Srimad Bhagavad Gita

Sanskrit Document Corpus for RAG System Ingestion

Fully processed dataset of all 18 Chapters and 700 Verses
Includes Devanagari text, Transliteration, Word Meanings & Translations

Ingested on: July 2026

CHAPTER 1

Chapter 1, Verse 1

Sanskrit:

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Transliteration:

dh■itar■■htra uv■cha
dharma-k■hetre kuru-k■hetre samavet■ yuyutsava■
m■mak■■ p■■■av■■hchaiva kimakurvata sañjaya

Word Meanings:

dh■itar■■htra■ uv■cha—Dhritarashtra said; dharma-k■hetre—the land of dharma; kuru-k■hetre—at Kurukshetra; samavet■■—having gathered; yuyutsava■—desiring to fight; m■mak■■—my sons; p■■■av■■—the sons of Pandu; cha—and; eva—certainly; kim—what; akurvata—did they do; sañjaya—Sanjay

Translation (English):

Dhritarashtra said, "What did my people and the sons of Pandu do when they had assembled together, eager for battle, on the holy plain of Kurukshetra, O Sanjaya?"

Chapter 1, Verse 2

Sanskrit:

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Transliteration:

sañjaya uv■cha
d■i■h■v■ tu p■■■av■n■ka■ vy■■ha■ duryodhanastad■
■ch■ryamupasa■gamya r■j■ vachanamabrav■t

Word Meanings:

sanjaya■ uv■cha—Sanjay said; d■i■h■v■—on observing; tu—but; p■■■ava-an■kam—the Pandava army; vy■■ham—standing in a military formation; duryodhana■—King Duryodhan; tad■—then; ■ch■ryam—teacher; upasa■gamya—approached; r■j■—the king; vachanam—words; abrav■t—spoke

Translation (English):

Sanjaya said: Having seen the army of the Pandavas drawn up in battle array, King Duryodhana approached his teacher, Drona, and spoke these words.

Chapter 1, Verse 3

Sanskrit:

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Transliteration:

pa■hyait■■ p■■■u-putr■■■m ■ch■rya mahat■■ cham■m
vy■■h■■ drupada-putre■a tava ■hi■hye■a dh■mat■

Word Meanings:

pa■hya—behold; et■m—this; p■■■u-putr■■■m—of the sons of Pandu; ■ch■rya—respected teacher; mahat■m—mighty; cham■m—army; vy■■h■m—arrayed in a military formation; drupada-putre■a—son of Drupad, Dhrishtadyumna; tava—by your; ■hi■hye■a—disciple; dh■-mat■—intelligent

Translation (English):

Behold, O Teacher! This mighty army of the sons of Pandu, arrayed by the son of Drupada, thy wise disciple.

Chapter 1, Verse 4

Sanskrit:

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Transliteration:

atra ■h■r■ mahe■hv■s■ bh■m■rjuna-sam■ yudhi
yuyudh■no vir■■a■hcha drupada■hcha mah■-ratha■

Word Meanings:

atra—here; ■h■r■■—powerful warriors; mah■-i■hu-■s■■—great bowmen; bh■ma-arjuna-sam■■—equal to Bheem and Arjun; yudhi—in military prowess; yuyudh■na■—Yuyudhan; vir■■a■—Virat; cha—and; drupada■—Drupad; cha—also; mah■-ratha■—warriors who could single handedly match the strength of ten thousand ordinary warriors;

Translation (English):

Here are heroes, mighty archers, equal in battle to Bhima and Arjuna, Yuyudhana (Satyaki), Virata, and Drupada—all mighty warriors.

Chapter 1, Verse 5

Sanskrit:

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Transliteration:

dh■i■h■aketu■hchekit■na■ k■■hir■ja■hcha v■ryav■n
purujit kuntibhoja■hcha ■haibya■hcha nara-pu■gava■
yudh■manyu■hcha vikr■nta uttamauj■■hcha v■ryav■n

Word Meanings:

dh■i■h■aketu■—Dhrishtaketu; chekit■na■—Chekitan; k■■hir■ja■—Kashiraj; cha—and; v■rya-v■n—heroic; purujit—Purujit; kuntibhoja■—Kuntibhoj; cha—and; ■haibya■—Shaibya; cha—and; nara-pu■gava■—best of men; yudh■manyu■—Yudhamanyu; cha—and; vikr■nta■—courageous; uttamauj■■—Uttamauja; cha—and; v■rya-v■n—gallant;

Translation (English):

Dhrishtaketu, Chekitana, the valiant king of Kasi, Purujit, Kuntibhoja, and Saibya—the best of men.

Chapter 1, Verse 6

Sanskrit:

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Transliteration:

saubhadro draupadey■■hcha sarva eva mah■-rath■■

Word Meanings:

saubhadra■—the son of Subhadra; draupadey■■—the sons of Draupadi; cha—and; sarve—all; eva—indeed; mah■-rath■■—warriors who could single handedly match the strength of ten thousand ordinary warriors

Translation (English):

The strong Yudhamanyu and the brave Uttamaujas, the son of Subhadra (Abhimanyu, the son of Subhadra and Arjuna), and the sons of Draupadi, all of them great charioteers (great heroes)."

Chapter 1, Verse 7

Sanskrit:

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Transliteration:

asm■ka■ tu vi■hi■h■■ ye t■nnibodha dwijottama
n■yak■ mama sainyasya sanjñ■rtha■ t■nbrav■mi te

Word Meanings:

asm■kam—ours; tu—but; vi■hi■h■■■—special; ye—who; t■n—them; nibodha—be informed; dwija-uttama—best of Brahmnis; n■yak■■—principal generals; mama—our; sainyasya—of army; sanjñ■-artham—for information; t■n—them; brav■mi—I recount; te—unto you

Translation (English):

Know also, O best among the twice-born! the names of those who are the most distinguished amongst ourselves, the leaders of my army; these I name to you for your information.

Chapter 1, Verse 8

Sanskrit:

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Transliteration:

bhav■nbh■■hma■hcha kar■a■hcha k■ipa■hcha samitiñjaya■
a■hvatth■m■ vikar■a■hcha saumadattis tathaiva cha

Word Meanings:

bhav■n—yourself; bh■■hma■—Bheeshma; cha—and; kar■a■—Karna; cha—and; k■ipa■—Kripa; cha—and; samitim-jaya■—victorious in battle; a■hvatth■m■—Ashvatthama; vikar■a■—Vikarna; cha—and; saumadatti■—Bhurishrava; tath■—thus; eva—even; cha—also

Translation (English):

"Thou thyself, Bhishma, Karna, Kripa, the victorious in war, Asvatthama, Vikarna, and Bhurisrava, the son of Somadatta—all these are ready for battle."

Chapter 1, Verse 9

Sanskrit:

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Transliteration:

anye cha bahava■ ■h■r■ madarthe tyaktaj■vit■■
n■n■-■hastra-prahara■■■ sarve yuddha-vi■h■rad■■

Word Meanings:

anye—others; cha—also; bahava■—many; ■h■r■■—heroic warriors; mat-arthe—for my sake; tyakta-j■vit■■—prepared to lay down their lives; n■n■-■hastra-prahara■■■—equipped with various kinds of weapons; sarve—all; yuddha-vi■h■rad■■—skilled in the art of warfare

Translation (English):

And also many other heroes, ready to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle.

Chapter 1, Verse 10

Sanskrit:

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Transliteration:

apary■pta■ tadasm■ka■ bala■ bh■■hm■bhirak■hitam
pary■pta■ tvidamete■h■■ bala■ bh■m■bhirak■hitam

Word Meanings:

apary■ptam—unlimited; tat—that; asm■kam—ours; balam—strength; bh■■hma—by Grandsire Bheeshma; abhirak■hitam—safely marshalled; pary■ptam—limited; tu—but; idam—this; ete■h■m—their; balam—strength; bh■ma—Bheem; abhirak■hitam—carefully marshalled

Translation (English):

Our army, marshalled by Bhishma, is insufficient, whereas theirs, marshalled by Bhima, is sufficient.

Chapter 1, Verse 11

Sanskrit:

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Transliteration:

ayane■hu cha sarve■hu yath■-bh■gamavasthit■■
bh■■hmamev■bhirak■hantu bhavanta■ sarva eva hi

Word Meanings:

ayane■hu—at the strategic points; cha—also; sarve■hu—all; yath■-bh■gam—in respective position; avasthit■■—situated; bh■■hmam—to Grandsire Bheeshma; eva—only; abhirak■hantu—defend; bhavanta■—you; sarve—all; eva hi—even as

Translation (English):

Therefore, do all of you, stationed in your respective positions in the several divisions of the army, protect Bhishma alone.

Chapter 1, Verse 12

Sanskrit:

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Transliteration:

tasya sañjanayan har■ha■ kuru-v■iddha■ pit■maha■
si■ha-n■da■ vinadyochchai■ ■ha■kha■ dadhmau prat■pav■n

Word Meanings:

tasya—his; sañjanayan—causing; har■ham—joy; kuru-v■iddha■—the grand old man of the Kuru dynasty (Bheeshma); pit■maha■—grandfather; sinha-n■dam—lion’s roar; vinadya—sounding; uchchai■—very loudly; ■ha■kham—conch shell; dadhmau—blew; prat■pa-v■n—the glorious

Translation (English):

His glorious grandsire, the oldest of the Kauravas, roared like a lion to cheer Duryodhana and blew his conch.

Chapter 1, Verse 13

Sanskrit:

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Transliteration:

tata■ ■ha■kh■■hcha bherya■hcha pa■av■naka-gomukh■■
sahasaiv■bhyahanyanta sa ■habdastumulo ’bhavat

Word Meanings:

tata■—thereafter; ■ha■kh■■—conches; cha—and; bherya■—bugles; cha—and; pa■ava-■naka—drums and kettledrums; go-mukh■■—trumpets; sahas■—suddenly; eva—indeed; abhyahanyanta—blared forth; sa■—that; ■habda■—sound; tumula■—overwhelming; abhavat—was

Translation (English):

Then, suddenly, conches, kettledrums, tabors, drums, and cow horns blared forth from the Kaurava side, and the sound was tremendous.

Chapter 1, Verse 14

Sanskrit:

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Transliteration:

tata■ ■hvetairhayairyukte mahati syandane sthitau
m■dhava■ p■■■ava■hchaiva divyau ■ha■khau pradadhmatu■

Word Meanings:

tata■—then; ■hvetai■—by white; hayai■—horses; yukte—yoked; mahati—glorious; syandane—chariot; sthitau—seated; m■dhava■—Shree Krishna, the husband of the goddess of fortune, Lakshmi; p■■■ava■—Arjun; cha—and; eva—also; divyau—Divine; ■ha■khau—conch shells; pradadhmatu■—blew

Translation (English):

Then, Madhava (Krishna) and the son of Pandu (Arjuna), seated in the magnificent chariot yoked with white horses, blew divine conches.

Chapter 1, Verse 15

Sanskrit:

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Transliteration:

p■ñchajanya■ h■i■h■ke■ho devadatta■ dhanañjaya■
pau■■ra■ dadhmau mah■-■ha■kha■ bh■ma-karm■ v■ikodara■

Word Meanings:

p■ñchajanyam—the conch shell named Panchajanya; h■i■h■ka-■■ha■—Shree Krishna, the Lord of the mind and senses; devadattam—the conch shell named Devadutta; dhanam-jaya■—Arjun, the winner of wealth; pau■■ram—the conch named Paundra; dadhmau—blew; mah■-■ha■kham—mighty conch; bh■ma-karm■—one who performs herculean tasks; v■ika-udara■—Bheem, the voracious eater

Translation (English):

Hrishikesha blew the Panchajanya, Arjuna blew the Devadatta, and Bhima, the wolf-bellied doer of terrible deeds, blew the great conch Paundra.

Chapter 1, Verse 16

Sanskrit:

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Transliteration:

anantavijaya■ r■j■ kunt■-putro yudhi■h■hira■
nakula■ sahadeva■hcha sugho■ha-ma■ipu■hpakau

Word Meanings:

ananta-vijayam—the conch named Anantavijay; r■j■—king; kunt■-putra■—son of Kunti; yudhi■h■hira■—Yudhishthir; nakula■—Nakul; sahadeva■—Sahadev; cha—and; sugho■ha-ma■ipu■hpakau—the conche shells named Sughosh and Manipushpak;

Translation (English):

King Yudhishthira, the son of Kunti, blew the Anantavijaya; Nakula and Sahadeva blew the Sughosha and the Manipushpaka.

Chapter 1, Verse 17

Sanskrit:

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Transliteration:

k■■hya■hcha parame■hv■sa■ ■hikha■■■ cha mah■-ratha■
dh■i■h■adyumno vir■■a■hcha s■tyaki■h ch■par■jita■

Word Meanings:

k■■hya■—King of Kashi; cha—and; parama-i■hu-■sa■—the excellent archer; ■hikha■■■—Shikhandi; cha—also; mah■-ratha■—warriors who could single handedly match the strength of ten thousand ordinary warriors; dh■i■h■adyumna■—Dhrishtadyumna; vir■■a■—Virat; cha—and; s■tyaki■—Satyaki; cha—and; apar■jita■—invincible;

Translation (English):

The king of Kasi, an excellent archer, Sikhandi, the mighty car-warrior, Dhrishtadyumna, Virata, and Satyaki, the unconquered.

Chapter 1, Verse 18

Sanskrit:

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Transliteration:

drupado draupadey■■hcha sarva■ha■ p■ithiv■-pate
saubhadra■hcha mah■-b■hu■ ■ha■kh■ndadhmu■ p■ithak p■ithak

Word Meanings:

drupada■—Drupad; draupadey■■—the five sons of Draupadi; cha—and; sarva■ha■—all; p■ithiv■-pate—Ruler of the earth; saubhadra■—Abhimanyu, the son of Subhadra; cha—also; mah■-b■hu■—the mighty-armed; ■ha■kh■n—conch shells; dadhmu■—blew; p■ithak p■ithak—individually

Translation (English):

Drupada and the sons of Draupadi, O Lord of the Earth, and the son of Subhadra, the mighty-armed, blew their conches each separately.

Chapter 1, Verse 19

Sanskrit:

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Transliteration:

sa gho■ho dh■rtar■■h■r■■■■ h■iday■ni vyad■rayat
nabha■hcha p■ithiv■■ chaiva tumulo nun■dayan

Word Meanings:

sa■—that; gho■ha■—sound; dh■rtar■■h■r■■■m—of Dhritarashtra’s sons; h■iday■ni—hearts; vyad■rayat—shattered; nabha■—the sky; cha—and; p■ithiv■m—the earth; cha—and; eva—certainly; tumula■—terrific sound; abhyanun■dayan—thundering

Translation (English):

The tumultuous sound rent the hearts of Dhritarashtra's party, reverberating through both heaven and earth.

Chapter 1, Verse 20

Sanskrit:

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Transliteration:

atha vyavasthit■n d■i■h■v■ dh■rtar■■h■r■n kapi-dhwaja■
prav■itte ■hastra-samp■te dhanurudyamya p■■■ava■
h■i■h■ke■ha■ tad■ v■kyam idam ■ha mah■-pate

Word Meanings:

atha—thereupon; vyavasthit■n—arrayed; d■i■h■v■—seeing; dh■rtar■■h■r■n—Dhritarashtra's sons; kapi-dwaja■—the Monkey Bannered; prav■itte—about to commence; ■hastra-samp■te—to use the weapons; dhanu■—bow; udyamya—taking up; p■■■ava■—Arjun, the son of Pandu; h■i■h■ke■ham—to Shree Krishna; tad■—at that time; v■kyam—words; idam—these; ■ha—said; mah■-pate—King

Translation (English):

Then, seeing the people of Dhritarashtra's party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Pandu whose ensign was a monkey, took up his bow and said the following to Krishna, O Lord of the Earth.

Chapter 1, Verse 21

Sanskrit:

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Transliteration:

arjuna uv■cha
senayor ubhayor madhye ratha■ sth■paya me 'chyuta

Word Meanings:

arjuna■ uv■cha—Arjun said; senayo■—armies; ubhayo■—both; madhye—in the middle; ratham—chariot; sth■paya—place; me—my; achyuta—Shree Krishna, the infallible One;

Translation (English):

Arjuna said, "O Krishna, place my chariot in the middle between the two armies, so that I may behold those who stand here, desirous to fight, and know with whom I must fight when the battle is about to commence."

Chapter 1, Verse 22

Sanskrit:

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Transliteration:

y■vadet■n nir■k■he ’ha■ yoddhu-k■m■n avasthit■n
kairmay■ saha yoddhavyam asmin ra■a-samudyame

Word Meanings:

y■vat—as many as; et■n—these; nir■k■he—look; aham—I; yoddhu-k■m■n—for the battle; avasthit■n—arrayed; kai■—with whom; may■—by me; saha—together; yoddhavyam—must fight; asmin—in this; ra■a-samudyame—great combat

Translation (English):

Arjuna said, "O Krishna, place my chariot in the middle between the two armies, so that I may behold those who stand here, desirous to fight, and know with whom I must fight when the battle is about to commence."

Chapter 1, Verse 23

Sanskrit:

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Transliteration:

yotsyam■n■n avek■he ’ha■ ya ete ’tra sam■gat■■
dh■rtar■■h■rasya durbuddher yuddhe priya-chik■r■hava■

Word Meanings:

yotsyam■n■n—those who have come to fight; avek■he aham—I desire to see; ye—who; ete—those; atra—here; sam■gat■■—assembled; dh■rtar■■h■rasya—of Dhritarashtra’s son; durbuddhe■—evil-minded; yuddhe—in the fight; priya-chik■r■hava■—wishing to please

Translation (English):

For I desire to observe those who are assembled here to fight, wishing to please in battle the evil-minded Duryodhana—the son of Dhritarashtra.

Chapter 1, Verse 24

Sanskrit:

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Transliteration:

sañjaya uv■cha
evam ukto h■i■h■ke■ho gu■■ke■hena bh■rata
senayor ubhayor madhye sth■payitv■ rathottamam

Word Meanings:

sañjaya■ uv■cha—Sanjay said; evam—thus; ukta■—addressed; h■i■h■ke■ha■—Shree Krishna, the Lord of the senses; gu■■ke■hena—by Arjun, the conqueror of sleep; bh■rata—descendant of Bharat; senayo■—armies; ubhayo■—the two; madhye—between; sth■payitv■—having drawn; ratha-uttamam—magnificent chariot

Translation (English):

Sanjaya said, Thus addressed by Arjuna, Krishna stationed the best of chariots, O Dhritarashtra, in the midst of the two armies.

Chapter 1, Verse 25

Sanskrit:

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Transliteration:

bh■■hma-dro■a-pramukhata■ sarve■h■■ cha mah■-k■hit■m
uv■cha p■rtha pa■hyait■n samavet■n kur■n iti

Word Meanings:

bh■■hma—Grandsire Bheeshma; dro■a—Dronacharya; pramukhata■—in the presence; sarve■h■m—all; cha—and; mah■-k■hit■m—other kings; uv■cha—said; p■rtha—Arjun, the son of Pritha; pa■hya—behold; et■n—these; samavet■n—gathered; kur■n—descendants of Kuru; iti—thus

Translation (English):

In front of Bhishma and Drona, and all the rulers of the earth, he said: "O Arjuna, son of Pritha, behold these Kurus gathered together."

Chapter 1, Verse 26

Sanskrit:

[redacted] 1.26[redacted]

Transliteration:

tatr[redacted]pa[redacted]hyat sthit[redacted]n p[redacted]rtha[redacted] pit[redacted]n atha pit[redacted]mah[redacted]n
[redacted]ch[redacted]ry[redacted]n m[redacted]tul[redacted]n bhr[redacted]t[redacted]n putr[redacted]n pautr[redacted]n sakh[redacted]s tath[redacted]
[redacted]hva[redacted]hur[redacted]n suh[redacted]ida[redacted]h chaiva senayor ubhayor api

Word Meanings:
tatra—there; apa[redacted]hyat—saw; sthit[redacted]n—stationed; p[redacted]rtha[redacted]—Arjun; pit[redacted]n—fathers; atha—thereafter; pit[redacted]mah[redacted]n—grandfathers; [redacted]ch[redacted]ry[redacted]n—teachers; m[redacted]tul[redacted]n—maternal uncles; bhr[redacted]t[redacted]n—brothers; putr[redacted]n—sons; pautr[redacted]n—grandsons; sakh[redacted]n—friends; tath[redacted]—also; [redacted]hva[redacted]hur[redacted]n—fathers-in-law; suh[redacted]ida[redacted]—well-wishers; cha—and; eva—indeed; senayo[redacted]—armies; ubhayo[redacted]—in both armies; api—also

Translation (English):
Then, Arjuna (son of Pritha) saw there (in the armies) stationed fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and friends.

Chapter 1, Verse 27

Sanskrit:

[redacted] 1.27[redacted]

Transliteration:

t[redacted]n sam[redacted]k[redacted]hya sa kaunteya[redacted] sarv[redacted]n bandh[redacted]n avasthit[redacted]n
k[redacted]ipay[redacted] paray[redacted]vi[redacted]h[redacted]o vi[redacted]h[redacted]dann idam abrav[redacted]t

Word Meanings:
t[redacted]n—these; sam[redacted]k[redacted]hya—on seeing; sa[redacted]—they; kaunteya[redacted]—Arjun, the son of Kunti; sarv[redacted]n—all; bandh[redacted]n—relatives; avasthit[redacted]n—present; k[redacted]ipay[redacted]—by compassion; paray[redacted]—great; [redacted]vi[redacted]h[redacted]a[redacted]—overwhelmed; vi[redacted]h[redacted]dan—deep sorrow; idam—this; abrav[redacted]t—spoke

Translation (English):
He saw fathers-in-law and friends in both the armies. The son of Kunti, Arjuna, seeing all those kinsmen thus standing arrayed, spoke sorrowfully, deeply filled with pity.

