**Yield not to unmanliness, Arjuna; this does not become you. Shaking off this base faint-heartedness stand-up, O scorcher of enemies.**

**Now, if you refuse to fight this righteous war, then, shirking your duty and losing your reputation, you will incur sin.**

**Die, and you will win heaven; conquer, and you enjoy sovereignty of the earth; therefore, stand up, Arjuna, determined to fight.**

**In this path (of disinterested action) there is no loss of effort, nor is there fear of contrary result, even a little practice of this discipline saves one from the terrible fear of birth and death.**

**Arjuna, in this Yoga (of disinterested action) the intellect is determinate and directed singly towards one ideal; whereas the intellect of the undecided (ignorant men moved by desires) wanders in all directions, after innumerable aims.**

**A Brahmana, who has obtained enlightenment, has as much use for all the Vedas as one who stands at the brink of a sheet of water overflowing on all sides has for a small reservoir of water.**

**Your right is to work only and never to the fruit thereof. Do not be the cause of the fruit of action, nor let your attachment be to inaction.**

**When your intellect, confused by hearing conflicting statements, will rest steady and undistracted in meditation on God, you will then attain Yoga (everlasting union with God).**

**Therefore, Arjuna, he, whose senses are completely restrained from their objects, is said to have a stable mind.**

**Man does not attain freedom from action (culmination of the discipline of Action) without entering upon action; nor does he reach perfection (culmination of the discipline of Knowledge) merely by ceasing to act.**

**Surely, none can ever remain inactive even for a moment, for, everyone is helplessly driven to action by modes of Prakriti.**

**He who outwardly restraining the organs of sense and action, sits mentally dwelling on the objects of senses, that man of deluded intellect is called a hypocrite. On the other hand, he who controlling the organs of sense and action by the power of his will, and remaining unattached, undertakes the Yoga of selfless Action through those organs, Arjuna, he excels.**

**Man is bound by his own action except when it is performed for the sake of sacrifice. Therefore, Arjuna, do you efficiently perform your duty, free from attachment, for the sake of sacrifice alone.**

**One’s own duty, though devoid of merit, is preferable to the duty of another well performed. Even death in the performance of one’s own duty brings blessedness; another’s duty is fraught with fear.**

**Better is one’s own duty, though devoid of merit, than the duty of another well-performed; for performing the duty ordained by his own nature, man does not incur sin.**

**Therefore, Arjuna, one should not relinquish One’s innate duty, even though it has a measure of evil; for all undertakings are beset by some evil, as is the fire covered by smoke.**

**As fire is covered by smoke, mirror by dust, and embryo by the amnion, so is knowledge covered by desire. Therefore, Arjuna, you must first control your senses, and then kill this evil thing which obstructs Jnana (Knowledge of the Absolute or Nirguna Brahma) and Vijnana (Knowledge of Sakara Brahma or manifest Divinity).**

**The senses are said to be greater than the body; but greater than the senses is the mind. Greater than the mind is the intellect; and what is greater than the intellect is He, the Self. Thus, Arjuna, knowing the Self which is higher than the intellect and subduing the mind by reason, kill this enemy in the form of desire that is hard to overcome.**

**Arjuna, Yogis who enjoy the nectar that has been left over after the performance of a sacrifice attain the eternal Brahma. To the man who does not offer sacrifice, even this world is not happy; how, then, can the other world be happy?**

**Many such forms of sacrifice have been set forth in detail in the Vedas; know them all as involving the action of mind, senses and body. Thus, knowing the truth about them you shall be freed from the bondage of action (through their performance).**

**Arjuna, sacrifice through Knowledge is superior to sacrifice performed with material things. For all actions without exception culminate in Knowledge, O son of Kunti.**

**Arjuna, when you have achieved enlightenment, ignorance will delude you no more. In the light of that knowledge, you will see the entire creation first within your own Self, and then in Me (the Oversoul).**

**Even if you were the most sinful of all sinners, this Knowledge alone would carry you, like a raft, across all your sins.**

**For, as the blazing fire turns the fuel to ashes, Arjuna, even so the fire of Knowledge turns all actions to ashes.**

**He who lacks discrimination, is devoid of faith, and is at the same time possessed by doubt, is lost to the spiritual path. For the doubting soul there is neither this world nor the world beyond, nor even happiness.**

**Arjuna, actions do not bind him who has dedicated all his actions to God according to the spirit of Karmayoga, whose doubts have been dispelled by wisdom and who is self-possessed.**

