantly engaging his own self into the Supreme self, experiences joyfully the eternal bliss of attaining the Lord's Absolute peace at all times. ||6-28||

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtastham ātmānam sarvabhūtāni cātmani ।  
īkṣate yogayuktātmā sarvatra samadarśanah ॥6-29॥

A *yogi*, who is attached perfectly to *yoga*, sees everyone with an equal vision. He sees the Lord present in everyone and all beings present in the Lord. ||6-29||

[A *yogi*'s vision is equal in all living beings. Such a *yogi* sees the Supreme Lord in every living being and everything in the Supreme Lord. Such is the vision, because he/she now has the knowledge that every moving or non-moving object is a part of the Lord Himself. Thus, knowing the eternal truth he/she sees everything to be the Supreme Lord.]



यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥६-३०॥

yo mām paśyati sarvatra sarvam ca mayi paśyati ।  
tasyāham na prāṇaśyāmi sa ca me na prāṇaśyati ॥6-30॥

One who sees Me present everywhere, and in everyone, and sees everything existing in Me, for such a person, I am ever visible and that person is also ever visible to Me. ||6-30||

[It means for such a devoted *yogi*, Lord Sri *Krishna* is ever with him/her and he/she also is always with the Lord. They both stay together.]

**सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥६-३१॥**

sarvabhūtasthitam yo mām bhajaty ekatvam āsthitah ।  
sarvathā vartamāno 'pi sa yogī mayi vartate ||6-31||

One, who is established in Me worships Me as present in everyone although acting in various circumstances resides only in Me. ||6-31||

[This is an expression of transcendental experience. Sometimes we are so much engaged in our work that we even do not care for our body, time, and action. In such circumstances, our thoughts would have surpassed the modes of nature. Such a condition always exists in a *yogi*, but at that time he/she only thinks of the Lord although performing actions and is thus always situated with the Lord.]

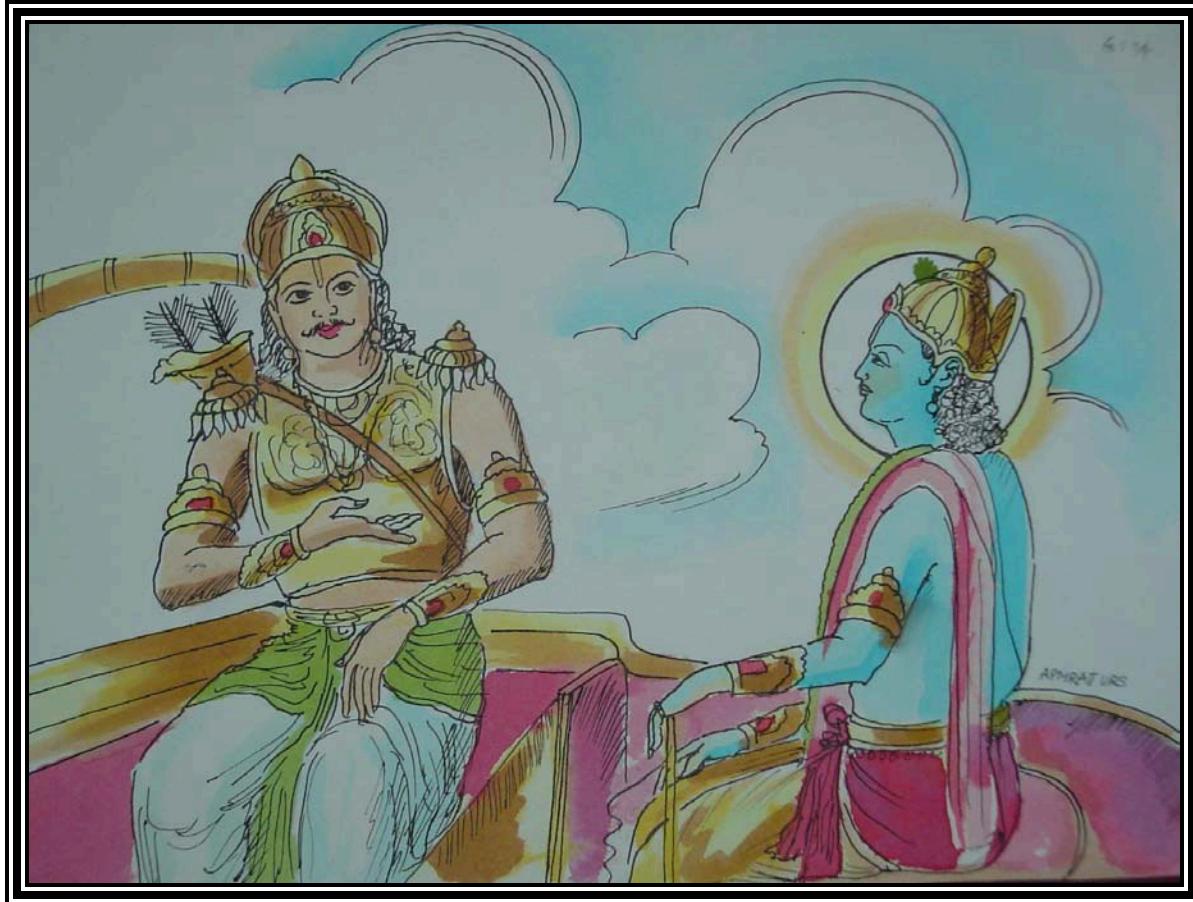
**आत्मौपम्येन सर्वत्र समं पश्यति यो ऽर्जुन ।  
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥६-३२॥**

ātmaupamyena sarvatra samam paśyati yo 'rjuna ।  
sukham vā yadi vā duḥkham sa yogī paramo mataḥ ||6-32||

O Arjuna! The *yogi*, who by his equanimity of mind treats everything as equal and also treats happiness and sorrow to be the same, is considered to be the most perfect one. ||6-32||

[‘*sarve janah sukhino bhavantu*’ which means ‘let all people be happy’. This has been told from ancient times. Formerly many *yogis* were of the same attitude and therefore even commoners who followed them treated everyone

as equal and lived in peace. But now, such *yogis* are very rare to find but various hypocrite people in form of bogus *sannyasis* are forming many groups. They are separating the people and introducing newer useless castes or groups. They are creating situations for people to fight among themselves and this is really happening! People are unaware of their deeds. Therefore we must now get aware of ourselves and be situated always in the service and chanting of the Lord. We must not go to such money making institutions managed by so called *swamijis* and should be always firm in mind to perform actions only for the sake of the Lord. If we do so, then gradually peace shall certainly rest among us.]



अर्जुन उवाच ।  
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।  
एतस्याहं न पश्यामि चञ्चलबात्स्थितिं स्थिराम् ॥ ६-३३ ॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवृद्धम् ।  
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४ ॥

arjuna uvāca |  
yo 'yam yogas tvayā proktah sāmyena madhusūdana |  
etasyāham na paśyāmi cañcalatvāt sthitim sthirām ||6-33||

cañcalam hi manah kṛṣṇa pramāthi balavad dṛḍham |  
tasyāham nigrahamanye vāyor iva suduṣkaram ||6-34||

Arjuna said: O *Madhusudana*! This *yoga* of equanimity taught by You seems impossible to be perceived by me because the mind being restless and unsteady cannot remain constant for a longer period of time. O *Krishna*! The mind is restless, unsteady, turbulent, firm, and very strong. Therefore for me to control it, it seems as difficult as controlling the wind. ||6-34||

[Truly the mind is very unsteady and restless and to subdue it will be a difficult task. Somehow the wind can be controlled, but to control the mind and to place it in a particular place seems more complicated. *Arjuna* is asking a very good question. This is just like a lecturer who tells about a complex mathematical algorithm and asks the students whether they understood it. Naturally without having solved examples, the students would never understand the logic behind the algorithm. Similarly, *Arjuna* is telling the Lord that this practice of controlling the mind is highly impossible. This is because *Arjuna* has just received the theoretical aspects of such a practice.]

**श्रीभगवानुवाच ।**  
**असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।**  
**अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५ ॥**

śrībhagavān uvāca |  
asamśayam mahābāho mano durnigrahām calam |  
abhyāsenā tu kaunteya vairāgyeṇa ca gṛhyate ||6-35||

O mighty armed! Undoubtedly, the mind is restless and is difficult to control. But, O son of *Kunti*! By constant practice and detachment it can be controlled. ||6-35||

[Even the Lord Himself has said that the mind is difficult to control. But He also says that by constant practice and detachment it can be controlled. Practicing constantly to set the mind in the service of Lord Sri *Krishna* and becoming detached from other material objects and activities gives a way to subdue the mind. This is the opinion of Lord Sri *Krishna* Himself.]

**असंयतात्मना योगो दुष्प्राप इति मे मतिः ।**  
**वश्यात्मना तु यतता शक्यो ऽवासुमुपायतः ॥ ६-३६ ॥**

asamyatātmanā yogo dusprāpa iti me matih |  
vaśyātmanā tu yatatā śakyo 'vāptum upāyataḥ ||6-36||

A person who cannot control his mind cannot attain *yoga*. And a person with controlled mind and who is always practicing can naturally attain *yoga* by such a practice. This is My own opinion. ||6-36||

[There is an English saying ‘Practice makes man perfect’. But, the Lord Himself has told this many years before. By practice, even the impossible things become possible and can be attained.]

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६-३७ ॥

arjuna uvāca ।

ayatiḥ śraddhayopeto yogāc calitamānasah ।

aprāpya yogasamśiddhim kām gatim kṛṣṇa gacchati ॥6-37॥

*Arjuna* said: O *Krishna*! One, although having faith and interest but being unable to practice necessarily, if deviates from *yoga* and does not attain perfection then what does that person attain to? ॥6-37॥

[Here *Arjuna* has asked if a person practicing *yoga* deviates from it then what is the result? This question is based on reasoning, because even while practicing *yoga*, one has to involve someway or the other in material activities and in case if he/she cannot control the mind then his/her material state will be very bad and in the spiritual life too, such a practitioner will be losing. Thus, *Arjuna* has asked this question out of curiosity.]

कच्चिन्नोभयविभ्रष्टरिछन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ६-३८ ॥

kaccin nobhayavibhraṣṭaś chinnābhram iva naśyati ।

apratiṣṭho mahābāho vimūḍho brahmaṇah pathi ॥6-38॥

O mighty armed *Krishna*! Deviated in the path of attaining God, without any support, would not such a person perish like a broken cloud, deprived from both sides of God-realization and material enjoyment? ॥6-38॥

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।  
बदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ६-३९ ॥

etan me samśayam kṛṣṇa chettum arhasy aśeṣataḥ ।  
tvad anyah samśayasyāsyā chettā na hy upapadyate ||6-39||

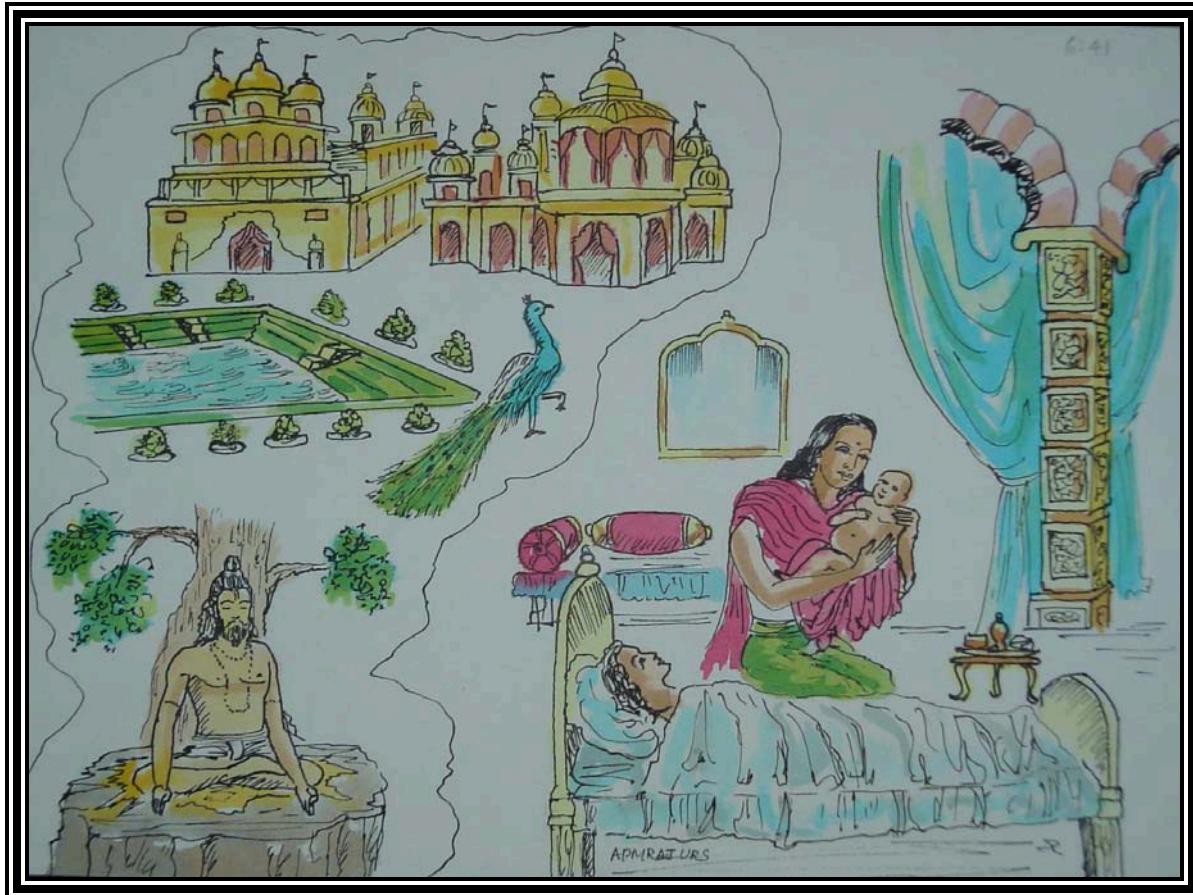
O Krishna! You are the only able person to clear this doubt of mine completely, because there is nobody other than You, who can clear this doubt that has arisen in me. ||6-39||

[It is clear that until now, *Arjuna* had completely understood that Lord Sri *Krishna* is the only able person to clear all his doubts. Because He is the Lord of past, present, and future and can explain them clearly. Therefore, here *Arjuna* thinks that the Lord's opinion shall be considered and accepted by all. This is the right approach for a disciple to seek clarity from a sanctioned *guru* or teacher. There should be humbleness, and a firm belief in the *guru*. One should seek answers in a submissive way. *Arjuna* has displayed the perfect qualities that are required to be present in any seeker of knowledge.]

श्रीभगवानुवाच ।  
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।  
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ६-४० ॥

śrībhagavān uvāca ।  
pārtha naiveha nāmutra vināśas tasya vidyate ।  
na hi kalyāṇakṛt kaś cid durgatim tāta gacchati ||6-40||

The Supreme Lord Sri *Krishna* said: O *Partha*! Such a person does not meet with destruction neither in this world nor in the other worlds because anyone performing pious activities never meets with destruction. ||6-40||



प्राप्य पुण्यकृतांलोकानुषित्वा शाश्वतीः समाः ।  
शुचीनां श्रीमतां गेहे योगभ्रष्टे ऽभिजायते ॥६-४१॥

prāpya punyakṛtāml lokān uśitvā śāśvatīḥ samāḥ ।  
śucinām śrīmatām gehe yogabhraṣṭo 'bhijāyate ||6-41||

But a person who falls from *yoga*, thus being an unsuccessful *yogi*, attains the celestial worlds meant for virtuous people and after enjoying for many years there, he is born again in this world in the houses of either righteous people or aristocratic people. ||6-41||

[If one performs pious deeds destruction never comes to such persons. Then, what to talk of persons engaged in the service of Lord Sri *Krishna*. They are constantly performing service to the Lord and thus never fall from their elevated spiritual height. A *yogi* who is not perfect in the service of Lord Sri *Krishna* is a gainer in all ways. Because after his/her death, he/she attains virtuous heavens, and after enjoying there, he/she once again takes birth in pious families or rich families. Due to this, he/she is able to continue the aborted *yogic* process of spiritual realization without any drawbacks or difficulties.]

**अथ वा योगिनामेव कुले भवति धीमताम् ।  
एतद्विदुर्लभतरं लोके जन्म यदीदृशम् ॥६-४२॥**

atha vā yoginām eva kule bhavati dhīmatām ।  
etad dhi durlabhataram loke janma yad īdṛśam ||6-42||

Or he is born in a family of enlightened, transcendental and spiritually advanced *yogis*. But this kind of birth is undoubtedly very difficult to attain in this world. ||6-42||

[Sometimes, if the *yogi*, unsuccessful in attaining liberation has developed dispassion, then without going to heavenly planets for enjoyment, takes birth very quickly in the family of spiritually advanced people. But this type of birth is very uncertain to obtain. This is the opinion of Lord Sri *Krishna*. The *yogi* whose mind always wants the Lord but is not capable of achieving it in this birth takes birth in such families. The *yogis*, who are always engaged in action and fix their minds not very often on the Lord thus becoming unsuccessful, attain heavenly planets and return back after enjoying there. Therefore an unsuccessful *yogi* can never be a loser but is always a gainer, but that *yogi* must utilize this gain only for the service of Lord Sri *Krishna*.]

**तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।  
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥६-४३॥**

tatra tam buddhisamyogam labhate paurvadehikam |  
yatate ca tato bhuyah samsiddhau kurunandana ||6-43||

O Son of *Kuru*! Such an unsuccessful yogi after attaining this birth regains all the former knowledge of his previous life and by the influence of which he tries to make further progress in order to attain perfection. ||6-43||

[Just as one fails in the exam, again tries to sit for the next exam and pass the exam, similarly, an unsuccessful *yogi* also tries to attain perfection in the next birth with the help of his/her former knowledge. This procedure is of great secret, and cannot be known by ordinary people. But there are many such instances in the lives of great spiritual devotees.]

**पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।  
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥६-४४॥**

pūrvābhyaśena tenaiva hriyate hy avaśo 'pi saḥ |  
jijñāsur api yogasya śabdabrahmātivartate ||6-44||

The person who takes birth in an aristocratic family although involved in sense objects undoubtedly gets attracted towards the Lord by his former practice. Because, the seeker of *yoga* of equanimity also rejects the fruit of actions performed with some motive as told in the Vedas. ||6-44||

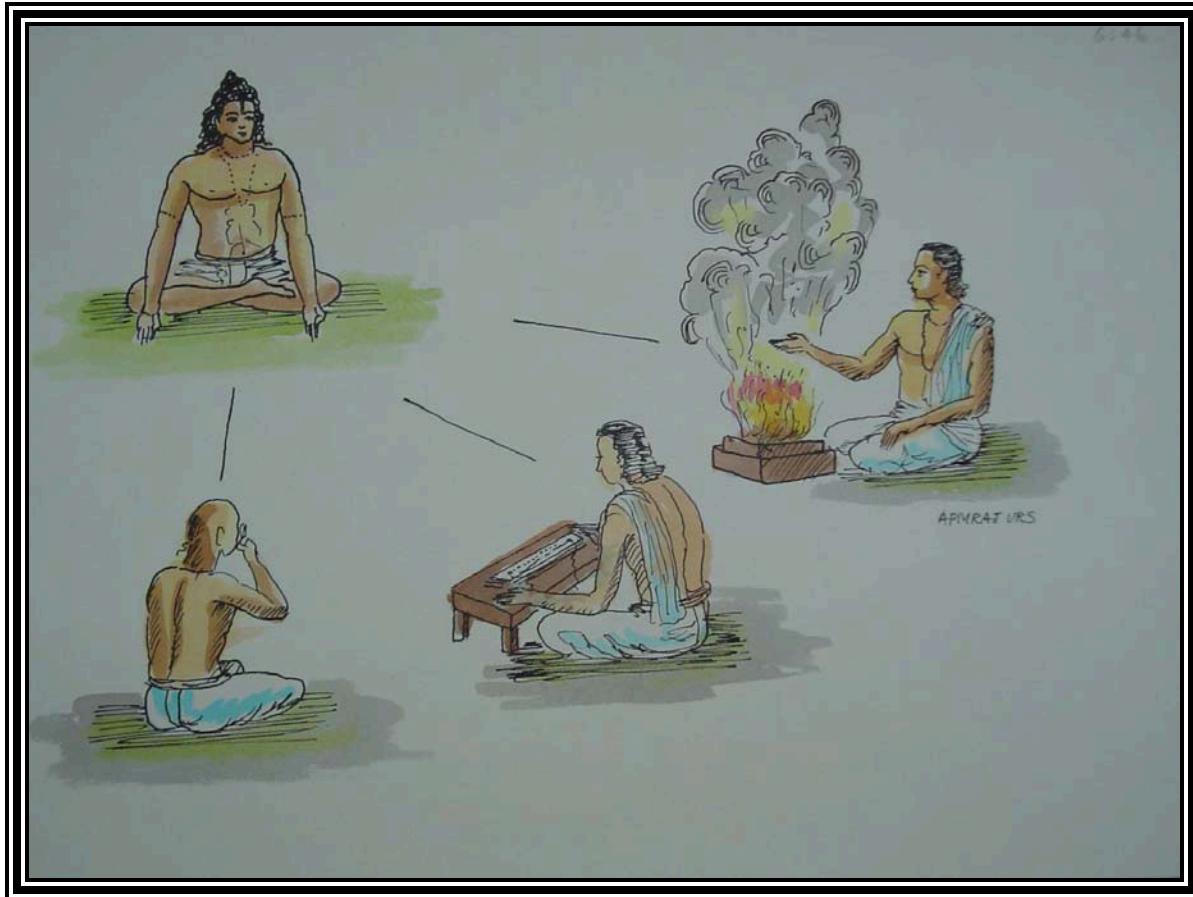
[The *yogi* engaged in the service of the Lord for self-realization and liberation is not bound to the principles of scriptures. This is because the scriptures (*Vedas*) are only the starting lessons on the path of self-realization. Therefore, an unsuccessful *yogi* need not practice the *Vedas* again and again. For this, many examples of great personalities can be quoted such as *Veda Vyasa, Madhvacharya, Buddha, Mahavira, Shankaracharya, Meerabai* and many others.]

**प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।  
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ६-४५ ॥**

prayatnād yatamānas tu yogī samśuddhakilbiṣah ।  
anekajanmasamsiddhas tato yāti parām gatim ||6-45||

The *yogi* who is enhanced in spirituality from many births and who practices with great effort, gets cleaned from all sins and attains the Supreme abode of the Lord by the influence of his own endeavors. ||6-45||

[By taking birth in aristocratic or rich families, one must try to recover the past knowledge and must become steady on the path of self-realization. By performing in this way for some births that person shall attain perfection and also liberation. Therefore, those born in aristocratic families must not heed towards materialistic living but must think it to be a golden opportunity for them to become steadfast in *Krishna* consciousness.]

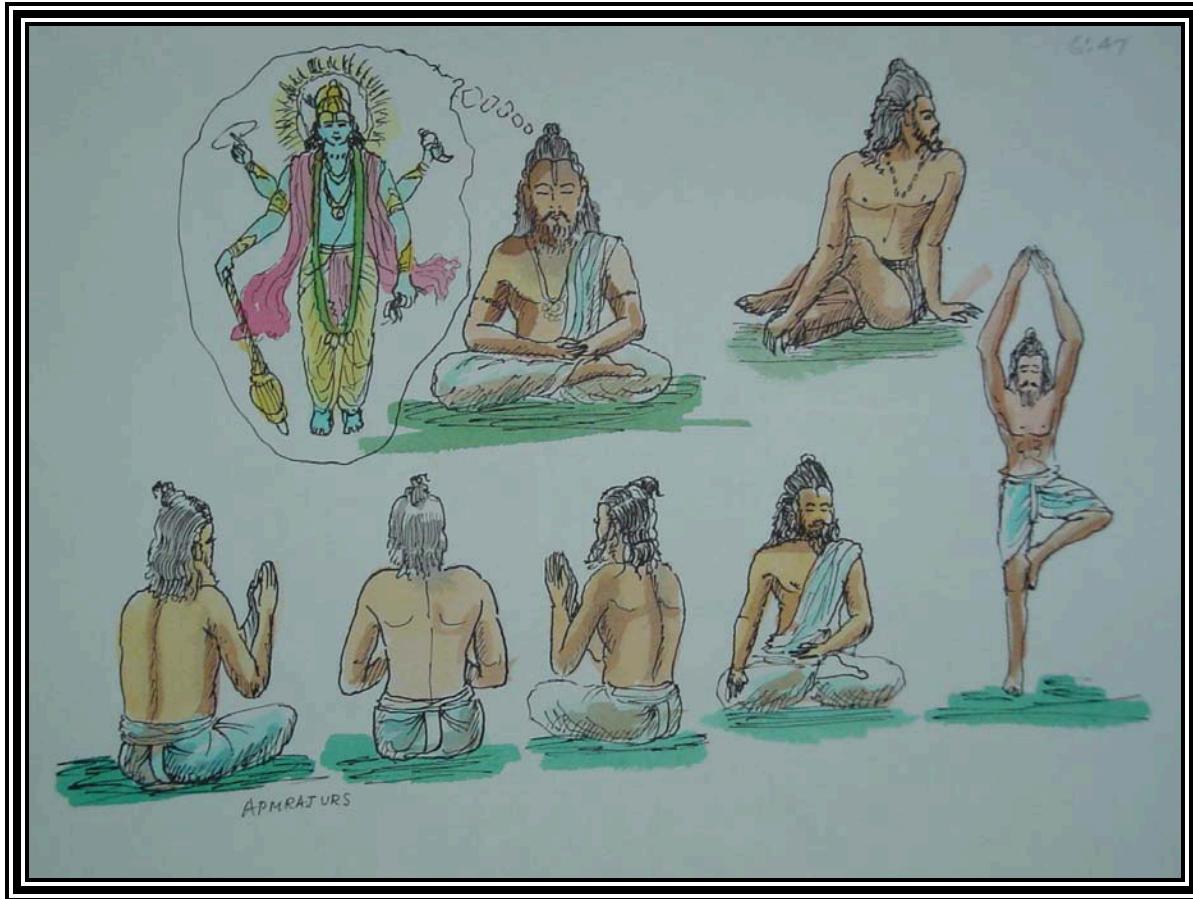


तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।  
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥६-४६॥

tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikah ।  
karmibhyaś cādhiko yogī tasmād yogī bhavārjuna ||6-46||

A *yogi* is superior to ascetics, superior even to men of knowledge, and he is also superior to ritualistic performers. Therefore O *Arjuna*! Be a *yogi*. ||6-46||

[Here, the superiority of a *yogi* is described. A *yogi* is greater than a materialistically inclined worker who builds temples, schools, hospitals, etc., The *yogi* is greater than a person having knowledge of scriptures, and the *yogi* is also greater than a person who desires to attain powers and enjoyments by performing austerities. Thus, a *yogi* is superior to all these people as the aim of a *yogi* is only to attain God-realization and for this he/she always remains in the Lord's thoughts and spends life only according to his/her *karma*. Such a *yogi* is therefore superior to everyone.]



योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।  
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥६-४७॥

yoginām api sarveṣām madgatenāntarātmanā |  
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ ||6-47||

Even of all *yogis*, the devoted *yogi* who always worships Me with his mind fixed constantly on Me is considered by Me as the greatest and perfect *yogi*.  
|6-47|

[Here all *yogis* means, *Karma yogi*, *Jnana yogi*, *Dhyana yogi*, *Hatha yogi*, and other *yogis* who practice. Although such *yogis* perform *yoga* for the pleasure of the Lord, they are not completely involved in the devotional thinking of the Lord. Because they are struck with the ignorance of ‘I, My, Mine’ etc., But the *yogi* who is free of dualities according to the past devotional practice and constantly thinks of the Lord is freed from ignorance and lives forsaking all. Whatever that *yogi* does is performed fully surrendering unto the Lord and everything is offered to Lord Sri *Krishna*. Therefore in the Lord’s opinion, such a *yogi* is considered to be the greatest among all others. Everyone must therefore make their lives sublime by surrendering unto Lord Sri *Krishna*. This is the greatest *yoga*.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

**Here ends the sixth chapter  
of *Bhagavad Gita* titled  
*Aatmasamyama Yoga*.**



॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



## अथ सप्तमोऽध्यायः

Chapter 7 of 18 in the Illustrated Bhagavad Gita – The Song Divine

श्रीभगवानुवाच ।  
 मस्यासक्तमनाः पार्थं योगं युञ्जन्मदाश्रयः ।  
 असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७-१ ॥

śrībhagavān uvāca |  
 mayy āsaktamanāḥ pārtha yogam yuñjan madāśrayah |  
 asamśayam samagram mām yathā jñāsyasi tac chṛṇu ||7-1||

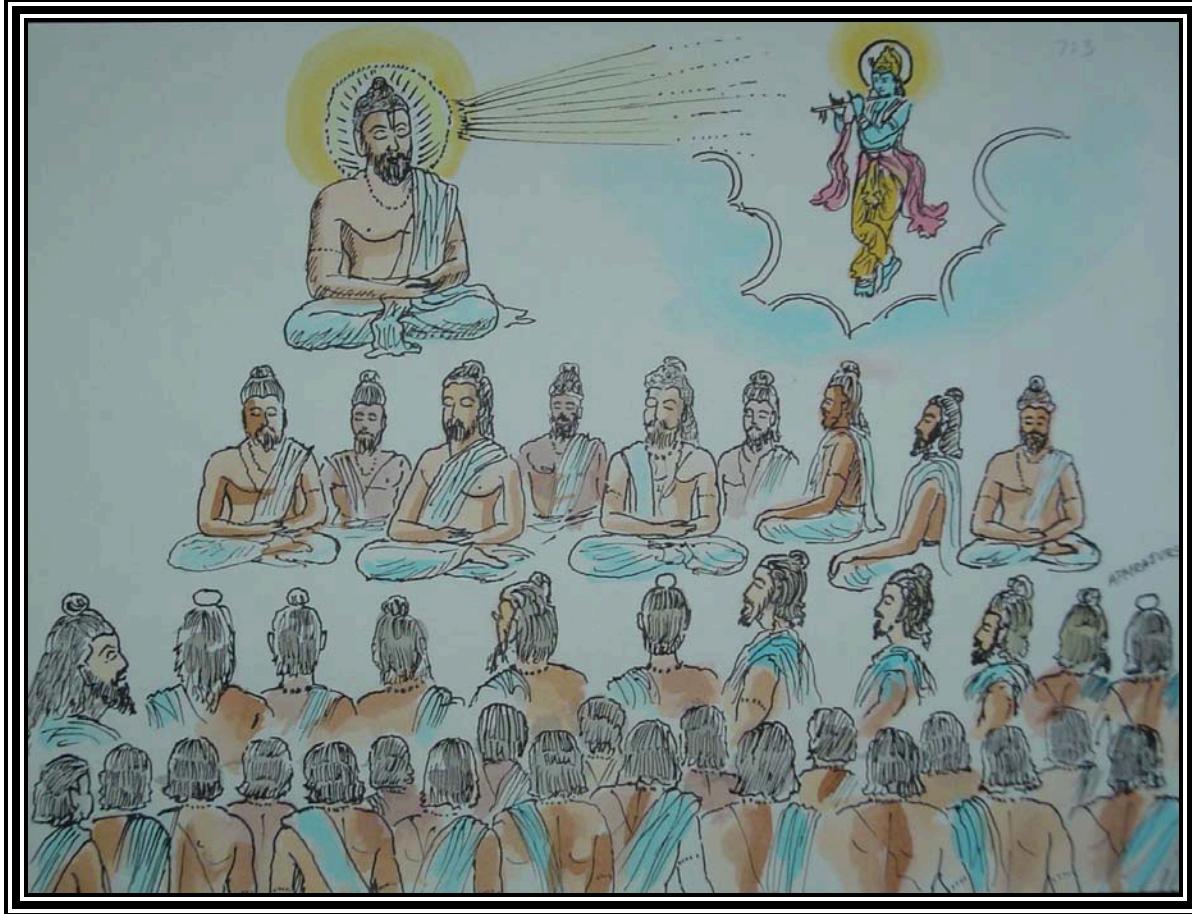
The Supreme Lord Sri *Krishna* said: O *Partha*! Now, listen from Me how you would know Me completely with your mind fixed to Me, taking shelter in Me, and by practicing *yoga*. ||7-1||

[Here Lord Sri *Krishna* is firmly and decisively telling us that He alone is God. Therefore we must employ ourselves in the worship of Lord Sri *Krishna* with full devotion. But some ignorant scholars do not believe this and call Him as a cowherd, sexual person, super human, coward, etc., For such people it is confirmed in the ‘*Brahma sutras*’. In its first *sutra*, Lord Sri *Krishna* is described as the cause for all causes, and also free from all bondages. Sage *Parashara* also confirms Lord Sri *Krishna* as God. He tells us that there is only one Supreme Lord and He must have the following six qualities: 1) All beautiful 2) All strength, 3) All knowledge, 4) All wealth, 5) All fame, and 6) All renunciation. All these six qualities are complete and ever present only in Lord Sri *Krishna*. Nobody other than Him has all these in full. We must not depend on any demigods, for we have Lord Sri *Krishna* Himself. Therefore, we must surrender fully unto Him with devotion and faith.]

**ज्ञानं ते ऽहं सविज्ञानमिदं वक्ष्याम्यशोषतः ।  
यज्ज्ञात्वा नेह भूयोऽन्यज्ञातव्यमवशिष्यते ॥७-२॥**

jñānam te 'ham savijñānam idam vakṣyāmy aśeṣataḥ ।  
yaj jñātvā neha bhūyo 'nyaj jñātavyam avaśisyate ||7-2||

I shall now tell you this secret knowledge in full by knowing that, nothing more remains to be known in this world. ||7-2||



मनुष्याणां सहस्रेषु कश्चिद्यति सिद्धये ।  
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥७-३॥

manuṣyāṇāṁ sahasreṣu kaś cid yatati siddhaye |  
yatatām api siddhānāṁ kaś cīn māṁ vetti tattvataḥ ||7-3||

Among thousands of men, any one person strives to attain this knowledge of perfection. And even among many such strivers, only one person knows Me through real knowledge. ||7-3||

[Everyone speaks of having faith in God. But of such faith, there are three types, such as goodness, passion, and ignorance. Among these three, whatever type of faith a person has, they attain such a form. Sometimes there may be difference in it due to the past life's *karma*. Thus, one's faith cannot be determined by simply seeing the outlook.]

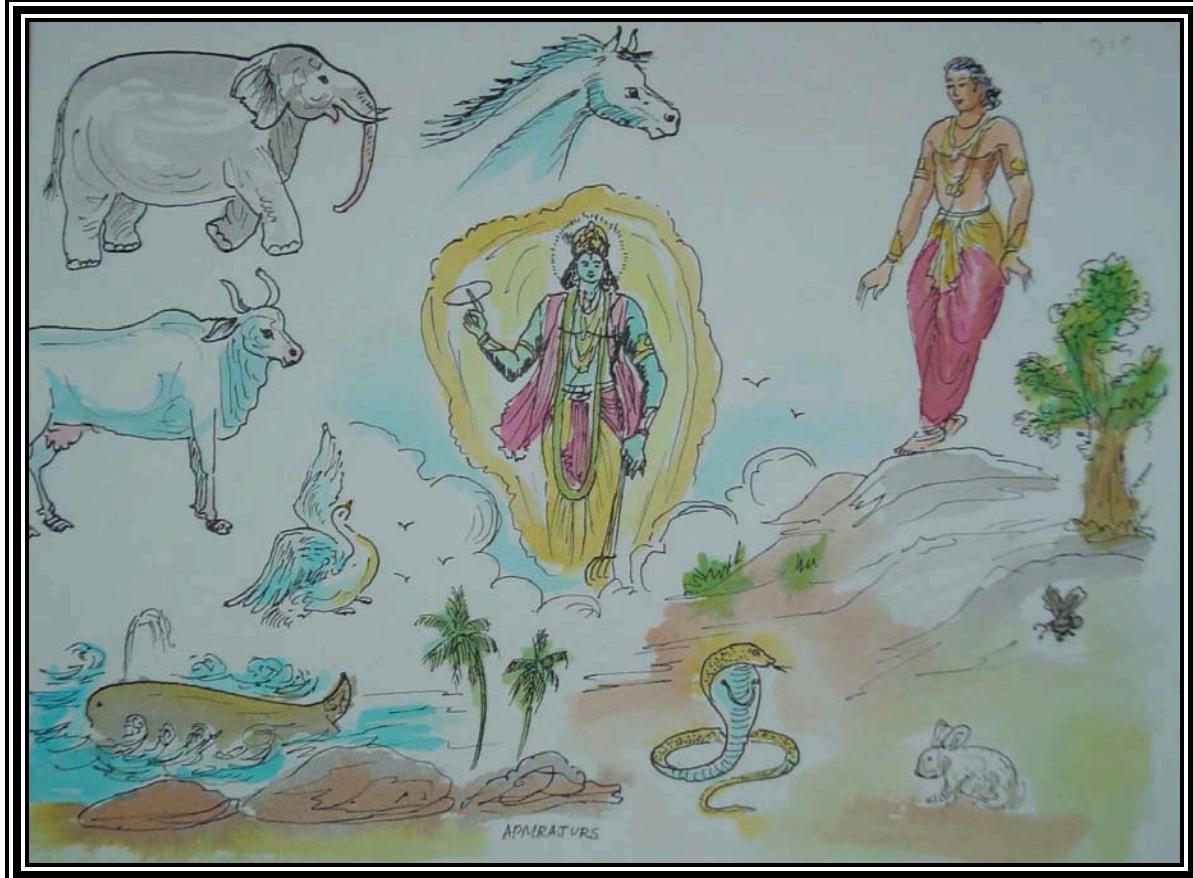


भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥७-४॥

bhūmir āpo 'nalo vāyuh kham mano buddhir eva ca |  
ahamkāra itīyam me bhinnā prakṛtitir aṣṭadhā ||7-4||

Earth, water, fire, air, ether, mind, intelligence and ego-even these eight types of divisions constitute of My nature. ||7-4||

[Here the subject relating to knowledge of the senses has begun. The above-mentioned eight energies are only a temporary phase of the Lord. Among these eight energies, the first five: earth, water, fire, air, and ether comprise of basic creation of which five sense interests such as sound, touch, form, taste, and smell are involved. Totally all these ten comprise of material science. The other three: mind, intelligence, and ego are subtle creations. Material scientists leave these three and consider the other five. Thus they are not able to attain perfection in their knowledge. Totally all these ten comprise of the basis for material creation. Therefore this universe forms only a temporary and external manifestation of Lord.]



अपरेयमितस्वन्यां प्रकृतिं विद्धि मे पराम् ।  
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥७-५॥

apareyam itas tv anyām prakṛtim viddhi me parām |  
jīvabhūtām mahābāho yayedam dhāryate jagat ||7-5||

O mighty armed! This nature is very insignificant and inferior, but the other one from this, is superior and know it to be My internal energy by which the whole universe is being sustained. ||7-5||

[The external energy of the Lord is the insignificant nature. This external energy is controlled by the Lord's internal energy. But still the Supreme Lord is free from all natures. As the material world is under the external energy, here we find the Lord's subtle creation such as mind, intelligence, and ego in man. Those who have clearly understood His gross (earth, water, air, fire, and ether) and subtle (mind, intelligence and ego) creations completely are not bound to them and this itself is the absolute truth and secret.]

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।  
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥७-६॥

etadyonīni bhūtāni sarvāṇīty upadhāraya ।  
aham kṛtsnasya jagataḥ prabhavah pralayas tathā ||7-6||

Know that all beings have evolved from these two natures (superior and inferior) and I am the origin of the entire creation and also the destroyer of it. ||7-6||

[The cause for all causes, ever independent, filled with all forms, complete with all opulences. etc., form the qualities of Lord Sri *Krishna* who here tells that He is the only creator. Therefore He only is capable of saying “*Aham Brahmasmi*” and no other person can say so.]



मत्तः परतरं नान्यत्किं चिदस्ति धनंजय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७-७॥

mattah parataram nānyat kiṁ cid asti dhanamjaya |  
mayi sarvam idam protam sūtre manīgañā iva ||7-7||

O *Dhananjaya*! There is nothing else without Me. All the worlds are bound to Me like pearls bound to a thread. ||7-7||

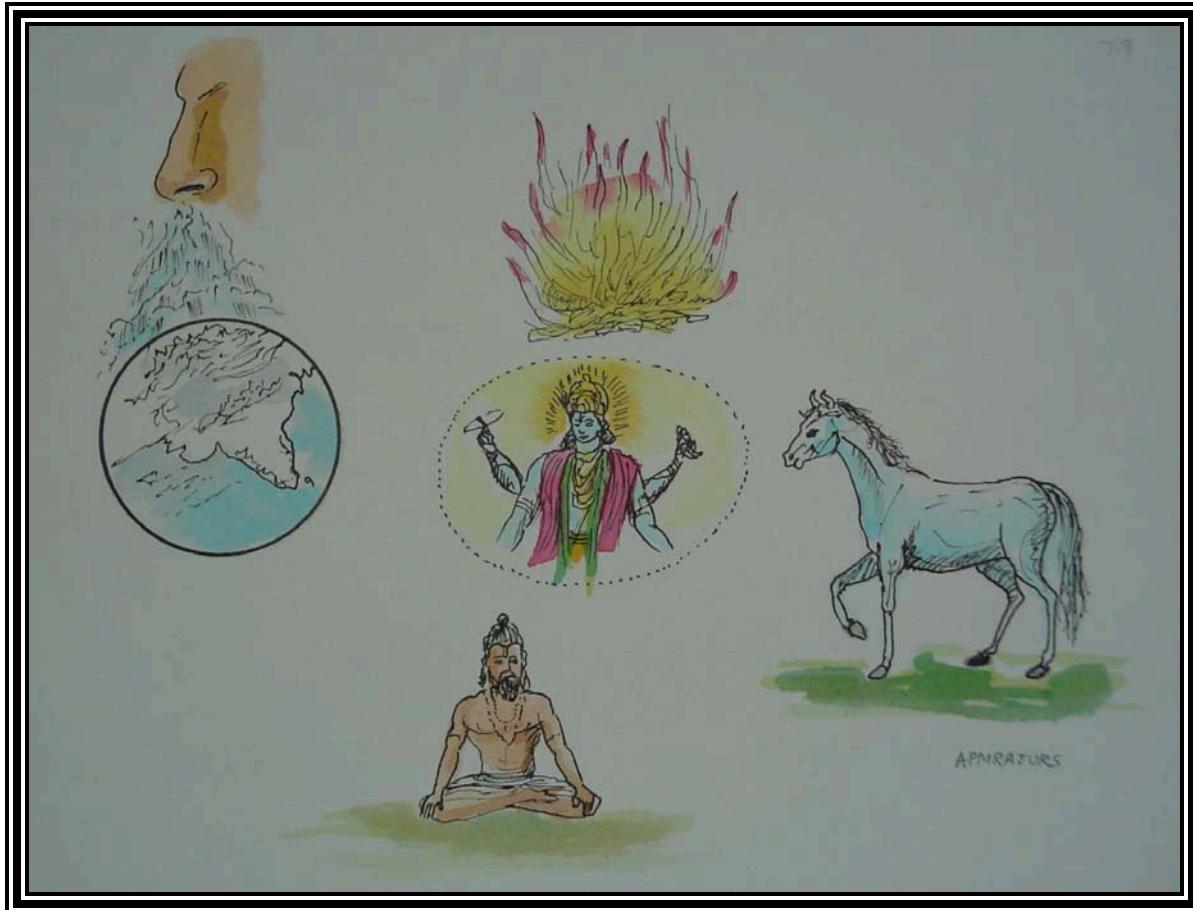
[Here Lord Sri *Krishna* has clearly mentioned Himself as God. Though all the worlds are bound to Him, He is not bound to them. There is no one superior to Him and everything has emerged from Him. He expresses Himself as the absolute truth.]



रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।  
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥७-८॥

raso 'ham apsu kaunteya prabhāsmi śaśisūryayayoḥ ।  
praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣam nr̥ṣu ॥7-8॥

O son of *Kunti*! I am the taste in water. I am the light in the Sun and moon. I am the sacred *Om* in all the *Vedas*. I am the sound in ether, and I am the ability in man. ||7-8||

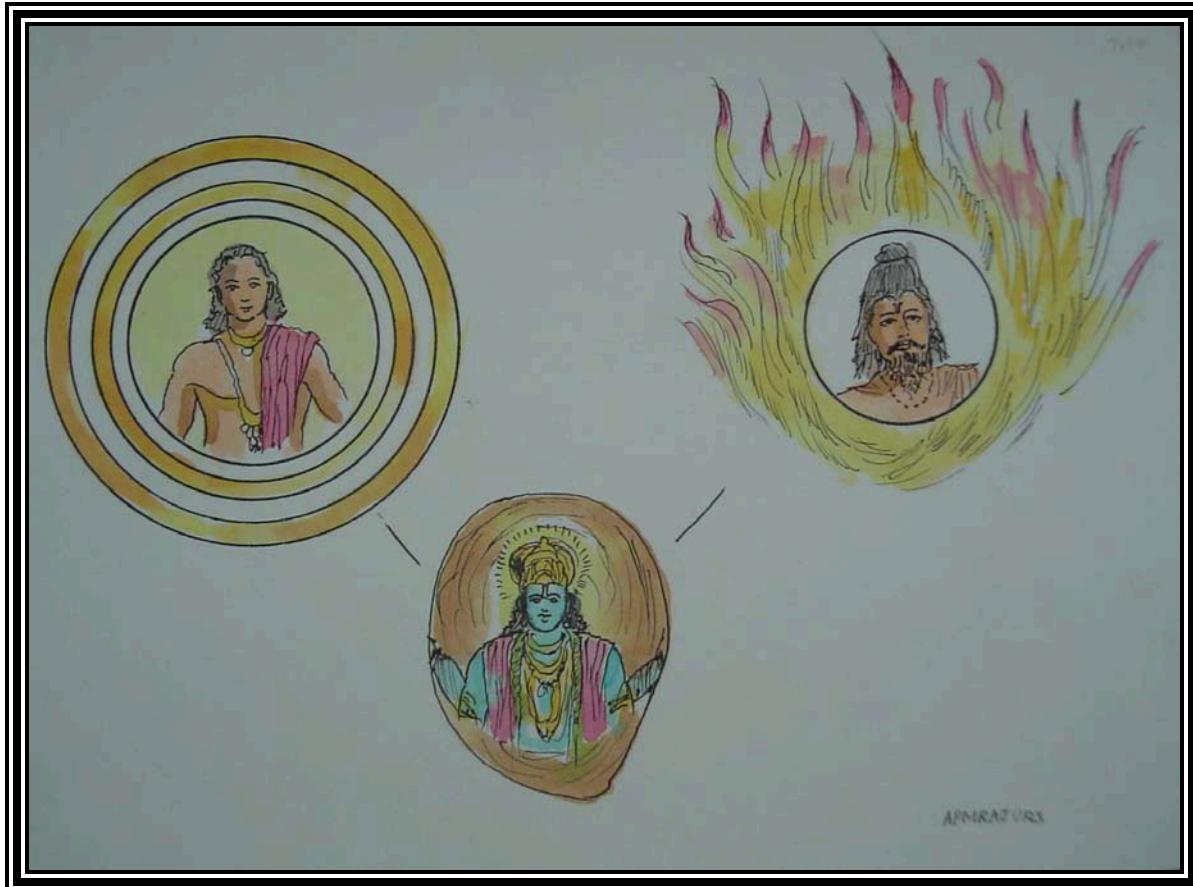


**पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।  
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥७-९॥**

puṇyo gandhaḥ pṛthivyām ca tejas cāsmi vibhāvasau |  
jīvanam sarvabhūteṣu tapaś cāsmi tapasviṣu ||7-9||

I am the sacred smell in earth, I am the heat in fire, I am life in all beings, and I am the austerity in ascetics. ||7-9||

[In the world, every thing has a typical smell of its own. The form of such smell is the Lord Himself. He is the sound, touch, form, taste, and smell. If He is not present, then there will be no smell. In this way the Lord is present everywhere.]

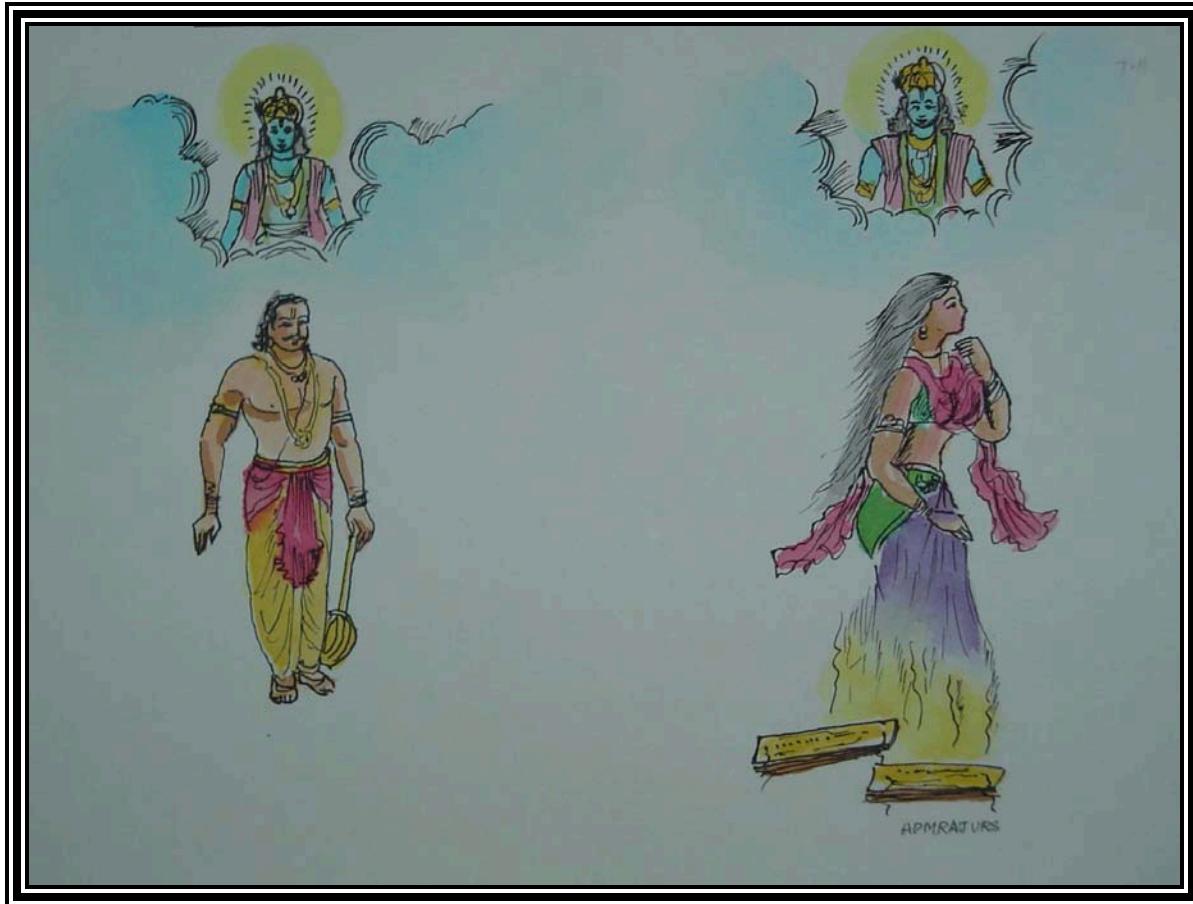


**बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।  
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥७-१०॥**

bijam mām sarvabhūtānām viddhi pārtha sanātanam |  
buddhir buddhimatām asmi tejas tejasvinām aham ||7-10||

O *Partha*! Know Me to be the eternal seed (cause) of all beings. I am the intelligence of the intelligent, and the splendor of the splendid. ||7-10||

[Lord Sri *Krishna* here confirms Himself as the original seed or cause of all beings. He has created everything. Such beings created by Him are in the form of 84,00,000 species.]

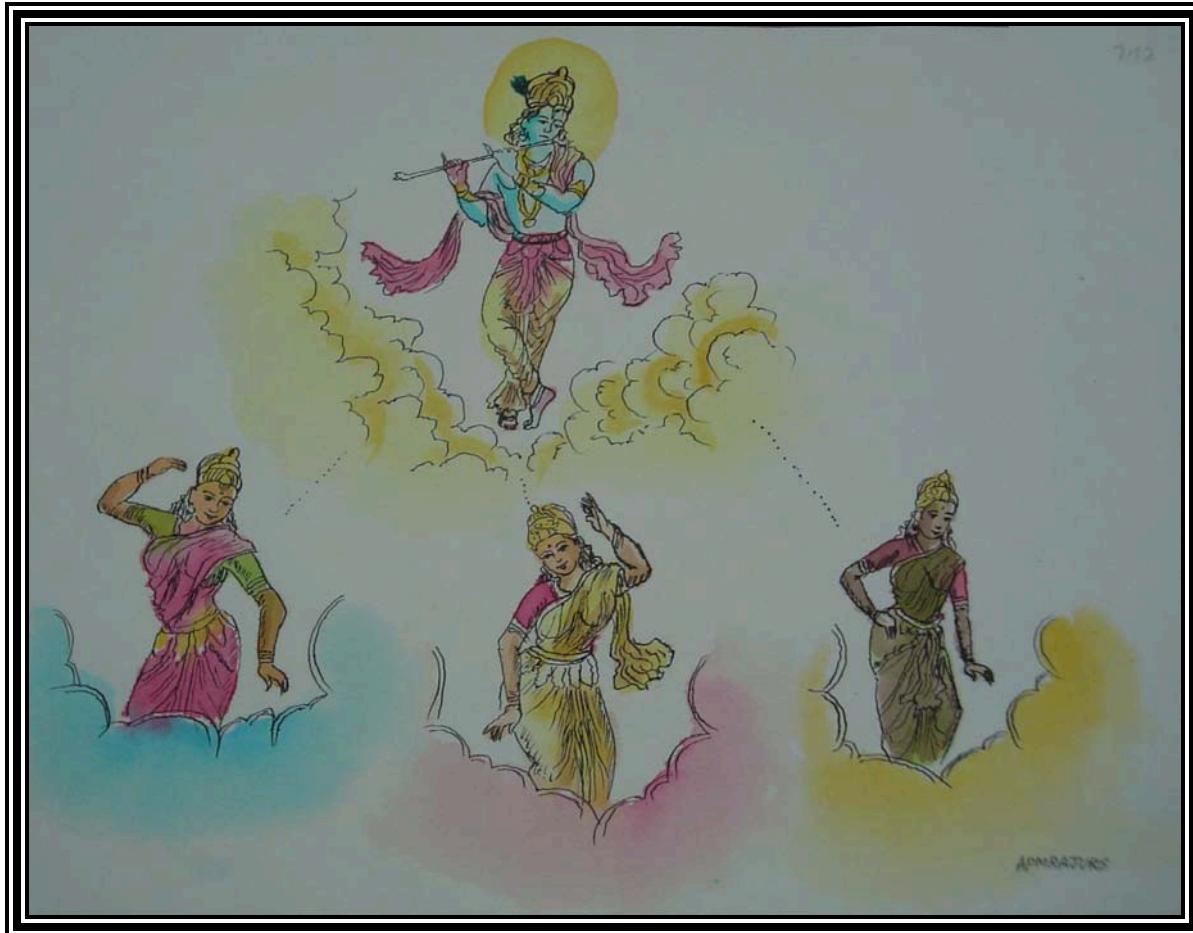


बलं बलवतां चाहं कामरागविवर्जितम् ।  
धर्माविरुद्धो भूतेषु कामो 'स्मि भरतर्षभ ॥७-११॥

balam balavatām cāham kāmarāgavivarjitaṁ |  
dharmāviruddho bhūteṣu kāmo 'smi bharatarṣabha ||7-11||

O Best of Bharatas! I am the strength or capability of the strong, free from desire and passion. And I am sex or desire in all beings with accordance to the scriptures. ||7-11||

[Performing sex in the household life for pleasure of the Lord is in accordance to *Dharma* and that life is the Lord Himself. Therefore, a righteous person does not have sex for mere sense enjoyment but only by the will of the Lord to produce righteous children. Otherwise useless and unwanted children will be born and shall be the cause of damage to the world. This is exactly happening today and the world is populated and polluted by such unwanted children. They will be corrupt, ignorant, non-intelligent, untruthful, pain givers and very cunning and cheating. Thus there will be always sorrow and pain in the world, whereas good children are only the gift of the Lord.]

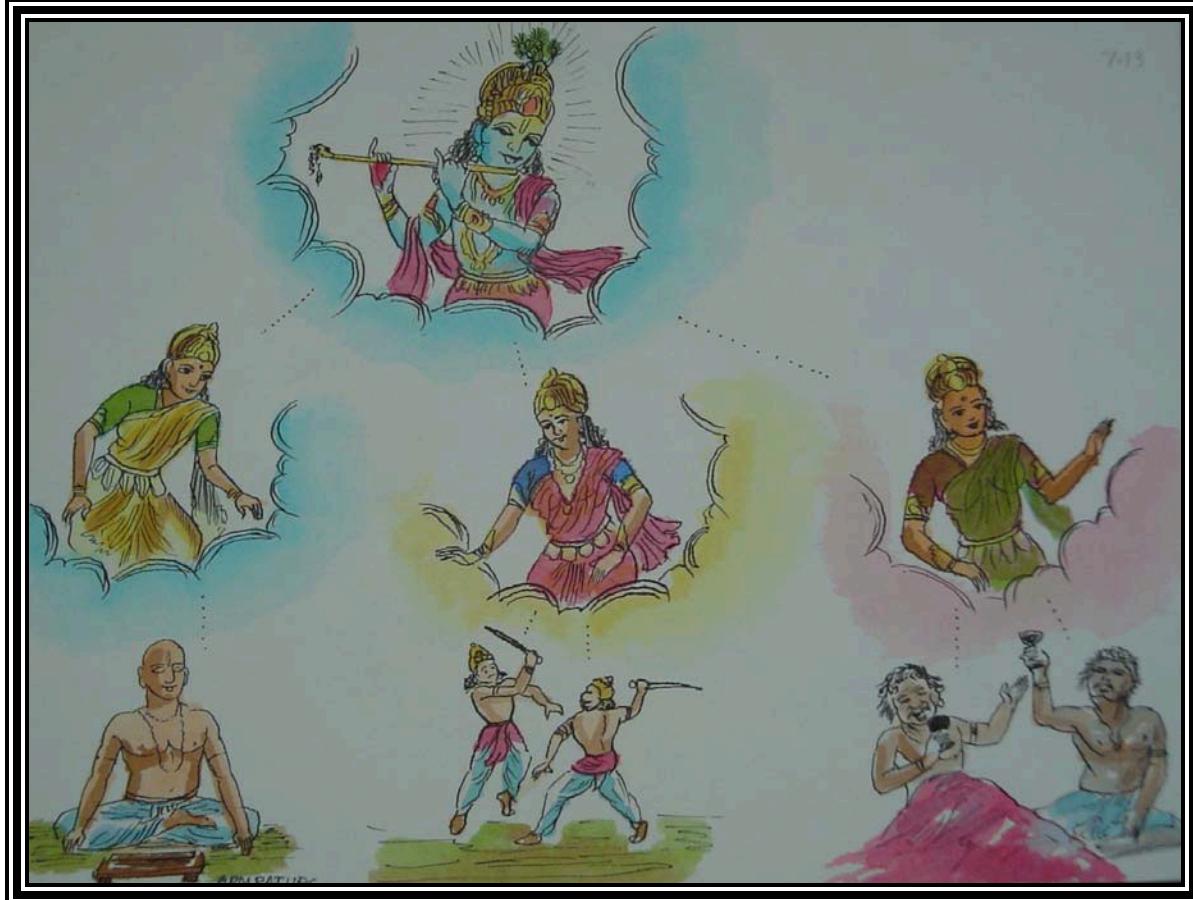


ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।  
मत्त एवेति तान्विद्धि न बहं तेषु ते मयि ॥७-१२॥

ye caiva sāttvikā bhāvā rājasās tāmasāś ca ye ।  
matta eveti tān viddhi na tv aham teṣu te mayi ॥7-12॥

And also, know that anything made of goodness, passion, and ignorance have all been evolved from Me but in reality I am not in them nor are they in Me. ||7-12||

[Though the Lord has created the three modes of nature, He remains away and above all of them. Therefore He is called as *Gunatita* (above the modes) and *Nirguna* (unattached to the modes).]

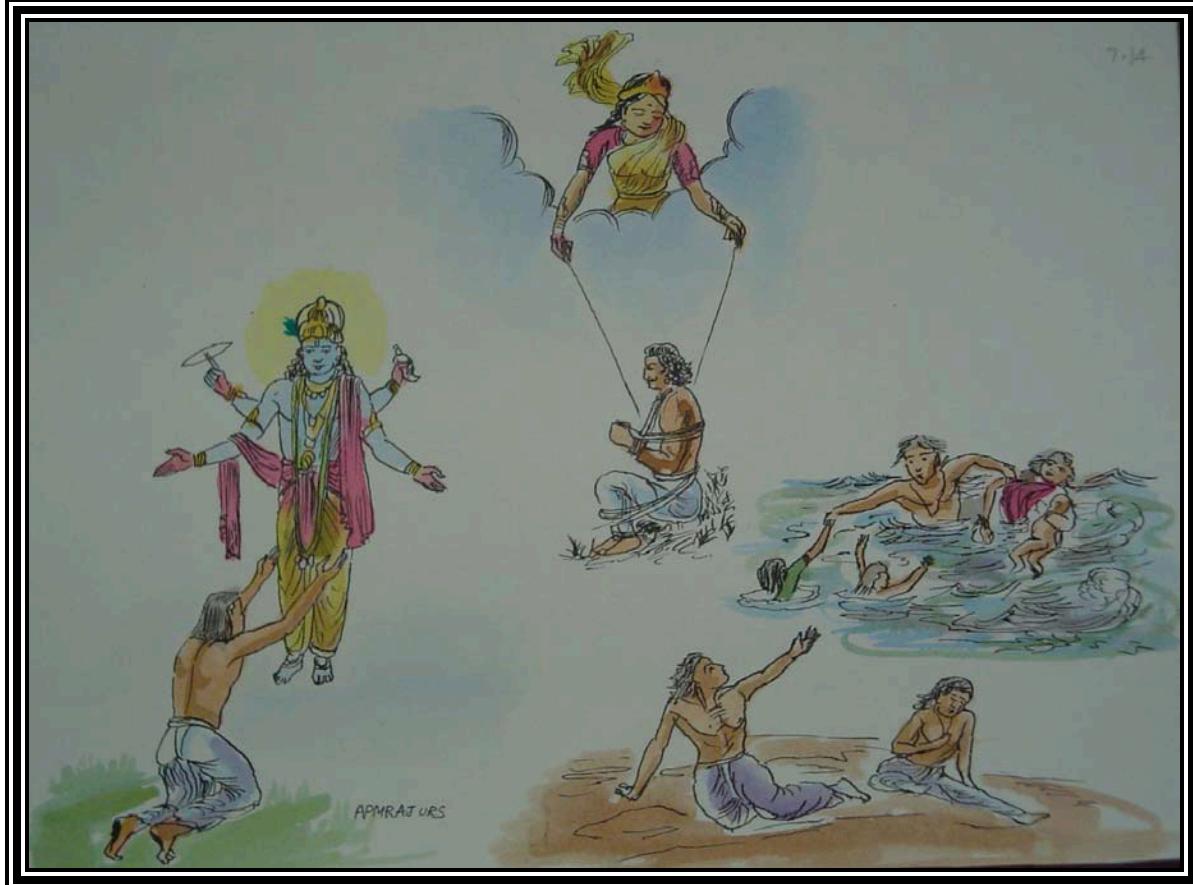


त्रिभिर्गुणमयैर्भावैरभिः सर्वमिदं जगत् ।  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥७-१३॥

tribhir guṇamayair bhāvair ebhiḥ sarvam idam jagat ।  
mohitam nābhijānāti mām ebhyah param avyayam ||7-13||

The whole world is being illusioned by the three modes of nature and thus does not know Me, for I am above these modes and also imperishable and eternal. ||7-13||

[This whole material world is being illusioned by the three modes of nature. Every being is subjected to the clutches of this material nature and is absorbed through body, mind, and intellect in it. Therefore such persons have forgotten God due to ignorance of darkness.]



दैवी ह्येषा गुणमयी मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥७-१४॥

daivī hy eṣā guṇamayī mama māyā duratyayā ।  
mām eva ye prapadyante māyām etāṁ taranti te ॥7-14॥

Because, this magnificent illusion of Mine consisting of the three modes is difficult to overcome. But those who have surrendered fully unto Me will easily cross through it. ||7-14||

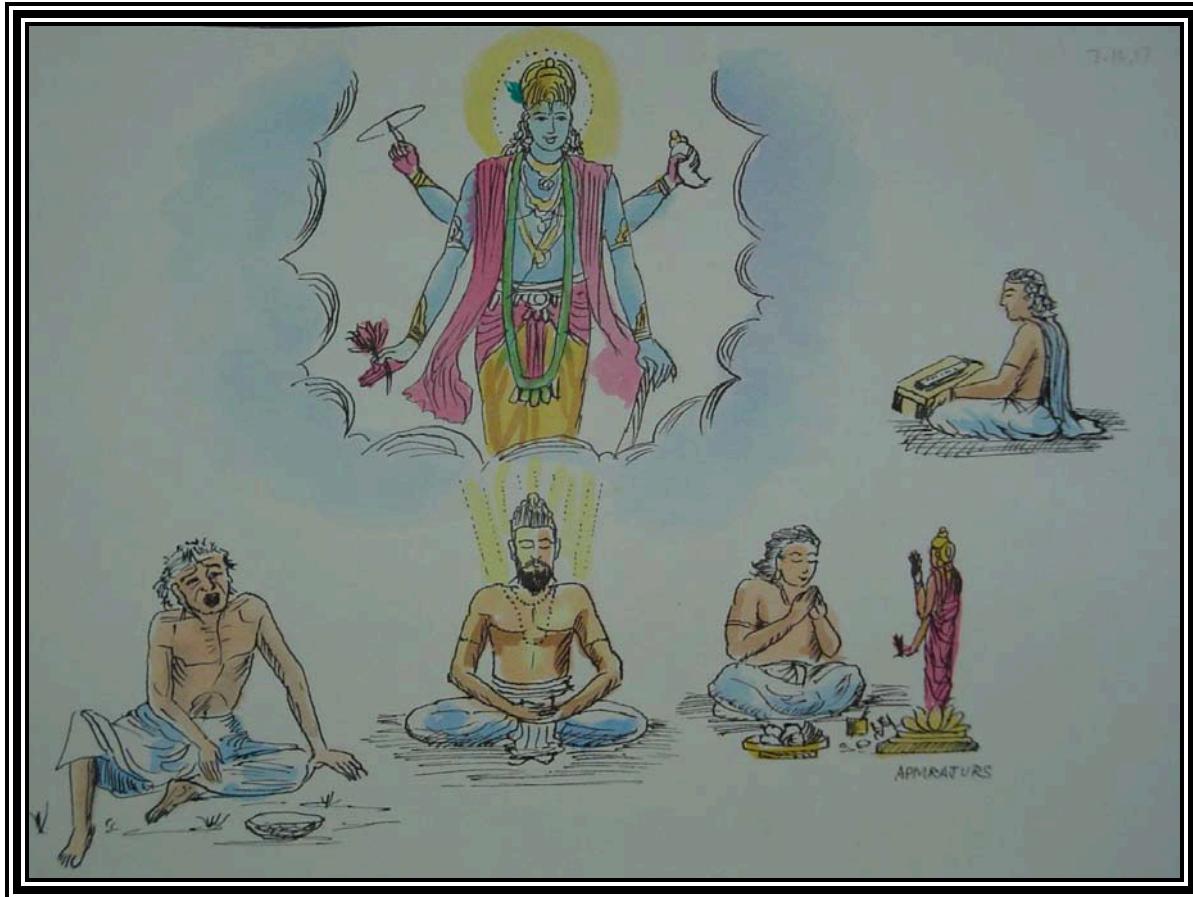
[To overcome the illusion (*Maya*) of the Lord, one has to completely surrender and must have full faith in the Lord. Otherwise there is no other way out.]

**न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।  
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥७-१५॥**

na mām duskṛtino mūḍhāḥ prapadyante narādhamāḥ ।  
māyayāpahṛtajñānā āsuram bhāvam āśritāḥ ॥7-15॥

Those whose knowledge is invaded by illusion, those of demonic nature, the lowest of men, and the foolish people performing evil acts do not surrender unto Me. ||7-15||

[Lord Sri Krishna has confirmed Himself as the absolute truth and the cause of all causes. Then why do all people forsake His verdict? Why don't they surrender unto Him? The reason being that they are illusioned by *Maya* and thus are not ready to accept Him as the Supreme Lord. Those who do not believe in Lord Sri Krishna and perform all other nonsense are called *Naradhamas* (the lowest of men). He may be a politician, worker, scholar, scientist and what not, but when he does not accept the Lord then he is a degraded person. Now the position of our country and people is the same. Some miscreants have taken up the maintenance of the country who do not know anything about it but are spoiling everything. Gradually God, laws, religion, peace are all vanishing from the society. Such *Naradhamas* are not only spoiling themselves but are also spoiling others.]



चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।  
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥७-१६॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।  
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥७-१७॥

caturvidhā bhajante mām janāḥ sukṛtino 'rjuna ।  
ārto jijñāsur arthārthī jñānī ca bharatarṣabha ॥7-16॥

tesām jñānī nityayukta ekabhaktir viśisyate ।  
priyo hi jñānino 'tyartham aham sa ca mama priyah ॥7-17॥

O best of *Bharatas, Arjuna!* Four types of virtuous men worship Me. They are: the seeker of wealth, the distressed, the seeker of knowledge and the man of wisdom. Even among them best is the man of wisdom who is always situated in My thoughts and has immense love and devotion towards Me. In this way, I am extremely dear to him and he is extremely dear to Me.

||7-16,17||

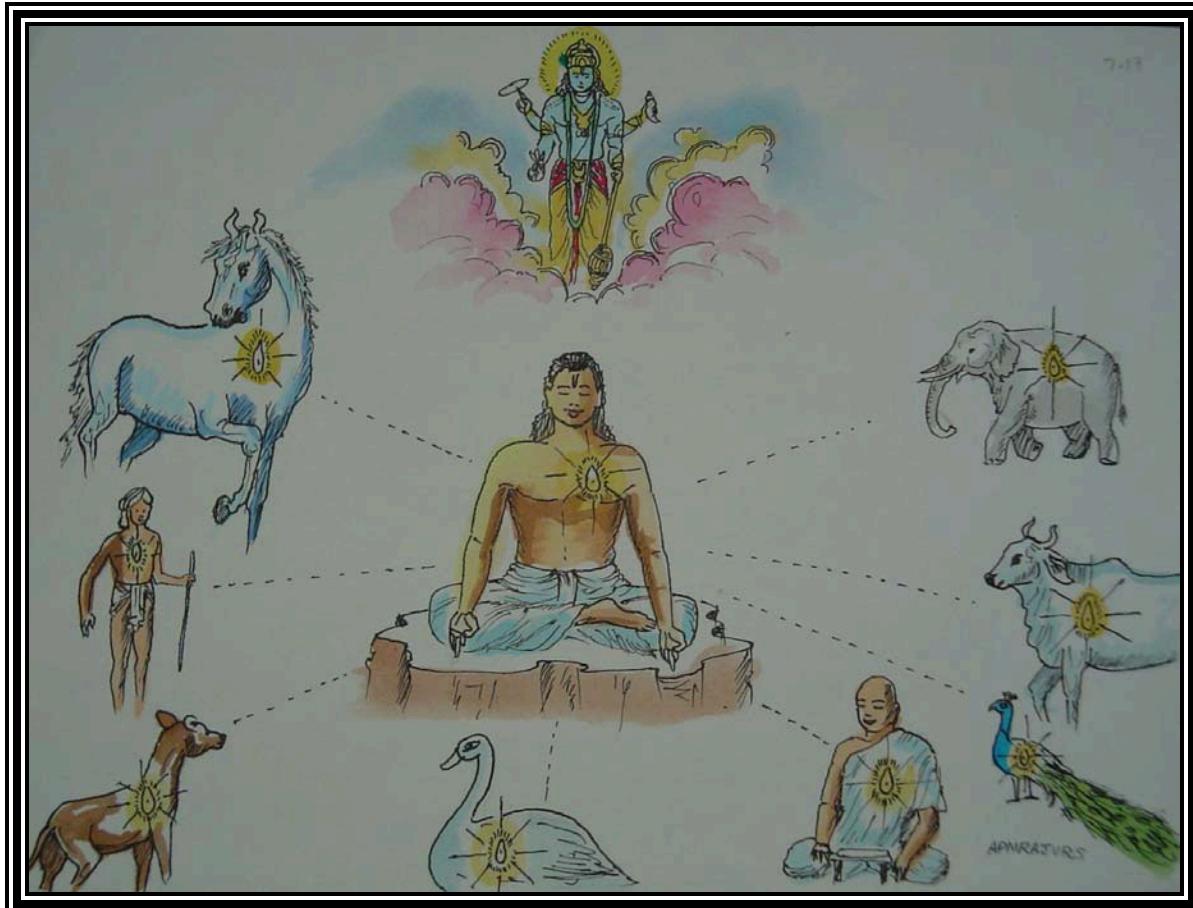
[The above-mentioned four types of people believe in God and worship Him. But they are not pure devotees, because they worship the Lord only to fulfill their desires and ambitions. The pure devotees do not expect anything from the Lord, nor do they aspire for anything. They simply worship the Lord and fully surrender onto Him. This is the difference. The Lord Himself is the foundation for a person of wisdom. Such a person worships the Lord only for the Lord's pleasure. Such a person is away from selfish thoughts. A distressed person worships the Lord only to remove his/her sorrows. A seeker of wealth worships the Lord only to gain wealth. A seeker of knowledge worships the Lord to attain knowledge. In this way everyone worships the Lord only to fulfill his or her desires. But a person of wisdom worships the Lord only to please Him and whatever he/she performs is selfless action, surrendering to the Lord.]

**उदारः सर्व एवैते ज्ञानी ब्रात्मैव मे मतम् ।  
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥७-१८॥**

udārāḥ sarva evaite jñānī tv ātmaiva me matam |  
āsthitaḥ sa hi yuktātmā mām evānuttamāṁ gatim ||7-18||

All others are of noble character but the man of wisdom is of My own self. This is My opinion because such a man has a constant mind and is thus situated completely in Me alone, thinking of Me as the Supreme goal. ||7-18||

[Lord Sri *Krishna* has told very clearly and decisively about Himself, but still many foolish scholars show their own speculations and due to ignorance of thought cannot follow the *Gita* completely and write or tell whatever nonsense they have in mind. Thus forming many doubts. They only try to show their scholarly attitude and not the real truth. Though such people seem to be highly learned and materially developed are in fact, the greatest fools in the world. Such population is very large in this world. Therefore we must only believe in the divine words of Lord Sri *Krishna* so that we make our lives sublime.]

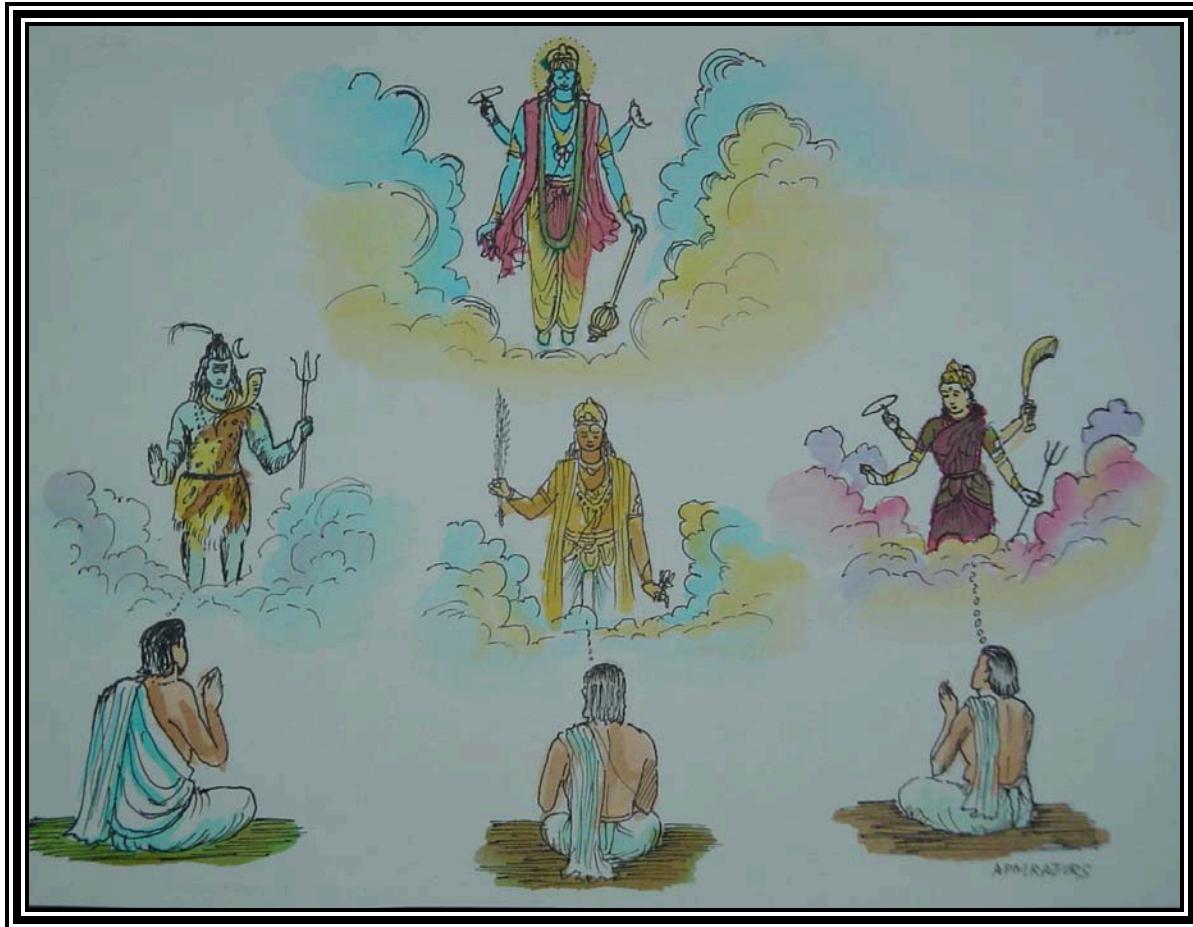


**बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।  
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥७-१९॥**

bahūnām janmanām ante jñānavān mām prapadyate |  
vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ ||7-19||

After taking so many births (in various species of life), the man of wisdom takes shelter in Me, realizing that ‘everything is *Vaasudeva (Krishna)*’. Such a great soul is very rare indeed. ||7-19||

[It is indeed very difficult to attain the knowledge of realizing everything as Lord Sri *Krishna*. But by practicing in the service of Lord Sri *Krishna* with faith and devotion from several births, such knowledge is sure to be attained. The person having such knowledge is very rare to be found.]



कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्ते इन्द्रदेवताः ।  
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥७-२०॥

kāmais tais tair hṛtajñānāḥ prapadyante 'nyadevatāḥ ।  
tam tam niyamam āsthāya prakṛtyā niyatāḥ svayā ॥7-20॥

Those filled with desires and having lost their intelligence go in shelter of demigods and worship them through vows and austerities depending on their own nature of faith. ||7-20||

[Though everything is Lord Sri *Krishna*, many people worship the demigods according to their nature of worship such as vows, rules, sacrifices, etc., in order to attain material enjoyment. Such devotees having desires are not firmly fixed in Lord Sri *Krishna*. Whoever he/she may be he/she must worship or surrender only unto Lord Sri *Krishna*.]

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥७-२१॥

yo yo yāṁ yāṁ tanum bhaktah śraddhayārcitum icchati |  
tasya tasyācalāṁ śraddhām tām eva vidadhāmy aham ||7-21||

Whichever demigod a devotee wants to worship with faith, to such and such devotees I make the faith of him to be steady in that particular deity alone. ||7-21||

[From the above verse, we understand that faith is very important. If any person not directly worshipping Lord Sri *Krishna* worships any other demigod then the Lord gives that person immense faith to continue worshipping the preferred deity. Thus the Lord is worshipped indirectly through the demigods. This is like a round about process. But here faith is of utmost importance.]



स तया श्रद्धया युक्तस्तस्या राधनमीहते ।  
लभते च ततः कामान्मयैव विहितान्हि तान् ॥७-२२॥

sa tayā śraddhayā yuktas tasyā rādhanam īhate |  
labhate ca tataḥ kāmān mayaiva vihitān hi tān ||7-22||

Such a person filled with that faith worships a particular demigod and certainly attains his desired enjoyment from that demigod which is provided by Me. ||7-22||

[The demigods are only the messengers of the Supreme Lord. Without His order even the demigods cannot provide anything to their devotees, because everything belongs to the Lord. But a true devotee directly worships the Supreme Lord, Sri *Krishna*. The Lord thus pleased bestows everything to such a devotee.]



अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।  
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥७-२३॥

antavat tu phalam teṣām tad bhavaty alpamedhasām |  
devān devayajo yānti madbhaktā yānti mām api ||7-23||

But the enjoyments or results of such less intelligent are temporary; those worshipping demigods attain the demigods only while My devotees attain only Me and none else. ||7-23||

[Though the demigods can fulfill the desires of a person, such desires are perishable in nature. But those worshipping Lord Sri *Krishna* attain the supreme, eternal, permanent, and imperishable Abode of Him called as *Goloka Vrindavan*, and never return to this material world. Even all the upper planets or worlds are perishable in nature at the time of total annihilation (*Pralaya*). Therefore, without aspiring for perishable results, one must surrender fully unto the Supreme Lord to attain His own Abode. This process is very simple and thus one must not waste time in his human form for it is provided only to return back to the spiritual abode.]

## अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः । परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥७-२४॥

avyaktam vyaktim āpannam manyante mām abuddhayah ।  
param bhāvam ajānanto mamāvyayam anuttamam ||7-24||

The less intelligent people do not understand My higher nature, which is imperishable and eternal. They consider Me, who am unmanifested as having being manifested. ||7-24||

[What to talk of modern impersonalists, even in the time of Lord Sri *Krishna* demonic persons like *Duryodhana* and others had not known Him. They thought Him to be a cowherd, prince, or strong person, clever, etc., but for them in the *Gita* itself (9:11) it is confirmed about the Lord and the mentality of ignorant people about Him. Even then, many scholars try to understand Him but it is not possible as they are in modes of passion and ignorance. Also in the *Srimad Bhagavatam* (10:14:29), *Gopalatapani Upanishad* (1:35) and *Brahma Samhita*, the supremacy of Lord Sri *Krishna* as God is clearly established. Though a person is materially advanced if he does not believe in Lord Sri *Krishna* then he is the greatest fool. Even *Sri Shankaracharya*, the master of impersonalists has rightly sung ‘*Bhaja Govindam*’, his succession of disciples are not following his words. Therefore, one must not fall refuge to unrighteous people. To know the real knowledge, one needs to study with faith, the scriptures like *Gita* and *Bhagavatam* in order to make their lives sublime.]

**नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।  
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥७-२५॥**

nāham prakāśah sarvasya yogamāyāsamāvṛtaḥ ।  
mūḍho 'yam nābhijānāti loko mām ajam avyayam ||7-25||

Covered by My internal potency (*Yoga Maya*) I am not manifest to all. That is why these ignorant people do not recognize Me as the Unborn and imperishable Supreme Lord. ||7-25||

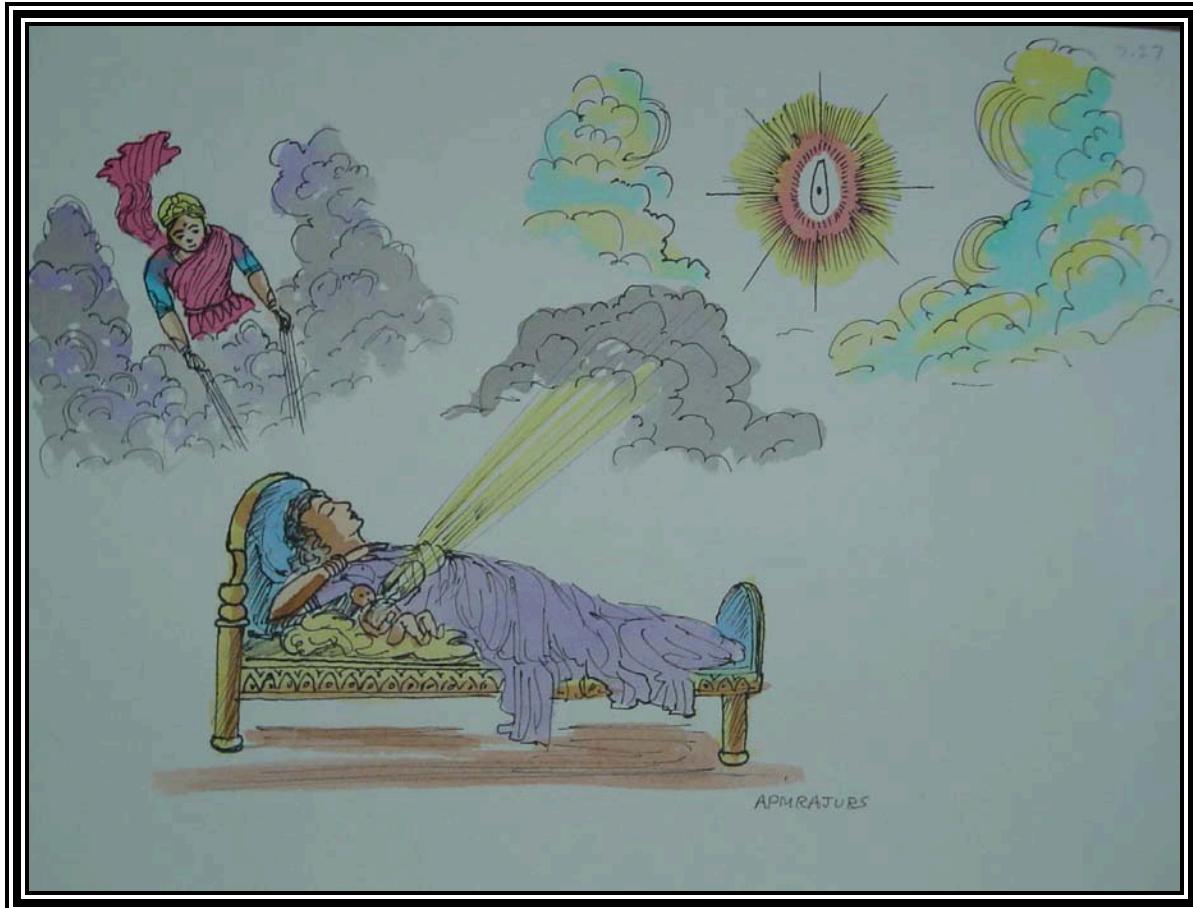
[When Lord Sri *Krishna* Himself had come to this world, only a few people knew Him as the Supreme Lord, such as *Bhishma*, *Vidura*, *Uddhava*, *Pandavas*, and many other saints and sages. But *Duryodhana* and others did not realize Him due to their minds covered by ignorance. Their intellect was subjected to the modes of nature and was thus lost. Even today we see many persons resembling *Duryodhana*.]

**वेदाहं समतीतानि वर्तमानानि चार्जुन ।  
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥७-२६॥**

vedāham samatītāni vartamānāni cārjuna ।  
bhaviṣyāṇi ca bhūtāni mām tu veda na kaś cana ||7-26||

O *Arjuna*! I know every being in the past, present, and the future, but nobody knows Me. ||7-26||

[If Lord Sri *Krishna* was to be a commoner, then how could He know about the past, present and future? When we do not exactly remember what incidents happened today then, how could we hope to remember completely of the past, present and future? Formerly, in the *Gita* Lord Sri *Krishna* has told that He has explained *Gita* to the Sun God. Though the Lord has told many times of His supremacy, many hopeless, foolish, and mischievous people do not understand and even if they do, they try to hide the truth. Thus we must hear only to Lord Sri *Krishna*.]



इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन भारत ।  
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥७-२७॥

icchādveśasamutthena dvamdvamohena bhārata |  
sarvabhūtāni sammoham sarge yānti paramtapa ||7-27||

O Arjuna! In this world, illusioned by the dualities born of desire and hatred ness, all living entities are attaining self-deception (ignorance). ||7-27||

[Duality is the nature of *Maya* (Illusion). Born of such illusion, the entities cannot easily understand Lord Sri *Krishna*, because He is beyond the modes of nature; eternal, unborn, and filled with all qualities and is thus the cause for all causes. Thus the living beings subjected to illusion fail to or refuse to consider Lord Sri *Krishna* as God. Therefore they are called foolish and degraded people.]

**येषां बन्तगतं पापं जनानां पुण्यकर्मणाम् ।  
ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥७-२८॥**

yesām tv antagatam pāpam janānām puṇyakarmanām |  
te dvamdvamohanirmuktā bhajante mām dṛḍhavratāḥ ||7-28||

But those who perform pious activities and those persons whose sins are all destroyed, such persons freed from the illusion of dualities, and having firmly established in mind, worship Me by all means. ||7-28||

[Here the condition of a person worshipping Lord Sri *Krishna* is explained. Those who are freed from all sins, away from all dualities, and those performing pious activities involve themselves in the service of the Lord. While others degrade due to illusion and suffer due to ignorance.]

**जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।  
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥७-२९॥**

jarāmaranamokṣāya mām āśritya yatanti ye |  
te brahma tad viduh kṛtsnam adhyātmam karma cākhilam ||7-29||

Those who come in shelter of Me and try to get liberated from old age and death such persons know *Brahman* (infinite), complete spiritual knowledge, and entire field of action. ||7-29||

[Here Lord Sri *Krishna* has explained about the entities that surrender unto Him. Here *Brahman* refers to the Lord Himself, *Adhyatma* means the knowledge of self-realization, and the field of actions means that they have the knowledge of how Lord created everything and also how He is maintaining everything. Knowing thus, those who surrender to Lord Sri *Krishna* are filled with knowledge.]



साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।  
प्रयाणकाले ऽपि च मां ते विदुर्युक्तचेतसः ॥७-३०॥

sādhibhūtādhidaivam mām sādhiyajñam ca ye viduh ।  
prayāṇakāle 'pi ca mām te vidur yuktacetasaḥ ॥7-30॥

Those who know Me as the Supreme Lord, as the master of material manifestation, as the master or base of all the celestials (demigods even *Brahma*), and as the maintainer of all sacrifices; such intelligent minded persons even know Me or realize Me at the time of death. ||7-30||

[Here *Adhibhuta*, *Adhidaiva* and *Adhiyajna* refer to the base of all material, celestial and sacrificial manifestations respectively. Those who worship only the Lord realizing Him in all these states are always thinking of the Lord. And as a result of which they get His thoughts even at the time of death, and thus will be liberated from the material world. Such an intelligent person engages the mind, senses, and actions only in the service of the Lord. In this way, that person is undoubtedly liberated due to the sincere faith, devotion and dedication towards Lord Sri Krishna.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

**Here ends the seventh  
chapter of *Bhagavad Gita*  
titled *JnanaVijnana Yoga*.**

ॐ

॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



## अथ अष्टमोऽध्यायः

Chapter 8 of 18 in the Illustrated Bhagavad Gita – The Song Divine



अर्जुन उवाच ।

किं तद्व्याप्तं किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८-१ ॥

अधियज्ञः कथं कोऽत्र देहे ऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८-२ ॥

arjuna uvāca |  
kim tad brahma kim adhyātmam kim karma puruṣottama |  
adhibhūtam ca kim proktam adhidaivam kim ucyate ||8-1||

adhiyajñah katham ko 'tra dehe 'smin madhusūdana |  
prayāṇakāle ca katham jñeyo 'si niyatātmabhiḥ ||8-2||

O *Purushottama*! What is that *Brahma*? What is *Adhyatma*? What is *Karma*? What is *Adhibhuta*, and what is called as *Adhidaiva*? O *Madhusudana*! Who is *Adhiyajna* here and how does it reside in this body, and how are You to be realized at the time of death by persons with able mind? ||8-1,2||

[Here *Arjuna* is very inquisitive to know about all that Lord Sri *Krishna* told. He wants to know how the Lord is situated in the body, and how to remember Him at the time of death because at the time of death, the life air moves out of the body with enormous speed. At that moment the person loses control over the mind and body and to forget about the Lord is very common. Some people do not even know that they are going to die. In such a condition how can a person remember Lord Sri *Krishna*? Also *Arjuna* asks for the process of remembering Him at the time of death.]

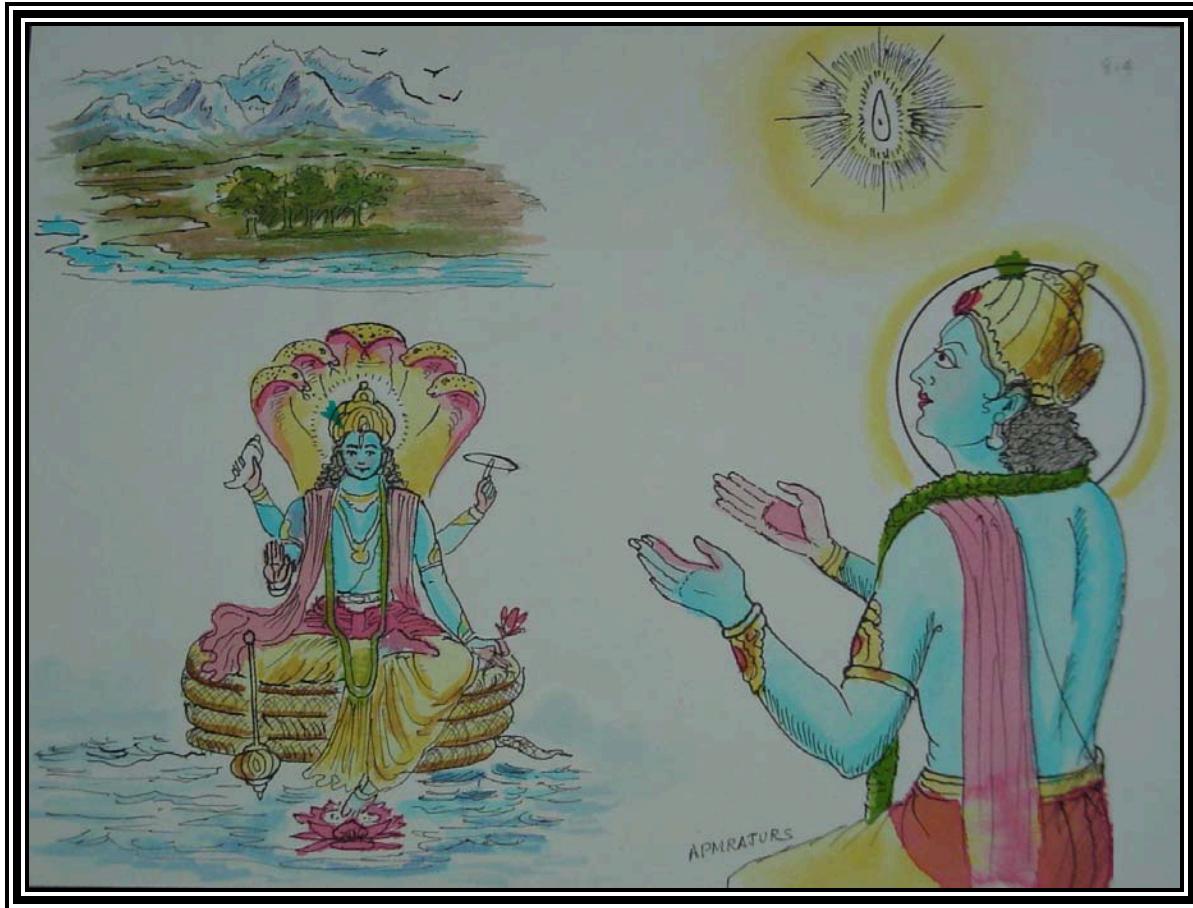
**श्रीभगवानुवाच ।**  
**अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।**  
**भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥८-३॥**

śrībhagavān uvāca |

akṣaram brahma paramam svabhāvo 'dhyātmam ucyate |  
 bhūtabhāvodbhavakaro visargah karmasamjñitah ||8-3||

The Supreme Lord Sri *Krishna* said: The Supreme, eternal, and imperishable entity is *Brahma*. His eternal nature is called *Adhyatma*, and the immediate cause of living entities having come into existence is called *Karma*. ||8-3||

[*Brahma* means soul, self, *Vedas*, etc., *Para Brahman* means beyond and different from *Brahma*, which means the Lord Himself. To know the real difference between these two itself is the true knowledge. Those who perform sacrifices and please the demigods attain heaven and after enjoying there for a limited period they come once again to this earth along with rain. There it enters the crops (seed) and then reaches the semen of living entities from where it enters the female body and thus gains birth. This birth depends on their nature of action and attains any form suitable to their *Karma* in the 84,00,000 species of life. Such *Karma* is performed for the soul to come into existence.]



अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।  
अधियज्ञोऽहमेवात्र देहे देहभूतां वर ॥८-४॥

adhibhūtam kṣaro bhāvah puruṣaś cādhidaivatam |  
adhiyajño 'ham evātra dehe dehabhṛtām vara ||8-4||

O best of the embodied! All perishable objects are *Adhibhuta*, *Brahma* is *Adhidaiva*, and I residing here in this body am *Adhiyajna*. ||8-4||

[*Adhibhuta*, *Adhidaiva* and *Adhiyajna* have all emanated from the Lord Himself. Here Lord Sri Krishna is *Adhiyajna*, present in every living entity in the form of *Vishnu*. He is present in the material nature, cosmic form, and in every body. Thus by worshiping such Lord Sri Krishna, the living entity can gain perfection and salvation.]

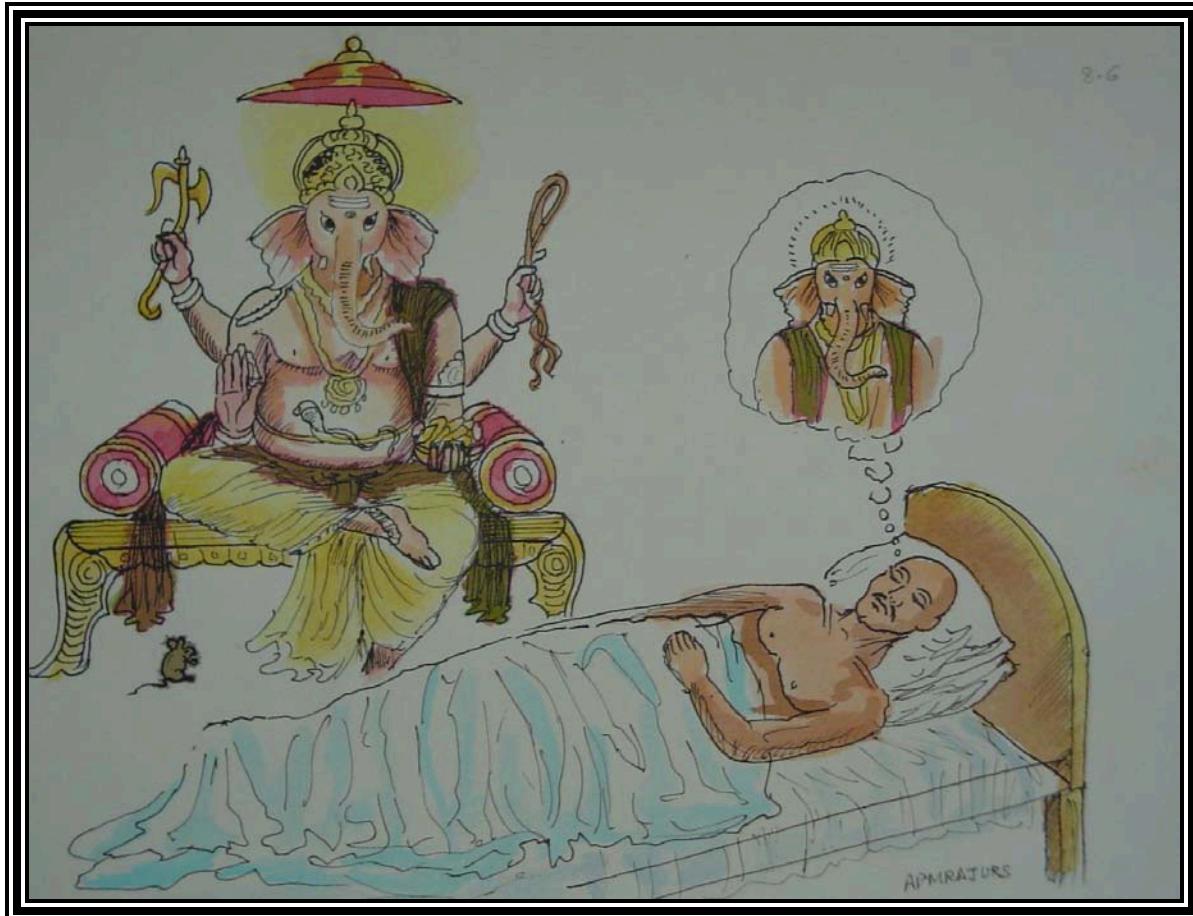


अन्तकाले च मामेव स्मरन्मुक्ता कलेवरम् ।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥८-५॥

antakāle ca mām eva smaran muktvā kalevaram |  
yah prayāti sa madbhāvam yāti nāsty atra samśayah ||8-5||

The person who at the time of death leaves his body in My thoughts shall definitely attain My own form. In this matter there is no doubt at all. ||8-5||

[Generally at the time of death nobody remembers the Lord. But the person, who had always been in the service of Lord Sri *Krishna* throughout life, shall easily remember the Lord at the time of death. This is achieved only by constant practice and devotion. Therefore everyone must try to remember Lord Sri *Krishna* everyday and everywhere. This has to be practiced, in order to get liberated from this material world.]



यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।  
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥८-६॥

yam yam vāpi smaran bhāvam tyajaty ante kalevaram |  
tam tam evaiti kaunteya sadā tadbhāvabhāvitah ||8-6||

O son of *Kunti*! While leaving the body whatever a person thinks about at the time of death, shall be certainly attained by that person. But that person must always be constantly absorbed in the thought of it. ||8-6||

[Whatever we think of at the time of death, we attain the same thing in our next birth. For this, the example of Emperor Bharata is suitable. He renounced everything and went to perform penance in the forest. But there he got attached to a deer and always began thinking of it and consequently died in thought of it. In his next birth he was born as a deer, but later he understood. Likewise king *Khatvanga* had only some time left for his death, he renounced everything and within that short span he was able to attain liberation. But we cannot know when we are going to die. Therefore we must start practicing constantly engaging ourselves in the service of the Lord so that we surely get His remembrance at the time of death.]

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।  
मय्यपितमनोबुद्धिमामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarveṣu kāleṣu mām anusmara yudhya ca |  
mayy arpitamanobuddhir mām evaisyasya asamśayah ||8-7||

Therefore always think of Me at all times and also fight. In this way, having surrendered your mind and intellect unto Me, you shall certainly attain Me without doubt. ||8-7||

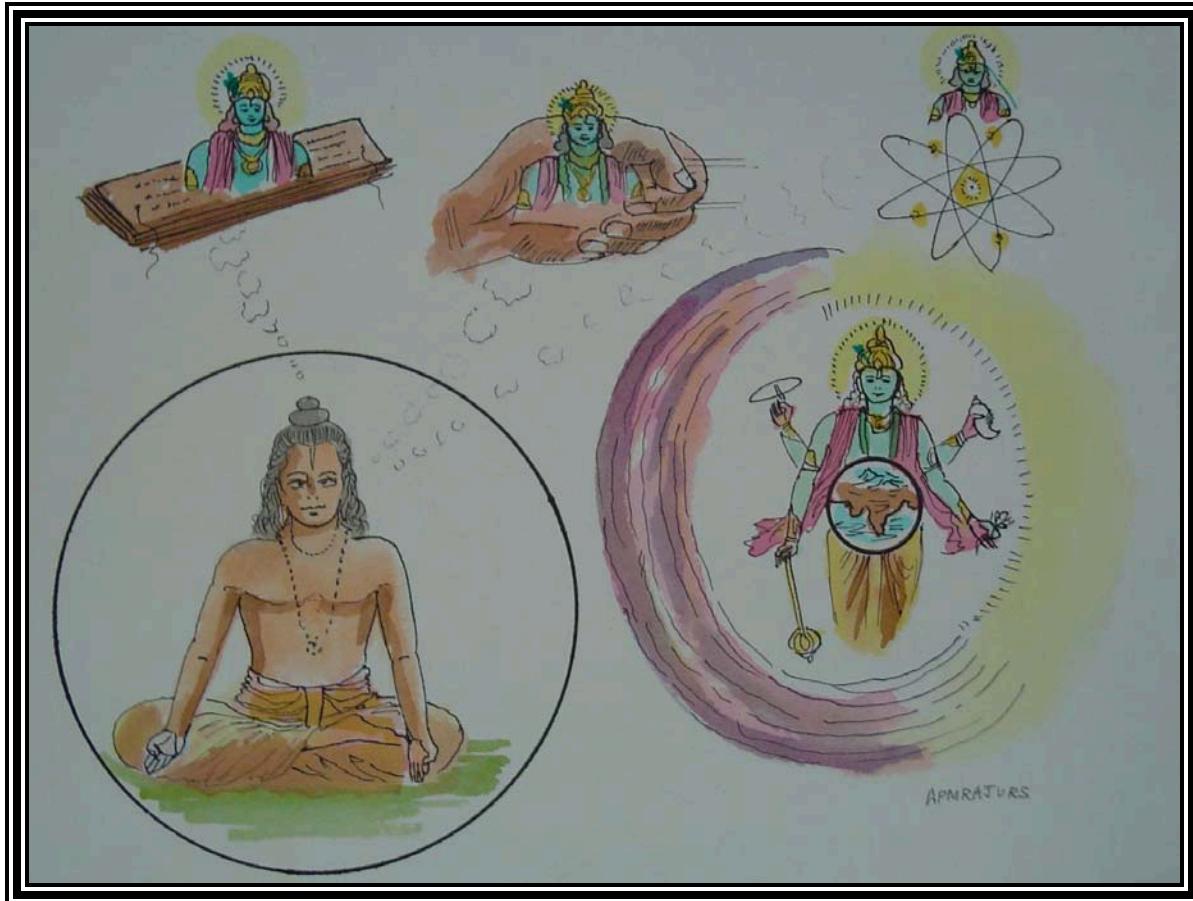
[At regular intervals, Lord Sri *Krishna* is decisively informing *Arjuna* about His supremacy and tells *Arjuna* what to perform in order to attain Him. He has told him to be in constant thought of the Lord (Himself). By doing so, at the time of death he shall be easily filled with His thoughts and shall certainly attain liberation. This also refers to all other living beings and other humans. By chanting the holy names of Lord Sri *Krishna* one can surely attain His abode and His form.]

**अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।  
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८-८॥**

abhyāsayogayuktena cetasā nānyagāminā ।  
paramam̄ puruṣam̄ divyam̄ yāti pārthānucintayan ॥8-8॥

O *Partha*! The person, whose mind is held constant in the form of practice of *yoga* and always remains in the thought of the Lord, attains only the eternal divine Supreme Lord. ||8-8||

[By chanting or remembering the names of the Lord, the mind and intellect of a person gets purified. In this state, such a person meditates on the Supreme Lord even at the time of death and thus attains the divine abode of the Lord and also His divine form. This is decisively confirmed here.]



कविं पुराणमनुशासितारम्  
अणोरणीयांसमनुस्मरेद्यः ।  
सर्वस्य धातारमचिन्त्यरूपम्  
आदित्यवर्णं तमसः परस्तात् ॥८-९॥

**प्रयाणकाले मनसाचलेन  
भक्त्या युक्तो योगबलेन चैव ।  
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्  
स तं परं पुरुषमुपैति दिव्यम् ॥८-१०॥**

kavim purānam anusāsitāram; anor anīyāmsam anusmared yaḥ |  
sarvasya dhātāram acintyarūpam; ādityavarṇam tamasah parastāt ||8-9||

prayānakāle manasācalena; bhaktyā yukto yogabalenā caiva |  
bhruvor madhye prāṇam āveśya samyak; sa tam param puruṣam upaiti divyam ||8-10||

Who, at the time of death is steady in mind, and filled with devotion stations his life air between the eyebrows through *yoga* and remembers the Supreme Lord as being eternal, one who knows everything, the controller of everything, smaller than the smallest, the maintainer of everything, having unimaginable form, ever shining like the sun and beyond all darkness of ignorance. Contemplating thus with full devotion, he certainly attains only the Supreme divine Lord. ||8-9,10||

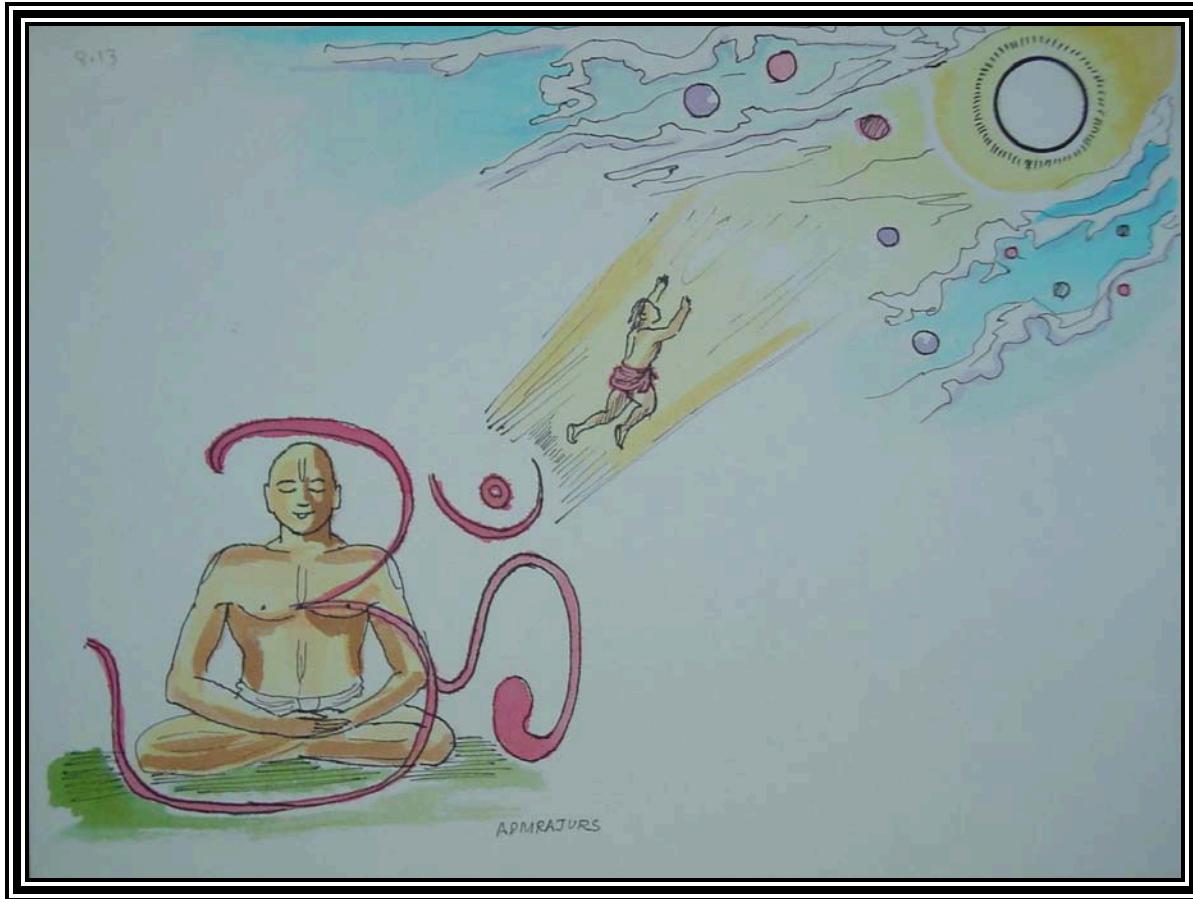
[Here the process of meditation is only meant for persons practicing *yoga* in the service of Lord Sri Krishna. Such persons must fix the life air between the eyebrows in a place called ‘Agnacaksha’ and must constantly meditate only upon the Supreme Lord. Those who are not engaged in *yoga* cannot remember the Lord so easily at the time of death.]

यदक्षरं वेदविदो वदन्ति  
 विशन्ति यद्यतयो वीतरागाः ।  
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
 तत्ते पदं संग्रहेण प्रवक्ष्ये ॥८-११॥

yad aksaram vedavido vadanti; viśanti yad yatayo vītarāgāḥ ।  
 yad icchanto brahmacyam̄ caranti; tat te padam̄ samgrahaṇa pravakṣye ॥8-11॥

I shall now briefly explain to you about that salvation which is called as imperishable by the Vedic scholars. Into which, enter the unattached and ever practicing *Sannyasis* (persons of the renounced order) and those aspiring to attain it perform celibacy (*Brahmacharya*). ||8-11||

[The *Ashrama* principle is laid down by the *Vedas*. In this, *Brahmacharya* has been given utmost importance by our saints and sages. In the *Gurukula* system, this *Brahmacharya* used to start from the age of 5 or 6 and end up with the 25th age, in which *yoga*, knowledge, science, arts, and many other essential concepts were taught by keeping the mind and senses in control. After completing his studies he would become perfect in his knowledge and thus being situated in the Lord, he would bear children only for the good. This practice is very essential for the student's advancement in spiritual life. But nowadays there is no scope for such practice because education has become commercial and from the very beginning of one's studies boys and girls are made to study together. This disturbs and weakens and eventually ruins the mental state. The so-called *Yoga* classes being conducted are only a place for body exercises and not for self-realization. Therefore, in this age (Kali Yuga), the only remedy left is chanting and preaching the holy names of the Lord, and the scriptures restrict all other means. Always one must remember and chant the holy names of Lord Sri Krishna. This is the only remedy for all sorrows and can be followed easily by everyone.]



सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ।  
मूर्ध्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥८-१२॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।  
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥८-१३॥

sarvadvārāṇi samyamya mano hṛdi nirudhya ca |  
mūrdhny ādhāyātmanah prāṇam āsthito yogadhāraṇām ||8-12||

om ity ekākṣaram brahma vyāharan mām anusmaran |  
yah prayāti tyajan deham sa yāti paramām gatim ||8-13||

If a person having controlled the senses from all sides, fixing the mind in the heart and situated in *yoga*, utters the one syllable *Om* and thus leaves his body thinking of Me shall attain the Supreme abode (salvation) without fail.  
||8-12,13 ||

[The syllable *Om* comprised of A, U, mA is the Supreme Lord Sri *Krishna* Himself. It represents the imperishable Lord Sri *Krishna* who is free from the modes of nature. One must always chant the *Hare Krishna Maha Mantra* and by chanting thus if one leaves the body he/she shall attain the abode of Lord Sri *Krishna* Himself. This is clearly mentioned. Have no doubt in the Divine words of Lord Sri *Krishna*. Therefore everyone irrespective of their caste, creed, religion, sex, age, land, time, or any other differences must chant His name to make our lives sublime.]

**अनन्यचेताः सततं यो मां स्मरति नित्यशः ।  
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥८-१४॥**

ananyacetāḥ satatam yo mām smarati nityaśah |  
tasyāham sulabhaḥ pārtha nityayuktasya yoginah ||8-14||

O Partha! One who always constantly keeps his mind in Me and always remembers Me without fail, for such a *Yogi* always situated in Me, I am easily available to him. ||8-14||

[The Lord has given a very easy way for us. To constantly remember the Lord is the real practice of *yoga* and those who perform this are surely pleased by the Lord and He is easily available to them.]

**मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।  
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥८-१५॥**

mām upetya punarjanma duḥkhālayam aśāsvatam |  
nāpnuvanti mahātmānah samsiddhim paramām gatāḥ ||8-15||

The great souls having attained Me do not get rebirth, which is temporary and the abode of sorrow because they have obtained the highest perfection.  
||8-15||

[The ultimate and absolute truth is Lord Sri *Krishna* only. And those who worship constantly with devotion to the Lord shall surely attain His eternal, spiritual abode, and will never take birth in this temporary and distressed material world. Who other than the Lord Himself can provide such a guarantee, which is ever permanent?]

**आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनो ऽर्जुन ।  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥८-१६॥**

ā brahmabhuvanāl lokāḥ punarāvartino 'rjuna |  
mām upetya tu kaunteya punarjanma na vidyate ||8-16||

O Arjuna! All the worlds even the abode of *Brahma* and below it are all temporary (subjected to creation and destruction). But, O son of *Kunti*, on attaining Me there will be no rebirth (return). ||8-16||

[From the lowest planet to the highest planet in this material universe, all are subjected to annihilation according to time. They are created and submerged many times, and those who go there have to return. But the abode of Lord Sri *Krishna* is not so, because it is spiritual and permanent just like Lord Sri *Krishna*. And the great soul who comes to the Lord's abode never returns to take rebirth. He is freed from all material universes and rests in peace only with the Supreme Lord.]

सहस्रयुगपर्यन्तमहर्यद्ध्वमणो विदुः ।  
रात्रिं युगसहस्रान्तां ते ऽहोरात्रविदो जनाः ॥८-१७॥

sahasrayugaparyantam ahar yad brahmaṇo viduh ।  
rātrīm yugasahasrāntām te 'horātravido janāḥ ॥8-17॥

The day of *Brahma* is a span of one thousand *yugas* (ages) and the night also lasts for another thousand *yugas* (ages). The *yogis*, who know this reality, know the philosophy of time (day and night). ||8-17||

[Even the creation of the material universe is subjected to a definite span of time. As the living beings have their own life span, similarly the creation also has its own life span. Those who know such philosophy of time do not take rebirth in this world again; such is the science which has been told by our ancient sages who discovered it by their power of thousands of years of penance, and what ever they mention is exact and perfect. To preserve such knowledge is our first and fore most duty.

One *Yuga* is one of the four *yugas* (*Satya Yuga*, *Treta Yuga*, *Dwapara Yuga*, and *Kali Yuga*). Here the reference of one thousand *yugas* means these four *yugas* rotating a thousand times make up for a day of *Brahma*, and similarly the four *yugas* rotating a thousand times comprise of *Brahma*'s night. Now these two combined together form one complete day of *Brahma*. Let us see the calculations for such a day in *Brahma*'s life.

*Satya Yuga* lasts for 17,28,000 years,  
*Treta Yuga* lasts for 12,96,000 years,  
*Dwapara Yuga* lasts for 8,64,000 years, and  
*Kali Yuga* lasts for 4,32,000 years.

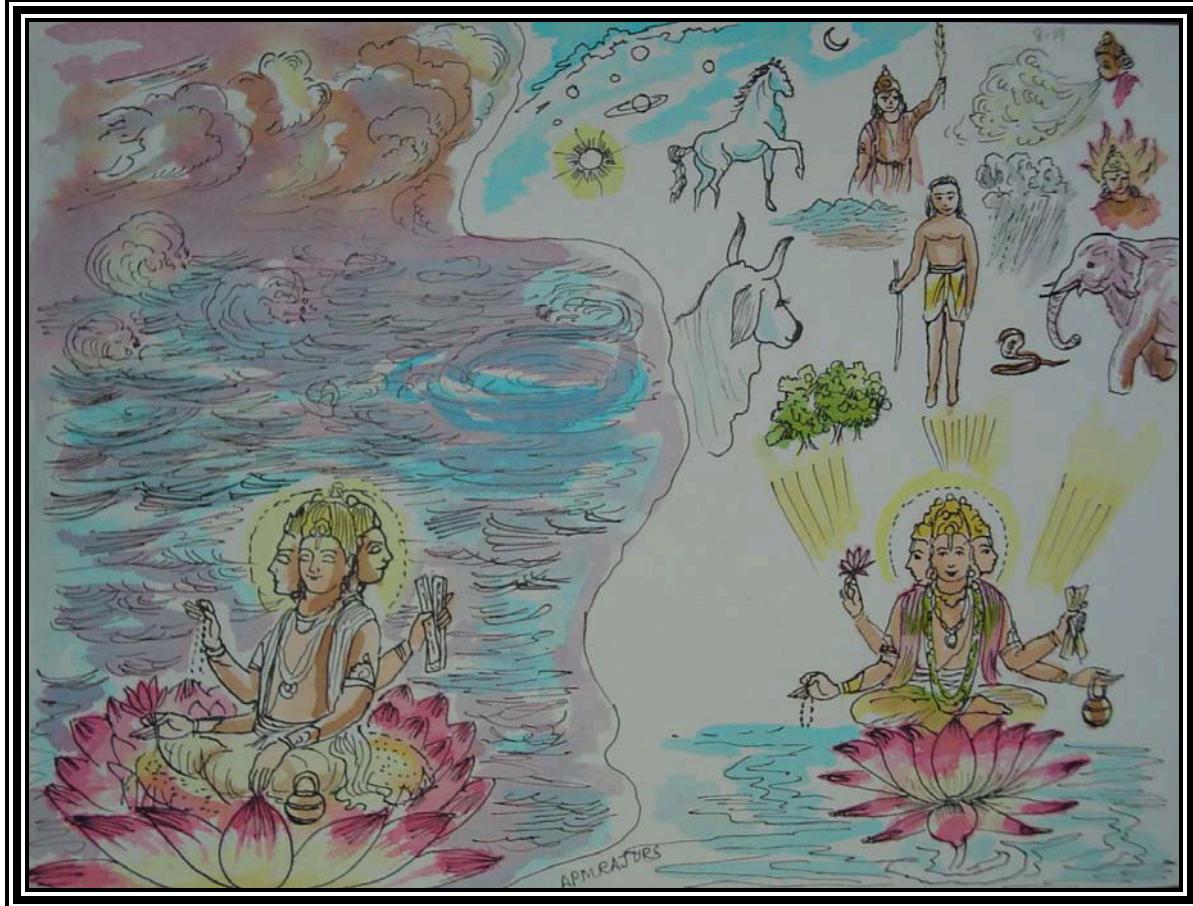
Totaling these, we get 43,20,000 human years. This multiplied by 1,000 is the span of *Brahma*'s day, and the same again is the span of *Brahma*'s night. Totaling these two, 8,64,00,00,000 human years is equivalent to a complete day of *Brahma*. And even such a *Brahma* is not free from the cycle of birth and death, then what to talk of others? That is why it is said: One who knows this reality is the knower of time and its effects.]

अव्यक्ताव्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥८-१८॥

avyaktād vyaktayah sarvāḥ prabhavanty aharāgame |  
rātryāgame pralīyante tatraivāvyaktasamjñake ||8-18||

All living entities come into being from *Brahma* when his day is manifest and at the arrival of *Brahma*'s night they are all annihilated in him. ||8-18||

[Whatever is visible to our eyes remain in the supreme *Maha Vishnu* till many innumerable years. Again when *Brahma* is born, with him all the forms of life are born. In this way creation goes on. Those who worship and chant the names of Lord Sri *Krishna* do not come under such creation. Instead they remain ever blissful in the spiritual Abode of Lord Sri *Krishna*.]



भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।  
रात्र्यागमे ऽवशः पार्थ प्रभवत्यहरागमे ॥८-१९॥

bhūtagrāmaḥ sa evāyam bhūtvā bhūtvā pralīyate |  
rātryāgame 'vaśaḥ pārtha prabhavaty aharāgame ||8-19||

O Partha! This group of beings, subjected to the control of nature takes birth again and again. This gets annihilated at the beginning of Brahma's night and again gets created at the commencement of his day. ||8-19||

[From this verse we can realize the dependability of all creation. The souls take birth in the world according to their past activities (*karma*) and experience the respective results by taking birth and death in the bodies thus attained. In order to get freed from this cycle of birth and death we must chant the holy names of Lord Sri *Krishna*. Lord Sri *Krishna* from time to time in the Gita has repeatedly told this.]

**परस्तस्मात् भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।  
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥८-२०॥**

paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ ।  
yah sa sarveṣu bhūteṣu naśyatsu na vinaśyati ||8-20||

But even beyond this manifested (*Brahma*), there is a nature which is different, eternal, transcendental, and unmanifested which does not get destroyed even though all beings are destroyed. ||8-20||

[There is an unmanifested nature that is entirely different from the material world. Being eternal and transcendental it is called as spiritual universe or *Sri Krishna Loka*. This is ever permanent and always blissful with true existence. Therefore Lord Sri *Krishna* is also permanent and eternally existing.]

**अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।  
यं प्राप्य न निवर्तन्ते तद्धामं परमं मम ॥८-२१॥**

avyakto 'ksara ity uktas tam āhuḥ paramāṁ gatim ।  
yam prāpya na nivartante tad dhāma paramam mama ||8-21||

That which is unmanifested and imperishable is said to be the Supreme goal; and by attaining which nobody returns. That is My Supreme Abode. ||8-21||

[Here Lord Sri *Krishna* has clearly spoken about His Supreme Abode. This subject is not found in any other literatures of the world, because the other literature works such as Quran, Bible, Buddhist, Jain, etc., have not come in disciplinal succession (in the order of disciples). Here the Supreme Lord Sri *Krishna* Himself has spoken this truth. The Supreme Abode of Lord Sri *Krishna* is the most sanctified place than any other spiritual abode. It is called as *Goloka Vrindavan*. Those who go there never return back. Therefore we must believe in the words of the Lord. His Abode is not visible to any materialistic person. The *Katopanishad* (1:3:11) tells us about Lord Sri *Krishna*'s Abode.]

**पुरुषः स परः पार्थ भक्त्या लभ्यस्वनन्यया ।  
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥८-२२॥**

puruṣah sa parah pārtha bhaktyā labhyas tv ananyayā ।  
yasyāntahsthanī bhūtāni yena sarvam idam tatam ||8-22||

And O *Partha*! In whom all beings reside and by whom this entire world is pervaded (filled), such eternal Supreme Lord is attainable only by uninterrupted exclusive devotion. ||8-22||

[The Abode of Lord Sri *Krishna* is full of eternal bliss, to be the master of such Abode, the Lord also is blissful and such Supreme Lord is attainable only by constant uninterrupted devotion and by no other means or ways.]

**यत्र काले बनावृत्तिमावृत्तिं चैव योगिनः ।  
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥८-२३॥**

yatra kāle tv anāvṛttim āvṛttim caiva yoginah |  
prayātā yānti tam kālam vakṣyāmi bharatarśabha ||8-23||

And O best of *Bharatas*! I shall now tell you the time when the *yogis* who, after leaving their body never return and also the time when they leave to return back. ||8-23||

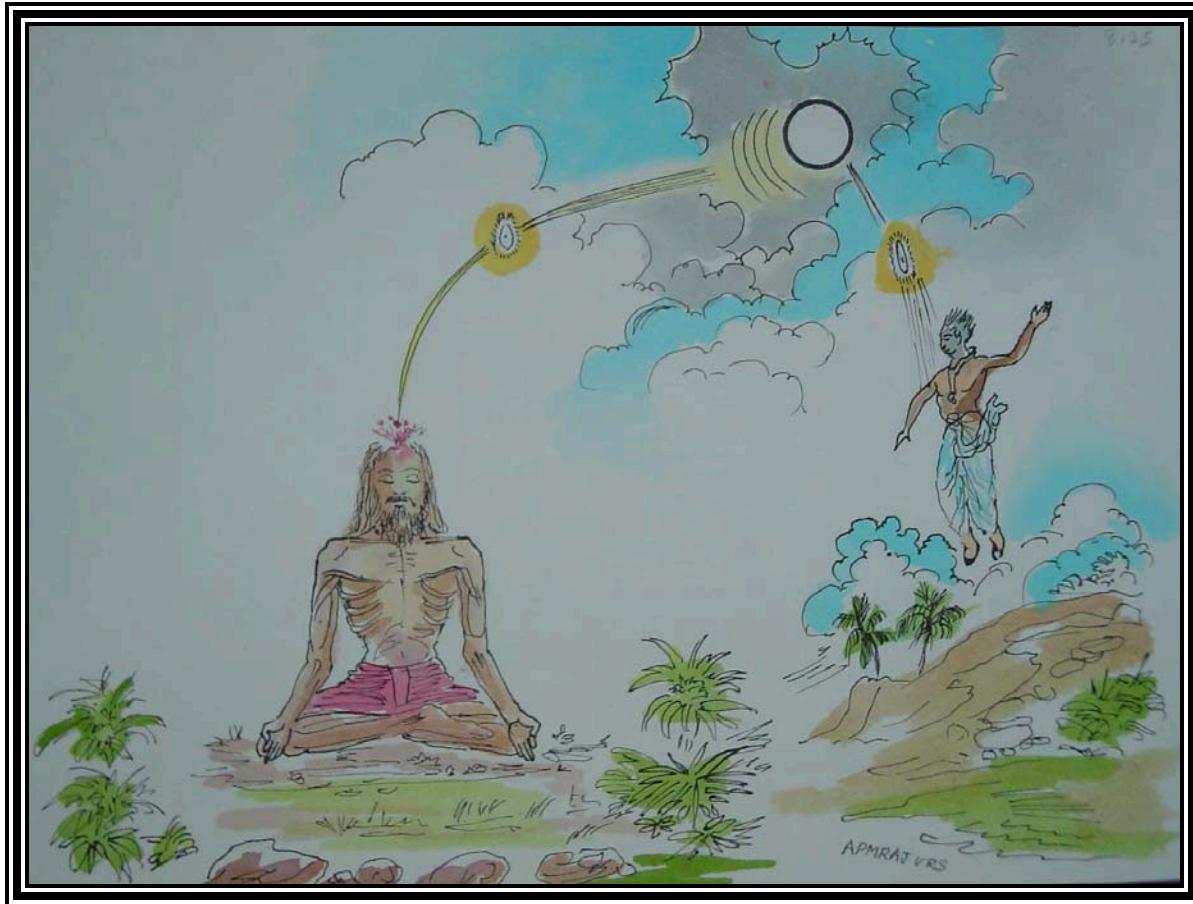
[Here Lord Sri *Krishna* wants to explain the types of *yogis* who take birth here again and also about those *yogis* who never return here, to the material world.]

**अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।  
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥८-२४॥**

agnir jyotir ahaḥ śuklah ṣaṇmāsā uttarāyaṇam |  
tatra prayātā gacchanti brahma brahmavido janāḥ ||8-24||

Those who know the Supreme *Brahman* pass away from the world through the God of fire, God of light, God of daytime, God of the bright fortnight, and God of six months in which Sun travels in the north; and travelling thus, they attain the Supreme Lord (*Brahman*). ||8-24||

[Here the presiding deities of light, fire, daytime, bright fortnight, and six months of Sun travelling northwards make suitable arrangements to the soul which knows the Supreme Lord, to pass from the material world, and never return back. But the condition being that, he/she must be a devotee of the Lord because none other than the devotee can know the Supreme Lord. Therefore we must not think that anybody who dies in such situations or conditions of time shall be liberated. It is only mentioned here for the devotees of the Lord. But, be it any condition, either auspicious or inauspicious, a pure devotee of the Lord never returns back.]



**धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।  
तत्र चान्द्रमसं ज्योतिर्योर्गी प्राप्य निवर्तते ॥८-२५॥**

dhūmo rātris tathā kṛṣṇah ṣaṇmāsā dakṣiṇāyanam ।  
tatra cāndramasam jyotir yogī prāpya nivartate ||8-25||

The *yogis* devoted to motivated actions pass away from the world through the God of smoke, God of night, God of dark fortnight, and God of six months in which the Sun travels in the south; and travelling thus, they attain the shining moon planet and again come back. ||8-25||

[Formerly in the *Gita* it is explained of the *yogis* who perform fruitful actions attain the moon planet at death and live there enjoying until their fruits of actions are finished. Then they return back to this world to take birth again according to their previous *Karma* (action).]

**शुक्लकृष्णो गती ह्येते जगतः शाश्वते मते ।  
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥८-२६॥**

śuklakṛṣṇe gatī hy ete jagataḥ śāśvate mate |  
ekayā yāty anāvṛttim anyayāvartate punah ||8-26||

These two paths of the world being the bright and the dark are considered to be eternal (very ancient) paths. In them, when one passes in bright, never returns back, while one passing in the dark has to return back. ||8-26||

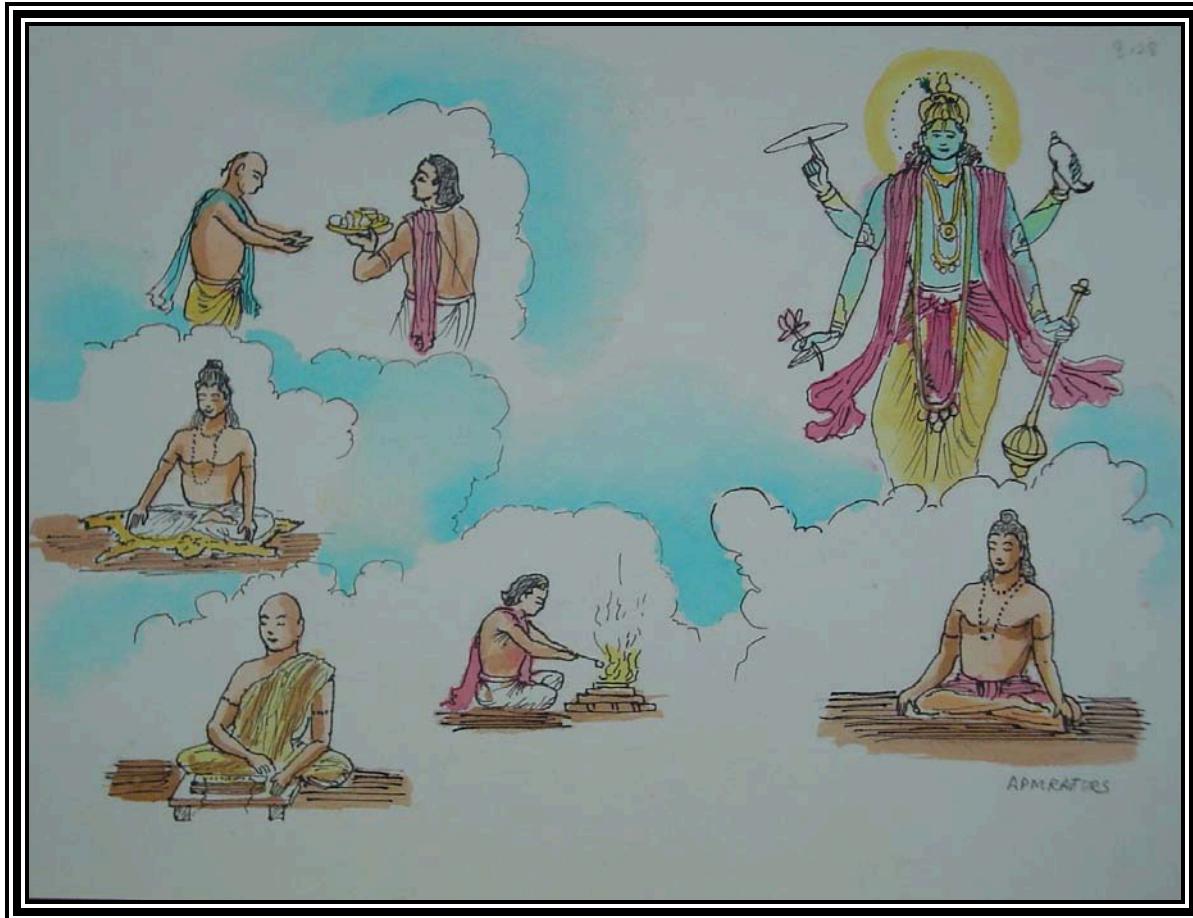
[Here again, the condition is that any person who is not a devotee of Lord Sri *Krishna* and who does not surrender unto Him can never attain salvation. Even though that person dies in the bright or dark, it makes no difference. That person has to be the Lord's devotee to attain ultimate salvation.]

**नैते सृती पार्थं जानन्योगी मुह्यति कश्चन ।  
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥८-२७॥**

naite sṛtī pārtha jānan yogī muhyati kaś cana |  
tasmāt sarveṣu kāleṣu yogayukto bhavārjuna ||8-27||

O *Partha*! The *yogis* (devotees) who know these two paths are never bewildered. Therefore O *Arjuna*! Be always established in *yoga* (devotion) of equanimity. ||8-27||

[Here it means that one must not feel afraid or bewildered about the various ways at the time of leaving the body. The only thing essential is to be always situated in the service of Lord Sri *Krishna* with full devotion. This is the real *yoga*, and one must fix the mind only in the Supreme Lord and no where else.]



वेदेषु यज्ञेषु तपःसु चैव  
 दानेषु यत्पुण्यफलं प्रदिष्टम् ।  
 अत्येति तत्सर्वमिदं विदित्वा  
 योगी परं स्थानमुपैति चाद्यम् ॥८-२८॥

vedeṣu yajñeṣu tapaḥsu caiva; dāneṣu yat punyaphalam pradiṣṭam |  
 atyeti tat sarvam idam viditvā; yogī param sthānam upaiti cādyam ||8-28||

The *yogi* who knows this secret of philosophy undoubtedly ignores the results of virtue gained by studying the Vedas, performing sacrifices, austerities, giving alms, or charities etc., and certainly attains the Supreme, eternal Abode. ||8-28||

[Observances, performance of action, and other deeds must be done as a service to Lord Sri *Krishna*. Such a *yogi* who acts thus is sure to attain the Supreme Abode of the Lord. This is the real truth and must be faithfully understood and performed by the mind, intellect and senses only for the pleasure of the Lord. This is the greatest service to the Lord.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥ ८ ॥

**Here ends the eighth  
chapter of *Bhagavad Gita*  
titled *AksharaBrahma Yoga*.**



॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ नवमोऽध्यायः

Chapter 9 of 18 in the Illustrated Bhagavad Gita – The Song Divine

श्रीभगवानुवाच ।  
 इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।  
 ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षसे इशुभात् ॥९-१॥

śrībhagavān uvāca ।  
 idam tu te guhyatamam pravakṣyāmy anasūyave ।  
 jñānam vijñānasahitam yaj jñātvā mokṣyase 'śubhāt ॥9-1॥

The Supreme Lord Sri *Krishna* said: As you are never envious, I shall now tell you the most secret knowledge with confidence and realization, knowing which you will be freed from all sorrowful evils. ||9-1||

[Here ‘never envious’ means one who is never envious towards Lord Sri *Krishna*. Many people are filled with envy towards Lord Sri *Krishna*. Of them scholars, commentators, and many other knowledgeable have written of *Gita* wrongly according to their own speculative and materialistic ideas. Such so called scholars do not believe in Lord Sri *Krishna* and being envious of Him preach wrongly about Him and lead others on the wrong path. Such persons can never understand the confidential knowledge as told by the Lord Himself because to know it they must be devotees of the Lord and must have full faith in the Lord. Otherwise they are miscreants in the society.]

**राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥९-२॥**

rājavidyā rājaguhyam̄ pavitram idam uttamam |  
pratyakṣāvagamam̄ dharmyam̄ susukham̄ kartum avyayam ||9-2||

This is the king of all knowledge and the king of all secrets. It is the Supreme holy, most excellent, easily understandable, filled with virtue, very easy to practice joyfully, and is imperishable. ||9-2||

[This chapter has all the essence of the previous chapters. This is like a king having the highest state in knowledge. By performing this, one can attain all knowledge. Many people are illusioned by material nature and other forms of knowledge but are not heeding towards this knowledge. It can be learnt without any cost. For example *Narada Muni* in his previous birth was the son of a servant woman, but due to his association with wise men and devotees and by hearing to the names of the Lord, he also had engaged himself in the service of the Lord. He used to eat their remnants of food and was serving them with due respect and thus he was directly realized by the Lord and in his present birth, he attained liberation due to the association of the Lord. Then he was awarded the post of the Lord's associate. This is explained in the *Bhagavatam*. Therefore devotion is necessary to practice this knowledge.]



अश्रद्धानाः पुरुषा धर्मस्यास्य परंतप ।  
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥९-३॥

aśraddadhānāḥ puruṣā dharmasyāsyā paramtapa ।  
aprāpya mām nivartante mṛtyusamsāravartmani ॥9-3॥

O slayer of enemies, showing disinterest in this philosophy of knowledge, the person having not attained Me keeps revolving in this path of mortal world and suffers in the cycle of birth and death. ||9-3||

[Lord Sri Krishna has instructed the whole world through *Arjuna* to worship Him, remember Him, attain Him, etc., but still persons enveloped in ignorance talk about the non-existence of God. Such persons are very common and appear in the form of leaders, politicians, rich persons, impersonal *sannyasis*, and scientists.]

**मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥९-४॥**

mayā tatam idam sarvam jagad avyaktamūrtinā ।  
matsthāni sarvabhūtāni na cāham teṣv avasthitah ॥9-4॥

My unmanifested form has pervaded (filled) all these universes. All beings are in Me, but I am not present in them (personally). ||9-4||

[The Lord pervades the universe. All beings are in Him in the subtle form, He is inconceivable to the material senses and is thus invisible to us. Here ‘I am not present in them’ means that the Lord is not personally present but is present in the form of His various different energies. The person who has full faith and devotion in the Lord can only understand this.]

**न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
भूतभूत्त च भूतस्थो ममात्मा भूतभावनः ॥९-५॥**

na ca matsthāni bhūtāni paśya me yogam aiśvaram ।  
bhūtabhṛṇ na ca bhūtastho mamātmā bhūtabhāvanah ॥9-5॥

Look at My divine *yogic* power. Although I am the maintainer of all living beings and Myself being the creator of all entities, I am not situated in them. ||9-5||

[Though the Lord has created everything, He is not bound to them. This is the meaning for not being situated in them. He is not attached to them. Some fools misunderstand the Lord’s words and spoil others minds.]

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।  
तथा सर्वाणि भूतानि मतस्थानीत्युपधारय ॥९-६॥

yathākāśasthito nityam vāyuh sarvatrago mahān |  
tathā sarvāṇi bhūtāni matsthānīty upadhāraya ||9-6||

Just as the mighty wind moving everywhere rests always in space, similarly being born of My will, know that all being are situated in Me. ||9-6||

[The Lord has Himself given an example. Just as the wind is spread throughout the space, which means there is no place without air. Similarly the Supreme Lord is also evenly spread throughout the creation and all creation is situated in Him. Though the sky seems to be there, and it is not easily approachable, similarly the Lord seems to be there, but He is not easily available.]

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।  
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥९-७॥

sarvabhūtāni kaunteya prakṛtim yānti māmikām |  
kalpakṣaye punas tāni kalpādau visṛjāmy aham ||9-7||

O son of *Kunti*! At the end of the *Kalpa* (millennium) all beings enter (merge) into My nature and at the beginning of the *Kalpa* I create (generate) them again. ||9-7||

[This creation, maintenance, and destruction are all working according to the will of Lord Sri Krishna only. From His direct manifestation of *Maha Vishnu*, Lord *Brahma* is born and through him all material creation takes place. Then at the end of the *Kalpa*, Lord *Shiva*, also a manifestation of the Lord, annihilates everything and thus everything merges into *Maha Vishnu*.]

In this way, although Lord Sri Krishna is the original creator, He is not involved in them and performs all actions through His various manifested forms. He is thus called as cause for all causes. In the *Chandogya Upanishad* (6:2:3) it is told that, He is one, but manifests Himself into various forms.]

**प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।  
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥९-८॥**

prakṛtim svām avaṣṭabhyā visṛjāmi punah punah |  
bhūtagrāmam imam kṛtsnam avaśam prakṛter vaśat ||9-8||

By the influence of My nature and having controlled it, I create all the living entities again and again, according to their fruits of actions. ||9-8||

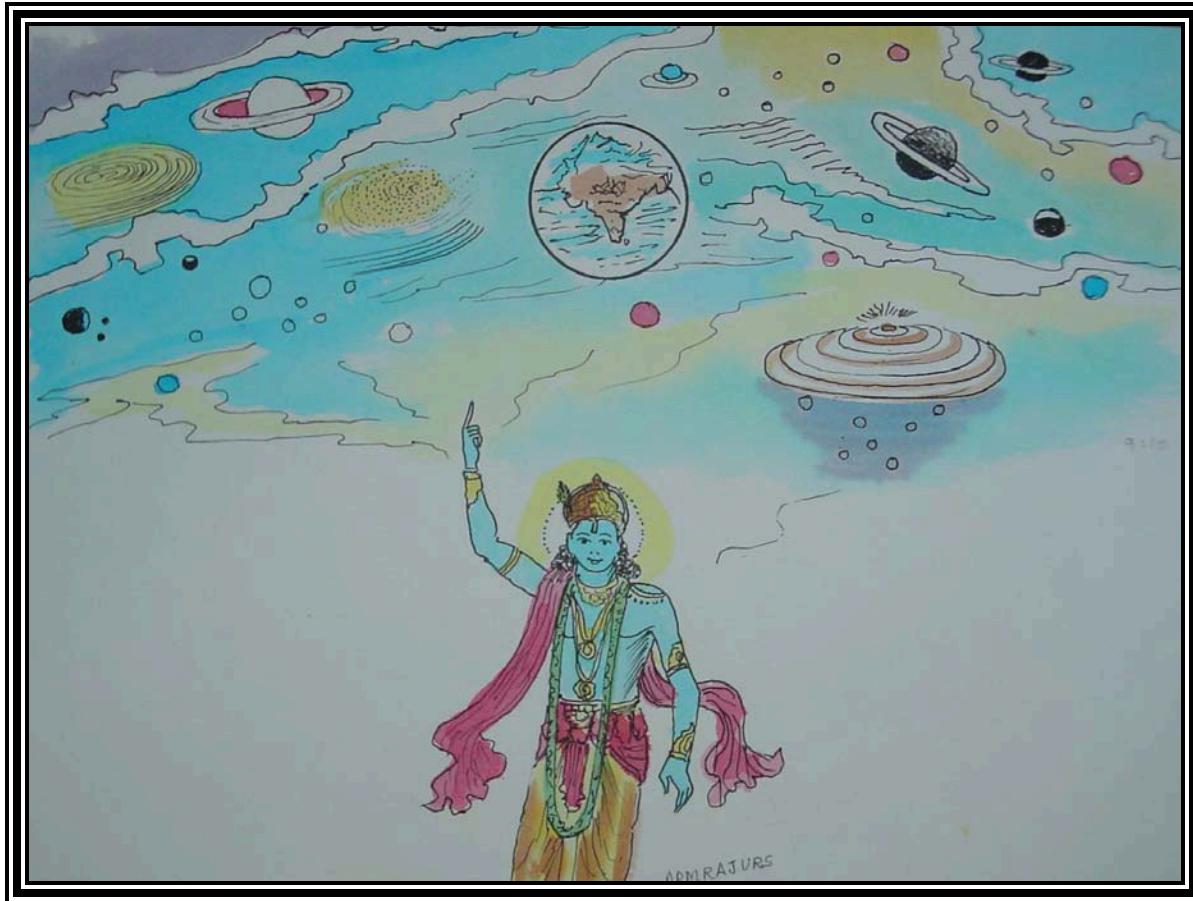
[All the material creation is being created again and again by the nature under directions from His Divine form. All this is done by the will of His Divine potency. But still, the Lord is away from them and is not attached to them.]

**न च मां तानि कर्माणि निबध्नन्ति धनंजय ।  
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९-९॥**

na ca mām tāni karmāṇi nibadhnanti dhanamjaya |  
udāśinavat āśinam asaktam teṣu karmasu ||9-9||

O Dhananjaya! I am never interested or attached in those actions and thus being ever detached those actions can never bind Me. ||9-9||

[Here it is explained about the importance of selfless action. The Lord is performing everything but is ever detached to them. He has set an example for us to perform actions like Him so that we are not bound to them.]

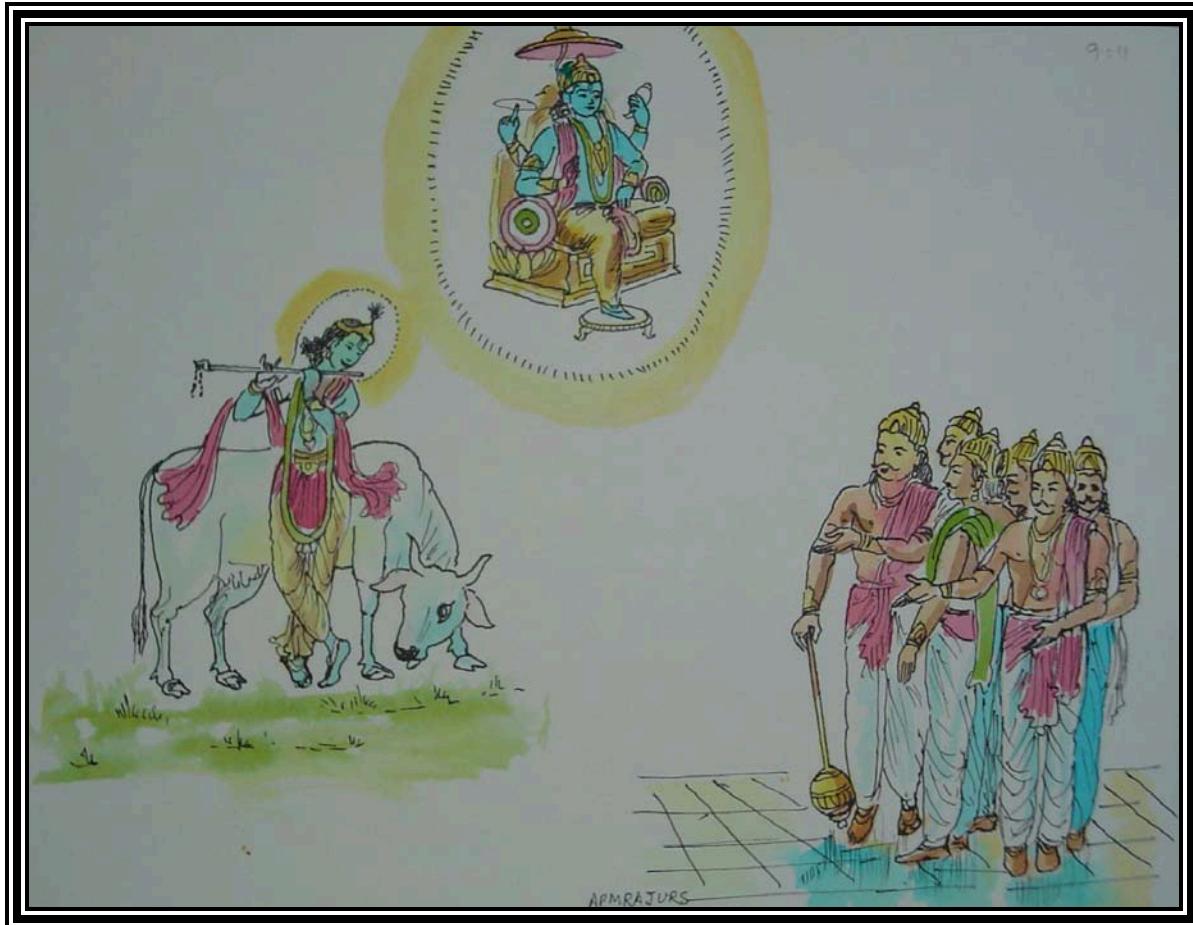


**मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥९-१०॥**

mayādhyaṅkṣeṇa prakṛtiḥ sūyate sacarācaram |  
hetunānena kaunteya jagad viparivartate ||9-10||

O son of *Kunti*! Under My supervision, nature is producing all animate and inanimate beings. In this way, by nature, this world is rotating (birth and death cycle). ||9-10||

[Here, by rotation of the world, the Lord means creation and destruction from time to time in the birth and death cycle. The Supreme Lord here is confirmed to be the only independent, and above the Nature and thus supervising it, He is Supreme Lord Sri Krishna Himself.]



अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।  
परं भावमजानन्तो मम भूतमहेश्वरम् ॥९-११॥

avajānanti mām mūḍhā mānuṣīm tanum āśritam |  
param bhāvam ajānanto mama bhūtamahaśvaram ||9-11||

When I am in the human form, ignorant people do not know My supremacy, and not knowing Me as the Supreme Lord of all beings, they easily disregard Me. ||9-11||

[Though Lord Sri *Krishna* appeared like a commoner. He was in fact the Supreme Lord in His Divine form. Foolish, ignorant, and bodily conscious people cannot understand this reality.]

**मोघाशा मोघकर्मणो मोघज्ञाना विचेतसः ।  
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥९-१२॥**

moghāśā moghakarmāṇo moghajñānā vicetasah ।  
rākṣasīm āsurīm caiva prakṛtim mohinīm śritāḥ ||9-12||

The ignorant fools with vain hopes, vain actions, and vain knowledge have attained the illusionary form (nature) of demonic and atheistic views. ||9-12||

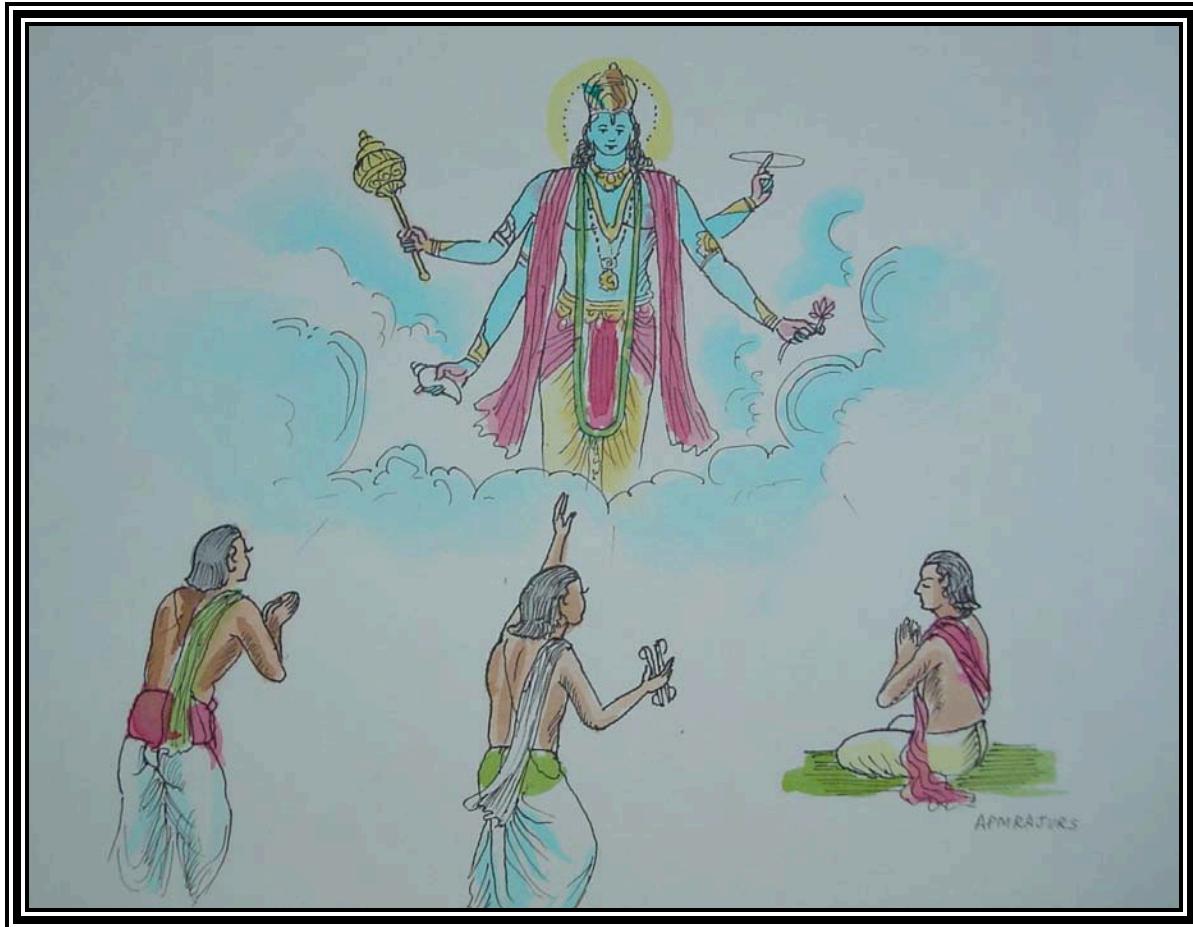
[Although many people think that they are worshipping the Lord have actually being illusioned by ignorance due to their atheistic views. Such persons can never be liberated from the bondage of actions, and make fun of Lord Sri *Krishna*. They are therefore considered as demonic. Pious people should never mingle with them. This is clearly expressed by Lord Sri *Krishna* Himself.]

**महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।  
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥९-१३॥**

mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ ।  
bhajanty ananyamanaso jñātvā bhūtādim avyayam ||9-13||

But O son of *Kunti*! Those great souls who are under the protection of My divine nature, consider Me as the eternal cause for all beings and of imperishable form. Knowing me thus, they worship Me constantly with an undisturbed mind. ||9-13||

[In this verse, the definition for a *Mahatma* is given. One who thinks of the Lord as the cause of all causes, imperishable, and engages the self only in the devotional service of the Lord, such a person is called *Mahatma*. The spiritual identity of the Lord is of Divine nature. For such a Divine nature the Lord is the Master, cause for all causes, and above all material natures. In this way, He is beyond time. Lord Sri *Krishna* must be considered as the Supreme Goal. Therefore we must surrender unto Him and perform all our duties for His satisfaction and in His thoughts alone.]



सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।  
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥९-१४॥

satataṁ kīrtayanto mām yatantaś ca dṛḍhavratāḥ ।  
namasyantaś ca mām bhaktyā nityayuktā upāsate ॥9-14॥

The strong willed devotees constantly chanting My names and glories, striving to attain Me and prostrating before Me, worship Me with exquisite devotion being always situated in My thoughts. ||9-14||

[Here the qualities of a *Mahatma* are explained. By such observances and steady mind they will be liberated from the bondage of action and shall become fully qualified to attain salvation easily. With this type of practice, anyone is sure to make his/her life sublime.]

## ज्ञानयज्जेन चाप्यन्ये यजन्तो मामुपासते । एकत्रेन पृथक्त्रेन बहुधा विश्वतोमुखम् ॥९-१५॥

jñānayajñena cāpy anye yajanto mām upāsate |  
ekatvena pṛthaktvena bahudhā viśvatomukham ||9-15||

Others worship Me in My Universal Form through their knowledge and consider Me to be one. While still others worship Me in My various celestial forms. And many others worship in many different ways. ||9-15||

[Formerly it was told about four types of devotees: sorrowful, seeker of wealth, seeker of knowledge, and persons of wisdom. According to the above verse, there are three more types of devotees:

- 1) One who considers the Lord as one without a second and worship Him.
- 2) One who worships the various manifested forms of the Lord (*Brahma, Shiva, Indra*, and others).
- 3) One who worships the Lord in His Universal form.

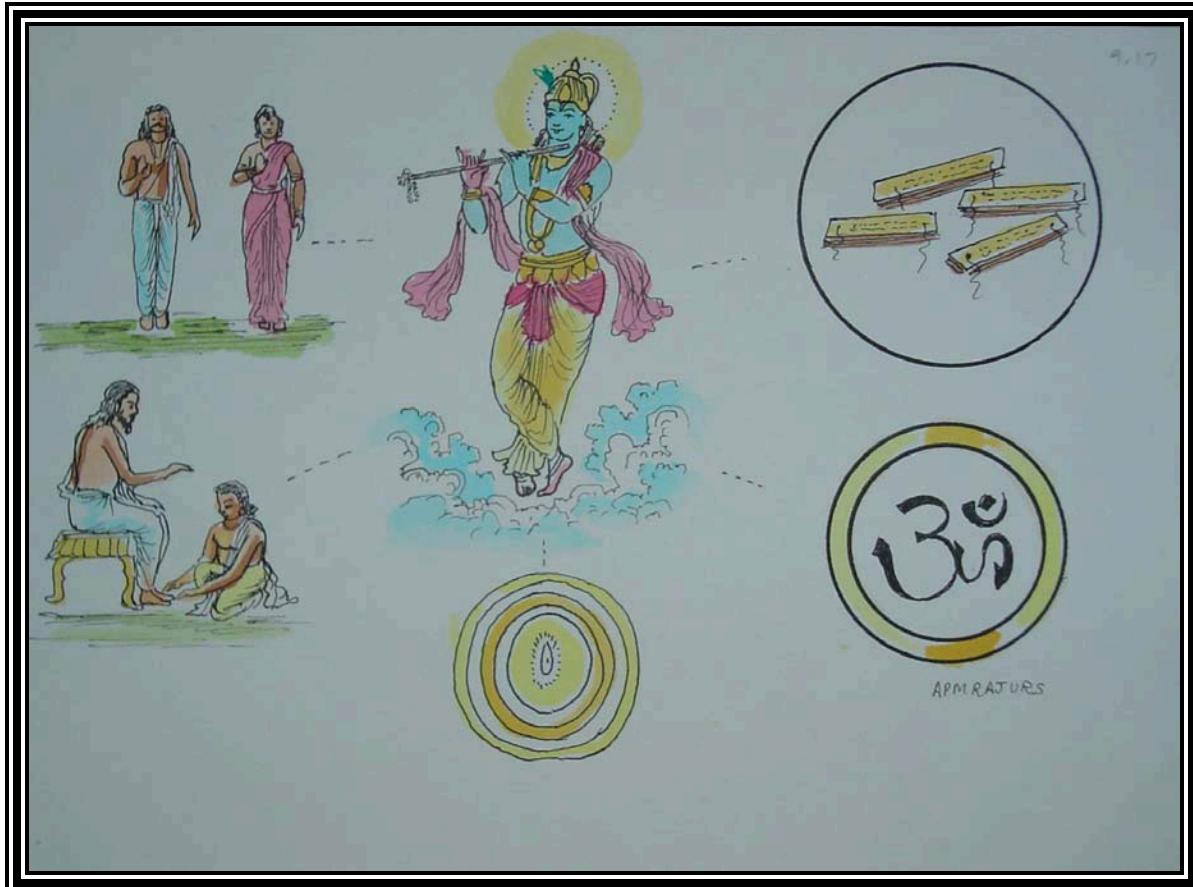
Although these three types of people worship the Lord, they are not called *Mahatmas* because they do not worship directly Lord Sri Krishna. Such persons who think the Lord to be one, those who worship other celestials and those who worship the Lord's nature have not clearly understood the meaning of *Gita*. They are also not firmly determined as they are under the spell of illusion (*Maya*).]

**अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।  
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥९-१६॥**

aham kratur aham yajñah svadhāham aham auṣadham |  
mantra 'ham aham evājyam aham agnir aham hutam ||9-16||

I am the Vedic rituals, I am the sacrifice, I am the offering to the departed ancestors (*Pitrus*'), I am the medicinal herb, I am the transcendental mantra, I am the clarified butter, I am the fire, and I am the act of offering oblation to the fire. ||9-16||

[All the above mentioned are necessities for a *yajna*. Those who worship or meditate on Lord Sri Krishna are equal to performing all such *yajnas* (sacrifices).]



पिताहमस्य जगतो माता धाता पितामहः ।  
वेद्यं पवित्रमोक्तारं ऋक्साम यजुरेव च ॥९-१७॥

pitāham asya jagato mātā dhātā pitāmahah ।  
vedyam pavitram omkāra ḫk sāma yajur eva ca ||9-17||

I am the sustainer, father, mother and grandfather for this whole universe, and I am the knowable, pure sacred syllable *OM*. I am also the *Rig-Veda*, *Sama-Veda*, and *Yajur-Veda*. ||9-17||

[The Supreme Lord is all pervading. Therefore He only is *Advaiti* (only one without a second). There is nothing remaining without Him.]

**गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।  
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥९-१८॥**

gatir bhartā prabhuḥ sāksī nivāsaḥ śaraṇam suhṛt |  
prabhavaḥ pralayaḥ sthānam nidhānam bijam avyayam ||9-18||

I am the ultimate goal, the maintainer, the Lord, the witness, the abode, the shelter, the unselfish friend, the origin, the end (annihilation), the resting place, the basis of everything, and the imperishable, eternal seed (cause) of this universe. ||9-18||

[Here *NidhAna* means, the form and name of the Lord in which all beings in their subtle form merge at the time of complete annihilation (*Pralaya*). Lord Sri *Krishna* is the ultimate goal; Lord Sri *Krishna* is the basis of creation and the resting place for all beings after annihilation.]



तपाम्यहमं वर्ष निगृह्णाम्युत्सृजामि च ।  
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥९-१९॥

tapāmy aham aham varṣam nigṛhṇāmy utsṛjāmi ca |  
amṛtam caiva mṛtyuś ca sad asac cāham arjuna ||9-19||

O Arjuna! It is I who radiate heat, attract monsoons and send forth rain. I am immortality as well as death. I am both being and non-being too. ||9-19||

[Living and non-living i.e. Truth and false are all Lord Sri Krishna Himself. Everything is Lord Sri Krishna.]

त्रैविद्या मां सोमपाः पूतपापा  
 यज्ञौरिष्टा स्वर्गतिं प्रार्थयन्ते ।  
 ते पुण्यमासाद्य सुरेन्द्रलोकम्  
 अश्वन्ति दिव्यान्दिवि देवभोगान् ॥९-२०॥

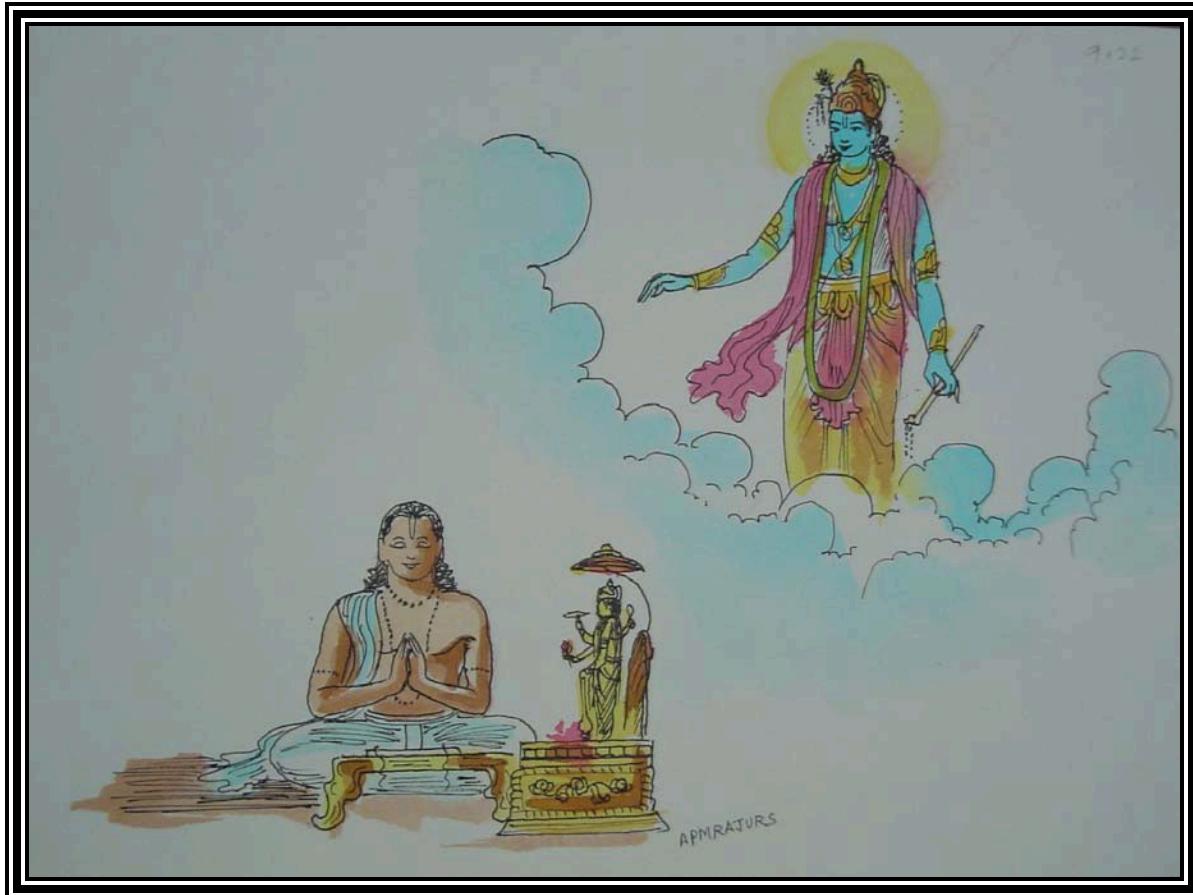
traividyā māṁ somapāḥ pūtapāpā; yajñair iṣṭvā svargatim prārthayante |  
 te puṇyam āsādya surendralokam; aśnanti divyān divi devabhogān ||9-20||

Those who know the three *Vedas*, those who drink the *soma* juice (energetic drink), being free from all sins, worship Me through sacrifices indirectly and desire to attain the heavenly planets. Such persons as a result of their virtues attain the abode of *Indra* and enjoy the celestial pleasures of the demigods in heaven (*Swarga*). ||20||

ते तं भुक्ता स्वर्गलोकं विशालं  
 क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
 एवं त्रयीधर्ममनुप्रपन्ना  
 गतागतं कामकामा लभन्ते ॥९-२१॥

te tam bhuktvā svargalokam viśālam; kṣīṇe puṇye martyalokam viśanti |  
 evam trayīdharmam anuprapannā; gatāgatam kāmakāmā labhante ||9-21||

Having enjoyed in the extensive heavenly planets, they return to this mortal world upon completion of their virtues (*Punya*). In this way, those desiring worldly pleasures seek the shelter of the motivated actions as prescribed in the three *Vedas* and thus they repeatedly go and come. ||9-21||



अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥९-२२॥

ananyāś cintayanto māṁ ye janāḥ paryupāsate |  
teṣām nityābhiyuktānām yogakṣemam vahāmy aham ||9-22||

Those persons who have situated themselves in Me with undivided devotion, worship Me constantly always staying in My thoughts alone. To such persons of constant devotion, I Myself provide gain and security. ||9-22||

[To be completely absorbed in the service of the Lord is called *yoga* (gain), and to safeguard such service is called *Kshema* (security). Here it is confirmed that the Lord Himself safeguards His true devotees. That means He saves them from falling back into this birth and death cycle.

According to the ‘*Gautamakhalapramana*’ the meaning of the word *ananya* is described as: to be a pure devotee one must not worship even *Brahma*, *Rudra*, *Indra* or other demigods as Supreme. Devotees are performers of selfless actions; they always worship the Supreme Lord Sri *Krishna* through their body, mind, senses and intellect, irrespective of time or place. To such devotees sincerely worshipping the Lord, He looks after them and safeguards them personally. Therefore to be constantly engaged in Lord Sri *Krishna*’s thoughts without turning to any other demigod is the meaning of *Ananya*. This is because the result of worshipping other demigods is only temporary. They are incapable of liberating us from this mortal world and life-death cycle. However, the Supreme Lord Sri *Krishna* can provide us liberation from all bondages and gives us the permanent, Supreme, Divine bliss, in His Abode. Therefore we must perform all actions only in the name of Lord Sri *Krishna*. Only then can we reside in peace.]

ये इप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।  
ते इपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥९-२३॥

ye 'py anyadevatā bhaktā yajante śraddhayānvitāḥ ।  
te 'pi mām eva kaunteya yajanty avidhipūrvakam ॥9-23॥

O Son of *Kunti*! Being filled with faith, those devotees who worship other demigods also worship Me only, but their process is not according to the prescribed rules and is due to ignorance. ||9-23||

[Worshipping the demigods is not the correct or direct way. Lord Sri *Krishna* showed this in His childhood when He stopped people worshipping *Indra* and rescued them. Therefore Lord Sri *Krishna* does not prescribe us to worship the demigods who are a little more elevated souls. Since Lord Sri *Krishna* Himself is mastering all the spiritual and material universes, He has told us through various examples to worship Him. But we being ignorant are condemning His worship. This is foolishness.]

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।  
न तु मामभिजानन्ति तत्त्वेनातश्यवन्ति ते ॥९-२४॥

aham hi sarvayajñānāṁ bhoktā ca prabhur eva ca |  
na tu mām abhijānanti tattvenātaś cyavanti te ||9-24||

I am the enjoyer and Lord of all sacrifices, but they do not know Me in reality and hence they all fall (take rebirth). ||9-24||

[Here more clarity is seen about the Supremacy of Lord Sri *Krishna*. He has rightly called Himself as the enjoyer and Master of all sacrifices. Those who do not consider His Supremacy fall into this cycle of birth and death.]



यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।  
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥९-२५॥

yānti devavratā devān pitṛn yānti pitṛvratāḥ ।  
bhūtāni yānti bhūtejyā yānti madyājino 'pi mām ||9-25||

Those who worship the demigods will attain the demigods; those who worship the ancestors will attain the ancestors; the worshippers of ghosts and spirits reach ghosts and spirits. But those who worship Me, will attain only Me. ||9-25||

[The Lord has mentioned so clearly about this. But, we due to our foolishness, anger, mischief, ignorance, and half-baked knowledge desire to enjoy only material happiness and are sometimes worshipping demigods, sometimes ancestors, or sometimes ghosts and spirits. In this way, we are wasting our time and this most valuable life, which is meant only for God realization. We are dooming ourselves by our very own self. Not only this, we also try to spoil other people, who are innocent and immature in such matters. Therefore by sincerely worshipping Lord Sri *Krishna* with complete faith we should strive to free ourselves from this material pain, miseries and clutches of *Maya* (Ignorance).]



पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।  
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥९-२६॥

patram puśpam phalam toyam yo me bhaktyā prayacchati |  
tad aham bhaktyupahṛtam aśnāmi prayatātmanah ||9-26||

If anyone offers me with love and devotion, a leaf, a flower, a fruit or even water, I accept such devotional offerings that are offered with love. ||9-26||

[Lord Sri *Krishna* will accept a leaf, flower, fruit, and even water offered with devotion. But here He has not asked to offer Him meat. Therefore we must understand that He shall never accept such offering. To any great personality among us we offer flowers, fruits, jewels, or clothes but nobody offers meat; nobody even dares to do that. Then how can we offer meat to the Lord? *Draupadi* gave Him a leaf, *Vidura*'s wife gave Him fruits, *Gajendra* offered Him a flower, and *Rantideva* offered Him water. And all of them pleased the Lord. Therefore, we must offer whatever possible as mentioned above to the Lord with full devotion. This is called as worship.]

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥९-२७॥

yat karosi yad aśnāsi yaj juhosī dadāsi yat |  
yat tapasyasi kaunteya tat kuruṣva madarpaṇam ||9-27||

O Son of *Kunti*! Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give to others, whatever austerities you perform, you should offer it all to Me. ||9-27||

[Whatever we do or perform, it must all be first offered to Lord Sri *Krishna*. This is explained clearly here. Therefore whatever pious activities we perform we must offer it to Lord Sri *Krishna* and then we shall find peace. All other methods will put us in trouble and shall drag us to eternal darkness of ignorance causing complete destruction.

The Lord says, you should offer all to Me. This means, even if you don't offer to Him directly, it will eventually reach Him. Why don't we realize this and worship Him directly?]

**शुभाशुभफलैरेवं मोक्षसे कर्मबन्धनैः ।  
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥९-२८॥**

śubhāśubhaphalair evam mokṣyase karmabandhanaiḥ ।  
saṁnyāsayogayuktātmā vimukto mām upaiṣyasi ||9-28||

Thus offering to Me and having set yourself in the *yoga* of renunciation, you will be free from all reactions, which have good and bad results and shall be liberated from the bondage of actions. And thus liberated by them, you shall attain Me. ||9-28||

[Therefore, while performing our daily actions such as working for a living, eating, playing, talking etc., we must be pure in mind offering and surrendering everything to Lord Sri *Krishna*. Performing thus, we shall not be bound to them and will be free from their good and bad results. Thus we shall be liberated. This is very clearly told here but still, we are fools and are ignoring the Lord and His words. Those who perform actions with a mind to the Lord are called *Mahatmas* or *Karma yogis*, not those who simply perform actions for their living.]

**समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।  
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥९-२९॥**

samo 'ham sarvabhūteṣu na me dvesyo 'sti na priyah ।  
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham ||9-29||

I am equal to all beings (demigods, demons, ghosts, humans, birds, animals, reptiles, and everything). Nor there is any enemy to Me, nor is anybody dear to Me. But those who serve Me with Love and devotion they are in Me and I am also in them. ||9-29||

[Although the Lord has created everything, He saves those devotees who worship Him with Love, faith, and devotion with special attention. They reside in the Lord and the Lord resides in them.]



अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥९-३०॥

api cet sudurācāro bhajate mām ananyabhāk |  
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ ||9-30||

A person worshipping Me sincerely although appears to be the greatest sinner, should now be considered a saint. Because he is properly situated in Me with complete dedication and is thus very near to Me. ||9-30||

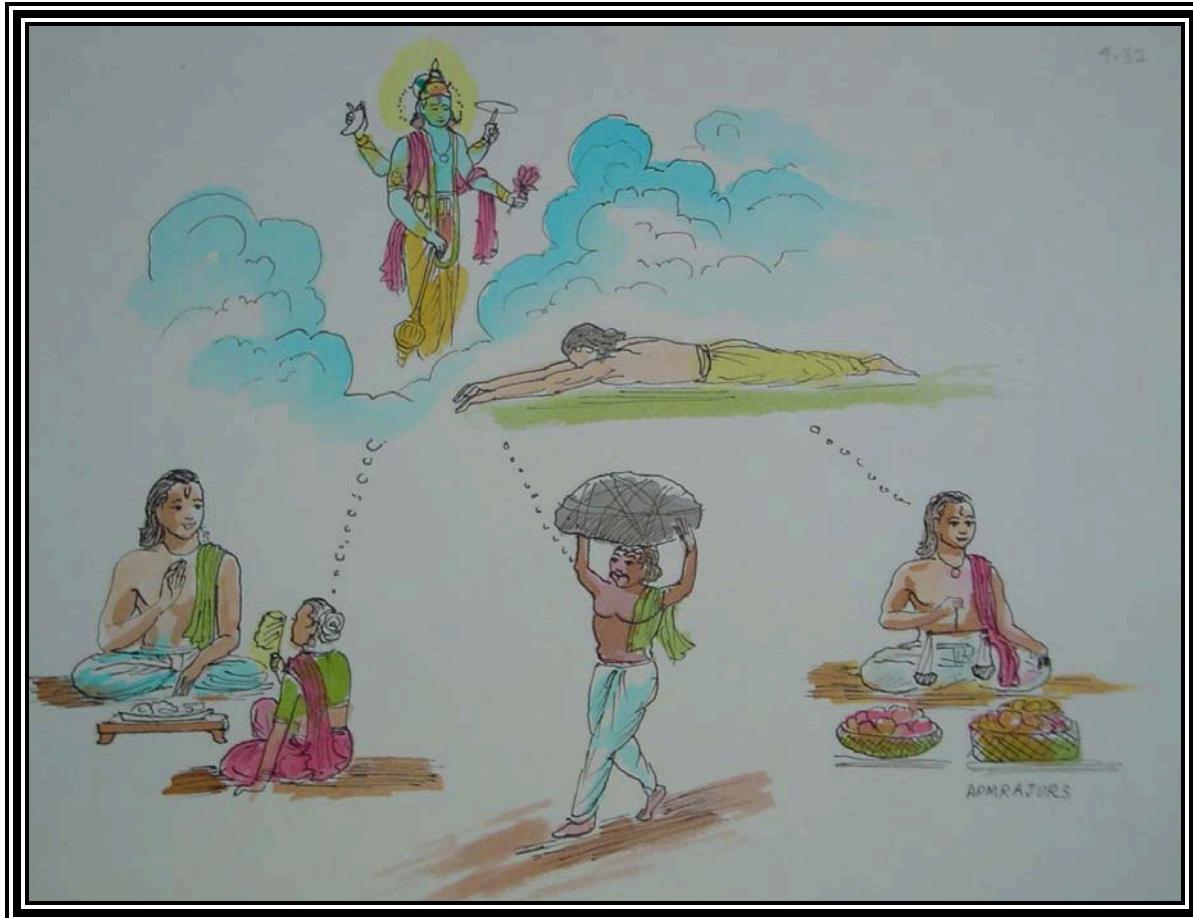
[Here importance to the dedication and determination in devotion is given. *Valmiki* and *Ajamila* appeared to be the great sinners but they worshipped the Lord with exquisite dedication and thus attained knowledge. Here it does not mean that a sinner should think himself/herself to be a devotee of the Lord. Sinner means, sometimes the devotees of the Lord seem to be acting as sinners but when they realize, they turn back to the Lord. This turnaround requires the Lord's help. A devotee might be turned to a sinner due to the past actions (*karma*) but when time comes, he/she realizes himself or herself as the Lord's servant and then engages completely in the service of the Lord. Such a devotee is very pure and near to the Lord.]