Chapter 1, Verse 28

Sanskrit:

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Transliteration:

arjuna uv■cha
d■i■h■vema■ sva-jana■ k■i■h■a yuyutsu■ samupasthitam

Word Meanings:

arjuna■ uv■cha—Arjun said; d■i■h■v■—on seeing; imam—these; sva-janam—kinsmen; k■i■h■a—Krishna; yuyutsum—eager to fight; samupasthitam—present;

Translation (English):

Arjuna said, "O Krishna, seeing my kinsmen arrayed here, eager to fight,

Chapter 1, Verse 29

Sanskrit:

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Transliteration:

s■danti mama g■tr■■i mukha■ cha pari■hu■hyati
vepathu■h cha ■har■re me roma-har■ha■h cha j■yate

Word Meanings:

s■danti—quivering; mama—my; g■tr■■i—limbs; mukham—mouth; cha—and; pari■hu■hyati—is drying up vepathu■—shuddering; cha—and; ■har■re—on the body; me—my; roma-har■ha■—standing of bodily hair on end; cha—also; j■yate—is happening;

Translation (English):

My limbs fail, my mouth is parched, my body quivers, and my hair stands on end.

Chapter 1, Verse 30

Sanskrit:

[redacted]
[redacted]1.30[redacted]

Transliteration:

g[redacted]va[redacted] sra[redacted]sate hast[redacted]t tvak chaiva paridahyate
na cha [redacted]haknomy avasth[redacted]tu[redacted] bhramat[redacted]va cha me mana[redacted]

Word Meanings:

g[redacted]vam—Arjun's bow; sra[redacted]sate—is slipping; hast[redacted]t—from (my) hand; tvak—skin; cha—and; eva—indeed; paridahyate—is burning all over; na—not; cha—and; [redacted]haknomi—am able; avasth[redacted]tum—remain steady; bhramati iva—whirling like; cha—and; me—my; mana[redacted]—mind;

Translation (English):

The Gandiva slips from my hand, and my skin burns all over; I am unable to stand, and my mind is reeling, as it were.

Chapter 1, Verse 31

Sanskrit:

[redacted]
[redacted]1.31[redacted]

Transliteration:

nimitt[redacted]ni cha pa[redacted]hy[redacted]mi vipar[redacted]t[redacted]ni ke[redacted]hava
na cha [redacted]hreyo 'nupa[redacted]hy[redacted]mi hatv[redacted] sva-janam [redacted]have

Word Meanings:

nimitt[redacted]ni—omens; cha—and; pa[redacted]hy[redacted]mi—I see; vipar[redacted]t[redacted]ni—misfortune; ke[redacted]hava—Shree Krishna, killer of the Keshi demon; na—not; cha—also; [redacted]hreya[redacted]—good; anupa[redacted]hy[redacted]mi—I foresee; hatv[redacted]—from killing; sva-janam—kinsmen; [redacted]have—in battle

Translation (English):

And I see ill omens, O Kesava. I do not see any good in slaying my kinsmen in battle.

Chapter 1, Verse 32

Sanskrit:

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Transliteration:

na k■■k■he vijaya■ k■i■h■a na cha r■jya■ sukh■ni cha
ki■ no r■jyena govinda ki■ bhogair j■vitena v■

Word Meanings:

na—nor; k■■k■he—do I desire; vijayam—victory; k■i■h■a—Krishna; na—nor; cha—as well; r■jyam—kingdom; sukh■ni—happiness; cha—also; kim—what; na■—to us; r■jyena—by kingdom; govinda—Krishna, he who gives pleasure to the senses, he who is fond of cows; kim—what?; bhogai■—pleasures; j■vitena—life; v■—or;

Translation (English):

I desire not victory, O Krishna, nor kingdom, nor pleasures. What use is dominion to us, O Krishna, or pleasures or even life?

Chapter 1, Verse 33

Sanskrit:

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Transliteration:

ye■h■m arthe k■■k■hita■ no r■jya■ bhog■■ sukh■ni cha
ta ime ’vasthit■ yuddhe pr■■■■s tyaktv■ dhan■ni cha

Word Meanings:

ye■h■m—for whose; arthe—sake; k■■k■hitam—coveted for; na■—by us; r■jyam—kingdom; bhog■■—pleasures; sukh■ni—happiness; cha—also; te—they; ime—these; avasthit■■—situated; yuddhe—for battle; pr■■■n—lives; tyaktv■—giving up; dhan■ni—wealth; cha—also

Translation (English):

Those for whose sake we desire kingdom, enjoyments, and pleasures stand here in battle, having renounced life and wealth.

Chapter 1, Verse 34

Sanskrit:

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Transliteration:

■ch■ry■■ pitara■ putr■s tathaiva cha pit■mah■■
m■tul■■ ■hva■hur■■ pautr■■ ■hy■l■■ sambandhinas tath■

Word Meanings:

■ch■ry■■—teachers; pitara■—fathers; putr■■—sons; tath■—as well; eva—indeed; cha—also; pit■mah■■—grandfathers; m■tul■■—maternal uncles; ■hva■hur■■—fathers-in-law; pautr■■—grandsons; ■hy■l■■—brothers-in-law; sambandhina■—kinsmen; tath■—as well;

Translation (English):

Teachers, fathers, sons, and grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives—

Chapter 1, Verse 35

Sanskrit:

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Transliteration:

et■n na hantum ichchh■mi ghnato 'pi madhus■dana
api trailokya-r■jyasya heto■ ki■ nu mah■-k■ite

Word Meanings:

et■n—these; na—not; hantum—to slay; ichchh■mi—I wish; ghnata■—killed; api—even though; madhus■dana—Shree Krishna, killer of the demon Madhu; api—even though; trai-lokya-r■jyasya—dominion over three worlds; heto■—for the sake of; kim nu—what to speak of; mah■-k■ite—for the earth

Translation (English):

These I do not wish to kill, O Krishna, even though they kill me, for the sake of dominion over the three worlds; leave alone killing them for the sake of the earth."

Chapter 1, Verse 36

Sanskrit:

■■■■■■ ■■■■■■■■■■■■■■■■■■■ ■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■
■■1.36■■

Transliteration:

nihatya dh■rtar■■h■r■n na■ k■ pr■ti■ sy■j jan■rdana
p■pam ev■■hrayed asm■n hatvait■n ■tat■yina■

Word Meanings:

nihatya—by killing; dh■rtar■■h■r■n—the sons of Dhritarashtra; na■—our; k■—what; pr■ti■—pleasure; sy■t—will there be; jan■rdana—he who looks after the public, Shree Krishna; p■pam—vices; eva—certainly; ■■hrayet—must come upon; asm■n—us; hatv■—by killing; et■n—all these; ■tat■yina■—aggressors;

Translation (English):

By killing these sons of Dhritarashtra, what pleasure could be ours, O Janardana? Only sin would accrue to us from killing these felons.

Chapter 1, Verse 37

Sanskrit:

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Chapter 1, Verse 38

Sanskrit:

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Transliteration:

yady apy ete na pa■hyanti lobhopahata-chetasa■
kula-k■haya-k■ita■ do■ha■ mitra-drohe cha p■takam

Word Meanings:

yadi api—even though; ete—they; na—not; pa■hyanti—see; lobha—greed; upahata—overpowered; chetasa■—thoughts; kula-k■haya-k■itam—in annihilating their relatives; do■ham—fault; mitra-drohe—to wreak treachery upon friends; cha—and; p■takam—sin;

Translation (English):

Though they, with intelligence overpowered by greed, see no evil in the destruction of families and no sin in hostility to friends,

Chapter 1, Verse 39

Sanskrit:

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Transliteration:

katha■ na jñeyam asm■bhi■ p■p■d asm■n nivartitum
kula-k■haya-k■ita■ do■ha■ prapa■hyadbhir jan■rdana

Word Meanings:

katham—why; na—not; jñeyam—should be known; asm■bhi■—we; p■p■t—from sin; asm■t—these; nivartitum—to turn away; kula-k■haya—killing the kindered; k■itam—done; do■ham—crime; prapa■hyadbhi■—who can see; jan■rdana—he who looks after the public, Shree Krishna

Translation (English):

Why should we not, who clearly see the evil in the destruction of families, learn to turn away from this sin, O Janardana (Krishna)?

Chapter 1, Verse 40

Sanskrit:

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Transliteration:

kula-k■haye pra■a■hyanti kula-dharm■■ san■tan■■
dharme na■h■e kula■ k■itsnam adharmo ’bhibhavaty uta

Word Meanings:

kula-k■haye—in the destruction of a dynasty; pra■a■hyanti—are vanquished; kula-dharm■■—family traditions; san■tan■■—eternal; dharme—religion; na■h■e—is destroyed; kulam—family; k■itsnam—the whole; adharma■—irreligion; abhibhavati—overcome; uta—indeed

Translation (English):

In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety indeed, overwhelms the whole family.

Chapter 1, Verse 41

Sanskrit:

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Transliteration:

adharm■bhibhav■t k■i■h■a pradu■hyanti kula-striya■
str■■hu du■h■■su v■r■h■eya j■yate var■a-sa■kara■

Word Meanings:

adharma—irreligion; abhibhav■t—preponderance; k■i■h■a—Shree Krishna; pradu■hyanti—become immoral; kula-striya■—women of the family; str■■hu—of women; du■h■■su—become immoral; v■r■h■eya—descendant of Vrishni; j■yate—are born; var■a-sa■kara■—unwanted progeny

Translation (English):

O Krishna, by the prevalence of impiety, the women of the family become corrupt; and, when women are corrupted, O Varshenya (descendant of Vrishni), intermingling of castes arises.

Chapter 1, Verse 42

Sanskrit:

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Transliteration:

sa■karo narak■yaiva kula-ghn■n■■ kulasya cha
patanti pitaro hy e■h■■ lupta-pi■■odaka-kriy■■

Word Meanings:

sa■kara■—unwanted children; narak■ya—hellish; eva—indeed; kula-ghn■n■m—for those who destroy the family; kulasya—of the family; cha—also; patanti—fall; pitara■—ancestors; hi—verily; e■h■m—their; lupta—deprived of; pi■■odaka-kriy■■—performances of sacrificial offerings

Translation (English):

Confusion of castes leads to hell for the slayers of the family, for their forebears fall, deprived of the offerings of rice-balls and libations of water.

Chapter 1, Verse 43

Sanskrit:

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Transliteration:

do■hair etai■ kula-ghn■n■■ var■a-sa■kara-k■rakai■
uts■dyante j■ti-dharm■■ kula-dharm■■h cha ■h■■hvat■■

Word Meanings:

do■hai■—through evil deeds; etai■—these; kula-ghn■n■m—of those who destroy the family; var■a-sa■kara—unwanted progeny; k■rakai■—causing; uts■dyante—are ruined; j■ti-dharm■■—social and family welfare activities; kula-dharm■■—family traditions; cha—and; ■h■■hvat■■—eternal

Translation (English):

By these evil deeds of the destroyers of the family, which cause confusion of castes, the eternal religious rites of the caste and the family are destroyed.

Chapter 1, Verse 44

Sanskrit:

■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■
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Transliteration:

utsanna-kula-dharm■■■■ manu■hy■■■■ jan■rdana
narake ‘niyata■ v■so bhavat■tyanu■hu■hruma

Word Meanings:

utsanna—destroyed; kula-dharm■■■m—whose family traditions; manu■hy■■■m—of such human beings; jan■rdana—he who looks after the public, Shree Krishna; narake—in hell; aniyatam—indefinite; v■sa■—dwell; bhavati—is; iti—thus; anu■hu■hruma—I have heard from the learned

Translation (English):

We have heard, O Janardana, that those men in whose families the religious practices have been destroyed are inevitably destined to dwell in hell for an unknown period.

Chapter 1, Verse 45

Sanskrit:

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Transliteration:

aho bata mahat p■pa■ kartu■ vyavasit■ vayam
yad r■jya-sukha-lobhena hantu■ sva-janam udyat■■

Word Meanings:

aho—alas; bata—how; mahat—great; p■pam—sins; kartum—to perform; vyavasit■■—have decided; vayam—we; yat—because; r■jya-sukha-lobhena—driven by the desire for kingly pleasure; hantum—to kill; sva-janam—kinsmen; udyat■■—intending;

Translation (English):

Alas! We are involved in a great sin, for we are prepared to kill our kinsmen, out of greed for the pleasures of a kingdom.

Chapter 1, Verse 46

Sanskrit:

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Transliteration:

yadi m■m aprat■k■ram a■hastra■ ■hastra-p■■aya■
dh■rtar■■h■r■ ra■e hanyus tan me k■hematara■ bhavet

Word Meanings:

yadi—if; m■m—me; aprat■k■ram—unresisting; a■hastram—unarmed; ■hastra-p■■aya■—those with weapons in hand; dh■rtar■■h■r■■—the sons of Dhritarashtra; ra■e—on the battlefield; hanyu■—shall kill; tat—that; me—to me; k■hema-taram—better; bhavet—would be

Translation (English):

If the sons of Dhritarashtra, with weapons in hand, should slay me in battle, unresisting and unarmed, that would be better for me.

Chapter 1, Verse 47

Sanskrit:

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Transliteration:

sañjaya uv■cha
evam uktv■rjuna■ sa■khye rathopastha up■vi■hat
vis■ijya sa-■hara■ ch■pa■ ■hoka-sa■vigna-m■nasa■

Word Meanings:

sañjaya■ uv■cha—Sanjay said; evam uktv■—speaking thus; arjuna■—Arjun; sa■khye—in the battlefield; ratha upasthe—on the chariot; up■vi■hat—sat; vis■ijya—casting aside; sa-■haram—along with arrows; ch■pam—the bow; ■hoka—with grief; sa■vigna—distressed; m■nasa■—mind

Translation (English):

Sanjaya said, Having thus spoken in the midst of the battlefield, Arjuna cast away his bow and arrow and, his mind overwhelmed with sorrow, sat down on the seat of the chariot.

CHAPTER 2

Chapter 2, Verse 1

Sanskrit:

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Chapter 2, Verse 2

Sanskrit:

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■■2.2■■

Transliteration:

■hr■ bhagav■n uv■cha
kutastv■ ka■hmalamida■ vi■hame samupasthitam
an■rya-ju■h■amaswargyam ak■rti-karam arjuna

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Lord said; kuta■—wherefrom; tv■—to you; ka■hmalam—delusion; idam—this; vi■hame—in this hour of peril; samupasthitam—overcome; an■rya—crude person; ju■h■am—practiced; aswargyam—which does not lead to the higher abodes; ak■rti-karam—leading to disgrace; arjuna—Arjun

Translation (English):

The Blessed Lord said, "From whence has this perilous strait come upon you, this dejection which is unworthy of you, disgraceful, and which will close the gates of heaven upon you, O Arjuna?"

Chapter 2, Verse 3

Sanskrit:

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■■■■■■■■■ ■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■2.3■■

Transliteration:

klaibya■ m■ sma gama■ p■rtha naitat tvayyupapadyate
k■hudra■ h■idaya-daurbalya■ tyaktvotti■h■ha parantapa

Word Meanings:

klaibyam—unmanliness; m■ sma—do not; gama■—yield to; p■rtha—Arjun, the son of Pritha; na—not; etat—this; tvayi—to you; upapadyate—befitting; k■hudram—petty; h■idaya—heart; daurbalyam—weakness; tyaktv■—giving up; utti■h■ha—arise; param-tapa—conqueror of enemies

Translation (English):

Do not yield to impotence, O Arjuna, son of Pritha. It does not befit you. Cast off this mean weakness of the heart! Stand up, O conqueror of foes!

Chapter 2, Verse 4

Sanskrit:

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Transliteration:

arjuna uv■cha
katha■ bh■■hmam aha■ sankhye dro■a■ cha madhus■dana
i■hubhi■ pratiyotsy■mi p■j■rh■vari-s■dana

Word Meanings:

arjuna■ uv■cha—Arjun said; katham—how; bh■■hmam—Bheeshma; aham—I; sankhye—in battle; dro■am—Dronacharya; cha—and; madhu-s■dana—Shree Krishn, slayer of the Madhu demon; i■hubhi■—with arrows; pratiyotsy■mi—shall I shoot; p■j■-arhau—worthy of worship; ari-s■dana—destroyer of enemies

Translation (English):

Arjuna said, "O Madhusudana, how can I fight in battle with arrows against Bhishma and Drona, who are worthy of being worshipped, O destroyer of enemies?"

Chapter 2, Verse 5

Sanskrit:

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Transliteration:

gur■nahatv■ hi mah■nubh■v■n
■hreyo bhoktu■ bhaik■hyamap■ha loke
hatv■rtha-k■m■■stu gur■nihaiva
bhuñj■ya bhog■n rudhira-pradigdh■n

Word Meanings:

gur■n—teachers; ahatv■—not killing; hi—certainly; mah■-anubh■v■n—noble elders; ■hreya■—better; bhoktum—to enjoy life; bhaik■hyam—by begging; api—even; iha loke—in this world; hatv■—killing; artha—gain; k■m■n—desiring; tu—but; gur■n—noble elders; iha—in this world; eva—certainly; bhuñj■ya—enjoy; bhog■n—pleasures; rudhira—blood; pradigdh■n—tainted with

Translation (English):

Better it is, indeed, in this world to accept alms than to slay the most noble teachers. But if I were to kill them, even in this world, all my enjoyments of wealth and fulfilled desires would be stained with their blood.

Chapter 2, Verse 6

Sanskrit:

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Transliteration:

na chaitadvidma■ kataranno gar■yo
yadv■ jayema yadi v■ no jayeyu■
y■neva hatv■ na jij■vi■h■mas
te 'vasthit■■ pramukhe dh■rtar■■h■r■■

Word Meanings:

na—not; cha—and; etat—this; vidma■—we know; katarat—which; na■—for us; gar■ya■—is preferable; yat v■—whether; jayema—we may conquer; yadi—if; v■—or; na■—us; jayeyu■—they may conquer; y■n—whom; eva—certainly; hatv■—after killing; na—not; jij■vi■h■ma■—we desire to live; te—they; avasthit■■—are standing; pramukhe—before us; dh■rtar■■h■r■■—the sons of Dhritarashtra

Translation (English):

I can hardly tell which would be better, that we should conquer them or that they should conquer us. Even the sons of Dhritarashtra, whom we do not wish to slay, stand facing us.

Chapter 2, Verse 7

Sanskrit:

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Transliteration:

k■rpa■ya-do■hopahata-svabh■va■
p■ichchh■mi tv■■ dharma-samm■■ha-chet■■
yach-chhreya■ sy■nni■hchita■ br■hi tanme
■hi■hyaste 'ha■ ■h■dhi m■■ tv■■ prapannam

Word Meanings:

k■rpa■ya-do■ha—the flaw of cowardice; upahata—besieged; sva-bh■va■—nature; p■ichchh■mi—I am asking; tv■m—to you; dharma—duty; samm■■ha—confused; chet■■—in heart; yat—what; ■hreya■—best; sy■t—may be; ni■hchitam—decisively; br■hi—tell; tat—that; me—to me; ■hi■hya■—disciple; te—your; aham—I; ■h■dhi—please instruct; m■m—me; tv■m—unto you; prapannam—surrendered

Translation (English):

My heart is overpowered by the taint of pity; my mind is confused as to my duty. I ask Thee: Tell me decisively what is good for me. I am Thy disciple; instruct me, who has taken refuge in Thee.

Chapter 2, Verse 8

Sanskrit:

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Transliteration:

na hi prapa■hy■mi mam■panudy■d
yach-chhokam uchchho■ha■am-indriy■■■m
av■pya bh■m■v-asapatnam■iddha■
r■jya■ sur■■■mapi ch■dhipatyam

Word Meanings:

na—not; hi—certainly; prapa■hy■mi—I see; mama—my; apanudy■t—drive away; yat—which; ■hokam—anguish; uchchho■ha■am—is drying up; indriy■■■m—of the senses; av■pya—after achieving; bh■mau—on the earth; asapatnam—unrivalled; ■iddham—prosperous; r■jyam—kingdom; sur■■■m—like the celestial gods; api—even; cha—also; ■dhipatyam—sovereignty

Translation (English):

I do not see that this sorrow that burns up my senses would be removed, even if I were to attain prosperous and unrivaled dominion on earth or lordship over the gods.

Chapter 2, Verse 9

Sanskrit:

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Transliteration:

sañjaya uv■cha
evam-uktv■ h■i■h■ke■ha■ gu■■ke■ha■ parantapa
na yotsya iti govindam uktv■ t■■h■■■ babh■va ha

Word Meanings:

sañjaya■ uv■cha—Sanjay said; evam—thus; uktv■—having spoken; h■i■h■ke■ham—to Shree Krishna, the master of the mind and senses; gu■■ke■ha■—Arjun, the conquerer of sleep; parantapa■—Arjun, the chastiser of the enemies; na yotsye—I shall not fight; iti—thus; govindam—Krishna, the giver of pleasure to the senses; uktv■—having addressed; t■■h■■m—silent; babh■va—became ha

Translation (English):

Sanjaya said: Having spoken thus to Hrishikesha, the Lord of the senses, Arjuna, the conqueror of sleep and destroyer of foes, said, "I will not fight," and became silent.

Chapter 2, Verse 10

Sanskrit:

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Transliteration:

tam-uv■cha h■i■h■ke■ha■ prahasanniva bh■rata
senayorubhayor-madhye vi■h■dantam-ida■ vacha■

Word Meanings:

tam—to him; uv■cha—said; h■i■h■ke■ha■—Shree Krishna, the master of mind and senses; prahasan—smilingly; iva—as if; bh■rata—Dhritarashtra, descendant of Bharat; senayo■—of the armies; ubhayo■—of both; madhye—in the midst of; vi■h■dantam—to the grief-stricken; idam—this; vacha■—words

Translation (English):

To him who was despondent in the midst of the two armies, Krishna, smiling, O Bharata, spoke these words.

Chapter 2, Verse 11

Sanskrit:

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Transliteration:

■hr■ bhagav■n uv■cha
a■hochy■n-anva■hochas-tva■ prajñ■-v■d■n■h cha bh■■hase
gat■s■n-agat■s■n■h-cha n■nu■hochanti pa■■it■■

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Lord said; a■hochy■n—not worthy of grief; anva■hocha■—are mourning; tvam—you; prajñ■-v■d■n—words of wisdom; cha—and; bh■■hase—speaking; gata ■s■n—the dead; agata as■n—the living; cha—and; na—never; anu■hochanti—lament; pa■■it■■—the wise

Translation (English):

The Blessed Lord said, "You have grieved for those who should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead."