**Therefore, Arjuna slashing to pieces, with the sword of knowledge, this doubt in your heart, born of ignorance, establish yourself in Karmayoga in the shape of even-mindedness, and stand up for the fight.**

**The Yoga of Knowledge and the Yoga of Action both lead to supreme Bliss. Of the two, however, the Yoga of Action, being easier of practice, is superior to the Yoga of Knowledge.**

**The Karmayogi who neither hates nor desires should ever be considered a man of renunciation. For, Arjuna, he who is free from the pairs of opposites is easily liberated from bondage.**

**Without Karmayoga, however, Sånkhyayoga i.e., renunciation of doership in relation to all activities of the mind, senses and body is difficult to accomplish; whereas the Karmayoga, who keeps his mind fixed on God, reaches Brahma in no time, Arjuna.**

**The Karmayogis perform action only with their senses, mind, intellect and body as well, without the feeling of mine in respect of them and shaking off attachment, simply for the sake of self-purification.**

**Offering the fruit of actions to God, the Karmayogi attains everlasting peace in the shape of God-realization; whereas, he who works with a selfish motive, being attached to the fruit of actions through desire, gets tied down.**

**The pleasures which are born of sense-contacts are verily a source of suffering only (though appearing as enjoyable to worldly-minded people). They have a beginning and an end (they come and go); Arjuna, it is for this reason that a wise man does not indulge in them.**

**Sri Bhagavan said : He who does his duty without expecting the fruit of actions is a Sannyåsi (Sånkhyayoga) and a Yogi (Karmayoga) both. He is no Sannyåsi (renouncer) who has merely renounced the sacred fire; even so, he is no Yogi who has merely given up all activity.**

**One should lift oneself by one’s own efforts and should not degrade oneself; for one’s own self is one’s friend, and one’s own self is one’s enemy.**

**He who sees Me (the Universal Self) present in all beings, and all beings existing within Me, he is never lost to me, nor am I ever lost to him.**

**Arjuna, he, who looks on all as one, on the analogy of his own self, and looks upon the joy and sorrow of all equally such a Yogi is deemed to be the highest of all.**

**Yoga is difficult of achievement by one whose mind is not subdued by him; however, who has the mind under control, and is ceaselessly striving, it can be easily attained through practice. Such is My conviction.**

**Sri Bhagavån said : Dear Arjuna, there is no fall for him either here or hereafter. For O my beloved, none who strives for self-redemption (i.e., God-realization) ever meets with evil destiny.**

**Of all Yogis, again, he who devoutly worships Me with his mind focussed on Me is considered by Me to be the best Yogi.**

**There is nothing else besides Me, Arjuna. Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me.**

**Know it for certain, Arjuna, that My devotee never suffers degradation.**

**Fix your mind on Me, be devoted to Me, worship Me and make obeisance to Me; thus linking yourself with Me and entirely depending on Me, you shall come to Me.**

**I am gambling among deceitful practices, and the glory of the glorious. I am the victory of the victorious, the resolve of the resolute, the goodness of the good.**

**He who is not a source of annoyance to his fellow-creatures, and who in his turn does not feel vexed with his fellow-creatures, and who is free from delight and envy, perturbation and fear, is dear to Me.**

**Sri Bhagavån said : This body, Arjuna is termed as the Field (Ksetra) and he who knows it, is called the knower of the Field (Ksetrajna) by the sages discerning the truth about both. Know Myself to be the Ksetrajna (individual soul) in all the Ksetras (fields), Arjuna. And it is the knowledge of the field (Ksetra) and knower (Ksetrajna) (i.e., of Matter with its evolutes and the Spirit) which I consider as true knowledge.**

**He who sees that all actions are performed in everyway by nature (Prakriti) and the Self as the non-doer, he alone verily sees.**

**Therefore, the scripture alone is your guide in determining what should be done and what should not be done. Knowing this, you ought to perform only such action as is ordained by the scriptures.**

**Since all actions cannot be given up in their entirety by anyone possessing a body, he alone who renounces the fruit of actions is called a man of renunciation.**

**The Karmayogi, however, who depends on Me, attains by My grace the eternal, imperishable state, even though performing all actions.**

**With your mind thus devoted to Me, you shall, by My grace overcome all difficulties. But, if from self-conceit you do not care to listen to Me, you will be lost.**

**Thus, has this wisdom, more profound than all profundities, been imparted to you by Me; deeply pondering over it, now do as you like.**