**क्षिप्रं भवति धर्मात्मा शश्वच्छान्ति निगच्छति ।  
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥९-३१॥**

ksipram bhavati dharmātmā śaśvacchāntim nigacchatī |  
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati ||9-31||

Such a person thus becoming virtuous quickly attains the everlasting peace. O son of *Kunti*! Therefore know it with certainty that My devotee never perishes. ||9-31||

[As told earlier, one who worships demigods, ancestors, ghosts and spirits shall perish (fall). But worshipping Lord Sri *Krishna* can definitely save one. That person shall not perish. Here also the Supreme Lord Sri *Krishna* has called Himself as the cause for all causes. He is the only definite, complete, independent, and the Supreme Lord. These words have never been told by anybody with such clarity since time immemorial. Nobody can say like that. Therefore we must think of Lord Sri *Krishna* always and although we are experiencing our past *karma*, we must always be in His thoughts; this is the only way for liberation. Therefore we must always practice to think of the Lord under any circumstances.]



मां हि पार्थ व्यपाश्रित्य ये ऽपि स्युः पापयोनयः ।  
स्त्रियो वैश्यास्तथा शूद्रास्ते ऽपि यान्ति परां गतिम् ॥९-३२॥

māṁ hi pārtha vyapāśritya ye 'pi syuh pāpayonayah ।  
striyō vaiśyās tathā śūdrās te 'pi yānti parām gatim ॥9-32॥

Because O *Partha*! Even women, *Vaishyas* (merchants), *Sudras* (laborers) and those of the sinful clan, whoever they may be, they also can attain the Supreme goal by surrendering unto Me. ||9-32||

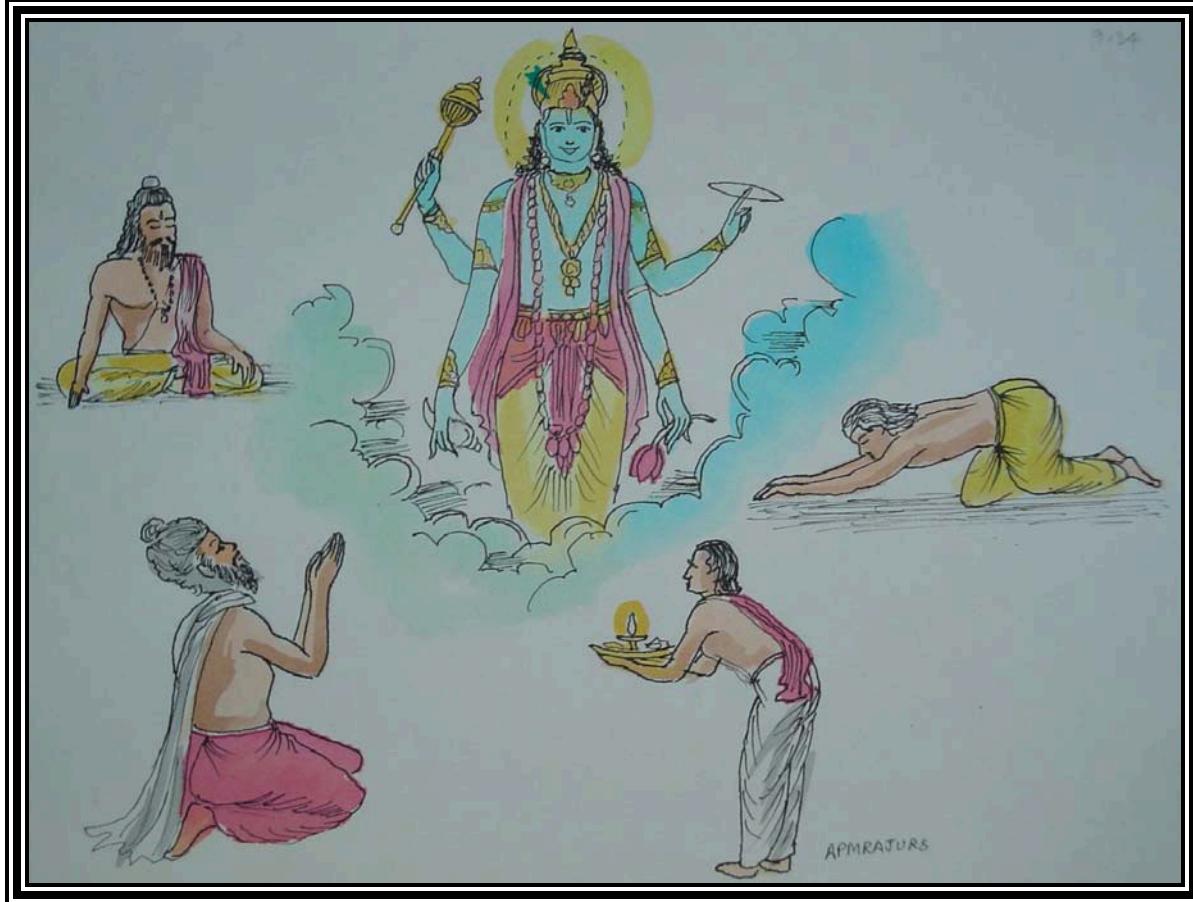
[By engaging themselves in household matters, always involved in commercial activities and working in the farms, fields or as laborers the women, merchants, and even laborers respectively can attain liberation by surrendering their actions and deeds unto the Supreme Lord with full faith and devotion. This is because they cannot perform sacrifices, worship, studying etc., due to paucity of time. But if they constantly remain in the Lord's thoughts then they shall gradually attain liberation.]

**किं पुनर्ब्राह्मणः पुण्या भक्ता राजर्षयस्तथा ।  
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥९-३३॥**

kim punar brāhmaṇāḥ punyā bhaktā rājarsayas tathā ।  
anityam asukham lokam imam prāpya bhajasva mām ||9-33||

Then what to talk about the virtuous *Brahmins*, saintly kings and the devotees? Therefore, on attaining this unhappy and temporary world, engage yourself in My worship. ||9-33||

[In this world there are various categories of people. This world is temporary and sorrowful. This world is an unfit place for an able person. This world is not false, but is only temporary. This world has been created in reality and is true, but is not meant for permanent stay. This also has a definite span of time. The only permanent planet is the Supreme Abode of Lord Sri *Krishna*. To such a planet even women, merchants and laborers who sincerely worship the Lord can reach, then what to talk of devotees, staunch *Brahmins*, and saintly kings? Therefore, here Lord Sri *Krishna* has instructed *Arjuna* these words because he is a saintly king, and this world is not a suitable place for such able persons. Therefore rendering service unto the Supreme Lord Sri *Krishna* is the easiest way to attain His Abode. *Vaishya*, *Sudra*, and *Brahmin* are all not by birth; these are to be taken into account judging their *Guna* (nature) and *Karma* (activities). Please do not get mislead by miscreant scholars in this matter.]



**मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि युक्तैवमात्मानं मत्परायणः ॥९-३४॥**

manmanā bhava madbhakto madyājī mām namaskuru |  
mām evaisyasi yuktaivam ātmānam matparāyanah ||9-34||

Therefore engage your mind always in Me, be devoted to Me, worship only Me, bow down only unto Me, surrender unto Me, and thus constantly absorbed yourself in Me and depending fully on Me, you shall certainly attain Me. ||9-34||

[The words of the Lord are direct, precise, perfect, and clear. Unless we surrender fully unto Him, nobody else can save us from this bondage of the world. Therefore knowing Lord Sri Krishna to be ‘the Supreme Goal’ we must worship Him with complete and unalloyed devotion.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
 ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
 राजविद्याराजगुह्ययोगे नाम नवमोऽध्यायः ॥ ९ ॥

**Here ends the ninth chapter  
 of *Bhagavad Gita* titled  
*RajavidyaRajaguhy Yoga.***

ॐ

॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ दशमोऽध्यायः

Chapter 10 of 18 in the Illustrated Bhagavad Gita – The Song Divine

**श्रीभगवानुवाच ।**  
**भूय एव महाबाहो शृणु मे परमं वचः ।**  
**यत्ते ऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०-१ ॥**

śrībhagavān uvāca |  
 bhūya eva mahābāho śṛṇu me paramam vacah |  
 yat te 'ham priyamāṇāya vakṣyāmi hitakāmyayā ||10-1||

Once again, O mighty armed, listen to My Supreme word, which I shall tell you only because you are my loving friend, and also for the cause of your benefit. ||10-1||

[Until now, we have known that Lord Sri *Krishna* is the Supreme Lord (God). Sage *Parashara* has already confirmed this. He is filled with all the six qualities such as strength, knowledge, wealth, fame, beauty, and renunciation. Thus He is the Supreme Lord. He is capable of controlling everything and is thus called *Purushottama*. Therefore those worshipping Him shall never be destroyed. Lord Sri *Krishna* has here expressed *Arjuna* as His friend because *Arjuna* is the son of *Krishna*'s Aunt and also remained ever friendly with Him. Therefore Lord Sri *Krishna* has instructed the Gita to him.

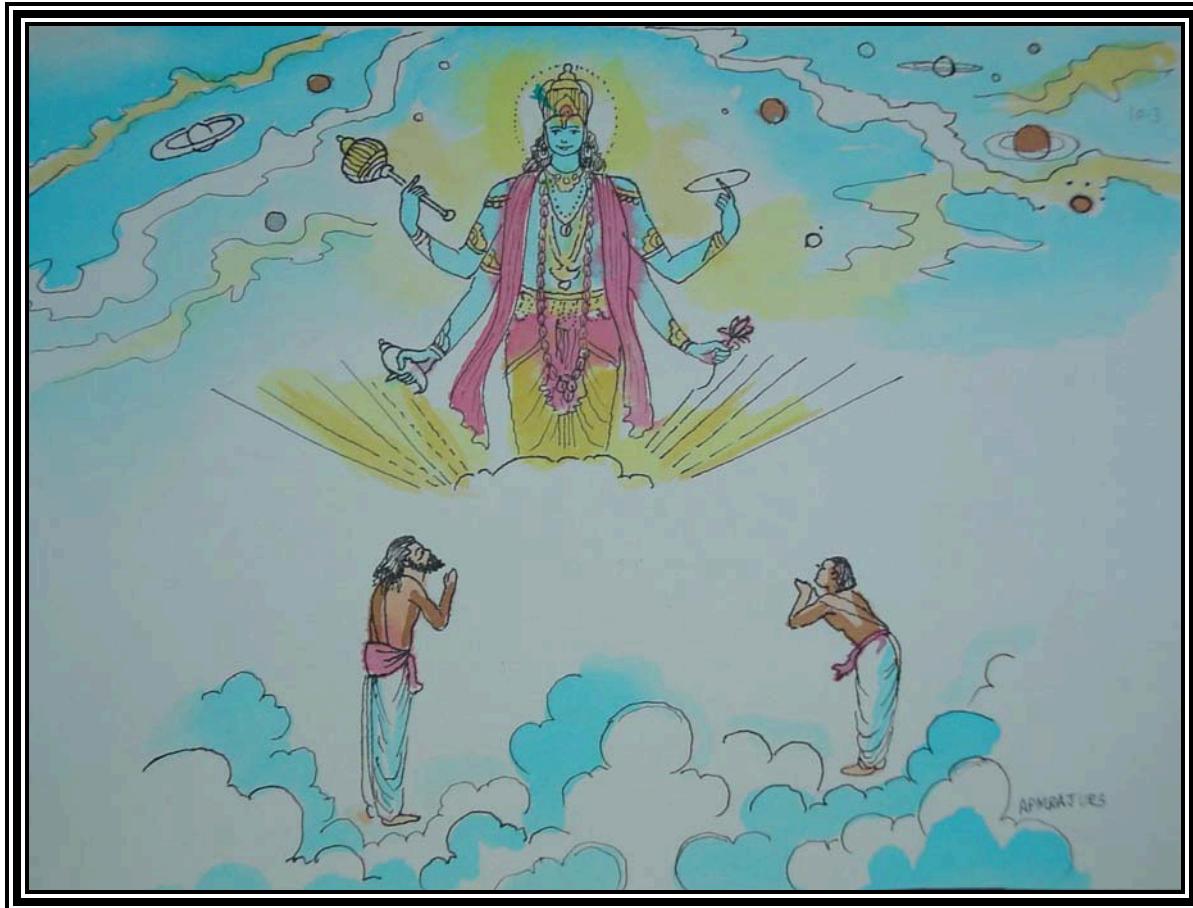
Through *Arjuna* Lord Sri *Krishna* has revealed His original identity. But fools do not understand this.]

**न मे विदुः सुरगणाः प्रभवं न महर्षयः ।  
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०-२ ॥**

na me viduh suraganāḥ prabhavam na maharṣayah ।  
aham ādir hi devānām maharṣinām ca sarvaśah ॥10-2॥

Neither demigods nor the great sages know the secret of My origin because I am the source of all demigods and great sages in all respects. ||10-2||

[In the *Brahma Samhita*, it is confirmed ‘*Ishvarah Paramam Krishnah*’ which means Lord Sri *Krishna* is the only Supreme Absolute Lord. He is the source of everything and cause for all causes. Neither do celestials nor great sages know about Him. Then what to talk of the foolish so called scholars of this world. Such scholars get easily illusioned by Lord Sri *Krishna*’s external energy (*Maya*). He descended to this world and told that He only is the Supreme Lord, yet we are not capable of understanding Him.]



यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।  
असंमूढः स मत्येषु सर्वपापैः प्रमुच्यते ॥ १०-३ ॥

yo mām ajam anādim ca vetti lokamaheśvaram |  
asam̄mūḍhah sa martyeṣu sarvapāpaiḥ pramucyate ||10-3||

One who knows Me as unborn (eternal), without beginning, and Lord of the worlds, such a person being the most wise among humans, gets liberated from all sins. ||10-3||

[Those who turn towards the Lord are superior to all others. They do not get illusioned, and knowing the Lord as the cause for all causes, eternal, the source of everything; they get freed from all sins and are thus eligible to attain liberation.]

**बुद्धिज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।  
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥१०-४॥**

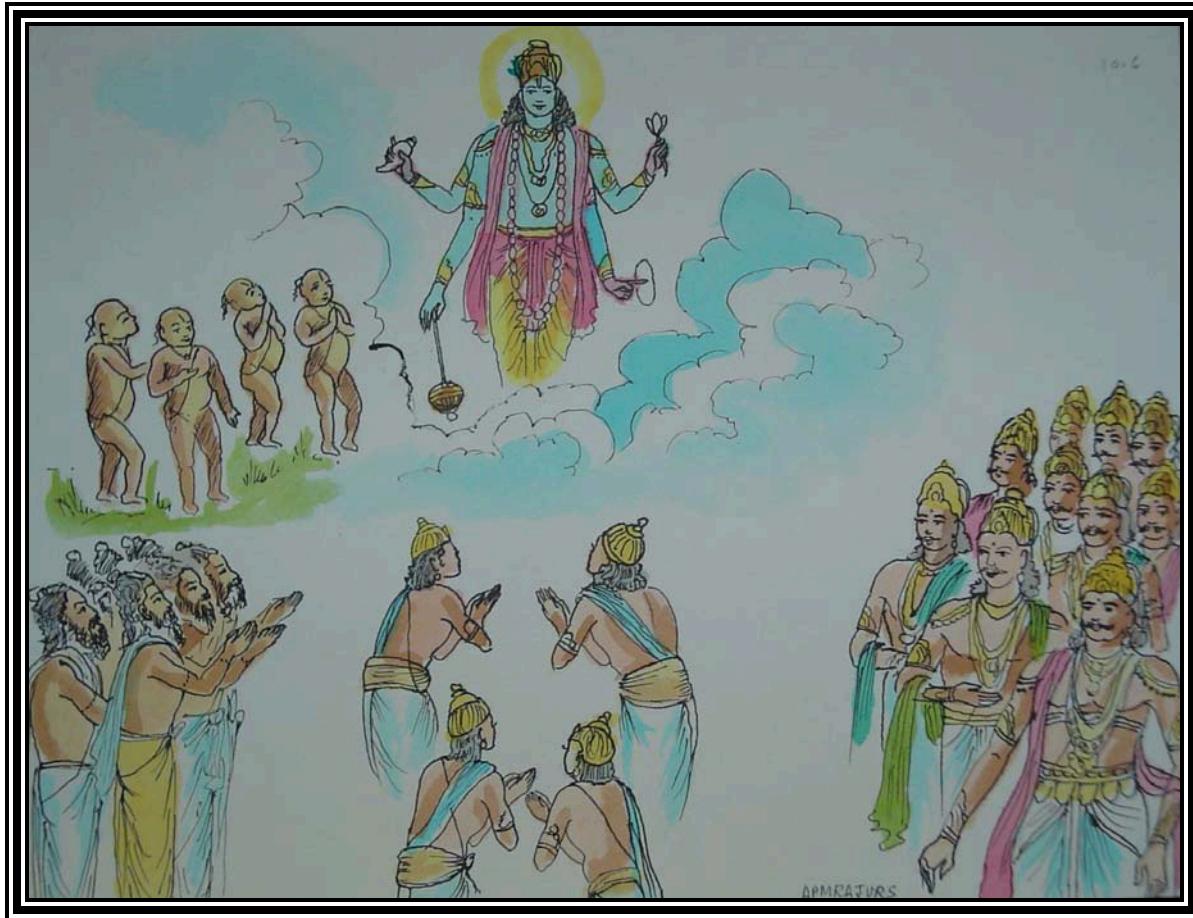
**अहिंसा समता तुष्टिपो दानं यशोऽयशः ।  
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥१०-५॥**

buddhir jñānam asaṁmohah kṣamā satyam̄ damah̄ śamah̄ |  
sukham̄ duḥkham̄ bhavo 'bhāvo bhayam̄ cābhayam̄ eva ca ||10-4||

ahimsā samatā tuṣṭis tapo dānam̄ yaśo 'yaśah̄ |  
bhavanti bhāvā bhūtānām̄ matta eva pṛthagvidhāḥ ||10-5||

Intelligence, knowledge, reality, forgiveness, truth, control over senses, control over mind, pleasure, sorrow, birth and death, fear and fearlessness, non-violence, equanimity, satisfaction, austerity, charity, fame, and disrepute - such diverse feelings of living beings have come from Me alone. ||10-4,5||

[All feelings mentioned in the verse above have come from the Lord alone. To know this, is the real knowledge. And from this knowledge worshipping constantly the Lord is the real *yoga*. From this *yoga*, liberation can be attained.]



महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।  
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ १०-६ ॥

maharṣayah sapta pūrve catvāro manavas tathā ।  
madbhāvā mānasā jātā yeṣām loka imāḥ prajāḥ ॥10-6॥

The seven great sages, and before them the four others (sages) and the Manus, residing in My thought, were born of My mind (will). And all beings of the universe have come from them. ||10-6||

[Here Lord Sri *Krishna* has concisely told about the ancestors of the universe. But He is above all of them. There is no one before Him and no one beyond Him. To attain His Abode is called liberation. Here the seven great sages (*Saptarshis*) are *Marichi*, *Angira*, *Atri*, *Pulastya*, *Pulaha*, *Kratu* and *Vashishta*. They are appointed to help *Brahma* in his work. The four other sages are *Sanaka*, *Sanandana*, *Sanatana* and *Sanatkumara*. They are the first four sons of *Brahma* born out of his mind. They always remain like children of five years old.]

The Manus are fourteen and are the progenitors of Mankind. They are *Svayambhu*, *Svarochisha*, *Uttama*, *Tamasa*, *Raivata*, *Cakshusha*, *Vaivasvata*, *Savarni*, *Dakshasavarni*, *Brahmasavarni*, *Dharmasavarni*, *Rudrasavarni*, *Devasavarni*, and *Indrasavarni*. All these sages and Manus are born out of *Brahma*. But who is *Brahma*? *Brahma* is also a manifestation of the Supreme Lord. Therefore here the Lord says that they all came from His mind. This must be properly understood.]

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।  
सोऽविकर्म्पेन योगेन युज्यते नात्र संशयः ॥ १०-७ ॥

etām vibhūtim yogam ca mama yo vetti tattvataḥ ।  
so 'vikampena yogena yujyate nātra samśayaḥ ॥10-7॥

One who knows this glory (opulence) and *yogic* power of Mine in reality shall certainly be situated in Me through constant *yoga* of devotion. There is no doubt in this matter. ||10-7||

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।  
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०-८ ॥

aham sarvasya prabhavo mattah sarvam pravartate ।  
iti matvā bhajante mām budhā bhāvasamanvitāḥ ॥10-8॥

I myself am the cause for everything. From me all things evolve. Knowing thus with faith and devotion intelligent wise people worship only Me. ||10-8||

[The knower of Vedas in its true essence and who are devoted to the Lord worship Him alone with complete faith.]

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।  
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०-९ ॥

maccittā madgataprāṇā bodhayantah parasparam ।  
kathayantaś ca mām nityam tuṣyanti ca ramanti ca ॥10-9॥

With their minds fixed on me, their lives surrendered unto me, always instructing one another about me, and ever speaking about me, they remain ever content and blissful. ||10-9||

[The true devotees always speak of the Lord among themselves, they perform *kirtana* (jointly chanting the holy names of the Lord) and surrendering their minds and lives onto Him they remain ever content and blissful. These are the qualities of true devotees of the Lord. Without these, they are never happy with other activities, nor are they interested about worldly affairs. They are always in constant thinking of Lord. For such devotees the only literature will be *Srimad Bhagavatam*. They gain happiness and peace by reading or listening to it.]

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१० ॥

tesām satatayuktānām bhajatām prītipūrvakam |  
dadāmi buddhiyogam tam yena mām upayānti te ||10-10||

For such persons ever devoted and worshipping Me with Love, I bestow upon them the *yoga* of wisdom by which they can come to Me. ||10-10||

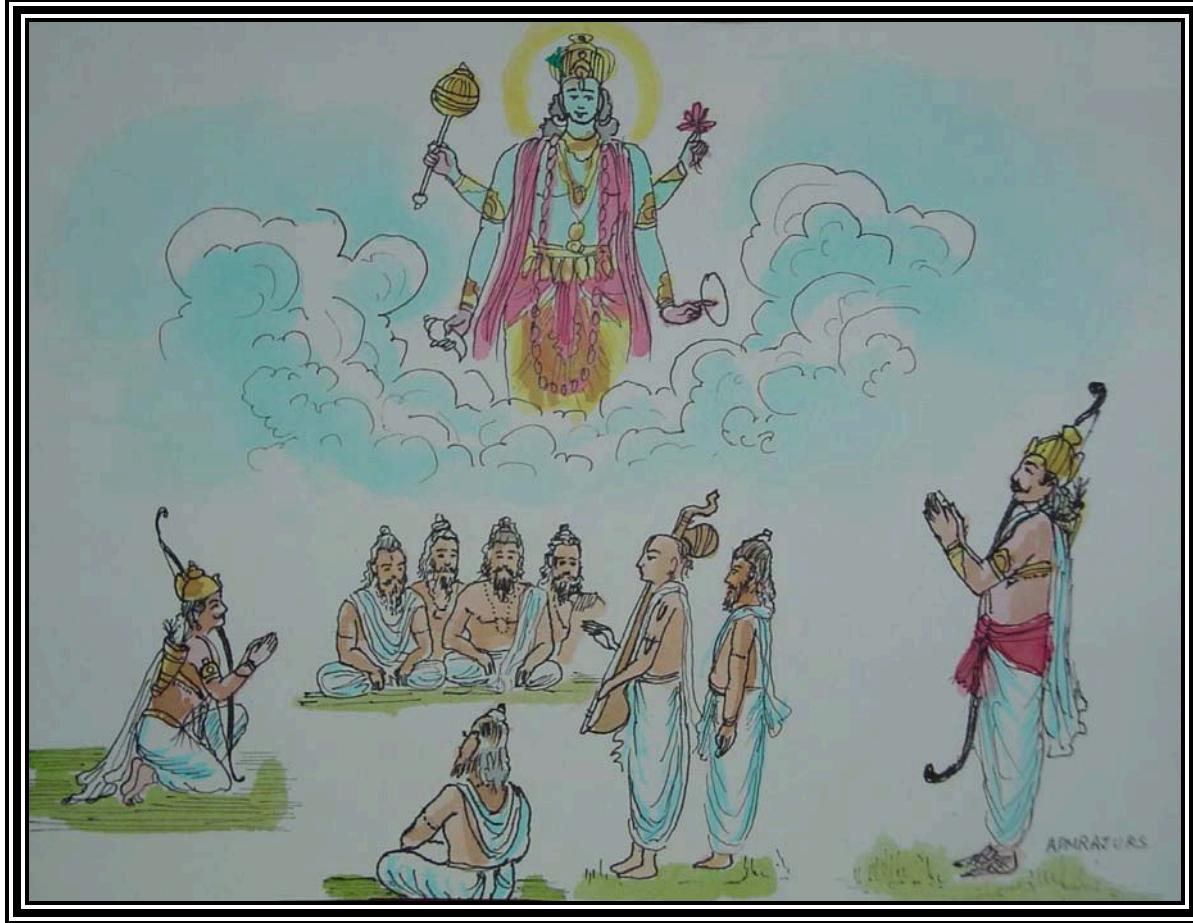
[Even if we turn a little towards the Lord, He shall bestow upon us all the facilities and knowledge to return back to Him as early as possible. This is an experienced fact. Keeping faith and love in Him is very important. These are the basis for developing devotion towards Him. The Lord Himself shall bestow the intellect and mind for such a task. But we must maintain it. This is the reality.]

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।  
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०-११ ॥

tesām evānukampārtham aham ajñānajam tamah |  
nāśayāmy ātmabhāvastho jñānadīpena bhāsvatā ||10-11||

In order to shower My grace on them, I, residing in their hearts, destroy the darkness born out of ignorance by the shining lamp of wisdom. ||10-11||

[Lord's grace means even a dumb can talk, a buffalo can say Vedas, etc; There is nothing impossible for the Lord. Those who please the Lord, their ignorance is all washed out or burnt by the lamp of wisdom through the Lord. Therefore we must worship Lord Sri *Krishna* with faith, devotion, love, and humility. Only then shall we attain the Supreme goal through His help. Nobody except the Lord can help us to attain the Supreme goal. No other demigod can offer such benediction, but Lord Sri *Krishna* rightly claims Himself to be the real authority.]



अर्जुन उवाच ।  
परं ब्रह्म परं धाम पवित्रं परमं भवान् ।  
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १०-१२ ॥

आहुस्खामृषयः सर्वे देवर्षिनारदस्तथा ।  
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १०-१३ ॥

arjuna uvāca |  
param brahma param dhāma pavitram paramam bhavān |  
puruṣam śāśvataṁ divyam ādidevam ajam vibhum ||10-12||

āhus tvām ṛṣayah sarve devarsir nāradas tathā |  
asito devalo vyāsaḥ svayam caiva bravīṣi me ||10-13||

*Arjuna* said: You are the Supreme *Brahman* (Lord), the Supreme Abode, the Supreme Purifier, Eternal, Divine person, Lord of all Lords, unborn and all pervading. All the great sages such as *Narada*, *Asita*, *Devala*, and *Vyasa* have proclaimed this of You, and now You Yourself are proclaiming this to me. ||10-12,13||

[*Arjuna* had already learnt from various great sages such as *Vyasa* and *Narada* about the supremacy of the Lord Sri *Krishna* in various circumstances. But now by hearing this from Lord Sri *Krishna* himself on the battlefield all his doubts seem to be cleared. This is nothing but the grace of Lord Sri *Krishna*. To understand *Gita* clearly one must accept these two verses. Because, in various other scriptures, Lord Sri *Krishna* has been confirmed as the cause for all causes, free from all attachments, Supreme controller, and the Supreme Lord. In spite of all this, many foolish scholars say that there are many *Krishnas* and ask mischievously about the right one. For them the right answer is that, the teacher of *Gita*, the son of *Vasudeva* and *Devaki* who appeared in this world to play His Divine Pastimes and who returned from this world to His own Abode is the real Lord Sri *Krishna*, the Supreme personality of Godhead. This has been clearly declared in the *Bhagavatam*. Therefore leaving our speculative talks and mischievous deeds, we must accept Lord Sri *Krishna* as the Supreme Lord and must worship him sincerely. Here *Arjuna* has forsaken all speculations and accepts Lord Sri *Krishna* as the Supreme Lord.]

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।  
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १०-१४ ॥

sarvam etad ṛtam manye yan mām vadasi keśava |  
na hi te bhagavan vyaktim̄ vidur devā na dānavāḥ ||10-14||

O *Keshava*! Whatever You told me, I consider them all as true. O Lord, Your Divine personality cannot be known by the demons, nor can the demigods know it. ||10-14||

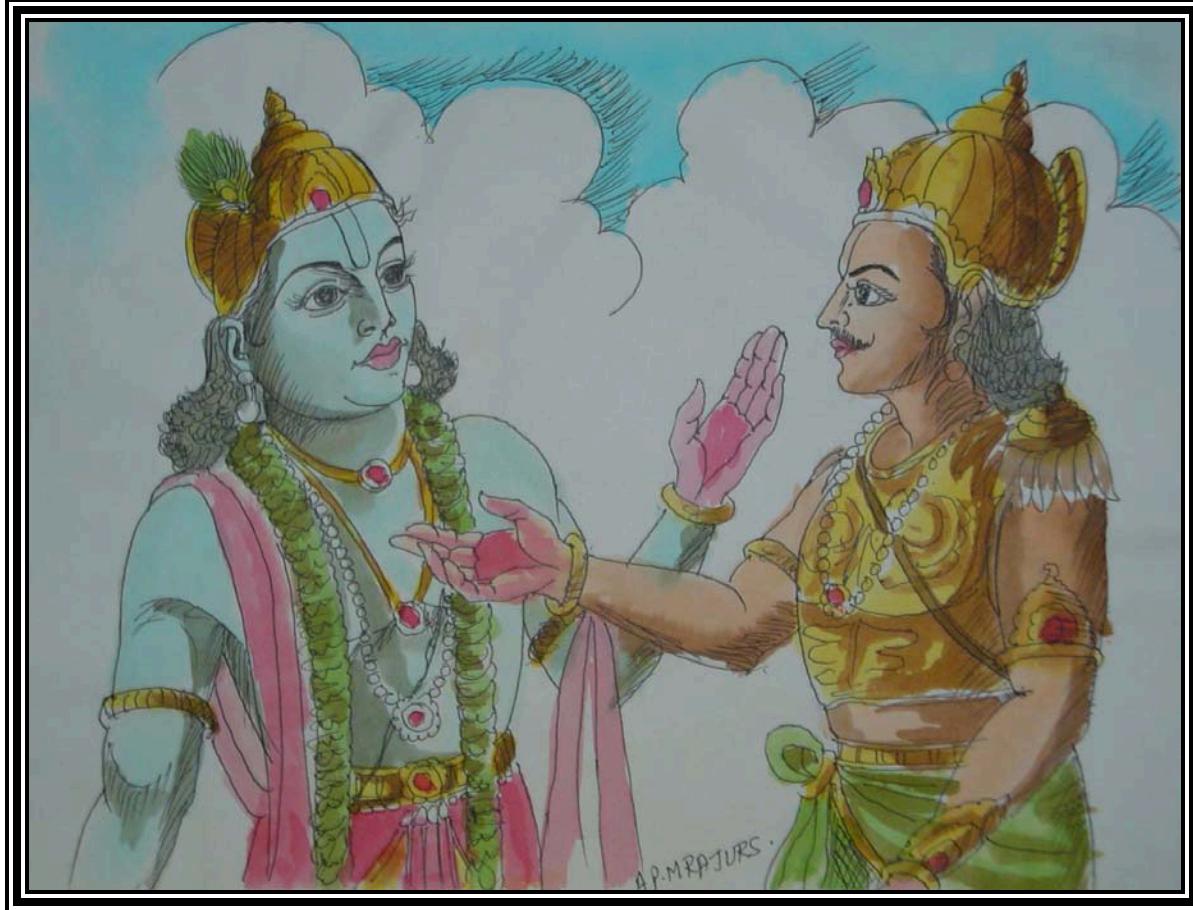
[In this verse *Arjuna* totally accepts Lord Sri *Krishna* as the Supreme Lord. The Supreme Lord Sri *Kirshna* Himself has revived the *Gita* that was forgotten from ages by instructing it to *Arjuna*. Therefore one must try to practice *Gita* through an able teacher who has come in disciplinal succession. If any one who is not in disciplinal succession writes on *Gita*, we must not read it, because such a person has not attained the knowledge through any able teacher (traditional). They write on their own speculative thoughts. This causes many disturbances and gives rise to never ending doubts. Be it Western or Indian, many so-called scholars have written commentaries on *Gita*. They have no right to do so, because they are not devotees of the Lord. Lord Sri *Krishna* instructed *Gita* to *Arjuna* just because he was His pure devotee. Only devotees of the Lord have been granted qualification to write on *Gita*. Therefore we must never read *Gita* written by a non-devotee of Lord Sri *Krishna*. Here after hearing from Lord Sri *Krishna* Himself, *Arjuna* became free from all his doubts and accepted Sri *Krishna* as the Supreme Lord.]

**स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।  
भूतभावन भूतेश देवदेव जगत्पते ॥ १०-१५ ॥**

svayam evātmānātmaṇam vettha tvam puruṣottama |  
bhūtabhāvana bhūteśa devadeva jagatpate ||10-15||

O creator of all entities, O Lord of beings, O God of gods, O Lord of the Universe, O Supreme person, You alone know yourself by Your own self (No one else). ||10-15||

[Only Lord Sri *Krishna* knows completely about Himself. Nobody else can know Him properly and completely. In order to believe Lord Sri *Krishna* as God, *Arjuna* addresses Him as the father of everyone, Supreme person, the controller of everything, the Lord of Lords, and the Master of everything. Therefore similar to *Arjuna* we must also accept Lord Sri *Krishna* as the Absolute Truth and the Supreme Lord.]



वक्तुर्मर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।  
याभिर्विभूतिभिलोकानिमांस्वं व्याप्य तिष्ठसि ॥१०-१६॥

vaktum arhasy aśeṣena divyā hy ātmavibhūtayah ।  
yābhīr vibhūtibhir lokān imāṁs tvam vyāpya tiṣṭhasi ||10-16||

You yourself are capable of telling all your divine glories (opulences) completely, by which you have pervaded all the worlds and remain in them.  
||10-16||

[After knowing Lord Sri Krishna as God, *Arjuna* wants to know from Him about His divine glories. This question has been asked for the sake of impersonalists, ignorant, hypocrites, and for those persons who do not believe in God.]

**कथं विद्यामहं योगिंस्वां सदा परिचिन्तयन् ।  
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०-१७ ॥**

katham vidyām aham yogims tvām sadā paricintayan |  
keṣu keṣu ca bhāveṣu cintyo 'si bhagavan mayā ||10-17||

O *Yogeshvara*! How shall I know You by constantly thinking about You? O Lord in what various aspects are You to be meditated upon by me? ||10-17||

[Here *Yogeshvara* means the master of all *yogas*. Just as an Emperor being surrounded by his lower generals, and is thus not visible to common people similarly Lord Sri *Krishna* is surrounded by His own potency called *Maya* and is not available to common people. Here common people are scholars, *yogis*, non-believers of God, fools, ignorant people, materialistic people, impersonalists, and many more. But whoever worships Lord Sri *Krishna* directly with faith and devotion, they only can see the Lord. Therefore here *Arjuna* asks the Lord to tell him such ways, so that he may meditate on Him.]

**विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।  
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मे ऽमृतम् ॥ १०-१८ ॥**

vistarenātmano yogam vibhūtim ca janārdana |  
bhūyah kathaya tṛptir hi śṛṇvato nāsti me 'mr̥tam ||10-18||

O *Janardana*! Please tell me again in detail about Your mighty potencies and glories. Hearing Your nectarine words I am never tired. ||10-18||

[Here *Janardana* is a name for Lord Sri *Krishna*. Hearing about the glories and pastimes of the Lord has been given much importance. Hearing the Lord's pastimes does not tire any one. Even after hearing many times one finds more and more interest in them. It always gives a new experience. Therefore hearing about the glories of the Lord is equal to relishing nectar. Such new experience cannot be gained by reading other stories, novels, discourses, or biographies.]

**श्रीभगवानुवाच ।**  
**हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।**  
**प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १०-१९ ॥**

śrībhagavān uvāca |  
 hanta te kathayiṣyāmi divyā hy ātmavibhūtayah |  
 prādhānyataḥ kuruśreṣṭha nāsty anto vistarasya me ||10-19||

The Supreme Lord Sri *Krishna* said: O best of the *Kurus*, now I shall tell to you My most prominent divine glories (manifestations) because there is no end to the details of My manifestations. ||10-19||

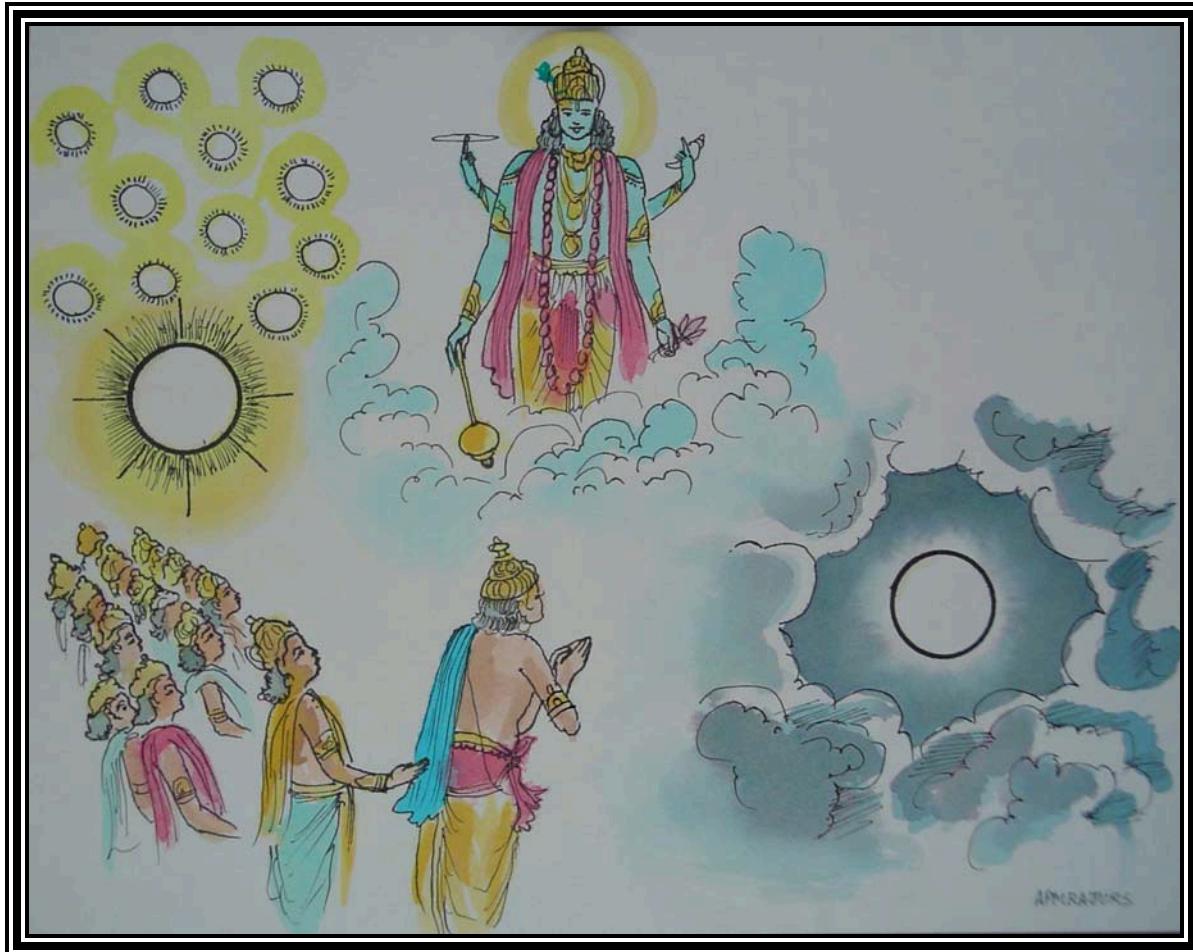
[Nobody can understand completely the detailed manifestations of Lord Sri *Krishna*, because the Supreme Lord Himself says that it is never ending. Such manifestations are eternal, and are coming like the waves of the ocean spontaneously without any limit. But the most prominent among them can be known. Even for knowing them the blessings of the Lord is essential.]

**अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।**  
**अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२० ॥**

aham ātmā guḍākeśa sarvabhūtāśayasthitah |  
 aham ādiś ca madhyam ca bhūtānām anta eva ca ||10-20||

O *Gudakesha*! I am the self, seated in the hearts of all beings. I am the beginning, the middle, and also the end of all beings. ||10-20||

[Here *Gudakesha* refers to *Arjuna* and means ‘the conqueror of sleep’. Among His first manifestations, the Lord has told that He is the self or soul of all beings and is thus situated in them. Among His three primal manifestations, *Maha Vishnu* sleeps in the causal ocean and looks after the creation, maintenance, and annihilation of this material world. That form of *Vishnu* is situated in the soul of all beings in form of *Paramatma* (God).]



आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् ।  
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥१०-२१॥

ādityānām aham viṣṇur jyotiṣām ravir amśumān ।  
marīcir marutām asmi nakṣatrāṇām aham śaśī ॥10-21॥

Of the *Adityas* I am *Vishnu*; of luminaries I am the bright-rayed Sun; of the *Maruts* I am *Marichi*; and of the stars I am the Moon. ||10-21||

[*Adityas* are twelve and they are: *Dhata, Mitra, Aryama, Shakra, Varuna, Ansha, Bhaga, Vivasvan, Pusha, Savita, Tvashta*, and *Vishnu*. Among them the *Aditya* named *Vishnu* is the manifestation of the Lord. These twelve suns are divided on the basis of twelve *Masas* (months) according to Hindu tradition. Of them, the *Aditya* named *Vishnu* comes in the month of *Kartika*.

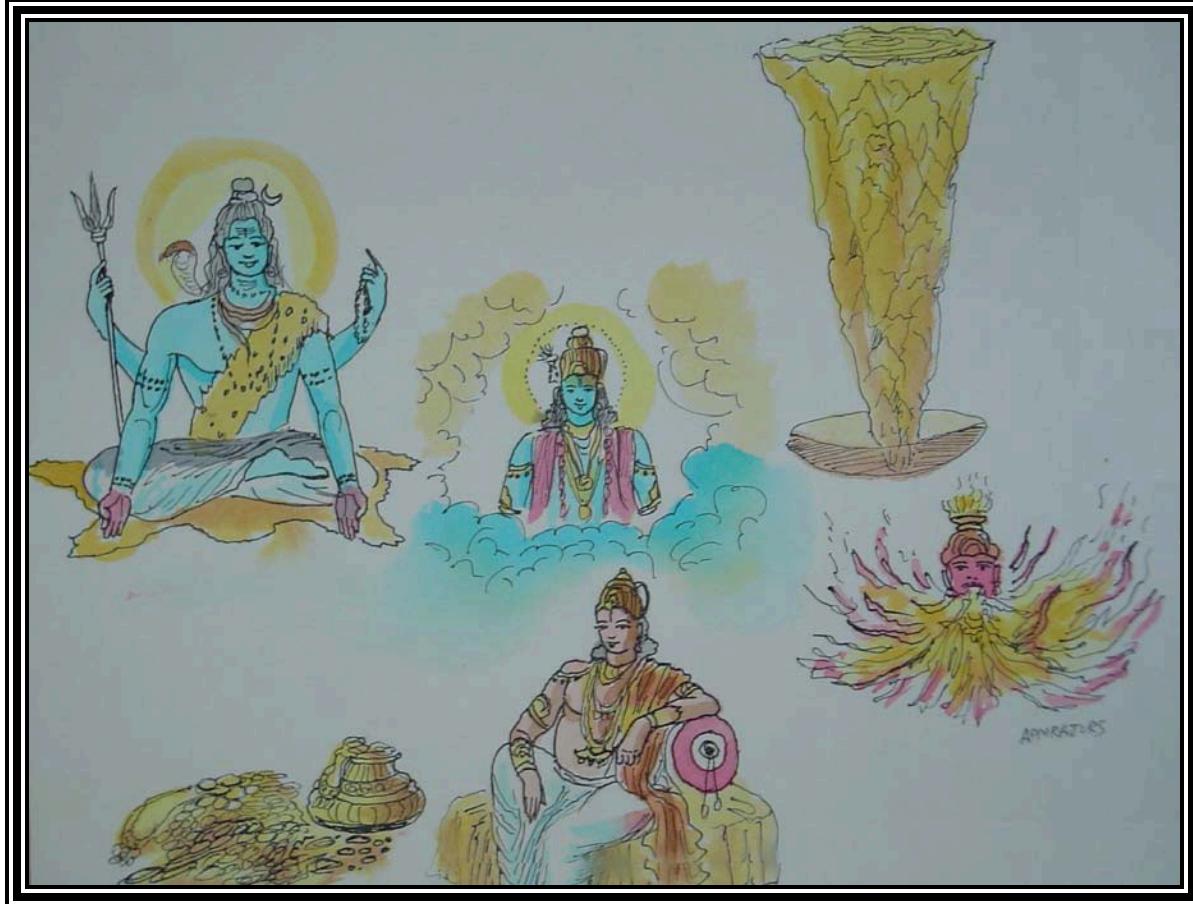
There are 49 *Maruts*, they are: *Sattvajyoti, Aditya, Satyajyoti, Tiryagjyoti, Sajyoti, Jyotishman, Harita, Ritjit, Satyajit, Sushena, Senjit, Satyamitra, Abhimitra, Harimitra, Krita, Satya, Dhruva, Dharta, Vidharta, Vidharaya, Dhvanta, Dhuni, Ugra, Bhima, Abhiyu, Sakshipa, Idrik, Anyadrik, Yadrik, Pratikrit, Rik, Samiti, Samrambha, Idriksha, Purusha, Anyadrishka, Chetasa, Samita, Samidrikshna, Pratidrikshna, Maruti, Sarata, Marichi, Disha, Yajuhu, Anudrik, Sama, Manusha and Vish.*]



वेदानां सामवेदे । स्मि देवानामस्मि वासवः ।  
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०-२२ ॥

vedānām sāmavedo 'smi devānām asmi vāsavaḥ ।  
indriyāṇām manaś cāsmi bhūtānām asmi cetanā ॥10-22॥

Among the *Vedas*, I am *Sama-Veda*; among demigods I am *Indra*; among the senses I am the mind; and I am the consciousness (knowledge) of the living beings. ||10-22||

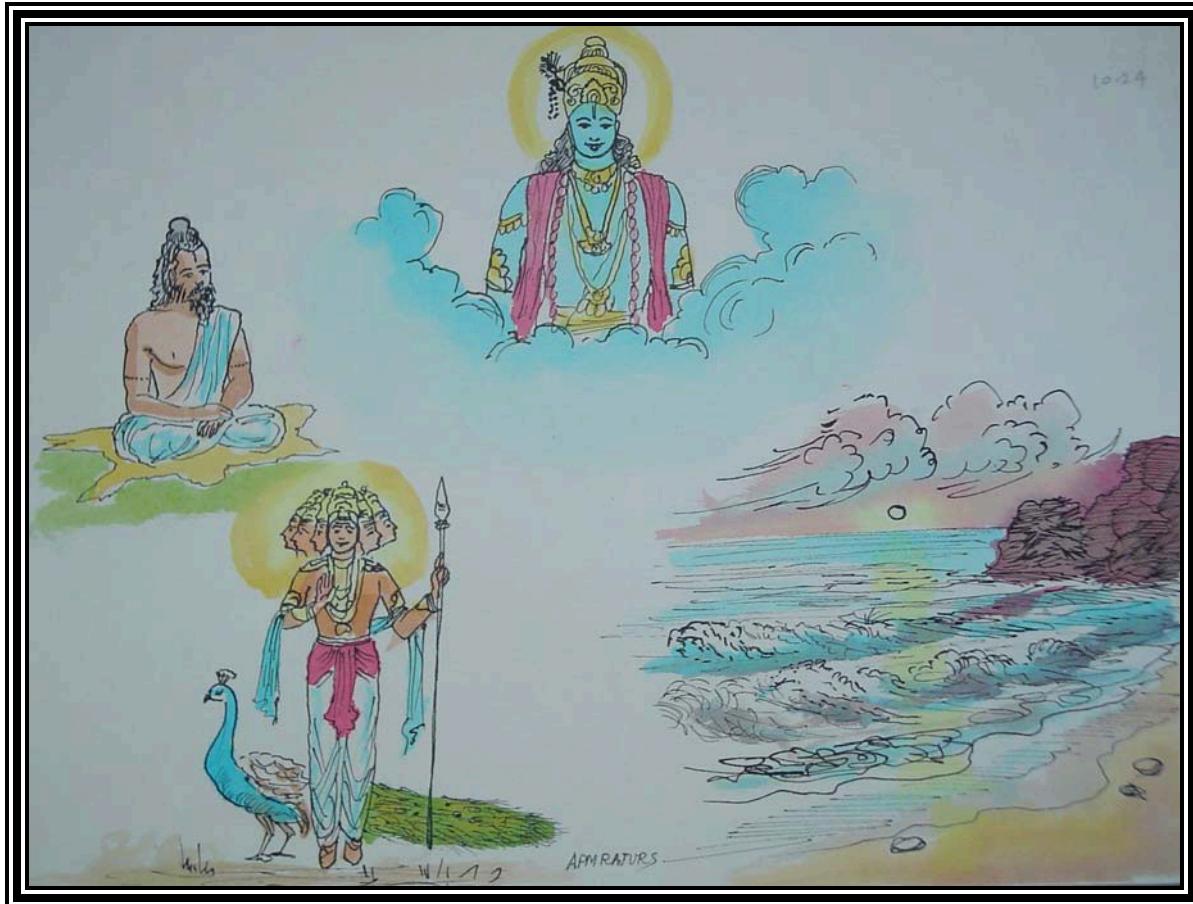


**रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।  
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ १०-२३ ॥**

rudrāṇām śamkaraś cāsmi vitteśo yakṣarakṣasām |  
vasūnām pāvakaś cāsmi meruḥ śikhariṇām aham ||10-23||

Among the *Rudras*, I am *Sankara*; among the *Yakshas* and *Rakshasas*, I am *Kubera* (the Lord of wealth); among the *Vasus*, I am Fire (*Agni*); and of the mountains, I am *Meru*. ||10-23||

[There are eleven *Rudras*, they are: *Hara*, *Bahurupa*, *Tryambaka*, *Aparajita*, *Vrishakapi*, *Shambu* (*Sankara*), *Kapardi*, *Raivata*, *Mrigavyadha*, *Sarva*, and *Kapali*. There are eight *Vasus*; they are: *Ahaha*, *Dhara*, *Dhruba*, *Soma*, *Anila*, *Anala* (*Agni*), *Pratyusha*, and *Prabhasa*. *Agni* is said to be the mouth of the Lord through which oblations reach the deities.]

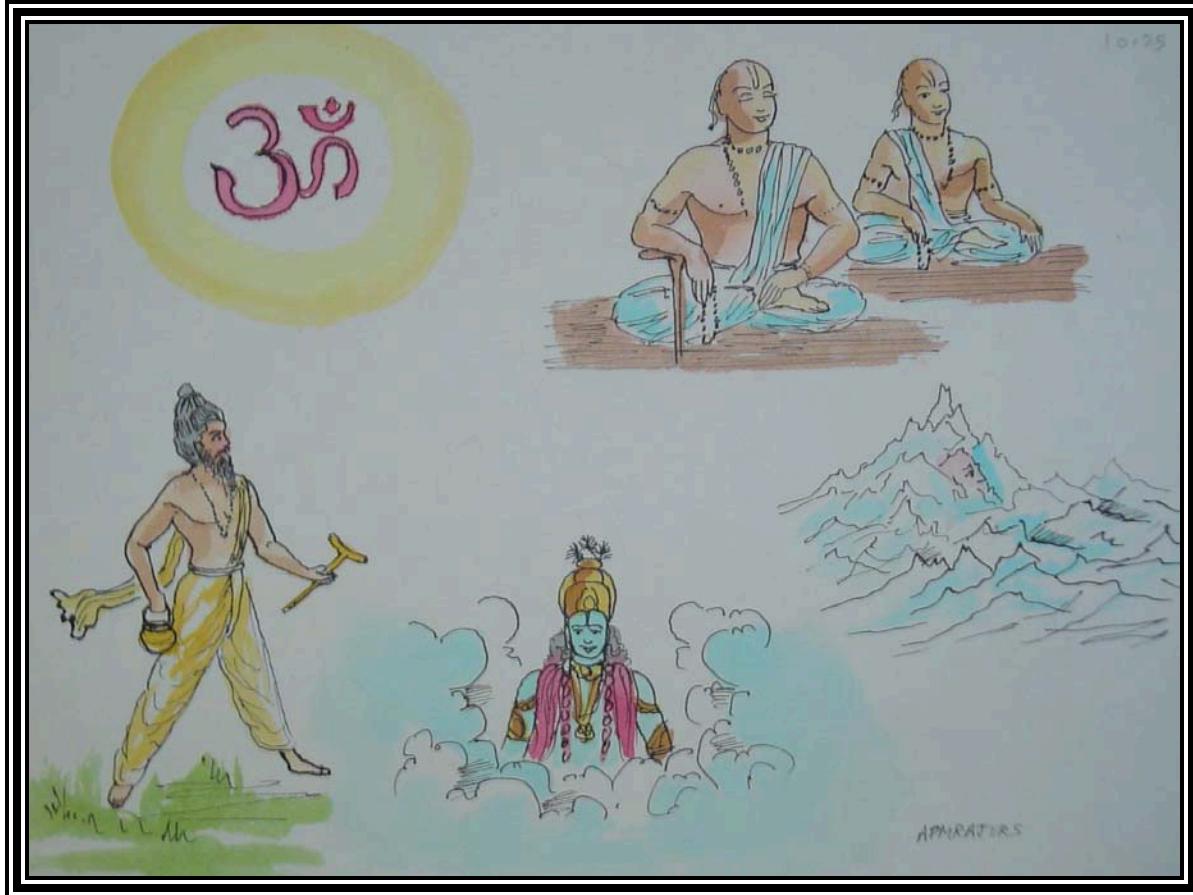


पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।  
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ १०-२४ ॥

purodhasām ca mukhyam mām viddhi pārtha brihaspatim |  
senānīnām aham skandah sarasām asmi sāgarah ||10-24||

O Partha! Among priests, know Me to be the chief: *Brihaspati*; among generals (commanders), I am *Skanda*; and among reservoirs of water, I am the ocean. ||10-24||

[*Indra* is the chief of demigods. The priest for demigods is *Brihaspati*. The commander of demigods is *Skanda*, the son of *Shiva*. The ocean is also a manifestation of the Lord. All these are powers of the Lord.]



महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।  
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०-२५ ॥

maharṣīṇāṁ bhṛgur aham girām asmy ekam akṣaram |  
yajñānāṁ japayajño 'smi sthāvarāṇāṁ himālayah ||10-25||

Among the great sages, I am Bhrigu; of the words I am the single syllable *OM*; of all sacrifices I am the *japa yajna* (sacrifice of chanting the Lord's name); and of all immovable things, I am the *Himalaya* Mountain. ||10-25||



अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।  
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ १०-२६ ॥

aśvatthaḥ sarvavṛksāṇāṁ devarṣīṇāṁ ca nāradah ।  
gandharvāṇāṁ citrarathah siddhānāṁ kapilo munih ॥10-26॥

Of all trees, I am *Ashvatha* (the holy fig tree); among all Celestial sages, I am *Narada*; among the *Gandharvas* (celestial singers), I am *Chitraratha*; and among the *Siddhas* (perfect beings), I am the sage *Kapila*. ||10-26||

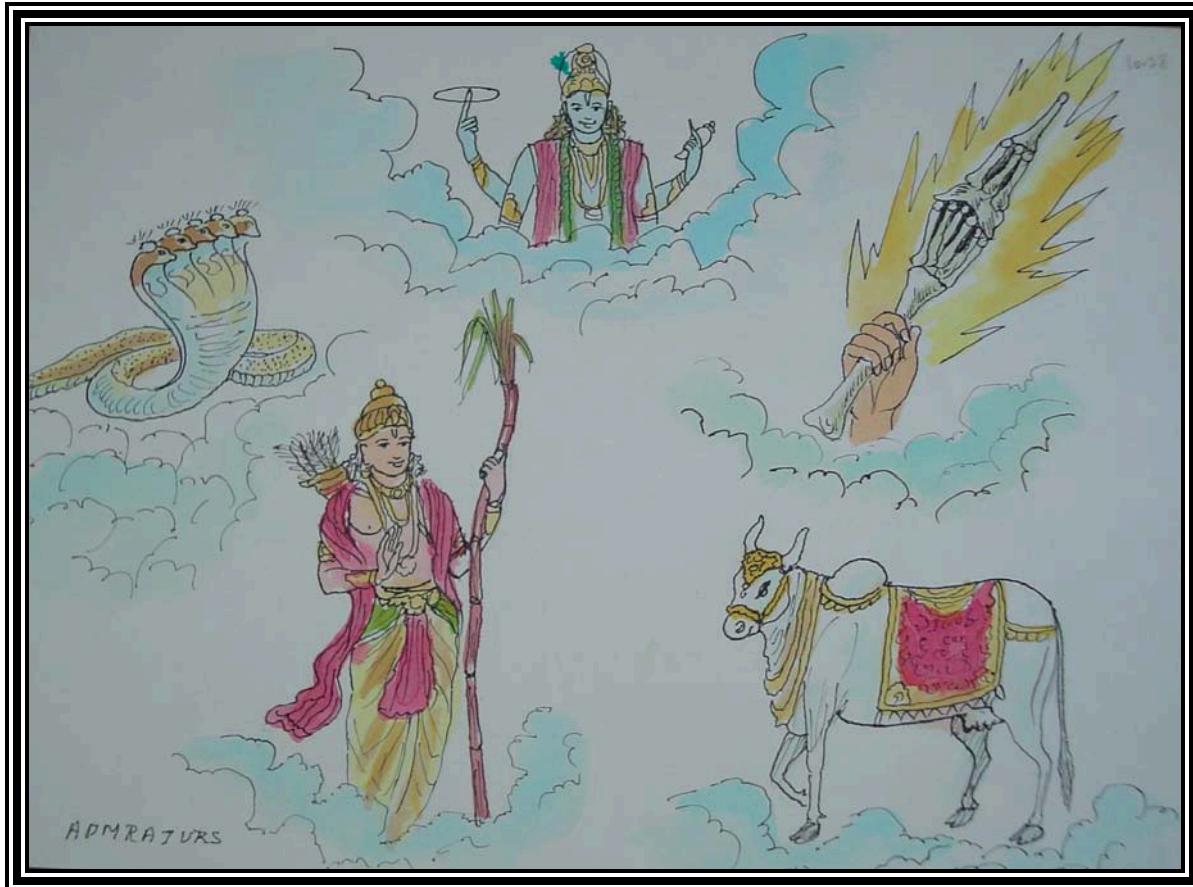


**उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।  
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०-२७ ॥**

uccaihśravasam aśvānām viddhi mām amṛtodbhavam |  
airāvatam gajendrāṇām narāṇām ca narādhipam ||10-27||

Of all horses, I am *Uccaihshrava* born from the churning of the ocean along with nectar; among all elephants, I am the elephant named *Airavata*; and of all humans, know Me to be the King. ||10-27||

[While the demigods and demons churned the milk ocean, there arose many things such as the poison named *Halahala*, the horse named *Uccaihshrava*, and the elephant named *Airavata*, *Chandra*, goddess *Lakshmi devi*, and many more things of which, nectar (*Amrita*) was the last to appear.]



आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।  
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १०-२८ ॥

āyudhānām aham vajram dhenūnām asmi kāmadhuk ।  
prajanaś cāsmi kandarpaḥ sarpāṇām asmi vāsukiḥ ॥10-28॥

Of all weapons, I am the *Vajra* (the thunderbolt); of all cows, I am the celestial cow *Kamadhenu*; I am the Lord of sexual urge in living beings called *Kandarpa* (*Manmatha* or cupid); and I am *Vasuki*, the chief of all serpents. ||10-28||

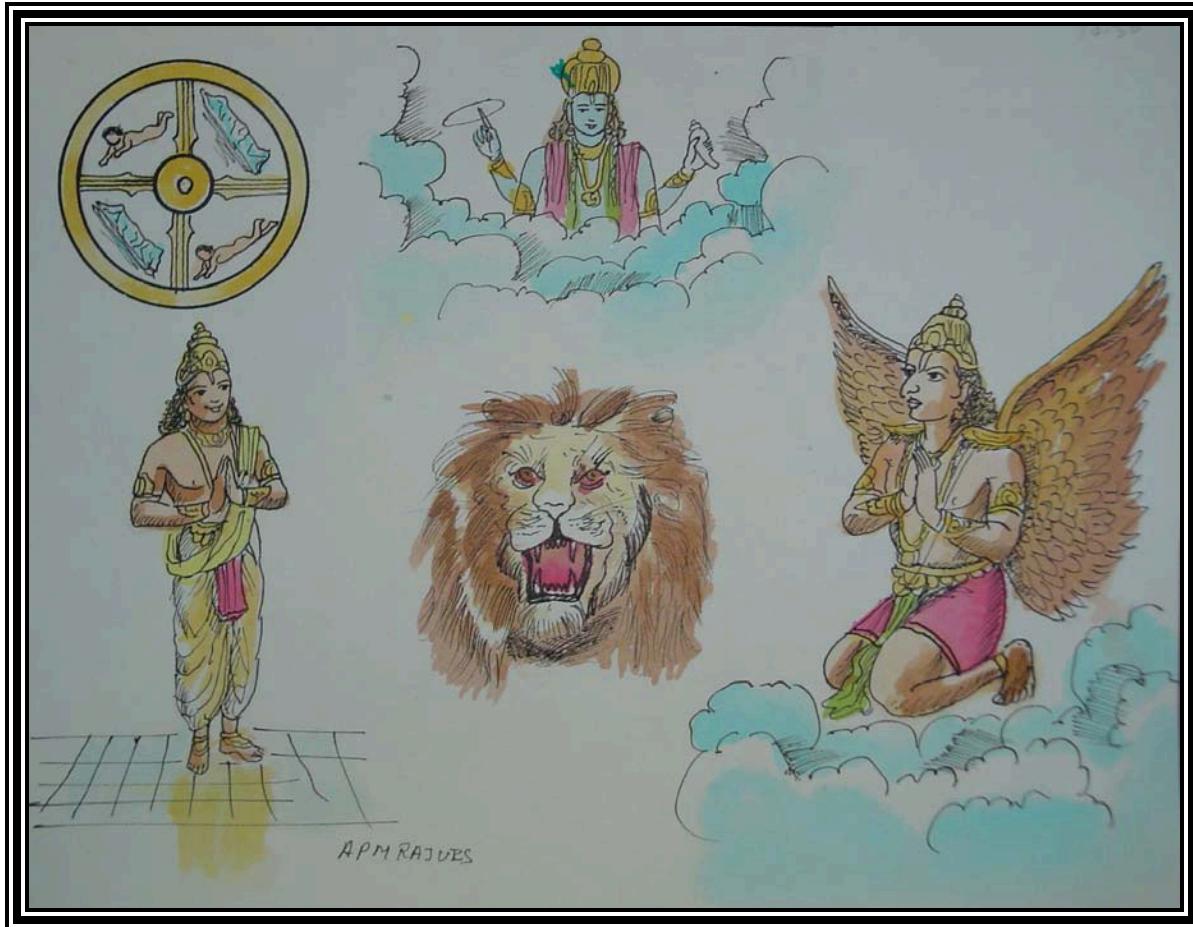


अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।  
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥१०-२९॥

anantaś cāsmi nāgānām varuṇo yādasām aham |  
pitṛṇām aryamā cāsmi yamah samyamatām aham ||10-29||

Of the *Nagas* (snakes), I am *Ananta*; of all aquatic creatures, I am their Lord *Varuna*; among the *Pitrus* (Principal ancestors), I am *Aryama*; and among maintainers of law, I am *Yama*, the Lord of death. ||10-29||

[The seven *Pitrus* are *Kavyavaha*, *Anala*, *Soma*, *Yama*, *Aryama*, *Agnishwatta* and *Barhishat*.]

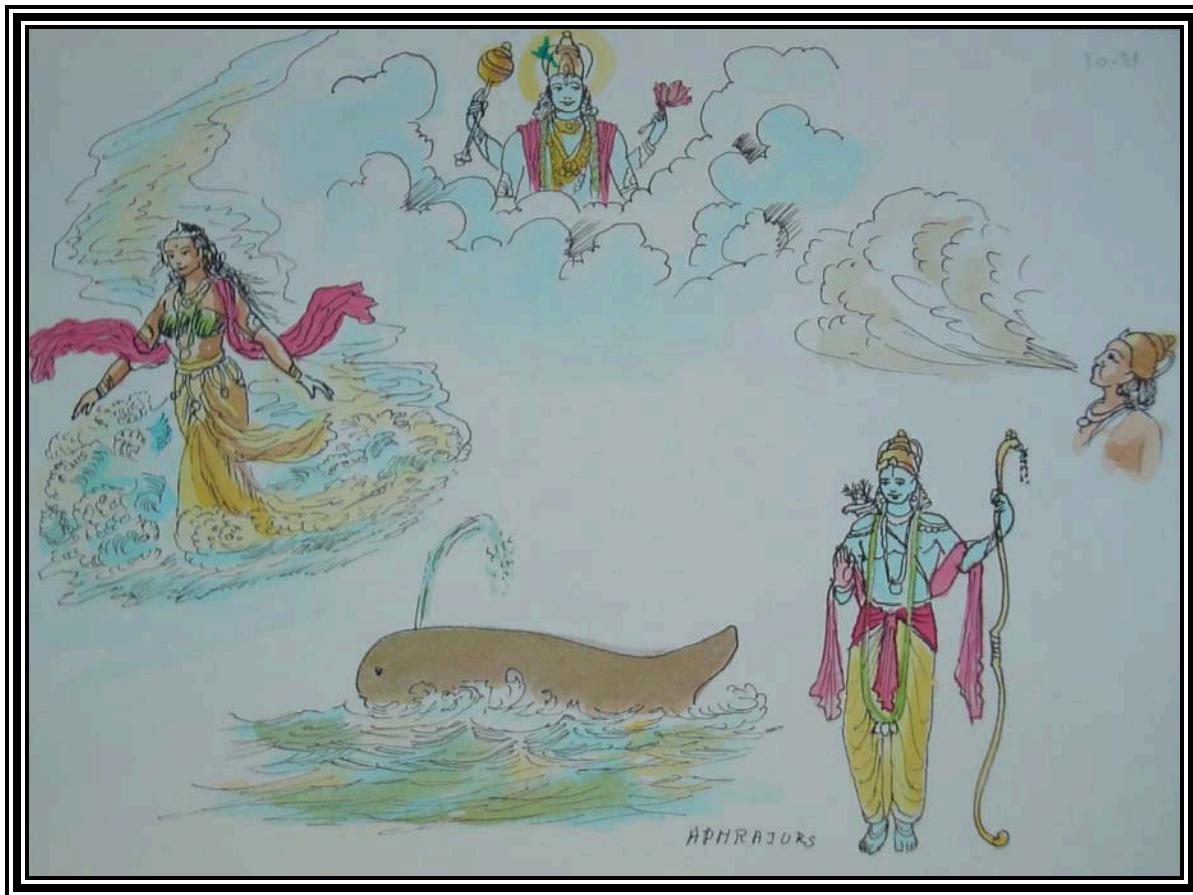


प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।  
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ १०-३० ॥

prahlādaś cāsmi daityānām kālah kalayatām aham |  
mr̥gāṇām ca mr̥gendro 'ham vainateyaś ca pakṣinām ||10-30||

Among the demons, I am *Prahlad*; among suppressors, I am the Time wheel; among beasts, I am the Lion; and among birds, I am *Garuda* (*Vainateya*). ||10-30||

[Here *Vainateya* refers to *Garuda*. He is called so, because he is the son of *Vinata*. *Garuda* is the powerful bird that carries *Vishnu* upon him.]



पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।  
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ १०-३१ ॥

pavanaḥ pavatām asmi rāmaḥ śastrabhṛtām aham ।  
jhaṣāṇām makaraś cāsmi srotasām asmi jāhnavī ॥10-31॥

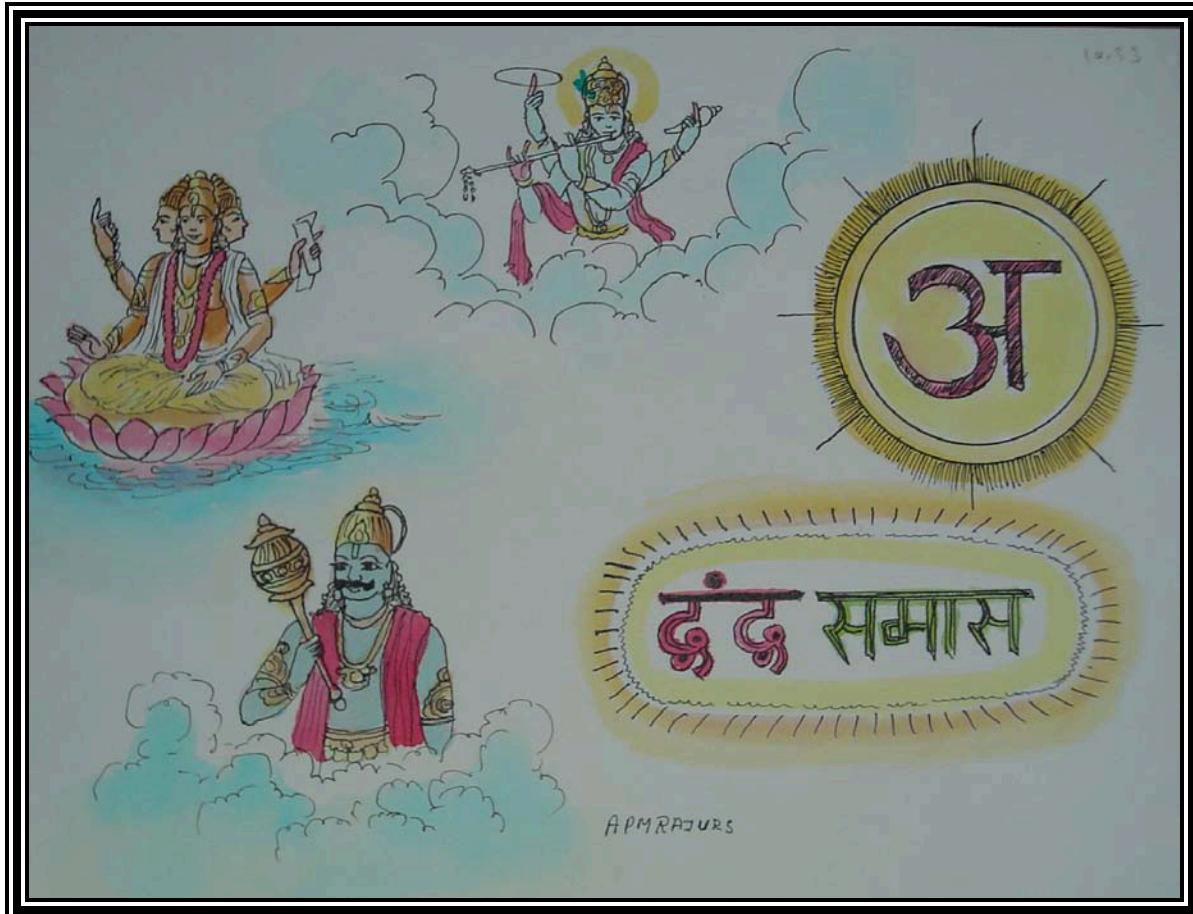
Among purifiers, I am the *Pavana* (wind); among those equipped with weapons, I am Lord *Rama*; among the sea dwellers, I am the whale named *Makara*; and of all rivers, I am *Jahnavi* (*Ganga*). ||10-31||

**सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।  
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ १०-३२ ॥**

sargāṇām ādir antaś ca madhyam caivāham arjuna ।  
adhyātmavidyā vidyānām vādah pravadatām aham ||10-32||

O Arjuna! I myself am the Beginning, the End, and the Middle of all creations; among all knowledge, I am the spiritual knowledge of the Self, and I am the Logic among all logicians. ||10-32||

[To establish one's opinion through debates is called *Vaada* (logic). To oppose others opinion is called *Jalpa*, but to oppose others opinion without firmly established in one's own opinion is called as *Vitanda*. Therefore the first one being logic is conclusive and superior to the other two.]



अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।  
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥१०-३३॥

akṣarāṇām akāro 'smi dvandvah sāmāsikasya ca ।  
aham evākṣayah kālo dhātāham viśvatomukhah ॥10-33॥

Of the letters, I am ‘A’, and among word compounds; I am the dual compound (*dvandva*); I am the imperishable Time; and I am the sustainer of all, known as *Brahma*, who has many faces. ||10-33||

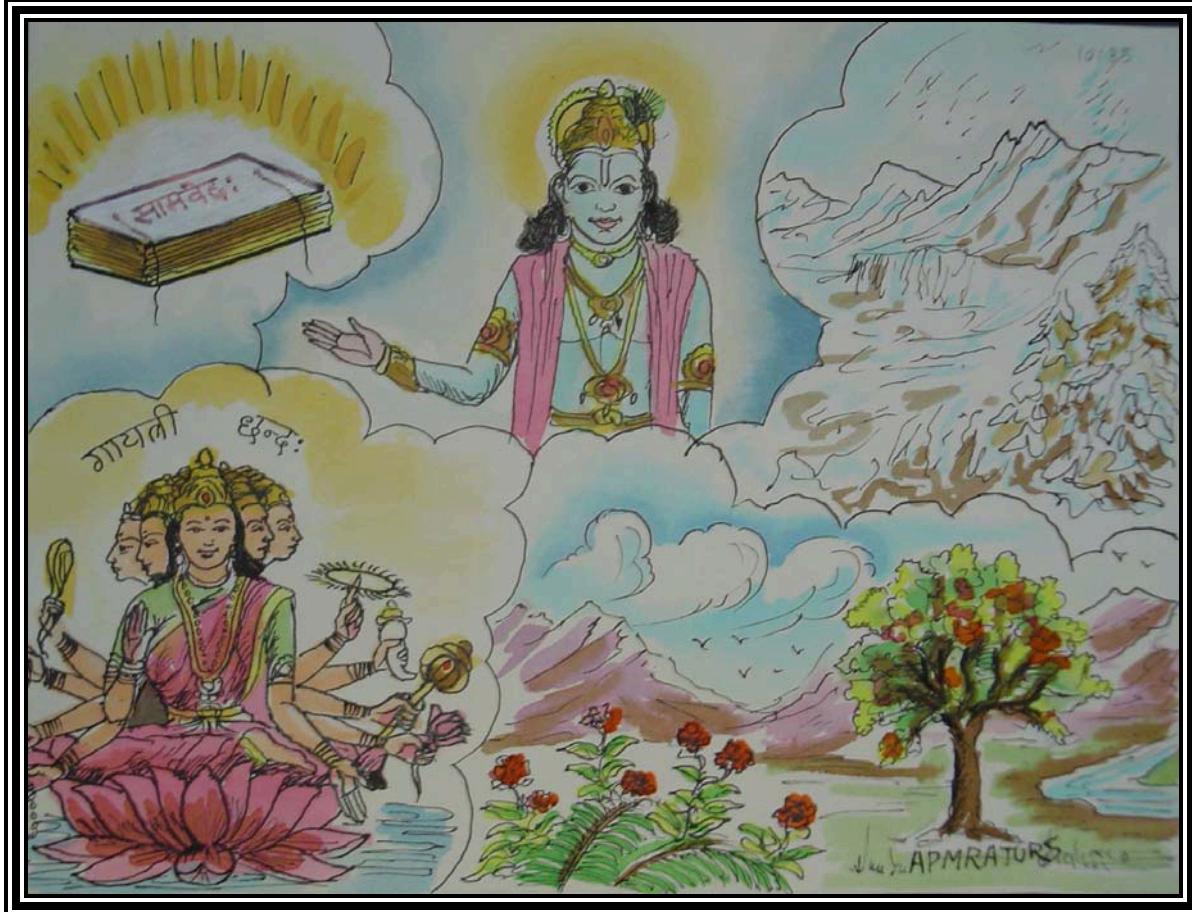
[Of all these verses we find I, myself, etc., these must be understood as the manifested representatives of Lord Sri *Krishna*. Because they all have the strength of the Lord and work accordingly only for Him.]

**मृत्युः सर्वहरश्चाहमुद्धवश्च भविष्यताम् ।  
कीर्तिः श्रीर्वाक्न नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ १०-३४ ॥**

mṛtyuh sarvaharaś cāham udbhavaś ca bhaviṣyatām |  
kīrtih śrīr vāk ca nārīṇām smṛtir medhā dhṛtiḥ kṣamā ||10-34||

I am the all-destroying death, I am the cause for future beings, and I am the Fame, Prosperity, Speech, Memory, Intelligence, Faith and Forgiveness among women. ||10-34||

[Death comes along with birth. A person's age starts decreasing as he/she is born. This process is like a reverse timer. Such death is the representative of God. All beings have six qualities: to take birth, to grow, to survive, to regenerate, to grow weak, and to die. Taking birth is the basis of everything. Therefore one must try to avoid such birth by surrendering to Lord Sri Krishna.]



बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।  
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १०-३५ ॥

bṛhatsāma tathā sāmnām gāyatrī chandasām aham ।  
māsānām mārgaśīrṣo 'ham ṛtūnām kusumākaraḥ ॥10-35॥

And of the *Saama* hymns I am *Bruhatsaama*; of *Chandas* I am the *Gayatri* verse; of the twelve months I am *Margashirsha* (Nov-Dec); and of seasons I am the flowery spring (*Vasanta*). ||10-35||

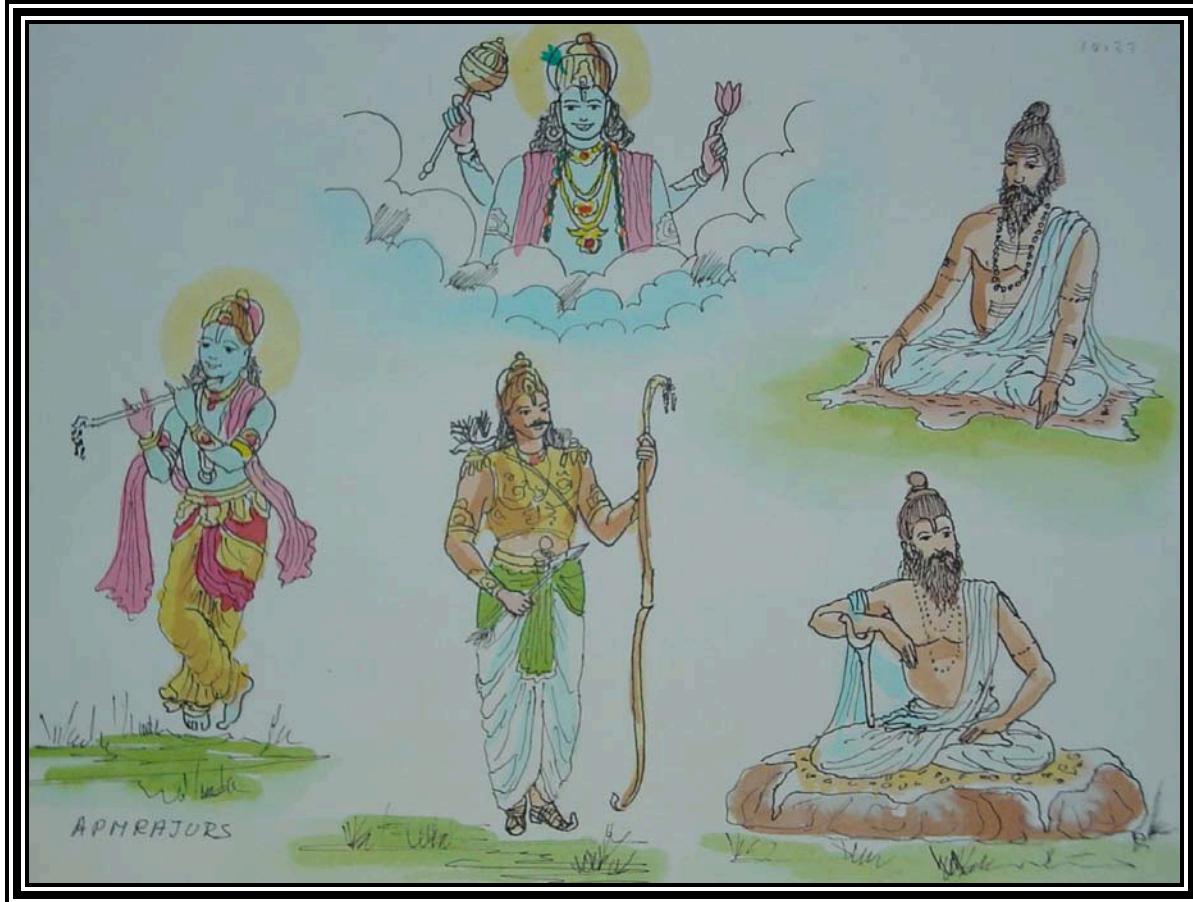
[*Bruhatsaama* is sung in midnights; *Gayatri* verse is the most important spiritual verse. By its chanting one can reach the spiritual abode.]

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।  
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०-३६ ॥

dyūtam chalayatām asmi tejas tejasvinām aham |  
jayo 'smi vyavasāyo 'smi sattvam sattvavatām aham ||10-36||

I am the Gambling instinct among cheaters; I am the Glory of the glorious; I am the Victory of the victorious; I am the Adventure of the adventurous; and I am the Goodness of the good. ||10-36||

[Here we can see that a winner in gambling, gainer of glory, victorious, adventurous, and goodness if present in any person must be considered as the grace of Lord Sri Krishna because He is the base of all these.]



वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।  
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १०-३७ ॥

vṛṣṇinām vāsudevo 'smi pāñdavānām dhanamjayah ।  
muninām apy aham vyāsaḥ kavīnām uśanā kavīḥ ॥10-37॥

I am *Vaasudeva* among the members of *Vrshni* clan; I am *Dhananjaya* among the *Pandavas*; I am *Vyasa* among the sages, and I myself am *Ushana* (*Shukracharya*) among great thinkers. ||10-37|

[Here it is told as *Vaasudeva*, who is the son of *Vasudeva*. *Krishna* is the Supreme Personality of Godhead and His immediate expansion is *Vaasudeva*. Both *Krishna* and *Balarama* can be considered as *Vaasudeva*. *Dhananjaya* means the gainer of wealth and is *Arjuna*, the dear most friend of Lord Sri *Krishna*. The great sage *Veda Vyasa*, the complier of *Vedas*, *Puranas*, *Mahabharata* and other *Shastras* is also a manifestation of Lord Sri *Krishna*. To arrange the scriptures is not an easy task and the Lord Himself by manifesting as *Veda Vyasa* has done the great work. Many fools try to hide this fact and tell that *Vyasa* was the son of a fisherwoman. The achievements of *Vyasa* are above that of a common man or a super human because he is the form of the Lord Himself. Among the great thinkers, *Ushana* i.e. *Shukracharya*, the teacher of the demons is also a form of the Lord.]

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।  
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ १०-३८॥

danḍo damayatām asmi nītir asmi jīgīṣatām |  
maunam caivāsmi guhyānām jñānām jñānavatām aham ||10-38||

I am the Punishment of punishers; I am the Principle in those who seek victory; among all confidential matters, I am the Silence; and I am the Wisdom of the wise. ||10-38||

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।  
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०-३९ ॥

yac cāpi sarvabhūtānām bijam tad aham arjuna ।  
na tad asti vinā yat syān mayā bhūtam carācaram ||10-39||

And O *Arjuna*! I am the Seed of all beings, because there is no creature-living or non-living that can exist without Me. ||10-39||

[Here, Seed means Lord Sri *Krishna* is the cause for all causes. There is nothing existing beyond Him. He is the base (seed) of everything. He creates everything and is thus called as *Aadimula* (the base).]

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।  
एष तृदेशातः प्रोक्तो विभूतेर्विस्तरो मया ॥ १०-४० ॥

nānto 'sti mama divyānām vibhūtinām paramtapa ।  
esa tūddeśataḥ prokto vibhūter vistaro mayā ||10-40||

O conqueror of enemies! There is no end to My divine glories (manifestations). This is only a brief summary of the extent of My glories.  
||10-40||

[Even the Lord Himself does not want to tell His complete glories because they are limitless, countless, and never ending. Even the thousand mouths of *Aadishesha* cannot describe them. The Lord's Glories are coming constantly. There is no limit or end to them. Therefore, the Lord Himself describes a few important ones here. The glories described here have pervaded the whole universe, then what to talk about His other glories?]

**यद्यद्विभूतिमत्सर्वं श्रीमदूर्जितमेव वा ।  
तत्तदेवावगच्छ बं मम तेजोशसंभवम् ॥ १०-४१ ॥**

yad yad vibhūtimat sattvam śrīmad ūrjitam eva vā |  
tat tad evāvagaccha tvam mama tejomśasambhavam ||10-41||

Whatever it be, if it is glorious, brilliant, or powerful; then know it to be a manifestation from the part of My splendor. || 10-41||

[Whatever present in the spiritual or material universe is nothing but a part of the unlimited splendor of the Supreme Lord. If such a part of His splendor is so powerful and brilliant then how could His whole unmanifested splendor be? Please think a little. We will not perceive it. Therefore, we must bow our heads in front of His Supreme Splendor with faith and devotion. We must leave all our ignorance unto the lotus feet of the Supreme Lord Sri *Krishna* and must meditate only on Him.]

**अथ वा बहुनैतेन किं ज्ञातेन तवार्जुन ।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२ ॥**

atha vā bahunaitena kim jñātena tavārjuna |  
viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat ||10-42||

O *Arjuna*! What use do you have by knowing this detailed knowledge? I support and pervade this entire universe just with a single fragment of My own self. ||10-42||

[Nobody is greater or equal in strength to Lord Sri *Krishna*. He has pervaded the entire universe by just His single fragment of energy. Therefore He is in the form of *Paramatma* (Lord *Vishnu*) in every being. This much is enough for us. We need not gain any other knowledge. Therefore, by knowing Lord Sri *Krishna* as the Supreme Lord and *Paramatma* we must constantly chant His names and must render service unto Him. This is our foremost duty.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
 ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
 विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

**Here ends the tenth chapter  
 of *Bhagavad Gita* titled  
*Vibhuti Yoga.***

ॐ

॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथैकादशोऽध्यायः

Chapter 11 of 18 in the Illustrated Bhagavad Gita – The Song Divine



**Lord Sri Krishna displaying His Viswaroopa (Universal Form)**

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।  
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ ११-१ ॥

arjuna uvāca ।

madanugrahāya paramam guhyam adhyātmasamjñitam ।  
yat tvayoktam vacas tena moho 'yam vigato mama ॥11-1॥

*Arjuna said: To shower your blessings upon me, You have told me the most confidential spiritual teachings by which all my ignorance has been destroyed. ||11-1||*

[After knowing so much, *Arjuna* is cleared of his doubts borne due to ignorance. He has gained complete knowledge by having firm belief in Lord Sri *Krishna*. He has also understood that the knowledge gained by him is due to blessings of the Lord. Similarly we must also adore Lord Sri *Krishna* as the cause of all causes and the Supreme Lord with firm belief and devotion. Then all our ignorance and doubts will be cleared by the knowledge of Lord Sri *Krishna*. This has no contradictions and is always clear but some foolish scholars have misguided us. Now we must all try to worship Lord Sri *Krishna*.]