Chapter 2, Verse 12

Sanskrit:

[redacted]
[redacted]2.12[redacted]

Transliteration:

na tvev[redacted]ha[redacted] j[redacted]tu n[redacted]sa[redacted] na tva[redacted] neme jan[redacted]dhip[redacted]
na chaiva na bhavi[redacted]hy[redacted]ma[redacted] sarve vayamata[redacted] param

Word Meanings:

na—never; tu—however; eva—certainly; aham—I; j[redacted]tu—at any time; na—nor; [redacted]sam—exist; na—nor; tvam—you; na—nor; ime—these; jana-adhip[redacted]—kings; na—never; cha—also; eva—indeed; na bhavi[redacted]hy[redacted]ma[redacted]—shall not exist; sarve vayam—all of us; ata[redacted]—from now; param—after

Translation (English):

Nor, at any time, was I not, nor thou, nor these rulers of men; nor, verily, shall we ever cease to be hereafter.

Chapter 2, Verse 13

Sanskrit:

[redacted]
[redacted]2.13[redacted]

Transliteration:

dehino ’smin yath[redacted] dehe kaum[redacted]ra[redacted] yauvana[redacted] jar[redacted]
tath[redacted] deh[redacted]ntara-pr[redacted]ptir dh[redacted]ras tatra na muhyati

Word Meanings:

dehina[redacted]—of the embodied; asmin—in this; yath[redacted]—as; dehe—in the body; kaum[redacted]ram—childhood; yauvanam—youth; jar[redacted]—old age; tath[redacted]—similarly; deha-antara—another body; pr[redacted]pti[redacted]—achieves; dh[redacted]ra[redacted]—the wise; tatra—thereupon; na muhyati—are not deluded

Translation (English):

Just as the embodied soul passes through childhood, youth, and old age in this body, so too does it pass into another body; the steadfast one does not grieve over this.

Chapter 2, Verse 14

Sanskrit:

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Transliteration:

m■tr■-spar■h■s tu kaunteya ■h■to■h■a-sukha-du■kha-d■■
■gam■p■yino ’nity■s tans-titik■hasva bh■rata

Word Meanings:

m■tr■-spar■h■■—contact of the senses with the sense objects; tu—indeed; kaunteya—Arjun, the son of Kunti; ■h■ta—winter; u■h■a—summer; sukha—happiness; du■kha—distress; d■■—give; ■gama—come; ap■yina■—go; anity■■—non-permanent; t■n—them; titik■hasva—tolerate; bh■rata—descendant of the Bharat

Translation (English):

The contact of the senses with the objects, O son of Kunti, which causes heat and cold, pleasure and pain, has a beginning and an end; they are impermanent; endure them bravely, O Arjuna.

Chapter 2, Verse 15

Sanskrit:

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Transliteration:

ya■ hi na vyathayantyete puru■ha■ puru■har■habha
sama-du■kha-sukha■ dh■ra■ so ’m■itatv■ya kalpate

Word Meanings:

yam—whom; hi—verily; na—not; vyathayanti—distressed; ete—these; puru■ham—person; puru■ha-■i■habha—the noblest amongst men, Arjun; sama—equipoised; du■kha—distress; sukham—happiness; dh■ram—steady; sa■—that person; am■itatv■ya—for liberation; kalpate—becomes eligible

Translation (English):

That firm man, whom surely these afflictions do not, O chief among men, to whom pleasure and pain are the same, is fit for attaining immortality.

Chapter 2, Verse 16

Sanskrit:

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Chapter 2, Verse 18

Sanskrit:

[redacted] [redacted] [redacted] [redacted] [redacted]
[redacted] [redacted] [redacted]2.18[redacted]

Transliteration:

antavanta ime deh[redacted] nityasyokt[redacted] [redacted]har[redacted]ri[redacted]a[redacted]
an[redacted]hino 'prameyasya tasm[redacted]d yudhyasva bh[redacted]rata

Word Meanings:

anta-vanta[redacted]—having an end; ime—these; deh[redacted]—material bodies; nityasya—eternally; ukt[redacted]—are said; [redacted]har[redacted]ri[redacted]a[redacted]—of the embodied soul; an[redacted]hina[redacted]—indestructible; aprameyasya—immeasurable; tasm[redacted]t—therefore; yudhyasva—fight; bh[redacted]rata—descendant of Bharat, Arjun

Translation (English):

These bodies of the embodied Self, which are eternal, indestructible, and immeasurable, are said to have an end. Therefore, fight, O Arjuna.

Chapter 2, Verse 19

Sanskrit:

[redacted] [redacted] [redacted] [redacted] [redacted] [redacted]
[redacted] [redacted] [redacted] [redacted] [redacted] [redacted] [redacted] [redacted]2.19[redacted]

Transliteration:

ya ena[redacted] vetti hant[redacted]ra[redacted] ya[redacted]h chaina[redacted] manyate hatam
ubhau tau na vij[redacted]n[redacted]to n[redacted]ya[redacted] hanti na hanyate

Word Meanings:

ya[redacted]—one who; enam—this; vetti—knows; hant[redacted]ram—the slayer; ya[redacted]—one who; cha—and; enam—this; manyate—thinks; hatam—slain; ubhau—both; tau—they; na—not; vij[redacted]n[redacted]ta[redacted]—in knowledge; na—neither; ayam—this; hanti—slays; na—nor; hanyate—is killed

Translation (English):

He who takes the Self to be the slayer and he who thinks it is slain, neither of them knows. It does not slay, nor is it slain.

Chapter 2, Verse 20

Sanskrit:

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Transliteration:

na j■yate mriyate v■ kad■chin
n■ya■ bh■tv■ bhavit■ v■ na bh■ya■
ajo nitya■ ■h■■hvato 'ya■ pur■■o
na hanyate hanyam■ne ■har■re

Word Meanings:

na j■yate—is not born; mriyate—dies; v■—or; kad■chit—at any time; na—not; ayam—this; bh■tv■—having once existed; bhavit■—will be; v■—or; na—not; bh■ya■—further; aja■—unborn; nitya■—eternal; ■h■■hvata■—immortal; ayam—this; pur■■a■—the ancient; na hanyate—is not destroyed; hanyam■ne—is destroyed; ■har■re—when the body

Translation (English):

It is not born, nor does it ever die; after having been, it again does not cease to be; unborn, eternal, changeless, and ancient, it is not killed when the body is killed.

Chapter 2, Verse 21

Sanskrit:

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Transliteration:

ved■vin■■hina■ nitya■ ya enam ajam avyayam
katha■ sa puru■ha■ p■rtha ka■ gh■tayati hanti kam

Word Meanings:

veda—knows; avin■■hinam—imperishable; nityam—eternal; ya■—who; enam—this; ajam—unborn; avyayam—immutable; katham—how; sa■—that; puru■ha■—person; p■rtha—Parth; kam—whom; gh■tayati—causes to be killed; hanti—kills; kam—whom

Translation (English):

Whoever knows it to be indestructible, eternal, unborn, and inexhaustible, how can that person slay, O Arjuna, or cause to be slain?

Chapter 2, Verse 22

Sanskrit:

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Transliteration:

v■s■nsi j■r■■ni yath■ vih■ya
nav■ni g■ih■■ti naro 'par■■i
tath■ ■har■r■■i vih■ya j■r■■nya
ny■ni sany■ti nav■ni deh■

Word Meanings:

v■s■nsi—garments; j■r■■ni—worn-out; yath■—as; vih■ya—sheds; nav■ni—new; g■ih■■ti—accepts; nara■—a person; apar■■i—others; tath■—likewise; ■har■r■■i—bodies; vih■ya—casting off; jir■■ni—worn-out; any■ni—other; sany■ti—enters; nav■ni—new; deh■—the embodied soul

Translation (English):

Just as a man casts off worn-out clothes and puts on new ones, so too the embodied Self casts off worn-out bodies and enters others that are new.

Chapter 2, Verse 23

Sanskrit:

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Transliteration:

naina■ chhindanti ■hastr■■i naina■ dahati p■vaka■
na chaina■ kledayanty■po na ■ho■hayati m■ruta■

Word Meanings:

na—not; enam—this soul; chhindanti—shred; ■hastr■■i—weapons; na—nor; enam—this soul; dahati—burns; p■vaka■—fire; na—not; cha—and; enam—this soul; kledayanti—moisten; ■pa■—water; na—nor; ■ho■hayati—dry; m■ruta■—wind

Translation (English):

Weapons cannot cut it, fire cannot burn it, water cannot wet it, wind cannot dry it.

Chapter 2, Verse 24

Sanskrit:

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Transliteration:

achchhedyo ’yam ad■hyo ’yam akledyo ’■ho■hya eva cha
nitya■ sarva-gata■ sth■■ur achalo ’ya■ san■tana■

Word Meanings:

achchhedya■—unbreakable; ayam—this soul; ad■hya■—incombustible; ayam—this soul; akledya■—cannot be dampened; a■ho■hya■—cannot be dried; eva—indeed; cha—and; nitya■—everlasting; sarva-gata■—all-pervading; sth■■u■—unalterable; achala■—immutable; ayam—this soul; san■tana■—primordial

Translation (English):

This Self cannot be cut, burned, wetted, nor dried up; it is eternal, all-pervasive, stable, immovable, and ancient.

Chapter 2, Verse 25

Sanskrit:

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Chapter 2, Verse 26

Sanskrit:

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Transliteration:

atha chaina■ nitya-j■ta■ nitya■ v■ manyase m■itam
tath■pi tva■ mah■-b■ho naiva■ ■hochitum arhasi

Word Meanings:

atha—if, however; cha—and; enam—this soul; nitya-j■tam—taking constant birth; nityam—always; v■—or; manyase—you think; m■itam—dead; tath■ api—even then; tvam—you; mah■-b■ho—mighty-armed one, Arjun; na—not; evam—like this; ■hochitum—grieve; arhasi—befitting

Translation (English):

But even if thou thinkest of It as constantly being born and constantly dying, even then, O mighty-armed one, thou shouldst not grieve.

Chapter 2, Verse 27

Sanskrit:

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Transliteration:

j■tasya hi dhruvo m■ityur dhruva■ janma m■itasya cha
tasm■d aparih■rye ’rthe na tva■ ■hochitum arhasi

Word Meanings:

j■tasya—for one who has been born; hi—for; dhruva■—certain; m■ityu■—death; dhruvam—certain; janma—birth; m■itasya—for the dead; cha—and; tasm■t—therefore; aparih■rye arthe—in this inevitable situation; na—not; tvam—you; ■hochitum—lament; arhasi—befitting

Translation (English):

For the born, death is certain, and for the dead, birth is certain; therefore, you should not grieve over the inevitable.

Chapter 2, Verse 28

Sanskrit:

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Transliteration:

avyakt■d■ni bh■t■ni vyakta-madhy■ni bh■rata
avyakta-nidhan■nyeva tatra k■ paridevan■

Word Meanings:

avyakta-■d■ni—unmanifest before birth; bh■t■ni—created beings; vyakta—manifest; madhy■ni—in the middle; bh■rata—Arjun, scion of Bharat; avyakta—unmanifest; nidhan■ni—on death; eva—indeed; tatra—therefore; k■—why; paridevan■—grieve

Translation (English):

Beings are unmanifest in their beginning, manifest in their middle state, O Arjuna, and unmanifest again in their end. What is there to grieve about?

Chapter 2, Verse 29

Sanskrit:

■■■■■■■■■■■■■■■■■■ ■■■■■■■■■
■■■■■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■
■■■■■■■■■■■■■■■■ ■■■ ■ ■■■■ ■■■■■■■■■■2.29■■

Transliteration:

■■hcharya-vat pa■hyati ka■hchid enan
■■hcharya-vad vadati tathaiva ch■nya■
■■hcharya-vach chainam anya■ ■h■i■oti
■hrutv■pyena■ veda na chaiva ka■hchit

Word Meanings:

■■hcharya-vat—as amazing; pa■hyati—see; ka■hchit—someone; enam—this soul; ■■hcharya-vat—as amazing; vadati—speak of; tath■—thus; eva—indeed; cha—and; anya■—other; ■■hcharya-vat—similarly amazing; cha—also; enam—this soul; anya■—others; ■h■i■oti—hear; ■hrutv■—having heard; api—even; enam—this soul; veda—understand; na—not; cha—and; eva—even; ka■hchit—some

Translation (English):

One sees this (the Self) as a wonder; another speaks of it as a wonder; another hears of it as a wonder; yet, having heard, none understands it at all.

Chapter 2, Verse 30

Sanskrit:

■■■■ ■■■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■ ■■■■■■
■■■■■■■■■■■■■■■ ■■■■■■■ ■ ■■■■■ ■■■■■■■■■■■■■■■■2.30■■

Transliteration:

deh■ nityam avadhyo ’ya■ dehe sarvasya bh■rata
tasm■t sarv■■i bh■t■ni na tva■ ■hochitum arhasi

Word Meanings:

deh■—the soul that dwells within the body; nityam—always; avadhya■—immortal; ayam—this soul; dehe—in the body; sarvasya—of everyone; bh■rata—descendant of Bharat, Arjun; tasm■t—therefore; sarv■■i—for all; bh■t■ni—living entities; na—not; tvam—you; ■hochitum—mourn; arhasi—should

Translation (English):

This indweller in the body of everyone is ever indestructible, O Arjuna; therefore, you should not grieve for any creature.

Chapter 2, Verse 31

Sanskrit:

■■■■■■■■■■■ ■■■■■■■■■■■ ■ ■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■

Chapter 2, Verse 32

Sanskrit:

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■■■■■■ ■■■■■■■■■■■ ■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■2.32■■

Transliteration:

yad■ichchhay■ chopapanna■ swarga-dv■ram ap■v■itam
sukhina■ k■hatriy■■ p■rtha labhante yuddham ■d■i■ham

Word Meanings:

yad■ichchhay■—unsought; cha—and; upapannam—come; swarga—celestial abodes; dv■ram—door; ap■v■itam—wide open; sukhina■—happy; k■hatriy■■—warriors; p■rtha—Arjun, the son of Pritha; labhante—obtain; yuddham—war; ■d■i■ham—such

Translation (English):

Happy are the Kshatriyas, O Arjuna! who are called to fight in such a battle that comes of its own accord as an open door to heaven.

Chapter 2, Verse 33

Sanskrit:

■■ ■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■ ■ ■■■■■■■■■■
■■■ ■■■■■■■■■ ■■■■■■■■ ■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■2.33■■

Transliteration:

atha chet tvam ima■ dharmya■ sa■gr■ma■ na kari■hyasi
tata■ sva-dharma■ k■rti■ cha hitv■ p■pam av■psyasi

Word Meanings:

atha chet—if, however; tvam—you; imam—this; dharmyam sa■gr■mam—righteous war; na—not; kari■hyasi—act; tata■—then; sva-dharmam—one’s duty in accordance with the Vedas; k■rtim—reputation; cha—and; hitv■—abandoning; p■pam—sin; av■psyasi—will incur

Translation (English):

But if you will not fight this righteous war, then having abandoned your own duty and reputation, you will incur sin.

Chapter 2, Verse 34

Sanskrit:

[redacted]2.34[redacted]

Transliteration:

ak[redacted]rti[redacted] ch[redacted]pi bh[redacted]t[redacted]ni
kathayi[redacted]hyanti te 'vyay[redacted]m
sambh[redacted]vitasya ch[redacted]k[redacted]rtir
mara[redacted]d atirichyate

Word Meanings:

ak[redacted]rtim—infamy; cha—and; api—also; bh[redacted]t[redacted]ni—people; kathayi[redacted]hyanti—will speak; te—of your; avyay[redacted]m—everlasting; sambh[redacted]vitasya—of a respectable person; cha—and; ak[redacted]rti[redacted]—infamy; mara[redacted]t—than death; atirichyate—is greater

Translation (English):

People will also recount your everlasting dishonor; and for one who has been honored, dishonor is worse than death.

Chapter 2, Verse 35

Sanskrit:

[redacted]2.35[redacted]

Transliteration:

bhay[redacted]d ra[redacted]d uparata[redacted] mansyante tv[redacted] mah[redacted]-rath[redacted]
ye[redacted]h[redacted] cha tva[redacted] bahu-mato bh[redacted]tv[redacted] y[redacted]syasi l[redacted]ghavam

Word Meanings:

bhay[redacted]t—out of fear; ra[redacted]t—from the battlefield; uparatam—have fled; ma[redacted]syante—will think; tv[redacted]m—you; mah[redacted]-rath[redacted]—warriors who could single handedly match the strength of ten thousand ordinary warriors; ye[redacted]h[redacted]m—for whom; cha—and; tvam—you; bahu-mata[redacted]—high esteemed; bh[redacted]tv[redacted]—having been; y[redacted]syasi—you will loose; l[redacted]ghavam—decreased in value

Translation (English):

The great chariot-warriors will think that you have withdrawn from the battle out of fear, and you will be held in low esteem by those who have held you in high regard.

Chapter 2, Verse 36

Sanskrit:

[redacted] [redacted] [redacted] [redacted]
[redacted] [redacted] [redacted] [redacted] [redacted] [redacted]2.36[redacted]

Transliteration:

av[redacted]chya-v[redacted]d[redacted]n[redacted]h cha bah[redacted]n vadi[redacted]hyanti tav[redacted]hit[redacted]
nindantastava s[redacted]marthya[redacted] tato du[redacted]khatara[redacted] nu kim

Word Meanings:
av[redacted]chya-v[redacted]d[redacted]n—using harsh words; cha—and; bah[redacted]n—many; vadi[redacted]hyanti—will say; tava—your; ahit[redacted]—enemies; nindanta[redacted]—defame; tava—your; s[redacted]marthyam—might; tata[redacted]—than that; du[redacted]kha-taram—more painful; nu—indeed; kim—what

Translation (English):
Your enemies, scoffing at your power, will speak many abusive words—what could be more painful than this?

Chapter 2, Verse 37

Sanskrit:

[redacted] [redacted] [redacted] [redacted] [redacted] [redacted] [redacted]
[redacted] [redacted] [redacted] [redacted]2.37[redacted]

Transliteration:

hato v[redacted] pr[redacted]psyasi swarga[redacted] jitv[redacted] v[redacted] bhok[redacted]hyase mah[redacted]m
tasm[redacted]d utti[redacted]h[redacted]ha kaunteya yuddh[redacted]ya k[redacted]ita-ni[redacted]hchaya[redacted]

Word Meanings:
hata[redacted]—slain; v[redacted]—or; pr[redacted]psyasi—you will attain; swargam—celestial abodes; jitv[redacted]—by achieving victory; v[redacted]—or; bhok[redacted]hyase—you shall enjoy; mah[redacted]m—the kingdom on earth; tasm[redacted]t—therefore; utti[redacted]h[redacted]ha—arise; kaunteya—Arjun, the son of Kunti; yuddh[redacted]ya—for fight; k[redacted]ita-ni[redacted]hchaya[redacted]—with determination

Translation (English):
Slain, you will obtain heaven; victorious, you will enjoy the earth; therefore, stand up, O son of Kunti, resolved to fight.

Chapter 2, Verse 38

Sanskrit:

■■■■■■■■ ■■■ ■■■■■■ ■■■■■■■■ ■■■■■■■
■■■ ■■■■■■■ ■■■■■■■■ ■■■■ ■■■■■■■■■■■■■■■■2.38■■

Transliteration:

sukha-du■khe same k■itv■ l■bh■/■bhau jay■jayau
tato yuddh■ya yujyasva naiva■ p■pam av■psyasi

Word Meanings:

sukha—happiness; du■khe—in distress; same k■itv■—treating alike; l■bha-al■bhau—gain and loss; jaya-ajayau—victory and defeat; tata■—thereafter; yuddh■ya—for fighting; yujyasva—engage; na—never; evam—thus; p■pam—sin; av■psyasi—shall incur

Translation (English):

Having made pleasure and pain, gain and loss, victory and defeat equal, engage in battle for the sake of battle; thus, you shall not incur sin.

Chapter 2, Verse 39

Sanskrit:

■■■ ■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■
■■■■■■■■■■■■■■■ ■■■ ■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■2.39■■

Transliteration:

e■h■ te 'bhihit■ s■nkhye
buddhir yoge tvim■■ ■h■i■u
buddhy■ yukto yay■ p■rtha
karma-bandha■ prah■syasi

Word Meanings:

e■h■—hitherto; te—to you; abhihit■—explained; s■nkhye—by analytical knowledge; buddhi■ yoge—by the yog of intellect; tu—indeed; im■m—this; ■h■i■u—listen; buddhy■—by understanding; yukta■—united; yay■—by which; p■rtha—Arjun, the son of Pritha; karma-bandham—bondage of karma; prah■syasi—you shall be released from

Translation (English):

This, which has been taught to you, is wisdom concerning Sankhya. Now listen to wisdom concerning Yoga, endowed with which, O Arjuna, you shall cast off the bonds of action.

Chapter 2, Verse 40

Sanskrit:

■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■ ■■■■■■■■■
■■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■ ■■■■■ ■■■■■■■■2.40■■

Transliteration:

neh■bhikrama-n■■ho 'sti pratyav■yo na vidyate
svalpam apyasya dharmasya tr■yate mahato bhay■t

Word Meanings:

na—not; iha—in this; abhikrama—efforts; n■■ha■—loss; asti—there is; pratyav■ya■—adverse result; na—not; vidyate—is; su-alpam—a little; api—even; asya—of this; dharmasya—occupation; tr■yate—saves; mahata■—from great; bhay■t—danger

Translation (English):

In this, there is no loss of effort, nor is there any harm produced, nor any transgression. Even a little of this knowledge protects one from great fear.

Chapter 2, Verse 41

Sanskrit:

■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■
■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■2.41■■

Transliteration:

vyavas■y■tmik■ buddhir ekeha kuru-nandana
bahu-■h■kh■ hyanant■■h cha buddhayo 'vyavas■yin■m

Word Meanings:

vyavas■ya-■tmik■—resolute; buddhi■—intellect; ek■—single; iha—on this path; kuru-nandana—descendent of the Kurus; bahu-■h■kh■■—many-branched; hi—indeed; anant■■—endless; cha—also; buddhaya■—intellect; avyavas■yin■m—of the irresolute

Translation (English):

Here, O joy of the Kurus, there is only one single-pointed determination; many-branched and endless are the thoughts of the indecisive.

Chapter 2, Verse 42

Sanskrit:

■■■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■2.42■■

Transliteration:

y■mim■■ pu■hpit■■ v■cha■ pravadanty-avipa■hchita■
veda-v■da-rat■■ p■rtha n■nyad ast■ti v■dina■
k■m■tm■na■ swarga-par■ janma-karma-phala-prad■m
kriy■-vi■he■ha-bahul■■ bhogai■hwarya-gati■ prati

Word Meanings:
y■m im■m—all these; pu■hpit■m—flowery; v■cham—words; pravadanti—speak; avipa■hchita■—those with limited understanding; veda-v■da-rat■■—attached to the flowery words of the Vedas; p■rtha—Arjun, the son of Pritha; na anyat—no other; asti—is; iti—thus; v■dina■—advocate;
k■ma-■tm■na■—desirous of sensual pleasure; swarga-par■■—aiming to achieve the heavenly planets; janma-karma-phala—high birth and fruitive results; prad■■—awarding; kriy■-vi■he■ha—pompous ritualistic ceremonies; bahul■m—various; bhoga—gratification; ai■hwarya—luxury; gatim—progress; prati—toward

Translation (English):
The unwise, taking pleasure in the eulogizing words of the Vedas, utter flowery speech, saying, "There is nothing else," O Arjuna.

Chapter 2, Verse 43

Sanskrit:

■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■ ■■■■■■■■2.43■■

Transliteration:

k■m■tm■na■ svarga-par■

janma-karma-phala-prad■m

kriy■-vi■e■a-bahul■■

bhogai■varya-gati■ prati

Word Meanings:
k■ma■tm■na■—desirous of sense gratification; svarga-par■■—aiming to achieve heavenly planets; janma-karma-phala-prad■m—resulting in fruitive action, good birth, etc.; kriy■-vi■e■a—pompous ceremonies; bahul■m—various; bhoga—sense enjoyment; ai■varya—opulence; gatim—progress; prati—towards.

Translation (English):
Full of desires, with heaven as their goal, (they speak words that are directed to ends) leading to new births as the result of their works, and prescribe various methods abounding in specific actions, for the attainment of pleasure and power.

Chapter 2, Verse 44

Sanskrit:

[redacted] [redacted]
[redacted] [redacted] [redacted] [redacted] [redacted]2.44[redacted]

Transliteration:

bhogai[redacted]wvarya-prasakt[redacted]n[redacted] tay[redacted]pah[redacted]ita-chetas[redacted]m
vyavas[redacted]y[redacted]tmik[redacted] buddhi[redacted] sam[redacted]dhau na vidh[redacted]yate

Word Meanings:

bhoga—gratification; ai[redacted]hwarya—luxury; prasakt[redacted]n[redacted]m—whose minds are deeply attached; tay[redacted]—by that; apah[redacted]ita-chetas[redacted]m—bewildered in intellect; vyavas[redacted]ya-[redacted]tmik[redacted]—resolute; buddhi[redacted]—intellect; sam[redacted]dhau—fulfilment; na—never; vidh[redacted]yate—occurs

Translation (English):

For those who are attached to pleasure and power, whose minds are drawn away by such teachings, their determinate reason is not formed which is steadily bent on meditation and Samadhi (superconscious state).

Chapter 2, Verse 45

Sanskrit:

[redacted] [redacted] [redacted] [redacted]
[redacted] [redacted] [redacted] [redacted]2.45[redacted]

Transliteration:

trai-gu[redacted]ya-vi[redacted]hay[redacted] ved[redacted] nistrai-gu[redacted]yo bhav[redacted]rjuna
nirdvandvo nitya-sattva-stho niryoga-k[redacted]hema [redacted]tmav[redacted]n

Word Meanings:

trai-gu[redacted]ya—of the three modes of material nature; vi[redacted]hay[redacted]—subject matter; ved[redacted]—Vedic scriptures; nistrai-gu[redacted]ya[redacted]—above the three modes of material nature, transcendental; bhava—be; arjuna—Arjun; nirdvandva[redacted]—free from dualities; nitya-sattva-stha[redacted]—eternally fixed in truth; niryoga-k[redacted]hema[redacted]—unconcerned about gain and preservation; [redacted]tma-v[redacted]n—situated in the self

Translation (English):

The Vedas deal with the three attributes; be thou above these three attributes. O Arjuna, free yourself from the pairs of opposites and ever remain in the quality of Sattva, freed from acquisition and preservation, and be established in the Self.

Chapter 2, Verse 46

Sanskrit:

■■■■■■■■ ■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■
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Transliteration:

y■v■n artha udap■ne sarvata■ samplutodake
t■v■nsarve■hu vede■hu br■hma■asya vij■nata■

Word Meanings:

y■v■n—whatever; artha■—purpose; uda-p■ne—a well of water; sarvata■—in all respects; sampluta-udake—by a large lake; t■v■n—that many; sarve■hu—in all; vede■hu—Vedas; br■hma■asya—one who realizes the Absolute Truth; vij■nata■—who is in complete knowledge

Translation (English):

To the Brahmana who has known the Self, all the Vedas are of as much use as a reservoir of water would be in a place where there is a flood.

Chapter 2, Verse 47

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■ ■■ ■■■■■■ ■■■■■■■
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Transliteration:

karma■y-ev■dhik■ras te m■ phale■hu kad■chana
m■ karma-phala-hetur bh■r m■ te sa■go 'stvakarma■i

Word Meanings:

karma■i—in prescribed duties; eva—only; adhik■ra■—right; te—your; m■—not; phale■hu—in the fruits; kad■chana—at any time; m■—never; karma-phala—results of the activities; hetu■—cause; bh■■—be; m■—not; te—your; sa■ga■—attachment; astu—must be; akarma■i—in inaction

Translation (English):

Your right is only to work, but not to its results; do not let the results of action be your motive, nor let your attachment be to inaction.

Chapter 2, Verse 48

Sanskrit:

■■■■■■■■ ■■■■■ ■■■■■■■■ ■■■■■■ ■■■■■■■■■■ ■■■■■■■■
■■■■■■■■■■■■■■■■■■ ■■■■ ■■■■■■■ ■■■■■■■ ■■■■ ■■■■■■■■■2.48■■

Transliteration:

yoga-stha■ kuru karm■■i sa■ga■ tyaktv■ dhanañjaya
siddhy-asiddhyo■ samo bh■tv■ samatva■ yoga uchyate

Word Meanings:

yoga-stha■—being steadfast in yog; kuru—perform; karm■■i—duties; sa■gam—attachment; tyaktv■—having abandoned; dhanañjaya—Arjun; siddhi-asiddhyo■—in success and failure; sama■—equipoised; bh■tv■—becoming; samatvam—equanimity; yoga■—Yog; uchyate—is called

Translation (English):

Perform action, O Arjuna, being steadfast in Yoga, abandoning attachment and balanced in success and failure; evenness of mind is called Yoga.

Chapter 2, Verse 49

Sanskrit:

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■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■2.49■■

Transliteration:

d■re■a hy-avara■ karma buddhi-yog■d dhanañjaya
buddhau ■hara■am anvichchha k■ipa■■■ phala-hetava■

Word Meanings:

d■re■a—(discrad) from far away; hi—certainly; avaram—inferior; karma—reward-seeking actions; buddhi-yog■t—with the intellect established in Divine knowledge; dhanañjaya—Arjun; buddhau—divine knowledge and insight; ■hara■am—refuge; anvichchha—seek; k■ipa■■■—miserly; phala-hetava■—those seeking fruits of their work

Translation (English):

Far lower than the Yoga of wisdom is action, O Arjuna. Seek thou refuge in wisdom; wretched are those whose motive is the fruit.

Chapter 2, Verse 50

Sanskrit:

■■■■■■■■■■■■■ ■■■■■■■ ■■■■ ■■■■■■■■■■■■■■■■■
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Transliteration:

buddhi-yukto jah■t■ha ubhe suk■ita-du■hk■ite
tasm■d yog■ya yujyasva yoga■ karmasu kau■halam

Word Meanings:

buddhi-yukta■—endowed with wisdom; jah■ti—get rid of; iha—in this life; ubhe—both; suk■ita-du■hk■ite—good and bad deeds; tasm■t—therefore; yog■ya—for Yog; yujyasva—strive for; yoga■—yog is; karmasu kau■halam—the art of working skillfully

Translation (English):

Endowed with wisdom and evenness of mind, one casts off in this life both good and evil deeds; therefore, devote yourself to Yoga; Yoga is skill in action.

Chapter 2, Verse 51

Sanskrit:

■■■■■■■ ■■■■■■■■■■■■■■ ■■ ■■■■ ■■■■■■■■■■■ ■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■ ■■■■■■■■■■■■■■■■■■■■2.51■■

Transliteration:

karma-ja■ buddhi-yukt■ hi phala■ tyaktv■ man■■hi■a■
janma-bandha-vinirmukt■■ pada■ gachchhanty-an■mayam

Word Meanings:

karma-jam—born of fruitive actions; buddhi-yukt■■—endowed with equanimity of intellect; hi—as; phalam—fruits; tyaktv■—abandoning; man■■hi■a■—the wise; janma-bandha-vinirmukt■■—freedom from the bondage of life and death; padam—state; gachchhanti—attain; an■mayam—devoid of sufferings

Translation (English):

The wise, possessing knowledge, having abandoned the fruits of their actions, and being freed from the bonds of birth, go to the place which is beyond all evil.

Chapter 2, Verse 52

Sanskrit:

■■■ ■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■

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Transliteration:

yad■ te moha-kalila■ buddhir vyatitari■hyati
tad■ gant■si nirveda■ ■hrotavyasya ■hrutasya cha

Word Meanings:

yad■—when; te—your; moha—delusion; kalilam—quagmire; buddhi■—intellect; vyatitari■hyati—crosses; tad■—then; gant■si—you shall acquire; nirvedam—indifferent; ■hrotavyasya—to what is yet to be heard; ■hrutasya—to what has been heard; cha—and

Translation (English):

When your intellect passes beyond the mire of delusion, then you will attain indifference to what has been heard and what has yet to be heard.

Chapter 2, Verse 53

Sanskrit:

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Transliteration:

■hruti-vipratipann■ te yad■ sth■syati ni■hchal■
sam■dh■v-achal■ buddhis tad■ yogam av■psyasi

Word Meanings:

■hruti-vipratipann■—not allured by the fruitive sections of the Vedas; te—your; yad■—when; sth■syati—remains; ni■hchal■—steadfast; sam■dhau—in divine consciousness; achal■—steadfast; buddhi■—intellect; tad■—at that time; yogam—Yog; av■psyasi—you will attain

Translation (English):

When your intellect, which is perplexed by the Vedic texts you have read, stands immovable and steady in the Self, then you will attain Self-realization.

Chapter 2, Verse 54

Sanskrit:

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Transliteration:

arjuna uv■cha
sthita-prajñasya k■ bh■■h■ sam■dhi-sthasya ke■hava
sthita-dh■■ ki■ prabh■■heta kim ■s■ta vrajeta kim

Word Meanings:

arjuna■ uv■cha—Arjun said; sthita-prajñasya—one with steady intellect; k■—what; bh■■h■—talk; sam■dhi-sthasya—situated in divine consciousness; ke■hava—Shree Krishna, killer of the Keshi Demon; sthita-dh■■—enlightened person; kim—what; prabh■■heta—talks; kim—how; ■s■ta—sits; vrajeta—walks; kim—how

Translation (English):

Arjuna said, "O Krishna, what is the description of one who has steady wisdom and is merged in the superconscious state? How does one of steady wisdom speak, how do they sit, and how do they walk?"

Chapter 2, Verse 55

Sanskrit:

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Transliteration:

■hr■ bhagav■n uv■cha
prajah■ti yad■ k■m■n sarv■n p■rtha mano-gat■n
■tmany-ev■tman■ tu■h■a■ sthita-prajñas tadochyate

Word Meanings:

■hr■-bhagav■n uv■cha—The Supreme Lord said; prajah■ti—discards; yad■—when; k■m■n—selfish desires; sarv■n—all; p■rtha—Arjun, the son of Pritha; mana■-gat■n—of the mind; ■tmani—of the self; eva—only; ■tman■—by the purified mind; tu■h■a■—satisfied; sthita-prajña■—one with steady intellect; tad■—at that time; uchyate—is said

Translation (English):

The Blessed Lord said, "When a man completely casts off, O Arjuna, all the desires of the mind and is satisfied in the Self by the Self, then he is said to be one of steady wisdom."

Chapter 2, Verse 56

Sanskrit:

[redacted] [redacted] [redacted]
[redacted]2.56[redacted]

Transliteration:

du[redacted]khe[redacted]hv-anudvigna-man[redacted] sukhe[redacted]hu vigata-sp[redacted]iha[redacted]
v[redacted]ta-r[redacted]ga-bhaya-krodha[redacted] sthita-dh[redacted]r munir uchyate

Word Meanings:

du[redacted]khe[redacted]hu—amidst miseries; anudvigna-man[redacted]—one whose mind is undisturbed; sukhe[redacted]hu—in pleasure; vigata-sp[redacted]iha[redacted]—without craving; v[redacted]ta—free from; r[redacted]ga—attachment; bhaya—fear; krodha[redacted]—anger; sthita-dh[redacted]—enlightened person; muni[redacted]—a sage; uchyate—is called

Translation (English):

He whose mind is not shaken by adversity, who does not long for pleasures, and is free from attachment, fear, and anger, is called a sage of steady wisdom.

Chapter 2, Verse 57

Sanskrit:

[redacted] [redacted] [redacted]
[redacted] [redacted] [redacted] [redacted] [redacted]2.57[redacted]

Transliteration:

ya[redacted] sarvatr[redacted]nabhisnehas tat tat pr[redacted]pya [redacted]hubh[redacted]hubham
n[redacted]bhinandati na dve[redacted]h[redacted]i tasya prajñ[redacted] prati[redacted]h[redacted]hit[redacted]

Word Meanings:

ya[redacted]—who; sarvatra—in all conditions; anabhisneha[redacted]—unattached; tat—that; tat—that; pr[redacted]pya—attaining; [redacted]hubha—good; a[redacted]hubham—evil; na—neither; abhinandati—delight in; na—nor; dve[redacted]h[redacted]i—dejected by; tasya—his; prajñ[redacted]—knowledge; prati[redacted]h[redacted]hit[redacted]—is fixed

Translation (English):

He who is everywhere without attachment, upon encountering anything good or bad, neither rejoices nor hastens; his wisdom is firm.

Chapter 2, Verse 58

Sanskrit:

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■■■■■■■■■■■■■■2.58■■

Transliteration:

yad■ sanharate ch■ya■ k■rmo ’■g■n■va sarva■ha■
indriy■■■ndriy■rthebhyas tasya prajñ■ prati■h■hit■

Word Meanings:

yad■—when; sanharate—withdraw; cha—and; ayam—this; k■rma■—tortoise; a■g■ni—limbs; iva—as; sarva■ha■—fully; indriy■■i—senses; indriya-arthebhya■—from the sense objects; tasya—his; prajñ■—divine wisdom; prati■h■hit■—fixed in

Translation (English):

When, like the tortoise which withdraws all its limbs on all sides, he withdraws his senses from the sense-objects, then his wisdom becomes steady.

Chapter 2, Verse 59

Sanskrit:

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Transliteration:

vi■hay■ vinivartante nir■h■rasya dehina■
rasa-varja■ raso ’pyasya para■ d■i■h■v■ nivartate

Word Meanings:

vi■hay■■—objects for senses; vinivartante—restrain; nir■h■rasya—practicing self restraint; dehina■—for the embodied; rasa-varjam—cessation of taste; rasa■—taste; api—however; asya—person’s; param—the Supreme; d■i■h■v■—on realization; nivartate—ceases to be

Translation (English):

The objects of the senses turn away from the abstinent man, leaving the longing behind; but his longing also turns away upon seeing the Supreme.

Chapter 2, Verse 60

Sanskrit:

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Transliteration:

yatato hyapi kaunteya puru■hasya vipa■hchita■
indriy■■i pram■th■ni haranti prasabha■ mana■

Word Meanings:

yatata■—while practicing self-control; hi—for; api—even; kaunteya—Arjun, the son of Kunti; puru■hasya—of a person; vipa■hchita■—one endowed with discrimination; indriy■■i—the senses; pram■th■ni—turbulent; haranti—carry away; prasabham—forcibly; mana■—the mind

Translation (English):

The turbulent senses, O Arjuna, can violently carry away the mind of a wise person, even though they are striving to control them.

Chapter 2, Verse 61

Sanskrit:

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Transliteration:

t■ni sarv■■i sanyamya yukta ■s■ta mat-para■
va■he hi yasyendriy■■i tasya prajñ■ prati■h■hit■

Word Meanings:

t■ni—them; sarv■■i—all; sanyamya—subduing; yukta■—united; ■s■ta—seated; mat-para■—toward me (Shree Krishna); va■he—control; hi—certainly; yasya—whose; indriy■■i—senses; tasya—their; prajñ■—perfect knowledge prati■h■hit■

Translation (English):

Having restrained them all, he should sit steadfast, intent on Me; his wisdom is steady whose senses are under control.

Chapter 2, Verse 62

Sanskrit:

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Transliteration:

dhy■yato vi■hay■n pu■sa■ sa■gas te■h■paj■yate
sa■g■t sañj■yate k■ma■ k■m■t krodho ’bhij■yate

Word Meanings:

dhy■yata■—contemplating; vi■hay■n—sense objects; pu■sa■—of a person; sa■ga■—attachment; te■hu—to them (sense objects); upaj■yate—arises; sa■g■t—from attachment; sañj■yate—develops; k■ma■—desire; k■m■t—from desire; krodha■—anger; abhij■yate—arises

Translation (English):

When one thinks of objects, attachment to them arises; from attachment, desire is born; from desire, anger arises.

Chapter 2, Verse 63

Sanskrit:

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Transliteration:

krodh■d bhavati sammoha■ sammoh■t sm■iti-vibhrama■
sm■iti-bhran■h■d buddhi-n■■ho buddhi-n■■h■t pra■a■hyati

Word Meanings:

krodh■t—from anger; bhavati—comes; sammoha■—clouding of judgement; sammoh■t—from clouding of judgement; sm■iti—memory; vibhrama■—bewilderment; sm■iti-bhran■h■t—from bewilderment of memory; buddhi-n■■ha■—destruction of intellect; buddhi-n■■h■t—from destruction of intellect; pra■a■hyati—one is ruined

Translation (English):

Anger leads to delusion, which causes loss of memory; this, in turn, leads to the destruction of discrimination, resulting in destruction.

Chapter 2, Verse 64

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■
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Transliteration:

r■ga-dve■ha-viyuktais tu vi■hay■n indriyai■h charan
■tma-va■hyair-vidhey■tm■ pras■dam adhigachchhati

Word Meanings:

r■ga—attachment; dve■ha—aversion; viyuktai■—free; tu—but; vi■hay■n—objects of the senses; indriyai■—by the senses; charan—while using; ■tma-va■hyai■—controlling one's mind; vidheya-■tm■—one who controls the mind; pras■dam—the Grace of God; adhigachchhati—attains

Translation (English):

But the self-controlled man, moving among objects with the senses restrained and free from attraction and repulsion, attains peace.

Chapter 2, Verse 65

Sanskrit:

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Transliteration:

pras■de sarva-du■kh■n■■ h■nir asyopaj■yate
prasanna-chetaso hy■■hu buddhi■ paryavati■h■hate

Word Meanings:

pras■de—by divine grace; sarva—all; du■kh■n■m—of sorrows; h■ni■—destruction; asya—his; upaj■yate—comes; prasanna-chetasa■—with a tranquil mind; hi—indeed; ■■hu—soon; buddhi■—intellect; paryavati■h■hate—becomes firmly established

Translation (English):

In that peace, all pains are destroyed; for the intellect of the tranquil-minded soon becomes steady.

Chapter 2, Verse 66

Sanskrit:

[redacted]
[redacted]2.66[redacted]

Transliteration:

n[redacted]sti buddhir-ayuktasya na ch[redacted]yuktasya bh[redacted]van[redacted]
na ch[redacted]bh[redacted]vayata[redacted] [redacted]h[redacted]ntir a[redacted]h[redacted]ntasya kuta[redacted] sukham

Word Meanings:
na—not; asti—is; buddhi[redacted]—intellect; ayuktasya—not united; na—not; cha—and; ayuktasya—not united; bh[redacted]van[redacted]—contemplation; na—nor; cha—and; abh[redacted]vayata[redacted]—for those not united; [redacted]h[redacted]nti[redacted]—peace; a[redacted]h[redacted]ntasya—of the unpeaceful; kuta[redacted]—where; sukham—happiness

Translation (English):
There is no knowledge of the Self for the unsteady, and no meditation is possible for the unsteady, and no peace for the unmeditative, and how can there be happiness for one who has no peace?

Chapter 2, Verse 67

Sanskrit:

[redacted]
[redacted]2.67[redacted]

Transliteration:

indriy[redacted] hi charat[redacted] yan mano 'nuvidh[redacted]yate
tadasya harati prajñ[redacted] v[redacted]yur n[redacted]vam iv[redacted]mbhasi

Word Meanings:
indriy[redacted]m—of the senses; hi—indeed; charat[redacted]m—roaming; yat—which; mana[redacted]—the mind; anuvidh[redacted]yate—becomes constantly engaged; tat—that; asya—of that; harati—carries away; prajñ[redacted]m—intellect; v[redacted]yu[redacted]—wind; n[redacted]vam—boat; iva—as; ambhasi—on the water

Translation (English):
For the mind, which follows in the wake of the wandering senses, carries away his discrimination, as the wind carries away a boat on the waters.

Chapter 2, Verse 68

Sanskrit:

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■■■■■■■■■■■■■■2.68■■

Transliteration:

tasm■d yasya mah■-b■ho nig■ih■t■ni sarva■ha■
indriy■■■ndriy■rthebhyas tasya prajñ■ prati■h■hit■

Word Meanings:

tasm■t—therefore; yasya—whose; mah■-b■ho—mighty-armed one; nig■ih■t■ni—restrained; sarva■ha■—completely; indriy■■i—senses; indriya-arthebhya■—from sense objects; tasya—of that person; prajñ■—transcendental knowledge; prati■h■hit■—remains fixed

Translation (English):

Therefore, O mighty-armed Arjuna, his knowledge is steady whose senses are completely restrained from sense objects.

Chapter 2, Verse 69

Sanskrit:

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Transliteration:

y■ ni■h■ sarva-bh■t■n■■ tasy■■ j■garti sanyam■
yasy■■ j■grati bh■t■ni s■ ni■h■ pa■hyato mune■

Word Meanings:

y■—which; ni■h■—night; sarva-bh■t■n■m—of all living beings; tasy■m—in that; j■garti—is awake; sanyam■—self-controlled; yasy■m—in which; j■grati—are awake; bh■t■ni—creatures; s■—that; ni■h■—night; pa■hyata■—see; mune■—sage

Translation (English):

That which is night to all beings, in that the self-controlled man is awake; when all beings are awake, that is night for the sage who sees.