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।  
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११-२ ॥

bhavāpyayau hi bhūtānām śrutau vistaraśo mayā ।  
tvattah kamalapatrākṣa māhātmyam api cāvyayam ॥11-2॥

Because, O lotus eyed one! I have heard from You in detail about the creation and annihilation of all beings and have also heard about Your imperishable glories. ||11-2||

[By hearing the Divine words of Lord Sri Krishna in an exact manner, Arjuna is joyfully thanking Him.]

एवमेतद्यथात्थ ब्रह्मात्मानं परमेश्वर ।  
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११-३ ॥

evam etad yathāttha tvam ātmānam parameśvara |  
draṣṭum icchāmi te rūpam aiśvaram puruṣottama ||11-3||

O Supreme Lord! You are exactly what You have described Yourself. But O greatest of all personalities! I would like to see Your Divine and Opulent form. ||11-3||

[*Arjuna*, after listening to the Lord's glories wants to see His Divine opulent form. *Arjuna* longs to see the Lord's form which is sustaining the whole universe. In one way he wants to know the Identity of Lord Sri *Krishna*. Nowadays there are many so-called *Bhagavaans*. To such rascals this is an open challenge. If they are real *Bhagavaans* then let them show their *Vishvarupa* that is like an identity to call oneself as *Bhagavaan*. Obviously nobody except Lord Sri *Krishna* can perform such a feat. Therefore we must be very careful with such rascals who call themselves as God and should have faith only in a the words of Lord Sri *Krishna* (*Gita*).]

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।  
योगेश्वर ततो मे ब्रह्म दर्शयात्मानमव्ययम् ॥ ११-४ ॥

manyase yadi tac chakyam mayā draṣṭum iti prabho |  
yogeśvara tato me tvam̄ darśayātmānam avyayam ||11-4||

O *Yogeshvara*! If you think that I am worthy of seeing it, then O Lord! Please show me that imperishable Universal form. ||11-4||

[Lord Sri *Krishna* shows His Universal form out of His own will because it cannot be seen by the material senses. He reveals Himself only to His sincere devotees, but those who do not believe in Him and mock at Him, for such persons He is never visible. We must also note the submissiveness of *Arjuna* while asking Lord Sri *Krishna* to show His Universal form.]

**श्रीभगवानुवाच ।  
पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।  
नानाविधानि दिव्यानि नानावर्णकृतीनि च ॥ ११-५ ॥**

śrībhagavān uvāca |  
paśya me pārtha rūpāṇi śataśo 'tha sahasraśah |  
nānāvidhāni divyāni nānāvarṇākṛtīni ca ||11-5||

The Supreme Lord Sri *Krishna* said: O *Partha*! Behold My divine forms in hundreds and thousands of various types, different colours, and shapes.  
||11-5||

[‘*Nana vidhani*’ means many different and various forms, such as demigods, celestials, sages, humans, animals, etc., those forms are divine, excellent, and completely spiritual. To exhibit such various divine forms in a single time is only possible for Lord Sri *Krishna*, because He is the Supreme Personality of Godhead.]

**पश्यादित्यान्वसून्मुद्रानाश्विनौ मरुतस्तथा ।  
बहून्यदृष्टपूर्वाणि पश्याश्वर्याणि भारत ॥ ११-६ ॥**

paśyādityān vasūn rudrān aśvinau marutas tathā ।  
bahūny adṛṣṭapūrvāṇi paśyāścaryāṇi bhārata ||11-6||

O *Bharata*! See here the different *Adityas* (12), *Vasus*, *Rudras*, *Ashwin kumaras*, *Maruts*, and also see many more marvelous forms, which you have never ever seen before. ||11-6||

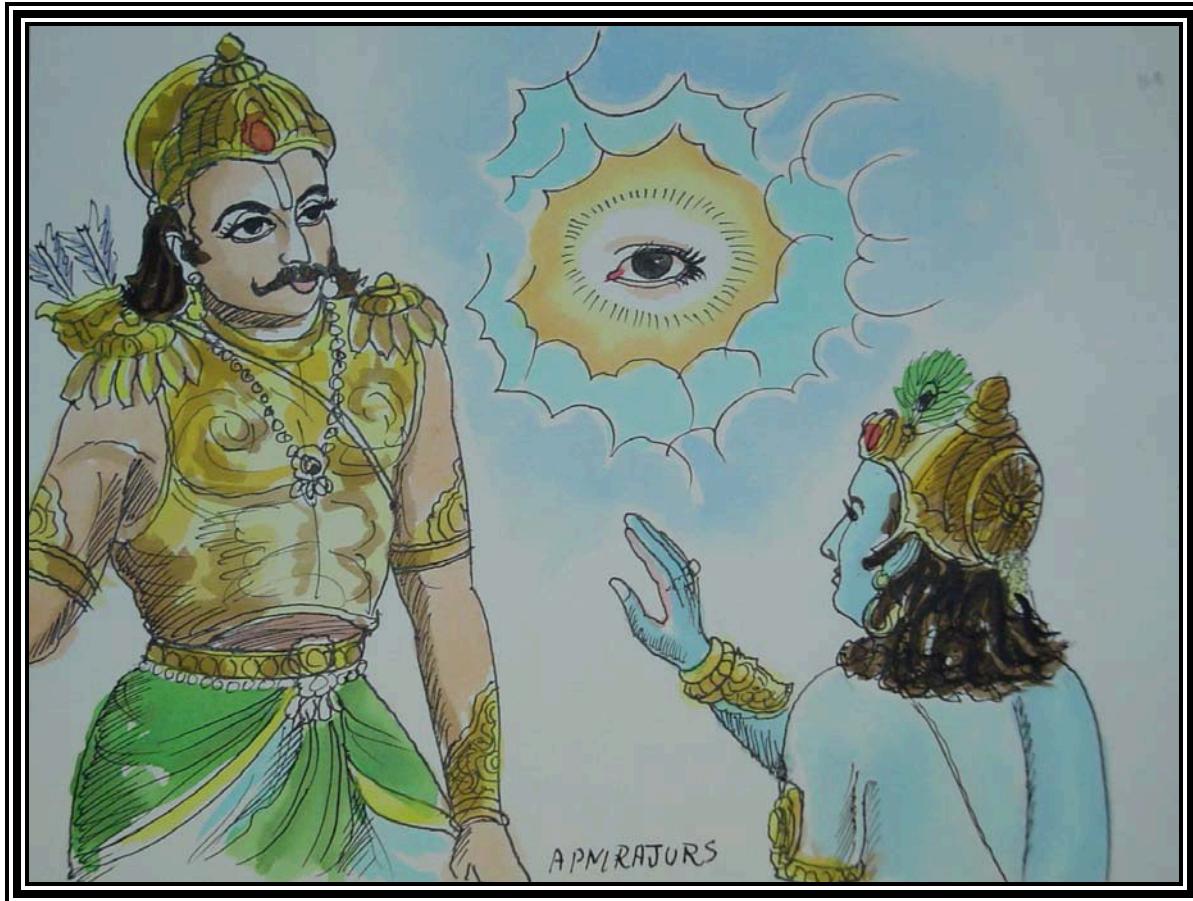
[The *Adityas* are 12, *Vasus* are 8, *Rudras* are 11, *Ashwin kumaras* are 2, and *Maruts* are 49. For their names, refer verses 21 and 23 in chapter 10. *Arjuna* sees the Universal forms of the Lord, which was never seen by anyone from ages. Here Lord Sri *Krishna* is giving an introduction about His Universal form.]

**इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।  
मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥ ११-७ ॥**

ihaiakastham jagat kṛtsnam paśyādya sacarācaram ।  
mama dehe guḍākeśa yac cānyad draṣṭum icchasi ||11-7||

O conqueror of sleep! Now behold within this body of Mine, the entire creation consisting of living and non-living situated at a single place and also see whatever else you desire to see. ||11-7||

[Even the greatest scientist of today cannot understand this verse, because no one can think of seeing the happenings of the past, present, and future at a single place and time. But the devotees of the Lord such as *Arjuna* are given the chance to see the Universal form of Lord Sri *Krishna* by His grace only.]

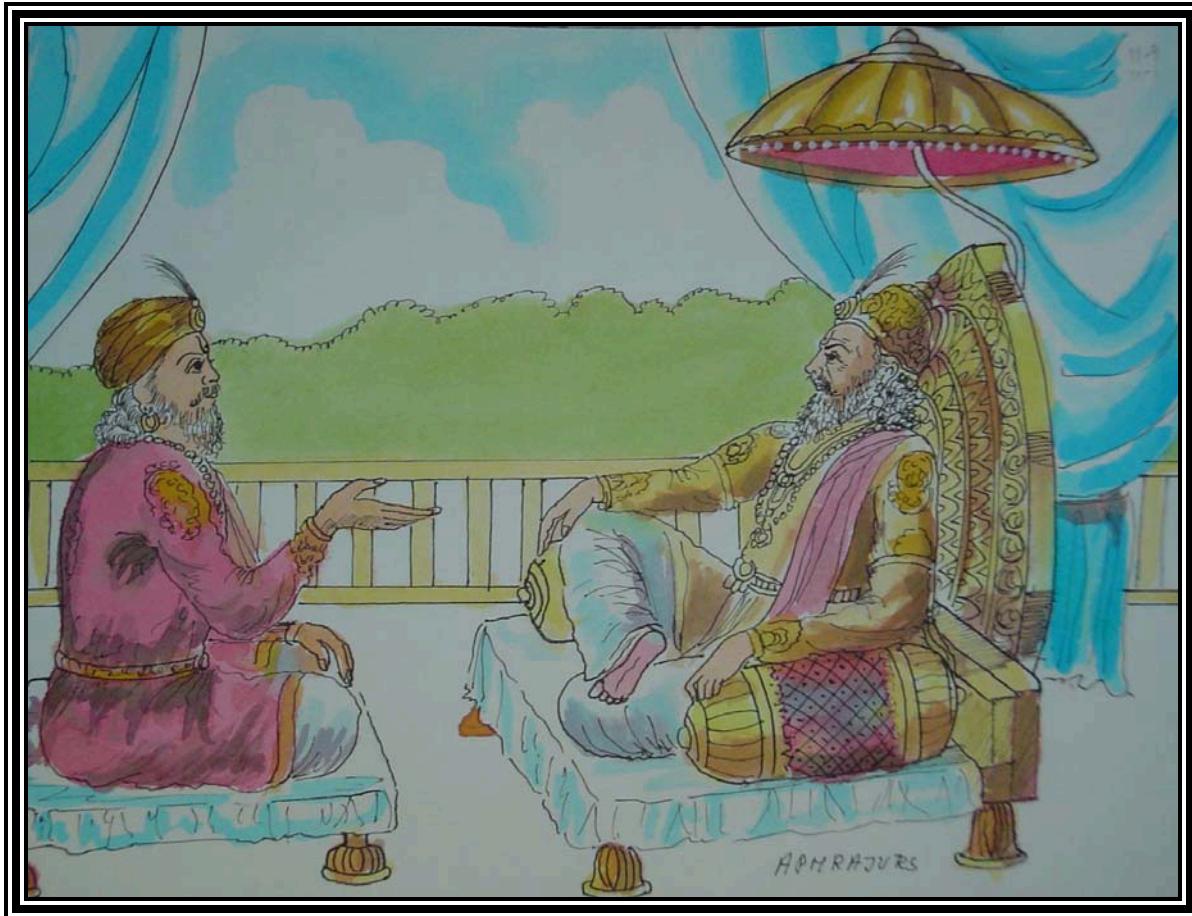


न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।  
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११-८ ॥

na tu māṁ śakyase draṣṭum anenaiva svacaksuṣā ।  
divyam dadāmi te cakṣuh paśya me yogam aiśvaram ||11-8||

But you cannot see Me with your human eyes; therefore I bestow upon you the divine (spiritual) eye, by which you will be able to see My Divine Mystic Opulence (manifestations). ||11-8||

[The Supreme Lord is unperceivable and so brilliant that the human eyes made of material skin cannot see Him. Because, we are not able even to see the Sun by our eyes then how to see the form of the Lord, which is much brighter than innumerable millions of Suns. This is the greatness of the Lord's brightness. The true devotees never aspire to see such form of the Lord because they are always engaged in His thoughts and service. Therefore here *Arjuna* has been provided the Divine eye by which he will be able to see the Universal form of the Lord. Such grace is bestowed only upon the Lord's sincere devotees and nobody else.]



संजय उवाच ।  
 एवमुक्ता ततो राजन्महायोगेश्वरो हरिः ।  
 दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ११-९ ॥

samjaya uvāca ।  
 evam uktvā tato rājan mahāyogeśvaro hariḥ ।  
 darśayām āsa pārthāya paramam rūpam aiśvaram ॥11-9॥

*Sanjaya said: O King, the Supreme Lord of all Yoga, the Supreme Personality of Godhead (Hari) after speaking thus, showed to Arjuna His Divine Opulent form. ||11-9||*

[By the grace of Sri *Veda Vyasa*, *Sanjaya* was benefited with the Divine eyes of knowledge and was thus telling *Dhrtarashtra* about the Divine words of Lord Sri *Krishna*. Here it is told that ‘It was showed to *Arjuna*’ that means only *Arjuna* was made to see the Lord’s Universal Form.]

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।  
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११-१० ॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।  
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११-११ ॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।  
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११-१२ ॥

anekavaktranayanam anekādbhutadarśanam |  
anekadivyābharaṇam divyānekodyatāyudham ||11-10||

divyamālyāmbaradharam divyagandhānulepanam |  
sarvāścaryamayam devam anantam viśvatomukham ||11-11||

divi sūryasahasrasya bhaved yugapad utthitā |  
yadi bhāḥ sadṛśī sā syād bhāsas tasya mahātmanah ||11-12||

The Universal form was filled with many mouths and eyes, it showed many wonderful sights, it had many divine ornaments, in its various hands were many divine weapons, it was wearing divine garlands and clothes, it was smeared all over with divine scents, it was filled with all magnificent things, being infinite and with faces on all sides, such Universal form of the Lord was seen by *Arjuna*. If there were the brightness of a thousand Suns rising at once in the sky, then that would most likely resemble the splendour and brilliance of the mighty Lord. ||11-10,11,12||

**तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।  
अपश्यदेवदेवस्य शरीरे पाण्डवस्तदा ॥ ११-१३ ॥**

tatraikastham jagat kṛtsnam pravibhaktam anekadhā ।  
apaśyad devadevasya śarīre pāṇḍavas tadā ॥11-13॥

At that time *Arjuna* could see the different types of divisions of the whole universe in the body of the God of gods, situated together all at one place.  
||11-13||

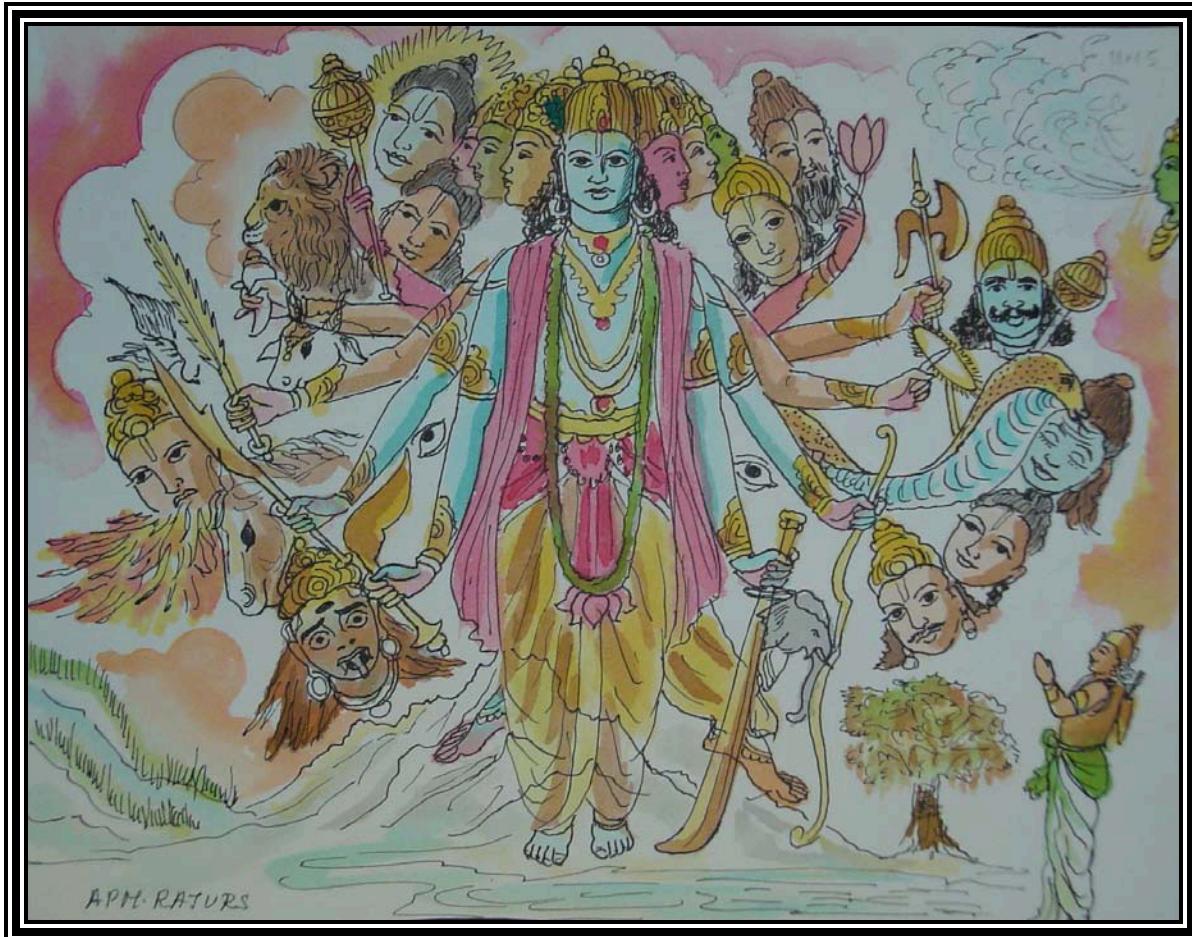
[‘There’ means in the battlefield. Sitting on the chariot, *Arjuna* saw the entire cosmic manifestation of the universe in the body of the Supreme Lord Sri *Krishna*. At that time *Arjuna* was mesmerized at seeing through the divine eye, the Divine Universal Form of the Lord.]

**ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।  
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ ११-१४ ॥**

tataḥ sa vismayāviṣṭo hr̥ṣṭaromā dhananjayaḥ ।  
pranamya śirasā devam kṛtāñjalir abhāṣata ॥11-14॥

Then, he having struck with wonder, his hair standing on one end, *Dhananjaya* bowed his head to the Universal form of the Lord and thus joining his palms, he told as follows: ||11-14||

[*Arjuna* had thought Lord Sri *Krishna* to be his relative and friend, but when Lord Sri *Krishna* showed him His Universal form, *Arjuna* gained respect in Lord Sri *Krishna*. By seeing His Universal form, *Arjuna* got amazed and surprised. He bows down his head to the Supreme Lord and starts praising Him with devotion filled prayers.]



अर्जुन उवाच ।  
 पश्यामि देवांस्तव देव देहे  
 सर्वांस्तथा भूतविशेषसंघान् ।  
 ब्रह्माणमीशं कमलासनस्थम्  
 ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ ११-१५ ॥

arjuna uvāca |

paśyāmi devāṁs tava deva dehe; sarvāṁs tathā bhūtaviśeṣasamghān |  
 brahmāṇam iśām̄ kamalāsanastham; ṛṣīm̄ ca sarvān uragāṁs ca divyān ||11-15||

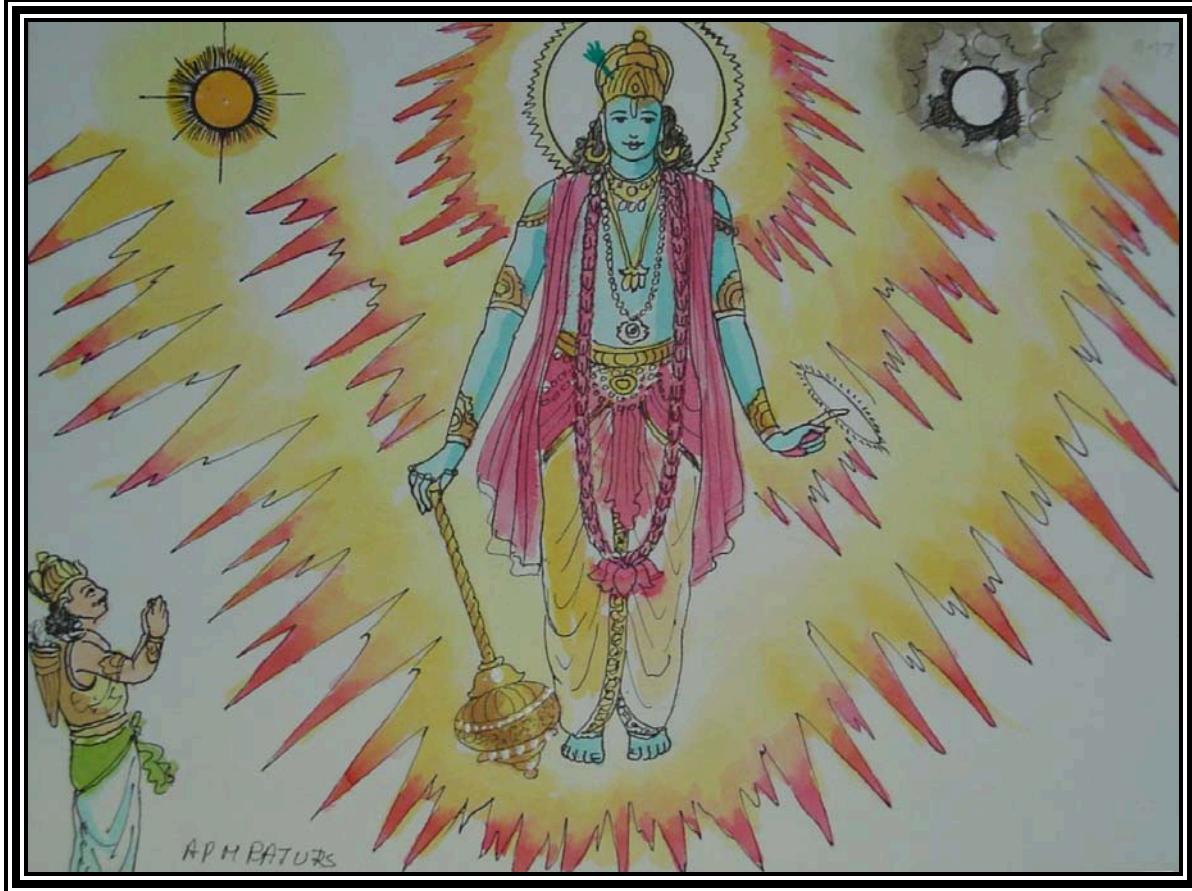
O Lord! I see in your body all the demigods and all the multitude of different beings. *Brahma* seated on the lotus seat, *Shiva*, all the sages, and all the celestials, divine serpents are seen by me. ||11-15||

अनेकबाहूदरवक्त्रनेत्रं  
 पश्यामि त्वा सर्वतोऽनन्तरूपम् ।  
 नान्तं न मध्यं न पुनस्तवादिं  
 पश्यामि विश्वेश्वर विश्वरूप ॥ ११-१६ ॥

anekabāhūdaravaktranetram; paśyāmi tvā sarvato 'nantarūpam |  
 nāntam na madhyam na punas tavādim; paśyāmi viśveśvara viśvarūpa ||11-16||

O Lord of the universe! I see You, as having many hands (arms), bellies, faces and eyes, and behold You in infinite forms. O Universal form, I do not see your end, or middle, or the beginning. ||11-16||

[It means, there is no end or beginning to the innumerable forms of Lord Sri *Krishna*. *Arjuna* sitting in a single place has witnessed such a divine form.]



किरीटिनं गदिनं चक्रिणं च  
तेजोराशिं सर्वतो दीप्तिमन्तम् ।  
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्  
दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११-१७ ॥

kirītinam gadinam cakriṇam ca; tejorāśim sarvato diptimantam |  
paśyāmi tvām durnirikṣyam samantād; diptānalārkdadyutim aprameyam ||11-17||

I see You with different crowns, maces, and discs; You are covered all around by the shining splendour, having brilliance like that of fire and sun. You are dazzling and difficult to be seen and I see Your immeasurable form from all sides. ||11-17||

त्वमक्षरं परमं वेदितव्यं  
 त्वमस्य विश्वस्य परं निधानम् ।  
 त्वमव्ययः शाश्वतधर्मगोप्ता  
 सनातनस्त्वं पुरुषो मतो मे ॥ ११-१८ ॥

tvam aksaram paramam veditavyam; tvam asya viśvasya param nidhānam |  
 tvam avyayah śāśvata dharmagoptā; sanātanas tvam puruṣo mato me ||11-18||

You are the imperishable Supreme Being to be realized. You are the ultimate support to this universe. You are the protector of the eternal *Dharma*, and also You are the only imperishable, and eternal person. This is my opinion.  
 ||11-18||



अनादिमध्यान्तमनन्तवीर्यम्  
 अनन्तबाहुं शशिसूर्यनेत्रम् ।  
 पश्यामि त्वां दीप्तहुताशवक्रं  
 स्वतेजसा विश्वमिदं तपन्तम् ॥ ११-१९ ॥

anādimadhyāntam anantaviryam; anantabāhum śaśisūryanetram |  
 paśyāmi tvām dīptahutāśavakram; svatejasā viśvam idam tapantam ||11-19||

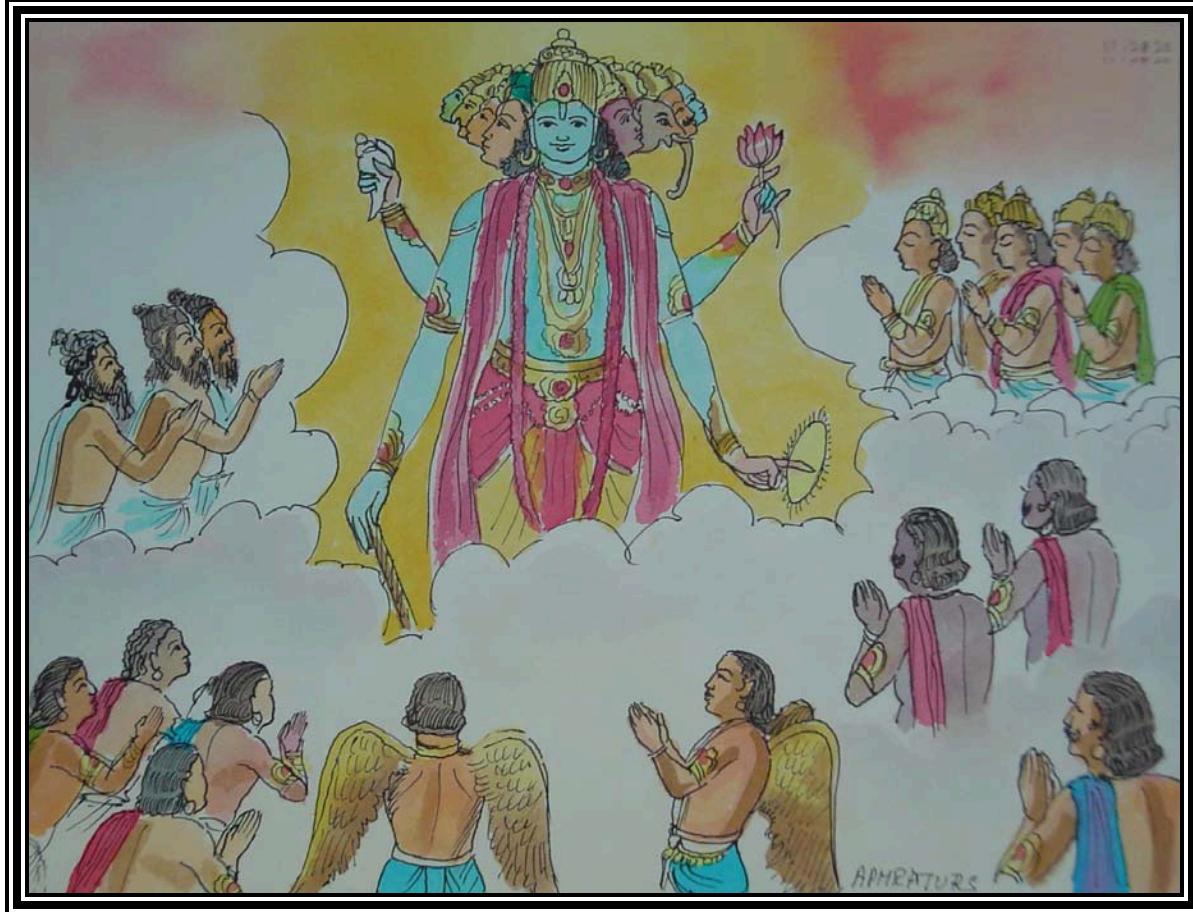
I see you without beginning, middle, or end. You are filled with infinite power, innumerable arms. Your eyes are the Sun and the Moon, Your face is so bright as the blazing fire, and I also see You as heating this entire universe by Your radiance. ||11-19||

द्यावापृथिव्योरिदमन्तरं हि  
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।  
 दृष्ट्वाद्भुतं रूपमिदं तत्वोग्रं  
 लोकत्रयं प्रव्यथितं महात्मन् ॥ ११-२० ॥

dyāvāpṛthivyor idam antaram hi; vyāptam tvayaikena diśaś ca sarvāḥ |  
 dr̥ṣṭvādbhutam rūpam idam tavogram; lokatrayam pravyathitam mahātman ॥11-20॥

O Great Soul! The space between heaven and earth and all the sides are pervaded completely by You alone, and upon seeing this marvellous and terrible form of Yours, all the three worlds are greatly bewildered. ||11-20||

[All the living entities residing in the three worlds and in space have become afraid upon experiencing the most terrible Universal form of Lord Sri Krishna. Here Arjuna did not see any where else, but in the body of the Lord itself.]



अमी हि बा सुरसंघा विशन्ति  
 के चिद्रीताः प्राञ्जलयो गृणन्ति ।  
 स्वस्तीत्युक्ता महर्षिसिद्धसंघाः  
 स्तुवन्ति बां स्तुतिभिः पुष्कलाभिः ॥ ११-२१ ॥

रुद्रादित्या वसवो ये च साध्या  
 विश्वे इश्विनौ मरुतश्चोष्मपाश्च ।  
 गन्त्यर्वयक्षासुरसिद्धसंघा  
 वीक्षन्ते बा विस्मिताश्चैव सर्वे ॥ ११-२२ ॥

amī hi tvā surasamghā viśanti; ke cid bhītāḥ prāñjalamo gr̄nanti |  
svastity uktvā maharśisiddhasamghāḥ; stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ ||11-21||

rudrādityā vasavo ye ca sādhyā; viśve 'śvinau marutaś coṣmapāś ca |  
gandharvayakṣāsurasiddhasamghā; vīksante tvā vismitāś caiva sarve ||11-22||

All the demigods are entering into You alone. Some being afraid, are praising You with joined palms, great sages and *Siddhas* are telling “may good happen”, and are praising You with excellent hymns. The *Rudras*, *Adityas* and *Vasus*, *Sadhyas*, the *Vishvedevas*, *Ashwini kumaras* and *Maruts*, the *Ushmapas*, *Gandharvas*, *Yakshas*, *Rakshasas*, and *Siddhas* are all seeing You alone in great amazement. ||11-21,22||

[11 *Rudras*, 12 *Adityas*, 8 *Vasus*, 49 *Maruts* and other names are already given. There are 12 *Sadhyas*, namely: *Mana*, *Anumanta*, *Prana*, *Nara*, *Yana*, *Chitti*, *Haya*, *Naya*, *Hamsa*, *Narayana*, *Prabhava* and *Vibhu*. The 10 *Vishvedevas* are *Kritu*, *Daksha*, *Shrava*, *Satya*, *Kala*, *Kama*, *Dhuni*, *Kuruvan*, *Prabhavan*, and *Rochmana*.

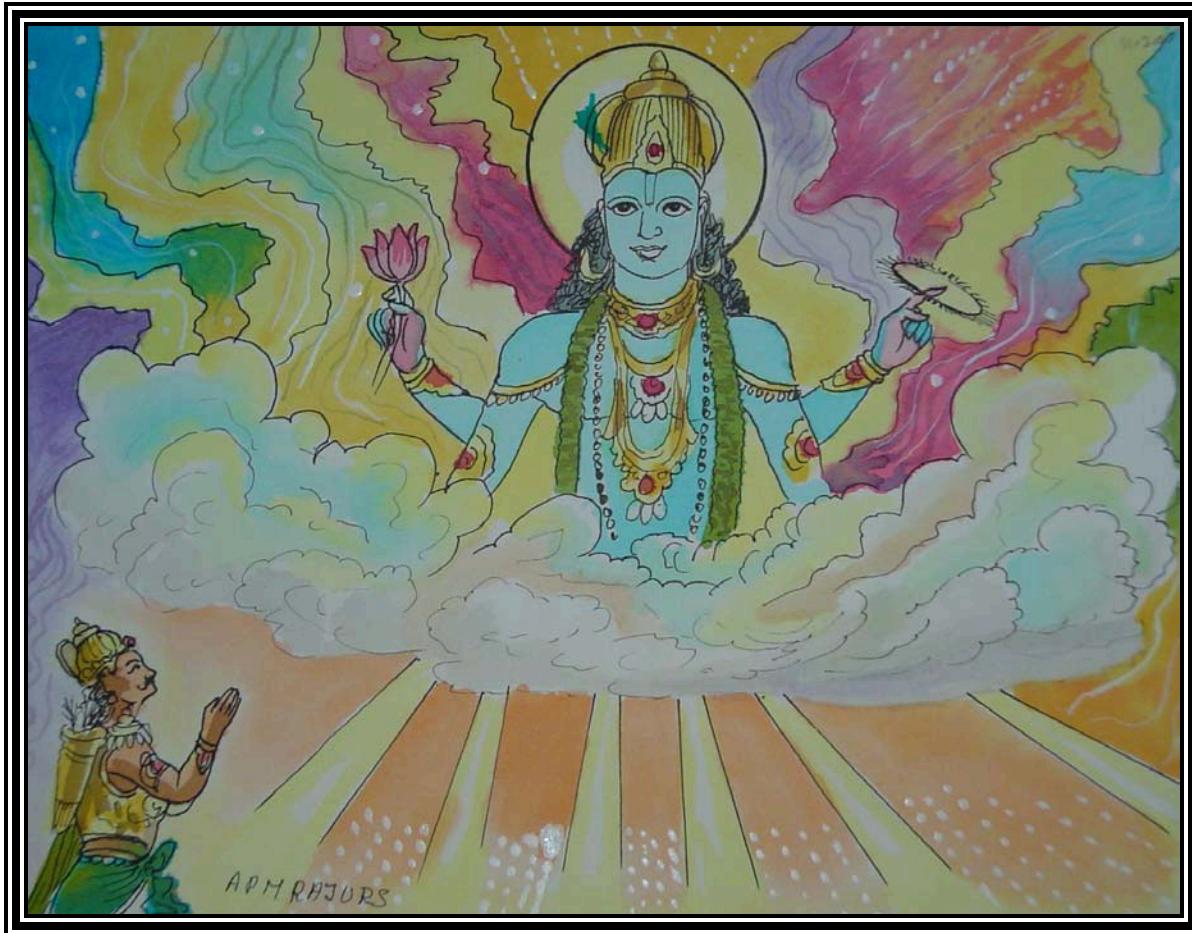
The *Ushmapas* are the 7 principal ancestors. They are called so because they eat hot food. The *Gandharvas* are born of *Kashyapa*'s three wives namely *Muni*, *Praadhaa*, and *Arishtaa*.

The *Yakshas* are born of *Kashyapa*'s wife *Khasaa*.]

रूपं महत्ते बहुवक्त्रनेत्रं  
 महाबाहो बहुबाहूरूपादम् ।  
 बहूदरं बहुदंष्ट्राकरालं  
 दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ ११-२३ ॥

rūpam̄ mahat te bahuvaktranetram; mahābāho bahubāhūrūpādam |  
 bahūdaram̄ bahudamṣṭrākarālam; dṛṣṭvā lokāḥ pravyathitās tathāham ||11-23||

O Mighty armed personality! Upon seeing Your great form with many faces, eyes, many arms, thighs, legs, many bellies, and many terrible teeth, all the worlds are bewildered with terror; and so am I. ||11-23||



नभःस्पृशं दीप्तमनेकवर्णं  
 व्यात्ताननं दीप्तविशालनेत्रम् ।  
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा  
 धृतिं न विन्दामि शमं च विष्णो ॥ ११-२४ ॥

nabhaḥspṛśam dīptam anekavarṇam; vyāttānanam dīptaviśālanetram |  
 dṛṣṭvā hi tvām pravyathitāntarātmā; dhṛtim na vindāmi śamam ca viṣṇo ||11-24||

Because O *Vishnu*! When I see Your form touching the sky and radiant with many colours, and Your mouths spread with shining wide eyes, my heart trembles with fear and I cannot attain courage or peace. ||11-24||



दंष्ट्राकरालानि च ते मुखानि  
 दृष्टैव कालानलसंनिभानि ।  
 दिशो न जाने न लभे च शर्म  
 प्रसीद देवेश जगन्निवास ॥ ११-२५ ॥

damṣṭrākarālāni ca te mukhāni; dr̥ṣṭvaiva kālānalasaṁnibhāni ।  
 diśo na jāne na labhe ca śarma; prasīda deveśa jagannivāsa ॥11-25॥

अमी च त्र्वा धृतराष्ट्रस्य पुत्राः  
 सर्वे सहैवावनिपालसंघैः ।  
 भीष्मो द्रोणः सूतपुत्रस्तथासौ  
 सहास्मदीयैरपि योधमुख्यैः ॥ ११-२६ ॥

amī ca tvām dhṛtarāṣṭrasya putrāḥ; sarve sahaivāvanipālasamghaiḥ |  
 bhiṣmo droṇaḥ sūtaputras tathāsau; sahāsmadīyair api yodhamukhyaiḥ ||11-26||

वक्राणि ते त्र्वमाणा विशन्ति  
 दंष्ट्राकरालानि भयानकानि ।  
 के चिद्विलग्ना दशनान्तरेषु  
 संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११-२७ ॥

vaktrāṇi te tvaramāṇā viśanti; daṁṣṭrākarālāni bhayānakāni |  
 ke cid vilagnā daśanāntaresu; samdṛśyante cūrnitair uttamāṅgaiḥ ||11-27||

यथा नदीनां बहवो इम्बुवेगाः  
 समुद्रमेवाभिमुखा द्रवन्ति ।  
 तथा तवामी नरलोकवीरा  
 विशन्ति वक्राण्यभिविज्वलन्ति ॥ ११-२८ ॥

yathā nadīnām bahavo 'mbuvegāḥ; samudram evābhimukhā dravanti |  
tathā tavāmī naralokavirā; viśanti vaktrāṇy abhivijvalanti ||11-28||

**यथा प्रदीप्तं ज्वलनं पतंगा  
विशन्ति नाशाय समृद्धवेगाः ।  
तथैव नाशाय विशन्ति लोकास्  
तवापि वक्राणि समृद्धवेगाः ॥ ११-२९ ॥**

yathā pradīptam jvalanam patamgā; viśanti nāśaya samṛddhavēgāḥ |  
tathaiva nāśaya viśanti lokās; tavāpi vaktrāṇi samṛddhavēgāḥ ||11-29||

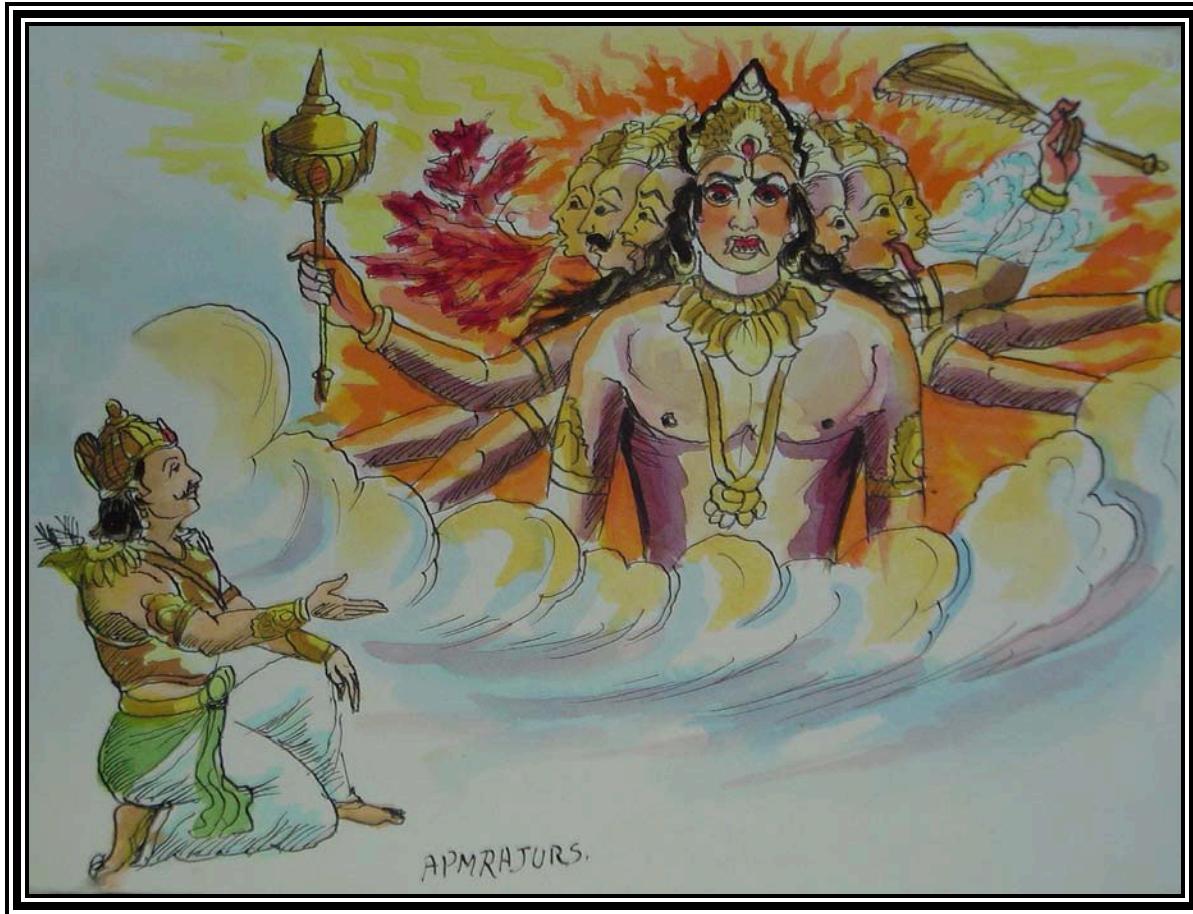
By seeing Your mouths with terrible teeth, and Your faces shining as the fire at the time of destruction I am not finding any directions and even peace is not attained by me. Therefore O Lord of Lords, and abode of the universe be kind to me. All the sons of *Dhrtarashtra* along with their host of kings are entering into You; and *Bhishma*, *Drona* and that *Karna* along with the chief warriors on our side are quickly rushing and entering into Your terrible mouths with horrible teeth. Some are seen with their heads crushed and struck in between the teeth. As the various rivers along with their many torrents enter into the large ocean, similarly, these warriors of the mortal world are entering into Your bright mouths. Just as moths rush eagerly into the blazing fire to get destroyed (by illusion) similarly, all these people are also entering eagerly into your mouths to get destroyed. ||11-25,26,27,28,29||

[Here *Arjuna* upon seeing the universal form and it's terrible images, is afraid and thus without finding any way is pacifying the Lord. *Arjuna* saw the future of the Kurus in that Universal form. All warriors and relatives were struck in the dreadful mouth with the teeth resembling death. He saw them dying in that condition. The Supreme Lord has also shown to *Arjuna*, the future fate of all the warriors and kings present there on the battlefield.]

लेलिह्यसे ग्रसमानः समन्ताल्  
 लोकान्समग्रान्वदनैर्ज्वलद्धिः ।  
 तेजोभिरापूर्य जगत्समग्रं  
 भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११-३० ॥

lelihyase grasamānah samantāl; lokān samagrān vadanair jvaladbhiḥ |  
 tejobhir āpūrya jagat samagram; bhāsas tavogrāḥ pratapanti viṣṇo ||11-30||

O *Vishnu*! I see You as swallowing and licking all the worlds with Your blazing mouths. Your scorching rays fill the whole world with radiance and are burning them. ||11-30||



आख्याहि मे को भवानुग्ररूपो  
 नमोऽस्तु ते देववर प्रसीद ।  
 विज्ञातुमिच्छामि भवन्तमाद्यं  
 न हि प्रजानामि तव प्रवृत्तिम् ॥ ११-३१ ॥

ākhyāhi me ko bhavān ugrarūpo; namo 'stu te devavara prasīda ।  
 vijñātum icchāmi bhavantam ādyam; na hi prajānāmi tava pravṛttim ॥11-31॥

O Lord of Lords! Please tell me who are You of the ferocious form? I bow down to You. Please be happy. I wish to know You, the primal one with reality because I do not know Your purpose. ||11-31||



श्रीभगवानुवाच ।  
 कालोऽस्मि लोकक्षयकृत्प्रवृद्धो  
 लोकान्समाहर्तुमिह प्रवृत्तः ।  
 ऋते ऽपि त्वा न भविष्यन्ति सर्वे  
 ये ऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११-३२ ॥

śrībhagavān uvāca ।  
 kālo 'smi lokakṣayakṛt pravṛddho; lokān samāhartum iha pravṛttah ।  
 ṛte 'pi tvā na bhavisyanti sarve; ye 'vasthitāḥ pratyanikeṣu yodhāḥ ॥11-32॥

The Supreme Lord Sri *Krishna* said: I am Time, the destroyer of all the worlds. Now I am engaged in devouring all the worlds. Even without you, all the warriors situated here will not survive (even if you do not fight they shall be slain). ||11-32||

तस्माच्चमुक्तिष्ठ यशो लभस्व  
 जिवा शत्रून्भुक्षं राज्यं समृद्धम् ।  
 मयैवैते निहताः पूर्वमेव  
 निमित्तमात्रं भव सव्यसाचिन् ॥ ११-३३ ॥

tasmāt tvam uttiṣṭha yaśo labhasva; jitvā śatrūn bhuṅkṣva rājyam samṛddham |  
 mayaivaite nihatāḥ pūrvam eva; nimittamātram bhava savyasācin ||11-33||

Therefore, you arise and attain glory. And by conquering your enemies, enjoy the prosperous and luxurious kingdom. All these warriors have already been slain by Me, and you O *Savyasachi*, are merely an instrument (cause) here. ||11-33||

[Here the Lord speaks the absolute truth. Everything is going on according to the master plan of the Lord. We are all just merely the instruments. But the real player is the Lord Himself. Here Lord Sri *Krishna* instructs *Arjuna* to fight and perform his duty with devotion unto Him.

Similarly, we too must perform our duties. The result, be it gain or loss, is already sanctioned by the Lord. Here *Savyasachi* means ‘one who can shoot arrows with the left hand also’ and is referred to *Arjuna*.]

द्रोणं च भीष्मं च जयद्रथं च  
 कर्णं तथान्यानपि योधवीरान् ।  
 मया हतांस्त्वं जहि मा व्यथिष्ठा  
 युध्यस्व जेतासि रणे सपत्नान् ॥ ११-३४ ॥

droṇam ca bhiṣmam ca jayadratham ca; karṇam tathānyān api yodhavīrān |  
 mayā hatāṁs tvam jahi mā vyathiṣṭhā; yudhyasva jetāsi raṇe sapatnān ||11-34||

Slay *Drona*, *Bhishma*, *Jayadratha*, *Karna*, and many other mighty warriors who are already killed by Me. Do not be sorrowful or afraid, for you shall conquer your enemies in battle. Therefore you just fight. ||11-34||

[Everything is functioning according to the Lord's plan. The Supreme Lord is so merciful that He includes His sincere devotees in His plan of action and thus gives them fame and glory. Similarly, the Lord wants *Arjuna* to fight according to His plan.]

संजय उवाच ।  
 एतच्छ्रुत्वा वचनं केशवस्य  
 कृताञ्जलिर्वेपमानः किरीटी ।  
 नमस्कृत्वा भूय एवाह कृष्णं  
 सगद्गदं भीतभीतः प्रणम्य ॥ ११-३५ ॥

samjaya uvāca ।  
 etac chrutvā vacanam keśavasya; kṛtāñjalir vepamānah kirīṭī ।  
 namaskṛtvā bhūya evāha kṛṣṇam; sagadgadām bhītabhītaḥ pranamyā ॥11-35॥

*Sanjaya* said: After hearing those words of Lord *Keshava*, *Kirīti*, with joined palms and trembling, prostrated himself. Still having fear, he bowed to Lord Sri *Krishna* and addressed Him in a choked voice. ||11-35||

[Here *Kirīti*, refers to *Arjuna*, He is called so because he was once honored with *Indra*'s *kirita* (crown) when he was in Heaven. From then, he came to be known as 'the crowned one'. When *Arjuna* heard that *Bhishma*, *Drona* and others had already been slain by the Lord, he became afraid and knowing Lord *Krishna* to be the Supreme Lord, he prostrated and bowed again and again to Him. This is because, now he was filled with fear, astonishment, and also respect for Lord Sri *Krishna*.]

अर्जुन उवाच ।  
 स्थाने हृषीकेश तव प्रकीर्त्या  
     जगत्प्रहृष्ट्यनुरज्यते च ।  
 रक्षांसि भीतानि दिशो द्रवन्ति  
     सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ११-३६ ॥

arjuna uvāca ।  
 sthāne hṛṣikeśa tava prakīrtyā; jagat prahṛṣyat� anurajyate ca ।  
 rakṣāṁsi bhītāni diśo dravanti; sarve namasyanti ca siddhasamghāḥ ॥11-36॥

*Arjuna said: O Hrishikesh! The world becomes very joyful upon chanting Your names and glory, and is filled with love; while the terrified demons are running in all directions overcome by fear and all the *Siddhas* are bowing onto You. ||11-36||*

कस्माच्च ते न नमेरन्महात्मन्  
 गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।  
 अनन्त देवेश जगन्निवास  
 ब्रह्मक्षरं सदसत्तत्परं यत् ॥ ११-३७ ॥

kasmāc ca te na nameran mahātman; gariyase brahmaṇo 'py ādikartre |  
 ananta deveśa jagannivāsa; tvam akṣaram sad asat tatparam yat ||11-37||

O great one! Why wouldn't they bow to You? For You are the greatest of all, and also the creator of *Brahma*. O unlimited one, O Lord of Lords, O Abode of the Universe, You are that Imperishable person which is above all the causes and is beyond both being and non-being. ||11-37||

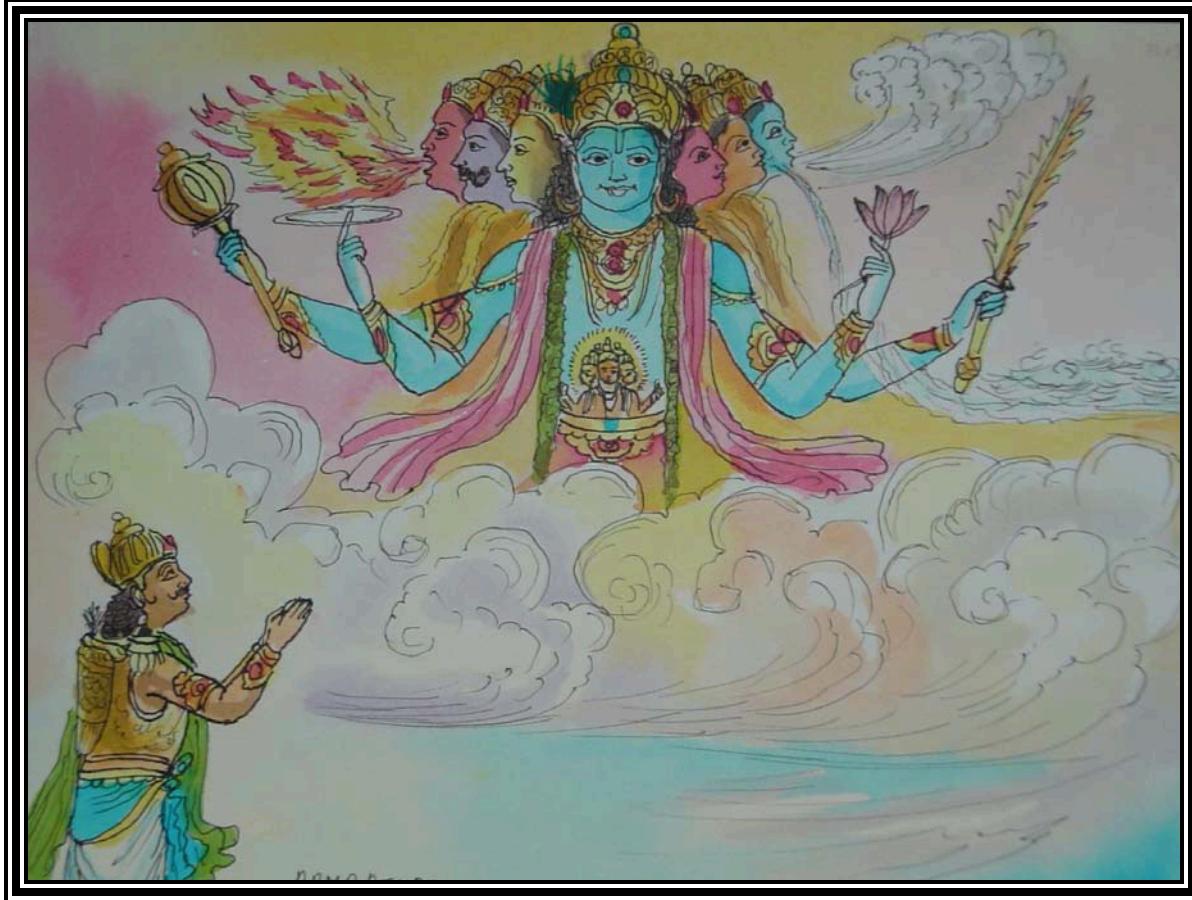
[Here we come to know that Lord Sri *Krishna* is the creator of this material universe. Thus, everyone shall bow onto the Supreme Lord because, He is the cause for all causes, beyond time, greater than *Brahma*, and is the absolute Truth.]

ब्रमादिदेवः पुरुषः पुराणस्  
 ब्रमस्य विश्वस्य परं निधानम् ।  
 वेत्तासि वेद्यं च परं च धाम  
 ब्रया ततं विश्वमनन्तरूप ॥ ११-३८ ॥

tvam ādidevaḥ puruṣaḥ purāṇas; tvam asya viśvasya param nidhānam |  
 vettāsi vedyam ca param ca dhāma; tvayā tatam viśvam anantarūpa ||11-38||

You are the Primal God, the Eternal person, the Ultimate savior of the universe, the Ultimate knowledge and the Supreme Abode. O Lord of innumerable forms, you have pervaded the entire Universe. ||11-38||

[The Lord is the ultimate knowledge to be known. Only intellect people try to attain Him. Therefore we must not aspire for women, land, prosperity, or for any other material things. We must always perform our duty only for the sake of Lord Sri Krishna, for He only can liberate us from all bondages.]



वायुर्यमोऽग्निर्वरुणः शशाङ्कः  
 प्रजापतिस्वं प्रपितामहश्च ।  
 नमो नमस्ते ऽस्तु सहस्रकृत्वः  
 पुनश्च भूयोऽपि नमो नमस्ते ॥ ११-३९ ॥

vāyur yamo 'gnir varuṇah śaśāṅkah; prajāpatis tvam̄ prapitāmahaś ca |  
 namo namas te 'stu sahasrakṛtvah; punaś ca bhūyo 'pi namo namas te ||11-39||

You are the wind god, the god of death, the fire god, the water god, the moon, *Brahma*, and even the father of *Brahma*. Therefore let there be thousands and thousands times salutations unto You; Again and again I offer my salutations unto You. ||11-39||

[The wind god called *Vayu* is the basic necessity of every being. Such *Vayu* is the foremost representative of Lord Sri *Krishna*, and is thus the supporter of life.]

नमः पुरस्तादथ पृष्ठतस्ते  
 नमोऽस्तु ते सर्वत एव सर्वं ।  
 अनन्तवीर्यामितविक्रमस्वं  
 सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ११-४० ॥

namah purastād atha pṛsthatas te; namo 'stu te sarvata eva sarva |  
 anantaviryāmitavikramas tvam; sarvam samāpnoṣi tato 'si sarvah ||11-40||

O Lord of infinite ability! I offer my salutations unto You from front, behind and from all sides, because You, possessing unlimited strength have pervaded completely all the Universe and therefore You are “All-Complete”.  
 ||11-40||

[*Arjuna* has now got the real knowledge. He is telling with utmost affirmativeness that everything is the Supreme Lord Sri *Krishna* Himself. This is not any speculation or any misconception. He is telling everything whatever he is seeing. This is only his real experience and no fiction. He explains Lord Sri *Krishna* as the Lord of all Lords.]

सखेति मत्वा प्रसभं यदुक्तं  
हे कृष्ण हे यादव हे सखेति ।  
अजानता महिमानं तवेदं  
मया प्रमादात्प्रणयेन वापि ॥ ११-४१ ॥

sakheti matvā prasabham yad uktam; he kṛṣṇa he yādava he sakheti |  
ajānatā mahimānam tavedam; mayā pramādāt praṇayena vāpi ||11-41||

Thinking You as a friend and not knowing this greatness of Yours I have  
called You rashly due to carelessness or love as, ‘O Krishna,’ ‘O Yadava,’  
‘O Friend.’ ||11-41||

यच्चावहासार्थमसत्कृतोऽसि  
विहारशाश्यासनभोजनेषु ।  
एकोऽथ वाप्यच्युत तत्समक्षं  
तत्क्षामये त्वामहमप्रमेयम् ॥ ११-४२ ॥

yat cāvahāśārtham asatkṛto 'si; vihāraśayyāsanabhojaneṣu |  
eko 'tha vāpy acyuta tatsamakṣam; tat kṣāmaye tvām aham aprameyam ||11-42||

And O *Acyuta*! I have dishonored You many times while taking rest, sitting,  
playing, or eating together, sometimes alone, and sometimes even in  
company. O Lord of infinite glory! Please, I beg You to forgive me. ||11-42||

[The bliss of the Lord is very kind that, here *Arjuna* although seeing the universal form by the Divine eyes is remembering the past deeds with the Lord. Many scholars say that *Arjuna* was in trance when he witnessed the Universal form. But for a person in trance he/she will not have consciousness upon the body and will be completely forgetful about the happenings around them. How can such persons remember the life's past deeds? Never. Therefore that logic is not correct, and *Arjuna* was completely aware of the happenings around him, and was naturally thinking of his past deeds with Lord Sri *Krishna* as a friend or a relative, that means to say a pure devotee although seeing the divine opulence of the Lord, does not forget the relationship with the Lord, because the Supreme Lord is All pervading and He will be everything for the devotee.]

पितासि लोकस्य चराचरस्य  
 त्र्वमस्य पूज्यश्च गुरुर्गरीयान् ।  
 न त्र्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो  
 लोकत्रये ऽप्यप्रतिमप्रभाव ॥ ११-४३ ॥

pitāsi lokasya carācarasya; tvam asya pūjyaś ca gurur gariyān ।  
 na tvatsamo 'sty abhyadhikah kuto 'nyo; lokatraye 'py apratimaprabhāva ||11-43||

You are the father, greater than the greatest teacher (*guru*), and the Supremely worshippable of this complete animate and inanimate creation. O Lord of infinite glory! There is none equal to You in all the three worlds, then how can anyone excel You? ||11-43||

[Being the cause for all causes, the Supreme Lord is the Father of everyone. Since He instructed the *Vedas* to the greatest teacher *Brahma*, the Lord is even a greater teacher than *Brahma*. As He is sustaining everything, He is greater than the greatest, and possesses infinite fame and glory. Thus there is nobody equal to or greater than the Supreme Lord Sri *Krishna*.]



तस्मात्प्रणम्य प्रणिधाय कायं  
 प्रसादये त्वामहमीशमीज्यम् ।  
 पितेव पुत्रस्य सखेव सख्युः  
 प्रियः प्रियार्हसि देव सोढुम् ॥ ११-४४ ॥

tasmāt pranamya pranidhāya kāyam; prasādaye tvām aham iśam īdyam |  
 piteva putrasya sakheva sakhyuh; priyah priyārhasi deva soḍhum ||11-44||

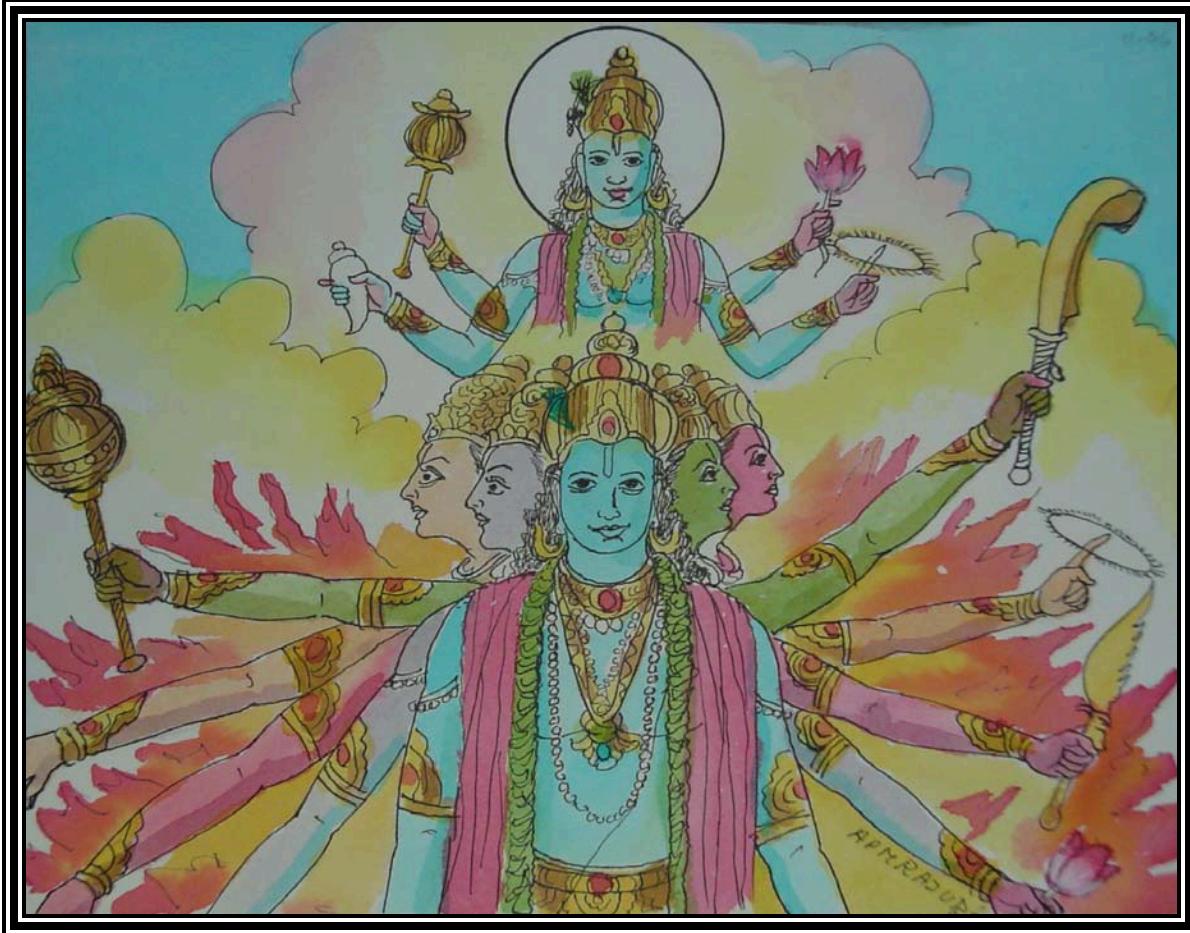
Therefore, I prostrate myself unto Your feet and thus bowing down, I offer my respects unto You, who is the Lord capable of worship. O Lord, please forgive me and bear with me just as a father bears with a son, as a friend bears with a friend, and as a husband bears with his wife, for You alone is capable of showing mercy. ||11-44||

[By worshipping the Supreme Lord Sri *Krishna* as a son (*Yashoda*), as a lover (*Radha*), as a friend (*Sudhama*), and in many other relations we will be blessed, for such persons, the Lord will clean their sins and will show His mercy upon them.]

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा  
 भयेन च प्रव्यथितं मनो मे ।  
 तदेव मे दर्शय देव रूपं  
 प्रसीद देवेश जगन्निवास ॥ ११-४५ ॥

adṛṣṭapūrvam hṛṣito 'smi dṛṣṭvā; bhayena ca pravyathitam mano me |  
 tad eva me darśaya deva rūpam; prasīda deveśa jagannivāsa ||11-45||

I am rejoiced upon seeing this unseen and surprising form of Yours and at the same time my mind is disturbed by fear. Therefore O Lord, please show me Your previous Divine form (*Vishnu*). O Lord of Lords, O Abode of the Universe, be pleased. ||11-45||



किरीटिनं गदिनं चक्रहस्तम्  
 इच्छामि त्वां द्रष्टुमहं तथैव ।  
 तेनैव रूपेण चतुर्भुजेन  
 सहस्रबाहो भव विश्वमूर्ते ॥ ११-४६ ॥

kirītinam gadinam cakrahastam; icchāmi tvām draṣṭum aham tathaiva |  
 tenaiva rūpeṇa caturbhujena; sahasrabāho bhava viśvamūrte ||11-46||

I would like to see You in the same form of wearing the crown, holding the mace and discus in hands. Therefore O Universal form, O thousand armed, please become Your former form of four hands only. ||11-46||

[*Arjuna* has become terrified upon seeing the Universal form of the Lord and is not able to see it any further, thus he asks the Lord to show His real previous form of four hands only. *Arjuna* had previously heard that Lord Sri *Krishna* is *Maha Vishnu* Himself. He had learnt this from sages such as *Narada*, but had never seen that form. Therefore here he is asking the Lord to show His merciful four-handed form. Before the war, when Lord Sri *Krishna* had come on His peace mission to the court of *Dhrtarashtra* then He had shown a part of His *Vishvarupa* to *Duryodhana* and others. But here, *Arjuna* saw the Lord's Universal form in full. *Arjuna* has herein confirmed that nobody had seen such form of the Lord previously.]

श्रीभगवानुवाच ।  
 मया प्रसन्नेन तवार्जुनेदं  
 रूपं परं दर्शितमात्मयोगात् ।  
 तेजोमयं विश्वमनन्तमाद्यं  
 यन्मे ब्रह्मन्येन न दृष्टपूर्वम् ॥ ११-४७ ॥

śribhagavān uvāca |  
 mayā prasannena tavārjunedam; rūpam param darśitam ātmayogāt |  
 tejomayam viśvam anantam ādyam; yan me tvad anyena na dṛṣṭapūrvam ||11-47||

The Supreme Lord Sri *Krishna* said: O *Arjuna*! Being pleased with you, I have shown you through My internal potency (power) this Supreme, Brilliant, Primal, and Infinite Universal form, which is not seen by anyone but you. ||11-47||

[Lord Sri *Krishna* had never before shown His Universal form to anyone. This is completely clarified here by the Lord Himself. As *Arjuna* was the true devotee of Lord Sri *Krishna*, he was given a chance of seeing the Universal form of the Lord, upon his request.]

न वेदयज्ञाध्ययनैर्न दानैर्  
 न च क्रियाभिर्न तपोभिरुग्रैः ।  
 एवंरूपः शक्य अहं नृलोके  
 द्रष्टुं बदन्येन कुरुप्रवीर ॥ ११-४८ ॥

na vedayajñādhyayanair na dānair; na ca kriyābhir na tapobhir ugraḥ ।  
 evamrūpah śakya aham nṛloke; draṣṭum tvad anyena kurupravīra ॥11-48॥

O great hero of the *Kurus*! In this mortal world I, in this form cannot be seen by anyone except you, either by the study of *Vedas*, nor by rituals, nor by charity, nor by actions, and not even by severe austerities. ||11-48||

[By properly understanding the philosophy of *Gita*, one can know the meaning of this verse. All devotees cannot get Divine vision. First, one has to become a pure soul like the demigods then worship Lord Sri *Krishna* with complete faith and devotion, for such a devotee there are possibilities of getting the Divine vision based on his choice or desire to see the Universal form. One cannot rise to the platform of demigods even by worship, sacrifices, study of scriptures, charity, or any other thing, then how can Divine vision come to such a person.]

मा ते व्यथा मा च विमूढभावो  
 दृष्ट्वा रूपं घोरमीद्भमेदम् ।  
 व्यपेतभीः प्रीतमनाः पुनस्त्वं  
 तदेव मे रूपमिदं प्रपश्य ॥ ११-४९ ॥

mā te vyathā mā ca vimūḍhabhāvo; dṛṣṭvā rūpam ghoram idṛṇī mamedam |  
 vyapetabhīḥ prītamanāḥ punas tvam; tad eva me rūpam idam prapaśya ||11-49||

Seeing such a horrible form of Mine do not be afraid nor be illusioned. With a fearless and peaceful mind now you will see that form of Mine, which you desire to see. ||11-49||

[It is natural that *Arjuna* was filled with fear and distress, because to kill *Bhishma* and others, it was verily impossible for *Arjuna*. But when he saw them all dying in the Universal form, he became really afraid. Thus Lord Sri *Krishna* advises *Arjuna* not to attain fear or distress for, they are already killed before the war.]

संजय उवाच ।  
 इत्यर्जुनं वासुदेवस्तथोक्ता  
 स्वकं रूपं दर्शयामास भूयः ।  
 आश्वासयामास च भीतमेनं  
 भूखा पुनः सौम्यवपुर्महात्मा ॥ ११-५० ॥

samjaya uvāca |

ity arjunam vāsudevas tathoktvā; svakam rūpam darśayām āsa bhūyah |  
 āśvāsayām āsa ca bhitam enam; bhūtvā punah saumyavapur mahātmā ||11-50||

*Sanjaya* said: Lord *Vaasudeva* after saying this to *Arjuna* once again assumed His true form. The Lord being blissful and gentle consoled the frightened *Arjuna*. ||11-50||

[*Arjuna* had seen Lord Sri *Krishna* since his childhood in form of a human being. But when he heard of the Lord coming in the four-handed form to *Vasudeva* and *Devaki* and then assuming the child's form, he became anxious to see that four-handed form of the Lord. Here the Lord has also satisfied this desire of *Arjuna* and finally, assumes His real form as Lord Sri *Krishna*. Although the various forms of Lord Sri *Krishna* are not of different from Him but still, there remains His original main form, which is the prime deity. And that is the two-handed (human) form of Lord Sri *Krishna*, in which He appeared on this very earth.]

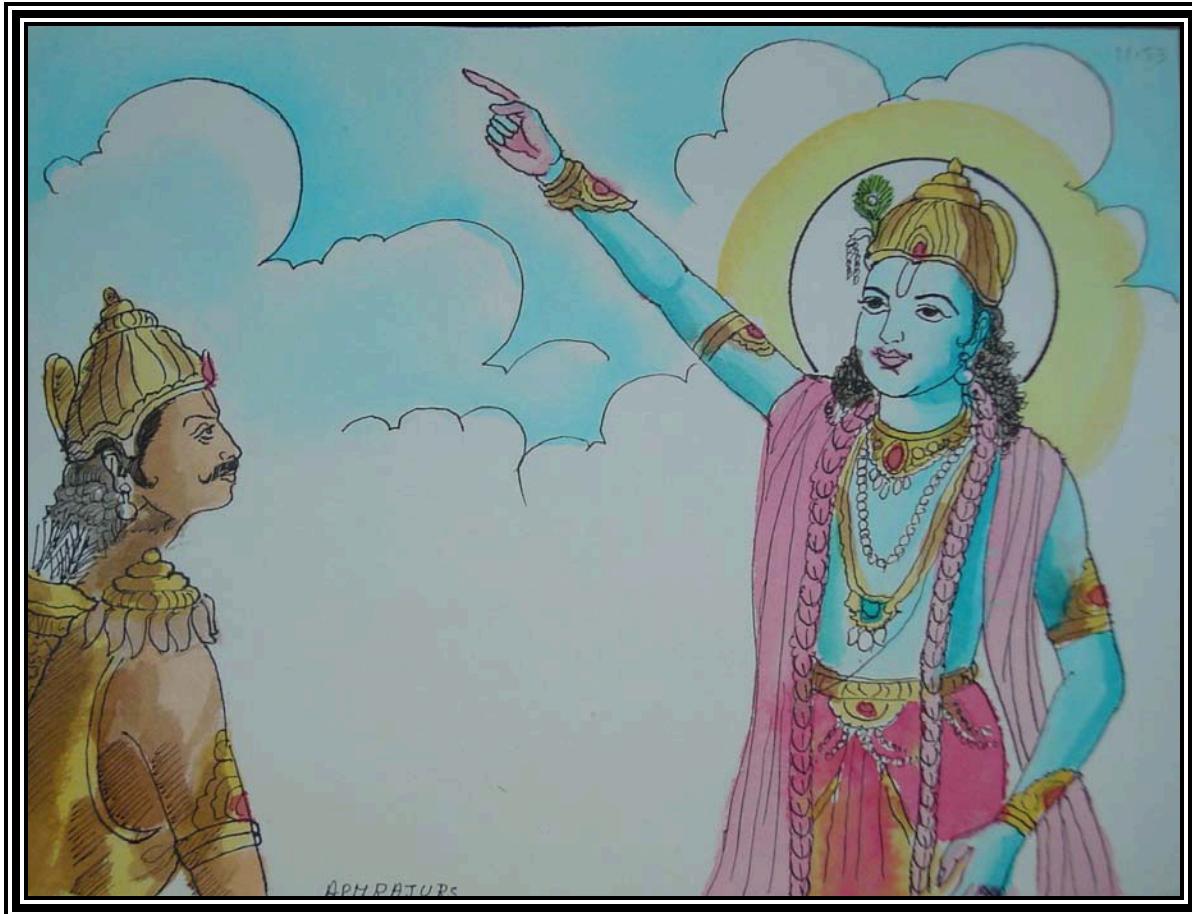
अर्जुन उवाच ।  
 दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दनं ।  
 इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ११-५१ ॥

arjuna uvāca ।

dṛṣṭvedam mānuṣam rūpam tava saumyam janārdana ।  
 idānīm asmi samvṛttah sacetāḥ prakṛtim gataḥ ॥11-51॥

*Arjuna said: O Janardana! Upon seeing this most gracious human form of Yours, now my mind is peaceful and thus I have restored to my own nature.*  
 ||11-51||

[Here we come to know that the two-handed form is the original form of Lord Sri Krishna, because by this two-handed form, He gained the Universal form and then the four-handed form. And finally gained His original two-handed form. Many foolish scholars consider Him as a common man and make fun of Him. For them, the clear answer is here. Therefore those who have correctly and clearly understood the *Gita* do not speculate or doubt on its matters (contents). As practitioners of *Gita*, we must never listen to wrong commentators of the *Gita*. Doing so we will be doomed.]



श्रीभगवानुवाच ।  
सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।  
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ११-५२ ॥

śrībhagavān uvāca |  
sudurdarśam idam rūpam dṛṣṭavān asi yan mama |  
devā apy asya rūpasya nityam darśanakāṅkṣiṇah ||11-52||

The Supreme Lord Sri *Krishna* said: The form of Mine which you are seeing (two-handed form) now is very difficult to see, because even the demigods are always eagerly desiring to see this form. ||11-52||

[According to this verse, the two-handed form is the original form of the Lord and is very difficult, and almost impossible to be seen. Even the demigods are longing to see that form because the demigods are only the elevated souls, which have received a better position from this material world. They desire to see the true form of the Lord because, they are present only to enjoy the fruits of their activities, and are thus not qualified to go to the abode of Lord Sri *Krishna*. But for a devotee, be it a demigod, human, demon, or anybody else he/she is capable of seeing Lord Sri *Krishna* and also His abode. Those who criticize the Lord, (even though one is aristocratic, filled with knowledge, wealthy, or a strong person) can never see the Lord.]

**नाहं वेदैर्न तपसा न दानेन न चेज्यया ।  
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११-५३ ॥**

nāham vedair na tapasā na dānena na cejyayā ।  
śakya evamvidho draṣṭum dṛṣṭavān asi mām yathā ||11-53||

Neither by the study of the *Vedas*, nor by penance, nor by charity, nor by rituals can I be seen in this form (two-handed) as you have seen Me. ||11-53||

[The same meaning of this verse is also told in the 48th verse. Therefore by forsaking all useless desires, we must think of the main two-handed form of the Lord (Sri *Krishna*). Then He shall gracefully show Himself to us.]

भक्त्या बनन्यया शक्य अहमेवंविधो इर्जुन ।  
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ११-५४ ॥

bhaktyā tv ananyayā śakya aham evamvidho 'rjuna |  
jñātum draṣṭum ca tattvena pravestum ca paramtapa ||11-54||

O Arjuna! I can be seen in this form (of two hands), I can be known in true essence, and I can be reached only by strong devotion towards Me. ||11-54||

[Lord Sri Krishna can be seen only through devotion. It is confirmed here. This cannot be neglected by anybody, because it is the voice or verdict of the Lord Himself, who is Eternal, Complete and ever Blissful. We cannot understand Him by condemning ideas or by mere speculative thoughts.]



मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११-५५ ॥

matkarmakṛṇ matparamo madbhaktah sangavarjitaḥ |  
nirvairah sarvabhūtesu yaḥ sa mām eti pāṇḍava ||11-55||

O Pandava! One who works for My sake, depends on Me, is devoted to Me, has no attachment and is free from envy towards all beings. In this way, that person certainly attains Me. ||11-55||

[Anybody who performs all actions in thoughts of Lord Sri *Krishna* and for the Lord's sake, being pure in heart, and kind towards all beings such a person always in thoughts of Lord Sri *Krishna* reaches Him only. The Lord has told this many times. But still we are not aware or awake about His words.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ॥ ११ ॥

**Here ends the eleventh  
chapter of *Bhagavad Gita*  
titled *Vishwaroopadarshana  
Yoga*.**



॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ द्वादशोऽध्यायः

Chapter 12 of 18 in the Illustrated Bhagavad Gita – The Song Divine

अर्जुन उवाच ।

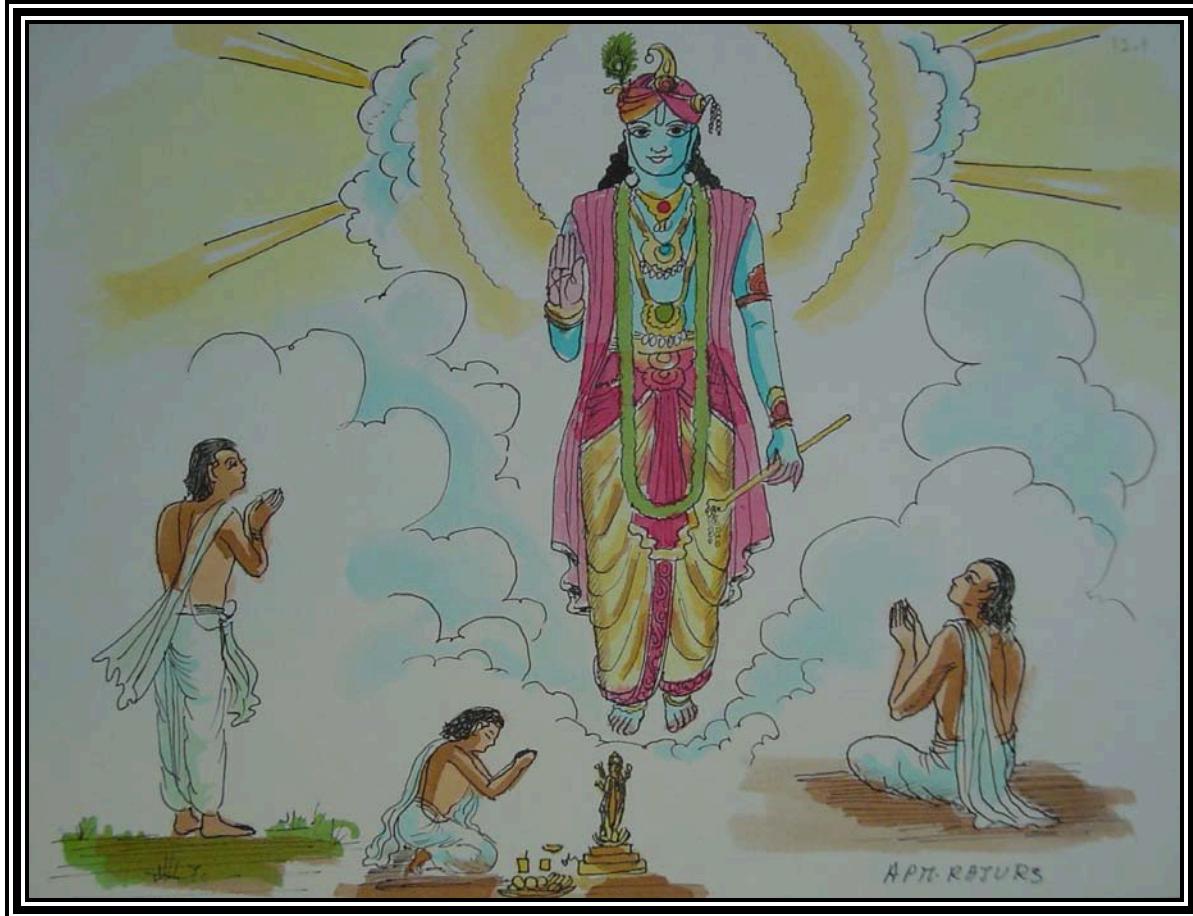
एवं सततयुक्ता ये भक्तास्त्रां पर्युपासते ।  
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२-१ ॥

arjuna uvāca ।

evam satatayuktā ye bhaktās tvāṁ paryupāsate ।  
ye cāpy aksaram avyaktam tesāṁ ke yogavittamāḥ ॥12-1॥

*Arjuna* said: Which one is more perfect in *yoga*? Those who are always constantly engaged in Your devotional service or those who worship the Imperishable and Unmanifested (impersonal) Lord? ॥12-1॥

[There are two types of people worshipping the Lord; one is the group, which worships the Lord in His form. The other group worships the Lord in a formless state. The former one is called the personalist devotee and the latter being the impersonalist devotee. Here *Arjuna* inquires that who is greater or perfect among these two. This question of *Arjuna* can be considered for all the ages- former, future, or at present. The soul is not just matter- it has a subtle form. Lord Sri Krishna has a personalist form; whoever thinks of the Lord at the time of death shall reach the Lord's abode. In this way, those who think of His personalist form are considered as great *yogis*. Those who are not interested in the Lord's personalist form take His impersonalist form for worship, such as the Lord's brilliance or light etc.; Therefore *Arjuna* wants to know that which one is considered to be perfect among these two types.]



श्रीभगवानुवाच ।  
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।  
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ १२-२ ॥

śrībhagavān uvāca |  
mayy āveśya mano ye māṁ nityayuktā upāsate |  
śraddhayā parayopetās te me yuktatamā matāḥ ||12-2||

The Supreme Lord Sri *Krishna* said: Those devotees constantly engaged with a steady mind in My thoughts and with great faith, worship Me in this personalist form of Mine are considered by Me as the greatest *yogis*. ||12-2||

[Lord Sri *Krishna* has clearly, quickly and precisely answered *Arjuna*'s question. He says that He treats those who worship Him in His personalist form to be the greatest *yogis*. Therefore it is confirmed that the Lord has a definite form. To the impersonalists and hypocrites, the Lord is definitely telling about His own form thinking of which one can attain the Lord Himself. But still these hypocrite scholars do not accept it because of their ignorance and are acting as mischievous rascals in the society.]

ये ब्रह्मनिर्देशमव्यक्तं पर्युपासते ।  
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ १२-३ ॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।  
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४ ॥

ye tv akṣaram anirdeśyam avyaktam paryupāsate |  
sarvatragam acintyam ca kūṭastham acalam dhruvam ||12-3||

saṁniyamyendriyagrāmam sarvatra samabuddhayah |  
te prāpnuvanti mām eva sarvabhūtahite ratāḥ ||12-4||

But those who control the sense perfectly and worship with a constant mind upon the Inconceivable, All pervading, Indefinite, Omnipresent, Unchanging, Immobile, Unmanifested and Imperishable, Impersonalist form of the Lord shall be engaged in the welfare of all beings and thus even-minded in everybody they shall also come to Me. ||12-3,4||

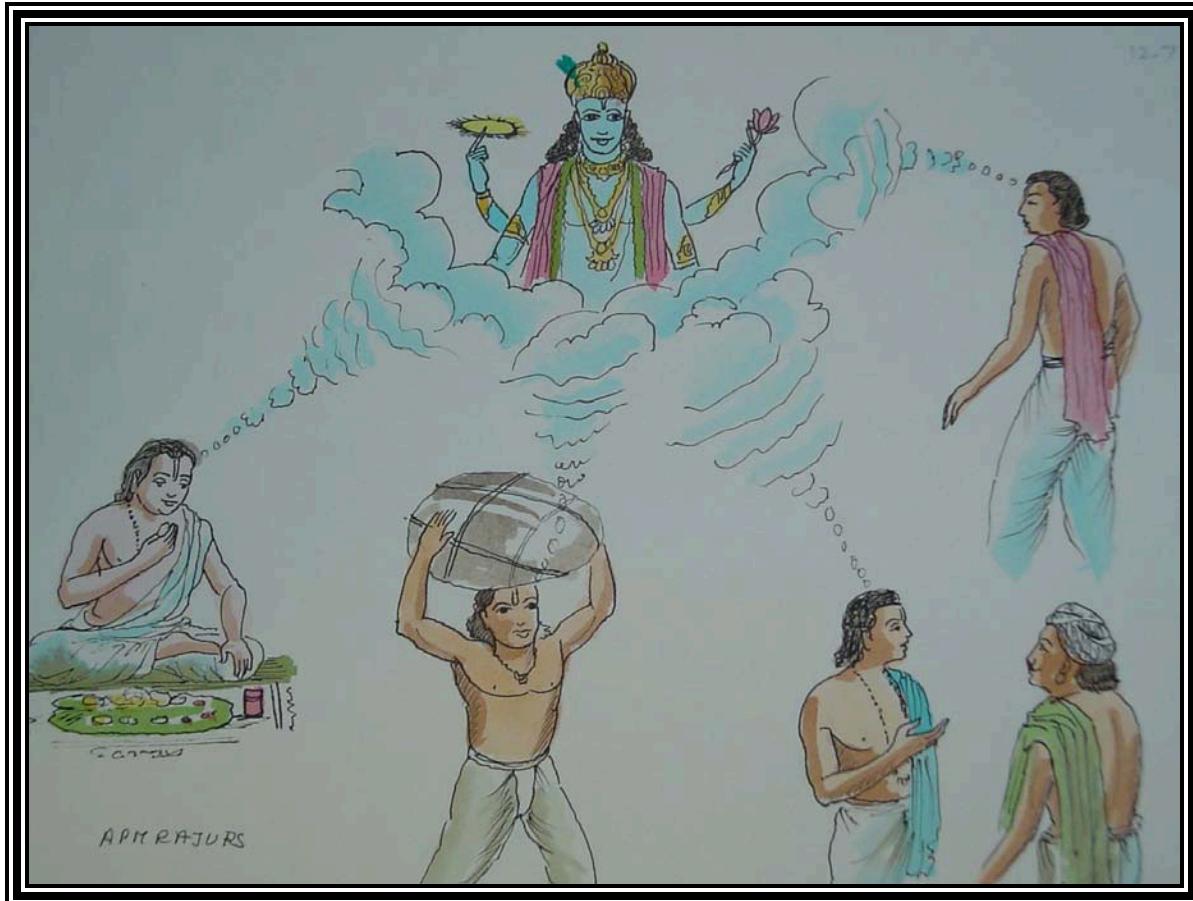
[Those who worship the Lord in the impersonalist form shall also attain Him, but they practice and worship in many births and at last by the grace of the Lord they come to know about the supremacy of Lord Sri *Krishna* and then they worship Him in His *saguna* or personalist form. Then, they shall attain Him. For impersonalist persons to reach the Lord, it is more difficult. They have to control their senses perfectly, must have an even-mind, and must be always in the welfare of others. Then only it will be possible for them to attain the Lord, or else it is not at all possible. This process of worshipping the impersonalist form is most difficult and dangerous. Therefore Lord Sri *Krishna* suggests us to take the easy way of worshipping His personalist form.]

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।  
अव्यक्ता हि गतिर्दुःखं देहवद्धिरवाप्यते ॥ १२-५ ॥

kleśo 'dhikataras teṣām avyaktāsaktacetasām |  
avyaktā hi gatir duḥkham dehavadbhir avāpyate ||12-5||

The minds of those interested in the Unmanifested form of the Lord have difficulties in their path of advancement because the goal of the Unmanifested Lord is hard to reach by the embodied beings. ||12-5||

[Here the state of impersonalists is explained. To attain the Lord in this way one needs to control the senses perfectly and must have loving attitude towards all beings. This process seems most difficult as per the words of the Lord Himself. Therefore it is clear to worship the manifested form of the Lord for, the advancement in this path becomes easy.]



ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।  
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।  
भवामि नचिरात्पार्थं मय्यावेशितचेतसाम् ॥ १२-७ ॥

ye tu sarvāṇi karmāṇi mayi samnyasya matparāḥ ।  
ananyenaiva yogena mām dhyāyanta upāsate ||12-6||

teṣām ahaṁ samuddhartā mṛtyusamśārasāgarāt ।  
bhavāmi nacirāt pārtha mayy āveśitacetasām ||12-7||

But those who worship Me, by surrendering all actions to Me as the Ultimate goal, meditating upon Me with undivided devotional service. O *Arjuna*, to such persons with minds set in Me, I deliver them quickly from this ocean of birth and death. ||12-6,7||

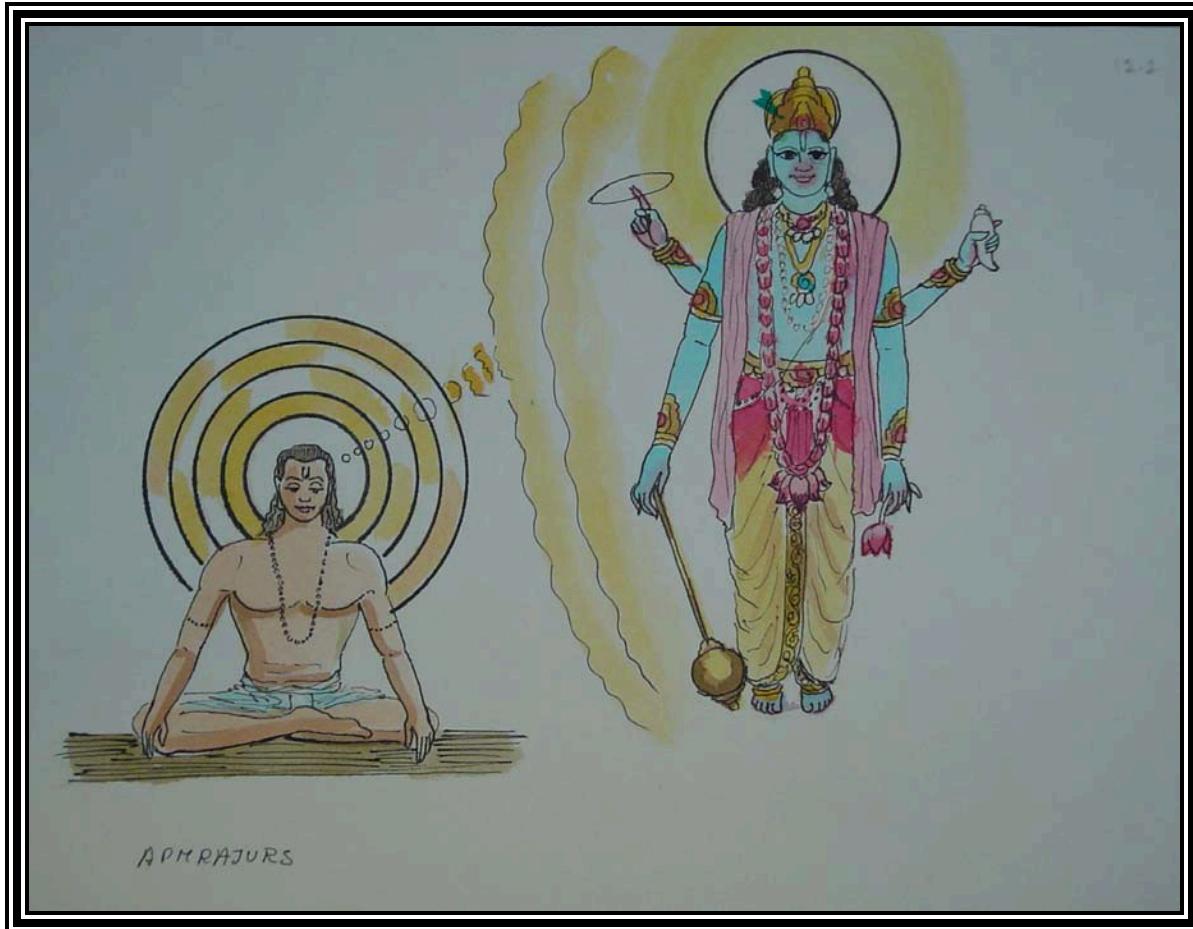
[These words of the Lord are of utmost importance because this is the only path prescribed by the Lord Himself to get liberated from all bondages. Only great devotees who are lucky enough, get freed from the clutches of material nature. To be always engaged in the devotional service of Lord Sri *Krishna* and performing every action for Him is the only perfect path to get liberated from this dreadful ocean of birth and death. The Lord Himself directly helps such persons. This path is not very difficult because all the actions performed by the senses are eventually surrendered only to Lord Sri *Krishna*. To think that the Lord is everywhere and in everything is the main idea, which comes to the mind. This completely and naturally leaves the body conscious out and helps in gaining Lord Sri *Krishna* as early as possible.]

**मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।  
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२-८ ॥**

mayy eva mana ādhatsva mayi buddhim niveśaya |  
nivasiṣyasi mayy eva ata ūrdhvam na samśayah ||12-8||

Fix your mind on Me; fix your intellect in Me alone. Then you shall reside in Me (attain Me). There is no doubt about it. ||12-8||

[Therefore, by worshipping the personalist form of the Lord, undoubtedly we can attain the relationship with Lord Sri *Krishna*. This is clearly expressed here.]



अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।  
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥१२-९॥

atha cittam samādhātum na śaknoṣi mayi sthiram |  
abhyāsayogena tato mām icchāptum dhanamjaya ||12-9||

If you are unable to fix your mind firmly in Me then, O *Dhananjaya* try to reach Me by practicing constant concentration of thoughts in Me. ||12-9||

[‘Practice makes man perfect’ is the proverb based on these teachings. Practice is very strong. Everything rests upon practice. Therefore devotional service unto the Lord must be developed by constant practice. By this practice of concentration on the Lord one can attain the Supreme Abode of the Lord.]

अभ्यासे इप्यसमर्थोऽसि मत्कर्मपरमो भव ।  
मदर्थमपि कर्माणि कुर्वन्निसद्धिमवाप्स्यसि ॥ १२-१० ॥

abhyāse 'py asamartho 'si matkarmaparamo bhava |  
madarthatam api karmāṇi kurvan siddhim avāpsyasi ||12-10||

If you are unable to practice concentrating on Me then, perform actions only for Me. Just by performing actions for My sake, you shall attain perfection.  
||12-10||

[Even among those who perform actions unto the Lord’s sake, there are two types of people. Those who are interested in the Lord and the others are those not interested in the Lord. This is just like a person who although not interested in a Government job works there just for salary, while the other person works in accordance to the Government with interest.

Although these two work for the Government, one who works with interest is quickly recognized and awarded, while the other receives only salary.

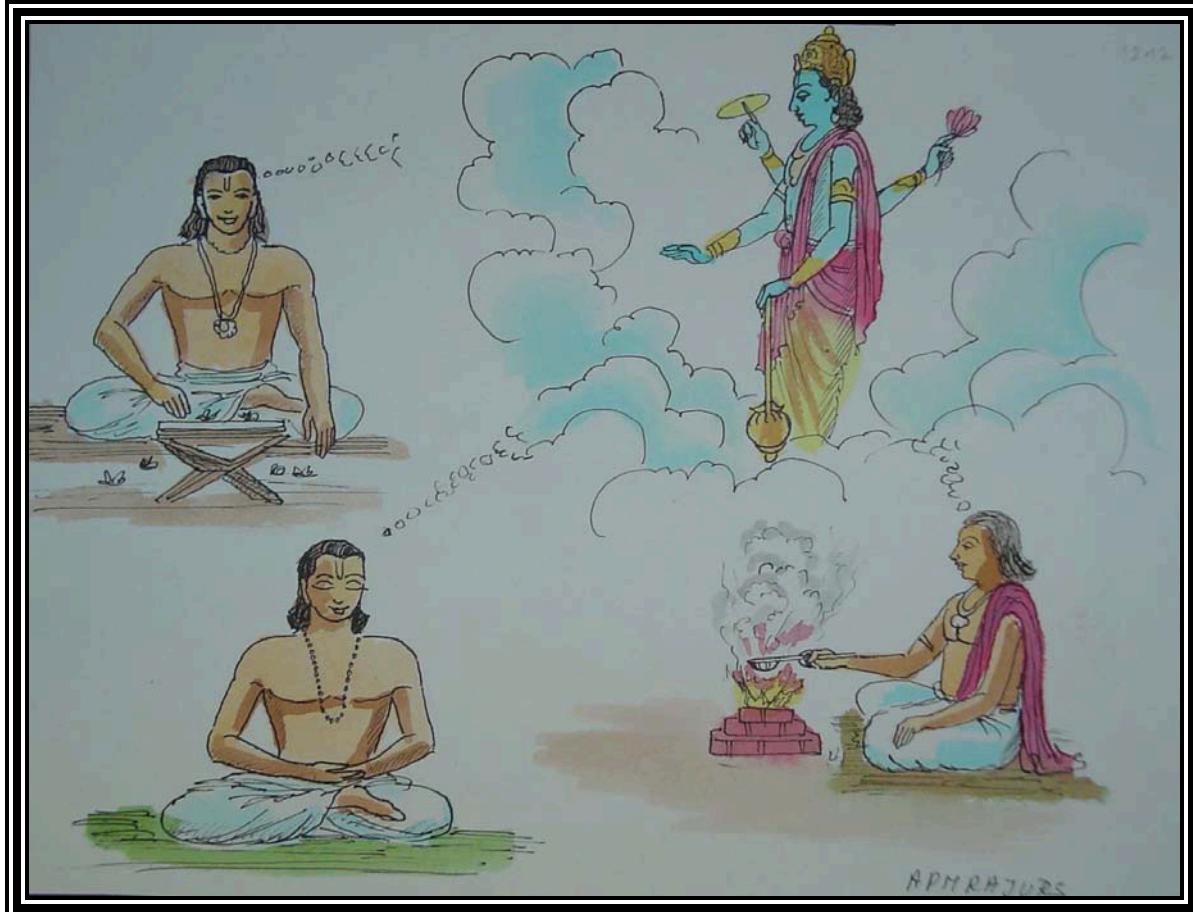
Similarly, persons who perform actions with full interest towards the Lord attain the Lord quickly and easily, and those who are not interested attain material pleasures. Such pleasures are not permanent. Therefore, we must try to attain permanent positions, which are always imperishable and full of bliss.]

**अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।  
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२-११ ॥**

athaitad apy aśakto 'si kartum madyogam āśritah |  
sarvakarmaphalatyāgam tataḥ kuru yatātmavān ||12-11||

If you are not even capable of doing this, then try to give up all results of your actions to Me by subduing your mind and surrendering yourself unto Me. ||12-11||

[If there are disturbances in the services mentioned previously then we must give up all results of our actions to the Lord. Without aspiring for such results and performing our actions with devotion will lead us to perfection. This has to be constantly practised in order to engage oneself in perfect devotion.]



श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्यानं विशिष्यते ।  
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२-१२॥

śreyo hi jñānam abhyāsāj jñānād dhyānam viśisyate ।  
dhyānāt karmaphalatyāgas tyāgāc chāntir anantaram ॥12-12॥

Even if you cannot practice this, then engage in the study of My knowledge. For, My knowledge is greater than such practices and better than My meditation. Superior to this, is the Renunciation of the fruits of action and from renunciation (fruits of action), one can immediately attain eternal peace. ||12-12||

[Of all the processes, the process of renunciation of the fruits of all actions is the most superior and it provides the eternal peace. If we perform actions without aspiring for their results, moreover by surrendering them to the Lord then peace will come on its own. By such peace, the Supreme Lord is easily available.]



अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मय्यपितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४ ॥

advesṭā sarvabhūtānāṁ maitraḥ karuṇa eva ca |  
nirmamo nirahamkāraḥ samaduhkhasukhaḥ kṣamī ||12-13||

samtuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ |  
mayy arpitamanobuddhir yo madbhaktaḥ sa me priyaḥ ||12-14||

One who is not envious of all beings, who is friendly and kind, who is free from attachment and ignorance, who is equal minded in both happiness and sorrow, who is always forgiving, ever content, self controlled, firmly determined in Me with mind and intellect dedicated to Me, such a *Yogi* being My devotee is very dear to Me. ||12-13,14||

[Again and again the Lord tells us to worship Him with the idea of renunciation of fruits of all actions, because the aspiration for the result is the main cause for bondage to all actions. Therefore we must leave the main cause unto the lotus feet of the Supreme Lord with complete knowledge. Then such a devotee will be dear to the Lord.]

**यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।  
हर्षामर्षभयोद्वेगौमुक्तो यः स च मे प्रियः ॥ १२-१५ ॥**

yasmān nodvijate loko lokān nodvijate ca yaḥ ।  
harṣāmarṣabhadayodvegair mukto yaḥ sa ca me priyah ॥12-15॥

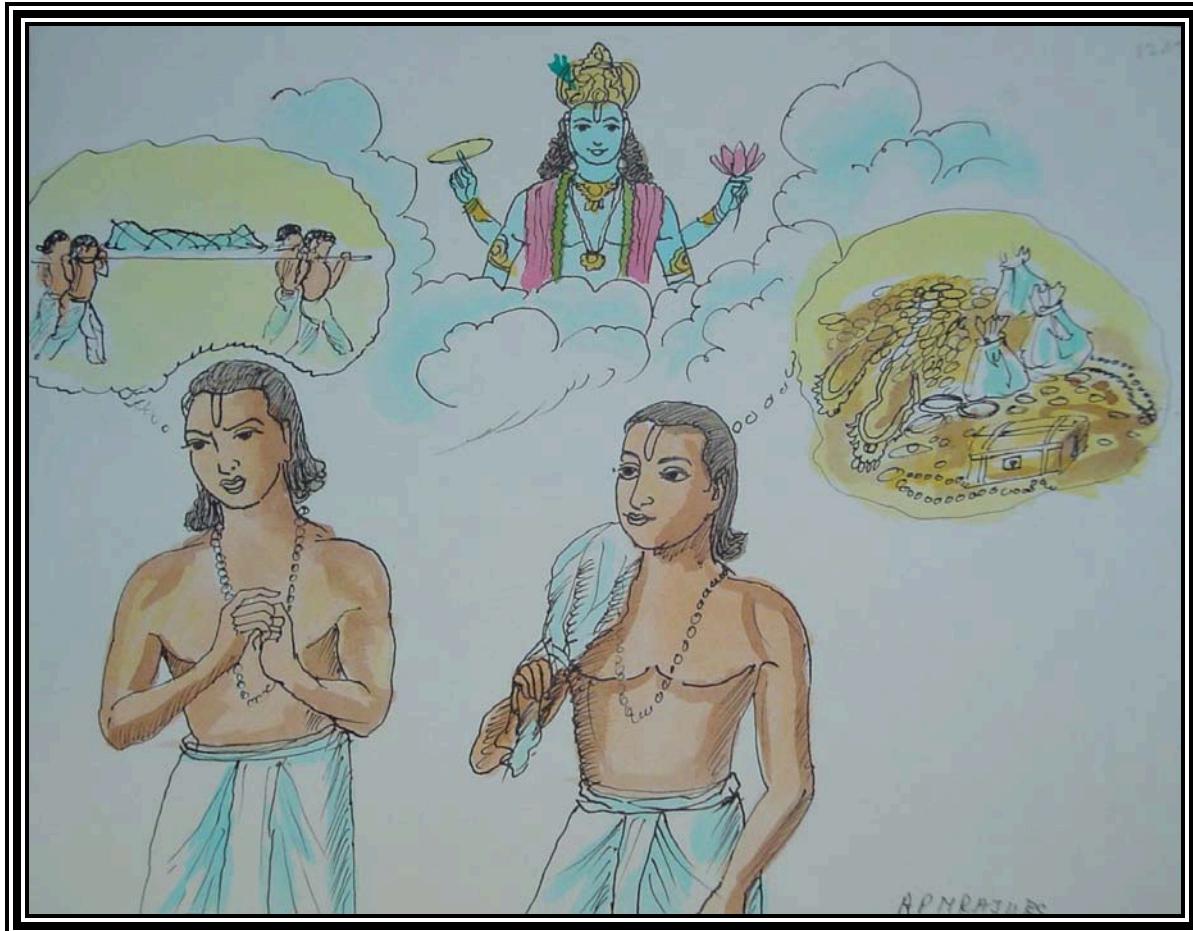
One who does not disturb the world, and who is not disturbed by the world, and one who is free from happiness, envy, fear, and distress, such a person is very dear to Me. ||12-15||

**अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।  
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१२-१६॥**

anapekṣah śucir dakṣa udāśino gatavyathah |  
sarvārambhaparityāgī yo madbhaktah sa me priyah ||12-16||

One who is free from desires, who is pure, capable, expert, disinterested (in material things), free from all sorrows, and who renounces all initiative actions, such a person being My devotee is very dear to Me. ||12-16||

[Always engaged in Lord's thoughts, forsaking desires and thus purifying the mind, intellect and body, and any sorrows, and having no aspiration to lead life materially, such a person is very dear to the Lord. Here the Lord refers only to Lord Sri *Krishna* for He is the Lord of all lords, and thus the Supreme Lord. Such a person becomes the pure devotee of the Lord and surrendering everything to the Lord, that person resides in peace only in the thoughts of Lord Sri *Krishna*, and is thus very dear to the Lord.]



यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।  
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२-१७ ॥

yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati |  
śubhāśubhaparityāgī bhaktimān yaḥ sa me priyah ||12-17||

One who neither becomes happy nor envious, neither grieves nor desires, and one who has renounced the results of all good and evil deeds, such a devoted person is very dear to Me. ||12-17||

[To become happy on gaining the desired things or to grieve if they are not attained is the quality of an ordinary person. But to be a devotee of the Lord one must leave all good and evils in the name of the Lord and must reside in peace. Then the Lord will quickly recognize that person and will be immensely pleased.]

**समः शत्रौ च मित्रे च तथा मानावमानयोः ।  
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२-१८ ॥**

**तुल्यनिन्दास्तुतिर्मानी संतुष्टो येन केन चित् ।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२-१९ ॥**

samaḥ śatru ca mitre ca tathā mānāvamānayoh |  
śitoṣṇasukhaduhkheṣu samaḥ saṅgavivarjitaḥ ||12-18||

tulyanindāstutir maunī samtuṣṭo yena kena cit |  
aniketaḥ sthiramatir bhaktimān me priyo naraḥ ||12-19||

One who is equal to friends and enemies, and also in honour and dishonour, alike in dualities such as heat and cold, happiness and distress, and who is always free from attachment, one who treats blame and praise as equal, who is silent, ever content with anything, careless for any place of residence, and one who is fixed in knowledge thus being a devoted person is very dear to Me. ||12-18,19||

[Throughout this chapter it is explained about those persons who are very dear to Lord Sri *Krishna*. The qualities of persons expressed here if present in anybody then, such a person has to be considered as a great *yogi* and such a great *yogi* being a devotee of the Lord is very dear to Him. There is no mention of caste or creed here. At higher levels of consciousness and realization, it is only the qualities that differentiate one person from another. Not the stupid birth factor as normal people follow while considering status.]

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।  
श्रद्धाना मत्परमा भक्तास्ते ऽतीव मे प्रियाः ॥ १२-२० ॥

ye tu dharmyāmṛtam idam yathoktam paryupāsate |  
śraddadhānā matparamā bhaktās te 'tīva me priyāḥ ||12-20||

And those who follow this immortal wisdom of devotional service with complete faith and thinking of Me as the Supreme goal, such devotees are very most dear to Me. ||12-20||

[This wisdom of *Dharma* as explained by Lord Sri *Krishna* is the most superior knowledge and is also nectarine knowledge which is in full accordance with the scriptures. Human beings are bound to follow the rules laid down by such scriptures. By following them if any person engages the self with full faith in the service of Lord Sri *Krishna*, then that person is most dear to the Lord. This *yoga* has to be performed by subduing the mind and intellect in the service of Lord Sri *Krishna* completely surrendering to the Lord. This is the right way to worship and such devotional service unto the Lord is the greatest of all processes of *yoga* or worship.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
 ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
 भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

**Here ends the twelfth  
 chapter of *Bhagavad Gita*  
 titled *Bhakti Yoga*.**



॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ त्र्योदशोऽध्यायः

Chapter 13 of 18 in the Illustrated Bhagavad Gita – The Song Divine

अर्जुन उवाच ।  
 प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।  
 एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३-१ ॥

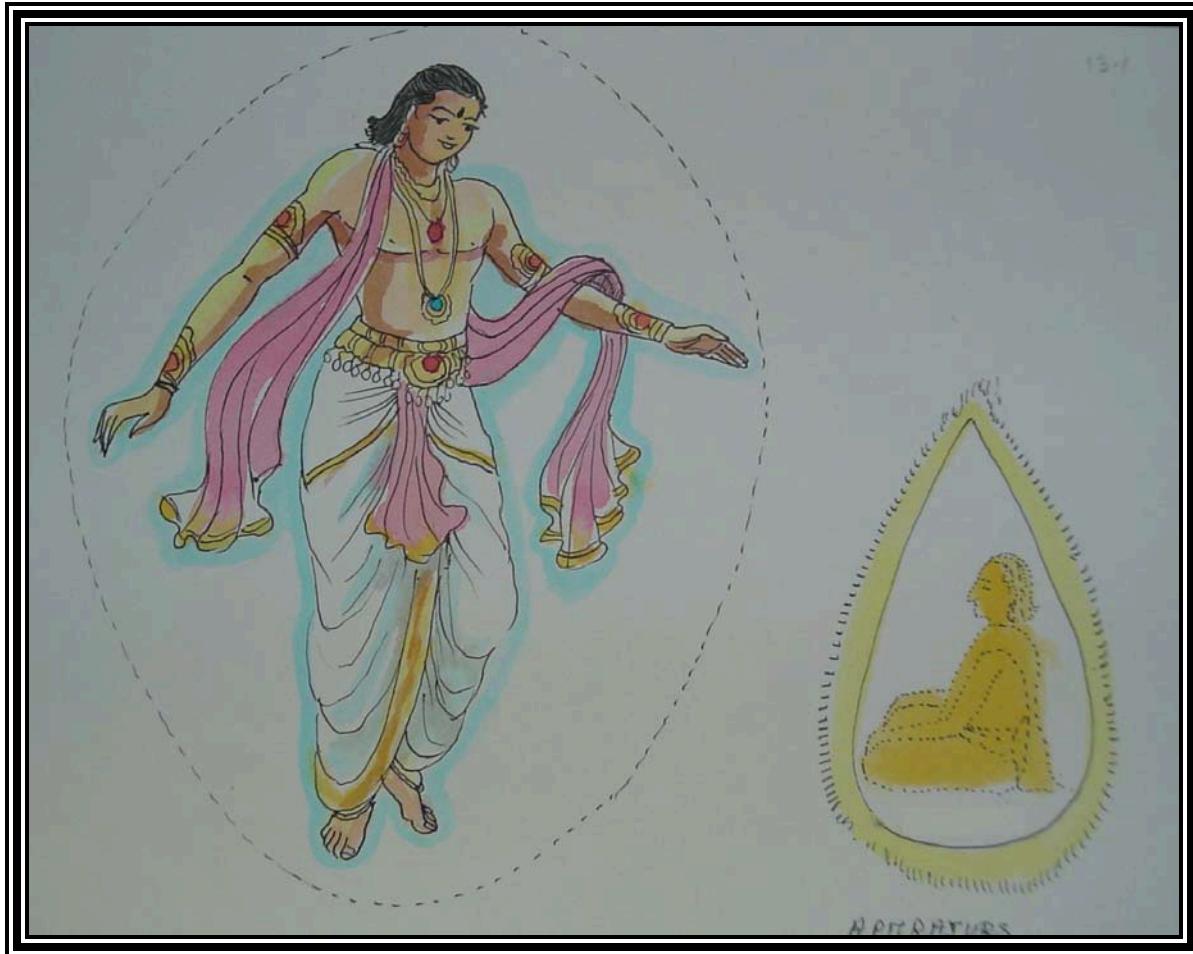
**arjuna uvāca**

**prakṛtim puruṣam caiva kṣetram kṣetra-jñam eva ca |  
 etad veditum icchāmi jñānam jñeyam ca keśava ||13-1||**

*Arjuna said: O Keshava, I would like to know about nature and the ultimate enjoyer (of nature), and the field and the knower of the field; also I would like to know about knowledge and the object of knowledge. ||13-1||*

[This chapter is of great importance. Many so-called scholars have misunderstood and misinterpreted the essence of this chapter. *Prakrti* is Nature. *Purusha* is the enjoyer of *Prakrti*. Thus *Purusha* is the ultimate enjoyer. *Kshetra* is field; *Kshetrajna* is the knower of the field. The Lord in the subsequent verses will give all these definitions.

*Arjuna's* inquisitiveness has gained a very exalted position. He now is completely desirous of knowing all that is pervading this universe and who is doing so. What lies within and what lies beyond.]



श्रीभगवानुवाच ।  
 इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।  
 एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca ।  
 idam śarīram kaunteya kṣetram ity abhidhīyate ।  
 etad yo vetti tam prāhuḥ kṣetrajña iti tadvidah ॥13-2॥

The Supreme Lord Sri *Krishna* said: O son of *Kunti*! This body is called as *Kshetra* (field), and one who knows this is called *Kshetrajna* (the knower of the field) by seekers of knowledge. ||13-2||

[The body is called as field and the soul residing in the body is called as knower of the field. We need a place to grow plants and thus we plough seeds in a particular land. Similarly, the body is also a place for the soul to experience its past deeds. Thus the body is called as the field and that (soul) which experiences its results is called as the knower of the field. It is not difficult to understand the relationships such as body and soul or house and owner. The body keeps on growing from infancy until the old age and the soul residing in the body remains constant without any change. The soul gaining the body thinks I, Mine etc., such conditions are explained further. This body is *Kshetra*. One who knows that this body is not permanent, and also knows the nature of such a body is really knowledgeable about this body (*Kshetra*). And such a person is called *Kshetrajna* by seekers of knowledge. This is exactly the first level of understanding about *Kshetra* and *Kshetrajna*. The summary is as follows:

Body = *Kshetra*;

One who knows the truth about this body (a realized Soul) = *Kshetrajna*.]



क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata ।  
kṣetrakṣetrajñayor jñānam yat taj jñānam matam mama ||13-3||

And O descendant of *Bharata*! Also know Me to be the *Kshetrajna* (Supreme soul) in all the *Kshetras* (bodies). In My opinion, understanding this *Kshetra* and *Kshetrajna* is called knowledge. ||13-3||

[In every body Lord Sri *Krishna* in the form of *Paramatma* (Supreme soul) resides with the Jivatma (soul) as a witness to its actions. He does not take part in the actions of the soul. He will be the Supreme soul. The soul residing in a body knows only of that body but not of others; while the Supreme soul residing in everybody knows everyone and everything about them. To understand this fact is called as real knowledge.

So now, the second level of understanding about *Kshetra* and *Kshetrajna* is:  
Body = *Kshetra*;

The Supreme Soul (*Paramatma*) residing in all the *Kshetras* (bodies) is known to be = *Kshetrajna*.

He is the real knower, the ultimate knowledgeable Supreme Personality of Godhead. In the opinion of Lord Sri *Krishna*, knowing this much is said to have attained knowledge.]

तत्क्षेत्रं यच्च यादृक् यद्विकारि यतश्च यत् ।  
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३-४ ॥

tat kṣetram yac ca yādṛk ca yadvikāri yataś ca yat ।  
sa ca yo yatprabhāvaś ca tat samāsena me śṛṇu ॥13-4॥

Now hear from Me briefly about that *Kshetra*, what it is like, what are its changes, when it came, and who that *Kshetrajna* is, and also about its powers. ||13-4||



ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।  
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ १३-५ ॥

ṛṣibhir bahudhā gītam chandobhir vividhaiḥ pṛthak |  
brahmaśūtrapadaiś caiva hetumadbhir viniścitaīḥ ||13-5||

The truth about the *Kshetra* and *Kshetrajna* has been told by the great sages in many ways, it has been explained separately through various *Vedic* literatures and hymns, and similarly has been told in the conclusive and reasoned text of the *Brahma sutras*. ||13-5||

[Lord Sri Krishna is the basis and authority of all knowledge; but still He has told about the various authoritative sources such as great sages, *Vedic* hymns, the *Brahma sutras*-the conclusion of all the *Vedas*, also known as *Vedanta-sutras*. The Supreme Lord now provides only a brief summary and for detailed knowledge about this, one must refer the above-mentioned scriptures. The study of this knowledge should be done in a similar manner as told by the Supreme Lord and not by any other speculative means.]

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।  
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।  
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-७ ॥

mahābhūtāny ahaṁkāro buddhir avyaktam eva ca |  
indriyāṇi daśaikam ca pañca cendriyagocarāḥ ||13-6||

icchā dveṣah sukham duḥkham samghātaś cetanā dhṛtiḥ |  
etat kṣetram samāsena savikāram udāhṛtam ||13-7||

The five great elements, ignorance (ego), intelligence, the unmanifested, the ten senses, the mind and five sense objects, desire, hatred, happiness, sorrow, the physical body, consciousness, and firmness. In this way, this *Kshetra* has been briefly explained with its modifications. ||13-6,7||

[The five great elements are: earth, water, fire, air, and ether.  
 The three types of nature are: ignorance, intelligence, and the unmanifested.  
 The single one is the mind.  
 Of the ten senses, five are organs of action such as voice, legs, hands, the anus, and the genitals. While the other five are for acquiring knowledge such as the eyes, ears, nose, tongue, and skin (touch).]

The five sense objects are sound, taste, touch, colour, and smell.

All these  $5+3+1+10+5=24$  constitute the *Kshetra* and its elements.

The other things described such as desire, hatred, happiness, sorrow, the physical body, consciousness, and firmness are the modifications of the *Kshetra*. This has been briefly summarized here but for detailed study one must study the previously mentioned scriptures such as *Brahma sutras*.]

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।  
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam ahimsā ksāntir ārjavam |  
 ācāryopāsanam śaucam sthairyam ātmavinigrahaḥ ||13-8||

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।  
 जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārtheṣu vairāgyam anahamkāra eva ca |  
 janmamṛtyujarāvyādhiduhkhadoṣānudarśanam ||13-9||

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktir anabhiṣvaṅgaḥ putradāragṛhādiṣu ।  
nityam ca samacittatvam iṣṭāniṣṭopapattiṣu ||13-10||

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।  
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३-११ ॥

mayi cānanyayogena bhaktir avyabhicārīṇī ।  
viviktadeśasevitvam aratir janasamsadi ||13-11||

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।  
एतज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३-१२ ॥

adhyātmajñānanityatvam tattvajñānārthadarśanam ।  
etaj jñānam iti proktam ajñānam yad ato 'nyathā ||13-12||

Humility, uprightness, non-violence, forgiveness, simplicity, service to the teacher (*guru*), cleanliness, consistency, self-control, detachment towards sense objects, absence of ignorance (ego), contemplating again and again on the evils and sorrows of birth, death, old age, and disease, unattached to children, wife, home, and other material desires, even minded in good and bad events and their results, absence of attachment, constant and steadfast devotion unto Me, nature of living in clean and lonely places, dislike for the crowd of people, ever fixed in spiritual knowledge, seeking God as the object of true knowledge: all these are declared to be the real knowledge and anything other than this is said to be ignorance. ||13-8,9,10,11,12||

[The processes explained above are all true knowledge. If one follows them then, that person shall be turned towards the Supreme Lord. For the soul, which has been residing in the body made up of 24 ingredients explained earlier, this process of knowledge is the only way out. These processes of knowledge end up in the service of Lord Sri Krishna. Therefore if one engages the self in devotion of the Lord then, all knowledge shall come to such a devotee easily.

But without a proper guru, this process of knowledge cannot be successfully implemented. Those who preach this knowledge to others are called as people of non-violent ideas and those who are against these ideas are violent people. Non-violence must be practised with tolerance. This path has dishonour and infamy to the striver of non-violence (like *Prahlad Maharaja*). Non-violence is the term referring here to the thoughts of those people who have all the aforesaid qualifications (not mere leaders or politicians). Therefore, one can know about the origin of the *Kshetra* but the origin of the *Kshetrajna* cannot be traced, because it is eternal. Similarly *Paramatma* is the Supreme soul and is also eternal. Such eternal Supreme Lord is called Supreme *Brahman*.

Therefore the word *Brahma* here does not refer to *Jivatma* (soul), because the soul is always in service of the Supreme soul. Now the further verses explain about the material world and the Supreme soul.]

**ज्ञेयं यत्तप्रवक्ष्यामि यज्ज्ञात्वामृतमश्वते ।  
अनादि मत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१३ ॥**

jñeyam yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute |  
anādimat param brahma na sat tan nāsad ucyate ||13-13||

I will now completely explain to you the object of knowledge, knowing this you will savour the eternal. That is called *Brahman*; having no beginning and remaining subordinate to me, it lies beyond the *Sat* (cause) and *Asat* (effect) of (this material universe). ||13-13||

**सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।  
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३-१४ ॥**

sarvataḥpāṇipādam tat sarvatokṣiśiromukham |  
sarvataḥśrutimal loke sarvam āvṛtya tiṣṭhati ||13-14||

With hands and legs spread everywhere; with eyes, heads, and mouths on all sides; with ears everywhere, He is situated and existing by pervading everything. ||13-14||

[The Universal form of the Lord must be understood properly. The all pervading and eternal *Para Brahman* has created many universes and living creatures and He is situated in all those universes and living entities. Every being will have eyes, ears, nose, hands, legs, head, face, and other organs. The Supreme Lord situated in all living forms will also tend to have those innumerable hands, legs, and other organs. This is explained briefly in the Universal form. This means the Lord has infinite organs. Though He is situated in every being He has His own abode and He also resides there. This is Lord Sri Krishna's Supreme power, which remains unparalleled. He accepts the offerings given to Him and thus He says that He accepts anything offered with devotion unto Him. We may say how can the Lord situated in *Vaikunta* accept our offerings? But the answer is, just as He is present everywhere and in everyone He accepts them very easily without any hardship. This is His unequalled power. One must not doubt about this power of the Lord.]

**सर्वैन्द्रियगुणाभासं सर्वैन्द्रियविवर्जितम् ।  
असक्तं सर्वभृचैव निर्गुणं गुणभोक्तुं च ॥ १३-१५ ॥**

sarvendriyaguṇābhāsam̄ sarvendriyavivarjitaṁ |  
asaktam̄ sarvabhṛc caiva nirguṇam̄ guṇabhoクト्र ca ||13-15||

Although perceiving all sense-objects, He is without any senses. He is unattached and above the modes of nature, but at the same time He is the sustainer of all and the enjoyer of the modes of nature. ||13-15||

[The Supreme Lord's qualities are described here. His organs or senses are not physical as those found in the material world. They are spiritually divine. Therefore He is unattached to the three modes of nature (*gunas*) and is thus called *Nirguna* (having no material attributes), or *Trigunatita* (above the three modes of material nature). Although He is situated in the material bodies in form of *Paramatma*, He remains unattached to them and remains outside from the whole of material boundaries. Then how can we understand Him when He transcends himself to this material world?

As He has to mingle with the material nature He appears along with His internal potency. This is called '*Pratyaksha*' (seen). He is eternal, complete with all knowledge, intelligence, strength, wealth, fame, and renunciation. When one understands such Supreme Lord, only then only can the Lord's cosmic form be seen. Having these impure senses we are totally unfit to see Him. By acquiring the divine sight of true knowledge we can see Him. The impersonalists can never understand this simple fact.]



बहिरन्तश्च भूतानामचरं चरमेव च ।  
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३-१६ ॥

bahir antaś ca bhūtānām acaram caram eva ca |  
sūkṣmatvāt tad avijñeyam dūrastham cāntike ca tat ||13-16||

He has pervaded inside and outside all the beings and even constitutes the living and non-living, and because He is subtle, He cannot be known. He is also situated very near to all and is also very far away. ||13-16||

[Lord Sri Krishna is here explaining Himself and is sometimes deluding us but the Lord is glorifying Himself. This must be clearly understood. Here the supremacy of the Lord is described. He is situated within the beings and inside the five great elements and also in the senses. But He cannot be realized through material conception. But still, those who engage their mind, body, intellect, and senses in the complete service of the Lord and thus purify them, they can see the Lord. Such persons perceive the Supreme Lord within and outside them. This is true knowledge.]

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।  
भूतभर्तुं च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३-१७ ॥

avibhaktam ca bhūteṣu vibhaktam iva ca sthitam |  
bhūtabhartṛ ca taj jñeyam grasiṣṇu prabhaviṣṇu ca ||13-17||

He is undivided and yet He seems to be divided in all the beings. He, being the only object worth knowing is the sustainer of all beings, the destroyer and the creator of all. ||13-17||

[The Supreme Lord is only one and is situated in one place only but is spread everywhere. This means, He is spread everywhere in the form of *Paramatma*. He has pervaded everything just as the sky appears scattered in the pots kept on earth. He devours everything at the time of ultimate destruction (*Pralaya*). Such Supreme Lord Sri *Krishna* is situated like the Sun at a single place but as the Sun is present everywhere even in the form of heat and we feel Him. Similarly the Supreme Lord in His various forms is present everywhere evenly. But we are unable to feel Him just because of our ignorance. These are the confirmed words of the *Vedas* (scriptures).]

**ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥**

jyotiṣām api taj jyotis tamasah param ucyate |  
jñānam jñeyam jñānagamyam hṛdi sarvasya viṣṭhitam ||13-18||

He is said to be the light of all lights, beyond the darkness of ignorance. He is knowledge, object of knowledge, and the goal of knowledge and is situated in the hearts of all. ||13-18||

[The Supreme Lord Sri Krishna is explaining Himself and none else. This has to be firmly established in mind. The Supreme Lord is the source of all lights. He Himself is the form of light and from His luminance the Sun and Moon are receiving light. The material universe requires the light of the Sun, but the light of the Supreme Lord illuminates the Supreme abode forever. He is beyond the darkness of ignorance and is never devoid of light.]

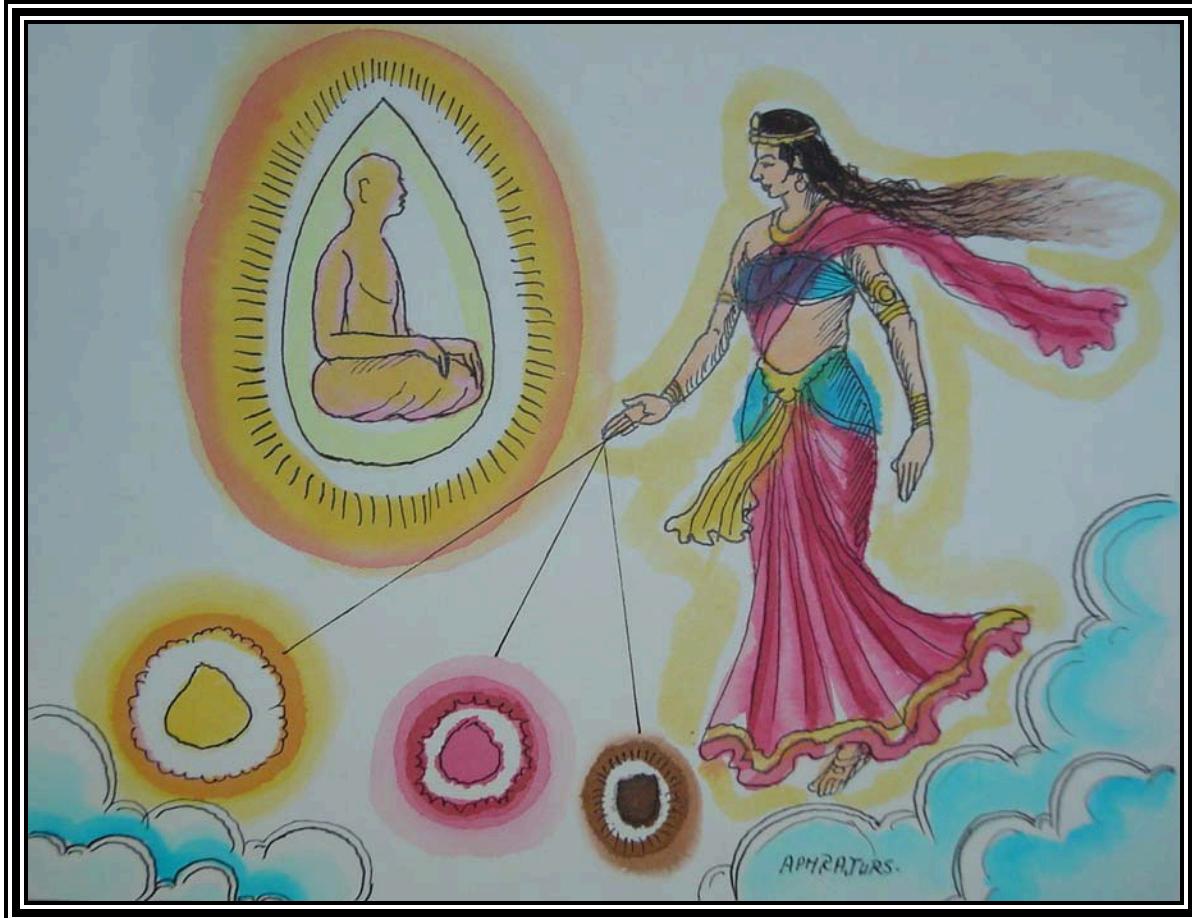
**इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समाप्तः ।  
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३-१९ ॥**

iti kṣetram tathā jñānam jñeyam coktam samāptaḥ |  
madbhakta etad vijñāya madbhāvāyopapadyate ||13-19||

In this way, the Kshetra (body), knowledge, and the object of knowledge (God) have been briefly described: knowing this clearly in reality My devotee attains to My nature. ||13-19||

[Now Lord Sri *Krishna* says ‘Me’ and ‘My’, that clearly means that the previously explained ‘He’ and ‘Lord’ are none other than Lord Sri *Krishna* Himself. He has explained Himself clearly and briefly, for nobody other than Him can explain Him.

To understand the body, knowledge, and God is called as *Vijnana* (science). Such science and knowledge of the Supreme Lord when clearly understood through a proper teacher yields to the Lord’s absolute and ever blissful grace. To know this is the main objective of all beings and for this reason the human form of body is provided to go back to the Supreme abode. If this is realized then the life becomes sublime otherwise it remains only base and nothing else, just in dark ignorance.]

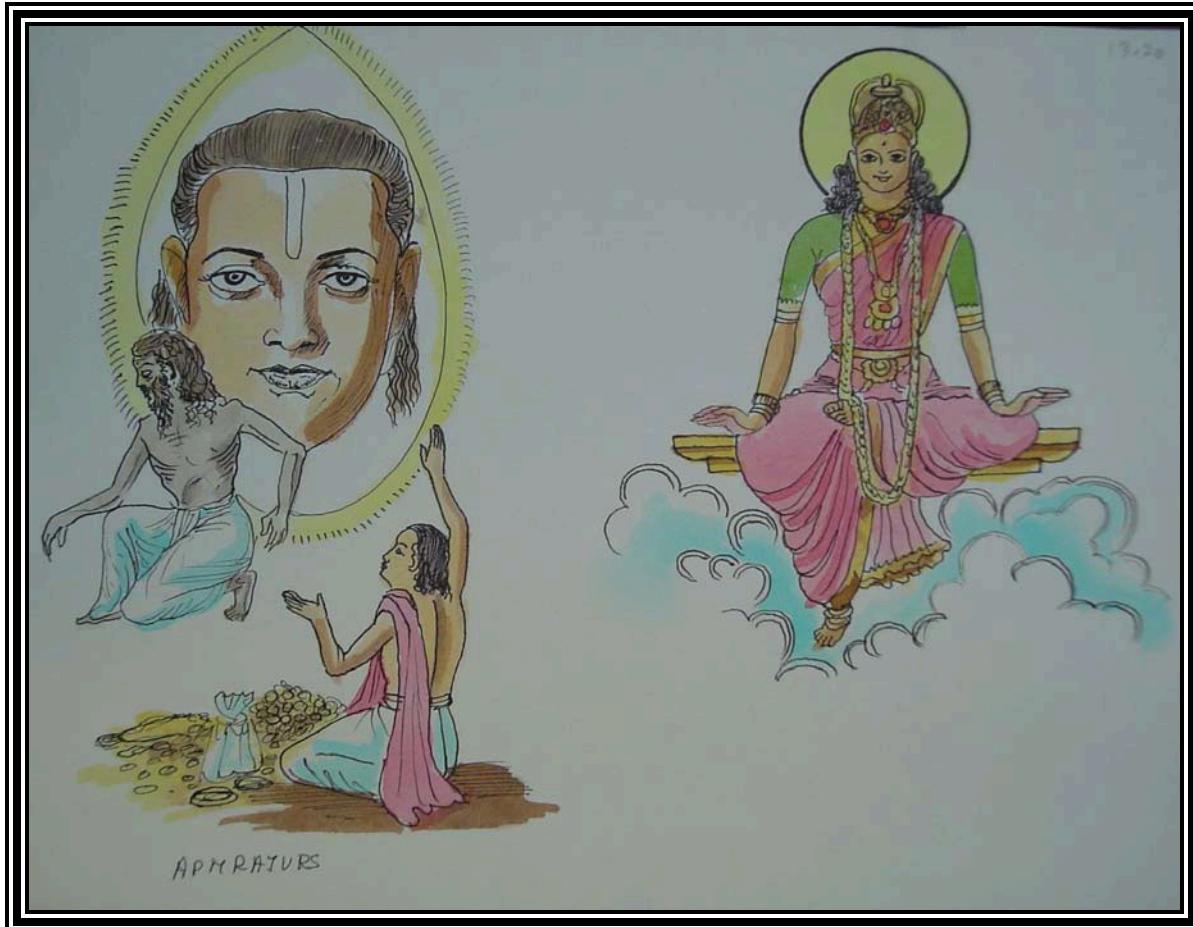


प्रकृतिं पुरुषं चैव विद्ध्यनादि उभावपि ।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtim puruṣam caiva viddhy anādī ubhāv api ।  
vikārāṁś ca guṇāṁś caiva viddhi prakṛtisambhavān ॥13-20॥

Know that *Prakrti* (material nature) and *Purusha* (soul) are both without any beginning and also know that all modifications and modes of nature have evolved from the *Prakrti*. ||13-20||

[Here *Prakrti* means the material nature and *Purusha* means the soul. The material nature and soul are beginning less (permanent). It must be known that the three modes of nature namely: goodness, passion, and ignorance and also their modifications are born from this material nature.]



कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।  
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३-२१ ॥

kāryakāraṇakartṛtve hetuḥ prakṛtitir ucyate ।  
puruṣah sukhaduhkhānām bhoktṛtve hetur ucyate ||13-21||

Prakrti (material nature) is said to be responsible for bringing forth the evolutes, and the instruments; while the individual soul (*Purusha*) is said to be the cause for the experience of happiness and sorrow. ||13-21||

[Here, the five subtle elements are: earth, fire, water, air, and ether. The five sense objects are: sound, colour, taste, touch, and smell. Totally these ten constitute the *kaarya* (evolutes). While the three psychic organs: intellect, mind, and ego and the five senses of feeling such as ear, eye, tongue, skin, nose, with the five organs of action: tongue, hand, feet, generative organ, and anus. Totally these thirteen constitute the *karana* (instruments).]

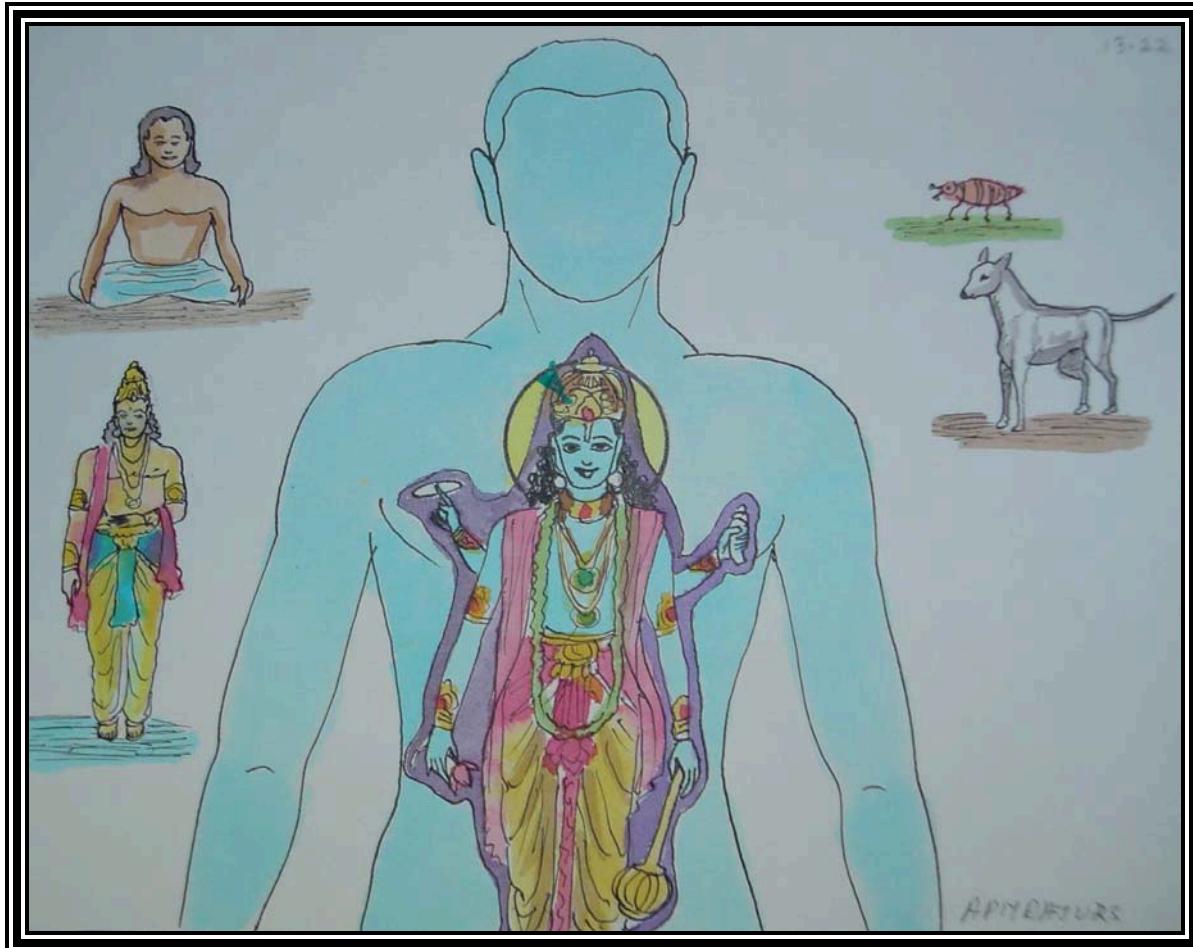
Bound by the three modes of nature, the soul is striving great hardships. It is experiencing pleasure and pain by residing in the 84,00,000 species of life. Some struggle hard and attain happiness while some others are struggling only in pain. One attains such pleasures and pains due to the previous actions. When the soul gets a body, due to its ego it is bound by the modes to strive in that body. For example, when one gets a body of a pig, it has to live in the gutter and it sometimes receives pleasure and sometimes pain. This is bondage and happens according to the laws of material nature. Bondage comes due to action. The soul has to live according to the body it has gained, be it of a human or of a demigod. But the Supreme Lord resides in everybody in the form of *Paramatma* and He remains uncontaminated from the modes of nature. He only remains as a witness to our activities in various bodies.]

पुरुषः प्रकृतिस्थो हि भुङ्के प्रकृतिजान्गुणान् ।  
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३-२२ ॥

puruṣaḥ prakṛtistho hi bhunkte prakṛtijān gunān ।  
kāraṇam guṇasaṅgo 'sya sadasadyonijanmasu ॥13-22॥

The soul being seated in the nature enjoys the modes born of such nature. The contact and attachment to the modes is the cause of its birth in good and evil species of life. ||13-22||

[This verse tells us about the process by which the souls attain various bodies. When a soul is subjected to the rule of this material nature then due to the contact with its modes, it forgets its true identity and performs actions to accumulate sins and virtues, due to which it attains further different bodies. Thus the soul suffers on attaining various bodies in this material world and gets entangled in the cycle of birth and death. The soul is ever permanent and an ever-blissful part of the Lord. But due to its association with nature, it loses its true knowledge of such a real identity with God. The soul can attain the bliss by overcoming the modes of nature. Therefore intelligent persons do not waste their lives in aspiring and desiring for material objects. They always engage themselves in the faithful loving devotional service of the Lord. Even if they have any troubles it will be due to their past actions which yield results in this birth. But complete surrendering to the Lord washes away all sins and provides the path to return to our real place, the abode of Lord Sri *Krishna*.]



उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।  
परमात्मेति चाप्युक्तो देहे इस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca bhartā bhoktā maheśvarah ।  
paramātmeti cāpy ukto dehe 'smin puruṣah paraḥ ॥13-23॥

The soul although present in this body has no affinity with it because the Supreme soul present in this body is said to be the witness, permitting authority, sustainer, experiencing, and such a Great Lord is known as *Paramatma*. ||13-23||

[If the soul is the part of the Lord then why does it come to this painful material world? Why does it experience pains and pleasures in the various species of life? Why does it suffer and gets attached to actions when the Lord is in it?

The reasons are:

- 1) Without surrendering or without being obedient to the Lord and aspiring to attain His qualities, we all became ignorant and envious of Him. Thus the Lord kept us in this cage of material nature.
- 2) By entangling ourselves in this material nature and its attributes such as goodness, passion, ignorance and other modifications, we perform various virtuous and sinful actions due to which, the Lord provides us pleasure and pain accordingly.
- 3) But the Lord is so merciful that without leaving us alone He too stays within us and at times inspires us to turn towards Him. But still as we do not accept Him, we are suffering and are bound to actions.

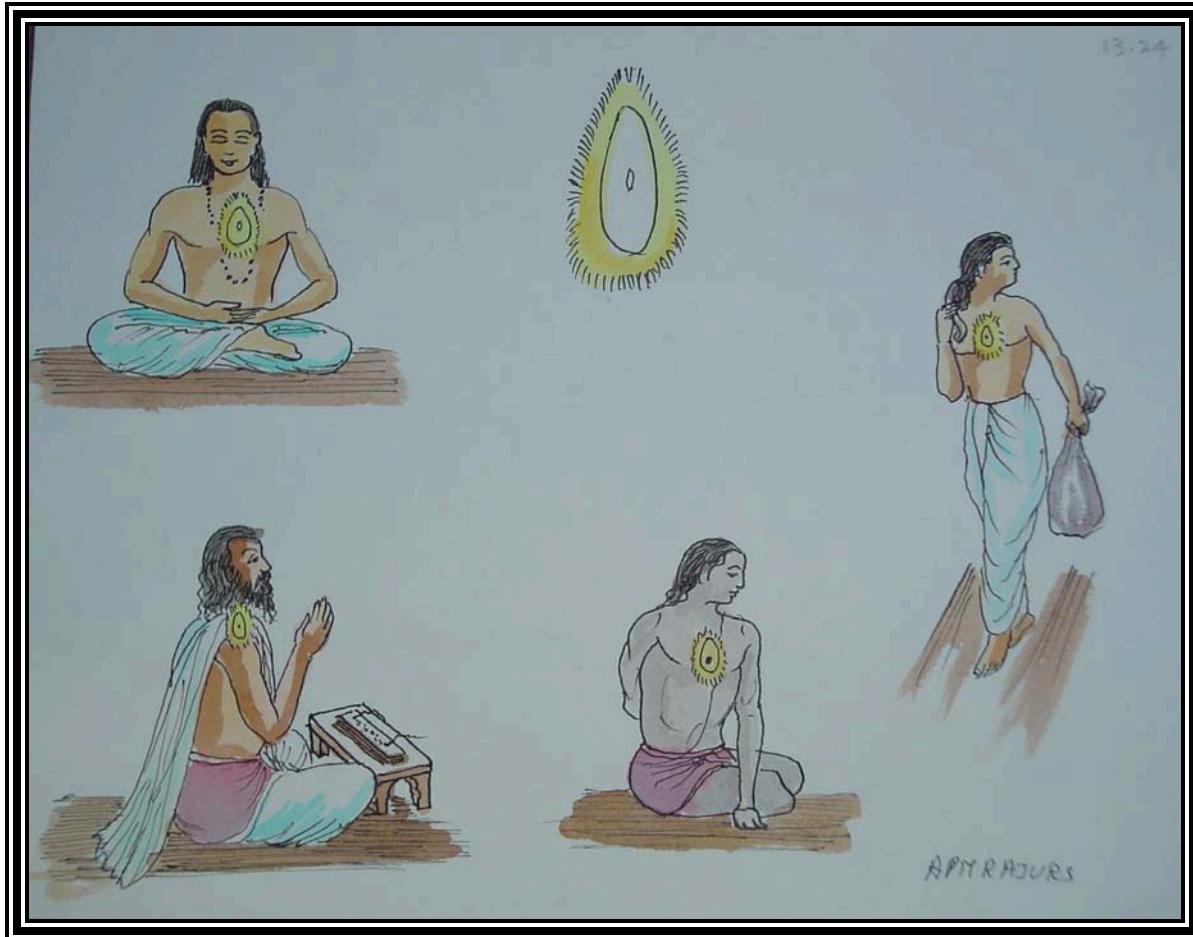
However, those who know these reasons from the perfect teacher who is full of knowledge, and practice faithfully and devotedly unto the Supreme Lord, they again return back to the Divine Abode of the Supreme Lord with His blessings. And such souls never return to this material universe.]

**य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।  
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३-२४ ॥**

ya evam vetti puruṣam prakṛitim ca guṇaiḥ saha ।  
sarvathā vartamāno 'pi na sa bhūyo 'bhijāyate ||13-24||

In this way, one who knows the soul and the nature with the modes he, regardless of his positions and actions never again takes birth here. ||13-24||

[This verse is confined to those who learn clearly about the Soul, God, Nature, and its modes through a proper teacher. And even though they seem to be disregarding the boundaries of the scriptures, they are freed from all bondage of actions and thus, they get liberated from this cycle of birth and death.]



ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।  
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ १३-२५ ॥

dhyānenātmani paśyanti ke cid ātmānam ātmanā ।  
anye sāṃkhyena yogena karmayogena cāpare ||13-25||

Some perceive the Lord (*Paramatma*) through meditation in the heart with their sharp intellect, others through the discipline of knowledge, while still others through the discipline of action. ||13-25||

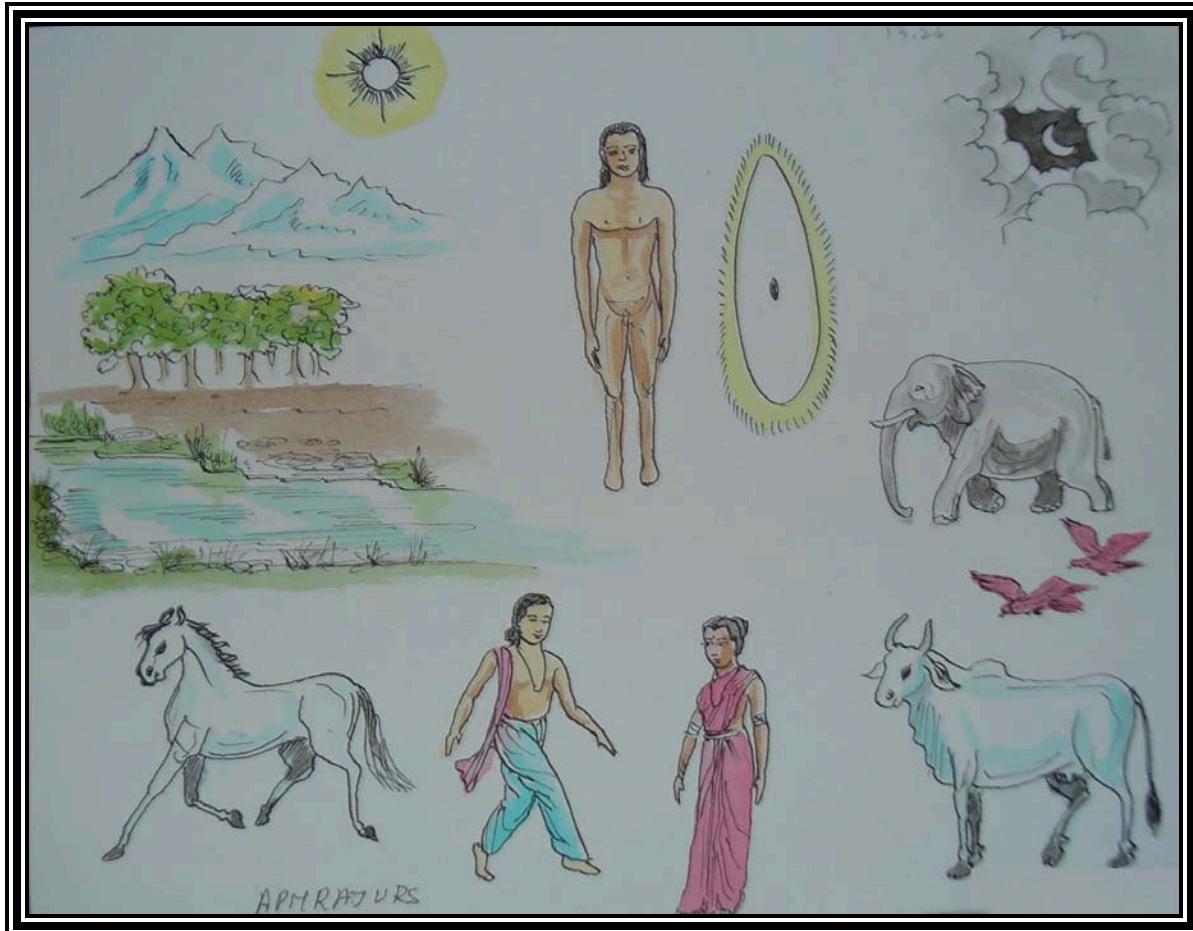
[In this material world, many people worship in various ways the Supreme Soul (*Paramatma*). Some try to perceive Him through meditation, some through knowledge (discussions), and some others through the performance of selfless action. Those who practice any of these three ways with faith and devotion and purity of mind see the Lord situated in their hearts. This is called as self-realization. After this realization, there is no necessity to be bound to actions or to the rules given in the scriptures. The person at such a stage will be above all these levels and thus liberated, becomes permanent and ever blissful. This is the real aim or ambition to be attained by everyone.]

**अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।  
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३-२६ ॥**

anye tv evam ajānantah śrutvānyebhya upāsate |  
te 'pi cātitaranty eva mr̥tyum śruti-parāyanāḥ ||13-26||

And other than these, there are people who, not knowing thus, listen and practice from others. And those persons able to listen only are also certainly qualified to overcome this cycle of birth and death. ||13-26||

[Other than meditation, discussion, and selfless action, the people who listen these from persons of knowledge with complete faith and try to see the Lord are also liberated from this material world. Nowadays, spiritual knowledge is generally not liked by all. Everybody has turned towards luxury and enjoyment in life. To attain such enjoyments they are wandering here and there day and night and are forgetting the Lord, and are acting like animals. However, if anybody hears about the Lord from real authorities with interest and faith, they too get liberated from this bondage. If they do not get interested in the Lord or spiritual knowledge, then it is because from ages they are bound to this material nature and experiencing again and again the birth and death cycle, they consider it as permanent and think that there is nothing beyond it. Thus due to their ignorance and lack of proper guidance they lose interest and faith in God. To regain it, the mercy and grace of the Lord and also the teachings of a perfect teacher are most essential. It will be possible only if we show real interest towards such knowledge.]



यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।  
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

yāvat samjāyate kiṁ cit sattvam sthāvarajaṅgamam |  
kṣetrakṣetrajanśasamyogāt tad viddhi bharatarśabha ||13-27||

O greatest of the *Bharatas*! Whatever entity is born, animate or inanimate know it to be born from the union of the *Kshetra* (body) and the *Kshetrajna* (knower of the field, soul). ||13-27||

[Anything present in the creation has been born by the union of the body and the soul or the soul with the nature. The animate or inanimate beings cannot survive without the presence of *Paramatma* (the Supreme soul). This union of animate and inanimate with the nature has been ever present and is only due to the Lord's potency.

The meaning for *Kshetra* and *Kshetrajna* here is in the first level of our understanding: *Kshetra* = body; *Kshetrajna* = Soul.]

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।  
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३-२८ ॥

samam̄ sarveṣu bhūteṣu tiṣṭhantam̄ parameśvaram̄ |  
vinaśyatsv avinaśyantam̄ yaḥ paśyati sa paśyati ||13-28||

One who sees the imperishable Supreme soul (*Paramatma*) situated equally in all the perishable beings; sees only the truth. ||13-28||

[Although the Supreme lord is present as a witness in all the beings, He is in no way attached or connected to them. That means, He is uncontaminated by the modes of nature. That also means, He seems to be absent even though present. Even if the entire universe is destroyed, He remains undestroyed. This is because the universes are temporary and the Supreme Lord and His abode are ever permanent. Those who know this are the real persons of knowledge.]

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।  
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ १३-२९ ॥

samam paśyan hi sarvatra samavasthitam īśvaram |  
na hinasty ātmanātmānam tato yāti parām gatim ||13-29||

Because, one who sees the Lord present equally everywhere does not destroy himself by himself, thereby he attains to the Supreme goal. ||13-29||

[One who sees the Supreme Lord present everywhere through knowledge does not degrade himself or herself by thinking only about the present body. Instead, such a person regards the self to be eternal, as it is the soul. In this way, such persons knowing about their self and about the Lord in them attain to the Supreme goal.]

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।  
यः पश्यति तथात्मानमकर्तरं स पश्यति ॥ १३-३० ॥

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśah |  
yah paśyati tathātmānam akartāram sa paśyati ||13-30||

And one who sees all actions having performed in all ways by the nature itself and sees the soul as the non-doer sees only the truth. ||13-30||

[Nature is different. Soul is different. Nature is doer and the soul is the non-doer. As the body belongs to the nature it performs actions with the will of it. Nature is created out of the Lord's will and the soul is situated in the nature. The soul is ever blissful but because of its connection with nature, it feels as if it is the doer. But one who realizes the self as the non-doer and the nature as the doer is truly fixed in knowledge. Such a person gains the true knowledge of the Absolute.]

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।  
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ १३-३१ ॥

yadā bhūtapṛthagbhāvam ekastham anupaśyati ।  
tata eva ca vistāram brahma sampadyate tadā ||13-31||

When one realizes that the different state of beings is centered at one place (in the Lord) and is an expansion from that position alone, then he attains the Supreme *Brahman*. ||13-31||

[When one realizes that everything is a form of the Lord and the Lord has pervaded everywhere; then such a person easily attains the Supreme *Brahman* (Lord).]

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।  
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३-३२ ॥

anāditvān nirguṇatvāt paramātmāyam avyayaḥ ।  
śarīrastho 'pi kaunteya na karoti na lipyate ||13-32||

O son of *Kunti*! The Supreme soul being eternal, beyond the modes, and permanent, though residing in the body, does not perform action nor does it get entangled to it. ||13-32||

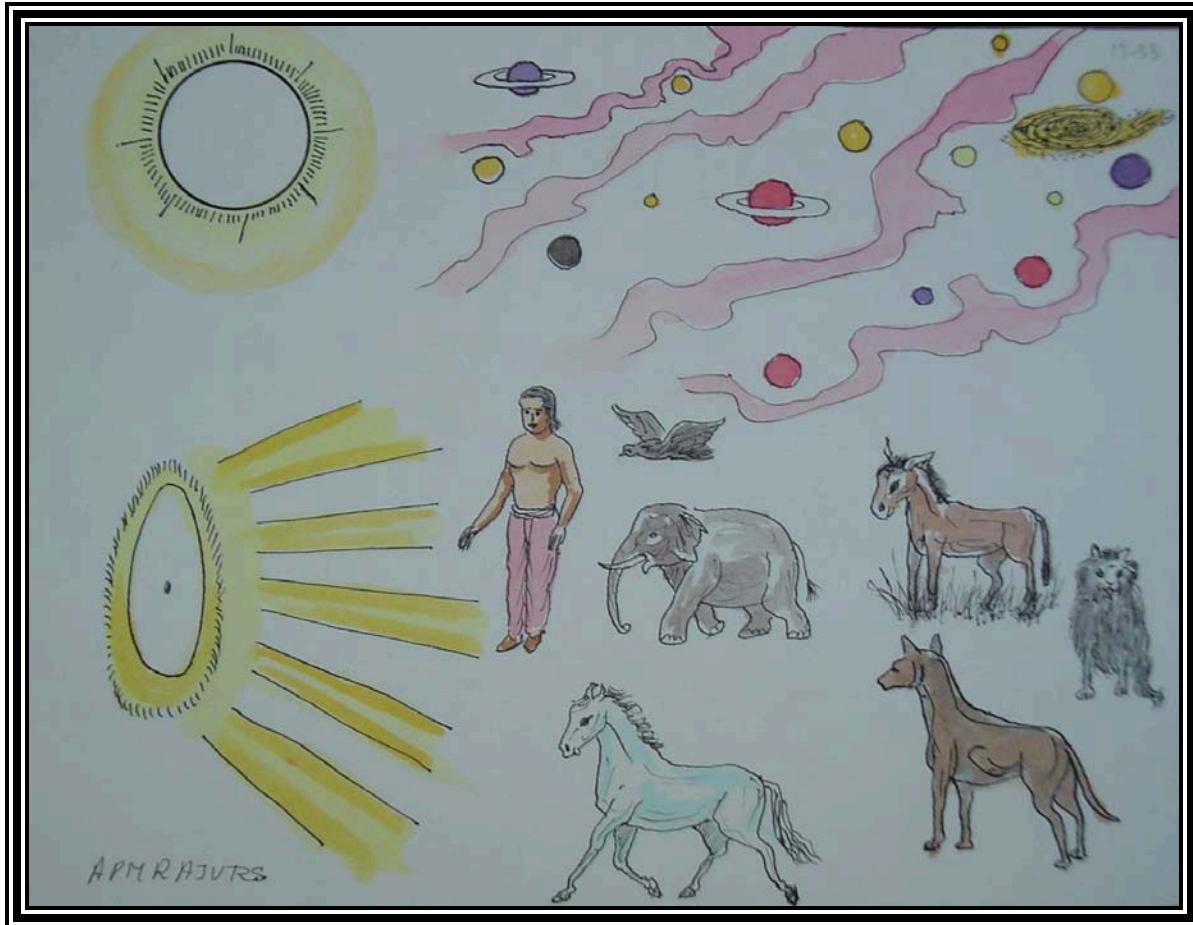
[Although the Supreme Lord is present in this material body made up of the material nature, He remains eternal, unattached, and beyond the modes, and thus is permanent. He is not subjected to the actions nor is bound to their results. Similarly, the soul is also permanent, beyond the modes, and thus eternal. Those who know this clearly and properly are the real persons of knowledge and are truly liberated.]

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।  
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३३ ॥

yathā sarvagataṁ sauksmyād ākāśam nopalipyate |  
sarvatrāvasthito dehe tathātmā nopalipyate ||13-33||

Just as the all-pervading space (sky) is not entangled to anything due to its subtle nature, similarly the soul although situated everywhere in the body does not get entangled (mixed) to it. ||13-33||

[The ether, though present everywhere is not mixed with anything similar to oil present on water. Although oil is there in water, it is not immersed or mixed by water. This is exactly how the soul always remains different from the body. It only seems to have assumed the body but it always remains different from the body.]



यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३-३४ ॥

yathā prakāśayaty ekaḥ kṛtsnam lokam imam raviḥ |  
kṣetram kṣetri tathā kṛtsnam prakāśayati bhārata ||13-34||

O Bharata! Just as the single Sun is illuminating this entire universe similarly the knower of the field (*Kshetrajna*, soul) is illuminating the whole field (*Kshetra*, bodies). ||13-34||

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।  
भूतप्रकृतिमोक्षं च ये विदुयार्णान्ति ते परम् ॥ १३-३५ ॥

kṣetrakṣetrajñayor evam antaram jñānacakṣuṣā ।  
bhūtaprakṛtimokṣam ca ye vidur yānti te param ||13-35||

In this way, one who knows the difference between the field (body) and the knower of the field (soul), with the liberation of beings from nature through the eye of wisdom, such a person attains to the Supreme goal. ||13-35||

[One should know the distinction between the body, the soul, the Supreme soul, and the nature. Anyone who has clearly understood the distinction between these has in reality become eligible to attain the Supreme goal.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
 ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
 क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

**Here ends the thirteenth  
 chapter of *Bhagavad Gita*  
 titled  
*KshetraKshetrajnaVibhaaga  
 Yoga.***

ॐ

॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ चतुर्दशोऽध्यायः

Chapter 14 of 18 in the Illustrated Bhagavad Gita – The Song Divine

श्रीभगवानुवाच ।  
 परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।  
 यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १४-१ ॥

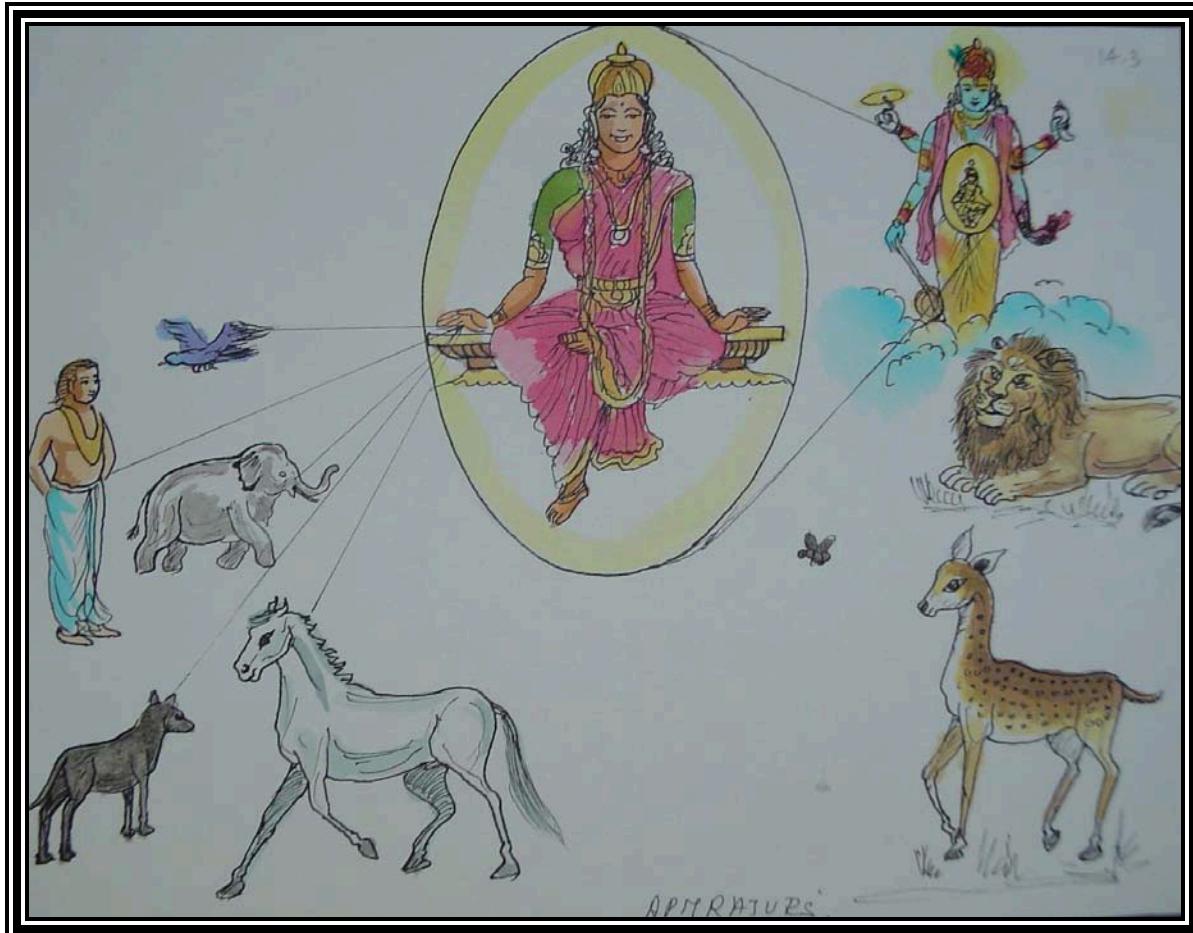
śrībhagavān uvāca |  
 param bhūyah pravakṣyāmi jñānānām jñānam uttamam |  
 yaj jñātvā munayah sarve parām siddhim ito gatāḥ ||14-1||

The Supreme Lord Sri *Krishna* said: I shall now tell you that Supreme knowledge which is the best of all knowledge. Knowing which all sages have attained the highest perfection and got liberated from this material world. ||14-1||

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।  
 सर्गे ऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ १४-२ ॥

idam jñānam upāśritya mama sādharmyam āgatāḥ |  
 sarge 'pi nopajāyante pralaye na vyathanti ca ||14-2||

By acquiring this knowledge and having attained into My being, such persons are not born at the time of creation nor are they destroyed (disturbed) at the time of final annihilation. ||14-2||

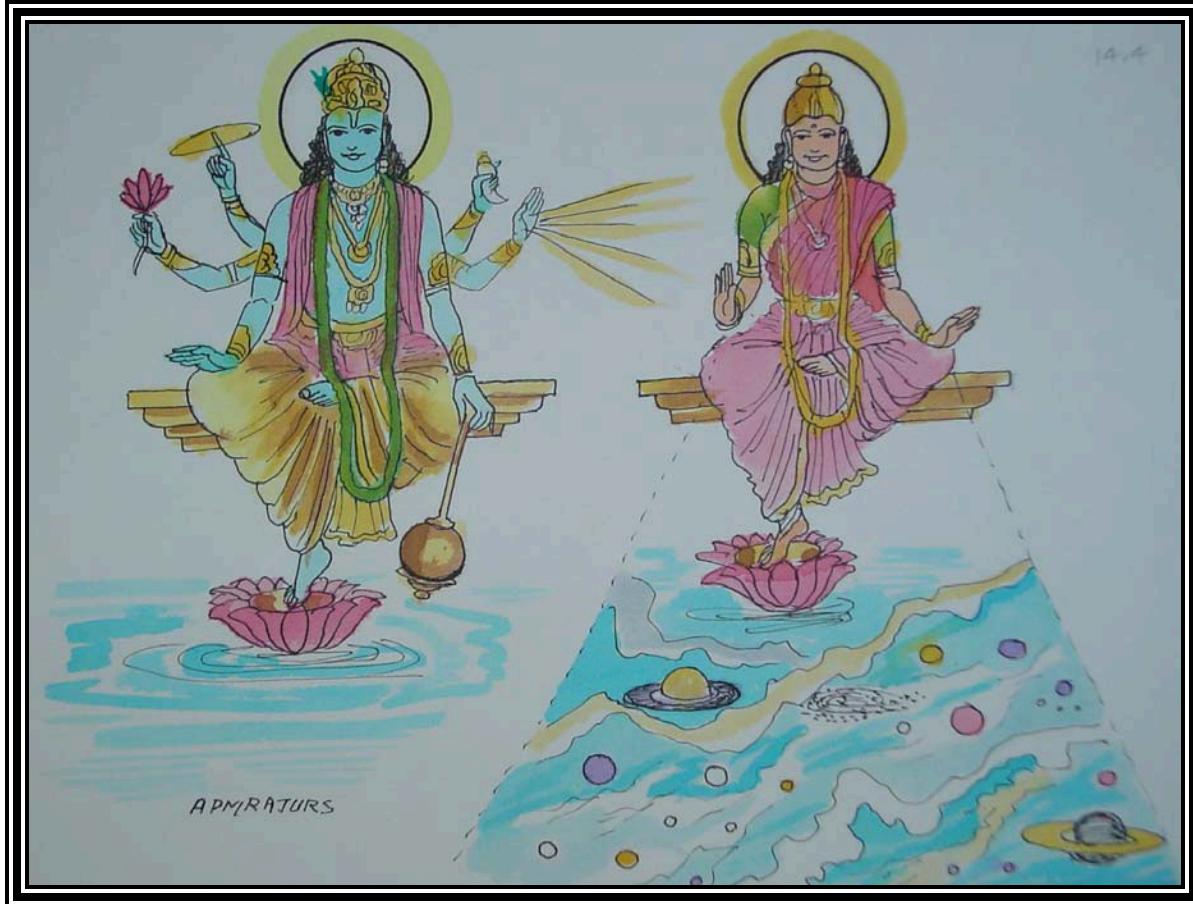


मम योनिर्महद्ब्रह्म तस्मिन्नार्भं दधाम्यहम् ।  
संभवः सर्वभूतानां ततो भवति भारत ॥ १४-३ ॥

mama yonir mahad brahma tasmin garbham dadhāmy aham |  
sambhavaḥ sarvabhūtānām tato bhavati bhārata ||14-3||

O Bharata! My nature that is known as the great Brahma is the source of all creatures; in that source (womb) I place the seed of all life. Then by the combination of these with the soul, all beings take birth. ||14-3||

[The threefold material nature and the souls are capable only to take birth from the Supreme Lord. Cosmic intelligence is the cause for the creation of this material universe. Therefore it is known as Great *Brahman*. The Supreme Lord places the seed of cosmic intelligence in the womb of nature and thus produces innumerable universes. Such a seed in the womb has all the creations in it. And the cause for that seed is only the Supreme Lord. Therefore He is called as cause for all causes.]

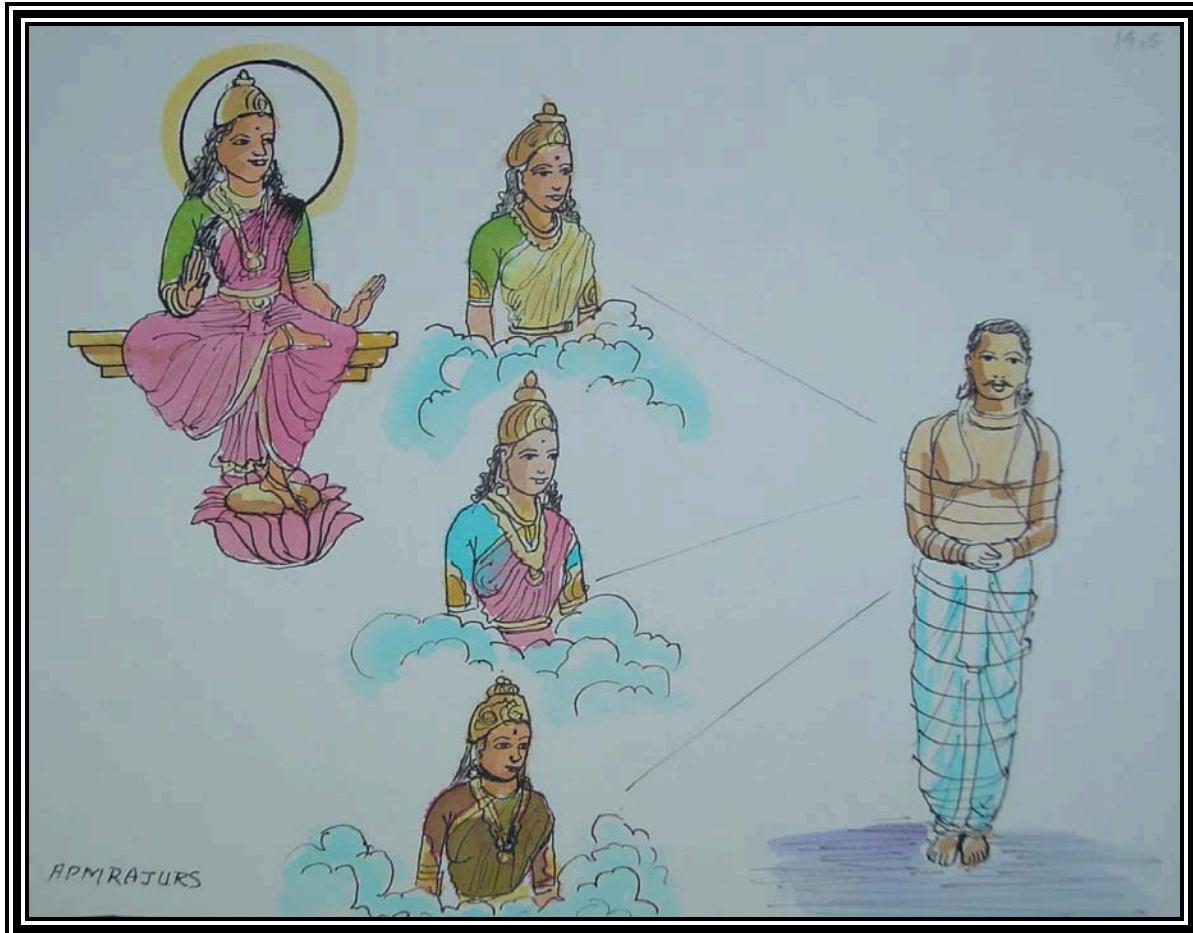


सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।  
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४-४ ॥

sarvayoniṣu kaunteya mūrtayah sambhavanti yāḥ ।  
tāsāṁ brahma mahad yonir aham bijapradah pitā ॥14-4॥

O son of *Kunti*! Of all the bodies that take birth from different species of life, this *Maha Brahma* is the mother and I am the seed-giving father. ||14-4||

[That means the Supreme Lord Sri *Krishna* is the father of all creations and is the cause for all causes. Everything rests in Him in the form of seed and from Him, *Maha Brahma* is evolved to create and develop the further creation.]



सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।  
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४-५ ॥

sattvam rajas tama iti guṇāḥ prakṛtisambhavāḥ |  
nibadhnanti mahābāho dehe dehinam avyayam ||14-5||

O mighty armed! The three modes born out of nature namely: goodness (*Sattva*), passion (*Rajas*), and ignorance (*Tamas*) bind the imperishable soul in the body. ||14-5||

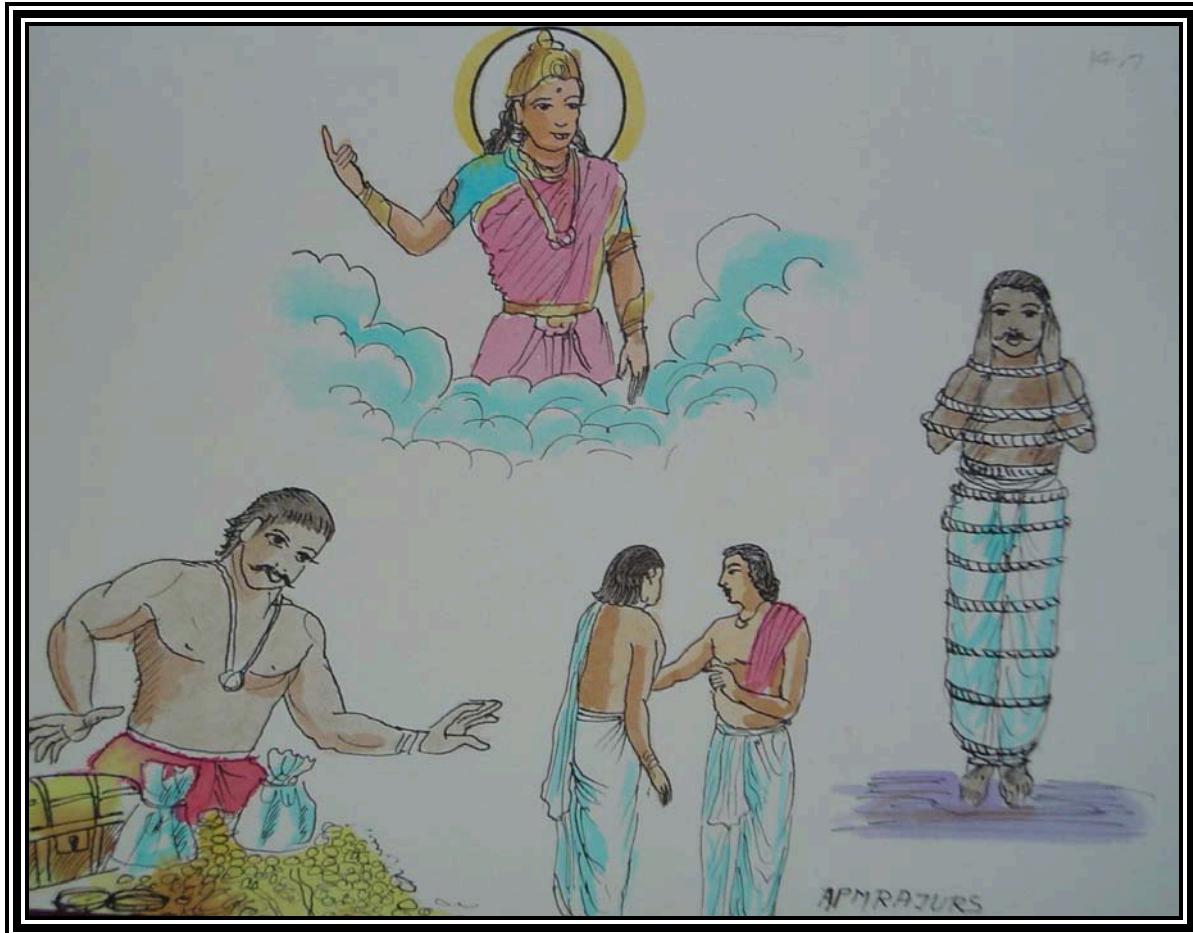
[The individual soul in reality is imperishable and permanent; but due to its association with the three modes of nature, it becomes subjected to bondage in the material body.]

**तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।  
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४-६ ॥**

tatra sattvam nirmalatvāt prakāśakam anāmayam |  
sukhasaṅgena badhnāti jñāna-saṅgena cānagha ||14-6||

O Sinless one! Of these, the mode of goodness being uncontaminated is illuminating and pure, and thus it binds by creating attachment towards happiness and knowledge. ||14-6||

[The Supreme Lord is situated in the purest goodness form, but He is away from sinful actions. Similarly the soul as a part of the Lord is also in the mode of goodness and is away from sorrows and sins, but due to the attachment towards happiness and knowledge it gets bound to the nature.]

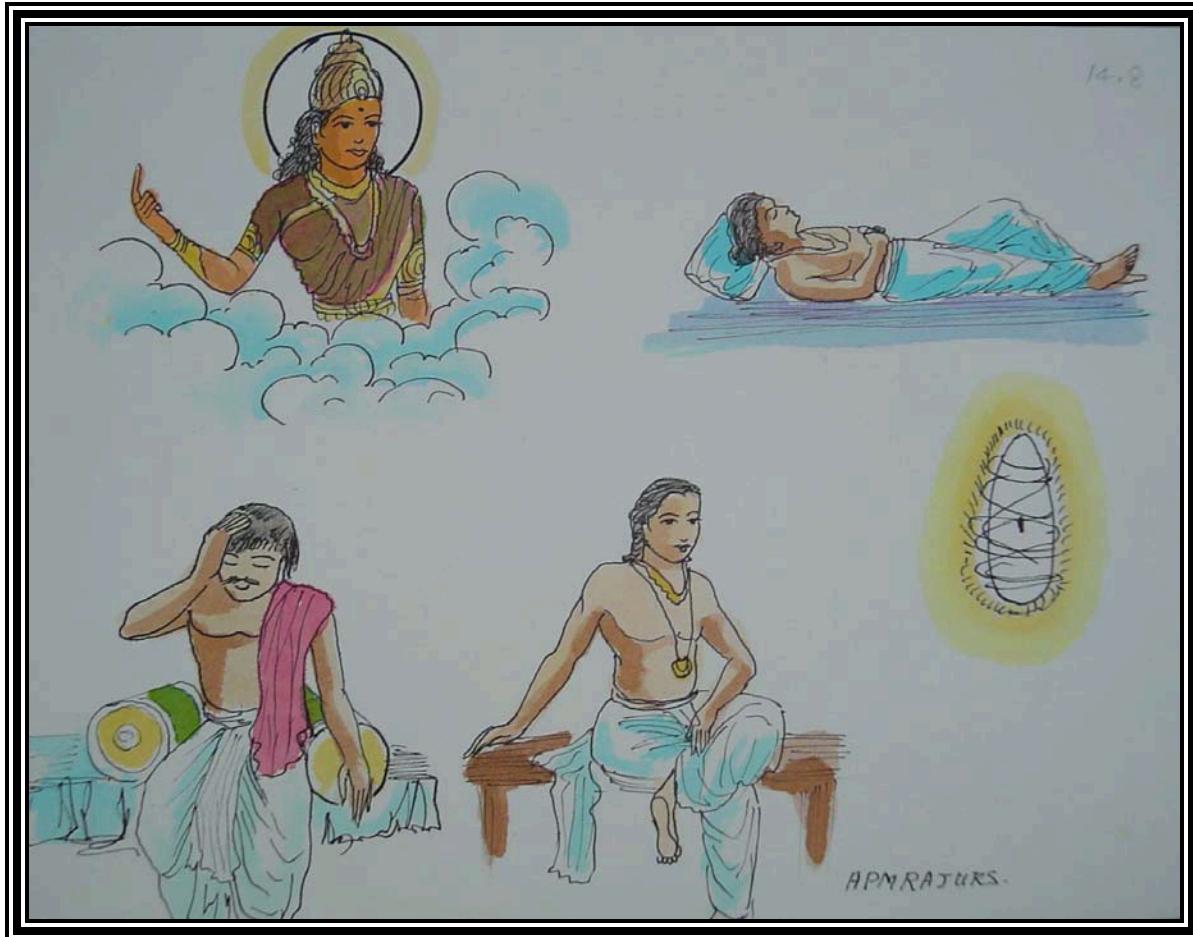


रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।  
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४-७ ॥

rajo rāgātmakam viddhi tṛṣṇāsaṅgasamudbhavam |  
tan nibadhnāti kaunteya karmasaṅgena dehinam ||14-7||

O son of *Kunti*! Know the emotional mode of passion to be born from desire and attachment. It binds the soul through attachment to actions. ||14-7||

[This mode of passion is full of activities. When this mode increases in a person then that person becomes activated for the lust of material enjoyment. The thirst of the senses keeps on increasing. That person then tries to attain a companion, children, house, land, and what not. That person works hard for various activities. This material world is running only on this mode of passion. Human civilization seems to have started developing on the mode of goodness but it is now understood to be in the mode of passion and along with it the mode of ignorance has pervaded everywhere and is thus leading to destruction.]



तमस्खज्ञानं विद्धि मोहनं सर्वदेहिनाम् ।  
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ १४-८ ॥

tamas tv ajñānajam viddhi mohanam sarvadehinām |  
pramādālasyanidrābhis tan nibadhnāti bhārata ||14-8||

And O *Bharata*! Know that the mode of ignorance which illusions all living entities to be born from the darkness. It binds the soul through madness, laziness, and drowsiness. ||14-8||

[Mode of ignorance means sleepy, laziness, forgetfulness, darkness, lack of knowledge, and such other things. This is completely opposite to the mode of goodness. Some people, in spite of being mentally or physically strong, lose their aim of life through sleep or laziness. Death is inevitable to all but still, people are accumulating wealth and other sense enjoyments even though they are not in need for them. There must be a limit, a limit to our desires. For such accumulation, everybody being unaware or ignorant of his or her soul is striving hard day and night without any proper guidance. Though somebody guides them on the spiritual path they are not in a position to hear and are not interested in them. Such a person is easily known to be guided by the mode of ignorance. Those filled with goodness or even passion try to learn the knowledge of the self are real intellectuals. Not those who earn money, accumulate houses, lands, properties, wealth, and other material things. Whatever one may acquire but have to leave them one day. When the body, which enjoys sense objects, is itself perished then what is the use of all material things. Knowing this truth one must acquire only what is essential to lead the life. And to strive for attaining knowledge of the self from a proper teacher must become the main goal in life, and for that the ignorant mode has to be completely subdued and forsaken.]

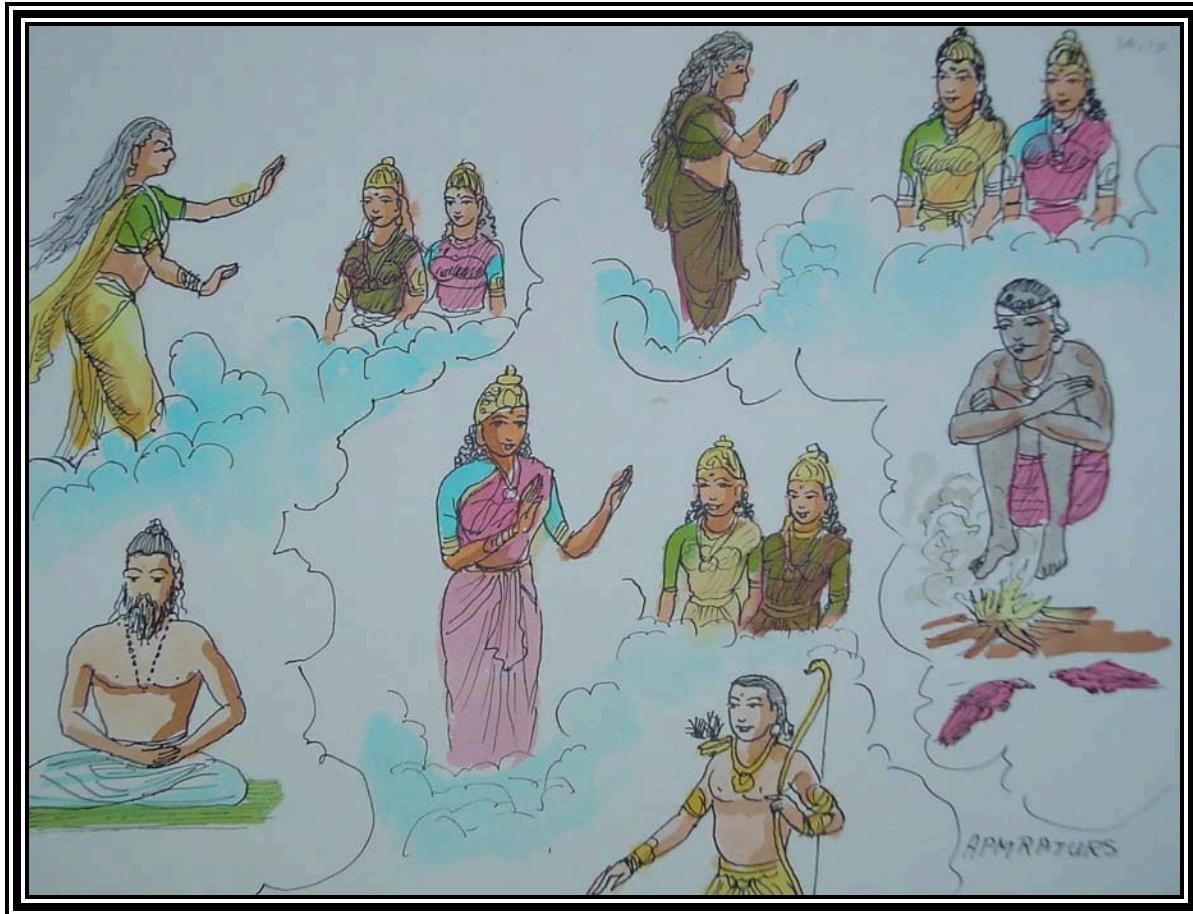


सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।  
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ १४-९ ॥

sattvam̄ sukhe sañjayati rajaḥ karmanī bhārata ।  
jñānam̄ āvṛtya tu tamah̄ pramāde sañjayaty uta ||14-9||

O *Bharata*! The mode of goodness puts one to happiness, the mode of passion puts one to action, and the mode of ignorance covers the knowledge and puts one to madness. ||14-9||

[Persons with the mode of goodness have knowledge and thus engage themselves in the spiritual path to uplift themselves. Persons having mode of passion perform fruitful actions working hard to attain material objects for sense enjoyment. While the persons having the mode of ignorance do not perform anything for anyone. They are ignorant even for their own rise.]

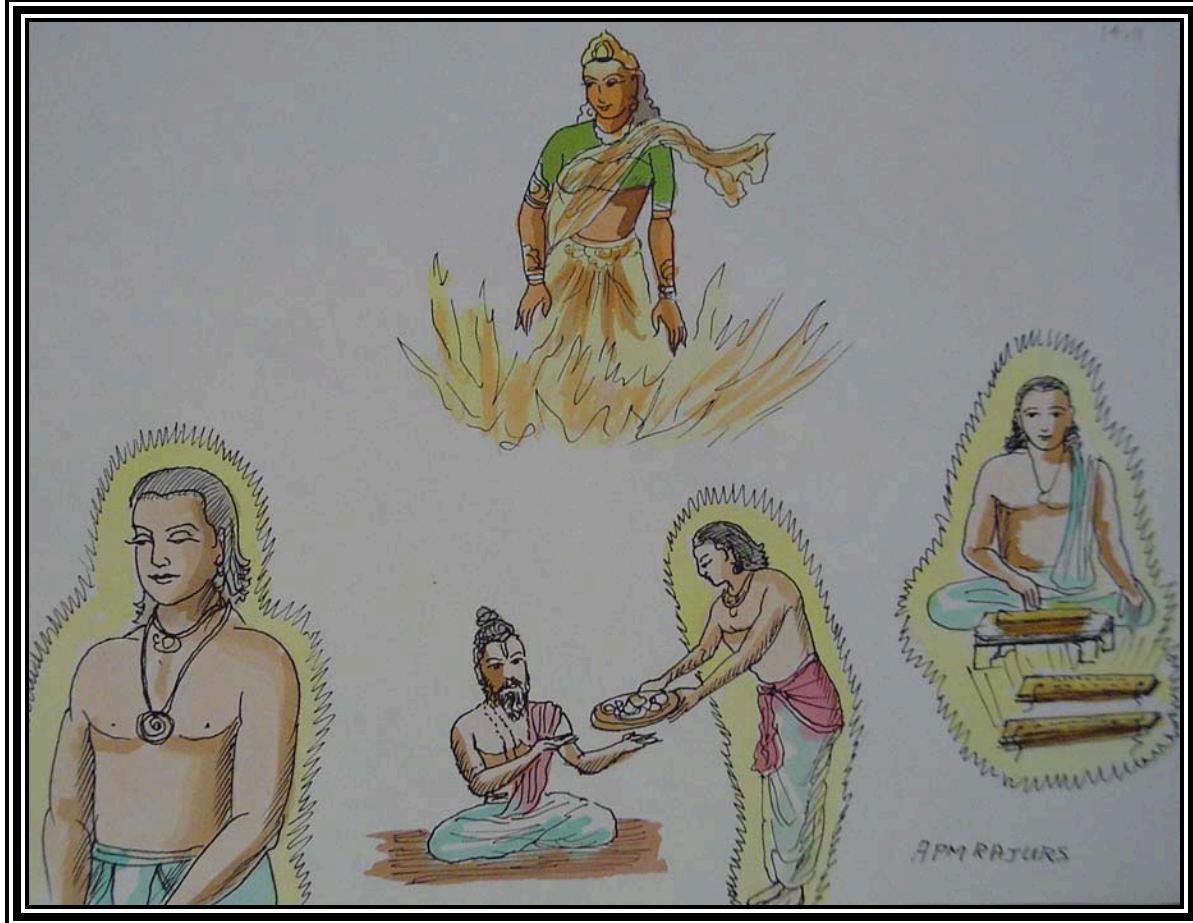


रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।  
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १४-१० ॥

rajas tamaś cābhībhūya sattvam bhavati bhārata |  
rajaḥ sattvam tamaś caiva tamah sattvam rajas tathā ||14-10||

And O *Bharata*! When the mode of goodness is active, it subdues the passionate and ignorant modes; when the mode of passion is active, it subdues the goodness and ignorant modes; and when the mode of ignorance is dominating, it subdues the modes of goodness and passion. ||14-10||

[When one mode increases, the other two get subdued. But for those who prefer to live the spiritual path, this mode of goodness has to be firmly practised. These modes are attained according to our own thoughts. There is a very popular saying: "I think, therefore I am."]



सर्वद्वारेषु देहे इस्मिन्प्रकाश उपजायते ।  
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४-११ ॥

*sarvadvāreṣu dehe 'smiṇ prakāśa upajāyate |  
jñānam yadā tadā vidyād vivṛddham sattvam ity uta ||14-11||*

When the body, inner self, and the senses are illumined and filled by knowledge, then it has to be understood that the mode of goodness is predominant (active). ||14-11||

[That means when one hears, sees, or smells a good thing through ears, eyes, nose, mouth etc., then if these processes are purified by knowledge then the person must be known to be situated in the mode of goodness.]



लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।  
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४-१२ ॥

lobhah pravṛttir ārambhah karmaṇām aśamaḥ spṛhā ।  
rajasy etāni jāyante vivṛddhe bharatarṣabha ||14-12||

O best of *Bharatas*! When the mode of passion is predominating, then greed, activeness, performance of actions, unsteadiness of mind, and lust for sense enjoyments are all seen. ||14-12||

[A passionate person never sits for a while nor wastes time. Such a person always keeps on working constantly like ants and dogs to acquire companion, children, houses, properties, wealth, etc., though having one house, such a person is not satisfied and to make more and more houses he works hard forgetting his own self, and also not knowing that the self is temporary with this body, such a person will be illusioned and deluded by the material nature and spends the whole lifetime only for the satisfaction of the senses. Such persons are most commonly seen and they must be understood to be in the mode of passion. Nowadays, seeing the materially opulent nations, other so called developing nations are also getting spoiled by imitating them. People are striving greedily to acquire more and more money.]

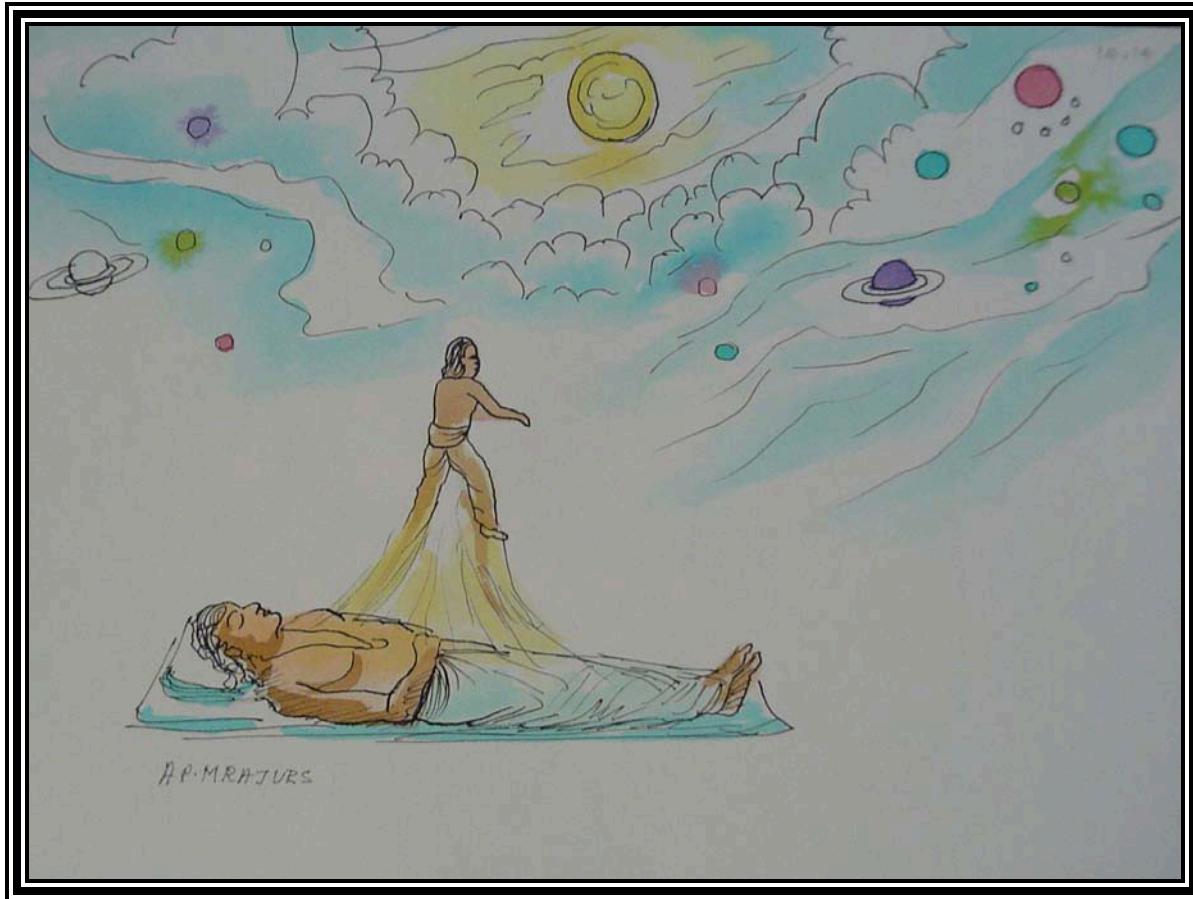


अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।  
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४-१३ ॥

aprakāśo 'pravṛttiś ca pramādo moha eva ca |  
tamasy etāni jāyante vivṛddhe kurunandana ||14-13||

O son of *Kuru*! When the mode of ignorance is predominating, then darkness, inactivity, madness, performing useless tasks, and illusion are all seen. ||14-13||

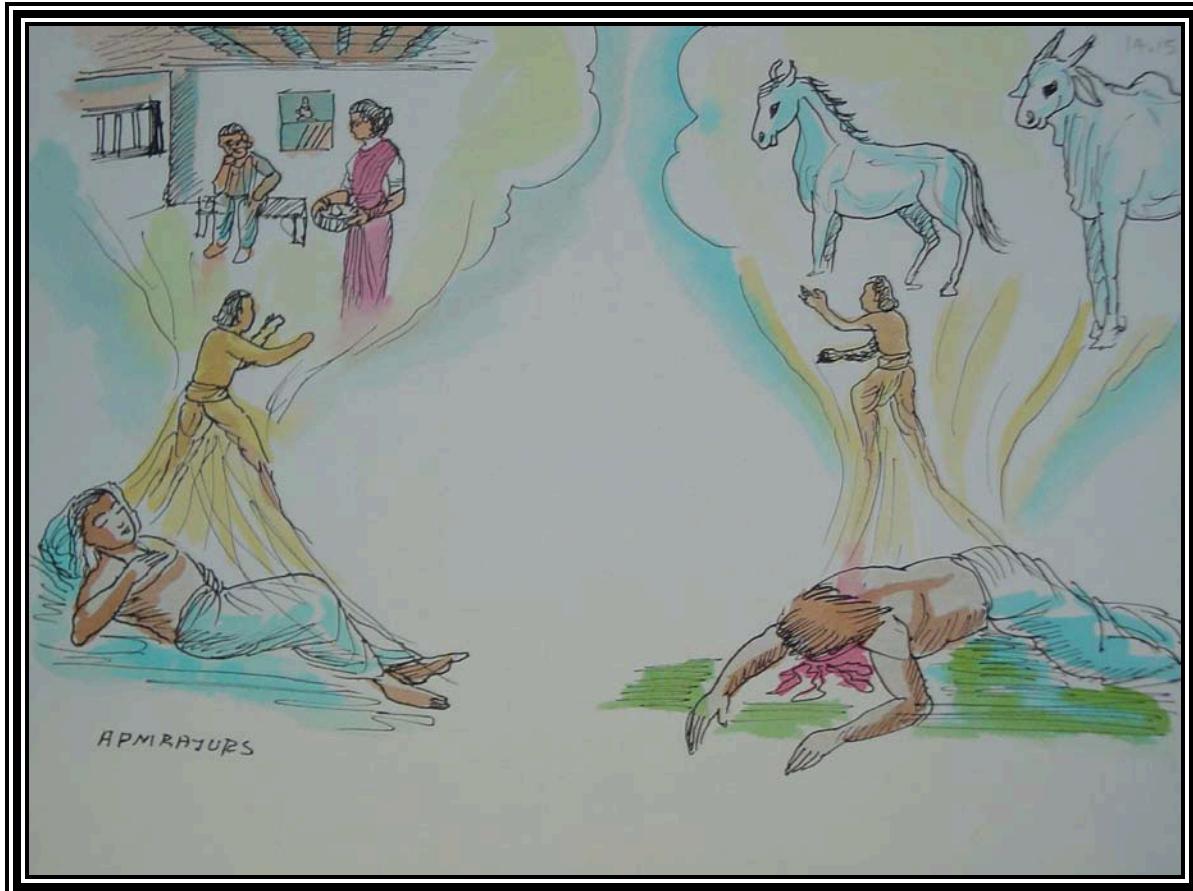
[Illusion, drowsiness, inactiveness, disinterestedness, useless actions, madness, and darkness are the marks of an ignorant person. Therefore no one must develop this mode of ignorance.]



यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।  
तदोत्तमविदां लोकानमलान्तिपद्यते ॥ १४-१४ ॥

yadā sattve pravṛddhe tu pralayam yāti dehabhṛt |  
tadottamavidām lokān amalān pratipadyate ||14-14||

When a person leaves the body (dies) during the predominance of the mode of goodness then that person goes to the heavenly planets of excellent and pure sages. ||14-14||



रजसि प्रलयं गत्वा कर्मसञ्जिषु जायते ।  
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४-१५ ॥

rajasi pralayam gatvā karmasaṅgiṣu jāyate |  
tathā pralīnas tamasi mūḍhayoniṣu jāyate ||14-15||

When a person leaves the body (dies) during the predominance of passion then that person takes birth again in this world among those engaged in fruitful actions. And when a person leaves the body (dies) during the predominance of ignorance then that person takes birth in the species of deluded creatures (animals). ||14-15||

[Many persons think that after their death there is nothing and if there is something then let it happen and thus they say ‘whatever we do here is great’ and always keep on doing useless, nonsense actions which degrades them. Still others say that after death in a human form, there is no degradation and there is birth again in the human species. But this verse is condemning such thoughts and is proving them false. The Supreme Lord Sri Krishna has clearly mentioned about the rebirth of persons who leave their body in various modes. If one does not worship God with faith then there is no guarantee for a human form once again. This is because from this gained human body one may be driven to the animal species depending upon the modes of our acquired nature and from there such a soul will have to develop stages of coming up in the species of life. If it is capable to do so, fine, otherwise it is lost forever in the darkness of births and deaths in the 84,00,000 species of life. This is the real process.

Therefore by taking shelter in the mode of goodness one must try to attain the absolute goal - the goal of reaching the abode of the Supreme Lord. Even in the human form there are various degrees of births in goodness, passionate, and ignorant families. But due to an increase in goodness such a soul takes birth only in similar families and thus continues its process of self-realization. This must be clearly understood and constantly practiced.]

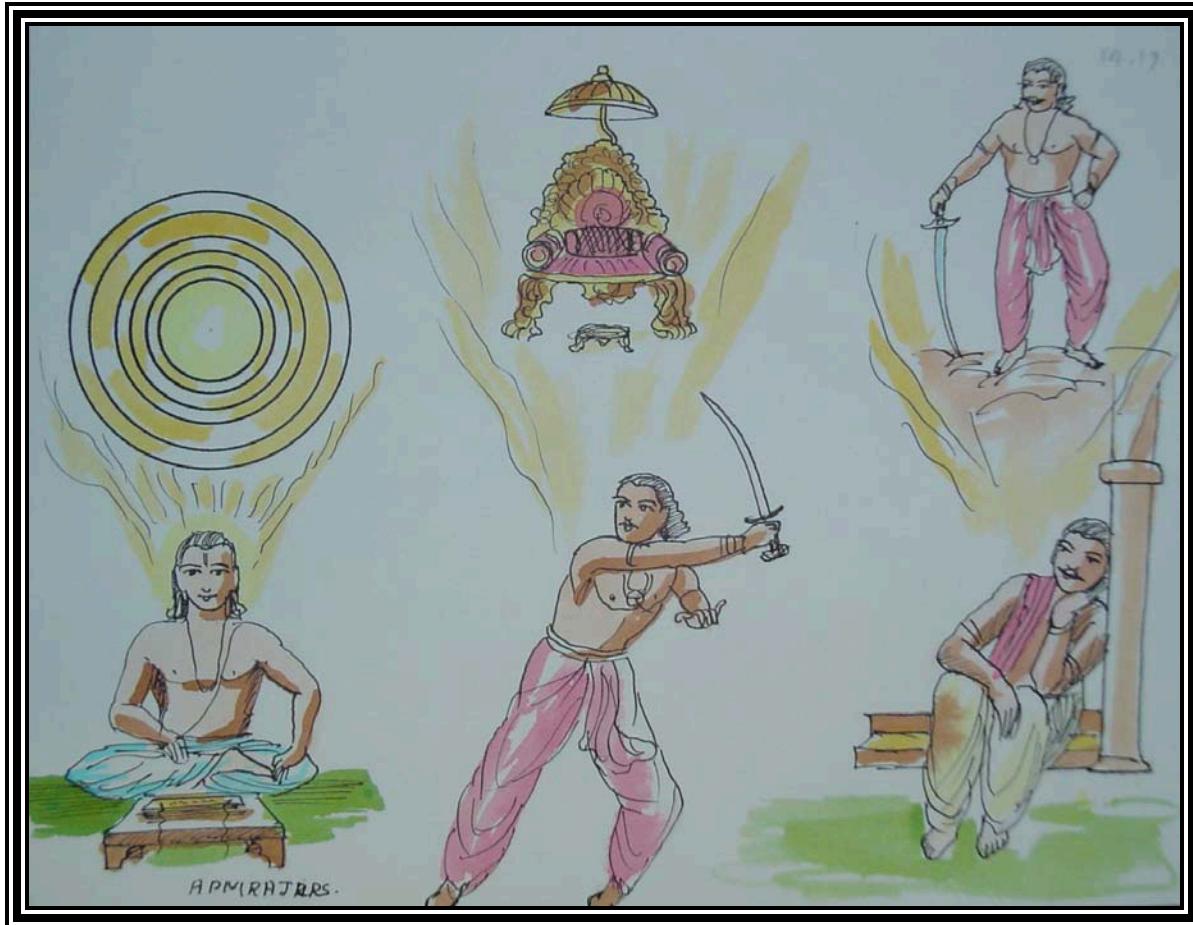
**कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।  
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १४-१६ ॥**

karmaṇah sukṛtasyāhuḥ sāttvikam nirmalam phalam |  
rajasas tu phalam duḥkham ajñānam tamasah phalam ||14-16||

The fruit of good actions is said to be faultless and pure; the fruit of passionate actions is sorrowful; and the fruit of ignorant actions is foolishness. ||14-16||

[The actions performed in the mode of goodness provides purity, virtues and happiness free from all illusions. The fruit of actions performed in the mode of passion are sorrowful and painful. When we work for ourselves or for companion, children, land, house etc., there is sorrow, pain or unhappiness. There might be a little happiness, but it is not the true happiness. And the fruit of actions performed in the mode of ignorance result in delusion, foolishness, and fruitlessness.

The animals always remain in ignorance and thus when one dies in ignorance such a person is sure to attain the animal species of life. A person of ignorant nature by slaying animals takes birth back in the animal species and suffers. Nowadays in this modern world the modes of passion and ignorance have increased verily and to such an extent that unhappiness, distress, murders, robberies, quarrels, wars, illicit sex, and many other useless actions are seen in large quantities in every sphere and walk of life. The Governments and politicians are also of the same mentality, due to which the whole world is being misguided in a wrong and disastrous path. This path on which we are being led is very dangerous and full of sorrows and yet we seem to be happy. This is called as illusion or *Maya*. To get freed from this path, politicians and Governments must provide ways for the people to move only in the path of goodness so that the real goal of life is accomplished.]



सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।  
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvāt samjāyate jñānam rājaso lobha eva ca |  
pramādamohau tamaso bhavato 'jñānam eva ca ||14-17||

Knowledge arises from the mode of goodness, greed undoubtedly arises from the mode of passion, and madness, illusion, attachment and lack of knowledge arises from the mode of ignorance. ||14-17||

[Here knowledge means not the college or school education. These college and schools are useless places of creating illusion, attachment and ignorance. Knowledge means that education which teaches us as to how to get freed from this cycle of birth and death. Such knowledge is only attainable by the persons in the mode of goodness.]

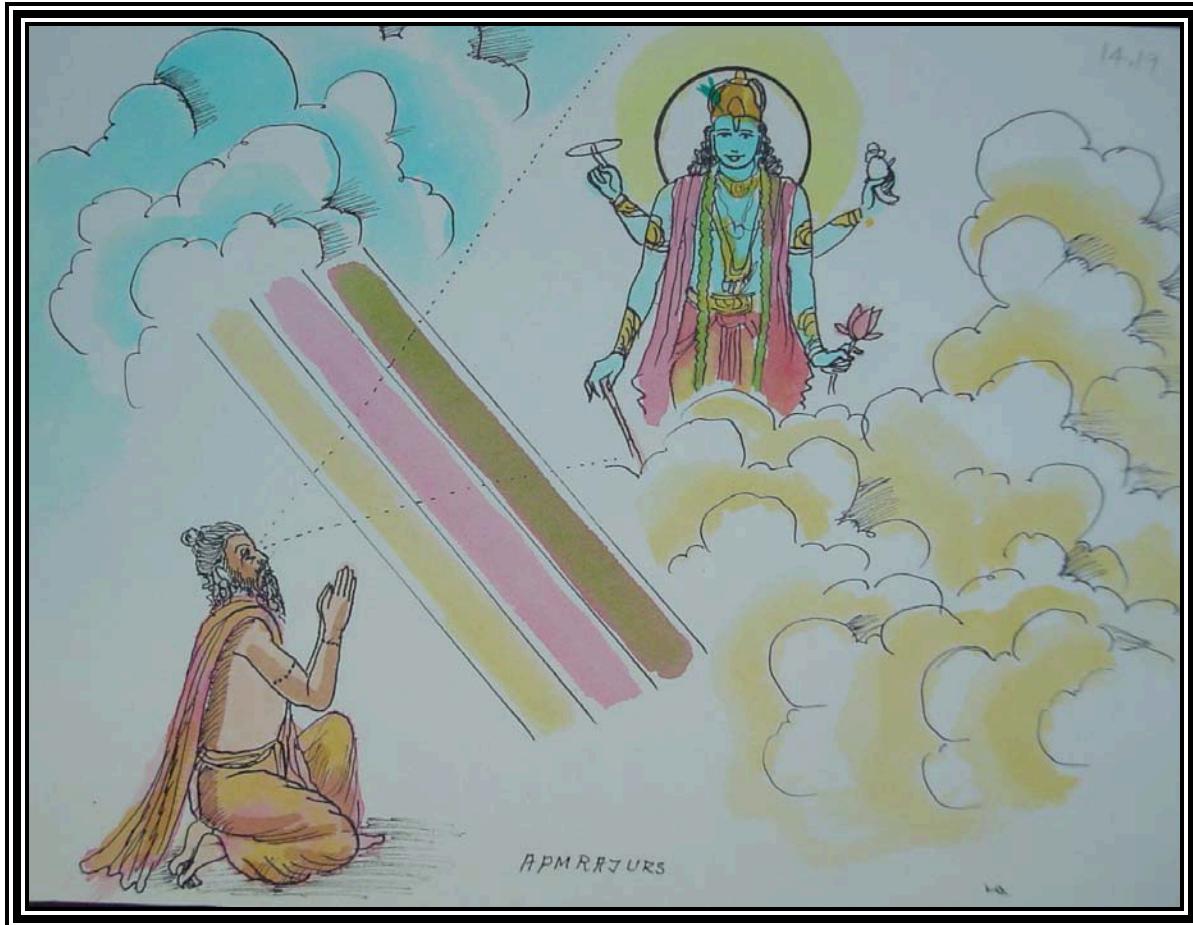


ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvam gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ ।  
jaghanyagunavṛttasthā adho gacchanti tāmasāḥ ॥14-18॥

Persons situated in the mode of goodness go to the higher planets (heavenly), those in the mode of passion stay in the middle (earthly) and those in mode of ignorance being engaged in sleep, madness, and laziness go downwards (hellish planets). ||14-18||

[As previously mentioned, people nowadays are engaged and involved in the modes of passion and ignorance predominantly. Therefore we have to try and develop the mode of goodness in large quantities, so that we may subdue the other two. Though the higher planets are gained or not, but for a person of goodness, good wisdom, mental peace, and great prosperity prevails. For a person of passion, prosperity may be attained in a little quantity or may be large but such a person will never have mental peace or even good wisdom. And for a person of ignorance, knowledge, wisdom, peace and prosperity are totally absent and sorrow prevails. Any ignorant or passionate person can strive to attain for goodness but those who do not strive to attain it cannot reach the goal of life forever.]



नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।  
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१४-१९॥

nānyam guṇebhyah kartāram yadā draṣṭānupaśyati ।  
guṇebhyaś ca param vetti madbhāvam so 'dhigacchati ||14-19||

When the true seer perceives no other agent than the modes and also knows in reality the Supreme Lord beyond the modes, such a person then gains (access to) My Spiritual Form. ||14-19||

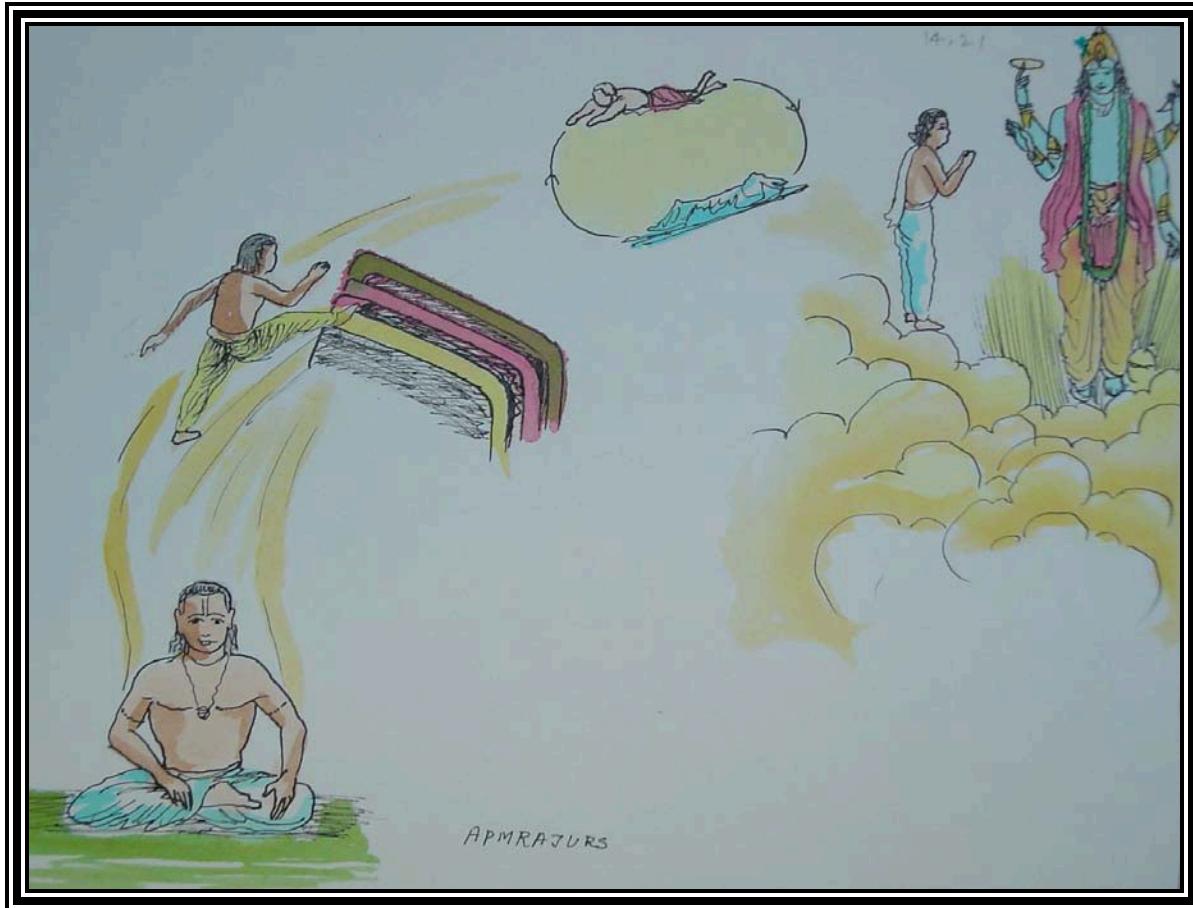
[Nothing beyond the modes means, the Supreme Lord has Himself created the modes, but still He is beyond the modes. The soul getting entangled in the modes of this material nature when realizes from a proper teacher about its coming here, gains the true knowledge. If not such a soul becomes helpless in the clutches of these modes. When a soul crosses the modes and sees its true form as a servant to the Lord and gains self-realization. It gets access to seeing the Spiritual form of the Lord. After leaving the body, it attains the form of the Lord but does not become one with God nor does it become God.]

**गुणानेतानतीत्य त्रीन्देही देहसमुद्धवान् ।  
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥**

guṇān etān atītya trīn dehī dehasamudbhavān ।  
janmamṛtyujarāduḥkhair vimukto 'mṛtam aśnute ||14-20||

When the embodied soul rises above these three modes out of which the body is evolved, and getting liberated from birth, death, old age and other sorrows, such a soul attains immortality (the Supreme Lord). ||14-20||

[The three modes of nature have been already described. These are the most powerful three types of strong nets, which bind a soul due to its presence in the body. The ignorant net is the most difficult to get liberated from; the passionate net is a little tough, but the goodness net is lesser tough to get liberated from. In reality, all three nets are difficult to surpass. By cutting across these three nets and crossing over the material nature's clutches, one will surely attain liberation and shall never again fall to these strong nets again.]



अर्जुन उवाच ।  
 कैर्लिङ्गैस्त्रीन्दुणानेतानतीतो भवति प्रभो ।  
 किमाचारः कथं चैतांस्त्रीन्दुणानतिवर्तते ॥ १४-२१ ॥

arjuna uvāca ।

kair liṅgais trīn guṇān etān atīto bhavati prabho ।  
 kimācārah katham caitāms trīn guṇān ativartate ॥14-21॥

*Arjuna said: What are the symptoms present in a person who is beyond these three modes and what are his behaviors of conduct? And O Lord, how does he transcend the three modes? ||14-21||*

[This question of *Arjuna* is remarkable and natural to human thinking. The material nature and its modes are already explained. After knowing these modes what needs to be known next is *Arjuna*'s inquisitive question. That means how to recognize a person who has crossed the three modes of nature? How does such a person live? How does such a person behave? And *Arjuna* also asks that how does such a person cross these modes of nature.]

**श्रीभगवानुवाच ।  
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।  
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥**

śrībhagavān uvāca |  
prakāśam ca pravṛttim ca moham eva ca pāṇḍava |  
na dveṣṭi sampravṛttāni na nivṛttāni kāṅksati ||14-22||

The Supreme Lord Sri *Krishna* said: O *Pandava*! He does not hate illumination, activity, and illusion when they are present nor does he long for them when they are absent. ||14-22||

**उदासीनवदासीनो गुणैर्यो न विचाल्यते ।  
गुणा वर्तन्त इत्येव यो ऽवतिष्ठति नेझते ॥ १४-२३ ॥**

udāśinavad āśino guṇair yo na vicālyate |  
guṇā vartanta ity eva yo 'vatiṣṭhati neñgate ||14-23||

He who, sitting like a disinterested person is not disturbed (moved) by the modes, and knowing that the modes alone act in the modes, he becomes firmly established and never degrades from that elevated position. ||14-23||

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।  
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४ ॥

मानावमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।  
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४-२५ ॥

samaduhkhasukhah svasthah samaloṣṭāśmakāñcanah |  
tulyapriyāpriyo dhīras tulyanindātmasamstutih ||14-24||

mānāvamānayos tulyas tulyo mitrāripakṣayoh |  
sarvārambhaparityāgī guṇātītah sa ucyate ||14-25||

He treats happiness and sorrow alike, resides in his own self, regards sand, stone and gold alike, is firm and views equally the praise and blame, even-minded in pleasant and the unpleasant, remains the same in honour and dishonour, and treats friends and enemies alike. He has given up all fruitful actions and responsibilities and is thus said to have risen above the modes of nature. ||14-24,25||

[One who has risen above the modes never takes the dualities explained above to the mind but remains always in the service of the Lord with the senses, mind, and intellect and thus treats everything alike. When the senses are engaged in the service of the Lord then gradually they are restrained from gaining material enjoyment. When the senses are restrained, then the modes of nature cannot bear their effects on them. And at that particular stage, the soul becomes completely freed from the clutches of material nature and thus gets liberated from the cycle of birth and death.]

**मां च यो इव्यभिचारेण भक्तियोगेन सेवते ।  
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४-२६ ॥**

māṁ ca yo 'vyabhicārena bhaktiyogena sevate |  
sa gunān samatītyaitān brahmabhūyāya kalpate ||14-26||

And he who serves Me constantly with exclusive devotion rises above these three modes very easily and thus becomes qualified to attain the form of Brahman (God). ||14-26||

[This material world is progressing on the basis of these three modes of nature. These modes are extremely powerful. As the soul is a part of the Lord it also has some powers but it does not recognize them due to its bondage with the modes of material nature. However those who render every service unto the Lord with exquisite devotion and firm faith shall be certainly eligible to recognize their real form - the form of the Supreme Lord Himself. This does not mean that such a person becomes God. No. It means that the soul reaches the abode of the Lord and attaining the form of the Lord serves Him with pure devotion. Here *Brahman* means the Supreme Lord and none else.]

**ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।  
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥**

brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca |  
śāśvatasya ca dharmasya sukhasyaikāntikasya ca ||14-27||

And I myself am the basis of the imperishable *Brahman* that is the abode of immortality, eternal Dharma, and absolute (single) bliss. ||14-27||

[*Brahma* here refers to the soul and is on the basic level. *Paramatma* on the middle stage, and the Supreme Lord Sri *Krishna* is the absolute stage with eternal bliss. The soul being a part of the Supreme Lord is also a storehouse for the eternal bliss because it is permanent, imperishable, indestructible, ever blissful, beyond the modes of nature, and filled with all knowledge. In the *Taittariya Upanishad* it is expressed ‘*Raso Vai Sah*’ (2:7:1) which tells the absolute eternal bliss. It means, “He is filled with complete bliss”. Therefore to attain such absolute bliss, we need to constantly move on the path of the Supreme Lord Sri *Krishna*’s service with utmost faith and devotion unto Him.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

**Here ends the fourteenth  
chapter of *Bhagavad Gita*  
titled *Gunatrayavibhaaga  
Yoga.***



॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ पञ्चदशोऽध्यायः

Chapter 15 of 18 in the Illustrated Bhagavad Gita – The Song Divine

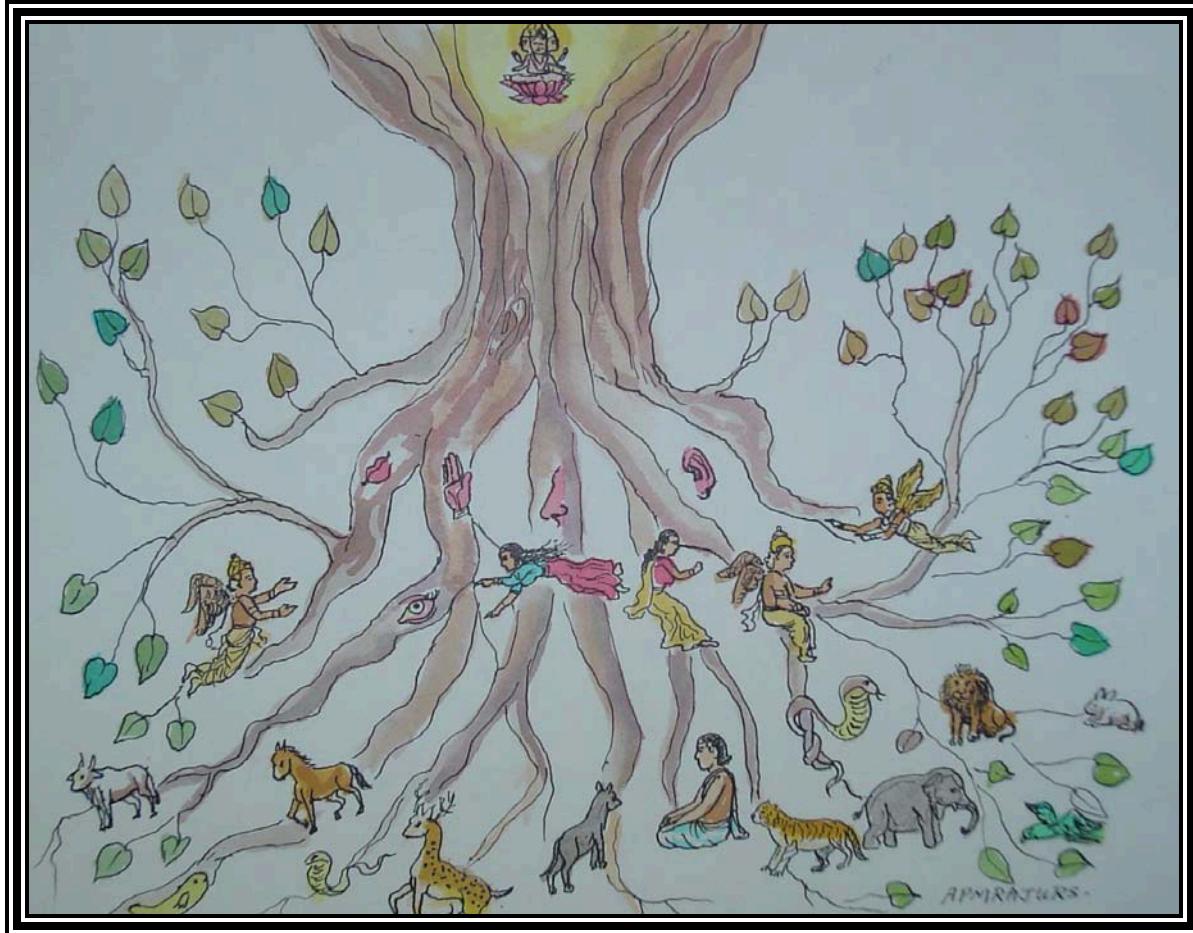


श्रीभगवानुवाच ।  
 ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।  
 छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrībhagavān uvāca ।  
 ūrdhvamūlam adhaḥśākham aśvattham prāhur avyayam ।  
 chandāmsi yasya parṇāni yaś tam veda sa vedavit ॥15-1॥

The Supreme Lord Sri *Krishna* said: There is a banyan tree, which has its roots upwards, and its branches downward and whose leaves are the Vedic hymns. It is called as ‘Imperishable’ and whoever knows such a tree in reality knows the *Vedas*. ||15-1||

[This chapter tells us that what are the *Vedas* and what is its message. Everyone commonly sees the banyan tree. Its roots, branches and leaves are very interesting. Its branches are innumerable. The worship of Banyan tree is very common and of great importance in India, because our ancestors have told that women, men, and children can grasp spiritual knowledge by this banyan tree. Observing materialistically if we engage ourselves in these branches i.e. the various actions told in the *Vedas*, then the Supreme *Brahman* cannot be realized. But if we realize that the roots of this tree have started from the abode of *Brahma*, then we can be released from the clutches of this material nature. From its main roots *Sankhya*, nature, soul, modes, five elements, ten senses and minds etc., have spread downwards. Thus, only by knowing the essence of the *Vedas* one can be released from the relationship with the material world. The base of the roots is permanent. But without knowing this fact if we get entangled in the various material fruitful actions born of the three modes then having struck ourselves in the branches, we will have to wander from one branch to another branch. This clearly means, we gain a particular branch of knowledge and find it unsatisfying, and then we try to gain another type of knowledge and feel incomplete. This process will continue unless we reach the real knowledge – the knowledge of self-realization. The knowledge that answers queries such as, why we are here, how to get liberated and also to understand God and our relationship with such a God is the real knowledge. The essence and message of the *Vedas* is to understand and see the Supreme Lord, who is the basis of all spiritual knowledge.]



अधश्चोर्ध्वं प्रसृतास्तस्य शाखा  
 गुणप्रवृद्धा विषयप्रवालाः ।  
 अधश्च मूलान्यनुसंततानि  
 कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaś cordhvam̄ prasṛtās tasya śākhā; guṇapravṛddhā viṣayapravālāḥ ।  
 adhaś ca mūlāny anusamtatāni; karmānubandhīni manusyaloke ॥15-2॥

The branches of such a family tree extend below and above being nourished by the three modes of nature in which the twigs are the sense objects, its roots have also extended below which bind the souls according to their actions in the material world. ||15-2||

[This banyan tree is spread in all directions. In the lower parts of the branches, the creation of man, animals, birds, etc., are described. In the higher parts of its branches, the creation of demigods, *Gandharvas* (celestial singers), and many other celestial beings are explained. The twigs are the senses such as mouth, eyes, skin, nose, and ears. The leaves are the sense objects such as sound, touch, form, taste, and smell. By the modes of nature the senses are nourished. By the senses many types of interests are experienced. The roots are the different varieties of suffering and sense enjoyment in this material world. By performing actions we must elevate from lower planets to higher planets, and from there we must reach *Brahma bhava*, which is the abode of the Supreme Lord. This is a process of gradual elevation and depends on the performance of our actions.]

न रूपमस्येह तथोपलभ्यते  
 नान्तो न चादिर्न च संप्रतिष्ठा ।  
 अश्वत्थमेनं सुविरुद्धमूलम्  
 असङ्गशस्त्रेण दृढेन छिक्खा ॥ १५-३ ॥

ततः पदं तत्परिमार्गितव्यं  
 यस्मिन्नाता न निवर्तन्ति भूयः ।  
 तमेव चाद्यं पुरुषं प्रपद्ये  
 यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥

na rūpam asyeha tathopalabhyate; nānto na cādir na ca sampratiṣṭhā ।  
 aśvattham enaṁ suvirūḍhamūlam; asaṅgaśastrena dṛḍhenā chittvā ||15-3||

tataḥ padam tatparimārgitavyam; yasmin gatā na nivartanti bhūyah ।  
 tam eva cādyam puruṣam prapadye; yataḥ pravṛttih prasṛtā purāṇī ||15-4||

Its similar real form cannot be seen (found) here, for it has neither beginning, nor end, nor even stability. Therefore having cut-off this firm rooted banyan tree with the strong weapon of detachment, then that Supreme goal (God) must be sought for, having attained to which nobody returns back to this world. Thinking thus, surrender to Him by saying, “I take shelter in that Primeval Person Himself, from whom this eternal (ancient) creation of the world has progressed.” ||15-3,4||

[Here the banyan tree is quoted only as an example. Such a tree is not visible to our eyes. Its branch forms can be definitely seen by the wise people who learn through proper teachers. Then such a person must surrender and go in shelter of the primeval, eternal person who is the Supreme Lord and the cause for all causes. This is because only He can free us from all material contaminations.

Here detachment refers to keep ourselves away from the relationship of sense objects and sense enjoyment.]

**निर्मानमोहा जितसङ्खदोषा  
 अध्यात्मनित्या विनिवृत्तकामाः ।  
 द्वंद्वैर्विमुक्ताः सुखदुःखसंज्ञैर्  
 गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥**

nirmānamohā jitasaṅgadosā; adhyātmanityā vinivṛttakāmāḥ |  
 dvamdvair vimuktāḥ sukhaduhkhasamjñair;  
 gacchānty amūḍhāḥ padam avyayam tat ||15-5||

The wise people who are free from pride and illusion, who have won over the evil of attachment, who constantly are in spiritual union with God, whose desires are all completely ceased and being liberated from the dualities such as pleasure and pain, they reach that Supreme imperishable state. ||15-5||

[This verse tells us how to surrender or seek shelter in the Supreme Lord. Such a person must first forsake anger and false ego. Then forsaking pride one must not try to receive honour. After that, one must leave illusion or attachment. One must not treat anything as personal, even physically and mentally. One must always keep in mind that everything is supplied or given by the Lord (God). One must leave bad association, people who are not interested in spirituality, and those who are always engaged in sense gratification. Thus forsaking bad association one must not have any desires. One must leave all dualities of nature and must not be arrogant or ignorant. Those who possess these are the real wise people and such wise persons if surrender unto the Supreme Lord shall attain salvation by His grace.]

**न तद्धासयते सूर्यो न शशाङ्को न पावकः ।  
यद्ब्रह्मा न निवर्तन्ते तद्धाम परमं मम ॥१५-६॥**

na tad bhāsayate sūryo na śāśāṅko na pāvakah ।  
yad gatvā na nivartante tad dhāma paramam mama ||15-6||

That imperishable state cannot be illuminated by the Sun, nor by the Moon and nor by the fire; and by attaining such a state nobody returns back. That itself is My Eternal Abode. ||15-6||

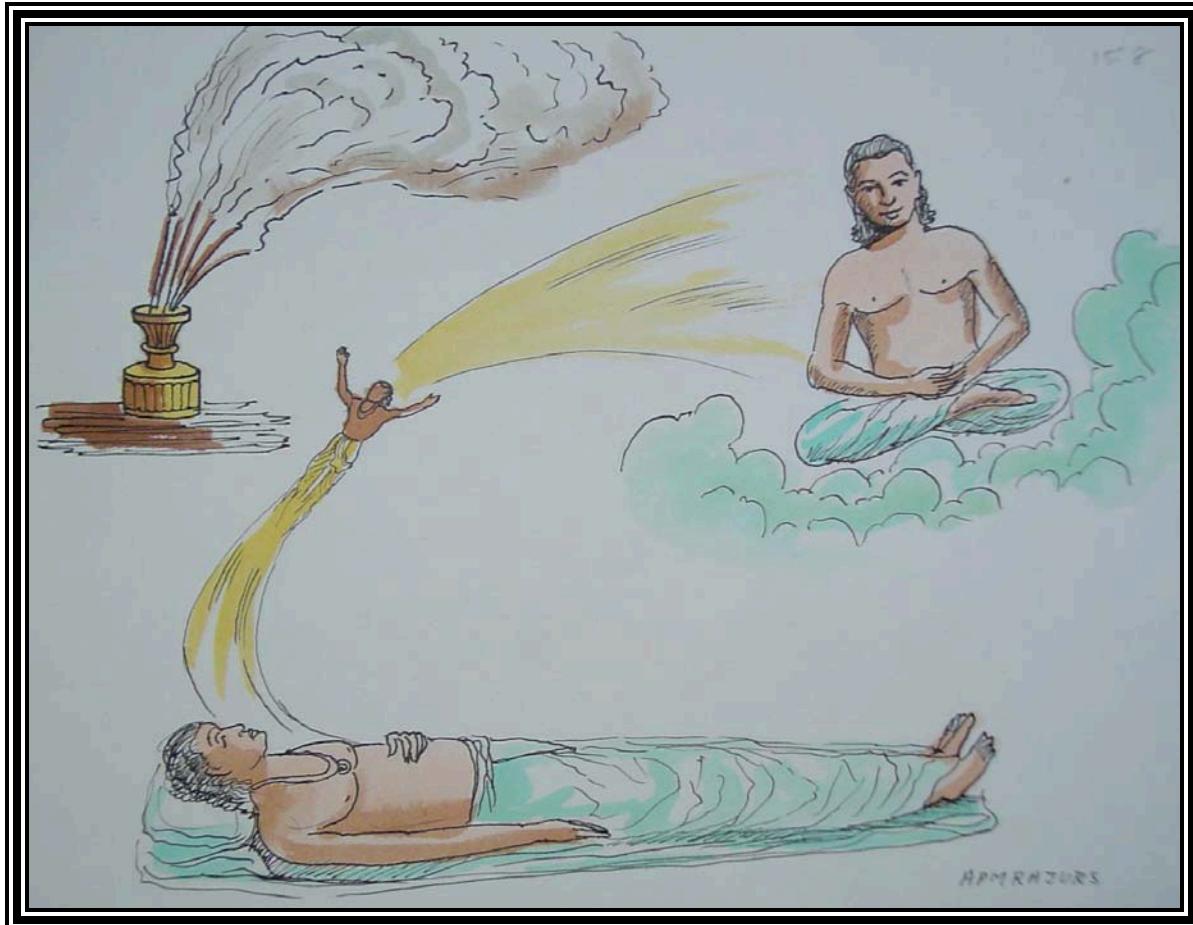
[Here ‘My’ means Lord Sri *Krishna*’s, and the Supreme eternal abode of Lord Sri *Krishna* called as *Goloka Vrindavan* is expressed here. That abode of the Lord cannot be lightened up by the Sun, Moon, fire, or electricity. It is not in need for them. This material universe is completely illuminated by the single Sun alone, but the spiritual universe is completely self-illuminating and each planet present there is also self-illuminating. Many *Vaikuntas* are present in the spiritual universe of which, the *Vaikunta* named *Goloka Vrindavan* is the chief and prominent among all, for it is the abode of the Supreme Lord Sri *Krishna* Himself, who always plays His pastimes there with His devotees. Here Lord Sri *Krishna* is clearly mentioning about His own abode in this verse ‘Mama’= mine and i.e. of Lord Sri *Krishna*. It is the permanent and ever blissful place for all the souls and to return there, we need to surrender with devotion and faith unto Lord Sri *Krishna*.]

**ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥**

mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ ।  
manahṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati ॥15-7॥

The living soul residing in this body is My own eternal and fractional part, and it is attracting the mind and the five senses towards itself, which reside in the nature. ||15-7||

[The soul is a part and parcel of the Supreme Lord Himself. But being engaged in this conditioned life of the material world, it is getting attracted towards the mind and the five senses and thus forgets the Supreme Lord. It is bound to these modes of material nature. It is verily the fractional part of the Supreme Lord. For example if we cut a small bit from a bar of gold it is also called as gold and has the properties of gold; but there is difference in the quantity. Similarly, the souls although being a part of the Supreme Lord have enormous difference in quantity. The soul is also eternal as the Supreme Lord. Thus the soul and the Supreme Lord are both permanent. But the relationship between the Supreme Lord and the soul is that of a master and a servant. Therefore the duality between them is always present.]



शरीरं यद्वाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५-८ ॥

śarīram yad avāpnōti yac cāpy utkrāmatīśvarah ।  
gṛhitvaitāni samyāti vāyur gandhān ivāśayāt ॥15-8॥

Just as air carries away fragrance from the scents, similarly the Lord (soul), taking the mind and senses from the body leaves it (body) behind and migrates (attains) to the body that it gains. ||15-8||

[The soul thus revolves by taking its former birth's fruits of action from one body to another. Here one point is to be noted carefully. A soul takes its mind and senses while leaving the body. Thus it has got some freedom and it must be utilized to attain an even higher body. This depends on its level of consciousness. Whatever a soul thinks at the very time of death in the mind, it attains to a similar body according to the thoughts of mind reserved by the nature. For example, if one thinks of an animal and dies, in the next birth the soul takes birth as an animal. If the soul thinks of demigods, women and anything at the time of death, it attains similar bodies. Therefore to chant the names of the Supreme Lord at the time of death is according to our *Sanatana* culture. This has been totally spoilt by the advent and influence of outsiders. But now we must re-establish and revive these Godly systems. For such a process, the history of Emperor *Bharata* stands proof in the *Bhagavatam*.]

**श्रोत्रं चक्षुः स्पर्शनं च रसनं ग्राणमेव च ।  
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५-९ ॥**

śrotram cakṣuh sparśanam ca rasanam ghrāṇam eva ca |  
adhiṣṭhāya manaś cāyam viṣayān upasevate ||15-9||

This soul while dwelling in the senses of hearing, seeing, touching, tasting, and smelling, and in the mind thereby enjoys the sense objects. ||15-9||

[On attaining a body and dwelling in it, the soul enjoys the sense objects through the senses. This is the highest truth and greatest science. This must be taught to the further younger generations. By knowing it, the future embodied souls may reside in peace and happiness. By imitating others completely we are now losing our peace and happiness and are attaining sorrow, pain, ignorance, darkness, arrogance, and ultimately illusion.]



उत्क्रामन्तं स्थितं वापि भुज्ञानं वा गुणान्वितम् ।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५-१० ॥

utkrāmantam sthitam vāpi bhuñjānam vā guṇānvitam |  
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣah ||15-10||

The foolish, ignorant people do not know the soul leaving the body or dwelling in the body, it enjoying the sense objects or even covered by the modes. Only wise persons having the eyes of wisdom are able to realize it completely. ||15-10||

[Who is the luckiest (prosperous) person in the world?

It is one who knows this absolute fact or even tries to know it. Because having money yields illusionary prosperity; for money is not permanent and it never resides permanently with anyone. It may come today and go tomorrow but wisdom (knowledge) is permanent and never yields to sorrow.

What is the reason for our presence in this temporary world? And after leaving one's body where do we go to?

If any person knows these two facts from a proper teacher then it is the real prosperity. Others are all ignorance. Those who are not interested or ignorant about this knowledge are all called foolish persons. They are the ignorant persons without any knowledge. They may have houses, cars, and wealth in abundance but are considered to be fools by the Supreme Lord.

Everybody must attain such prosperous spiritual knowledge, which helps differentiating material wealth and spiritual peace. Everyone must return to the Supreme Abode. This is the essence of the *Gita* expounded by Lord Sri Krishna.]

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।  
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

yatanto yogināś cainam paśyanty ātmāny avasthitam ।  
yatanto 'py akṛtātmāno nainam paśyanty acetasaḥ ॥15-11॥

Striving *Yogis* are also able to realize this soul established in their hearts. And those ignorant persons whose hearts have not been purified, do not know this soul in spite of their striving efforts. ||15-11||

[Only a self realized person knows the activities of the soul, but one who is not a self realized person fails to attain the knowledge of the self in spite of the best efforts to attain it. By practice of physical *yoga* one can build the body and keep it fit but cannot attain knowledge of the self. And the so-called *yogis* who teach only body exercises are in fact misguiding the people from the knowledge of the self.]

**यदादित्यगतं तेजो जगद्धासयते ऋखिलम् ।  
यच्चन्द्रमसि यच्चाम्नौ तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥**

yad ādityagatam tejo jagad bhāsayate 'khilam |  
yac candramasi yac cāgnau tat tejo viddhi māmakam ||15-12||

The brilliance present in the Sun that illuminates the entire world and that of the Moon and that of the fire must be known as My own brilliance. ||15-12||

[The light of the Sun, Moon, fire, and electricity must be known to be the light of the Supreme Lord. We must try to understand this fact. Scientists say that the Sun is matter and is a large ball of fire but any ball or matter cannot burn constantly from time immemorial. The Sun is burning constantly from many innumerable years. What is the cause of such brightness and what are the constituents present in it, which provide that brightness. The scientists, thinking the Sun to be burning due to chemical reaction, stupidly and ‘supposedly’ answer such questions. But in the *Gita* and *Bhagavatam*, Lord Sri *Krishna* declares that it is He who enters them and thus illuminates them. Such subject matters being the absolute truth attract only the spiritually inclined but not those who are disinterested, stupid, arrogant, and engaged in the sense objects. Nowadays the world is completely filled with arrogant and disinterested rascals. But they can gain interest by putting a little effort, like by start with the habit of reading Lord Sri *Krishna*’s pastimes in *Bhagavatam* and *Gita*. Then they shall gradually gain interest in them and from interest arises faith and from strong faith arises devotion which leads us to the path of liberation.]



गामाविश्य च भूतानि धारयाम्यहमोजसा ।  
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

gām āviśya ca bhūtāni dhārayāmy aham ojasā ।  
puṣṇāmi cauṣadhiḥ sarvāḥ somo bhūtvā rasātmakah ॥15-13॥

And by entering into the earth I support all beings with My vital energy, and having become the nectarine Moon, I nourish all herbs (plants). ||15-13||

[The Supreme Lord has pervaded in each and every atom. All planets and universes have been stationed in the sky through His vital energy. He is situated in each and every being. By becoming the Moon, He provides the life juice to all herbs and plants. His power and strength is incomparable and unimaginable. This must be understood first.]

**अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥**

aham vaiśvānaro bhūtvā prāṇinām deham āśritah ।  
prāṇāpānasamāyuktaḥ pacāmy annam caturvidham ||15-14||

Having situated in the bodies of all beings I take the form of *Vaishvanara* fire and united with the *Praana* (incoming) and *Apana* (outgoing) airs, I digest the four types of food. ||15-14||

[The fire that resides in the stomach is called *Vaishvanara* and it digests the food that is eaten. Without it the food cannot be digested and the bodily activities start malfunctioning. For sustenance of life, the Prana air and to push the food downwards the Apana air is essential. These two absorb in the Lord and remain in equal quantities for proper functioning. But if any of these two is less or more, then the body becomes unhealthy. In the body there are five primary vital airs: *Praana*, *Apaana*, *Samaana*, *Udaana*, and *Vyaana*; and the five secondary vital airs are: *Naaga*, *Kurma*, *Krukara Devadatta* and *Dhananjaya*.]

The above-mentioned four types of food are:

- 1) Bhojya - taken by chewing
- 2) Peya - taken by swallowing
- 3) Choshya - taken by sucking
- 4) Lehya - taken by licking.

Thus the Supreme Lord digests these four kinds of food by becoming the gastric fire in the abdomen.]

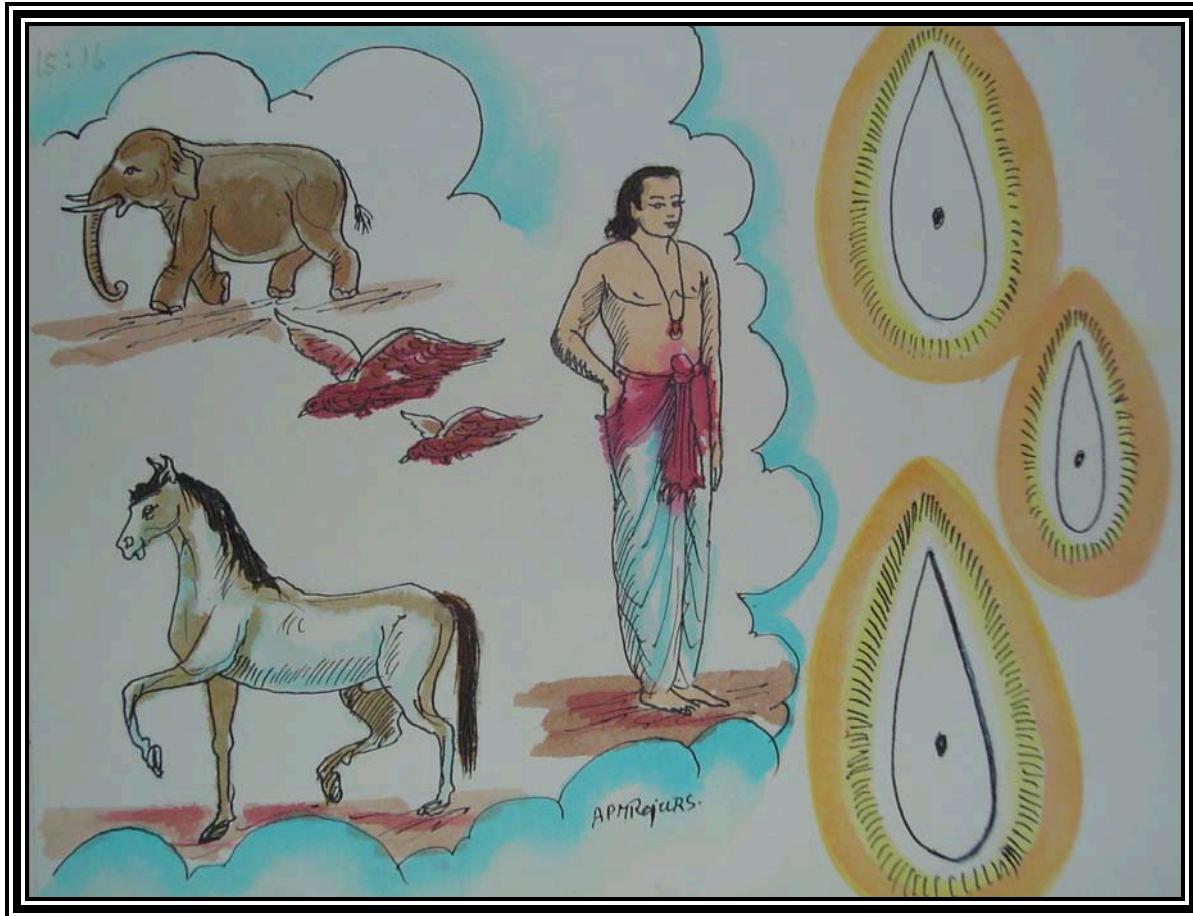
सर्वस्य चाहं हृदि संनिविष्टो  
 मत्तः स्मृतिज्ञानमपोहनं च ।  
 वेदैश्च सर्वैरहमेव वेद्यो  
 वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāham hṛdi saṃnivisto; mattah smṛtit jñānam apohanam ca |  
 vedaiś ca sarvair aham eva vedyo; vedāntakṛd vedavid eva cāham ||15-15||

And I Myself am situated in the hearts of all. Memory, knowledge, and clearance of doubts come from Me and I am the only one to be verily known by all the *Vedas*. I myself am the author of the *Vedanta* and also the knower of the *Vedas*. ||15-15||

[The activities of the soul are in reality super checked by the Supreme Lord in the form of *Paramatma*. This is the meaning explained in this verse. Because He is situated in the hearts of all and without Him, the soul cannot function and without the soul functioning, the body cannot perform actions.]

The Supreme Lord also bestows all knowledge, memory, and also forgetfulness. The essence of all the *Vedas* is to know the Supreme Lord Sri *Krishna*. There is nothing other than Him in this world and beyond.]



द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

dvāv imau puruṣau loke kṣaraś cākṣara eva ca |  
kṣarah sarvāṇi bhūtāni kūṭastho 'kṣara ucyate ||15-16||

There are even two types of *Purusha* (persons) in this world. They are called as *perishable* and *imperishable*. Of which the bodies of all beings are *perishable* the embodied soul is called as *imperishable*. ||15-16||

[Here *Kshara* means perishable and refers to the bodies of all the beings while *Akshara* refers to the *Jivatma* (soul) and is imperishable. These two categories have already been discussed under the names of *Apara* and *Para Prakrti* (7-4,5); under the names of *Adhibhuta* and *Adhyatma* (8-3, 4); and under the names of *Kshetra* and *Kshetrajna* (13-1) Thus, these two are entirely different from each other. The term ‘*kutastha*’ refers to the soul residing in all bodies. It remains same under all circumstances and thus never changing it is called ‘*kutastha*’ or immutable (never changing).]

**उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।  
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥**

uttamah puruṣas tv anyah paramātmety udāhṛitah ।  
yo lokatrayam āviśya bibharty avyaya iśvarah ॥15-17॥

The Supreme *Purusha* (person) is however other than these, who has entered the three worlds and is sustaining everyone; and is called as the indestructible Lord and the Supreme soul. ||15-17||

[The Supreme Lord (God) is however one, but is called by various names of His various forms famous for His various actions. Although He has attained various forms, He remains aloof from all of them and thus being single and primeval Lord, He is declared to be Lord Sri *Krishna* by the scriptures. Lord Sri *Krishna* is the only primal Lord. Just as many candles are lit from a single candle, similarly many forms have come from a single form and that form is that of Lord Sri *Krishna*.]

**यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।  
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१५-१८॥**

yasmāt kṣaram atīto 'ham akṣarād api cottamah |  
ato 'smi loke vede ca prathitah purusottamah ||15-18||

This is because I am completely beyond the perishable (body) and even higher than the imperishable (soul). Therefore I am declared to be the Supreme Person in the world and even in the *Vedas*. ||15-18||

[Even here, Lord Sri *Krishna* is expressing His supremacy with complete clarity. He is indestructible and superior to anything else and He is declared and thus famous by the name *Purushottama* (Supreme person) by the *Vedas* and also in the world. Therefore there is only one God and that refers to Lord Sri *Krishna* only and none else.]

**यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।  
स सर्वविद्वजति मां सर्वभावेन भारत ॥१५-१९॥**

yo mām evam asaṁmūḍho jānāti purusottamam |  
sa sarvavid bhajati mām sarvabhāvena bhārata ||15-19||

O *Bharata*! The wise person knowing me to be the Supreme Person is the knower of all and worships Me constantly with complete devotion. ||15-19||

[Lord Sri *Krishna* is again and again stressing us to realize Him as the Supreme Person, the Lord of all Lords, the Supreme Lord, the cause for all causes, the Supreme controller, the Supreme master, and the Supreme imperishable Lord. Even then, many of us are not realizing Him and are thus wandering in the streets of sorrow.]

**इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।  
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५-२० ॥**

iti guhyatamam̄ śāstram idam uktam̄ mayānagha |  
etad buddhvā buddhimān syāt kṛtakṛtyaś ca bhārata ||15-20||

O sinless *Bharata*! I have thus told this most confidential secret teaching. By knowing this, a person becomes wise and fully satisfied. ||15-20||

[Lord Sri *Krishna* tells that any one who know this knowledge of Him in essence, become victorious in the path of self-realization and can see the Lord. Therefore everyone must study the *Gita* with complete faith, devotion, and firmness upon Lord Sri *Krishna* and must thus render service unto Him with a faultless mind. Then their lives will be fully satisfied and shall definitely attain to the Supreme Abode of Lord Sri *Krishna*.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
 ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे  
 पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

**Here ends the fifteenth  
 chapter of *Bhagavad Gita*  
 titled *Purushottama Yoga*.**

ॐ

॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ षोडशोऽध्यायः

Chapter 16 of 18 in the Illustrated Bhagavad Gita – The Song Divine



श्रीभगवानुवाच ।  
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६-१ ॥

śrībhagavān uvāca ।  
abhayam sattvasamśuddhir jñānayogavyavasthitih ।  
dānam damaś ca yajñaś ca svādhyaayas tapa ārjavam ॥16-1॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुत्पं मार्दवं हीरचापलम् ॥ १६-२ ॥

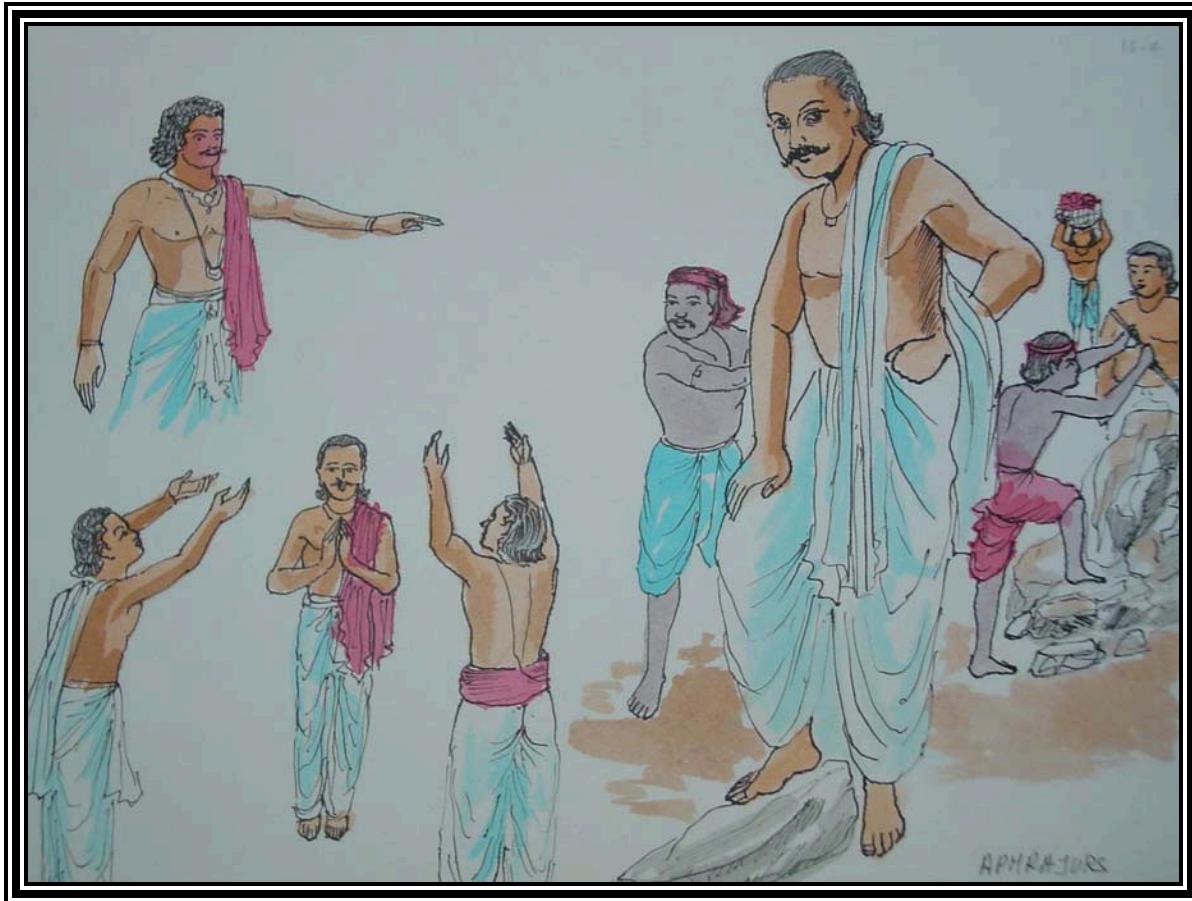
ahimsā satyam akrodhas tyāgaḥ śāntir apaiśunam |  
dayā bhūtesv aloluptvam mārdavam hrīr acāpalam ||16-2||

**तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।  
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ १६-३ ॥**

tejah kṣamā dhṛtiḥ śaucam adroho nātimānitā |  
bhavanti sampadam daivīm abhijātasya bhārata ||16-3||

The Supreme Lord Sri *Krishna* said: Fearlessness, perfect purity of mind, well composed in *yoga* for knowledge, charity, control of senses, sacrifice, study of the *Vedas*, austerity, simplicity of mind and actions, non-violence, truth, absence of anger, renunciation, calmness (peace), free from criticizing others, compassionate towards all beings, absence of attachment to the sense objects even during their contact with the senses, gentleness, bashfulness, steadiness, brilliance, forgiveness, courage, cleanliness (purity), adherent, and absence of pride. O *Bharata*, these are the qualities of a person who is born with the divine properties (nature). ||16-1,2,3||

[The divine properties or nature mentioned here can never come to a person who is born from mere sexual association. To obtain a child endowed with such divine nature, the parents must sincerely perform the *Garbhadaana samskaara* that is told in the Vedic scriptures. But unfortunately this divine practice is now out of sight. Nowadays man and woman are uniting merely for sexual association without any rules and regulations, thus giving births to unwanted waste population. The sexual life is also written in the scriptures and is the Supreme Lord's manifestation. But if sex is performed with the knowledge of surrendering to the Lord, then good, virtuous children can be easily obtained. And if mere sexual thirst arises then, the children born will be definitely animals; there is no surprise in this fact. The divine properties mentioned here must be present in all the beings. Lord Sri *Krishna* says this and for attaining them, He instructs us to take shelter in the *Vedic* scriptures. If not we shall be doomed.]



**दम्भो दर्पो ऽतिमानश्च क्रोधः पारुष्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ १६-४ ॥**

dambho darpo 'timānaś ca krodhaḥ pāruṣyam eva ca |  
ajñānam cābhijātasya pārtha sampadam āsurīm ||16-4||

O Partha! Hypocrisy, arrogance, pride, anger, harshness, and ignorance are all the qualities of one who is born with demoniac properties (nature). ||16-4||

[The qualities mentioned here are present in optimum quantities in this age of *Kali* (quarrel) because almost everyone is born without performing the process of *Garbhadaana samskaara*. Such persons possess these qualities from the womb of the mother itself, and as they keep growing, these qualities also grow largely with them making them arrogant persons. We are verily seeing this truth in front of our own eyes. We cannot deny this fact.]

**दैवी संपद्मोक्षाय निबन्धायायासुरी मता ।  
मा शुचः संपदं दैवीमभिजातो इसि पाण्डव ॥ १६-५ ॥**

daivī sampad vimokṣāya nibandhāyāśurī matā ।  
mā śucah sampadam daivīm abhijāto 'si pāṇḍava ||16-5||

The divine qualities lead to liberation, whereas the demoniac qualities are meant for bondage. Therefore O *Pandava!* Do not grieve, for you are born with the divine qualities. ||16-5||

[Lord Sri Krishna has revealed *Arjuna* who was grieving to slay his relatives and friends of his true qualities. *Arjuna* was endowed with the divine nature by birth. He never exhibited nor had demoniac qualities. But now he wanted to turn away from war, which was his duty and thus he showed a little bit of demoniac quality which is cleared by Lord Sri Krishna for, the Lord Himself is the provider of all divine qualities.]

**द्वौ भूतसर्गो लोके इस्मिन्दैव आसुर एव च ।  
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ १६-६ ॥**

dvau bhūtasargau loke 'smiñ daiva āśura eva ca ।  
daivo vistaraśah prokta āsuram pārtha me śṛṇu ||16-6||

O *Partha!* In this world there are two types of beings. One is called the divine and the other demoniac. I have described the divine in detail; therefore now hear from Me about the demoniac. ||16-6||

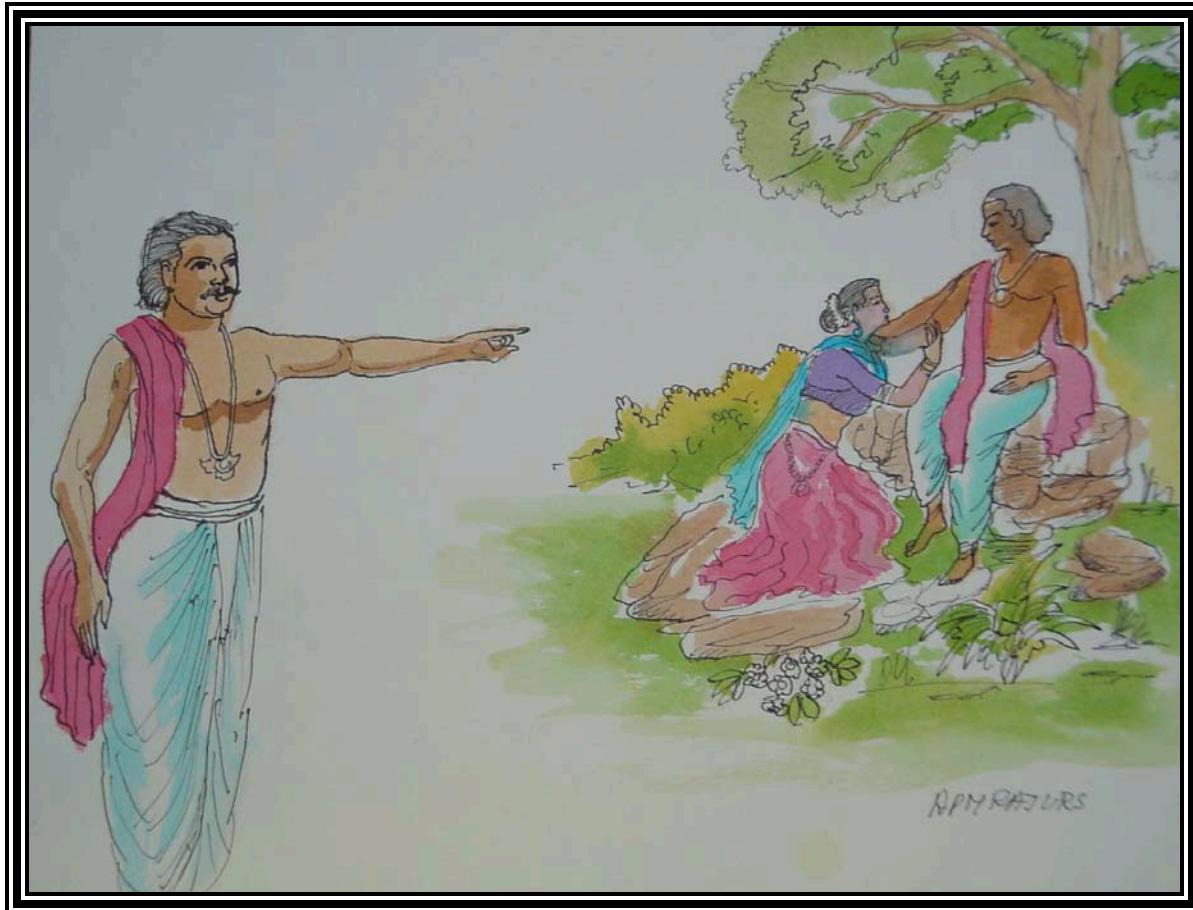
[The divine and demoniac qualities are present everywhere in the vast creation. The humans, animals, birds, and even plants and trees exhibit these two qualities. One type follows *Dharma* (rules) while the other does not. This is clearly discussed further.]

**प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।  
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६-७ ॥**

pravṛttim ca nivṛttim ca janā na vidur āsurāḥ ।  
na śaucam nāpi cācāro na satyam teṣu vidyate ||16-7||

The demoniac persons do not know what is to be done and even what is not to be done. Therefore neither cleanliness nor good conduct nor truth is found in them. ||16-7||

[In the scriptures some rules and regulations are laid down for the welfare and strong foundation of the society. Those who follow them are called *Aryans* (civilized) and those who do not follow them are called *Anarya* or *Asura* (uncivilized). There has always been a strong opposition between these two types. Among the castes, the *Brahmana*, *Kshatriya* and *Vaishya* were having divine qualities and the *Sudras* were not much civilized. This description of caste is on the basis of *Guna* (nature) and *Karma* (activities) of that particular individual, and not by birth. But now in this age of *Kali* (quarrel) the mixture of castes and creeds have made everybody *Sudras*. The four *Ashrams* (*Brahmacharya*, *Grihastha*, *Vanaprastha* and *Sannyasa*) have completely become spoilt with no orderly discipline in them. The topmost class endowed with divine qualities called the *Sannyasa* has now become the most degraded and demoniac group. They have become real businessmen and are building demoniac qualities. Competition, pride, politics, and business have become the main motives of *Sannyasis*. Thus seeing them, others are also being spoiled. Uncleanliness, anger, bad conduct, pride, arrogance, ignorance, illicit sex and many other uncivilized performances are seen in full quantities. The children born in such environments can never gain good qualities. Therefore the only way left over for the uplifting of people is hearing, reading, talking, and listening to discourses of *Gita* and *Bhagavatam* from proper teachers. If practised daily then we shall definitely regain even a little divine or good quality.]



असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।  
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ १६-८ ॥

asatyam apratiṣṭham te jagad āhur anīśvaram |  
aparasparasambhūtam kim anyat kāmahaitukam ||16-8||

They say: “This world has no foundation, being unreal and without any Supreme controller (God), it is born by the sexual union of male and female and is thus produced for lust alone; what else than this?” ||16-8||

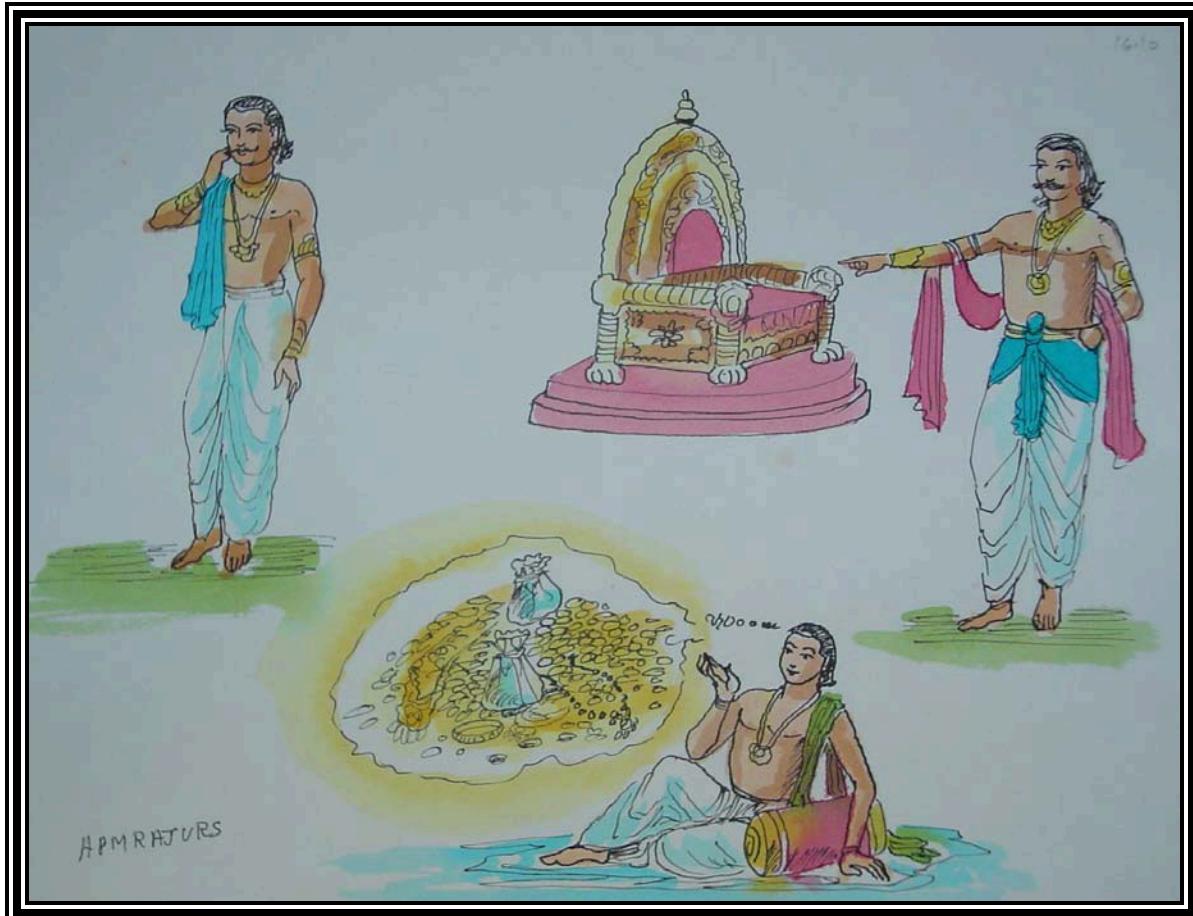
[Nearly 5100 years back Lord Sri *Krishna* has given a clear picture of today's social life. The impersonalists or *Mayavadis* declare this world to be unreal, untrue and without any foundation. The ignorant foolish scholars and politicians say that there is no such Supreme controller called God, and nature itself is performing everything. Many people say the world to be created by the sexual union of male and female. Nowadays many people are having their own useless divergent views of the creation and maintenance of this world. They do not have true knowledge of the scriptures and even if some of them know, they are ignorant about them and thus not following the rules in the scriptures they are acting arrogantly and ignorantly in the name of God. Thus all persons in this age have become hypocrites and ignorant rascals with no respect to elders and scriptures.]

**एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।  
प्रभवन्त्युग्रकर्मणः क्षयाय जगतोऽहिताः ॥ १६-९ ॥**

etām dṛṣṭim avaṣṭabhyā naṣṭātmāno 'lpabuddhayah ।  
prabhavanty ugrakarmāṇah kṣayāya jagato 'hitāḥ ॥16-9॥

Accepting such false views, the ruined persons of less intelligence, cruel deeds, and enemies of mankind rise up for the destruction of the world.  
||16-9||

[This verse is clearly applicable to today's world. The demoniac persons thinking that they are progressing are spoiling others with their less intelligence, cruel deeds, and unkind behaviour. Thus if such persons get hold on rules, *Dharma*, kingdom, administration, discussions, and thoughts then ruining all these they shall pollute the entire atmosphere. Now we speak of air, water, and other pollutions but when the mind itself is polluted then what to talk of other things. The mind is the basis of everything, it may be cleared or polluted and the pollution of the mind leads to pollution of everything. Now on one side we have ignorant, wicked, arrogant hypercritic, and atheist politicians and on the other side to support them in their activities and to destroy the world, scientists have and are creating dangerous implements and weapons. In such demoniac conditions of the world how can we ever hope to be peaceful and happy? Therefore, the only way to save ourselves is to take shelter in the Supreme Lord and the scriptures. We must hear or read Lord Sri Krishna's pastimes and must try to live a life of non-mingling with demoniac persons.]



काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।  
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्ते ऽशुचिव्रताः ॥ १६-१० ॥

kāmam āśritya duṣpūram dambhamānamadānvitāḥ ।  
mohād gṛhitvāsadgrāhān pravartante 'śucivratāḥ ॥16-10॥

Taking shelter of never ending desires filled with hypocrisy, pride, arrogance, and accepting illusionary, ignorant views, they act with impure conduct in the world. ||16-10||

[Persons with demoniac qualities are always filled with never-ending, unsatisfied desires (lust). They always remain more interested towards worldly temporary things, increase their demands, and are always engaged in ignorant actions with fear and delusion. Forsaking pure conduct of actions they accept the impure and unwanted conduct of actions, such as taking intoxications, eating meat, playing dice, and always engaged in illicit sex showing much interest towards women. These are their modes of conduct and they criticize others who are not in their company. Filled with such persons, the world is completely spoiled and only such persons receive all honours, glories, awards, prizes etc, Though they heed towards darkness filled with sin, yet they proclaim and think themselves to be pure, great, and civilized persons. Collecting worldly pleasures or things and engaging in sexual life at all times are their two main aims in life. They always live in arrogance and pride, thinking themselves to be all perfect and pure. Such is the condition of every person in this world. In general, nobody is an exception to these qualities in the world.]

**चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।  
कामोपभोगपरमा एतावदिति निश्चिताः ॥ १६-११ ॥**

**आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।  
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १६-१२ ॥**

cintām aparimeyām ca pralayāntām upāśritāḥ ।  
kāmopabhogaparamā etāvad iti niścitāḥ ||16-11||

āśāpāśaśatair baddhāḥ kāmakrodhaparāyaṇāḥ ।  
īhante kāmabhogārtham anyāyenārthasamcayān ||16-12||

They become a prey to the innumerable thoughts that end up only in death and believe that enjoying sense gratification is the prime goal in life. Thus bound by hundreds of ropes of desires and filled with lust and anger they strive hard by illegal means to secure money and other things just for sense gratification. ||16-11,12||

[These verses give us clear pictures of the activities of demoniac persons in the world. ‘Whatever you do, however you do, make money and make merry’ has become the slogan common to all. In order to enjoy sense gratification, persons are losing their minds and are thus striving hard by illegal means day and night to make money and to acquire worldly things. Death is inevitable, but the time of death is not known. In such a situation, we are trying to acquire money, trying to enjoy women, trying to have houses, wealth, clothes, ornaments etc., and thus bound in unlimited desires we have forgotten that we must leave them all one day and then, everything will be a waste and of no use to us. Such demoniac persons console their minds by saying hypocritical talks such as “death is natural and within our hour of death we shall enjoy as much as sense gratification as possible. Who knows what may happen after death.” Saying thus they are spoiling their own lives and also the lives of others.

One must earn money. OK. But how much?

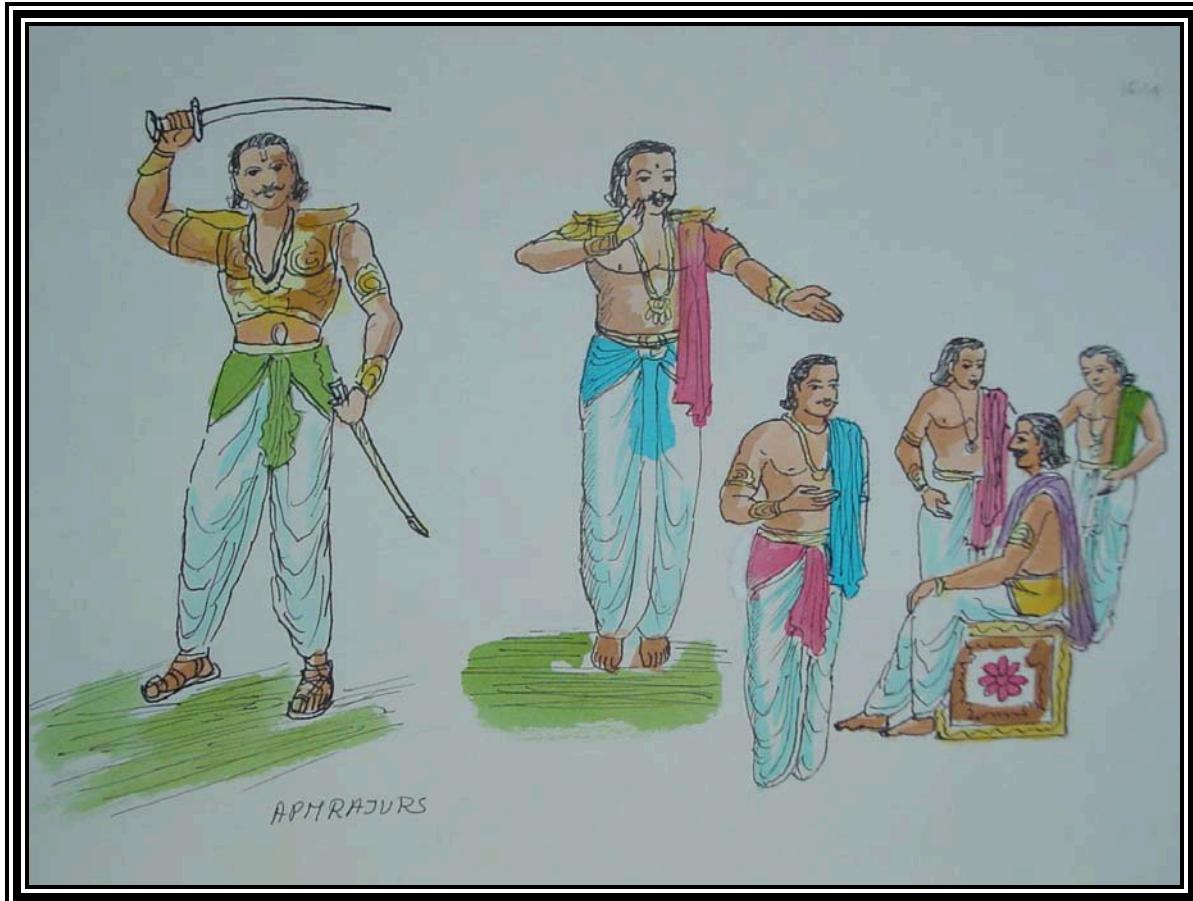
Only that much, which meets the daily needs of one’s life.

Without this idea if we acquire money with greediness then it will be a total disaster to us.]

इदमद्य मया लब्धिदं प्राप्स्ये मनोरथम् ।  
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६-१३ ॥

idam adya mayā labdham idam prāpsye manoratham !  
idam astīdam api me bhaviṣyati punar dhanam ||16-13||

Such a person thinks: “This much has been attained by me today and I shall gain this ambition. I have this much wealth with me and in the future it shall be increasing.” ||16-13||



असौ मया हतः शत्रुहनिष्ये चापरानपि ।  
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६-१४ ॥

asau mayā hataḥ śatruhanisye cāparān api |  
īśvaro 'ham aham bhogī siddho 'ham balavān sukhī ||16-14||

“That enemy has been killed by me and I shall even kill other enemies. I am the Lord and the enjoyer. I am filled with all perfections and am also powerful and happy.” ||16-14||

**आद्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।  
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १६-१५ ॥**

ādhyo 'bhijanavān asmi ko 'nyo 'sti sadṛśo mayā ।  
yakṣye dāsyāmi modiṣya ity ajñānavimohitāḥ ॥16-15॥

"I am wealthy and own a large family; there is nobody equal to me. I shall perform sacrifices, I shall give alms, I shall remain happy." Thinking thus such a person is illusioned by the darkness of ignorance. ||16-15||

[The thoughts, views and talks of demoniac persons are expressed in the last three verses. Such persons do not have a limit in earning money. They always remain unsatisfied with their earning. They adopt various methods, be it even illegal, to earn money. They do not have respect, courtesy or even shame towards others. They think that their earning is due to their capability, intelligence, and strength alone. But never realize that how they got those capability or even intelligence. They remain ignorant about such thoughts, and thus filled with pride and arrogance say that they can achieve or gain anything. The condition and mentality of all persons in this world especially the scientists, politicians, and wealthy persons is expressed here.]

**अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।  
प्रसक्ताः कामभोगेषु पतन्ति नरके ऽशुचौ ॥ १६-१६ ॥**

anekacittavibhrāntā mohajālasamāvṛtāḥ ।  
prasaktāḥ kāmabhogeṣu patanti narake 'śucau ॥16-16॥

Having minds bewildered variously, entangled in the trap of illusion and thus always interested in sense gratification, they fall into the most contaminated hell. ||16-16||

[Previously, *Ravana*, the great demon king had proclaimed that anybody can attain the heavenly planets even by not following the rules prescribed in the *Vedas*. Similarly politicians and wealthy people are spending lots and lots of money on the scientists so that they can go to other planets. But they do not realize that they are trapped in the illusionary network of the Supreme Lord. When people think of heaven why don't they feel the existence of hell? This is *Maya* or illusion. Those trapped in the hands of *Maya* definitely go to hell.]

**आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।  
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १६-१७ ॥**

ātmasambhāvitāḥ stabdhā dhanamānamadānvitāḥ ।  
yajante nāmayajñais te dambhenāvidhipūrvakam ||16-17||

Those stubborn persons thinking themselves as self-superiors, filled with wealth, pride and arrogance, disregarding the *Vedic* principles, perform sacrifices only to gain fame with hypocrite views. ||16-17||

[People having disinterest in the *Vedas* and lack of knowledge are always illusioned by ignorance. To get praised by other people, they perform sacrifices only as a showy attitude. They proclaim themselves to be Godly. Such hypocrite persons have overpopulated the world.]

**अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।  
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८ ॥**

ahamkāram balam darpam kāmam krodham ca samśritāḥ |  
mām ātmaparadeheṣu pradviṣanto 'bhyasūyakāḥ ||16-18||

Being subjected to false ego, strength, pride, desire (lust), and anger, such demoniac persons who criticize others become envious of Me, who is situated in their own bodies and even in the bodies of others. ||16-18||

[The demoniac persons do not believe in the existence of God, nor do they worship Him. They are always envious of the existence of *Paramatma* and thus act in a hypocritical way. The reason for this is, only the false ego collected by them in their various previous births from time immemorial. Although they know that God is present, they do not believe in Him and thus become envious of Him. They also spread many nonsense views about God. This is their nature of soul and life. They can never be changed. If at all they are changed then it is only due to the grace of the Lord Himself.]

**तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।  
क्षिपाम्यजस्त्रमशुभानासुरीष्वेव योनिषु ॥ १६-१९ ॥**

tān aham dvिषataḥ krūrān samsāreṣu narādhamaṇ |  
kṣipāmy ajasram aśubhān āsuriṣv eva yoniṣu ||16-19||

To those envious, sinful, cruel and lowest among humans, I throw them again and again into the divergent demoniac species of life. ||16-19||

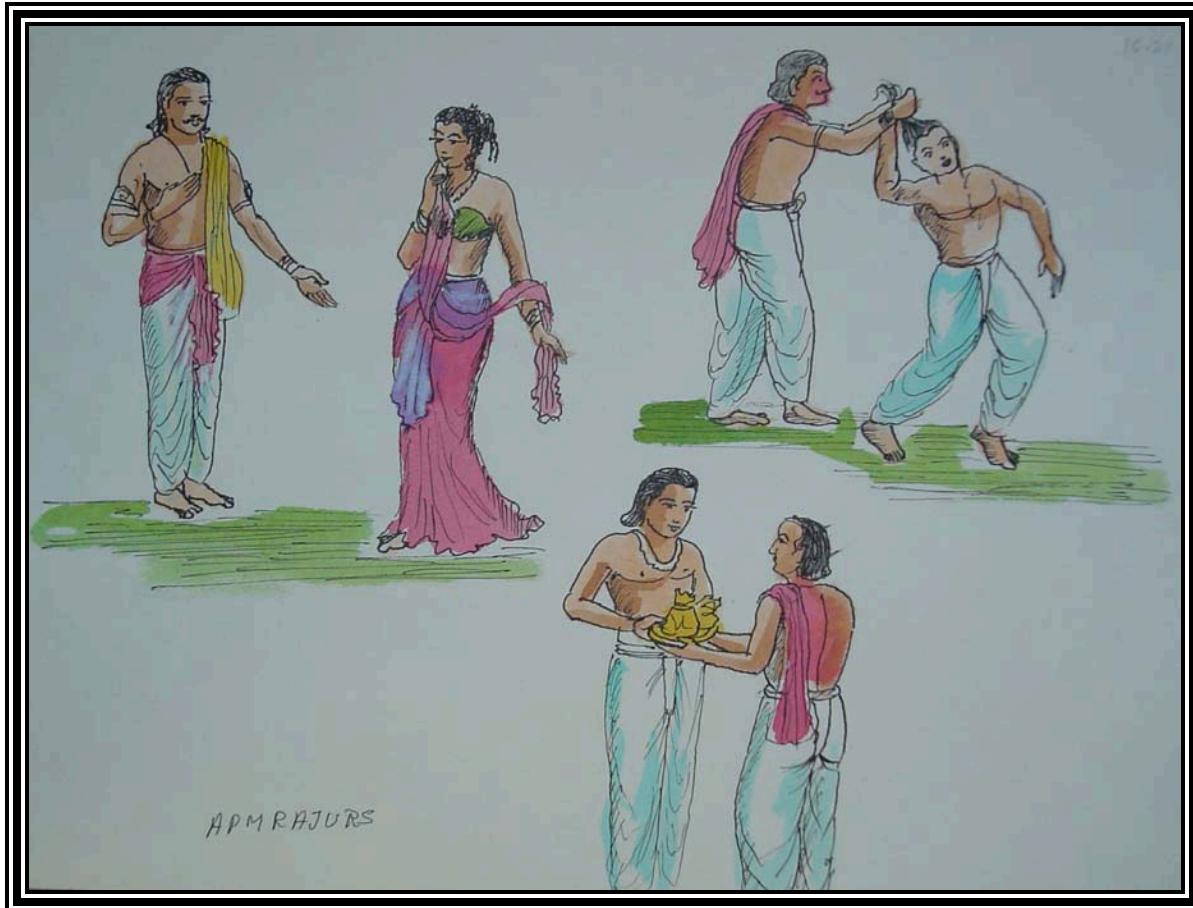
[The Supreme Lord Sri *Krishna* tells us about the rebirth of such demoniac persons. They, due to envious nature towards God, hate Him, and thus become evil and wretched persons with degradation among humans. The Lord provides such a person strength, wealth, and beauty. So that others may learn from that person that they should not to be in that state of living. Providing such a person all such qualities, the Lord puts that person in hell and revolves again and again in the births of various demoniac species of life. Thus the Supreme Lord is capable of providing suitable births to suitable persons, and also according to His will. Therefore bearing children is not a sudden happening as the scientists say but it is a definite and very massive plan. It comes according to our previous actions and those who understand this properly are the real intellectuals.]

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।  
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ १६-२० ॥

āsurīm yonim āpannā mūḍhā janmani janmani |  
mām aprāpyaiva kaunteya tato yānty adhamām gatim ||16-20||

O son of *Kunti*! Those fools having attaining the demoniac species of life from birth to birth, never attain to Me, but attain even lower states. ||16-20||

[Others think that such a person is punished by God but in reality, that person is punishing himself or herself by performing wrong actions. But if we are obedient, faithful, truthful, and sincerely devoted towards the Lord then, we can be liberated within only a few births. At the same time, the demoniac persons due to hatredness and cruelty suffer birth after birth and thus cannot have any chance to get liberated. The human form of life is meant for realizing all these facts and to turn towards God. But if we misuse this golden chance then we are doomed forever.]



त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।  
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्वयं त्यजेत् ॥ १६-२१ ॥

trividham narakasyedam dvaram nashanam atmanah |  
kamah krodhas tathā lobhas tasmād etat trayam tyajet ||16-21||

Desire, anger, and greed - these are the gates to hell that bring about the destruction of the soul. Therefore one should renounce all these three.  
||16-21||

[Anger and greed arise from desire. Therefore a true seeker of knowledge must basically renounce all desires because desire is the cause for everything. All these three must be given up, as they are the cause for the degradation of the soul. The basic foundations of demoniac qualities are these three: anger, greed, and desire.]

**एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।  
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ १६-२२ ॥**

etair vimuktah kaunteya tamodvārais tribhir narah |  
ācaraty ātmanah śreyas tato yāti parām gatim ||16-22||

O son of *Kunti*! The person, who is freed from these three gates to darkness, practices for self-uplifting and then attains the Supreme goal (God). ||16-22||

[Desire, anger and greed lead a person to the darkness (hell). This is clearly mentioned already but if anybody renounces them, then liberation is guaranteed for them. Therefore we must try to upgrade ourselves by believing and having devotion unto the Supreme Lord. Many foolish scholars mistake these words and interpret their own mischievous views. But our lives are controlled by the material nature under directions from the Supreme Lord. Therefore, although we are not independent we have the intelligence of choosing the right and wrong for us, which is provided by the Supreme Lord Himself. By utilizing it, we must regulate and form our lives according to the spiritual practices and love in God, and not according to material practices.]

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।  
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ १६-२३ ॥

yah śāstravidhim utsṛjya vartate kāmakārataḥ ।  
na sa siddhim avāpnoti na sukham na parām gatim ||16-23||

One who forsakes the rules of the scriptures and acts according to his own will, such a person neither attains perfection nor the Supreme goal, and not even happiness. ||16-23||

[Based on the rules and principles told in the scriptures, the *Varnashrama* system has been advocated. But if we ignore the *Varnashrama* system and the rules mentioned therein and act on our own, then we are sure to attain self-deception and eternal hell. We can never attain happiness neither in this world nor in other planets. To relate this fact we are seeing many incidents with our own eyes.]



तस्माच्छास्त्रं प्रमाणं ते कार्यकार्यव्यवस्थितौ ।  
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

tasmāc chāstram pramāṇam te kāryākāryavyavasthitau |  
jñātvā śāstravidhānoktam karma kartum iḥārhasi ||16-24||

Therefore, the scriptures alone are the authority in determining what must be done and what must not be done. Knowing thus, one should act according to the rules laid down in the scriptures. ||16-24||

[The scriptures alone are the guide and authority. That authority is the reality, that reality is the goal of life, such a goal is the path for liberation, and to walk in that path never yields us sorrows but always bestows happiness. This is clearly explained by the Supreme Lord Sri *Krishna* and for this reason, He once again gave the instruction of *Gita*, which was forgotten from ages: “whatever you do, however you do, wherever you do, always be engaged in the thoughts of Lord Sri *Krishna*.” He alone is the cause for all causes and by serving Him, we shall very easily and quickly be freed from this material world.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
 ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
 दैवासुरसम्पद्विभागयोगे नाम षोडशोऽध्यायः ॥ १६ ॥

**Here ends the sixteenth  
 chapter of *Bhagavad Gita*  
 titled  
*DaivasuraSampadVibhaaga  
 Yoga.***



॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथ सप्तदशोऽध्यायः

Chapter 17 of 18 in the Illustrated Bhagavad Gita – The Song Divine

अर्जुन उवाच ।  
 ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।  
 तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १७-१ ॥

arjuna uvāca ।

ye śāstravidhim utsṛjya yajante śraddhayānvitāḥ ।  
 teṣām niṣṭhā tu kā kṛṣṇa sattvam āho rajas tamah ॥17-1॥

*Arjuna* said: O *Krishna*! What is the position of those people who renounce the principles of the scriptures but perform sacrifice with faith? Is it of goodness, of passion, or of ignorance? ||17-1||

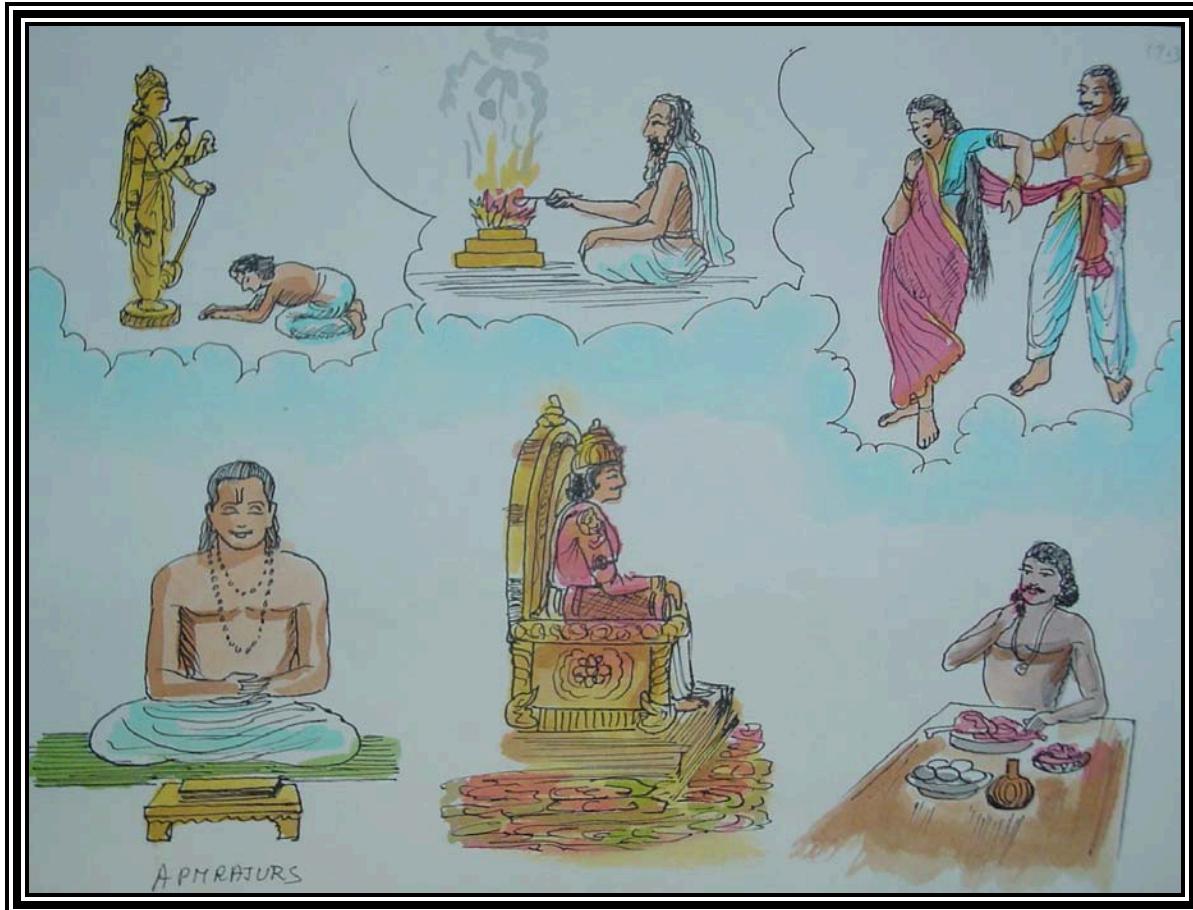
[Here we find three types of faith amongst people. One is to worship with faith in accordance to principles of the scriptures, second is to worship with faith without knowing about the scriptures. The first two are explained already. Now the third type is asked by *Arjuna* and Lord Sri *Krishna* answers it in the following verses.]

**श्रीभगवानुवाच ।  
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।  
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ १७-२ ॥**

śrībhagavān uvāca ।  
trividhā bhavati śraddhā dehinām sā svabhāvajā ।  
sāttvikī rājasī caiva tāmasī ceti tām śṛṇu ||17-2||

The Supreme Lord Sri *Krishna* said: Now hear from Me about the naturally born faith in people, which is of three kinds namely: goodness, passionate and ignorance. ||17-2||

[One may appear to have renounced all the principles of the scriptures but is still bound by the three modes of nature, and attains the faith according to that particular mode of action done in previous birth. Whoever is friendly with a good teacher, certainly follows the principles of the scriptures. But it depends on the previous births, actions, and faith. A person may change from one mode to the other but this depends only on that person's faith. A particular aim and proper teaching are very essential to develop any faith.]



सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।  
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७-३ ॥

sattvānurūpā sarvasya śraddhā bhavati bhārata |  
śraddhāmayo 'yam puruṣo yo yacchraddhaḥ sa eva saḥ ||17-3||

O Bharata! The faith of everyone is in accordance with their own nature. A person is said to be having a particular faith only according to the modes possessed by that person. ||17-3||

[Even faith comes only according to one's sanctity. The soul is in fact without any modes but when it comes to this world, it is bound by the three modes and thus is made to act accordingly. This nature of the soul goes on increasing as it gains many births. We should realize this fact.]



**यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।  
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ १७-४ ॥**

yajante sāttvikā devān yakṣaraksāṁsi rājasāḥ ।  
pretān bhūtaganāṁś cānye yajante tāmasā janāḥ ||17-4||

Persons in the mode of Goodness worship the demigods, persons in the mode Passion worship *Yakshas*, demons; and the other Ignorant persons worship the spirits and ghosts. ||17-4||

[Humans possessing particular modes worship such similar personalities. Persons of goodness nature worship the demigods, persons of passionate nature worship the demons, and the persons of ignorant nature worship ghosts and spirits. But these different persons do not worship God. The right type of worship is worshipping the Supreme Lord, and only persons situated in the mode of pure goodness practice this. This is the right type of worship.]

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।  
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ १७-५ ॥

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।  
मां चैवान्तःशरीरस्थं तान्विष्यासुरनिश्चयान् ॥ १७-६ ॥

aśāstravihitam ghoram tapyante ye tapo janāḥ ।  
dambhāhamkārasamyuktāḥ kāmarāgabalānvitāḥ ॥17-5॥

karśayantah śarīrastham bhūtagrāmam acetasaḥ ।  
māṁ caivāntahśarīrastham tān viddhy āsuraniścayān ॥17-6॥

Those who perform severe penances not sanctioned by the scriptures, filled with hypocrisy, ego, lust (desire), and pride of power; and who give pain and trouble to their bodily sense organs as well as Me dwelling in their hearts, know such ignorant and senseless people to have a demoniac nature.  
||17-5,6||

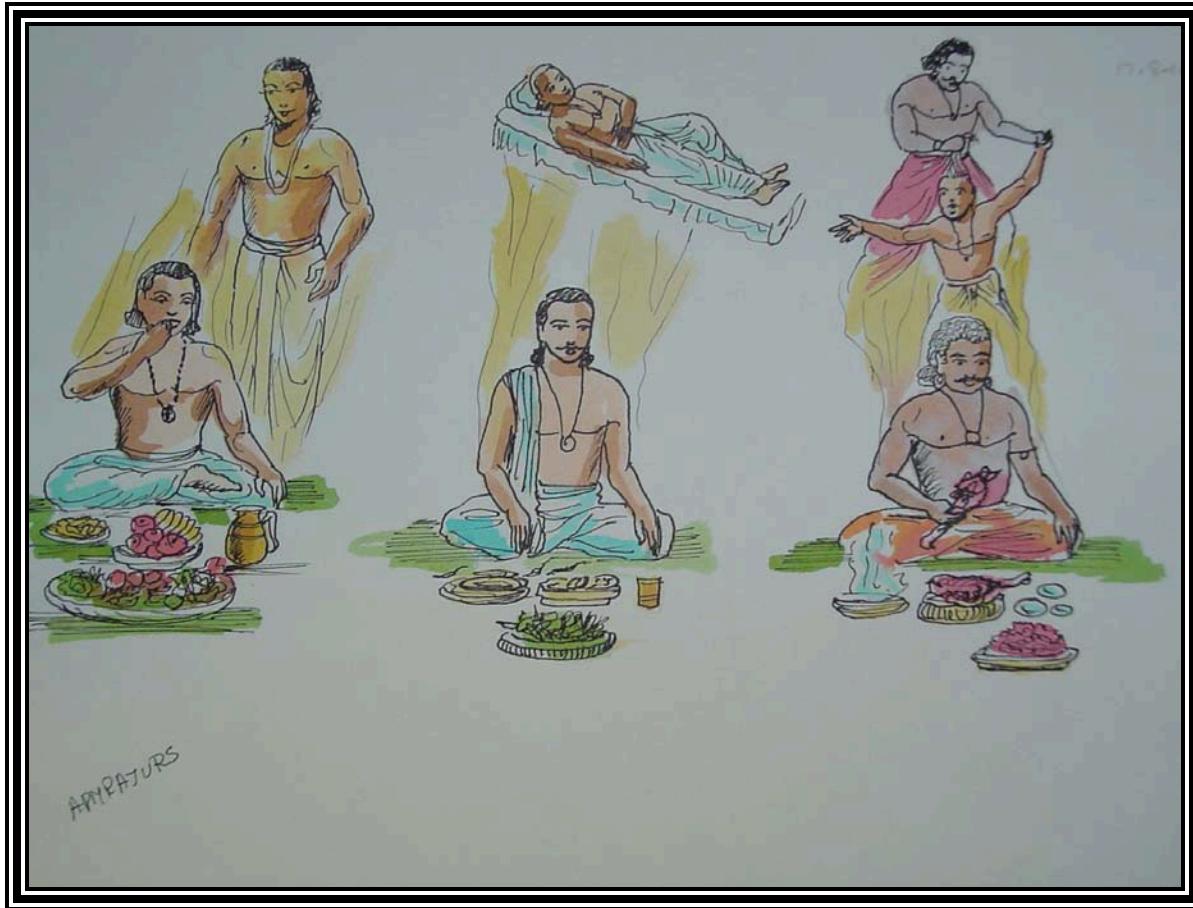
[Performance of severe penances, austerities and rituals not recommended by the scriptures gives harm and torture to the body made of the five elements. Therefore one must not perform or act in any way that is not recommended by the scriptures. Such persons performing these feats must be known to be ignorant, senseless, and demoniac in nature.]

**आहारस्वपि सर्वस्य त्रिविधो भवति प्रियः ।  
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ १७-७॥**

āhāras tv api sarvasya trividho bhavati priyah ।  
yajñas tapas tathā dānam teṣām bhedam imam śṛṇu ||17-7||

Even food is dear to all those three types (of persons). Similarly sacrifice, austerity, and charity are also of three types each. Hear the distinctions of these. ||17-7||

[To eat anything, to give anything in alms, to perform any sacrifice, or to do any penance are not the right way for performance. Certain types of food, sacrifice, charity, and penance are meant for only certain groups of people. This must be understood properly and done accordingly. To perform or do whatever one likes is foolishness and yields no result.]



आयुःसच्चबलारोग्यसुखप्रीतिविवर्धनाः ।  
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ १७-८ ॥

āyuḥsattvabalārogyasukhaprītivardhanāḥ ।  
rasyāḥ snigdhāḥ sthirā hṛdyā āhārāḥ sāttvikapriyāḥ ॥17-8॥

कद्मूलवणात्युष्णातीक्ष्णरूक्षविदाहिनः ।  
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ १७-९ ॥

katvamlalavanātyuṣṇatīkṣṇarūksavidāhināḥ ।  
āhārā rājasasyeṣṭā duḥkhaśokāmaya pradāḥ ॥17-9॥

**यातयामं गतरसं पूति पर्युषितं च यत् ।  
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १७-१० ॥**

yātayāmam gatarasam pūti paryuṣitam ca yat |  
ucchiṣṭam api cāmedhyam bhojanam tāmasapriyam ||17-10||

Foods that increase the duration of life, provide intelligence, strength, health, happiness, and satisfaction, and which are sweet, soft, nourishing, and agreeable are dear to the persons in the mode of goodness.

Foods that are bitter, sour, salty, over hot, irritant, dry, and burning and which cause pain, suffering, grief, and disease are dear to the persons in the mode of passion.

Foods that are half cooked, tasteless, having bad smell, stale, decayed and also polluted, are dear to the persons in the mode of ignorance. ||17-8,9,10||

[Food is very essential and helpful for the growth and maintenance of the body. In order to develop good mind, health, and activities, it is necessary to take good foods such as milk, fruits, vegetables, rice, wheat, and others. Eating hotter, chilly, spicy, cold foods are not very good for health. And the stale, decayed, rotten, polluted, and bad odour foods spoil the mind, body, and intelligence. Nowadays a stale box called refrigerator is used to keep all foods for days together, and to eat the foods kept in it have become the fashion of modern living. This is not correct. This helps developing diseases even earlier and faster. To offer good foods to the Lord and to eat them afterwards is the most suitable way of eating. Nowhere it is mentioned to offer meat, eggs, or stale foods to God. Lord Sri *Krishna* tells us to offer Him with devotion, leaves, fruits, or even water. Eating meat by killing another living being yields pain and distress to both. Therefore everyone must try practicing to eat only good foods dear to the Supreme Lord.]

अफलाकाङ्क्षिभिर्ज्ञो विधिदृष्टो य इज्यते ।  
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ १७-११ ॥

aphalākāṅkṣibhir yajño vidhidṛṣṭo ya ijyate |  
yaśtavyam eveti manah samādhāya sa sāttvikah ||17-11||

The sacrifice, which is performed duly, recommended by the scriptures and which the persons upon controlling their mind perform without expecting any fruit from it, is of the nature of goodness. ||17-11||

[Any *yajna* or sacrifice when performed has some purpose in mind. But without any material purpose, one must perform sacrifice only to please the Lord and not for one's own enjoyments. Such a sacrifice being in the mode of goodness must be performed with a duty of serving God.]

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।  
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १७-१२ ॥

abhisamdhāya tu phalam dambhārtham api caiva yat |  
ijyate bharataśreṣṭha tam yajñam viddhi rājasam ||17-12||

And O best of *Bharatas*! The sacrifice, which is performed with some purpose and fruit in mind and only for the sake of display with pride, must be known as passionate by nature. ||17-12||

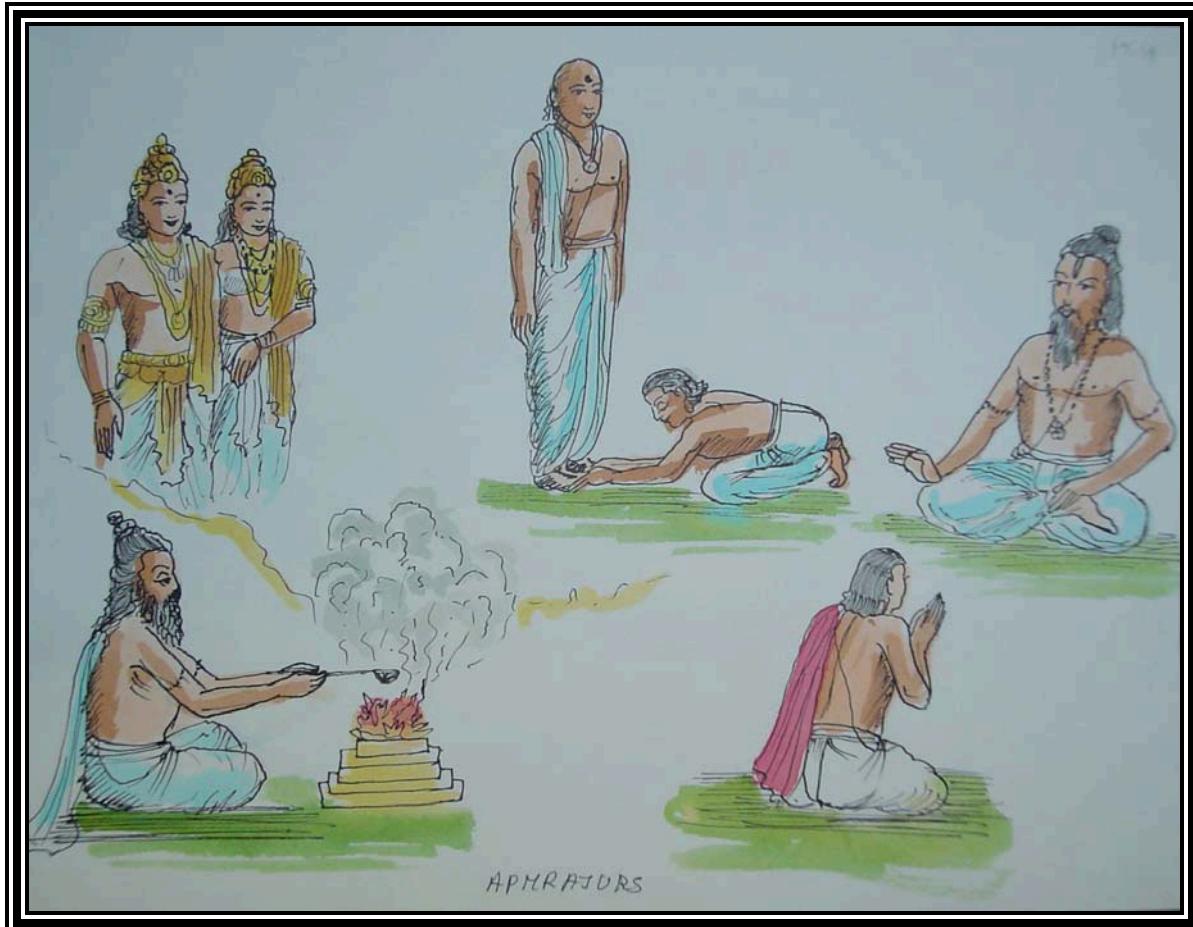
[These types of sacrifices are commonly performed nowadays. By having some purpose and thinking of expectations from it and to make it visible to other persons with pride. These are said to be passionate in nature]

**विधीहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।  
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७-१३ ॥**

vidhihīnam asṛṣṭānnam mantrahīnam adakṣiṇam |  
śraddhāvirahitam yajñam tāmasam paricaksate ||17-13||

A sacrifice performed without scriptural principles, without food distribution, without the chanting of hymns, without paying fees to the priests, and performed without faith is said to be of ignorant nature. ||17-13||

[Such sacrifices are also very common nowadays. *Ramanavami*, *Ganesh caturthi*, *Durga* festival etc., spending millions and performing sacrifices only for show, without faith, hymns, oblations, food distribution, nor even proper fee to the priests and later, spending nights in intoxication, smoking, gambling etc., yields no result to the society. Associations performing such sacrifices must be prohibited. Even the Government should not support such activities. But...who cares?]



देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।  
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७-१४ ॥

devadvijaguruprājñapūjanam śaucam ārjavam |  
brahmacaryam ahimsā ca śārīram tapa ucyate ||17-14||

Worship of the Supreme Lord, demigods, *Brahmanas*, elders, spiritual master and of the wise persons; and maintaining cleanliness (purity) simplicity, celibacy, and non-violence are said to be the austerity of the body. ||17-14||

[To perform any pious activity one must perform certain austerities concerned with the body such as faith and devotion in God, respect in the Brahmanas (qualities ascribed to Brahmanas, not those by birth), obedience in elders such as spiritual master, practice of celibacy, becoming pure internally as well as externally, exhibiting non-violence (love towards others). These are the austerities to be performed by the body and are thus concerned with the body.]

**अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।  
स्वाध्यायाभ्यसनं चैव वाञ्छयं तप उच्यते ॥ १७-१५ ॥**

anudvegakaram vākyam satyam priyahitam ca yat |  
svādhyāyābhyananam caiva vāñmayam tapa ucyate ||17-15||

The speaking of non-disturbing, truthful, pleasant, and beneficial words; and the regular practice of studying the *Vedas* is undoubtedly said to be the austerity of speech. ||17-15||

[When one talks something it must be pleasant, truthful, non-annoying and beneficial to the listener. The conversations must be very joyous to the mind. Such speech and the study of the *Vedas* is also said to be a type of austerity by wise persons. This is called austerity of speech. ]

**मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।  
भावसंशुद्धिरित्येतत्पो मानसमुच्यते ॥ १७-१६ ॥**

manahprasādah saumyatvam maunam ātmavinigrahah |  
bhāvasaṁśuddhir ity etat tapo mānasam ucyate ||17-16||

Cheerfulness of mind, gentleness, silence (thinking of God), self-control, and purity of thought - all these are said to be the austerity of mind. ||17-16||

[The austerities of body and speech are already explained. Now the most important being the austerity of mind is explained. The mind is the cause for everything. Therefore to be always cheerful in mind, to remain in peace, not to have bad thoughts, not talking very much and always in the thought of God, to restrain the mind from sense gratification and to keep the thoughts of the mind always pure - all these must be thought of as the austerity of the mind.

If one engages the self by these three austerities of body, speech, and mind in the constant service and devotion of Lord Sri *Krishna* then certainly that life will become sublime.]

**श्रद्धया परया तप्तं तपस्तत्त्विविधं नरैः ।  
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७-१७ ॥**

śraddhayā parayā taptam tapas tat trividham naraiḥ ।  
aphalākāṅksibhir yuktaiḥ sāttvikam paricaksate ||17-17||

The threefold austerity practised by persons (*yogis*) with Supreme faith, and without expecting any return is said to be of goodness in nature. ||17-17||

**सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।  
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १७-१८ ॥**

satkāramānapūjārthaṁ tapo dambhena caiva yat ।  
kriyate tad iha proktam rājasam calam adhruvam ||17-18||

The austerity, which is performed for gaining respect, honour and worship or performed with false prestige and pride, yields an unstable and temporary result. This is said to be of passionate in nature. ||17-18||

**मूढ्य्राहेणात्मनो यत्पीडया क्रियते तपः ।  
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १७-१९ ॥**

mūḍhagrāhenātmano yat pīḍayā kriyate tapah ।  
parasyotsādanārtham vā tat tāmasam udāhṛtam ||17-19||

That austerity, which is performed foolishly with arrogance, filled with all sufferings of mind, speech and body, or is performed to cause harm to others is said to be of ignorant in nature. ||17-19||

[All these three types of austerities can be seen performed by various persons even today. The scriptures forbid the ignorant austerity. Such austerities were performed by great demons like *Hiranyakashipu* and *Ravana*. This yielded pain to them as well as to others, and ultimately the Supreme Lord in His various forms killed them. Therefore, performing austerities with any desires or expectations is completely forbidden as per the opinion of Lord Sri *Krishna*.]

**दातव्यमिति यदानं दीयते ऽनुपकारिणे ।  
देशे काले च पात्रे च तदानं सात्त्विकं स्मृतम् ॥ १७-२० ॥**

dātavyam iti yad dānam dīyate 'nupakāriṇe ।  
deśe kāle ca pātre ca tad dānam sāttvikam smṛtam ||17-20||

That charity, which is given in a proper place, proper time, and to a worthy person without expecting anything in return, and donating out of duty is said to be the charity of goodness in nature. ||17-20||

[Charities, alms, or donations must be given to a worthy person at a pilgrimage on special days, or in temples at a proper time. This is in accordance with the scriptures. Such a charity must not be given by expecting something and such a charity is said to be of goodness in nature.]

**यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।  
दीयते च परिक्लिष्टं तदानं राजसं स्मृतम् ॥ १७-२१ ॥**

yat tu pratyupakārārthaṁ phalam uddiśya vā punah ।  
dīyate ca parikliṣṭam tad dānam rājasam smṛtam ||17-21||

That, which is given with ill-will, with the hope of a return, or for the purpose of some result; then such a charity is said to be of passionate in nature. ||17-21||

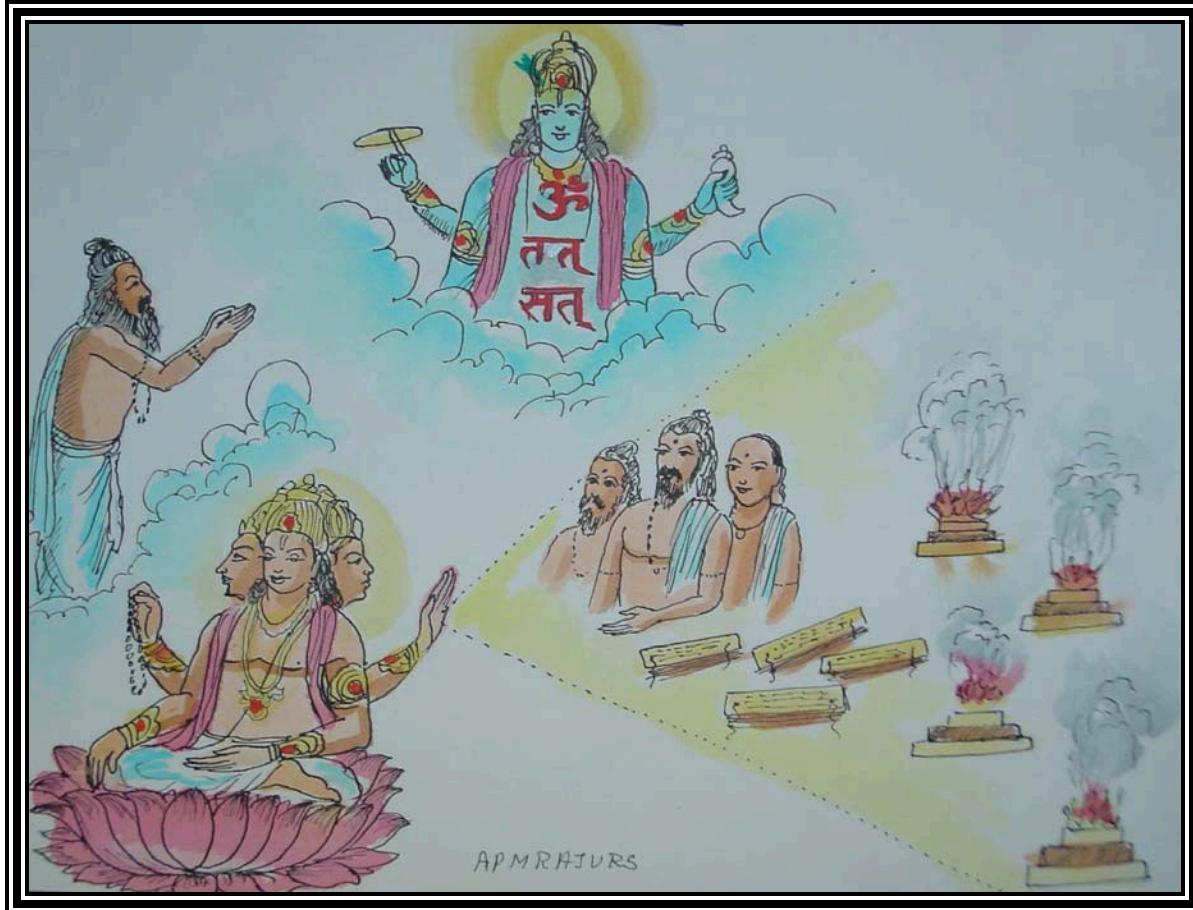
[One must not give alms by grumbling, or feeling ill will towards others, or with a sorrowful mind. Charity must be always given with a pure heart and only for the pleasure of the Supreme Lord.]

**अदेशकाले यदानमपात्रेभ्यश्च दीयते ।  
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ १७-२२ ॥**

adeśakāle yad dānam apātrebhyaś ca dīyate ।  
asatkṛitam avajñātam tat tāmasam udāhṛtam ||17-22||

And that charity, which is given without any respect, or with a mocking nature at a wrong place, wrong time and to an unworthy person is said to be of ignorant in nature. ||17-22||

[Giving charity to a drunkard, gambler, sinner, or any other unworthy person and giving charity by mocking and disregarding to a worthy person cannot yield any fruitful result. These are all useless and non-beneficial charities. Thus the scriptures forbid them all.]



ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।  
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७-२३ ॥

om tat sad iti nirdeśo brahmaṇas trividhah smṛtaḥ ।  
brāhmaṇāḥ tena vedāś ca yajñāś ca vihitāḥ purā ॥17-23॥

*OM, TAT, and SAT* these are said to be the threefold designations of the Supreme Absolute Truth (*Brahman*). Formerly at the beginning of creation, the *Brahmanas*, *Vedas*, and sacrifices were created by it. ||17-23||

[Everything in this material universe is polluted. Therefore, to perform all sacred actions one must say these three syllables *OM, TAT, and SAT* at the beginning and in the end in order to designate the Supreme Lord. We must start and end with these three syllables. This pleases the Supreme Lord.]

**तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।  
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ १७-२४ ॥**

tasmād om ity udāhṛtya yajñadānatapahkriyāḥ ।  
pravartante vidhānoktāḥ satataṁ brahmavādinām ||17-24||

Therefore the *Brahmavadis* (transcendentalists) always perform acts of sacrifice, charity, and austerity as recommended, by saying “*OM*” at the beginning. ||17-24||

**तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।  
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्गिभिः ॥ १७-२५ ॥**

tad ity anabhisamdhāya phalam yajñatapahkriyāḥ ।  
dānakriyāś ca vividhāḥ kriyante moksakāṅksibhiḥ ||17-25||

The seekers of liberation utter “*TAT*” at the time of performing sacrifice, austerity, charity, and other pious activities without expecting any return or fruits from them. ||17-25||

**सद्ग्रावे साधुभावे च सदित्येतत्प्रयुज्यते ।  
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थं युज्यते ॥ १७-२६ ॥**

sadbhāve sādhubhāve ca sad ity etat prayujyate ।  
praśaste karmaṇi tathā sacchabdah pārtha yujyate ||17-26||

The word “*SAT*” is used in the sense of truth and goodness. And O *Partha*, the word “*SAT*” is also used in the sense of a praise worthy act. ||17-26||



यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।  
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ १७-२७ ॥

yajñe tapasi dāne ca sthitih sad iti cocyate |  
karma caiva tadarthiyam sad ity evābhidhiyate ||17-27||

The real position in sacrifice, austerity, and charity is also called as “SAT” and also the actions performed to please that Supreme Person is undoubtedly called as “SAT”. ||17-27||

[There are many actions or activities from the *Garbhadaana Samskaara* till the *Shava Samskaara* prescribed in the *Vedic* scriptures. In all such religious, pious, and even virtuous activities, the sacred syllables *OM TAT SAT* are to be uttered. This is the order and principle laid down in the *Vedic* scriptures. At the performance of every action these sacred syllables must be uttered without fail.]

अश्रद्धया हुतं दत्तं तपस्तसं कृतं च यत् ।  
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ १७-२८॥

aśraddhayā hutam dattam tapas taptam kṛtam ca yat |  
asad ity ucyate pārtha na ca tat pretya no iha ||17-28||

O Partha! Whatever oblation is offered, whatever charity is given, whatever austerity is performed, and also whatever acts are done without faith are all said to be “ASAT” (temporary) and are thus considered useless both here or hereafter. ||17-28||

[Any action performed without faith is totally useless and a complete waste. Faith is the basis of every fruitful activity and thus, if faith is present then devotion shall naturally arise in God. And from devotion one certainly attains liberation i.e. the abode of Lord Sri *Krishna*, the Supreme Personality of Godhead.]

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
 ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
 श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७ ॥

**Here ends the seventeenth  
 chapter of *Bhagavad Gita*  
 titled  
*Shraddhatraya Vibhaaga  
 Yoga.***

ॐ

॥ॐ श्री परमात्मने नमः ॥

# ॥ श्रीमद्भगवद्गीता ॥



अथाष्टादशोऽध्यायः

**Chapter 18 of 18 in the Illustrated Bhagavad Gita – The Song Divine**

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।  
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८-१ ॥

arjuna uvāca ।

saṁnyāsasya mahābāho tattvam icchāmi veditum ।  
tyāgasya ca hṛṣīkeśa pṛthak keśiniṣūdana ॥18-1॥

*Arjuna* said: O mighty armed, O master of senses, O killer of the *Keshi* demon! I would like to know the true nature of renunciation and of the renounced order of life each separately. ||18-1||

[The two names of the Supreme Lord, *Hrishikesha* and *Keshinishudana* are very significantly mentioned. The Supreme Lord is the controller of all animate and inanimate beings. He is the master of the senses in all beings. *Arjuna* wants to hear everything in summary so that there is no room for doubts. Lord Sri *Krishna* had killed a demon in the form of a horse called *Keshi* in His childhood. Similarly *Arjuna* wants the Lord to destroy his doubts which have grown within like a demon.]

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।  
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८-२ ॥

śrībhagavān uvāca ।

kāmyānām karmaṇām nyāsam saṁnyāsam kavayo viduh ।  
sarvakarmaphalatyāgam prāhus tyāgam vicakṣanāḥ ॥18-2॥

The Supreme Lord Sri *Krishna* said: The sages consider *Sannyasa* (renounced order of life) as the giving up of all actions prompted by desire; and the great thinkers declare the giving up of the fruits of all actions as *Tyaaga* (renunciation) ||18-2||

[*Sannyasa* means to abandon all actions that are motivated by desire. The daily actions performed by us are all motivated by desires. To leave such actions is referred as *Sannyasa* or the renounced order of life. And to give up the fruits of all actions is called as *Tyaaga* (renunciation). Such *Tyaaga* is the real *Sannyasa*, and such state of person gives them the name *Tyaagis*. The Lord has told this in the 17th chapter. Therefore we have to understand these two words properly. Nowadays the so-called *Sannyasis* and *Tyaagis* are all hypocrites and in fact true businesspersons.]

**त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।  
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ १८-३ ॥**

tyājyam doṣavad ity eke karma prāhur maniṣinah |  
yajñadānatapahkarma na tyājyam iti cāpare ||18-3||

Some philosophers consider all actions as contaminated and thus declare them to be given up; while others say that actions in the form of sacrifice, charity, and austerity are not worth giving up. ||18-3||

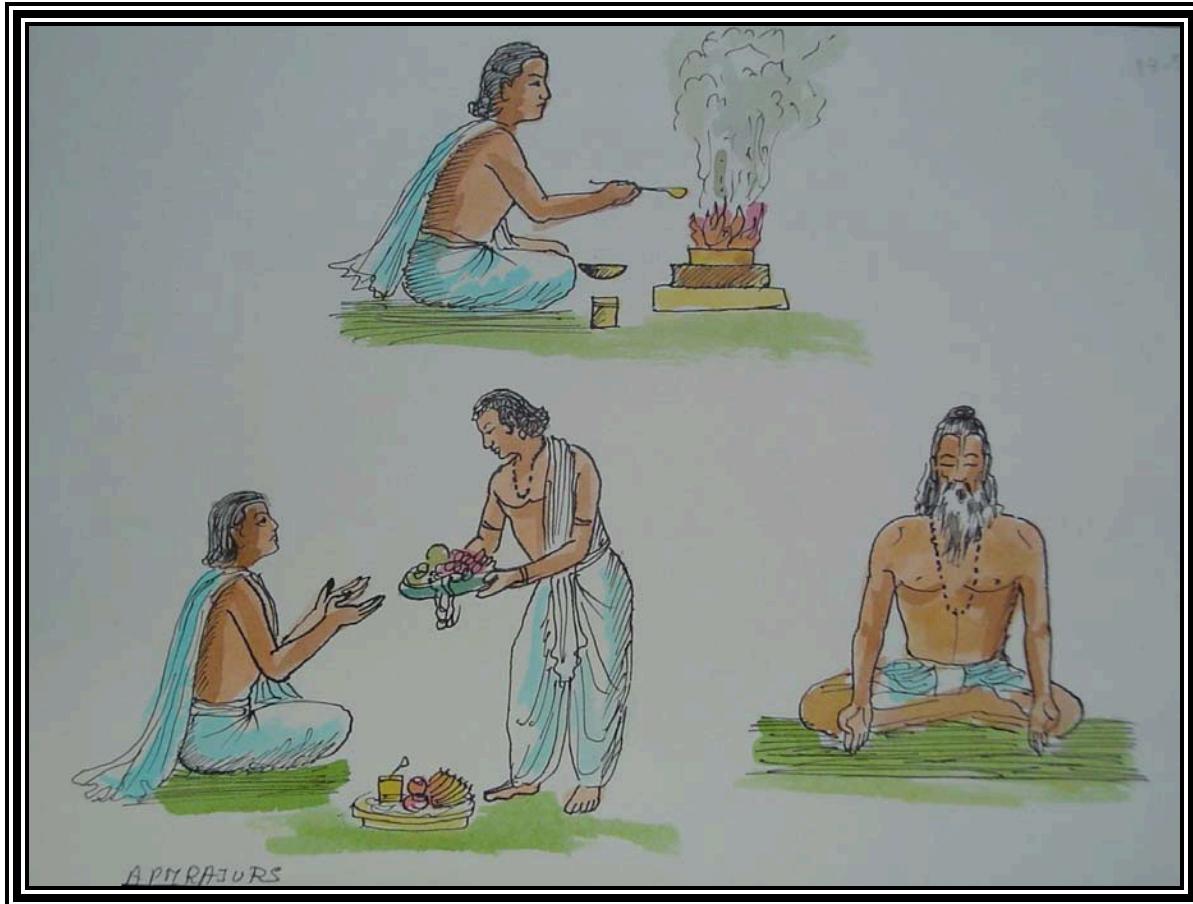
[Lord Sri *Krishna* is expressing the views of two types of people. All actions are contaminated and must be renounced. This is said by one type of people while the other type says that if one renounces all actions, then how to perform worship? Therefore they say, the performance of actions in the form of sacrifice, charity, and austerity are not worthy of giving up. In this way two major groups form their own theories.]

**निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।  
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तिः ॥ १८-४ ॥**

niścayam śṛṇu me tatra tyāge bharatasattama ।  
tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitah ॥18-4॥

O best of the *Bharatas*! Now hear My definite conclusion (final decision) in that matter of *Tyaaga* (renunciation). O best of men! The *Tyaaga* has been declared to be of three types: ||18-4||

[Lord Sri *Krishna* authoritatively confirms to hear only His decision rather than hearing to others thoughts and beliefs. The Supreme Lord now wants to confirm the real truth by clearing the matter and giving no room for doubts.]



**यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५ ॥**

yajñadānatapahkarma na tyājyam kāryam eva tat |  
yajño dānam tapaś caiva pāvanāni maniṣinām ||18-5||

The acts of sacrifice, charity, and austerity are not worth giving up, they must be certainly performed. This is because sacrifice, charity and austerity are the purifiers of wise persons. ||18-5||

[*Mahatmas* means the wise persons of wisdom who are also *yogis*. Such persons are also recommended to perform action of sacrifice, charity, and austerity. They are not liable to give them up. For the uplifting of mankind, these acts must be necessarily performed. If they are not performed, then the lives of such yogis are a waste.]

**एतान्यपि तु कर्माणि सङ्गं त्यक्ता फलानि च ।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८-६ ॥**

etāny api tu karmāṇi saṅgam tyaktvā phalāni ca |  
kartavyānīti me pārtha niścitat̄ matam uttamam ||18-6||

O *Partha*! These and other good acts must be performed without attachment (desire) and without any expectation of result. This is My final concluded best opinion. ||18-6||

[Whatever actions when performed, must be away from the contaminations namely: attachment and hope for the fruit. According to Lord Sri *Krishna*, performing such actions only as a matter of duty without any expectations is the best way to follow.]

**नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।  
मोहात्तस्य परित्यागस्तामसः परिकीर्तिः ॥ १८-७ ॥**

niyatasya tu samnyāsaḥ karmano nopapadyate |  
mohāt tasya parityāgas tāmasaḥ parikīrtitah ||18-7||

But the giving up of prescribed duties is not suitable (correct). Therefore renouncing them by illusion is said to be in the mode of ignorance. ||18-7||

[One must give up the acts of sense gratification, but not the activities that are prescribed in the scriptures. If one renounces the prescribed duties then it is said to be the mode of ignorance by wise persons. Everyone must perform their duties as prescribed in the scriptures. But those duties or actions must be performed only to please the Supreme Lord Sri *Krishna*.]

**दुःखमित्येव यत्कर्म कायक्लेशभयात्यजेत् ।  
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १८-८ ॥**

duḥkham ity eva yat karma kāyakleśabhayāt tyajet |  
sa kṛtvā rājasam tyāgam naiva tyāgaphalam labhet ||18-8||

Thinking the actions to be troublesome and sorrowful and thus if anyone gives up their duties thinking them as strain to the body; such a person performing renunciation in the mode of passion does not even attain the results of renunciation. ||18-8||

[One must not leave the prescribed duties thinking them as strain to the body. For example, one must get up before sunrise and not sleep thinking it to be cold and discomfort rising early, taking bath, performance of daily rituals or worship. Working is necessary and so the earning. Nothing can be stopped but the fruits of these actions must be surrendered to Lord Sri Krishna and actions must be performed as a duty in the Lord's thoughts.]

**कार्यमित्येव यत्कर्म नियतं क्रियते ऋजुन ।  
सङ्गं त्यक्ता फलं चैव स त्यागः सात्त्विको मतः ॥ १८-९ ॥**

kāryam ity eva yat karma niyatam kriyate 'rjuna |  
saṅgam tyaktvā phalam caiva sa tyāgaḥ sāttviko mataḥ ||18-9||

O Arjuna! That which is performed as a duty and is performed according to the principles of the scriptures by giving up attachment (desire) and the results (fruits) is considered as the renunciation in the mode of goodness.  
||18-9||

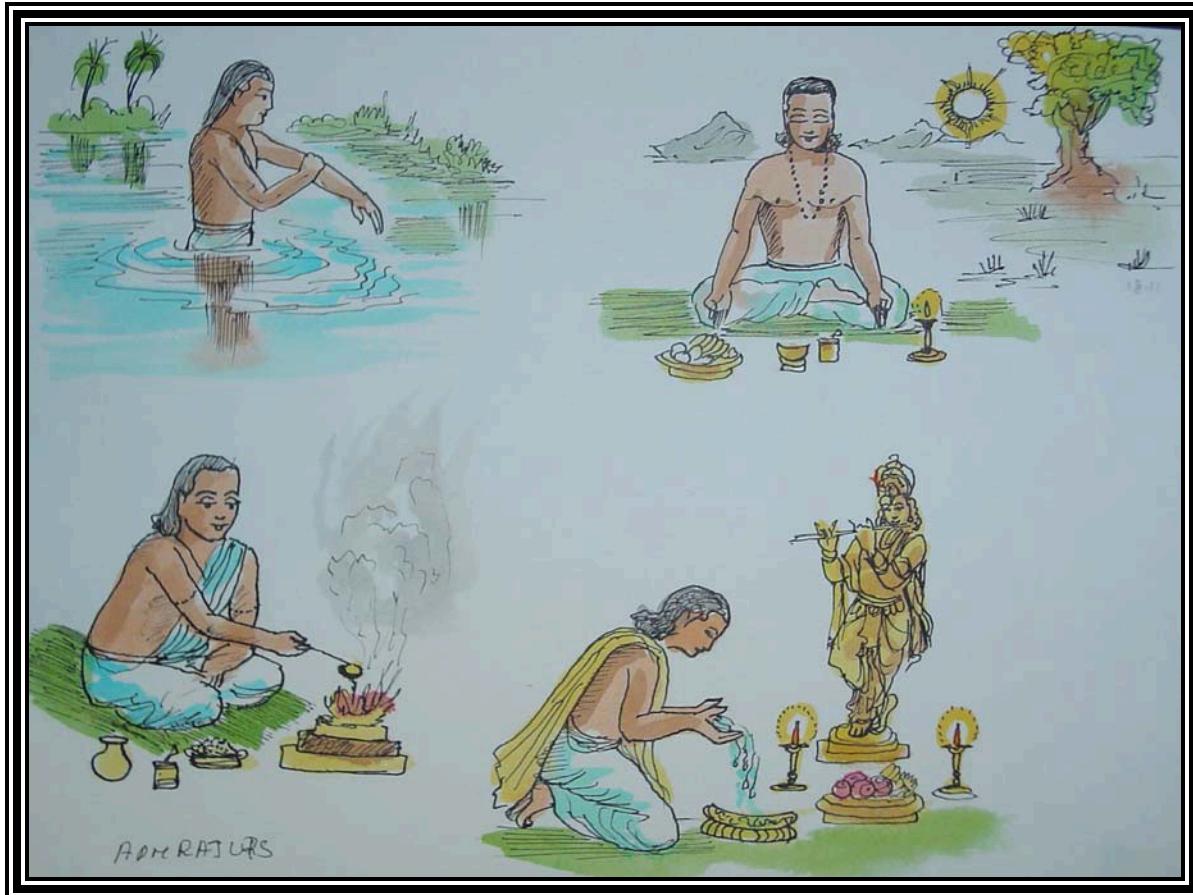
[Considering them as the prescribed duties one must perform actions. And while doing so, one must not attach the self with the actions and must also not aspire or expect for their results. Such a renunciation is considered to be in the mode of goodness.]

**न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।  
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१८-१०॥**

na dveṣṭy akuśalam karma kuśale nānuṣajjate |  
tyāgī sattvasamāviṣṭo medhāvī chinnasamśayah ||18-10||

Anyone situated in the mode of goodness is a person of intelligence (wisdom) and thus having no doubts he is a person of true renunciation for, neither he hates inauspicious work nor does he like auspicious work. ||18-10||

[An intelligent person endowed with the mode of goodness never hates inauspicious actions nor likes auspicious actions. Such a person however having cleared of all doubts performs actions only for the pleasure of Lord Sri Krishna and is thus referred here as a person of true renunciation.]



न हि देहभूता शक्यं त्यकुं कर्माण्यशेषतः ।  
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ १८-११ ॥

na hi dehabhṛtā śakyam tyaktum karmāṇy aśeṣataḥ ।  
yas tu karmaphalatyāgī sa tyāgīty abhidhiyate ||18-11||

This is because, for an embodied person, complete renunciation of all actions is not possible. Therefore anybody who gives up (abandons) the fruits of actions is said to be the truly renounced person. ||18-11||

[According to ||3-5||, nobody can remain quiet or idle without performing any action. Therefore both the performer of actions and the renunciation of fruits of actions must surrender all their actions to Lord Sri Krishna. This is the real renunciation and the performer is the real person of renunciation. Such a person need not wear saffron clothes to show up as a *Sannyasi*.]

**अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।  
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १८-१२ ॥**

anisṭam iṣṭam miśram ca trividham karmaṇah phalam |  
bhavaty atyāginām pretya na tu samnyāsinām kva cit ||18-12||

A person who has not renounced has three types of fruits for the performed action after death. They are: suitable, unsuitable, and mixed. But for a renounced person there are no such fruits. ||18-12||

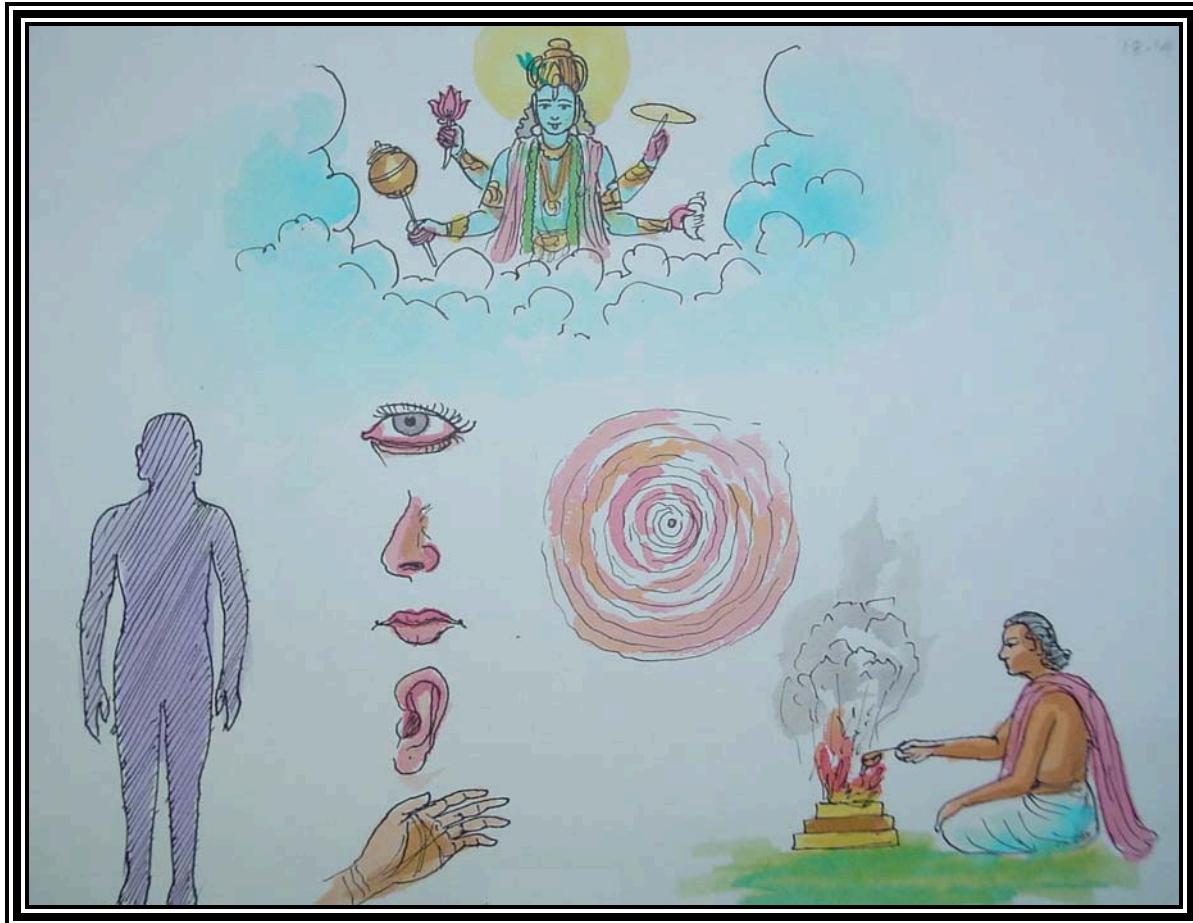
[A renounced person or *sannyasi* is not the one that we see neatly dressed in saffron robes. They are merely hypocrites and rascals. One who performs actions as his or her duty forsaking the desire for results need not experience the fruits of such actions after death. That means they neither have pleasant, unpleasant, nor mixed fruits. In this way, such a person is truly liberated.]

**पञ्चैतानि महाबाहो कारणानि निबोध मे ।  
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १८-१३ ॥**

pañcaitāni mahābāho kāraṇāni nibodha me |  
sāṃkhye kṛtānte proktāni siddhaye sarvakarmaṇām ||18-13||

O mighty armed! For the accomplishment of all action know from Me these five factors (reasons) prescribed in the Sankhya philosophy. ||18-13||

[For everything, the ultimate decisive answer is given in the Vedic scriptures. Here Lord Sri Krishna is prescribing the five factors or instruments of action laid down in the *Sankhya* philosophy.]



अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।  
विविधाश्च पृथक्केष्टा दैवं चैवात्र पञ्चमम् ॥ १८-१४ ॥

adhiṣṭhānam tathā kartā karaṇam ca pṛthagvidham |  
vividhāś ca pṛthakceṣṭā daivam caivātra pañcamam ||18-14||

They are: the place of action (body), the performer (ego), various instruments (senses), various different endeavors, and lastly the fifth being the *Daiva* or destiny. ||18-14||

[The ignorance or ego in the mind performs all actions by the body through the various senses. A person performs various endeavors according to the will of the Supreme Lord called *Daiva*. But those who are constantly engaged in the service of the Lord are never bound to any actions or to their results.]

**शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।  
न्यायं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १८-१५ ॥**

śarīravāñmanobhir yat karma prārabhate narah |  
nyāyyam vā viparītam vā pañcaite tasya hetavah ||18-15||

These five are the contributing factors for the actions performed (started) by a person through the mind, speech, and body, whether right or wrong.  
||18-15||

**तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धिवान् स पश्यति दुर्मतिः ॥ १८-१६ ॥**

tatraivam sati kartāram ātmānam kevalam tu yah |  
paśyaty akṛtabuddhitvān na sa paśyati durmatih ||18-16||

But even in such a case, if a person of impure intellect sees his own self as the performer in such matters, he possessed with ignorance does not see the real things as they are. ||18-16||

[One who thinks himself or herself to be the performer of all actions and the owner of his or her own destiny is the most non-intellect person. That person does not even realize the presence of *Paramatma* within the self. Such persons are nowadays more in number and are also are misguiding others.]

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।  
हत्वापि स इमांलोकान्न हन्ति न निबध्यते ॥ १८-१७ ॥

yasya nāhamkṛto bhāvo buddhir yasya na lipyate |  
hatvāpi sa imāml lokān na hanti na nibadhyate ||18-17||

One who does not have the mark of false ego (I am the doer) and whose intellect is unattached to worldly activities, such a person although having killed people in the world is not the slayer and nor is that person bound to his actions nor any sins. ||18-17||

[Here Lord Sri Krishna instructs *Arjuna*, who thought that he will have to fight with his relatives but the *Paramatma* who is situated inside the body is the real performer and is thus the cause for all causes.

The living entity due to ignorance and false ego decides that it itself is the real cause for all the actions performed by it. But the person who knows all these in reality is never bound to the fruits of such actions and performs them only as a duty.]

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।  
करणं कर्म कर्तैति त्रिविधः कर्मसंग्रहः ॥ १८-१८ ॥

jñānam jñeyam parijñātā trividhā karmacodanā |  
karaṇam karma karteti trividhah karmasamgrahaḥ ||18-18||

The knower, knowledge, and the object of knowledge - these three are the motivators of action. While the performer, the organs, and activity - these three are the constituents (basis) of action. ||18-18||

[All types of action contain the above said factors such as, the knowledge of it, the knower of it, and the object of it. And then the doer, the senses or instruments, and the activity are its constituents. To begin any action, planning about it is the knowledge of it and is called inspiration. This is very subtle in nature. Then knowing about its various details or knowledge action is performed. The sense organs perform such action. Thus the work takes the form of action when it is properly arranged as above. This knowledge of action is very secret and very pure. The real performer is the *Paramatma* in us and when we know this, then such knowledgeable persons renounce the fruits of such actions.]

**ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।  
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १८-१९ ॥**

jñānam karma ca kartā ca tridhaiva guṇabhedataḥ ।  
procyate guṇasamkhyāne yathāvac chṛṇu tāny api ||18-19||

In the branch of knowledge dealing with the modes - knowledge, action, and performer are also said to be of three kinds due to the modes of nature. Hear them also clearly from Me. ||18-19||

[The three modes present in the material nature are goodness being illuminating, passion being enchantment, and ignorance being darkness. All these three modes are cause for bondage, and never promote for liberation.]



सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।  
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥१८-२०॥

sarvabhūtesu yenaikam bhāvam avyayam īkṣate ।  
avibhaktam vibhakteṣu taj jñānam viddhi sāttvikam ||18-20||

That by which a person perceives one imperishable form as undivided and equally present in all individual beings; know that knowledge to be in the mode of goodness. ||18-20||

[Right from demigods - the higher order of life to the insects and worms - the lowest forms of life, the Supreme, Imperishable, and single undivided *Paramatma* is present in everyone. This is the reality and one who knows such knowledge has his/her knowledge situated in the mode of goodness. Such persons having the knowledge in the mode of goodness are on the highest platform.]

**पृथक्केन तु यज्ञानं नानाभावान्पृथग्विधान् ।  
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ १८-२१ ॥**

pṛthaktvena tu yaj jñānam nānābhāvān pṛthagvidhān |  
vetti sarveṣu bhūteṣu taj jñānam viddhi rājasam ||18-21||

That knowledge, by which one knows the manifold entities of different kinds as differing from one another, must be known as the knowledge in the mode of passion. ||18-21||

[To say that every embodied soul is different from one another is of the material platform and is thus in the mode of passion. Or else to say that the body itself is the soul or the soul is in the form of body is using passionate words. But to say that the body is temporary and once the body falls, the soul enters into another body is the mark of real knowledge.]

**यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।  
अतत्खार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १८-२२ ॥**

yat tu kṛtsnavad ekasmin kārye saktam ahaitukam |  
atattvārthavad alpam ca tat tāmasam udāhṛtam ||18-22||

And that knowledge by which one is interested only to one kind of work thinking it to be everything, which is reasonless, without any foundation and thus being very degraded, such knowledge is said to be in the mode of ignorance. ||18-22||

[All living entities are covered by ignorance at the time of birth. Knowledge grows only with the growth of the body, but if that knowledge is limited only to the activities of the body then, it is said to be passionate and if it is utilized for self-realization it is in the mode of goodness. And if such good knowledge is engaged in the service of the Supreme Lord, then it becomes *Shuddha sattvic* (purely goodness) and only that leads to liberation.]

**नियतं सङ्गरहितमरागद्वेषतः कृतम् ।  
अफलप्रेप्सुना कर्म यत्तत्साक्षिकमुच्यते ॥ १८-२३ ॥**

niyataṁ saṅgarahitam arāgadveṣataḥ kṛtam |  
aphalaprepsunā karma yat tat sāttvikam ucyate ||18-23||

That action which is prescribed by the scriptures, and performed by the person without any ego, without the expectation of results and also without love or hate is said to be in the mode of goodness. ||18-23||

**यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।  
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ १८-२४ ॥**

yat tu kāmepsunā karma sāhamkāreṇa vā punah |  
kriyate bahulāyāsam tad rājasam udāhṛtam ||18-24||

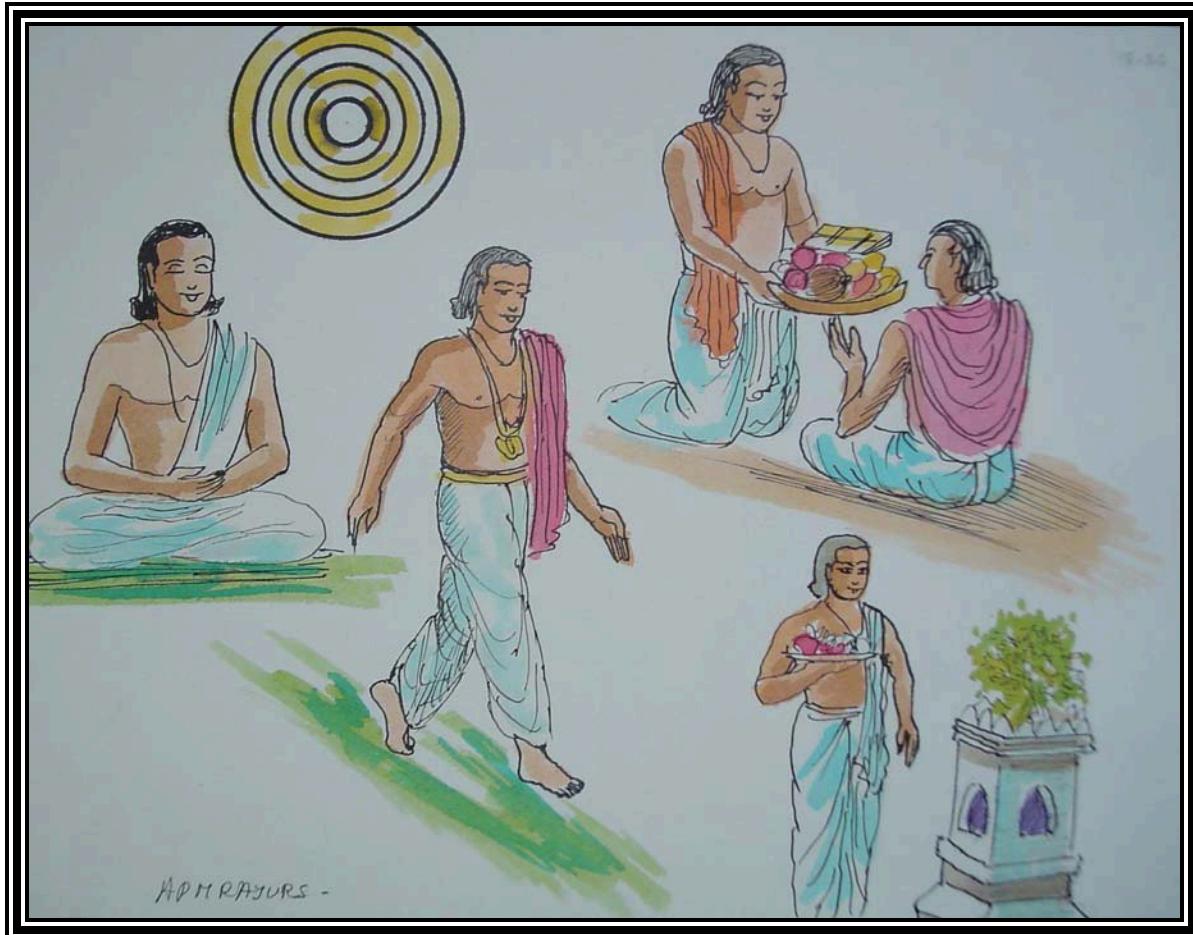
That action, which is filled with great efforts and is performed by the person with arrogance and with the expectation of results and desires, is said to be in the mode of passion. ||18-24||

**अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।  
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १८-२५ ॥**

anubandham kṣayam himsām anapekṣya ca pauruṣam |  
mohād ārabhyate karma yat tat tāmasam ucyate ||18-25||

And that action which is started to perform without thinking about the future consequences, about the loss, pain to others, and without judging one's own capability is said to be in the mode of ignorance. ||18-25||

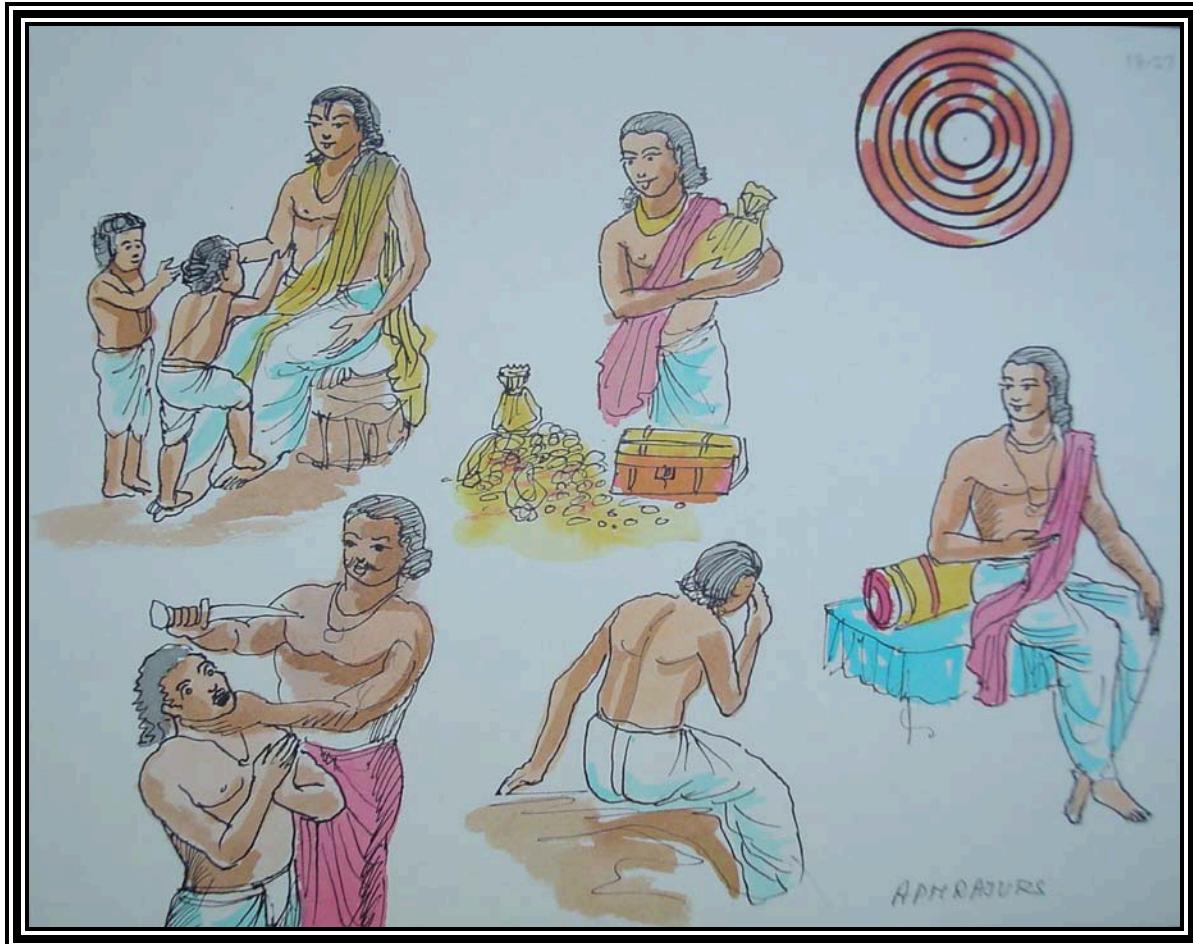
[Performing all duly actions as prescribed without any expectation and only as a matter of duty is said to be a good action. Expecting some results or exerting great efforts with arrogance is said to be passionate action. And that action which disregards the scriptures, brings loss to others, and even pain to everyone (mentally and physically), also which is performed with ignorance, and without any goal is said to be an ignorant action.]