Chapter 2, Verse 70

Sanskrit:

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Transliteration:

■p■ryam■■am achala-prati■h■ha■
samudram ■pa■ pravi■hanti yadvat
tadvat k■m■ ya■ pravi■hanti sarve
sa ■h■ntim ■pnoti na k■ma-k■m■

Word Meanings:

■p■ryam■■am—filled from all sides; achala-prati■h■ham—undisturbed; samudram—ocean; ■pa■—waters; pravi■hanti—enter; yadvat—as; tadvat—likewise; k■m■■—desires; yam—whom; pravi■hanti—enter; sarve—all; sa■—that person; ■h■ntim—peace; ■pnoti—attains; na—not; k■ma-k■m■—one who strives to satisfy desires

Translation (English):

He attains peace into whom all desires enter, just as waters enter the ocean which, filled from all sides, remains unmoved; but not the man who is full of desires.

Chapter 2, Verse 71

Sanskrit:

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■■■■■■■ ■■■■■■■■■■ ■ ■■■■■■■■■■■■■■■■■■■2.71■■

Transliteration:

vih■ya k■m■n ya■ sarv■n pum■n■h charati ni■sp■iha■
nirmamo nirahank■ra■ sa ■h■ntim adhigachchhati

Word Meanings:

vih■ya—giving up; k■m■n—material desires; ya■—who; sarv■n—all; pum■n—a person; charati—lives; ni■sp■iha■—free from hankering; nirmama■—without a sense of proprietorship; nirahank■ra■—without egoism; sa■—that person; ■h■ntim—perfect peace; adhigachchhati—attains

Translation (English):

That person attains peace who, abandoning all desires, moves about without longing, without the sense of ownership, and without egoism.

Chapter 2, Verse 72

Sanskrit:

■■■ ■■■■■■■■■ ■■■■■■■■ ■■■■■■ ■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■2.72■■

Transliteration:

e■h■ br■hm■ sthiti■ p■rtha nain■■ pr■pya vimuhyati
sthitv■sy■m anta-k■le 'pi brahma-nirv■■am ■ichchhati

Word Meanings:

e■h■—such; br■hm■ sthiti■—state of God-realization; p■rtha—Arjun, the son of Pritha; na—never; en■m—this; pr■pya—having attained; vimuhyati—is deluded; sthitv■—being established; asy■m—in this; anta-k■le—at the hour of death; api—even; brahma-nirv■■am—liberation from Maya; ■ichchhati—attains

Translation (English):

O son of Pritha, this is the eternal state, the Brahmic seat. Attaining this, one is not deluded. Being established in it, one attains oneness with Brahman even at the end of life.

CHAPTER 3

Chapter 3, Verse 1

Sanskrit:

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Transliteration:

arjuna uv■cha
jy■yas■ chet karma■as te mat■ buddhir jan■rdana
tat ki■ karma■i ghore m■■ niyojayasi ke■hava

Word Meanings:

arjuna■ uv■cha—Arjun said; jy■yas■—superior; chet—if; karma■a■—than fruitive action; te—by you; mat■—is considered; buddhi■—intellect; jan■rdana—he who looks after the public, Krishna; tat—then; kim—why; karma■i—action; ghore—terrible; m■m—me; niyojayasi—do you engage; ke■hava—Krishna, the killer of the demon named Keshi;

Translation (English):

Arjuna said: If Thou thinkest that knowledge is superior to action, O Krishna, why then, O Kesava, doest Thou ask me to engage in this terrible action?

Chapter 3, Verse 2

Sanskrit:

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■■■■■ ■■ ■■■■■■■■■■ ■■■ ■■■■■■■■■■■■■■■■■■■■■■■3.2■■

Transliteration:

vy■mi■hre■eva v■kyena buddhi■ mohayas■va me
tad eka■ vada ni■hchitya yena ■hreyo ’ham ■pnuy■m

Word Meanings:

vy■mi■hre■a iva—by your apparently ambiguous; v■kyena—words; buddhim—intellect; mohayasi—I am getting bewildered; iva—as it were; me—my; tat—therefore; ekam—one; vada—please tell; ni■hchitya—decisively; yena—by which; ■hreya■—the highest good; aham—I; ■pnuy■m—may attain

Translation (English):

With this seemingly perplexing speech, you seem to be confusing my understanding; therefore, tell me one certain way by which I may attain bliss.

Chapter 3, Verse 3

Sanskrit:

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■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■3.3■■

Transliteration:

■hr■ bhagav■n uv■cha
loke'smin dvi-vidh■ ni■h■h■ pur■ prokt■ may■nagha
jñ■na-yogena s■■khy■n■■ karma-yogena yogin■m

Word Meanings:

■hr■-bhagav■n uv■cha—the Blessed Lord said; loke—in the world; asmin—this; dvi-vidh■—two kinds of; ni■h■h■—faith; pur■—previously; prokt■—explained; may■—by me (Shree Krishna); anagha—sinless; jñ■na-yogena—through the path of knowledge; s■nkhy■n■m—for those inclined toward contemplation; karma-yogena—through the path of action; yogin■m—of the yogis

Translation (English):

The Blessed Lord said, "In this world, there is a twofold path, as I said before, O sinless one: the path of knowledge of the Sankhyas and the path of action of the Yogins."

Chapter 3, Verse 4

Sanskrit:

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■ ■ ■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■3.4■■

Transliteration:

na karma■■m an■rambh■n nai■hkarmya■ puru■ho '■hnute
na cha sannyasan■d eva siddhi■ samadhigachchhati

Word Meanings:

na—not; karma■■m—of actions; an■rambh■t—by abstaining from; nai■hkarmyam—freedom from karmic reactions; puru■ha■—a person; a■hnute—attains; na—not; cha—and; sannyasan■t—by renunciation; eva—only; siddhim—perfection; samadhigachchhati—attains

Translation (English):

Man does not reach actionlessness by not performing actions; nor does he attain perfection by mere renunciation.

Chapter 3, Verse 5

Sanskrit:

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Transliteration:

na hi ka■hchit k■ha■am api j■tu ti■h■hatyakarma-k■it
k■ryate hyava■ha■ karma sarva■ prak■iti-jair gu■ai■

Word Meanings:

na—not; hi—certainly; ka■hchit—anyone; k■ha■am—a moment; api—even; j■tu—ever; ti■h■hati—can remain; akarma-k■it—without action; k■ryate—are performed; hi—certainly; ava■ha■—helpless; karma—work; sarva■—all; prak■iti-jai■—born of material nature; gu■ai■—by the qualities

Translation (English):

Verily, no one can remain for even a moment without performing action; for everyone is made to act helplessly, indeed, by the qualities born of Nature.

Chapter 3, Verse 6

Sanskrit:

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Transliteration:

karmendriy■■i sanyamya ya ■ste manas■ smaran
indriy■rth■n vim■■h■tm■ mithy■ch■ra■ sa uchyate

Word Meanings:

karma-indriy■■i—the organs of action; sanyamya—restrain; ya■—who; ■ste—remain; manas■—in the mind; smaran—to remember; indriya-arth■n—sense objects; vim■■ha-■tm■—the deluded; mithy■-■ch■ra■—hypocrite; sa■—they; uchyate—are called

Translation (English):

He who, restraining the organs of action, sits thinking of the sense-objects in his mind, he of deluded understanding is called a hypocrite.

Chapter 3, Verse 7

Sanskrit:

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Transliteration:

yas tvindriy■■i manas■ niyamy■rabhate ’rjuna
karmendriyai■ karma-yogam asakta■ sa vi■hi■hyate

Word Meanings:

ya■—who; tu—but; indriy■■i—the senses; manas■—by the mind; niyamya—control; ■rabhate—begins; arjuna—Arjun; karma-indriyai■—by the working senses; karma-yogam—karm yog; asakta■—without attachment; sa■—they; vi■hi■hyate—are superior

Translation (English):

But whoever, controlling the senses by the mind, O Arjuna, engages himself in Karma Yoga with the organs of action, without attachment, he excels.

Chapter 3, Verse 8

Sanskrit:

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Transliteration:

niyata■ kuru karma tva■ karma jy■yo hyakarma■a■
■har■ra-y■tr■pi cha te na prasiddhyed akarma■a■

Word Meanings:

niyatam—constantly; kuru—perform; karma—Vedic duties; tvam—you; karma—action; jy■ya■—superior; hi—certainly; akarma■a■—than inaction; ■har■ra—bodily; y■tr■—maintenance; api—even; cha—and; te—your; na prasiddhyet—would not be possible; akarma■a■—inaction

Translation (English):

Perform your bounden duty, for action is superior to inaction, and even the maintenance of the body would not be possible for you through inaction.

Chapter 3, Verse 9

Sanskrit:

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Transliteration:

yajñ■rth■t karma■o 'nyatra loko 'ya■ karma-bandhana■
tad-artha■ karma kaunteya mukta-sa■ga■ sam■chara

Word Meanings:

yajña-arth■t—for the sake of sacrifice; karma■a■—than action; anyatra—else; loka■—material world; ayam—this; karma-bandhana■—bondage through one's work; tat—that; artham—for the sake of; karma—action; kaunteya—Arjun, the son of Kunti; mukta-sa■ga■—free from attachment; sam■chara—perform properly

Translation (English):

The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti (Arjuna), perform actions for that sake alone, free from attachment.

Chapter 3, Verse 10

Sanskrit:

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Transliteration:

saha-yajñ■■ praj■■ s■i■h■v■ purov■cha praj■pati■
anena prasavi■hyadhvam e■ha vo 'stvi■h■a-k■ma-dhuk

Word Meanings:

saha—along with; yajñ■■—sacrifices; praj■■—humankind; s■i■h■v■—created; pur■—in beginning; uv■cha—said; praj■-pati■—Brahma; anena—by this; prasavi■hyadhvam—increase prosperity; e■ha■—these; va■—your; astu—shall be; i■h■a-k■ma-dhuk—bestower of all wishes

Translation (English):

The Creator, having in the beginning created mankind together with sacrifice, said, "By this shall you propagate; let this be the milch cow of your desires—the cow that yields all the desired objects."

Chapter 3, Verse 11

Sanskrit:

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■■■■■■■■ ■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■3.11■■

Transliteration:

dev■n bh■vayat■nena te dev■ bh■vayantu va■
paraspara■ bh■vayanta■ ■hreya■ param av■psyatha

Word Meanings:

dev■n—celestial gods; bh■vayat■—will be pleased; anena—by these (sacrifices); te—those; dev■■—celestial gods; bh■vayantu—will be pleased; va■—you; parasparam—one another; bh■vayanta■—pleasing one another; ■hreya■—prosperity; param—the supreme; av■psyatha—shall achieve

Translation (English):

With this, nourish the gods, and may the gods nourish you; thus, nourishing each other, you shall attain the highest good.

Chapter 3, Verse 12

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■■■■■ ■■ ■■■■■■■■■■ ■■■■■■ ■■ ■■■■■3.12■■

Transliteration:

i■h■■n bhog■n hi vo dev■ d■syante yajña-bh■vit■■
tair datt■n aprad■yaibhyo yo bhu■kte stena eva sa■

Word Meanings:

i■h■■n—desired; bhog■n—necessities of life; hi—certainly; va■—unto you; dev■■—the celestial gods; d■syante—will grant; yajña-bh■vit■■—satisfied by sacrifice; tai■—by them; datt■n—things granted; aprad■ya—without offering; ebhya■—to them; ya■—who; bhu■kte—enjoys; stena■—thieves; eva—verily; sa■—they

Translation (English):

The gods, nourished by the sacrifice, will give you the desired objects. So, he who enjoys the objects given by the gods without offering anything in return is indeed a thief.

Chapter 3, Verse 13

Sanskrit:

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Transliteration:

yajña-■hi■h■■■hina■ santo muchyante sarva-kilbi■hai■
bhuñjate te tvagha■ p■p■ ye pachanty■tma-k■ra■■t

Word Meanings:

yajña-■hi■h■a—of remnants of food offered in sacrifice; a■hina■—eaters; santa■—saintly persons; muchyante—are released; sarva—all kinds of; kilbi■hai■—from sins; bhuñjate—enjoy; te—they; tu—but; agham—sins; p■p■■—sinners; ye—who; pachanti—cook (food); ■tma-k■ra■■t—for their own sake

Translation (English):

The righteous who eat the remnants of the sacrifice are freed from all sins; but those sinful ones who cook food solely for their own sake indeed consume sin.

Chapter 3, Verse 14

Sanskrit:

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Transliteration:

ann■d bhavanti bh■t■ni parjany■d anna-sambhava■
yajñ■d bhavati parjanyo yajña■ karma-samudbhava■

Word Meanings:

ann■t—from food; bhavanti—subsist; bh■t■ni—living beings; parjany■t—from rains; anna—of food grains; sambhava■—production; yajñ■t—from the performance of sacrifice; bhavati—becomes possible; parjanya■—rain; yajña■—performance of sacrifice; karma—prescribed duties; samudbhava■—born of

Translation (English):

From food come forth beings; from rain, food is produced; from sacrifice arises rain, and sacrifice is born of action.

Chapter 3, Verse 15

Sanskrit:

[redacted]3.15[redacted]

Transliteration:

karma brahmodbhava[redacted] viddhi brahm[redacted]k[redacted]hara-samudbhavam
tasm[redacted]t sarva-gata[redacted] brahma nitya[redacted] yajñe prati[redacted]h[redacted]hitam

Word Meanings:

karma—duties; brahma—in the Vedas; udbhavam—manifested; viddhi—you should know; brahma—The Vedas; ak[redacted]hara—from the Imperishable (God); samudbhavam—directly manifested; tasm[redacted]t—therefore; sarva-gatam—all-pervading; brahma—The Lord; nityam—eternally; yajñe—in sacrifice; prati[redacted]h[redacted]hitam—established

Translation (English):

Know that action comes from Brahma, and Brahma comes from the Imperishable. Therefore, the all-pervasive Brahma ever rests in sacrifice.

Chapter 3, Verse 16

Sanskrit:

[redacted]3.16[redacted]

Transliteration:

eva[redacted] pravartita[redacted] chakra[redacted] n[redacted]nuvartayat[redacted]ha ya[redacted]
agh[redacted]yur indriy[redacted]r[redacted]mo mogha[redacted] p[redacted]rtha sa j[redacted]vati

Word Meanings:

evam—thus; pravartitam—set into motion; chakram—cycle; na—not; anuvartayati—follow; iha—in this life; ya[redacted]—who; agha-[redacted]yu[redacted]—sinful living; indriya-[redacted]r[redacted]ma[redacted]—for the delight of their senses; mogham—vainly; p[redacted]rtha—Arjun, the son of Pritha; sa[redacted]—they; j[redacted]vati—live

Translation (English):

He who does not follow the wheel thus set in motion, who is of sinful life, rejoicing in the senses, lives in vain, O Arjuna.

Chapter 3, Verse 17

Sanskrit:

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Transliteration:

yas tv■tma-ratir eva sy■d ■tma-t■ipta■h cha m■nava■
■tmanyeva cha santu■h■as tasya k■rya■ na vidyate

Word Meanings:

ya■—who; tu—but; ■tma-rati■—rejoice in the self; eva—certainly; sy■t—is; ■tma-t■ipta■—self-satisfied; cha—and; m■nava■—human being; ■tmani—in the self; eva—certainly; cha—and; santu■h■a■—satisfied; tasya—his; k■ryam—duty; na—not; vidyate—exist

Translation (English):

But for that man who rejoices only in the Self, who is satisfied with the Self and is content in the Self alone, indeed there is nothing to do.

Chapter 3, Verse 18

Sanskrit:

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Transliteration:

naiva tasya k■iten■rtho n■k■iteneha ka■hchana
na ch■sya sarva-bh■te■hu ka■hchid artha-vyap■■hraya■

Word Meanings:

na—not; eva—indeed; tasya—his; k■itena—by discharge of duty; artha■—gain; na—not; ak■itena—without discharge of duty; iha—here; ka■hchana—whatsoever; na—never; cha—and; asya—of that person; sarva-bh■te■hu—among all living beings; ka■hchit—any; artha—necessity; vyap■■hraya■—to depend upon

Translation (English):

For him, there is no interest whatsoever in what is done or not done; nor does he depend on any being for any purpose.

Chapter 3, Verse 19

Sanskrit:

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Transliteration:

tasm■d asakta■ satata■ k■rya■ karma sam■chara
asakto hy■charan karma param ■pnoti p■ru■ha■

Word Meanings:

tasm■t—therefore; asakta■—without attachment; satatam—constantly; k■ryam—duty; karma—action; sam■chara—perform; asakta■—unattached; hi—certainly; ■charan—performing; karma—work; param—the Supreme; ■pnoti—attains; p■ru■ha■—a person

Translation (English):

Therefore, without attachment, always perform the actions that should be done; for by performing actions without attachment, one reaches the Supreme.

Chapter 3, Verse 20

Sanskrit:

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Transliteration:

karma■aiva hi sansiddhim ■sthit■ janak■daya■
loka-sa■graham ev■pi sampa■hyan kartum arhasi

Word Meanings:

karma■■—by the performance of prescribed duties; eva—only; hi—certainly; sansiddhim—perfection; ■sthit■■—attained; janaka-■daya■—King Janak and other kings; loka-sa■graham—for the welfare of the masses; eva api—only; sampa■hyan—considering; kartum—to perform; arhasi—you should;

Translation (English):

Janaka and others attained perfection indeed through action alone; even with the intention of protecting the masses, you should perform action.

Chapter 3, Verse 21

Sanskrit:

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Transliteration:

yad yad ■charati ■hre■h■has tat tad evetaro jana■
sa yat pram■■a■ kurute lokas tad anuvartate

Word Meanings:

yat yat—whatever; ■charati—does; ■hre■h■ha■—the best; tat tat—that (alone); eva—certainly; itara■—common; jana■—people; sa■—they; yat—whichever; pram■■am—standard; kurute—perform; loka■—world; tat—that; anuvartate—pursues

Translation (English):

Whatever a great man does, others also do; whatever he establishes as the standard, the world follows.

Chapter 3, Verse 22

Sanskrit:

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Transliteration:

na me p■rth■sti kartavya■ tri■hu loke■hu kiñchana
n■nav■ptam av■ptavya■ varta eva cha karma■i

Word Meanings:

na—not; me—mine; p■rtha—Arjun; asti—is; kartavyam—duty; tri■hu—in the three; loke■hu—worlds; kiñchana—any; na—not; anav■ptam—to be attained; av■ptavyam—to be gained; varte—I am engaged; eva—yet; cha—also; karma■i—in prescribed duties

Translation (English):

There is nothing in the three worlds, O Arjuna, that needs to be done by Me, nor is there anything unattained that needs to be attained; yet I engage Myself in action.

Chapter 3, Verse 23

Sanskrit:

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Transliteration:

yadi hyaha■ na varteya■ j■tu karma■yatandrita■
mama vartm■nuvartante manu■hy■■ p■rtha sarva■ha■

Word Meanings:

yadi—if; hi—certainly; aham—I; na—not; varteyam—thus engage; j■tu—ever; karma■i—in the performance of prescribed duties; atandrita■—carefully; mama—my; vartma—path; anuvartante—follow; manu■hy■■—all men; p■rtha—Arjun, the son of Pritha; sarva■ha■—in all respects

Translation (English):

For, should I not ever engage myself in action, unwearied, people would in every way follow my path, O Arjuna.

Chapter 3, Verse 24

Sanskrit:

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Transliteration:

uts■deyur ime lok■ na kury■■ karma ched aham
sankarasya cha kart■ sy■m upahany■m im■■ praj■■

Word Meanings:

uts■deyu■—would perish; ime—all these; lok■■—worlds; na—not; kury■m—I perform; karma—prescribed duties; chet—if; aham—I; sankarasya—of uncultured population; cha—and; kart■—responsible; sy■m—would be; upahany■m—would destroy; im■■—all these; praj■■—living entities

Translation (English):

These worlds would perish if I did not perform action; I would be the author of confusion of castes and destruction of these beings.

Chapter 3, Verse 25

Sanskrit:

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Chapter 3, Verse 27

Sanskrit:

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Transliteration:

prak■ite■ kriyam■■■ni gu■ai■ karm■■i sarva■ha■
ahank■ra-vim■■h■tm■ kart■ham iti manyate

Word Meanings:

prak■ite■—of material nature; kriyam■■■ni—carried out; gu■ai■—by the three modes; karm■■i—activities; sarva■ha■—all kinds of; ahank■ra-vim■■ha-■tm■—those who are bewildered by the ego and misidentify themselves with the body; kart■—the doer; aham—I; iti—thus; manyate—thinks

Translation (English):

All actions are wrought in all cases by the qualities of Nature alone. He whose mind is deluded by egoism thinks, "I am the doer."

Chapter 3, Verse 28

Sanskrit:

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Transliteration:

tattva-vit tu mah■-b■ho gu■a-karma-vibh■gayo■
gu■■ gu■e■hu vartanta iti matv■ na sajjate

Word Meanings:

tattva-vit—the knower of the Truth; tu—but; mah■-b■ho—mighty-armed one; gu■a-karma—from gu■as and karma; vibh■gayo■—distinguish; gu■■■—modes of material nature in the shape of the senses, mind, etc; gu■e■hu—modes of material nature in the shape of objects of perception; vartante—are engaged; iti—thus; matv■—knowing; na—never; sajjate—becomes attached

Translation (English):

But he who knows the Truth, O mighty-armed Arjuna, about the divisions of the qualities and their functions, knowing that the Gunas, as senses, move amidst the Gunas, as the sense-objects, is not attached.

Chapter 3, Verse 29

Sanskrit:

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■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■3.29■■

Transliteration:

prak■iter gu■a-samm■■h■■ sajjante gu■a-karmasu
t■n ak■itsna-vido mand■n k■itsna-vin na vich■layet

Word Meanings:

prak■ite■—of material nature; gu■a—by the modes of material nature; samm■■h■■—deluded; sajjante—become attached; gu■a-karmasu—to results of actions; t■n—those; ak■itsna-vida■—persons without knowledge; mand■n—the ignorant; k■itsna-vit—persons with knowledge; na vich■layet—should not unsettle

Translation (English):

Those deluded by the qualities of Nature are attached to the functions of the qualities. The man of perfect knowledge should not unsettle the foolish one who is of imperfect knowledge.

Chapter 3, Verse 30

Sanskrit:

■■■ ■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■3.30■■

Transliteration:

mayi sarv■■i karm■■i sannyasy■dhy■tma-chetas■
nir■■h■r nirmamo bh■tv■ yudhyasva vigata-jvara■

Word Meanings:

mayi—unto me; sarv■■i—all; karm■■i—works; sannyasya—renouncing completely; adhy■tma-chetas■—with the thoughts resting on God; nir■■h■■—free from hankering for the results of the actions; nirmama■—without ownership; bh■tv■—so being; yudhyasva—fight; vigata-jvara■—without mental fever

Translation (English):

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism, and from mental fever, fight thou.

Chapter 3, Verse 31

Sanskrit:

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Transliteration:

ye me matam ida■ nityam anuti■h■hanti m■nav■■
■hraddh■vanto 'nas■yanto muchyante te 'pi karmabhi■

Word Meanings:

ye—who; me—my; matam—teachings; idam—these; nityam—constantly; anuti■h■hanti—abide by; m■nav■■—human beings; ■hraddh■-vanta■—with profound faith; anas■yanta■—free from cavilling; muchyante—become free; te—those; api—also; karmabhi■—from the bondage of karma

Translation (English):

Those who constantly practice this teaching of Mine with faith and without caviling, they too are freed from actions.

Chapter 3, Verse 32

Sanskrit:

■■ ■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■ ■■ ■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■3.32■■

Transliteration:

ye tvetad abhyas■yanto n■nuti■h■hanti me matam
sarva-jñ■na-vim■■h■ns t■n viddhi na■h■■n achetasa■

Word Meanings:

ye—those; tu—but; etat—this; abhyas■yanta■—cavilling; na—not; anuti■h■hanti—follow; me—my; matam—teachings; sarva-jñ■na—in all types of knowledge; vim■■h■n—deluded; t■n—they are; viddhi—know; na■h■■n—ruined; achetasa■—devoid of discrimination

Translation (English):

But those who criticize My teaching and do not practice it, deprived of all knowledge and lacking discernment, know them to be doomed to destruction.

Chapter 3, Verse 33

Sanskrit:

■■■■■ ■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■ ■■■■■■■ ■■■■■■■ ■■■■■■■■ ■■■■ ■■■■■■■■■■■■3.33■■

Transliteration:

sad■i■ha■ che■h■ate svasy■■ prak■iter jñ■nav■n api
prak■iti■ y■nti bh■t■ni nigraha■ ki■ kari■hyati

Word Meanings:

sad■i■ham—accordingly; che■h■ate—act; svasy■■—by their own; prak■ite■—modes of nature; jñ■na-v■n—the wise; api—even; prak■itim—nature; y■nti—follow; bh■t■ni—all living beings; nigraha■—repression; kim—what; kari■hyati—will do

Translation (English):

Even a wise man acts in accordance with his own nature; beings will follow their nature; what can restraint do?

Chapter 3, Verse 34

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■■
■■■■■■■ ■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■3.34■■

Transliteration:

indriyasyendriyasy■rthe r■ga-dve■hau vyavasthitau
tayor na va■ham ■gachchhet tau hyasya paripanthinau

Word Meanings:

indriyasya—of the senses; indriyasya arthe—in the sense objects; r■ga—attachment; dve■hau—aversion; vyavasthitau—situated; tayo■—of them; na—never; va■ham—be controlled; ■gachchhet—should become; tau—those; hi—certainly; asya—for him; paripanthinau—foes

Translation (English):

Attachment and aversion for the objects of the senses abide in the senses; let no one come under their sway; for, they are his enemies.

Chapter 3, Verse 35

Sanskrit:

■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■ ■■■■■■ ■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■3.35■■

Transliteration:

■hrey■n swa-dharmo vigu■a■ para-dharm■t sv-anu■h■hit■t
swa-dharme nidhana■ ■hreya■ para-dharmo bhay■vaha■

Word Meanings:

■hrey■n—better; swa-dharma■—personal duty; vigu■a■—tinged with faults; para-dharm■t—than another's prescribed duties; su-anu■h■hit■t—perfectly done; swa-dharme—in one's personal duties; nidhanam—death; ■hreya■—better; para-dharma■—duties prescribed for others; bhaya-■vaha■—fraught with fear

Translation (English):

Better is one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear.

Chapter 3, Verse 36

Sanskrit:

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■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■3.36■■

Transliteration:

arjuna uv■cha
atha kena prayukto 'ya■ p■pa■ charati p■ru■ha■
anichchhann api v■r■h■eya bal■d iva niyojita■

Word Meanings:

arjuna■ uv■cha—Arjun said; atha—then; kena—by what; prayukta■—impelled; ayam—one; p■pam—sins; charati—commit; p■ru■ha■—a person; anichchhan—unwillingly; api—even; v■r■h■eya—he who belongs to the Vrishni clan, Shree Krishna; bal■t—by force; iva—as if; niyojita■—engaged

Translation (English):

Arjuna said, "But what compels man to commit sin, even against his wishes, O Varshneya (Krishna), as if constrained by force?"

Chapter 3, Verse 37

Sanskrit:

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■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■3.37■■

Transliteration:

■hr■ bhagav■n uv■cha
k■ma e■ha krodha e■ha rajo-gu■a-samudbhava■
mah■■hano mah■-p■pm■ viddhyenam iha vairi■am

Word Meanings:

■hri-bhagav■n uv■cha—the Supreme Lord said; k■ma■—desire; e■ha■—this; krodha■—wrath; e■ha■—this; raja■-gu■a—the mode of passion; samudbhava■—born of; mah■-a■hana■—all-devouring; mah■-p■pm■—greatly sinful; viddhi—know; enam—this; iha—in the material world; vairi■am—the enemy

Translation (English):

The Blessed Lord said, "It is desire and it is anger, both of the quality of Rajas, all-devouring and all-sinful; know this as the foe here in this world."

Chapter 3, Verse 38

Sanskrit:

■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■ ■■
■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■3.38■■

Transliteration:

dh■men■vriyate vahnir yath■dar■ho malena cha
yatholben■v■ito garbhas tath■ tenedam ■v■itam

Word Meanings:

dh■mena—by smoke; ■vriyate—is covered; vahni■—fire; yath■—just as; ■dar■ha■—mirror; malena—by dust; cha—also; yath■—just as; ulbena—by the womb; ■v■ita■—is covered; garbha■—embryo; tath■—similarly; tena—by that (desire); idam—this; ■v■itam—is covered

Translation (English):

As fire is enveloped by smoke, as a mirror is covered by dust, and as an embryo is surrounded by the amniotic sac, so is this enveloped by that.

Chapter 3, Verse 39

Sanskrit:

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■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■ ■■■3.39■■

Transliteration:

■v■ita■ jñ■nam etena jñ■nino nitya-vairi■■
k■ma-r■pe■a kaunteya du■hp■re■■nalena cha

Word Meanings:

■v■itam—covered; jñ■nam—knowledge; etena—by this; jñ■nina■—of the wise; nitya-vairi■■—by the perpetual enemy; k■ma-r■pe■a—in the form of desires; kaunteya—Arjun the son of Kunti; du■hp■re■a—insatiable; analena—like fire; cha—and

Translation (English):

O Arjuna, wisdom is enveloped by this constant enemy of the wise, in the form of desire, which is insatiable like fire.

Chapter 3, Verse 40

Sanskrit:

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Transliteration:

indriy■■i mano buddhir asy■dhi■h■h■nam uchyate
etair vimohayatye■ha jñ■nam ■v■itya dehinam

Word Meanings:

indriy■■i—the senses; mana■—the mind; buddhi■—the intellect; asya—of this; adhi■h■h■nam—dwelling place; uchyate—are said to be; etai■—by these; vimohayati—deludes; e■ha■—this; jñ■nam—knowledge; ■v■itya—clouds; dehinam—the embodied soul

Translation (English):

The senses, the mind, and the intellect are said to be its seat; through these, it deludes the embodied one, veiling their wisdom.

Chapter 3, Verse 41

Sanskrit:

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Transliteration:

tasm■t tvam indriy■■y■dau niyamya bharatar■habha
p■pm■na■ prajahi hyena■ jñ■na-vijñ■na-n■■hanam

Word Meanings:

tasm■t—therefore; tvam—you; indriy■■i—senses; ■dau—in the very beginning; niyamya—having controlled; bharata-■i■habha—Arjun, the best of the Bharatas; p■pm■nam—the sinful; prajahi—slay; hi—certainly; enam—this; jñ■na—knowledge; vijñ■na—realization; n■■hanam—the destroyer

Translation (English):

Therefore, O best of the Bharatas, control your senses first and then kill this sinful thing, which destroys knowledge and realization.

Chapter 3, Verse 42

Sanskrit:

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Transliteration:

indriy■■i par■■y■hur indriyebhya■ para■ mana■
manasas tu par■ buddhir yo buddhe■ paratas tu sa■

Word Meanings:

indriy■■i—senses; par■■i—superior; ■hu■—are said; indriyebhya■—than the senses; param—superior; mana■—the mind; manasa■—than the mind; tu—but; par■—superior; buddhi■—intellect; ya■—who; buddhe■—than the intellect; parata■—more superior; tu—but; sa■—that (soul)

Translation (English):

They say that the senses are superior to the body; the mind is superior to the senses; the intellect is superior to the mind; and He (the Self) is superior even to the intellect.

Chapter 3, Verse 43

Sanskrit:

■■■ ■■■■■■■■ ■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■
■■■ ■■■■■■■ ■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■3.43■■

Transliteration:

eva■ buddhe■ para■ buddhv■ sanstabhy■tm■nam ■tman■
jahi ■hatru■ mah■-b■ho k■ma-r■pa■ dur■sadam

Word Meanings:

evam—thus; buddhe■—than the intellect; param—superior; buddhv■—knowing; sanstabhya—subdue; ■tm■nam—the lower self (senses, mind, and intellect); ■tman■—by higher self (soul); jahi—kill; ■hatrum—the enemy; mah■-b■ho—mighty-armed one; k■ma-r■pam—in the form of desire; dur■sadam—formidable

Translation (English):

Thus, knowing Him who is superior to the intellect and restraining the self by the Self, slay thou, O mighty-armed Arjuna, the enemy in the form of desire, hard to conquer.

CHAPTER 4

Chapter 4, Verse 1

Sanskrit:

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Transliteration:

■hr■ bhagav■n uv■cha
ima■ vivasvate yoga■ proktav■n aham avyayam
vivasv■n manave pr■ha manur ik■hv■kave ’brav■t

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Lord Shree Krishna said; imam—this; vivasvate—to the Sun-god; yogam—the science of Yog; proktav■n—taught; aham—I; avyayam—eternal; vivasv■n—Sun-god; manave—to Manu, the original progenitor of humankind; pr■ha—told; manu■—Manu; ik■hv■kave—to Ikshvaku, first king of the Solar dynasty; abrav■t—instructed

Translation (English):

The Blessed Lord said, "I taught this imperishable Yoga to Vivasvan; he then told it to Manu; Manu proclaimed it to Ikshvaku.

Chapter 4, Verse 2

Sanskrit:

■■■ ■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■
■ ■■■■■■■■ ■■■■■ ■■■■■ ■■■■■■ ■■■■■■■■■■4.2■■

Transliteration:

eva■ parampar■-pr■ptam ima■ r■jar■hayo vidu■
sa k■leneha mahat■ yogo na■h■a■ parantapa

Word Meanings:

evam—thus; parampar■—in a continuous tradition; pr■ptam—received; imam—this (science); r■ja-■i■haya■—the saintly kings; vidu■—understood; sa■—that; k■lena—with the long passage of time; iha—in this world; mahat■—great; yoga■—the science of Yog; na■h■a■—lost; parantapa—Arjun, the scorcher of foes

Translation (English):

This, handed down in regular succession by the royal sages, was known. This Yoga, however, has been lost here over time, O Parantapa (burner of the foes).

Chapter 4, Verse 3

Sanskrit:

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Transliteration:

sa ev■ya■ may■ te 'dya yoga■ prokta■ pur■tana■
bhakto 'si me sakh■ cheti rahasya■ hyetad uttamam

Word Meanings:

sa■—that; eva—certainly; ayam—this; may■—by me; te—unto you; adya—today; yoga■—the science of Yog; prokta■—reveal; pur■tana■—ancient; bhakta■—devotee; asi—you are; me—my; sakh■—friend; cha—and; iti—therefore; rahasyam—secret; hi—certainly; etat—this; uttamam—supreme

Translation (English):

That same ancient yoga has been today taught to you by me, for you are my devotee and my friend; it is the supreme secret.

Chapter 4, Verse 4

Sanskrit:

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■■■■ ■■■■■ ■■■■■ ■■■■ ■■■■■ ■■■■■■■■■■■
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Transliteration:

arjuna uv■cha
apara■ bhavato janma para■ janma vivasvata■
katham etad vij■n■y■■ tvam ■dau proktav■n iti

Word Meanings:

arjuna■ uv■cha—Arjun said; aparam—later; bhavata■—your; janma—birth; param—prior; janma—birth; vivasvata■—Vivasvan, the sun-god; katham—how; etat—this; vij■n■y■m—am I to understand; tvam—you; ■dau—in the beginning; proktav■n—taught; iti—thus

Translation (English):

Arjuna said, "Later was Thy birth, and prior to it was the birth of Vivasvan (the Sun); how am I to understand that Thou hast taught this Yoga from the beginning?"

Chapter 4, Verse 5

Sanskrit:

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Transliteration:

■hr■ bhagav■n uv■cha
bah■ni me vyat■t■ni janm■ni tava ch■rjuna
t■nyaha■ veda sarv■■i na tva■ vettha parantapa

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Lord said; bah■ni—many; me—of mine; vyat■t■ni—have passed; janm■ni—births; tava—of yours; cha—and; arjuna—Arjun; t■ni—them; aham—I; veda—know; sarv■■i—all; na—not; tvam—you; vettha—know; parantapa—Arjun, the scorcher of foes

Translation (English):

The Blessed Lord said, "Many births of Mine have passed, as well as of thine, O Arjuna; I know them all, but thou knowest not, O Parantapa (scorcher of foes)."

Chapter 4, Verse 6

Sanskrit:

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Transliteration:

ajo 'pi sannavyay■tm■ bh■t■n■m ■■hvaro 'pi san
prak■iti■ sv■m adhi■h■h■ya sambhav■my■tma-m■yay■

Word Meanings:

aja■—unborn; api—although; san—being so; avyaya ■tm■—Imperishable nature; bh■t■n■m—of (all) beings; ■■hvara■—the Lord; api—although; san—being; prak■itim—nature; sv■m—of myself; adhi■h■h■ya—situated; sambhav■mi—I manifest; ■tma-m■yay■—by my Yogmaya power

Translation (English):

Though I am unborn and of imperishable nature, and though I am the Lord of all beings, yet, governing my own nature, I am born by my own Maya.

Chapter 4, Verse 7

Sanskrit:

[redacted]
[redacted]4.7[redacted]

Transliteration:

yad[redacted] yad[redacted] hi dharmasya gl[redacted]nir bhavati bh[redacted]rata
abhyutth[redacted]nam adharmasya tad[redacted]tm[redacted]na[redacted] s[redacted]ij[redacted]myaham

Word Meanings:

yad[redacted] yad[redacted]—whenever; hi—certainly; dharmasya—of righteousness; gl[redacted]ni[redacted]—decline; bhavati—is; bh[redacted]rata—Arjun, descendant of Bharat; abhyutth[redacted]nam—increase; adharmasya—of unrighteousness; tad[redacted]—at that time; [redacted]tm[redacted]nam—self; s[redacted]ij[redacted]mi—manifest; aham—I

Translation (English):

Whenever there is a decline of righteousness and an increase of unrighteousness, O Arjuna, then I manifest Myself.

Chapter 4, Verse 8

Sanskrit:

[redacted]
[redacted]4.8[redacted]

Transliteration:

paritr[redacted]ya s[redacted]dh[redacted]n[redacted] vin[redacted]h[redacted]ya cha du[redacted]hk[redacted]it[redacted]m
dharma-sansth[redacted]pan[redacted]rth[redacted]ya sambhav[redacted]mi yuge yuge

Word Meanings:

paritr[redacted]ya—to protect; s[redacted]dh[redacted]n[redacted]m—the righteous; vin[redacted]h[redacted]ya—to annihilate; cha—and; du[redacted]hk[redacted]it[redacted]m—the wicked; dharma—the eternal religion; sansth[redacted]pana-arth[redacted]ya—to reestablish; sambhav[redacted]mi—I appear; yuge yuge—age after age

Translation (English):

For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I am born in every age.

Chapter 4, Verse 9

Sanskrit:

■■■■ ■■■■ ■ ■■ ■■■■■■■■■■ ■■ ■■■■■■■ ■■■■■■■■■■
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Transliteration:

janma karma cha me divyam eva■ yo vetti tattvata■
tyaktv■ deha■ punar janma naiti m■m eti so ’rjuna

Word Meanings:

janma—birth; karma—activities; cha—and; me—of mine; divyam—divine; evam—thus; ya■—who; vetti—know; tattvata■—in truth; tyaktv■—having abandoned; deham—the body; puna■—again; janma—birth; na—never; eti—takes; m■m—to me; eti—comes; sa■—he; arjuna—Arjun

Translation (English):

He who thus knows, in their true light, My divine birth and actions, having abandoned the body, is not born again; he comes to Me, O Arjuna.

Chapter 4, Verse 10

Sanskrit:

■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■
■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■4.10■■

Transliteration:

v■ta-r■ga-bhaya-krodh■ man-may■ m■m up■■hrit■■
bahavo jñ■na-tapas■ p■t■ mad-bh■vam ■gat■■

Word Meanings:

v■ta—freed from; r■ga—attachment; bhaya—fear; krodh■■—and anger; mat-may■—completely absorbed in me; m■m—in me; up■■hrit■■—taking refuge (of); bahava■—many (persons); jñ■na—of knowledge; tapas■—by the fire of knowledge; p■t■■—purified; mat-bh■vam—my divine love; ■gat■■—attained

Translation (English):

Freed from attachment, fear, and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained My Being.

Chapter 4, Verse 11

Sanskrit:

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■■ ■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■ ■■■■■■■■■4.11■■

Transliteration:

ye yath■ m■■ prapadyante t■ns tathaiva bhaj■myaham
mama vartm■nuvartante manu■hy■■ p■rtha sarva■ha■

Word Meanings:

ye—who; yath■—in whatever way; m■m—unto me; prapadyante—surrender; t■n—them; tath■—so; eva—certainly; bhaj■mi—reciprocate; aham—I; mama—my; vartma—path; anuvartante—follow; manu■hy■■—men; p■rtha—Arjun, the son of Pritha; sarva■ha■—in all respects

Translation (English):

In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O Arjuna.

Chapter 4, Verse 12

Sanskrit:

■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■ ■■■■■■ ■■ ■■■■■■■■
■■■■■■■■ ■■ ■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■4.12■■

Transliteration:

k■■k■hanta■ karma■■■ siddhi■ yajanta iha devat■■
k■hipra■ hi m■nu■he loke siddhir bhavati karmaj■

Word Meanings:

k■■k■hanta■—desiring; karma■■m—material activities; siddhim—success; yajante—worship; iha—in this world; devat■■—the celestial gods; k■hipram—quickly; hi—certainly; m■nu■he—in human society; loke—within this world; siddhi■—rewarding; bhavati—manifest; karma-j■—from material activities

Translation (English):

Those who long for success in action in this world sacrifice to the gods; for success is quickly attained by men through action.

Chapter 4, Verse 13

Sanskrit:

■■■■■■■■■■■■■■ ■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■
■■■■■ ■■■■■■■■■■■ ■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■4.13■■

Transliteration:

ch■tur-var■ya■ may■ s■i■h■a■ gu■a-karma-vibh■ga■ha■
tasya kart■ram api m■■ viddhyakart■ram avyayam

Word Meanings:

ch■tu■-var■yam—the four categories of occupations; may■—by me; s■i■h■am—were created; gu■a—of quality; karma—and activities; vibh■ga■ha■—according to divisions; tasya—of that; kart■ram—the creator; api—although; m■m—me; viddhi—know; akart■ram—non-doer; avyayam—unchangeable

Translation (English):

The fourfold caste has been created by Me according to the differentiation of Guna and Karma; though I am the author of it, know Me as non-doer and immutable.

Chapter 4, Verse 14

Sanskrit:

■ ■■■ ■■■■■■■■ ■■■■■■■■■■■ ■ ■■■ ■■■■■■■■■ ■■■■■■■■■
■■■ ■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■ ■■■■■■■■■■■4.14■■

Transliteration:

na m■■ karm■■i limpanti na me karma-phale sp■ih■
iti m■■ yo ’bhij■n■ti karmabhir na sa badhyate

Word Meanings:

na—not; m■m—me; karm■■i—activities; limpanti—taint; na—nor; me—my; karma-phale—the fruits of action; sp■ih■—desire; iti—thus; m■m—me; ya■—who; abhij■n■ti—knows; karmabhi■—result of action; na—never; sa■—that person; badhyate—is bound

Translation (English):

Actions do not taint Me, nor do I have a desire for the fruit of actions. He who knows Me thus is not bound by actions.

Chapter 4, Verse 15

Sanskrit:

■■■ ■■■■■■■■■ ■■■■■ ■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■
■■■■■ ■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■4.15■■

Transliteration:

eva■ jñ■tv■ k■ita■ karma p■rvair api mumuk■hubhi■
kuru karmaiva tasm■ttva■ p■rvai■ p■rvatara■ k■itam

Word Meanings:

evam—thus; jñ■tv■—knowing; k■itam—performed; karma—actions; p■rvai■—of ancient times; api—indeed; mumuk■hubhi■—seekers of liberation; kuru—should perform; karma—duty; eva—certainly; tasm■t—therefore; tvam—you; p■rvai■—of those ancient sages; p■rva-taram—in ancient times; k■itam—performed

Translation (English):

Having known this, the ancient seekers of freedom also performed action; therefore, do thou also perform action, as the ancients did in days of yore.