मुक्तसङ्गो ऽनहंवादी धृत्युत्साहसमन्वितः ।  
सिद्धसिद्धोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥१८-२६॥

muktasaingo 'nahamvādī dhṛtyutsāhasamanvitah ।  
siddhyasiddhyor nirvikārah kartā sāttvika ucyate ||18-26||

The worker who is free from all attachments, who never speaks arrogant words, who is filled with courage and enthusiasm, who is even minded in success or failure, and who is without any mental contaminations; such a worker is said to be in the mode of goodness. ||18-26||

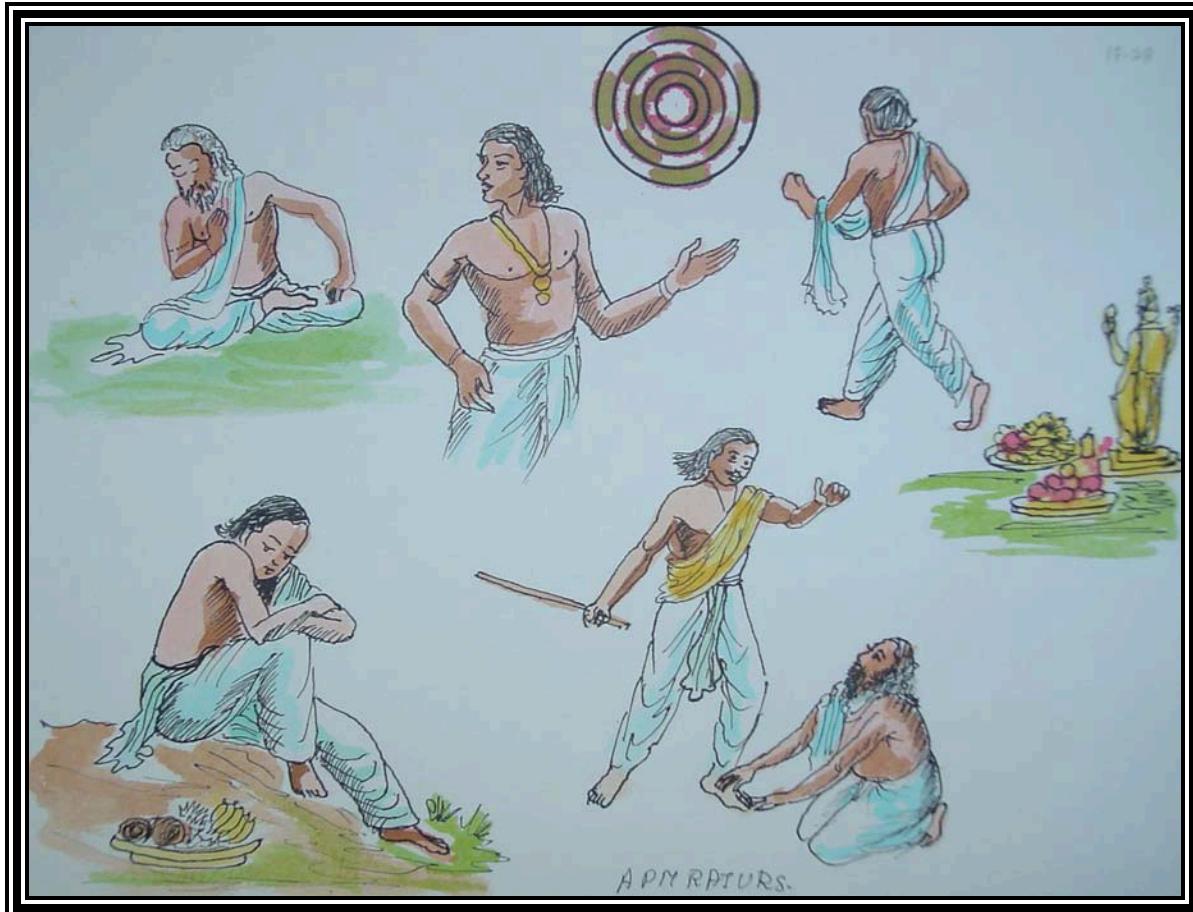


**रागी कर्मफलप्रेषुर्लुब्धो हिंसात्मको इशुचिः ।  
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १८-२७ ॥**

rāgī karmaphalaprepsur lubdho himsātmako 'śucih ।  
harṣaśokānvitah kartā rājasah parikirtitah ॥18-27॥

The worker who is filled with all attachments, who is interested in the want of results, who is greedy, who gives pain to others, whose conduct is impure, who is bound by happiness and sorrow, such a worker is said to be in the mode of passion. ||18-27||

[Always interested in one's companion, children, occupation, lands, relatives, friends, and ready to perform painful, impure and unwanted acts for them and thus sometimes being happy and sometimes being unhappy, such a worker must be understood to be in the mode of passion.]



**अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिको इलसः ।  
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८-२८ ॥**

ayuktah prākṛtah stabdhah śaṭho naikṛtiko 'lasah ।  
viṣādī dīrghasūtrī ca kartā tāmasa ucyate ||18-28||

The worker who is against the principles of the scriptures, who is useless and uncultured, who is arrogant, cheater, and destroyer of others livelihood, who is of sorrowful nature, who is lazy and prolongs even simple work, such a worker is said to be in the mode of ignorance. ||18-28||

[One must not work against the principles of the scriptures and such a worker is verily materialistic. Such persons have the above-mentioned qualities and are bound by the material modes. They are said to be ignorant workers.]

**बुद्धेर्भेदं धृतेश्वैव गुणतस्त्रिविधं शृणु ।  
प्रोच्यमानमशेषेण पृथक्केन धनंजय ॥ १८-२९ ॥**

buddher bhedaṁ dhṛteś caiva guṇatas trividham śṛṇu ।  
procyamānam aśeṣena pṛthaktvena dhanamjaya ||18-29||

O *Dhananjaya*! According to the material modes of nature, there are even three kinds of Intelligence and firmness. Now hear from Me in detail about them fully and distinctively. ||18-29||

[Until now Lord Sri *Krishna* talked about knowledge, the knower, and the worker or performer and He also told about the three modes of material nature. Now the Lord wants to explain about the types of understanding and firmness or steadiness.]

**प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।  
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ १८-३० ॥**

pravṛttim ca nivṛttim ca kāryākārye bhayābhaye ।  
bandham mokṣam ca yā vetti buddhiḥ sā pārtha sāttvikī ||18-30||

O *Partha*! That intelligence which determines the paths of activity and renunciation, what must be done and what must not be done, fear and fearlessness, and also bondage and liberation, such intelligence is in the mode of goodness. ||18-30||

[*Pravritti* mentioned here is performance of action in accordance to the scriptures and *Nivritti* means leading a life without body consciousness and always being established in the thinking of the Supreme God. One who does not know the scriptures is subjected to bondage. This is similar to a person who is unaware of the law, commits crime and falls into the hands of police. To know such various discriminations correctly is said to be the intelligence in the mode of goodness.]

**यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।  
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥१८-३१॥**

yayā dharmam adharmam ca kāryam cākāryam eva ca ।  
ayathāvat prajānāti buddhiḥ sā pārtha rājasī ||18-31||

O *Partha*! That intelligence which does not help in determining correctly the positions of *Dharma* (the right) and *Adharma* (the wrong), and also what must be done and what must not be done, such intelligence is in the mode of passion. ||18-31||

**अधर्मं धर्ममिति या मन्यते तमसावृता ।  
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥१८-३२॥**

adharmam dharmam iti yā manyate tamasāvṛtā ।  
sarvārthān viparītāṁś ca buddhiḥ sā pārtha tāmasī ||18-32||

And O *Partha*! That intelligence which having covered by darkness regards the wrong (*Adharma*) to be the right (*Dharma*), and sees all things contrary to the truth and thus being perverted, such intelligence is in the mode of ignorance. ||18-32||

[The persons with ignorant intellect perform all actions opposite to the way they must be performed. They do not perform good deeds and always perform the impious or bad deeds. They regard everything contrary to their reality and thus they see all things upside down. Such intelligence is in the mode of ignorance.]

**धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।  
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १८-३३ ॥**

dhṛtyā yayā dhārayate manahprāṇendriyakriyāḥ ।  
yogenāvyabhicārīnyā dhṛtiḥ sā pārtha sāttvikī ॥18-33॥

O *Partha*! The ever-steadfast firmness, which through *yoga* helps to control the activities of the mind, life, and the senses, is the firmness in the mode of goodness. ||18-33||

**यया तु धर्मकामार्थान्वृत्या धारयते ऋजुन ।  
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ १८-३४ ॥**

yayā tu dharmakāmārthān dhṛtyā dhārayate 'rjuna ।  
prasāṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī ॥18-34॥

And O son of *Pritha*, *Arjuna*! The firmness by which a person hoping for results gets attached with extreme desire to *Dharma* (duty), wealth, pleasure, and sense gratification, such firmness is in the mode of passion. ||18-34||

[Whatever actions one performs hoping for accumulation of Dharma, pleasures, wealth, and sense gratification such desires bind the person and that person works hard with this type of firmness. This particular mentality is now widespread and very commonly found. Such firmness is of passionate nature.]

यया स्वप्नं भयं शोकं विषादं मदमेव च ।  
न विमुच्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ १८-३५ ॥

yayā svapnam bhayam śokam viṣādam madam eva ca ।  
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī ॥18-35॥

O Partha! That by which the evil-minded people do not give up sleep, fear, grief, sorrow, and arrogance, such firmness is in the mode of ignorance.  
||18-35||

[Having determined for deep sleep, always sleeping, always filled with fear about the future consequences, and grieving over experiencing inconveniences, staying depressed and sorrowful thinking of diseases and troubles and yet not leaving arrogance and illusion, such firmness is said to be in the mode of ignorance.]



सुखं विदानीं त्रिविधं शृणु मे भरतर्षभ ।  
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ १८-३६ ॥

sukham tv idānīm trividham śṛṇu me bharatarṣabha |  
abhyāsād ramate yatra duḥkhāntam ca nigacchatि ||18-36||

Now hear from me even about the three types of happiness. O best of *Bharatas*, where one rejoices by practice, and definitely comes to the end of distress or sorrow. ||18-36||

[With practice, such a person experiences happiness and rising above material comforts and luxuries, that person finally leads towards the Supreme Lord.]

**यत्तदग्रे विषमिव परिणामे इमृतोपमम् ।  
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ १८-३७ ॥**

yat tadagre viṣam iva pariṇāme 'mr̥topamam |  
tat sukhāṁ sāttvikam proktam ātmabuddhiprasādajam ||18-37||

That happiness which is like poison in the beginning, but like nectar in the end; In this way that which provides awakening to self-realization, such happiness is said to be in the mode of goodness. ||18-37||

[For self-realization, one bears many pains by observing various rules and regulations but they are only the pains in the beginning and later on, if one is steadfast in the mission, then gradually those pains are turned into the nectarine happiness and such happiness is said to be in the mode of goodness.]

**विषयेन्द्रियसंयोगाद्यत्तदग्रे इमृतोपमम् ।  
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ १८-३८ ॥**

viṣayendriyasaṁyogaṁ yad tadagre 'mr̥topamam |  
pariṇāme viṣam iva tat sukhāṁ rājasam smṛtam ||18-38||

That happiness which is born from contact of senses and sense objects, it is like nectar in the beginning but in the end it is like poison, therefore such happiness is said to be in the mode of passion. ||18-38||

[This passionate happiness is most commonly seen nowadays. First it provides joy and then it is certainly sorrowful. For example: the so called love nowadays is only due to the bodily attraction of male and female, although it is joyful in the beginning but later it is the most sorrowful and painful state which even leads to suicide and death. Such bodily love affairs have completely filled the earth. This is not proper. One must have certain discrimination and must clearly understand the meaning of this verse for gaining pure happiness.]

**यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।  
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ १८-३९ ॥**

yad agre cānubandhe ca sukham mohanam ātmanah ।  
nidrālasyapramādottham tat tāmasam udāhṛtam ||18-39||

That happiness which illusions the soul at the beginning and at the end; that happiness, which is born from sleep, laziness, and arrogance, is said to be in the mode of ignorance. ||18-39||

[The very good example for an ignorant person is *Kumbhakarna*, the brother of Ravana who had lost his intelligence and life, just due to sleep and laziness. Similarly even today many people are spoiling their lives just because of sleep and laziness. This is wrong. The soul is very active and that activeness must be always utilized in works of goodness. For, by practice in that path one can attain the happiness of self-realization. This is the real goal of life.]

**न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।  
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८-४० ॥**

na tad asti pṛthivyām vā divi deveṣu vā punah ।  
sattvam prakṛtijair muktam yad ebhiḥ syāt tribhir gunaiḥ ||18-40||

Again on the earth, or in heaven, or among the demigods there is no such being which has been liberated by these three modes born out of material nature. ||18-40||

[In the complete material universe all creatures - demigods, humans, and demons have these three modes born out of the material nature. Those who do not possess these three modes are certainly not born here and they are truly liberated. But such persons are indeed very rare.]

**ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।  
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ १८-४१ ॥**

brāhmaṇaṅkṣatriyaviśām śūdrāṇām ca paramtapa |  
karmāṇi pravibhaktāni svabhāvaprabhavaire gunaiḥ ||18-41||

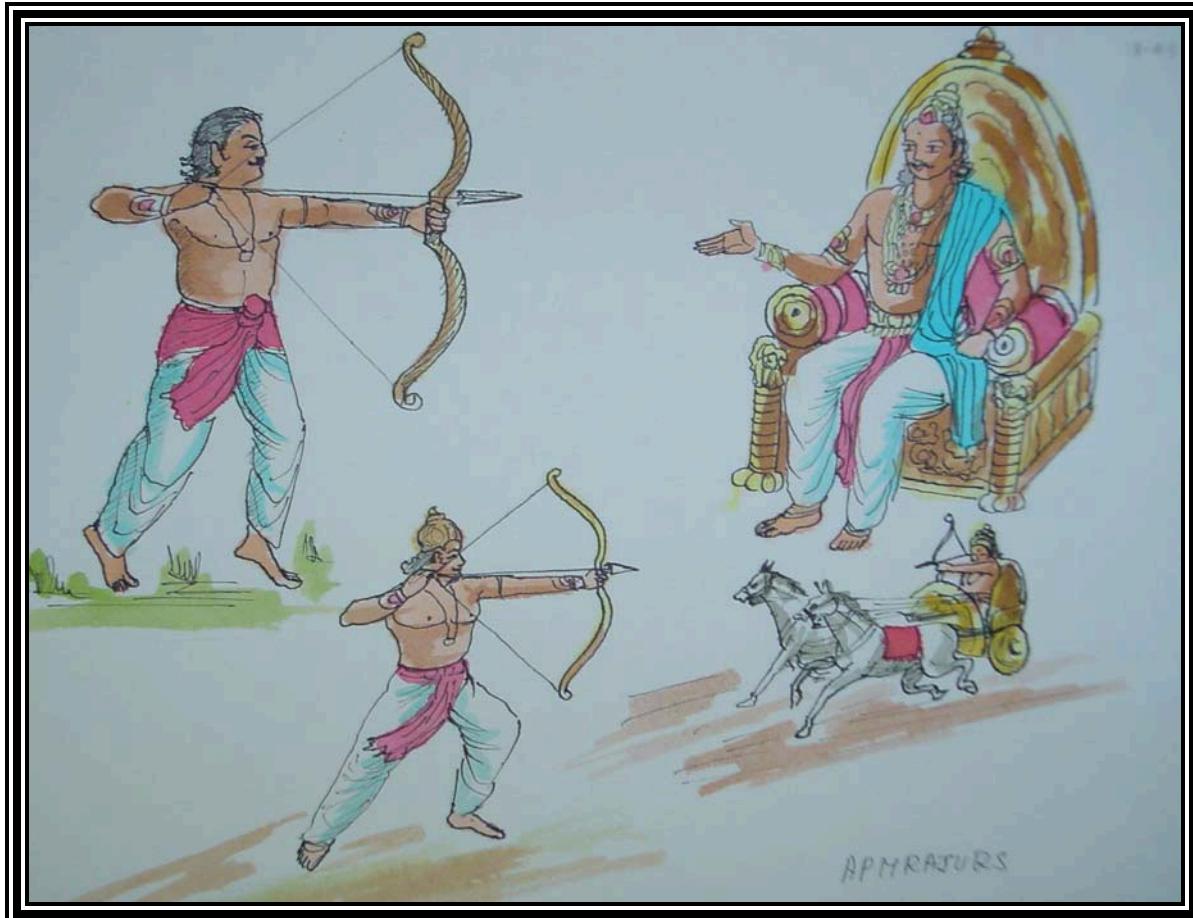
O destroyer of enemies! The duties of the *Brahmanas*, *Kshatriyas*, *Vaishyas* as well as of the *Sudras* have been divided according to the modes born of their nature. ||18-41||

[Remember, these *Brahmanas*, *Kshatriyas*, *Vaishyas* as well as *Sudras* are all to be classified based on a person's *Guna* (nature) and *Karma* (activities). And not based on their birth in such a particular family. Lord Sri Krishna condemns such (based on birth) a caste formation. In the following verses, we will find the definitions of these divisions precisely. These are the guidelines for identifying such persons, not their birth or even appearance.]

**शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।  
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ १८-४२ ॥**

śamo damas tapah śaucam kṣāntir ārjavam eva ca |  
jñānam vijñānam āstikyam brahmakarma svabhāvajam ||18-42||

Calmness, self-control, cleanliness (purity), austerity, forgiveness, simplicity, belief in God, knowledge (wisdom), self-realization and honesty are verily the natural duties of a *Brahmana*. ||18-42||



शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।  
दानमीश्वरभावश्च क्षत्रकर्म स्वभावजम् ॥ १८-४३ ॥

śauryam tejo dhṛtir dākṣyam yuddhe cāpy apalāyanam |  
dānam iśvarabhāvaś ca kṣatrakarma svabhāvajam ||18-43||

Valour, vigour, firmness (courage), capability, never fleeing from battle, liberality (charity), and superiority (Lordship) are verily the natural duties of a *Kshatriya*. ||18-43||

**कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।  
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ १८-४४ ॥**

kṛṣigorakṣyavāṇijyam vaiśyakarma svabhāvajam |  
paricaryātmakam karma śūdrasyāpi svabhāvajam ||18-44||

Farming, rearing of cattle, and trade (commerce) are the natural duties of a *Vaishya*; while the service of other classes is the natural duty of a *Sudra*.  
||18-44||

**स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।  
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८-४५ ॥**

sve sve karmany abhirataḥ samsiddhim labhate narah |  
svakarmanirataḥ siddhim yathā vindati tac chṛṇu ||18-45||

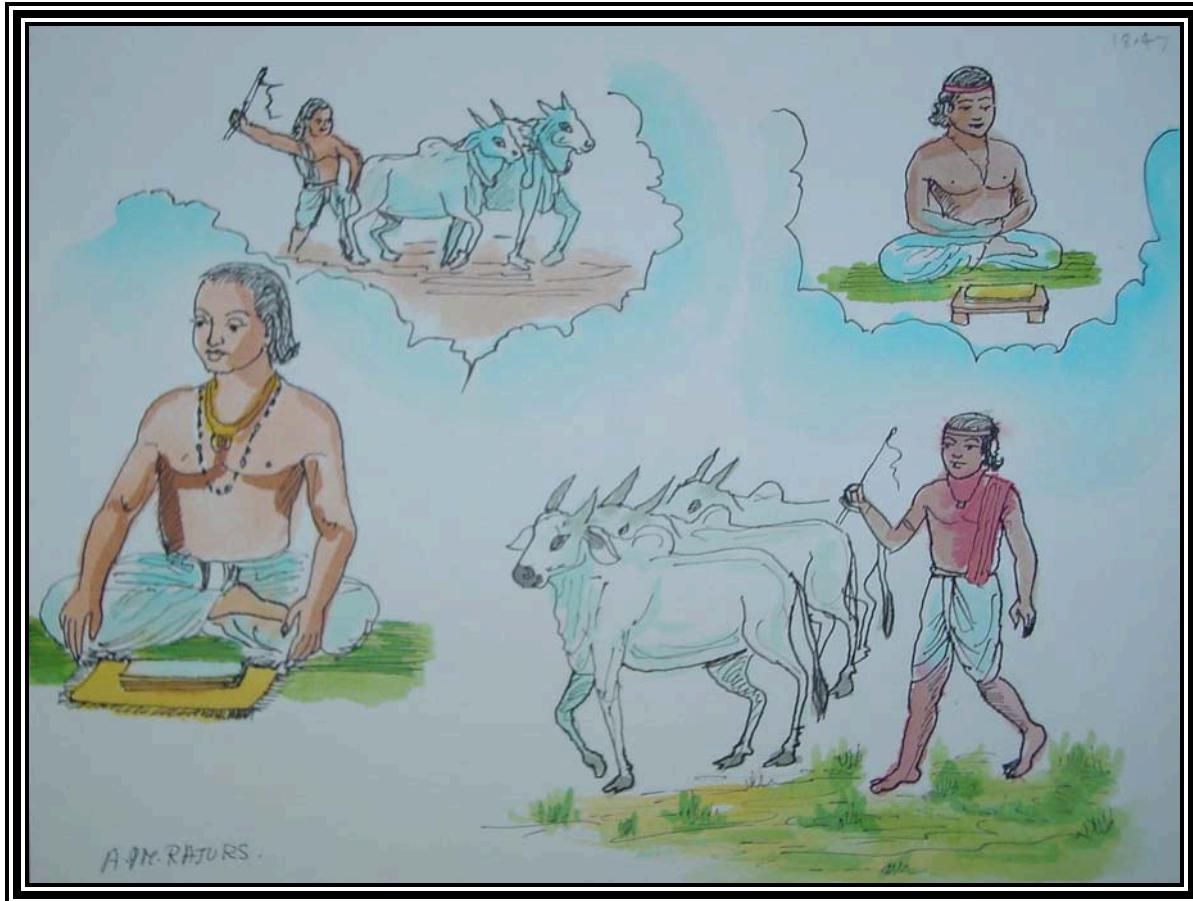
Persons engaged in their own individual natural duties attain perfection (God-realization). Now hear from Me that how a person engaged in his own natural duty attains perfection. ||18-45||

**यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४६ ॥**

yataḥ pravṛttir bhūtānām yena sarvam idam tatam |  
svakarmanā tam abhyarcyā siddhim vindati mānavah ||18-46||

Any person performing his own duty and also worshipping the Supreme Lord, who is the creator of all beings and by whom this entire universe is pervaded, can attain perfection. ||18-46||

[All the human divisions must perform their natural duties by surrendering and worshipping the Supreme Lord. One must perform only their prescribed duties and not anything else. For, by changing one's natural duty there is loss and pain to all people in the society.]



श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ १८-४७ ॥

śreyān svadharmaḥ viguṇaḥ paradharmāt svanuṣṭhitāt |  
svabhāvaniyatam karma kurvan nāpnoti kilbiṣam ||18-47||

One's own duty is better although having imperfections, than the duty of another being well performed. For one who performs his natural prescribed duty shall never attain sin. ||18-47||

[The performance of prescribed duties yields virtues and they must be performed only in the service of the Lord. Everyone should perform suitable prescribed actions based on their own individual nature. Performing thus, the remembrance and worship of God must be simultaneously present. This verily yields to perfection.]

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।  
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ १८-४८ ॥

sahajam karma kaunteya sadoṣam api na tyajet |  
sarvārambhā hi doṣena dhūmenāgnir ivāvṛtāḥ ||18-48||

O son of *Kunti*, although having imperfections, the natural prescribed duties must not be renounced because all duties (actions) are covered by imperfections just as the fire is covered by smoke. ||18-48||

[All the duties or actions are made impure by the three modes of material nature. A very good example is given here. Even though the fire is pure, it is covered by the impure smoke and is called impure. But still, the fire remains pure. Similarly *Brahmins* being non-violent have to sometimes perform unpleasant duties. *Kshatriyas* have to wage wars. *Vaishyas* have to cheat sometimes, and the *Sudras* although not interested at times, have to carry their master's orders. With all these imperfections one must not leave their prescribed duties, and must perform them to the best of the ability by surrendering and worshipping God. This is the right path and never leads to destruction and also never incurs sin.]

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।  
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ १८-४९ ॥

asaktabuddhiḥ sarvatra jitātmā vigataspr̥hah |  
naiṣkarmyasyasiddhim paramām samnyāsenādhigacchati ||18-49||

One whose intellect is unattached everywhere, whose mind is subdued, and who has no desires attains by the *Sankhya yoga*, the Supreme state of perfect renunciation of actions. ||18-49||

[One, who always thinks himself or herself to be a part and parcel of the Supreme Lord and by surrendering to Him, renders service unto Him, is a real person of renunciation (*sannyasi*) and never claims himself or herself to be the enjoyer of results of the work performed. The Supreme Lord will enjoy such results of work, and thus that person becomes completely situated in the thoughts of Lord Sri *Krishna*. This is real renunciation.]

**सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।  
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १८-५० ॥**

siddhim prāpto yathā brahma tathāpnoti nibodha me |  
samāsenaiwa kaunteya niṣṭhā jñānasya yā parā ||18-50||

O son of *Kunti*! Know from Me in brevity that how a person of perfection attains to the state of *Brahman* and also know that Supreme state of knowledge. ||18-50||

**बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।  
शब्दादीन्विषयांस्त्यक्ता रागद्वेषौ व्युदस्य च ॥ १८-५१ ॥**

buddhyā viśuddhayā yukto dhṛtyātmānam niyamya ca |  
śabdādīn viṣayāṁs tyaktvā rāgadveṣau vyudasya ca ||18-51||

**विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।  
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८-५२ ॥**

viviktasevī laghvāśī yatavākkāyamānasah |  
dhyānayogaparo nityam vairāgyam samupāśritah ||18-52||

**अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।  
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ १८-५३ ॥**

ahamkāram balam darpam kāmam krodham parigraham |  
vimucya nirmamah śānto brahmabhūyāya kalpate ||18-53||

Filled with a pure intellect, residing in solitude and pure place, eating only little, controlling speech, body and mind, and one who has attained firm detachment, ever engaged in meditation and concentration, firmly self-controlled, giving up sound and other sense objects, destroying attraction and attachment, having forsaken egoism, strength, arrogance, desire (lust), anger and accumulation, devoid of compassion and being ever peaceful in mind-such a person becomes qualified to attain the Supreme *Brahman*.  
||18-51,52,53||

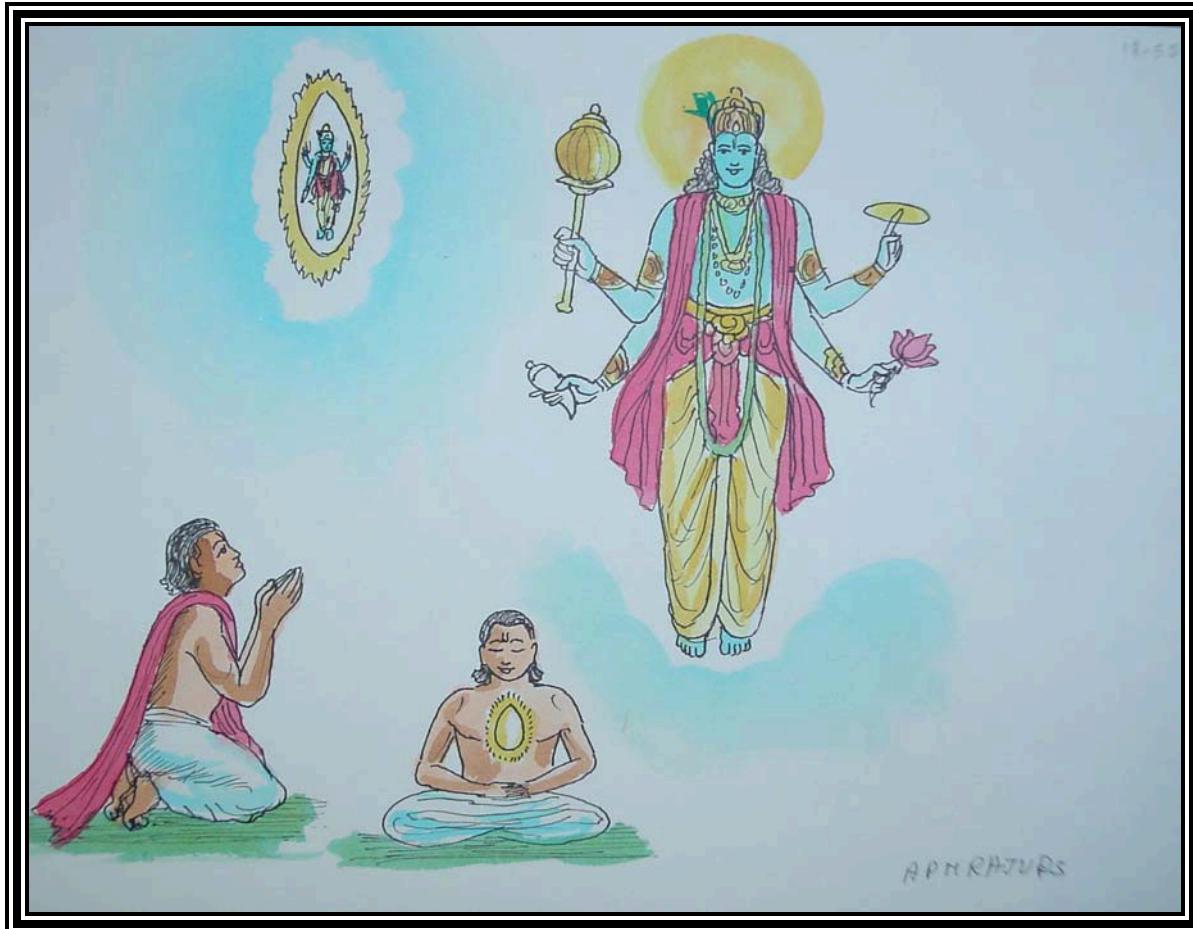
[Attaining *Brahman* means the stage of self-realization of *Brahman* and that stage is called “*Brahma-Bhuta*” stage. To become qualified in order to attain that stage, the first thing is to have a pure intellect, and for that one must always engage the self by practice, in the service of the Supreme Lord. By engaging thus anger, desire, arrogance, attachment, hatred, egoism, greed and other ill qualities vanish and then the mind becomes purified and thus peaceful. Such a person becomes qualified to attain the “*Brahma-Bhuta*” stage (self-realization).]

**ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।  
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ १८-५४ ॥**

brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati |  
samah sarveṣu bhūteṣu madbhaktim labhate parām ||18-54||

In this way cheerfully and transcendently situated, that person never laments nor desires but, staying even minded in all the beings such a person attains Supreme devotion unto Me. ||18-54||

[In this material universe sorrow is inevitable to the one, who entangles the self in the sense objects. But in the spiritual universe, there is no such sorrow because when the intellect and mind become peaceful and pure then there is no heed to sorrow. As the Supreme Lord is transcendently situated similarly that person also attains that stage. But that stage is not attained easily to all. Therefore one must practice hard to attain it. And such practice must be constant without any hesitation, and then shall we attain to that divine stage.]

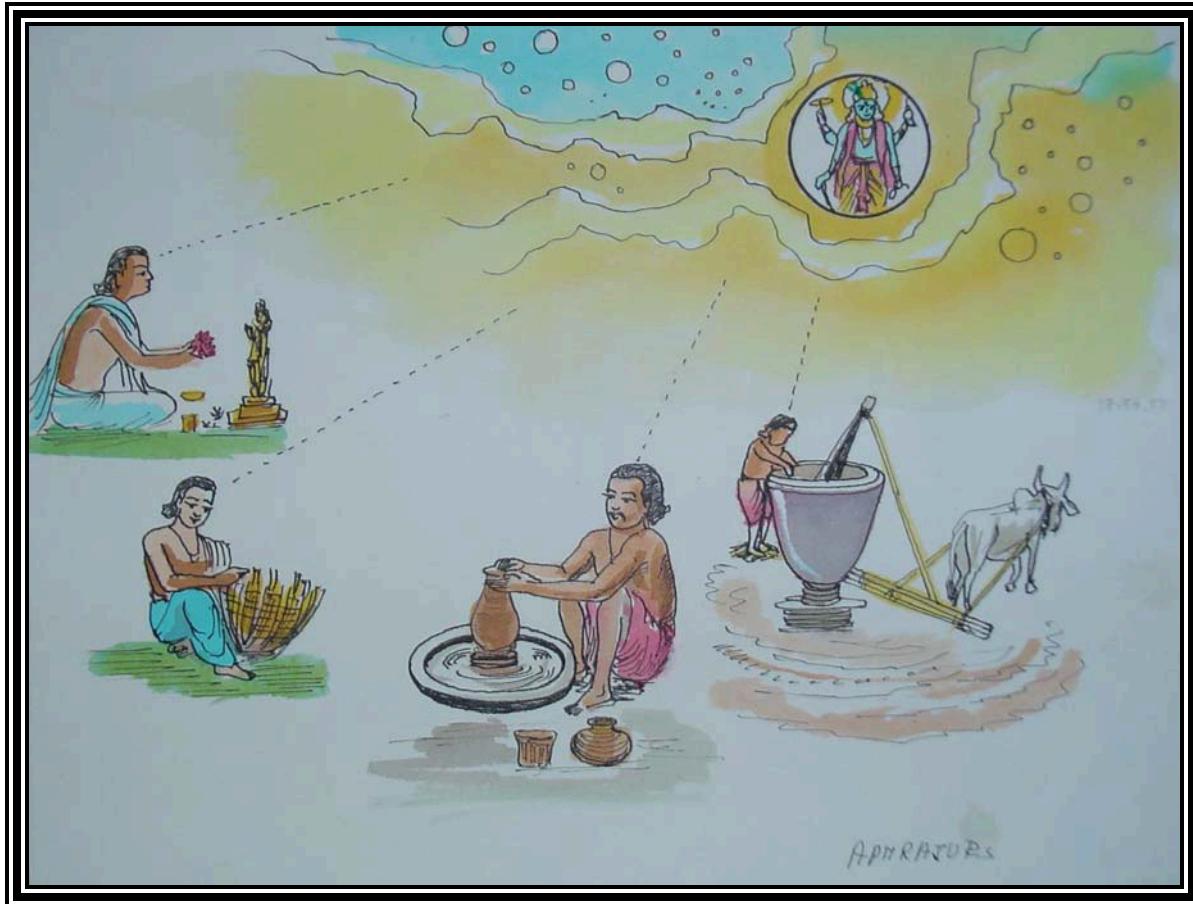


भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।  
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥१८-५५॥

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ ।  
tato mām tattvato jñātvā viśate tadanantaram ॥18-55॥

Through devotion he comes to know Me in reality, who I am, and how great I am, and thus knowing Me in truth, he attains Me. ||18-55||

[“He attains Me” means such a devotee attains the Supreme Abode of Lord Sri *Krishna* called *Goloka Vrindavan*. Impersonalists have perceived this fact wrongly and also preach wrongly. They give the example of ocean and the rivers. This is not correct. The ocean is the origin of all rivers and so the water of the ocean becomes water vapour and then made into clouds, it pours rain on the earth to form rivers, and once again enters the ocean. But the soul emanated from the Lord does not become one with God, instead it having attained His form stays with Him in His abode, like Him and eternally blissful. Such souls never return to this material sphere. Whatever is the inquisitiveness in this regard, but the concluded truth is explained clearly by Lord Sri *Krishna*. There must be no difference in opinion about the words of the Lord.]



सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।  
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥१८-५६॥

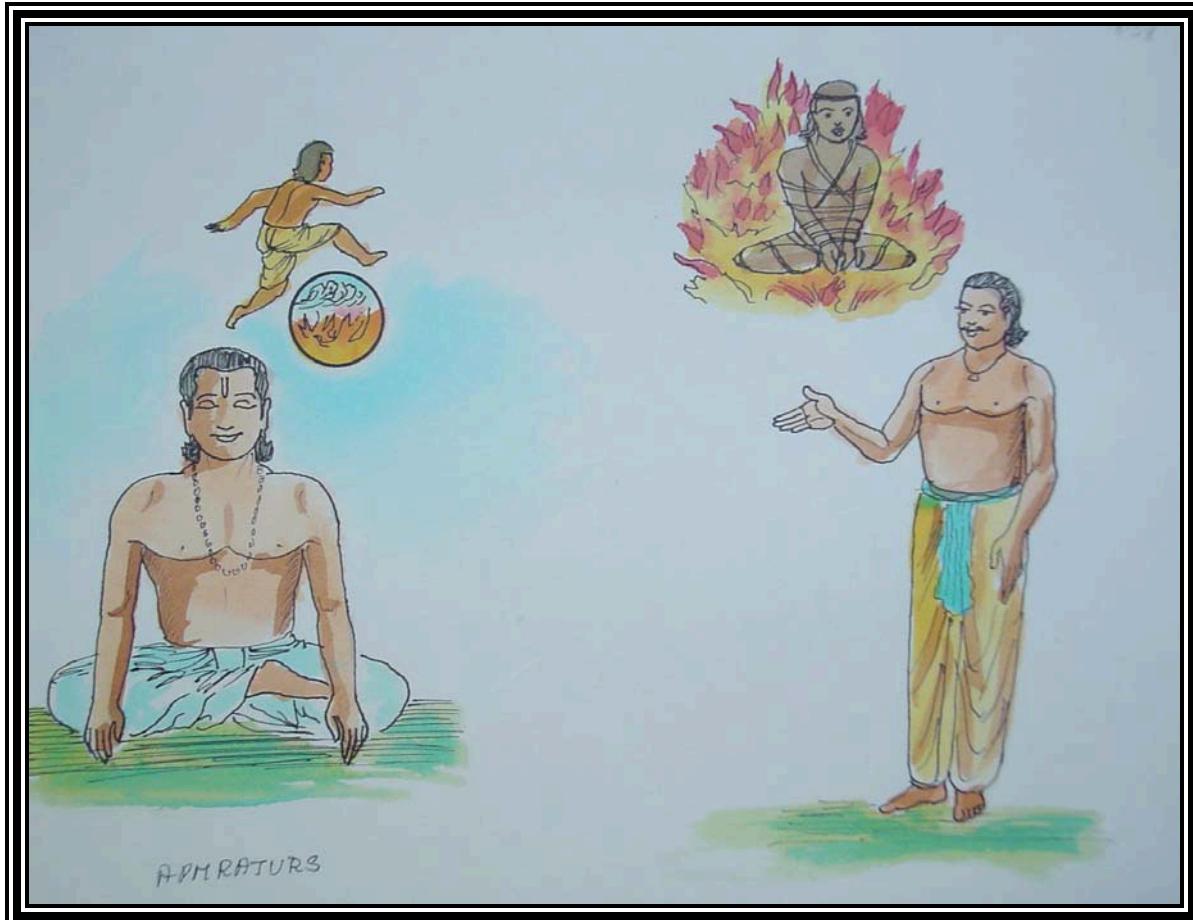
चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।  
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥१८-५७॥

sarvakarmāṇy api sadā kurvāṇo madvyapāśrayah ।  
matprasādād avāpnoti śāśvataṁ padam avyayam ||18-56||

cetasā sarvakarmāṇi mayi samnyasya matparah ।  
buddhiyogam upāśritya maccittah satatam bhava ||18-57||

One who has taken shelter in Me, although performing actions all the time he attains the Supreme eternal and imperishable state due to My very grace. Therefore upon surrendering all actions unto Me by the mind and being devoted to Me by adopting the *yoga* of equanimity, have your mind constantly fixed on Me. ||18-56,57||

[Here the Lord confirms that the devotee attains the Lord's Abode but does not become one with Him. The Supreme Abode means here the *Vaikunta* named *Goloka Vrindavan*. Therefore *Gita* must be clearly and properly understood through an expert and authoritative teacher. Foolish scholars cannot give a clear picture of the real meaning and one must therefore only approach true devotees to gain the clear perspective. A true devotee is one who has accepted Lord Sri *Krishna* as the Supreme Personality of Godhead without any doubt and works only to please the Lord.]



मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।  
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनाश्यसि ॥ १८-५८ ॥

maccittah sarvadurgāṇi matprasādāt tarisyasi ।  
atha cet tvam ahamkārān na śroṣyasi vinaṅkṣyasi ॥18-58॥

You, having fixed your mind on Me shall overcome all obstacles easily by My grace and if at all due to arrogance (ego) you do not heed to My advice then you shall perish. ||18-58||

[This verse is of utmost importance because when the Lord is speaking to *Arjuna* and is telling him that he shall perish if he won't listen to His words, then what to talk of us who are most insignificant. Therefore casting aside false pride and arrogance and being situated in *Krishna* consciousness we must try to work only for the pleasure of Lord Sri *Krishna*. There is no other way than this. Therefore 'to be blessed' or 'to be perished' is in our own hands, in our own control. The only thing left is to choose the right one, and that is to surrender unto Lord Sri *Krishna*.]

**यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।  
मिथ्यैष व्यवसायस्ते प्रकृतिस्वां नियोक्ष्यति ॥ १८-५९ ॥**

yad ahamkāram āśritya na yotsya iti manyase |  
mithyaiṣa vyavasāyas te prakṛtis tvāṁ niyokṣyati ||18-59||

If filled with ego you think that 'I shall not fight', then this decision of yours is verily false. Because your nature (*Kshatriya*) will compel you (to fight).  
||18-59||

[Whatever one may attempt to do but the modes of material nature shall engage that person in the particular work and only unto a limited extent. Although *Arjuna* has decided not to fight but his inner nature of a *Kshatriya* shall certainly compel and engage him in warfare. This is the opinion expressed here by Lord Sri *Krishna*.]

**स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।  
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशो ऽपि तत् ॥ १८-६० ॥**

svabhāvajena kaunteya nibaddhaḥ svena karmaṇā |  
kartum necchasi yan mohāt karisyasya avaśo 'pi tat ||18-60||

O son of *Kunti*! Due to illusion, you having bound by your very own acts that are born of your nature shall helplessly perform the acts, which you do not want to perform. ||60||

**ईश्वरः सर्वभूतानां हृदेशो ऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥**

īśvarah sarvabhūtānām hṛddeśe 'rjuna tiṣṭhati |  
bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā ||18-61||

The Supreme Lord situated in everybody's heart, makes the living entities (souls) seated in this bodily machine (body) to wander by His illusive energy (*Maya*). ||18-61||

[All the living entities (souls) seated in this machine called the body are made to wander by the illusion of the Lord and under the direction of the Lord. The grip of *Maya* (illusion) is very strong and nobody can escape from it. Although one wants to escape from it, that person's nature and past *karma* or acts bind him up and place him in that illusion. Even though *Arjuna* had decided not to fight, his *Kshatra dharma* of a warrior never heeded to his decision and he was compelled to fight because the Supreme Lord being the controller is inspiring him to do so. This is the real truth.]

**तमेव शरणं गच्छ सर्वभावेन भारत ।  
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ १८-६२ ॥**

tam eva śaraṇam gaccha sarvabhāvena bhārata |  
tatprasādāt parām śāntim sthānam prāpsyasi śāśvataṁ ||18-62||

O Bharata! By all means go only in the shelter of that Supreme Lord for, by His grace you shall attain the eternal happiness and the permanent abode. ||18-62||

[Everyone must go in shelter of the Supreme Lord Sri *Krishna* for He is the creator, maintainer, sustainer, director and the destructor all by Himself. His will is the last will and without His will nothing can be performed, because He is the only independent and we are all under His supremacy. If we go in shelter of that Lord then He shall free us from all contaminations and sorrows and shall bestow upon us the Supreme happiness and His eternal, permanent abode.]

**इति ते ज्ञानमारब्यातं गुह्याद्गुह्यतरं मया ।  
विमृश्यैतदरोषेण यथेच्छसि तथा कुरु ॥ १८-६३ ॥**

iti te jñānam ākhyātām guhyād guhyataram mayā ।  
vimṛśyaitad aśeṣena yathēcchasi tathā kuru ||18-63||

Thus confidentially, I have explained this most secret knowledge to you.  
Having pondering over it fully, do as you please. ||18-63||

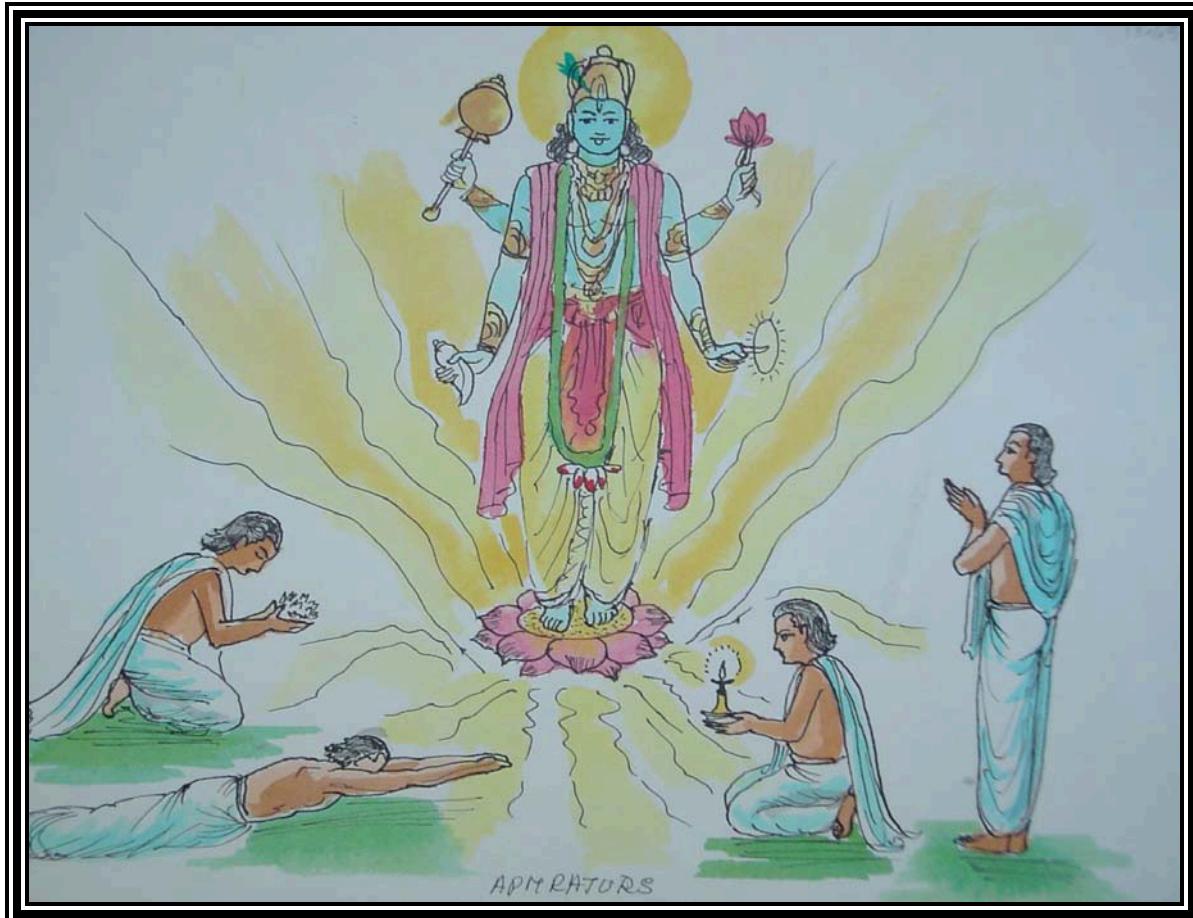
[Until now Lord Sri *Krishna* explained the knowledge of *Brahman* and *Brahma-Bhuta*. In that stage, one becomes peaceful and even blissful. This is the most confidential secret of all secrets. Therefore one, who learns this, has no sorrow at all. Here the knowledge of the Supreme is explained. To surrender unto Him is the most elevated and best stage of worship. But here the Lord has provided some freedom to the living entities (i.e. to surrender or not to surrender has to be determined by the living entities themselves). But to follow the words of the Lord as they are, is the best and the very best path. Therefore after having told everything to *Arjuna*, the Lord gives him the freedom to act as he pleases.]

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।  
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ १८-६४ ॥

sarvaguhyatamam bhūyah śr̄ṇu me paramam vacah ।  
iṣṭo 'si me dṛḍham iti tato vakṣyāmi te hitam ||18-64||

Hear again, My Supreme word, which is the most secret of all. You are extremely dear to Me and therefore I shall tell you what is beneficial for you.  
||18-64||

[This confidential knowledge has been imparted to *Arjuna* for the benefit of all humanity. The secret here is to “surrender completely unto the Supreme Lord”. Here secret does not mean that nobody should know it, but it means that it is the forgotten knowledge and everyone must have it, for it is certainly in their benefit. That which is forgotten or has not been properly understood is called confidential secret. And here, the Lord has revealed it. Therefore this *Gita* is the essence of all Vedas and scriptures. Everyone must practice and try to adopt it properly, and must worship it daily. At least one verse should be pondered daily and properly.]



मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८-६५ ॥

manmanā bhava madbhakto madyājī mām namaskuru ।  
mām evaisyasi satyam te pratijāne priyo 'si me ॥18-65॥

Always fix your mind on Me, be devoted to Me, worship Me and prostrate (bow) unto Me. Thus you shall come to Me without fail. I truly promise you this, for you are very dear to Me. ||18-65||

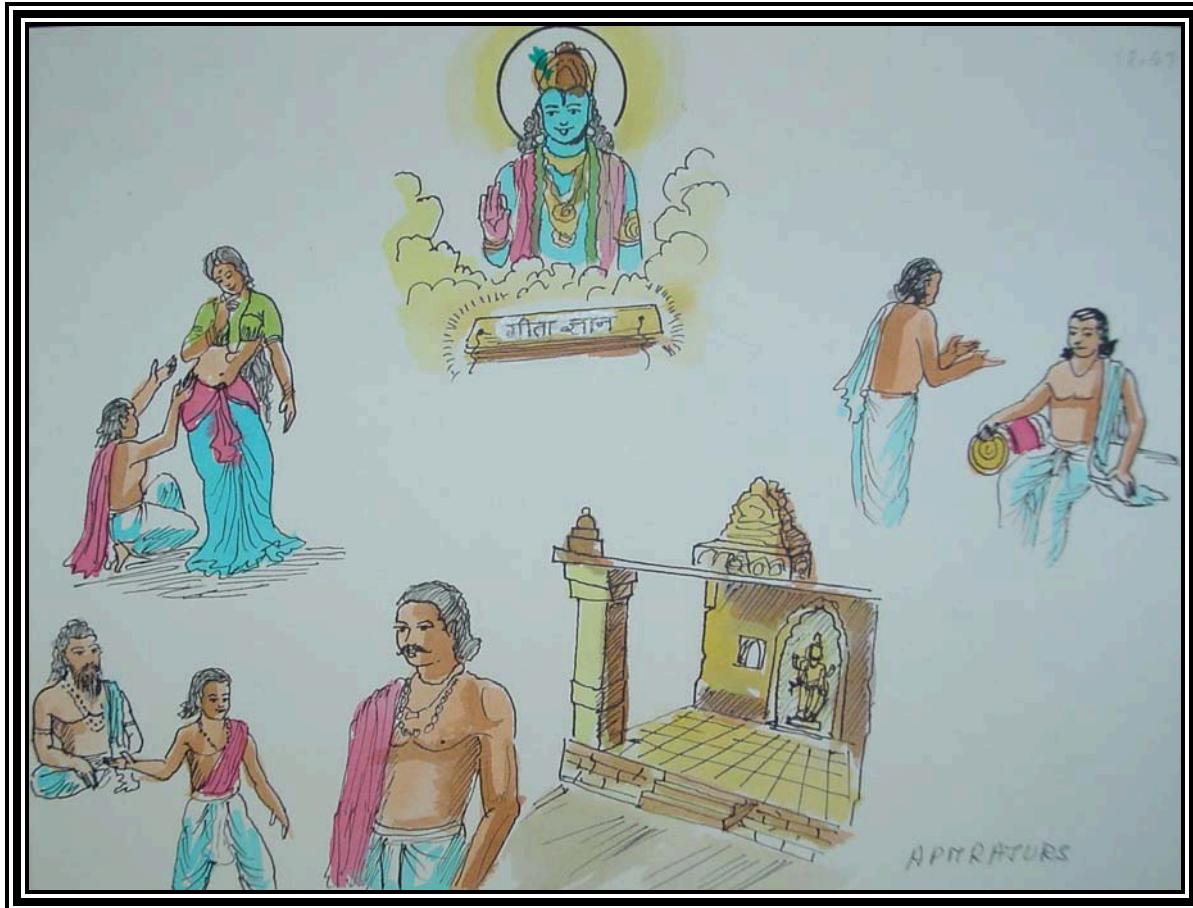
[This verse contains the absolute truth that must be clearly understood. Here the Supreme Lord is Lord Sri *Krishna* alone and none else. Thus, by always thinking of Him, by becoming His devotee, by bowing to Him one shall certainly attain Him (abode). This is the verdict of Lord Sri *Krishna* and is thus the greatest secret to be revealed. The secret is already revealed, that the worshippers of demigods, ancestral gods, ghosts and spirits reach their planets respectively i.e. they reach only the material planets; but one who worships and surrenders unto Lord Sri *Krishna* with complete faith and devotion shall attain His eternal, blissful, and everlasting planet called *Goloka Vrindavan*. This must be the aim of every individual being. To attain this, many persons have been finding their own paths but the right and exact path has here been mentioned clearly by Lord Sri *Krishna*. One must always think of the bluish boy with two hands, flute and peacock feather, one must always think of His pastimes and thus association with His devotees is a must for quicker and perfect understanding. Anyone who performs in this way is a true devotee of Lord Sri *Krishna* and forsaking all material contaminations such a person attains the divine Abode of Lord Sri *Krishna*.]

**सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥**

sarvadharmaṇ parityajya mām ekam śaranam vraja ।  
aham tvā sarvapāpebhyo mokṣayiṣyāmi mā śucah ॥18-66॥

Abandoning all duties, take shelter in Me alone. I shall thus liberate you from all sins. Do not grieve. ||18-66||

[Formerly Lord Sri Krishna has explained various *Dharma*, *Gunas* and *Karmas* such as duty of *Varnashrama*, material duties, duty of the senses, duty of the mind, duty of knowledge, duty of action etc., And after saying all this, Lord Sri Krishna says to surrender and take full shelter only in Him by abandoning all other duties, thus He guarantees to liberate us from our sins and shall provide Eternal Divine Bliss. This is clearly mentioned but many foolish scholars say about ‘*Sarva dharma*’ that to abandon religions such as *Hindu*, *Muslim*, *Christian* etc., such commentary is not at all correct, for such scholars have not clearly read and understood the philosophy of *Gita*. Because these so called religions *Hindu*, *Muslim*, etc, are nowhere mentioned in the *Gita* - instead material, sensual, *Varnashrama*, mental and intellectual and other duties (*Dharma*) have been mentioned. Therefore instead of involving or engaging in such duties and suffering duly why shouldn’t we directly surrender to the creator of all such duties and take shelter in Lord Sri Krishna? Lord Sri Krishna has confirmed and guaranteed us to provide liberation from all sins and sorrows. Therefore having faith in *Gita* and in the words of Lord Sri Krishna, we must surrender unto Him so that we reach the ultimate goal of life. There is no sorrow, fear, hesitation and illusion in the words of Lord Sri Krishna.]



इदं ते नातपस्काय नाभक्ताय कदा चन ।  
न चाशुश्रूषवे वाच्यं न च मां यो ऽभ्यसूयति ॥ १८-६७ ॥

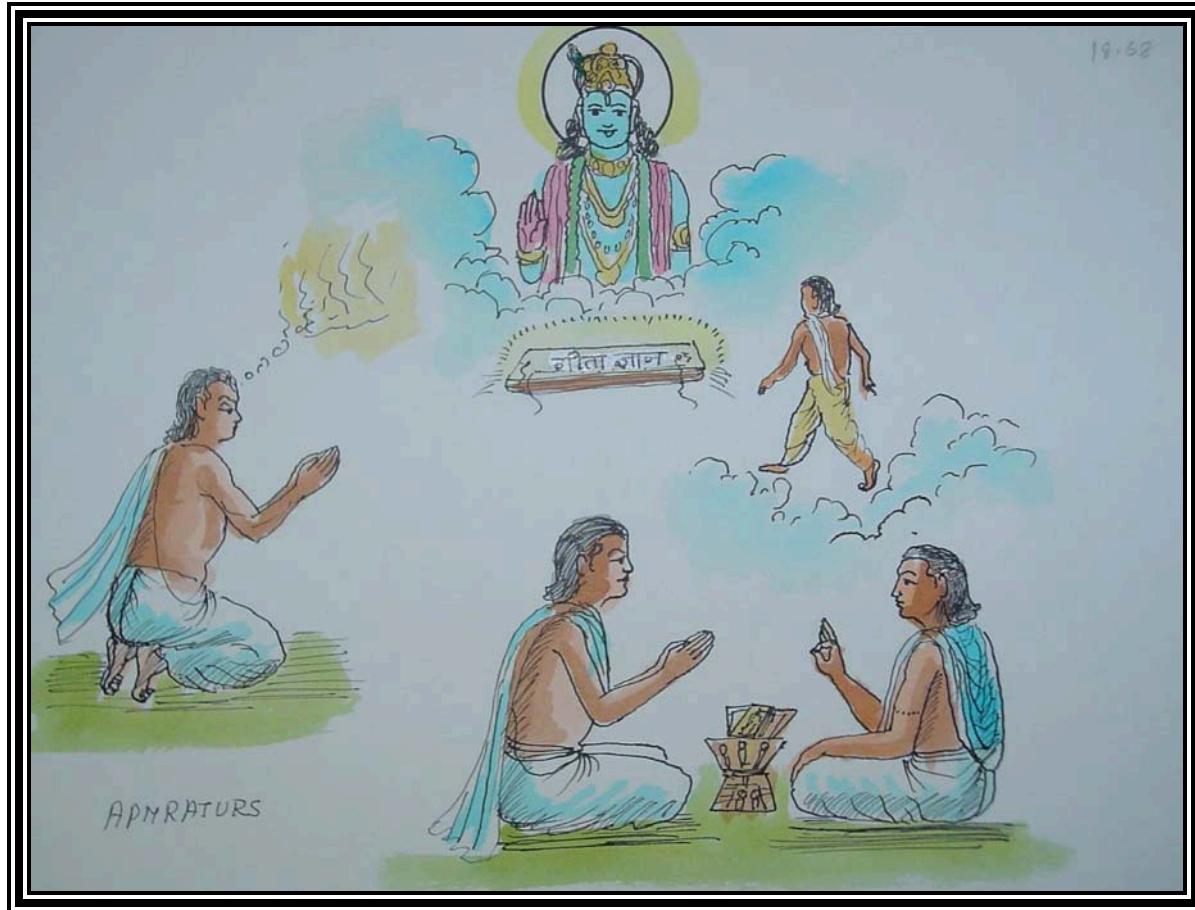
idam te nātapaskāya nābhaktāya kadā cana |  
na cāśuśrūṣave vācyam na ca māṁ yo 'bhyasūyati ||18-67||

Never should you impart this (*Gita*) to one who is not austere, nor to him who lacks devotion, or even to one who does not tend to hear due to disinterest, and also not to that person who criticizes Me and finds fault with Me. ||18-67||

[Even today there are many people like *Duryodhana* who are envious and criticize Lord Sri *Krishna*. They envy the Lord because they do not understand Him properly and also their nature is like that. Without understanding the Lord's divine words, one must not write any commentary on *Gita*.

Many foolish scholars who have no faith and interest in Lord Sri *Krishna* criticize Him as an uncivilized person, a cowherd, a sexual person, and with what not nonsensical thoughts. One should not read the commentaries of such persons. They may be great scholars, politicians, critics, saints, or logicians but when they fail to accept Lord Sri *Krishna* as God, then all their knowledge is an utter waste. How can such persons understand *Gita*? They write commentaries on such scriptures only to gain name and fame. If they are really great, then let them write something of their own, not to base their writings on this pure *Gita*.

Therefore we must be careful in selecting and reading such commentaries on Vedic literatures. Only true devotees who accept Lord Sri *Krishna* as God and also who come in disciplinal succession are eligible to write commentaries and nobody else. Lord Sri *Krishna* Himself has already confirmed this.]



य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।  
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ १८-६८ ॥

ya idam paramam guhyam madbhakteṣv abhidhāsyati |  
bhaktim̄ mayi parām kṛtvā mām evaisyaty asaṁśayah ॥18-68॥

Anyone who, with Supreme devotion unto Me teaches (imparts) this Supreme secret to My devotees, shall certainly and doubtlessly come to Me.  
||18-68||

[As told here, the person who has not properly understood Lord Sri *Krishna* and His divine words are not perfect and thus the suggestion here for such persons is to become perfect first. When such persons do not understand Lord Sri *Krishna* then how can they understand His confidential incarnation of Sri *Krishna Chaitanya Mahaprabhu* or *Madhvacharya* the incarnation of Wind god? Therefore, those who speculate on such matters must never be imparted this Supreme secret of *Gita*. If imparted to true devotees then the devotion shall gradually rise making them pure and enabling to reach the Supreme Abode of Lord Sri *Krishna*. This is the opinion of this verse.]

**न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।  
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥१८-६९॥**

na ca tasmān manusyeṣu kaś cin me priyakṛttamah ।  
bhavitā na ca me tasmād anyah priyataraḥ bhuvi ॥18-69॥

And except him, there is no such person among humans who does loving service unto Me and there is none greater than him on earth who is dearer to Me. ||18-69||

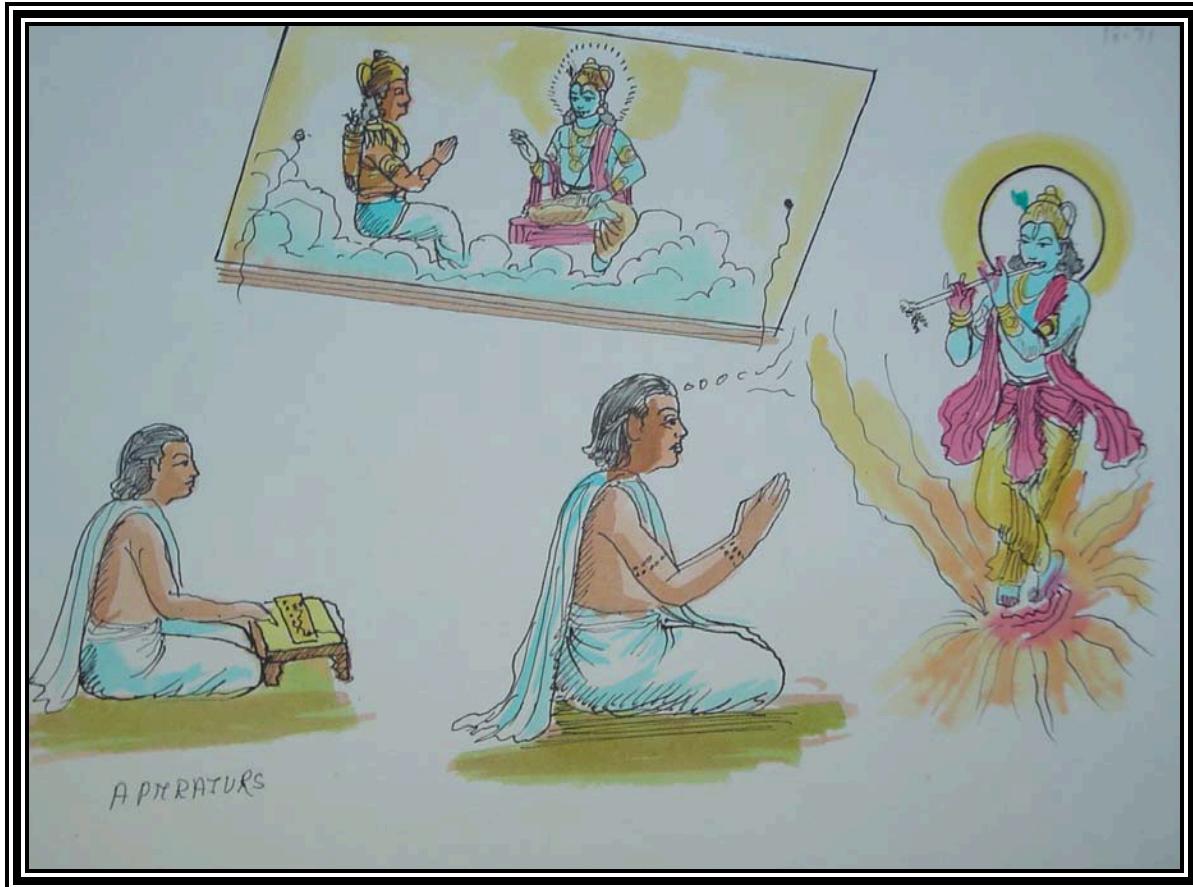
[“Him” refers to those devotees of the Lord who impart this Supreme science to other devotees of the Lord.]

**अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।  
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ १८-७० ॥**

adhyesyate ca ya imam dharmyam samvādam āvayoh |  
jñānayajñena tenāham iṣṭah syām iti me matih ||18-70||

And whoever studies this sacred conversation of ours (*Gita*), he shall worship me through the sacrifice of knowledge. Such is My opinion and declaration. ||18-70||

[Anyone who studies or reads daily with devotion and faith, this blissful conversation between Lord Sri *Krishna* and *Arjuna* in the form of *Gita* shall be equally worshipping the Supreme Lord Sri *Krishna* by the sacrifice of knowledge. This is the declared opinion of Lord Sri *Krishna* Himself. Worshipping or pleasing the Lord through any other sacrifice is painful and troublesome but, anyone who studies this divine *Gita* by their intelligence and knowledge will be performing the greatest of all sacrifices i.e. pleasing the Supreme Lord Sri *Krishna* by the sacrifice of knowledge.]

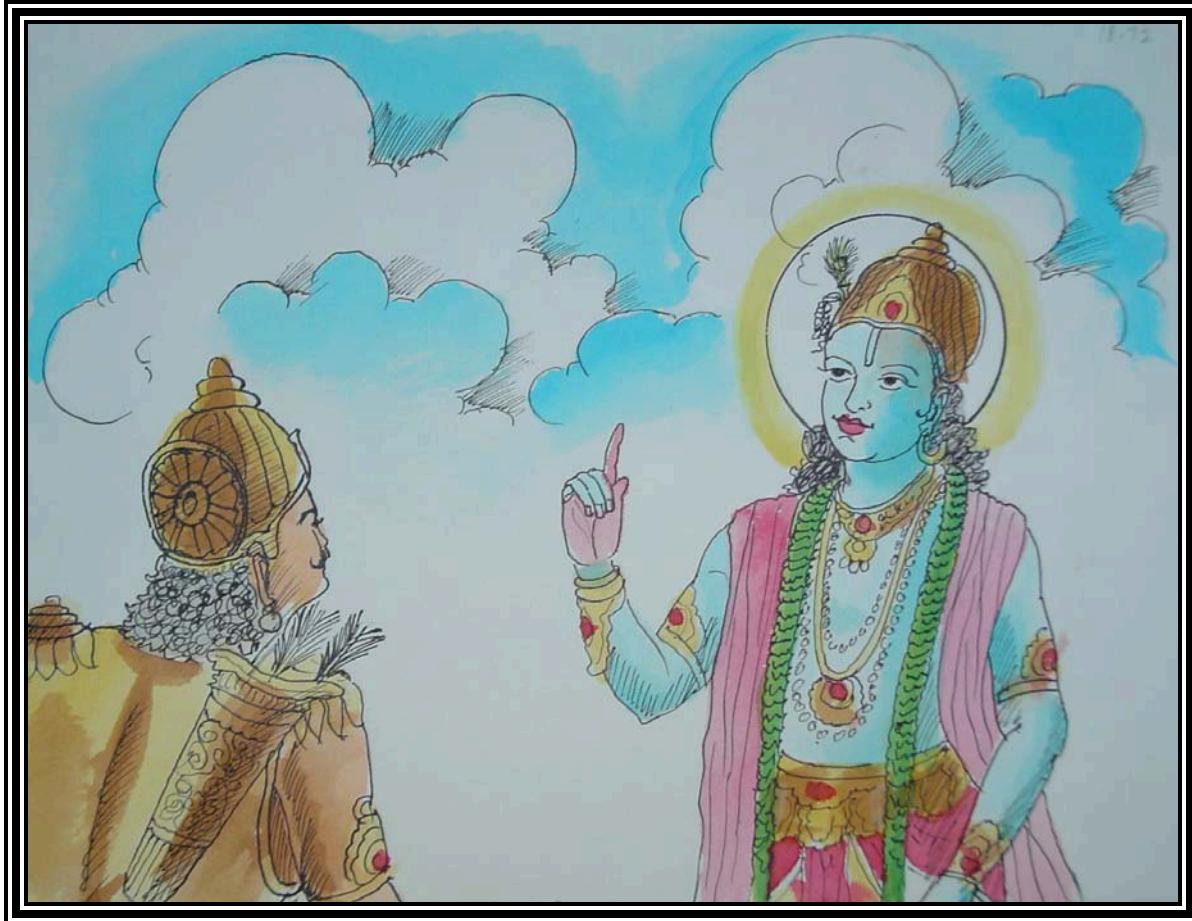


श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।  
सोऽपि मुक्तः शुभांलोकान्नामुयात्पुण्यकर्मणाम् ॥ १८-७१ ॥

śraddhāvān anasūyaś ca śṛṇuyād api yo narah ।  
so 'pi muktaḥ śubhāṁlōkān prāpnuyāt punyakarmanām ||18-71||

Any person, who even listens with faith and without envy, shall also be liberated and will attain to the auspicious planets of the virtuous. ||18-71||

[Anybody can attain to the happy worlds of the virtuous but they must first worship and respect the words of Lord Sri *Krishna* with faith and devotion. This is very essential. There is no path other than this, to attain to the virtuous, auspicious planets. For example *Dhruva Maharaja* attained a separate highest planet for himself called *Dhruva Loka* by worshipping and surrendering sincerely to the Supreme Lord. Therefore, we must also surrender unto Lord Sri *Krishna* with full faith and devotion and must listen attentively to the words of Lord Sri *Krishna* stored in the *Gita*.]



कच्चिदेतच्छ्रुतं पार्थ ब्यैकाग्रेण चेतसा ।  
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ १८-७२ ॥

kaccid etac chrutam pārtha tvayaikāgreṇa cetasā ।  
kaccid ajñānasammohah pranaṣṭas te dhanamjaya ||18-72||

O *Partha*! Have you attentively heard my words with a constant mind? And O *Dhananjaya*, has your illusion born of ignorance been destroyed? ||18-72||

[Lord Sri Krishna after completing His divine words and seeing *Arjuna* look satisfied has asked these questions. Thus here, Lord Sri Krishna has shown Himself to be the Supreme spiritual master. He has invited His disciple *Arjuna* to clear doubts. When the Lord Himself speaks, there is no room for doubts.]



अर्जुन उवाच ।  
 नष्टे मोहः स्मृतिर्लब्धा ब्रह्मसादान्मयाच्युत ।  
 स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ १८-७३ ॥

arjuna uvāca ।  
 naṣṭo mohah smṛtir labdhā tvatprasādān mayācyuta ।  
 sthito 'smi gatasamdehaḥ kariṣye vacanam tava ॥18-73॥

O Acyuta! All my illusions are destroyed by Your Divine Grace and I have regained my memory (knowledge); having been cleared from all doubts, I now stand firm to act according to Your words. ||18-73||

[*Arjuna* has now regained his senses and memory and thus all his illusions are destroyed. He is now cleared of all his doubts. He has a firm hold in the words of Lord Sri *Krishna*. Now he is ready to wage war mentally and physically according to the words of Lord Sri *Krishna*. He has now fully surrendered to Lord Sri *Krishna*. To destroy the evil minded people and to redeem the earth of sinful persons, *Arjuna* has now become ready to fight according to the will of Lord Sri *Krishna*.]

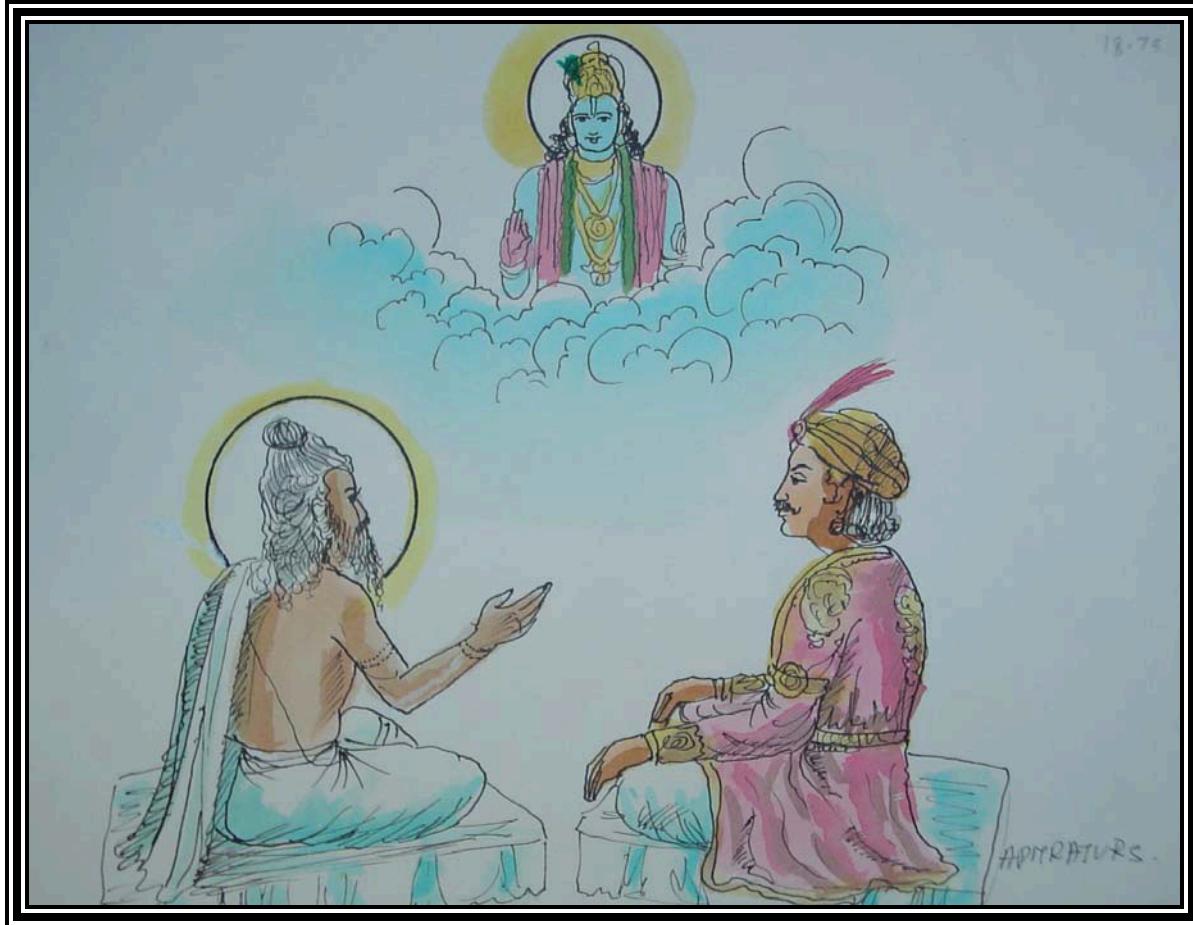
संजय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।  
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ १८-७४ ॥

samjaya uvāca ।  
ity aham vāsudevasya pārthasya ca mahātmanah ।  
samvādam imam aśrauṣam adbhitam romaharṣanam ||18-74||

*Sanjaya* said: Thus I have heard this wonderful and thrilling conversation between Lord *Vaasudeva* (*Krishna*) and the great soul *Partha* (*Arjuna*).  
||18-74||

[*Sanjaya* was able to see and record the instances occurring in the battlefield just as we see from a Television and record it on a VCR/DVD. He thus used to tell all the instances fully to Dhrtarashtra without fail and without any fault. Sri *Krishna Dvaipayana Veda Vyasa* provided him with the divine sight. After hearing fully the conversation between *Arjuna* and Lord Sri *Krishna*, *Sanjaya* has become thrilled and is also happy. This is really wonderful and mysterious because Lord Sri *Krishna* has described Himself; His powers, glories and other branches of knowledge, *Sanjaya* who heard them through divine sight narrated them fully to king Dhrtarashtra, as-it-is.]



व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।  
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ १८-७५ ॥

vyāsaprasādāc chrutavān etad guhyam aham param |  
yogam yogeśvarāt kṛṣṇāt sāksāt kathayataḥ svayam ||18-75||

By the grace of Sri *Vyasa*, I heard this Supreme and most secret *Yoga* directly from Lord Sri *Krishna* Himself, who is the Lord of all *Yogas*.  
||18-75||

[By the grace of Sri Vyasa means Sanjaya's guru was Sri *Veda Vyasa* and therefore upon the request of *Dhrtarashtra*, *Vyasa* bestowed the divine sight unto *Sanjaya*. Due to that divine sight *Sanjaya* saw and heard the divine wonderful conversation directly and narrated as-it-is to King *Dhrtarashtra*. That means *Gita* must be learnt only from a proper guru. Arjuna learnt it from the Supreme Guru Lord Sri *Krishna* Himself. Lord Sri *Krishna* is the Lord of all *Yogas*, whereas Lord *Shiva* is the Lord of all *Yogis*-who practice *Yogas*. Thus, one is *Yogishvara* and the other is *Yogeshvara*, and the greater among the two is *Yogeshvara* - Lord Sri *Krishna*.]

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भूतम् ।  
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुमुहुः ॥ १८-७६ ॥

rājan samśmṛtya samśmṛtya samvādam imam adbhitam |  
keśavārjunayoh punyam hṛṣyāmi ca muhur muhuḥ ||18-76||

O King, as I remember again and again this wonderful and holy conversation of Lord *Keshava* (*Krishna*) and *Arjuna*, I become thrilled with joy at every moment. ||18-76||

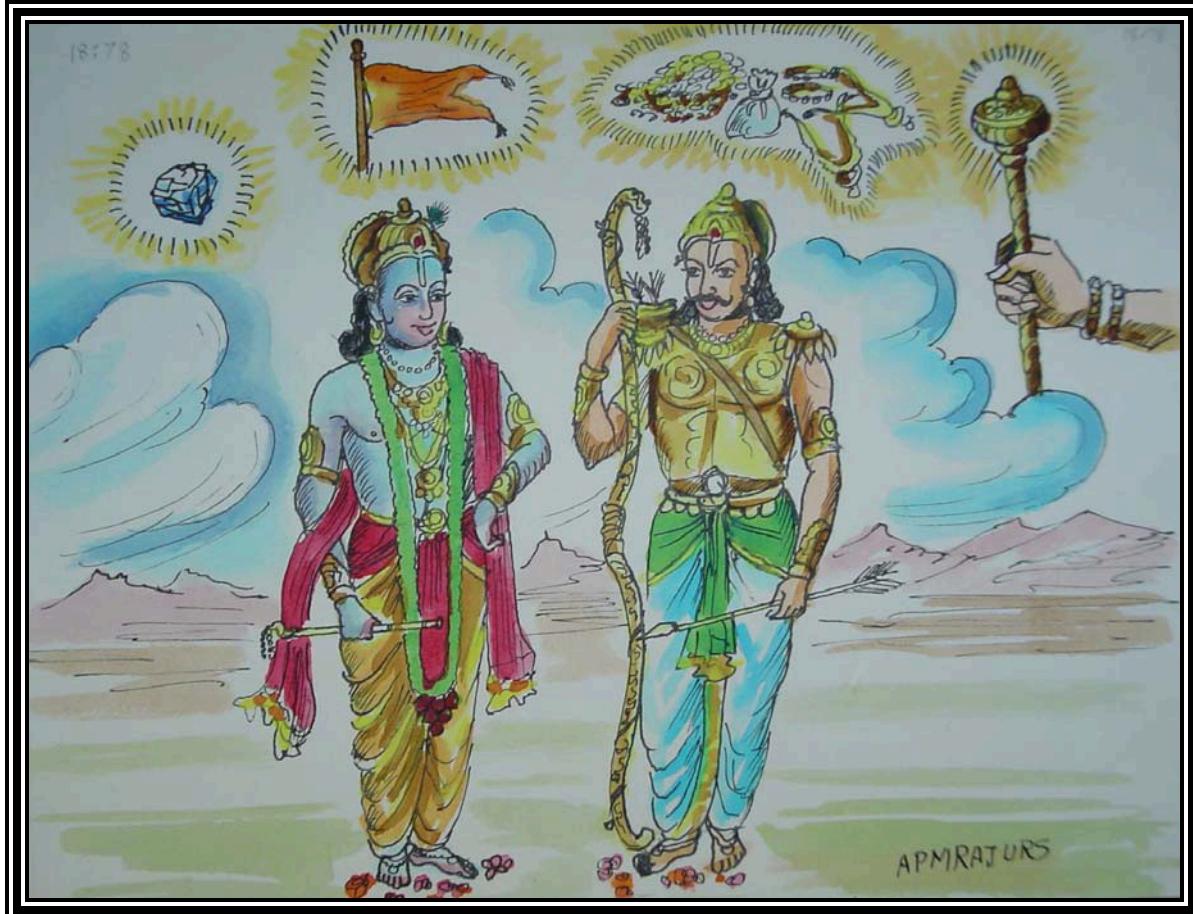
[The study or remembrance of *Gita* gives immense joy and pleasure. This feeling is expressed in this verse. One who understands or reads this holy conversation of Lord Sri *Krishna* and *Arjuna* becomes virtuous and peacefully situated without any contaminations and thus that person becomes completely blissful in *Krishna* consciousness.]

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्गुतं हरेः ।  
विस्मयो मे महात्राजन्हष्यामि च पुनः पुनः ॥ १८-७७ ॥

tac ca samsmrtya samsmrtya rūpam atyadbhutam hareḥ |  
vismayo me mahān rājan hrṣyāmi ca punah punah ||18-77||

O King! Even upon remembering again and again the most wonderful form of Sri *Hari* (*Krishna*), great is my wonder and I rejoice again and again.  
||18-77||

[*Sanjaya* had also seen the universal form of Lord Sri *Krishna* because he was also a devotee of the Lord. If he is the disciple of Sage *Veda Vyasa* then he has to be a devotee of Lord Sri *Krishna*. Therefore he was also able to see the true form of the Lord. As sage *Veda Vyasa* was the incarnation of Sri *Narayana*, His disciple *Sanjaya* with the divine sight provided by Sri *Vyasa* was also able to hear, see, and understand the conversation of *Gita*. Blessed are these souls like *Sanjaya* and *Arjuna* who could interact directly with the Supreme Lord, and blessed are those who clearly understand this from an authoritative teacher, a devotee of the Lord.]



यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८-७८ ॥

yatra yogeśvarah kṛṣṇo yatra pārtho dhanurdharah ।  
tatra śrīr vijayo bhūtir dhruvā nīti matir mama ॥18-78॥

Wherever there is *Krishna*, the Lord of *Yoga* and wherever there is *Partha*, the wielder of the bow, there shall be prosperity, victory, glory, and firm righteousness. This is my opinion. ||18-78||

[The *Bhagavad Gita* starts with King *Dhrtarashtra*'s inquiry about the consequences of the war and also to know that who would win, his sons or the sons of *Pandu*? In answer to it, *Sanjaya* has here confirmed that wherever there is Lord Sri *Krishna* and *Arjuna*, there shall reside prosperity, victory, glory, and firm righteousness - indicating the victory of the *Pandavas*. This *Gita* is the Supreme knowledge of instruction. This is confirmed in ||9-34||. To surrender fully unto Lord Sri *Krishna* is the end of all instruction and *Dharma*, and is thus the highest state. Everything rests on Lord Sri *Krishna* for He is the cause for all causes. Though the Lord appears to be different for various objects, He is never different, and is always one and the same. This is shown by Sri *Krishna Chaitanya Mahaprabhu* in their philosophy of 'Acintya Bhedaabhaeda' which means the living entities are simultaneously one with and different from the Lord. The *Dvaita* philosophy has been born from Lord Sri *Krishna* Himself. He says in ||8-3|| about the *Dvaita* philosophy. Therefore Sri *Madhvacharya*'s philosophy of *Dvaita* also comes here. All the creation has duality, happiness-sorrow, hot-cold, pain-joy, *Paramatma-Jivatma* and thus everything is dual in nature.

The liberated souls even after reaching the Supreme Abode and having attained the form of the Lord cannot become one with the Lord but remain different from Him. This is the real absolute truth.

Through *Arjuna*, Lord Sri *Krishna* gave birth to *Dvaita* some 5100 years ago. But the preaching of its philosophy became less and the *Mayavadis* took hold on their impersonalist (*Advaita*) philosophy and when that became widespread Lord Sri *Krishna* sent forth the all pervading *Vayu* god (Wind god) to accomplish His task of reestablishing the *Dvaita* philosophy. And later to indicate complete clarity in His philosophy, He appeared as Sri *Krishna Chaitanya Mahaprabhu* in Bengal some 550 years ago, and clearly deciphered all that needs to be known in attaining Him.

According to *Advaitis*, *Brahma* is attribute less and truth, while all other things are false. Doesn't this mean, according to their own words that, *Brahma* is different and other things are different, isn't it? Even there *Dvaita* exists. *Advaitis* say *Paramatma* and *Jivatma* are one and the same; the difference is only ignorance. But claiming it as false - *Paramatma* is eternal, imperishable, permanent, ever blissful, and always pervading everywhere. *Paramatma* has also pervaded the inanimate things while *Jivatma* is certainly a part and parcel of the Lord and has all the qualities in an extremely negligible minute quantity. Yet *Jivatma* cannot pervade

everywhere but can only reside in the body it wishes to take according to its past *Karma*. This is the difference, which forms the *Dvaita* or duality between them. Even if one is self-realized or lies in ignorance, duality exists in both the states. Becoming one with God means to enter His abode. This is the real truth as told by the Supreme Lord Sri *Krishna* Himself. Let us understand this and make our lives sublime by surrendering everything and ourselves completely unto Lord Sri *Krishna*.]

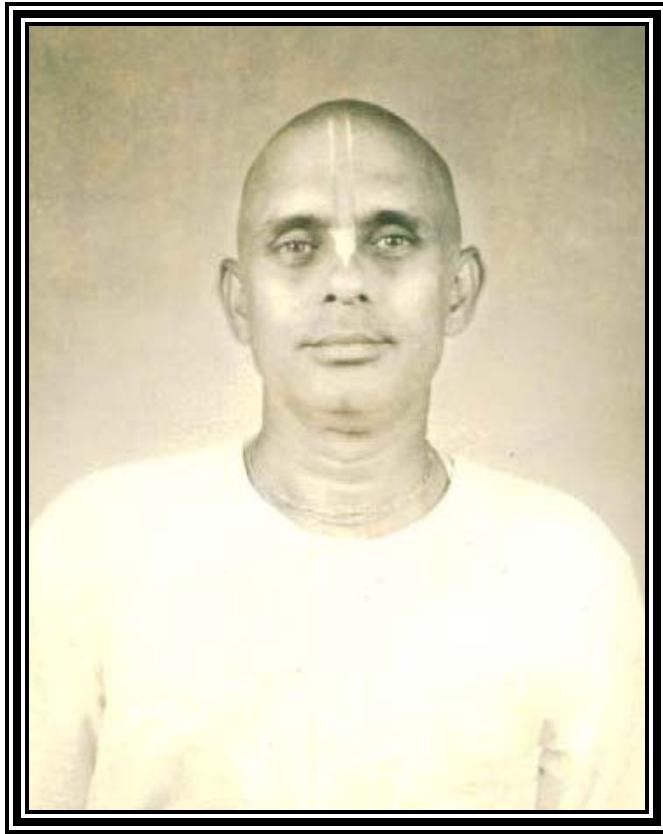
ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
मोक्षसंन्यासयोगे नाम अष्टादशोऽध्यायः ॥ १८ ॥

**Here ends the eighteenth  
and final chapter of  
*Bhagavad Gita* titled  
*MokshaSannyaasa Yoga.***

॥ ॐ सर्वम् श्रीकृष्णार्पणमस्तु ॥

OM, in this way everything is offered to Lord Sri *Krishna* submissively.

*Sri A.P.M Raj Urs*  
**May 17, 1936 – August 21, 1998**  
(*Sri Raja Ram Das Adhikari*)



*Shi A.P.M. Raj Urs, initiated as Sri Raja Ram Das Adhikari was a spiritual visionary who envisaged of enlightening the minds of young and old alike by way of his artistic talents. He was an artist, writer and sculptor – thus being multi-talented, he thought of doing some thing by which his artistic skills come to use in making resourceful things for mankind. He tried hard in convincing people about his visions, but perhaps he could not make the right contacts. Support came in lots of verbal assurances, but nothing really happened. Time was running short for him, and yet he kept working on this project, thereby completing his part of creating the illustrations and translation. He was suffering severely from chronic asthma, and yet his spirits never went down. In spite of not getting the proper support from the people he approached, he was determined and has done a unique work, which is now in the form of this book. We seek to make this effort reach every person in this world who has become blind with restless activities and extreme modernization.*