Chapter 4, Verse 16

Sanskrit:

■■■ ■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■
■■■■■■ ■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■4.16■■

Transliteration:

ki■ karma kim akarmeti kavayo ’pyatra mohit■■
tat te karma pravak■hy■mi yaj jñ■tv■ mok■hyase ’■hubh■t

Word Meanings:

kim—what; karma—action; kim—what; akarma—inaction; iti—thus; kavaya■—the wise; api—even; atra—in this; mohit■■—are confused; tat—that; te—to you; karma—action; pravak■hy■mi—I shall explain; yat—which; jñ■tv■—knowing; mok■hyase—you may free yourself; a■hubh■t—from inauspiciousness

Translation (English):

What is action? What is inaction? Even the wise are confused about this. Therefore, I shall teach you the nature of action and inaction, by knowing which you will be liberated from the evil of Samsara, the wheel of birth and death.

Chapter 4, Verse 17

Sanskrit:

■■■■■■ ■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■ ■■■■■■■■■■
■■■■■■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■ ■■■■■■■4.17■■

Transliteration:

karma■o hyapi boddhavya■ boddhavya■ cha vikarma■a■
akarma■a■h cha boddhavya■ gahan■ karma■o gati■

Word Meanings:

karma■a■—recommended action; hi—certainly; api—also; boddhavyam—should be known; boddhavyam—must understand; cha—and; vikarma■a■—forbidden action; akarma■a■—inaction; cha—and; boddhavyam—must understand; gahan■—profound; karma■a■—of action; gati■—the true path

Translation (English):

For verily, the true nature of action enjoined by the scriptures should be known, as well as that of forbidden or unlawful action, and of inaction; the nature of action is hard to understand.

Chapter 4, Verse 18

Sanskrit:

■■■■■■■■■■■■ ■■ ■■■■■■■■■■■■■■ ■ ■■■■■ ■■■■
■ ■■■■■■■■■■■ ■■■■■■■■■■■ ■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■4.18■■

Transliteration:

karma■yakarma ya■ pa■hyed akarma■i cha karma ya■
sa buddhim■n manu■hye■hu sa yukta■ k■itsna-karma-k■it

Word Meanings:

karma■i—action; akarma—in inaction; ya■—who; pa■hyet—see; akarma■i—inaction; cha—also; karma—action; ya■—who; sa■—they; buddhi-m■n—wise; manu■hye■hu—amongst humans; sa■—they; yukta■—yogis; k■itsna-karma-k■it—performers all kinds of actions

Translation (English):

He who sees inaction in action and action in inaction, he is wise among men; he is a yogi and performer of all actions.

Chapter 4, Verse 19

Sanskrit:

■■■■ ■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■ ■■■■■■■■4.19■■

Transliteration:

yasya sarve sam■rambh■■ k■ma-sa■kalpa-varjit■■
jñ■n■gni-dagdha-karm■■a■ tam ■hu■ pa■■ita■ budh■■

Word Meanings:

yasya—whose; sarve—every; sam■rambh■■—undertakings; k■ma—desire for material pleasures; sa■kalpa—resolve; varjit■■—devoid of; jñ■na—divine knowledge; agni—in the fire; dagdha—burnt; karm■■am—actions; tam—him; ■hu■—address; pa■■itam—a sage; budh■■—the wise

Translation (English):

He whose undertakings are all devoid of desires and selfish purposes, and whose actions have been burned by the fire of knowledge, the wise call him a sage.

Chapter 4, Verse 20

Sanskrit:

■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■ ■■■■■■■■■■■■■■■■ ■■■■■4.20■■

Transliteration:

tyaktv■ karma-phal■sa■ga■ nitya-t■ipto nir■■hraya■
karma■yabhiprav■itto 'pi naiva kiñchit karoti sa■

Word Meanings:

tyaktv■—having given up; karma-phala-■sa■gam—attachment to the fruits of action; nitya—always; t■ipta■—satisfied; nir■■hraya■—without dependence; karma■i—in activities; abhiprav■itta■—engaged; api—despite; na—not; eva—certainly; kiñchit—anything; karoti—do; sa■—that person

Translation (English):

Having abandoned attachment to the fruits of the action, ever content, depending on nothing, he does not do anything even while being engaged in activity.

Chapter 4, Verse 21

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■
■■■■■■ ■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■4.21■■

Transliteration:

nir■■h■r yata-chitt■tm■ tyakta-sarva-parigraha■
■h■r■ra■ kevala■ karma kurvan n■pnoti kilbi■ham

Word Meanings:

nir■■h■■—free from expectations; yata—controlled; chitta-■tm■—mind and intellect; tyakta—having abandoned; sarva—all; parigraha■—the sense of ownership; ■h■r■ram—bodily; kevalam—only; karma—actions; kurvan—performing; na—never; ■pnoti—incurs; kilbi■ham—sin

Translation (English):

Without hope, controlling the mind and the self, having abandoned all covetousness, and performing only bodily actions, one incurs no sin.

Chapter 4, Verse 22

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■ ■■■■■■■■■■
■■■ ■■■■■■■■■■■■■■■ ■ ■■■■■■■■■■ ■ ■■■■■■■■■■■■4.22■■

Transliteration:

yad■ichchh■-l■bha-santu■h■o dvandv■t■to vimatsara■
sama■ siddh■vasiddhau cha k■itv■pi na nibadhyate

Word Meanings:

yad■ichchh■—which comes of its own accord; l■bha—gain; santu■h■a■—contented; dvandva—duality; at■ta■—surpassed; vimatsara■—free from envy; sama■—equipoised; siddhau—in success; asiddhau—failure; cha—and; k■itv■—performing; api—even; na—never; nibadhyate—is bound

Translation (English):

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, he acts yet is not bound.

Chapter 4, Verse 23

Sanskrit:

■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■ ■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■4.23■■

Transliteration:

gata-sa■gasya muktasya jñ■n■vasthita-chetasa■
yajñ■y■charata■ karma samagra■ pravil■yate

Word Meanings:

gata-sa■gasya—free from material attachments; muktasya—of the liberated; jñ■na-avasthita—established in divine knowledge; chetasa■—whose intellect; yajñ■ya—as a sacrifice (to God); ■charata■—performing; karma—action; samagram—completely; pravil■yate—are freed

Translation (English):

To one who is devoid of attachment, who is liberated, whose mind is established in knowledge, and who works for the sake of sacrifice (for the sake of God), the whole action is dissolved.

Chapter 4, Verse 24

Sanskrit:

■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■
■■■■■■■■■ ■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■4.24■■

Transliteration:

brahm■rpa■a■ brahma havir brahm■gnau brahma■■ hutam
brahmaiva tena gantavya■ brahma-karma-sam■dhin■

Word Meanings:

brahma—Brahman; arpa■am—the ladle and other offerings; brahma—Brahman; havi■—the oblation; brahma—Brahman; agnau—in the sacrificial fire; brahma■■—by that person; hutam—offered; brahma—Brahman; eva—certainly; tena—by that; gantavyam—to be attained; brahma—Brahman; karma—offering; sam■dhin■—those completely absorbed in God-consciousness

Translation (English):

Brahman is the oblation; Brahman is the melted butter (ghee); by Brahman is the oblation poured into the fire of Brahman; Brahman indeed shall be attained by one who always sees Brahman in action.

Chapter 4, Verse 25

Sanskrit:

■■■■■■■■■■■ ■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■
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Transliteration:

daivam ev■pare yajña■ yogina■ paryup■sate
brahm■gn■vapare yajña■ yajñenaivopajuhvati

Word Meanings:

daivam—the celestial gods; eva—indeed; apare—others; yajñam—sacrifice; yogina■—spiritual practioners; paryup■sate—worship; brahma—of the Supreme Truth; agnau—in the fire; apare—others; yajñam—sacrifice; yajñena—by sacrifice; eva—indeed; upajuhvati—offer

Translation (English):

Some yogis perform sacrifice to the gods alone; while others, who have realized the Self, offer the Self as sacrifice in the fire of Brahman alone.

Chapter 4, Verse 26

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■4.26■■

Transliteration:

■hrotr■d■n■ndriy■■yanye sanyam■gni■hu juhvati
■habd■d■n vi■hay■nanya indriy■gni■hu juhvati

Word Meanings:

■hrotra-■d■ni—such as the hearing process; indriy■■i—senses; anye—others; sanyama—restraint; agni■hu—in the sacrficial fire; juhvati—sacrifice; ■habda-■d■n—sound vibration, etc; vi■hay■n—objects of sense-gratification; anye—others; indriya—of the senses; agni■hu—in the fire; juhvati—sacrifice

Translation (English):

Some again offer the organ of hearing and other senses as a sacrifice in the fire of restraint; others offer sound and other objects of the senses as a sacrifice in the fire of the senses.

Chapter 4, Verse 27

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■
■■■■■■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■4.27■■

Transliteration:

sarv■■■ndriya-karm■■i pr■■a-karm■■i ch■pare
■tma-sanyama-yog■gnau juhvati jñ■na-d■pite

Word Meanings:

sarv■■i—all; indriya—the senses; karm■■i—functions; pr■■a-karm■■i—functions of the life breath; cha—and; apare—others; ■tma-sanyama yog■gnau—in the fire of the controlled mind; juhvati—sacrifice; jñ■na-d■pite—kindled by knowledge

Translation (English):

Others again sacrifice all the functions of the senses and those of the breath (vital energy, or Prana) in the fire of the Yoga of self-restraint, kindled by knowledge.

Chapter 4, Verse 28

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■4.28■■

Transliteration:

dravya-yajñ■s tapo-yajñ■ yoga-yajñ■s tath■pare
sw■dhy■ya-jñ■na-yajñ■■h cha yataya■ san■hita-vrat■■

Word Meanings:

dravya-yajñ■■—offering one's own wealth as sacrifice; tapa■-yajñ■■—offering severe austerities as sacrifice; yoga-yajñ■■—performance of eight-fold path of yogic practices as sacrifice; tath■—thus; apare—others; sw■dhy■ya—cultivating knowledge by studying the scriptures; jñ■na-yajñ■■—those offer cultivation of transcendental knowledge as sacrifice; cha—also; yataya■—these ascetics; san■hita-vrat■■—observing strict vows

Translation (English):

Others again offer wealth, austerity, and Yoga as sacrifice, while ascetics of self-restraint and rigid vows offer the study of scriptures and knowledge as sacrifice.

Chapter 4, Verse 29

Sanskrit:

■■■■■ ■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■
■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■4.29■■

Transliteration:

ap■ne juhvati pr■■a■ pr■■e 'p■na■ tath■pare
pr■■■p■na-gat■ ruddhv■ pr■■■y■ma-par■ya■■■
apare niyat■h■r■■ pr■■■n pr■■e■hu juhvati
sarve 'pyete yajña-vido yajña-k■hapita-kalma■h■■

Word Meanings:

ap■ne—the incoming breath; juhvati—offer; pr■■am—the outgoing breath; pr■■e—in the outgoing breath; ap■nam—incoming breath; tath■—also; apare—others; pr■■a—of the outgoing breath; ap■na—and the incoming breath; gat■—movement; ruddhv■—blocking; pr■■a-■y■ma—control of breath; par■ya■■■—wholly devoted apare—others; niyata—having controlled; ■h■r■■—food intake; pr■■■n—life-breaths; pr■■e■hu—life-energy; juhvati—sacrifice; sarve—all; api—also; ete—these; yajña-vida■—knowers of sacrifices; yajña-k■hapita—being cleansed by performances of sacrifices; kalma■h■■—of impurities

Translation (English):

Others offer as sacrifice the outgoing breath into the incoming, and the incoming into the outgoing, restraining the flow of the outgoing and the incoming breaths, solely absorbed in the restraint of the breath.

Chapter 4, Verse 30

Sanskrit:

■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■ ■■■■■■■■■
■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■4.30■■

Transliteration:

apare niyat■h■r■■ pr■■■n pr■■e■u juhvati

sarve py 'ete yajña-vido yajña-k■apita-kalma■■■

Word Meanings:

apare—others; niyata—controlled; ■h■r■■—eating; pr■■■n—outgoing air; pr■■e■u—in the outgoing air; sarve—all; api—although apparently different; ete—all these; yajñavida■—conversant with the purpose of performing; yajña—sacrifices; k■apita—being cleansed of the result of such performances; kalma■■■—sinful reactions; juhvati—sacrifices.

Translation (English):

Others who regulate their diet offer life-breaths in each life-breath. All these are knowers of sacrifice, whose sins are destroyed through sacrifice.

Chapter 4, Verse 31

Sanskrit:

■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■ ■■■■■■■■■
■■■■ ■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■4.31■■

Transliteration:

yajña-■hi■h■■m■ita-bhujo y■nti brahma san■tanam
n■ya■ loko 'styayajñasya kuto 'nya■ kuru-sattama

Word Meanings:

yajña-■hi■h■a am■ita-bhuja■—they partake of the nectarean remnants of sacrifice; y■nti—go; brahma—the Absolute Truth; san■tanam—eternal; na—never; ayam—this; loka■—planet; asti—is; ayajñasya—for one who performs no sacrifice; kuta■—how; anya■—other (world); kuru-sat-tama—best of the Kurus, Arjun

Translation (English):

Those who eat the remnants of the sacrifice, which are like nectar, go to the eternal Brahman. This world is not for the one who does not perform sacrifice; how then can they have the other, O Arjuna?

Chapter 4, Verse 32

Sanskrit:

■■■ ■■■■■■■■ ■■■■■■ ■■■■■■ ■■■■■■■■■■ ■■■■■■
■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■4.32■■

Transliteration:

eva■ bahu-vidh■ yajñ■ vitat■ brahma■o mukhe
karma-j■n viddhi t■n sarv■n eva■ jñ■tv■ vimok■hyase

Word Meanings:

evam—thus; bahu-vidh■■—various kinds of; yajñ■■—sacrifices; vitat■■—have been described; brahma■a■—of the Vedas; mukhe—through the mouth; karma-j■n—originating from works; viddhi—know; t■n—them; sarv■n—all; evam—thus; jñ■tv■—having known; vimok■hyase—you shall be liberated

Translation (English):

Thus, manifold sacrifices are spread out before Brahman at the face of Brahman. Know them all to be born of action, and thus knowing, you shall be liberated.

Chapter 4, Verse 33

Sanskrit:

■■■

Chapter 4, Verse 35

Sanskrit:

[redacted]
[redacted]4.35[redacted]

Transliteration:

yaj jñ[redacted]tv[redacted] na punar moham eva[redacted] y[redacted]syasi p[redacted]ava
yena bh[redacted]t[redacted]nya[redacted]he[redacted]he[redacted]a drak[redacted]hyasy[redacted]tmanyatho mayi

Word Meanings:

yat—which; jñ[redacted]tv[redacted]—having known; na—never; puna[redacted]—again; moham—delusion; evam—like this; y[redacted]syasi—you shall get; p[redacted]ava—Arjun, the son of Pandu; yena—by this; bh[redacted]t[redacted]ni—living beings; a[redacted]he[redacted]h[redacted]i—all; drak[redacted]hyasi—you will see; [redacted]tmani—within me (Shree Krishna); atho—that is to say; mayi—in me

Translation (English):

Knowing that thou shalt not, O Arjuna, again be deluded like this; and by that thou shalt see all beings in thyself and also in me.

Chapter 4, Verse 36

Sanskrit:

[redacted]
[redacted]4.36[redacted]

Transliteration:

api ched asi p[redacted]pebhya[redacted] sarvebhya[redacted] p[redacted]pa-k[redacted]it-tama[redacted]
sarva[redacted] jñ[redacted]na-plavenaiva v[redacted]ijina[redacted] santari[redacted]hyasi

Word Meanings:

api—even; chet—if; asi—you are; p[redacted]pebhya[redacted]—sinners; sarvebhya[redacted]—of all; p[redacted]pa-k[redacted]it-tama[redacted]—most sinful; sarvam—all; jñ[redacted]na-plavena—by the boat of divine knowledge; eva—certainly; v[redacted]ijinam—sin; santari[redacted]hyasi—you shall cross over

Translation (English):

Even if thou art the most sinful of all sinners, yet thou shalt surely cross over all sins by the raft of knowledge.

Chapter 4, Verse 37

Sanskrit:

[redacted]
[redacted]4.37[redacted]

Transliteration:

yathaidh[redacted]nsi samiddho ’gnir bhasma-s[redacted]t kurute ’rjuna
jñ[redacted]n[redacted]gni[redacted] sarva-karm[redacted]i bhasma-s[redacted]t kurute tath[redacted]

Word Meanings:

yath[redacted]—as; edh[redacted]nsi—firewood; samiddha[redacted]—blazing; agni[redacted]—fire; bhasma-s[redacted]t—to ashes; kurute—turns; arjuna—Arjun; jñ[redacted]na-agni[redacted]—the fire of knowledge; sarva-karm[redacted]i—all reactions from material activities; bhasma-s[redacted]t—to ashes; kurute—it turns; tath[redacted]—similarly

Translation (English):

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ash.

Chapter 4, Verse 38

Sanskrit:

[redacted]
[redacted]4.38[redacted]

Transliteration:

na hi jñ[redacted]nena sad[redacted]i[redacted]ha[redacted] pavitramiha vidyate
tatsvaya[redacted] yogasansiddha[redacted] k[redacted]len[redacted]tmani vindati

Word Meanings:

na—not; hi—certainly; jñ[redacted]nena—with divine knowledge; sad[redacted]i[redacted]ham—like; pavitram—pure; iha—in this world; vidyate—exists; tat—that; svayam—oneself; yoga—practice of yog; sansiddha[redacted]—he who has attained perfection; k[redacted]lena—in course of time; [redacted]tmani—wihtin the heart; vindati—finds

Translation (English):

Verily, there is no purifier in this world like knowledge. He who is perfected in Yoga finds it within the Self in due time.

Chapter 4, Verse 39

Sanskrit:

■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■
■■■■■■■ ■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■4.39■■

Transliteration:

■hraddh■v■n labhate jñ■na■ tat-para■ sanyatendriya■
jñ■na■ labdhv■ par■■ ■h■ntim achire■■dhigachchhati

Word Meanings:

■hraddh■-v■n—a faithful person; labhate—achieves; jñ■nam—divine knowledge; tat-para■—devoted (to that); sanyata—controlled; indriya■—senses; jñ■nam—transcendental knowledge; labdhv■—having achieved; par■m—supreme; ■h■ntim—peace; achire■a—without delay; adhigachchhati—attains

Translation (English):

The one who is full of faith, devoted to it, and has subdued their senses obtains this knowledge; and upon obtaining the knowledge, they attain the supreme peace immediately.

Chapter 4, Verse 40

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■
■■■■ ■■■■■■■■■■ ■ ■■■■ ■ ■■■■■ ■■■■■■■■■■■■■■4.40■■

Transliteration:

ajña■h ch■■hraddadh■na■h cha san■hay■tm■ vina■hyati
n■ya■ loko 'sti na paro na sukha■ san■hay■tmana■

Word Meanings:

ajña■—the ignorant; cha—and; a■hraddadh■na■—without faith; cha—and; san■haya—skeptical; ■tm■—a person; vina■hyati—falls down; na—never; ayam—in this; loka■—world; asti—is; na—not; para■—in the next; na—not; sukham—happiness; san■haya-■tmana■—for the skeptical soul

Translation (English):

The ignorant, the faithless, and the doubting self go to destruction; there is neither this world nor the other, nor happiness for the doubting one.

Chapter 4, Verse 41

Sanskrit:

■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■ ■ ■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■4.41■■

Transliteration:

yoga-sannyasta-karm■■a■ jñ■na-sañchhinna-san■hayam
■tmavanta■ na karm■■i nibadhnanti dhanañjaya

Word Meanings:

yoga-sannyasta-karm■■am—those who renounce ritualistic karm, dedicating their body, mind, and soul to God; jñ■na—by knowledge; sañchhinna—dispelled; san■hayam—doubts; ■tma-vantam—situated in knowledge of the self; na—not; karm■■i—actions; nibadhnanti—bind; dhanañjaya—Arjun, the conqueror of wealth

Translation (English):

He who has renounced actions through Yoga, whose doubts have been dispelled by knowledge, and who is self-possessed—such a one is not bound by actions, O Arjuna.

Chapter 4, Verse 42

Sanskrit:

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■■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■4.42■■

Transliteration:

tasm■d ajñ■na-sambh■ta■ h■it-stha■ jñ■n■sin■tmana■
chhittvaina■ san■haya■ yogam ■ti■h■hotti■h■ha bh■rata

Word Meanings:

tasm■t—therefore; ajñ■na-sambh■tam—born of ignorance; h■it-stham—situated in the heart; jñ■na—of knowledge; asin■—with the sword; ■tmana■—of the self; chhittv■—cut asunder; enam—this; san■hayam—doubt; yogam—in karm yog; ■ti■h■ha—take shelter; utti■h■ha—arise; bh■rata—Arjun, descendant of Bharat

Translation (English):

Therefore, with the sword of knowledge (of the Self), cut asunder the doubt of the self, born of ignorance, residing in your heart, and take refuge in Yoga. Arise, O Arjuna!

CHAPTER 5

Chapter 5, Verse 1

Sanskrit:

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■■■■■■■■ ■■■■■■■■■ ■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■5.1■■

Transliteration:

arjuna uv■cha
sanny■sa■ karma■■■ k■i■h■a punar yoga■ cha ■hansasi
yach chhreya etayor eka■ tan me br■hi su-ni■hchitam

Word Meanings:

arjuna■ uv■cha—Arjun said; sany■sam—renunciation; karma■■m—of actions; k■i■h■a—Shree Krishna; puna■—again; yogam—about karm yog; cha—also; ■hansasi—you praise; yat—which; ■hreya■—more beneficial; etayo■—of the two; ekam—one; tat—that; me—unto me; br■hi—please tell; su-ni■hchitam—conclusively

Translation (English):

Arjuna said, "O Krishna, you praise renunciation of actions and also yoga. Please tell me conclusively which is better of the two."

Chapter 5, Verse 2

Sanskrit:

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■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■5.2■■

Transliteration:

■hr■ bhagav■n uv■cha
sanny■sa■ karma-yoga■h cha ni■■hreyasa-kar■vubhau
tayos tu karma-sanny■s■t karma-yogo vi■hi■hyate

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Lord said; sany■sa■—renunciation; karma-yoga■—working in devotion; cha—and; ni■■hreyasa-karau—lead to the supreme goal; ubhau—both; tayo■—of the two; tu—but; karma-sany■s■t—renunciation of actions; karma-yoga■—working in devotion; vi■hi■hyate—is superior

Translation (English):

The Blessed Lord said, "Renunciation and the Yoga of action both lead to the highest bliss; but of the two, the Yoga of action is superior to the renunciation of action."

Chapter 5, Verse 3

Sanskrit:

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■■■■■■■■■■■■■■■ ■■ ■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■5.3■■

Transliteration:

jñeya■ sa nitya-sanny■s■ yo na dve■h■i na k■■k■hati
nirdvandvo hi mah■-b■ho sukha■ bandh■t pramuchyate

Word Meanings:

jñeya■—should be considered; sa■—that person; nitya—always; sany■s■—practising renunciation; ya■—who; na—never; dve■h■i—hate; na—nor; k■■k■hati—desire; nirdvandva■—free from all dualities; hi—certainly; mah■-b■ho—mighty-armed one; sukham—easily; bandh■t—from bondage; pramuchyate—is liberated

Translation (English):

He should be known as a perpetual Sannyasi who neither hates nor desires; for, free from the pairs of opposites, O mighty-armed Arjuna, he is easily freed from bondage.

Chapter 5, Verse 4

Sanskrit:

[redacted]
[redacted]5.4[redacted]

Transliteration:

s[redacted]nkhya-yogau p[redacted]ithag b[redacted] pravadanti na pa[redacted]it[redacted]
ekamapy[redacted]sthita[redacted] samyag ubhayor vindate phalam

Word Meanings:

s[redacted]nkhya—renunciation of actions; yogau—karm yog; p[redacted]ithak—different; b[redacted]—the ignorant; pravadanti—say; na—never; pa[redacted]it[redacted]—the learned; ekam—in one; api—even; [redacted]sthita[redacted]—being situated; samyak—completely; ubhayo[redacted]—of both; vindate—achieve; phalam—the result

Translation (English):

Children, not the wise, speak of knowledge and the Yoga of action, or the performance of action, as though they are distinct and different; he who is truly established in one, obtains the fruits of both.

Chapter 5, Verse 5

Sanskrit:

[redacted]
[redacted] [redacted] [redacted] [redacted] [redacted] [redacted] [redacted]5.5[redacted]

Transliteration:

yat s[redacted]nkhyai[redacted] pr[redacted]pyate sth[redacted]na[redacted] tad yogair api gamyate
eka[redacted] s[redacted]nkhya[redacted] cha yoga[redacted] cha ya[redacted] pa[redacted]hyati sa pa[redacted]hyati

Word Meanings:

yat—what; s[redacted]nkhyai[redacted]—by means of karm sany[redacted]s; pr[redacted]pyate—is attained; sth[redacted]nam—place; tat—that; yogai[redacted]—by working in devotion; api—also; gamyate—is attained; ekam—one; s[redacted]nkhyam—renunciation of actions; cha—and; yogam—karm yog; cha—and; ya[redacted]—who; pa[redacted]hyati—sees; sa[redacted]—that person; pa[redacted]hyati—actually sees

Translation (English):

That place which is reached by the Sankhyas or the Jnanis is also reached by the Yogis (Karma Yogis). He who sees knowledge and the performance of action (Karma Yoga) as one, sees truly.

Chapter 5, Verse 6

Sanskrit:

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Transliteration:

sanny■sas tu mah■-b■ho du■kham ■ptum ayogata■
yoga-yukto munir brahma na chire■■dhigachchhati

Word Meanings:

sany■sa■—renunciation; tu—but; mah■-b■ho—mighty-armed one; du■kham—distress; ■ptum—attains; ayogata■—without karm yog; yoga-yukta■—one who is adept in karm yog; muni■—a sage; brahma—Brahman; na chire■a—quickly; adhigachchhati—goes

Translation (English):

But, O mighty-armed Arjuna, renunciation is hard to attain without Yoga; the sage who is in harmony with Yoga quickly goes to Brahman.

Chapter 5, Verse 7

Sanskrit:

■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■ ■■■■■■■■■■5.7■■

Transliteration:

yoga-yukto vi■huddh■tm■ vijit■tm■ jitendriya■
sarva-bh■t■tma-bh■t■tm■ kurvann api na lipyate

Word Meanings:

yoga-yukta■—united in consciousness with God; vi■huddha-■tm■—one with purified intellect; vijita-■tm■—one who has conquered the mind; jita-indriya■—having conquered the senses; sarva-bh■ta-■tma-bh■ta-■tm■—one who sees the Soul of all souls in every living being; kurvan—performing; api—although; na—never; lipyate—entangled

Translation (English):

He who is devoted to the path of action, whose mind is pure, who has conquered the self, who has subdued his senses, and who realizes his Self as the Self in all beings, though acting, is not tainted.

Chapter 5, Verse 8

Sanskrit:

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Chapter 5, Verse 10

Sanskrit:

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Transliteration:

brahma■y■dh■ya karm■■i sa■ga■ tyaktv■ karoti ya■
lipyate na sa p■pena padma-patram iv■mbhas■

Word Meanings:

brahma■i—to God; ■dh■ya—dedicating; karm■■i—all actions; sa■gam—attachment; tyaktv■—abandoning; karoti—performs; ya■—who; lipyate—is affected; na—never; sa■—that person; p■pena—by sin; padma-patram—a lotus leaf; iva—like; ambhas■—by water

Translation (English):

He who does actions, offering them to Brahman and abandoning attachment, is not tainted by sin, just as a lotus leaf is not tainted by water.

Chapter 5, Verse 11

Sanskrit:

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Transliteration:

k■yena manas■ buddhy■ kevalair indriyair api
yogina■ karma kurvanti sa■ga■ tyaktv■tma-■huddhaye

Word Meanings:

k■yena—with the body; manas■—with the mind; buddhy■—with the intellect; kevalai■—only; indriyai■—with the senses; api—even; yogina■—the yogis; karma—actions; kurvanti—perform; sa■gam—attachment; tyaktv■—giving up; ■tma—of the self; ■huddhaye—for the purification

Translation (English):

Yogis, having abandoned attachment, perform actions only through the body, mind, intellect, and even the senses, for the purification of the self.

Chapter 5, Verse 12

Sanskrit:

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■■■■■■■■ ■■■■■■■■■ ■■■■ ■■■■■■ ■■■■■■■■■■■5.12■■

Transliteration:

yukta■ karma-phala■ tyaktv■ ■h■ntim ■pnoti nai■h■hik■m
ayukta■ k■ma-k■re■a phale sakto nibadhyate

Word Meanings:

yukta■—one who is united in consciousness with God; karma-phalam—the results of all activities; tyaktv■—giving up; ■h■ntim—peace; ■pnoti—attains; nai■h■hik■m—everlasting; ayukta■—one who is not united with God in consciousness; k■ma-k■re■a—impelled by desires; phale—in the result; sakta■—attached; nibadhyate—becomes entangled

Translation (English):

The one who is united (the well-poised or harmonized) having abandoned the fruit of action attains eternal peace; whereas the one who is not united (the unsteady or unbalanced), impelled by desire and attached to the fruit, is bound.

Chapter 5, Verse 13

Sanskrit:

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Transliteration:

sarva-karm■■i manas■ sannyasy■ste sukha■ va■h■
nava-dv■re pure deh■ naiva kurvan na k■rayan

Word Meanings:

sarva—all; karm■■i—activities; manas■—by the mind; sannyasya—having renounced; ■ste—remains; sukham—happily; va■h■—the self-controlled; nava-dv■re—of nine gates; pure—in the city; deh■—the embodied being; na—never; eva—certainly; kurvan—doing anything; na—not; k■rayan—causing to be done

Translation (English):

Mentally renouncing all actions and being self-controlled, the embodied one happily rests in the nine-gated city, neither acting nor causing others (body and senses) to act.

Chapter 5, Verse 14

Sanskrit:

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Transliteration:

na kart■itva■ na karm■■i lokasya s■ijati prabhu■
na karma-phala-sa■yoga■ svabh■vas tu pravartate

Word Meanings:

na—neither; kart■itvam—sense of doership; na—nor; karm■■i—actions; lokasya—of the people; s■ijati—creates; prabhu■—God; na—nor; karma-phala—fruits of actions; sanyogam—connection; svabh■va■—one's nature; tu—but; pravartate—is enacted

Translation (English):

Neither does the Lord create agency nor actions for the world, nor union with the fruits of actions; rather, it is Nature that acts.

Chapter 5, Verse 15

Sanskrit:

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Transliteration:

n■datte kasyachit p■pa■ na chaiva suk■ita■ vibhu■
ajñ■nen■v■ita■ jñ■na■ tena muhyanti jantava■

Word Meanings:

na—not; ■datte—accepts; kasyachit—anyone's; p■pam—sin; na—not; cha—and; eva—certainly; su-k■itam—virtuous deeds; vibhu■—the omnipresent God; ajñ■nena—by ignorance; ■v■itam—covered; jñ■nam—knowledge; tena—by that; muhyanti—are deluded; jantava■—the living entities

Translation (English):

The Lord takes neither the demerit nor the merit of any; knowledge is enveloped by ignorance, and beings are deluded.

Chapter 5, Verse 16

Sanskrit:

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Transliteration:

jñ■nena tu tad ajñ■na■ ye■h■■ n■■hitam ■tmana■
te■h■m ■ditya-vaj jñ■na■ prak■■hayati tat param

Word Meanings:

jñ■nena—by divine knowledge; tu—but; tat—that; ajñ■nam—ignorance; ye■h■m—whose; n■■hitam—has been destroyed; ■tmana■—of the self; te■h■m—their; ■ditya-vat—like the sun; jñ■nam—knowledge; prak■■hayati—illumines; tat—that; param—Supreme Entity

Translation (English):

But to those whose ignorance is destroyed by knowledge of the Self, like the sun, knowledge reveals the Supreme Brahman.

Chapter 5, Verse 17

Sanskrit:

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Chapter 5, Verse 18

Sanskrit:

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Transliteration:

vidy■-vinaya-sampanne br■hma■e gavi hastini
■huni chaiva ■hva-p■ke cha pa■■it■■ sama-dar■hina■

Word Meanings:

vidy■—divine knowledge; vinaya—humbleness; sampanne—equipped with; br■hma■e—a Brahmin; gavi—a cow; hastini—an elephant; ■huni—a dog; cha—and; eva—certainly; ■hva-p■ke—a dog-eater; cha—and; pa■■it■■—the learned; sama-dar■hina■—see with equal vision

Translation (English):

Sages look with an equal eye on a Brahmana endowed with learning and humility, on a cow, an elephant, a dog, and even an outcaste.

Chapter 5, Verse 19

Sanskrit:

■■■■ ■■■■■■■■■ ■■■■■■ ■■■■■■ ■■■■■■■ ■■■■■■■ ■■■■■
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Transliteration:

ihaiva tair jita■ sargo ye■h■■ s■mye sthita■ mana■
nirdo■ha■ hi sama■ brahma tasm■d brahma■i te sthit■■

Word Meanings:

iha eva—in this very life; tai■—by them; jita■—conquer; sarga■—the creation; ye■h■m—whose; s■mye—in equanimity; sthitam—situated; mana■—mind; nirdo■ham—flawless; hi—certainly; samam—in equality; brahma—God; tasm■t—therefore; brahma■i—in the Absolute Truth; te—they; sthit■■—are seated

Translation (English):

Even here in this world, those whose minds rest in reality overcome birth; Brahman is indeed spotless and real; therefore they are established in Brahman.

Chapter 5, Verse 20

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■5.20■■

Transliteration:

na prah■i■hyet priya■ pr■pya nodvijet pr■pya ch■priyam
sthira-buddhir asamm■■ho brahma-vid brahma■i sthita■

Word Meanings:

na—neither; prah■i■hyet—rejoice; priyam—the pleasant; pr■pya—obtaining; na—nor; udvijet—become disturbed; pr■pya—attaining; cha—also; apriyam—the unpleasant; sthira-buddhi■—steady intellect; asamm■■ha■—firmly situated; brahma-vit—having a firm understanding of divine knowledge; brahma■i—established in God; sthita■—situated

Translation (English):

Resting in Brahman, with a steady intellect and undeluded, the knower of Brahman neither rejoices upon obtaining what is pleasant nor grieves upon obtaining what is unpleasant.

Chapter 5, Verse 21

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■ ■■■■■■■■■■
■ ■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■5.21■■

Transliteration:

b■hya-spar■he■hvasakt■tm■ vindaty■tmani yat sukham
sa brahma-yoga-yukt■tm■ sukham ak■hayam a■hnute

Word Meanings:

b■hya-spar■he■hu—external sense pleasure; asakta-■tm■—those who are unattached; vindati—find; ■tmani—in the self; yat—which; sukham—bliss; sa■—that person; brahma-yoga yukta-■tm■—those who are united with God through yog; sukham—happiness; ak■hayam—unlimited; a■hnute—experiences

Translation (English):

With the self unattached to external contacts, he finds happiness in the Self; with the self engaged in the meditation of Brahman, he attains endless happiness.

Chapter 5, Verse 22

Sanskrit:

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Transliteration:

ye hi sanspar■ha-j■ bhog■ du■kha-yonaya eva te
■dyantavanta■ kaunteya na te■hu ramate budha■

Word Meanings:

ye—which; hi—verily; sanspar■ha-j■■—born of contact with the sense objects; bhog■■—pleasures; du■kha—misery; yonaya■—source of; eva—verily; te—they are; ■dya-antavanta■—having beginning and end; kaunteya—Arjun, the son of Kunti; na—never; te■hu—in those; ramate—takes delight; budha■—the wise

Translation (English):

The enjoyments that arise from contact are only sources of pain, for they have a beginning and an end, O Arjuna; the wise do not rejoice in them.

Chapter 5, Verse 23

Sanskrit:

■■■■■■■■■■■ ■■ ■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■ ■■■■■ ■ ■■■■■■■ ■ ■■■■■ ■■■■■■5.23■■

Transliteration:

■haknot■haiva ya■ so■hu■ pr■k ■har■ra-vimok■ha■■t
k■ma-krodhodbhava■ vega■ sa yukta■ sa sukh■ nara■

Word Meanings:

■haknoti—is able; iha eva—in the present body; ya■—who; so■hum—to withstand; pr■k—before; ■har■ra—the body; vimok■ha■■t—giving up; k■ma—desire; krodha—anger; udbhavam—generated from; vegam—forces; sa■—that person; yukta■—yogi; sa■—that person; sukh■—happy; nara■—person

Translation (English):

He who is able, while still here in this world, to withstand the impulse born out of desire and anger before the liberation from the body, he is a Yogi, and he is a happy man.

Chapter 5, Verse 24

Sanskrit:

■■■

Chapter 5, Verse 26

Sanskrit:

[redacted]
[redacted]5.26[redacted]

Transliteration:

k[redacted]ma-krodha-viyukt[redacted]n[redacted] yat[redacted]n[redacted] yata-chetas[redacted]m
abhito brahma-nirv[redacted]a[redacted] vartate vidit[redacted]tman[redacted]m

Word Meanings:

k[redacted]ma—desires; krodha—anger; vimukt[redacted]n[redacted]m—of those who are liberated; yat[redacted]n[redacted]m—of the saintly persons; yata-chetas[redacted]m—those self-realized persons who have subdued their mind; abhita[redacted]—from every side; brahma—spiritual; nirv[redacted]am—liberation from material existence; vartate—exists; vidita-[redacted]tman[redacted]m—of those who are self-realized

Translation (English):

Absolute freedom exists on all sides for those self-controlled ascetics who are free from desire and anger, who have controlled their thoughts, and who have realized the Self.

Chapter 5, Verse 27

Sanskrit:

[redacted]
[redacted]5.27[redacted]

Transliteration:

spar[redacted]h[redacted]n k[redacted]itv[redacted] bahir b[redacted]hy[redacted]n[redacted]h chak[redacted]hu[redacted]h chaiv[redacted]ntare bhruvo[redacted]
pr[redacted]p[redacted]nau samau k[redacted]itv[redacted] n[redacted]s[redacted]bhyantara-ch[redacted]ri[redacted]au
yatendriya-mano-buddhir munir mok[redacted]ha-par[redacted]ya[redacted]a[redacted]
vigatechchh[redacted]-bhaya-krodho ya[redacted] sad[redacted] mukta eva sa[redacted]

Word Meanings:

spar[redacted]h[redacted]n—contacts (through senses); k[redacted]itv[redacted]—keeping; bahi[redacted]—outside; b[redacted]hy[redacted]n—external; chak[redacted]hu[redacted]—eyes; cha—and; eva—certainly; antare—between; bhruvo[redacted]—of the eyebrows; pr[redacted]a-ap[redacted]nau—the outgoing and incoming breaths; samau—equal; k[redacted]itv[redacted]—keeping; n[redacted]sa-abhyantara—within the nostrils; ch[redacted]ri[redacted]au—moving; yata—controlled; indriya—senses; mana[redacted]—mind; buddhi[redacted]—intellect; muni[redacted]—the sage; mok[redacted]ha—liberation; par[redacted]ya[redacted]a[redacted]—dedicated; vigata—free; ichchh[redacted]—desires; bhaya—fear; krodha[redacted]—anger; ya[redacted]—who; sad[redacted]—always; mukta[redacted]—liberated; eva—certainly; sa[redacted]—that person

Translation (English):

Shutting out all external contacts and fixing the gaze between the eyebrows, realizing the outgoing and incoming breaths moving within the nostrils.

Chapter 5, Verse 28

Sanskrit:

[redacted]
[redacted]5.28[redacted]

Transliteration:

yatendriya-mano-buddhir munir mok[redacted]a-par[redacted]ya[redacted]a[redacted] vigatecch[redacted]-bhaya-krodho ya[redacted] sad[redacted] mukta eva sa[redacted]

Word Meanings:

yata—controlled; indriya—senses; mana[redacted]—mind; buddhi[redacted]—intelligence; muni[redacted]—the transcendentalist; mok[redacted]a—liberation; par[redacted]ya[redacted]a[redacted]—being so destined; vigata—discarded; icch[redacted]—wishes; bhaya—fear; krodha[redacted]—anger; ya[redacted]—one who; sad[redacted]—always; mukta[redacted]—liberated; eva—certainly; sa[redacted]—he is

Translation (English):

With the senses, mind, and intellect ever controlled, having liberation as their supreme goal, free from desire, fear, and anger, the sage is truly liberated forever.

Chapter 5, Verse 29

Sanskrit:

[redacted]
[redacted]5.29[redacted]

Transliteration:

bhokt[redacted]ra[redacted] yajña-tapas[redacted] sarva-loka-mahe[redacted]hvaram
suh[redacted]ida[redacted] sarva-bh[redacted]t[redacted]n[redacted] jñ[redacted]tv[redacted] m[redacted] [redacted]h[redacted]ntim [redacted]ichchhati

Word Meanings:

bhokt[redacted]ram—the enjoyer; yajña—sacrifices; tapas[redacted]m—austerities; sarva-loka—of all worlds; mah[redacted]-[redacted]hvaram—the Supreme Lord; su-h[redacted]idam—the selfless Friend; sarva—of all; bh[redacted]t[redacted]n[redacted]m—the living beings; jñ[redacted]tv[redacted]—having realized; m[redacted]m—me (Lord Krishna); [redacted]h[redacted]ntim—peace; [redacted]ichchhati—attains

Translation (English):

He who knows Me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds, and the friend of all beings, attains peace.

CHAPTER 6

Chapter 6, Verse 1

Sanskrit:

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■■■■■■■■■■ ■■■■■■■■ ■■■■■■■ ■■■■■ ■■■■■■ ■■■■
■ ■■■■■■■■■■ ■ ■■■■■ ■ ■ ■■■■■■■■■■■■ ■■■■■■■■■■■■6.1■■

Transliteration:

■hr■ bhagav■n uv■cha
an■■hrita■ karma-phala■ k■rya■ karma karoti ya■
sa sanny■s■ cha yog■ cha na niragnir na ch■kriya■

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Lord said; an■■hrita■—not desiring; karma-phalam—results of actions; k■ryam—obligatory; karma—work; karoti—perform; ya■—one who; sa■—that person; sany■s■—in the renounced order; cha—and; yog■—yogi; cha—and; na—not; ni■—without; agni■—fire; na—not; cha—also; akriya■—without activity

Translation (English):

The Blessed Lord said: He who performs his bounden duty without depending on the fruits of his actions—he is a sannyasi and a yogi, not he who is without fire and without action.

Chapter 6, Verse 2

Sanskrit:

■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■■ ■■ ■■■■■■■ ■■■■■■■■
■ ■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■ ■■■■■ ■■■■■■■■6.2■■

Transliteration:

ya■ sanny■sam iti pr■hur yoga■ ta■ viddhi p■■■ava
na hyasannyasta-sa■kalpo yog■ bhavati ka■hchana

Word Meanings:

yam—what; sany■sam—renunciation; iti—thus; pr■hu■—they say; yogam—yog; tam—that; viddhi—know; p■■■ava—Arjun, the son of Pandu; na—not; hi—certainly; asannyasta—without giving up; sa■kalpa■—desire; yog■—a yogi; bhavati—becomes; ka■hchana—anyone

Translation (English):

Do you, O Arjuna, know that Yoga is what they call renunciation; no one indeed becomes a Yogi who has not renounced their thoughts.

Chapter 6, Verse 3

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■
■■■■■■■■■■■ ■■■■■■■ ■■■■ ■■■■■■■■■■■■■■■6.3■■

Transliteration:

■ruruk■hor muner yoga■ karma k■ra■am uchyate
yog■r■■hasya tasyaiva ■hama■ k■ra■am uchyate

Word Meanings:

■ruruk■ho■—a beginner; mune■—of a sage; yogam—Yog; karma—working without attachment; k■ra■am—the cause; uchyate—is said; yoga ■r■■hasya—of those who are elevated in Yog; tasya—their; eva—certainly; ■hama■—meditation; k■ra■am—the cause; uchyate—is said

Translation (English):

For a sage who wishes to attain to Yoga, action is said to be the means; for the same sage who has attained Yoga, inaction is said to be the means.

Chapter 6, Verse 4

Sanskrit:

■■■ ■■ ■■■■■■■■■■■■■■■■■■■ ■ ■■■■■■■■■■■■■■■■■■■
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Transliteration:

yad■ hi nendriy■rthe■hu na karmasv-anu■hajjate
sarva-sa■kalpa-sanny■s■ yog■r■■has tadochyate

Word Meanings:

yad■—when; hi—certainly; na—not; indriya-arthe■hu—for sense-objects; na—not; karmasu—to actions; anu■hajjate—is attachment; sarva-sa■kalpa—all desires for the fruits of actions; sany■s■—renouncer; yoga-■r■■ha■—elevated in the science of Yog; tad■—at that time; uchyate—is said

Translation (English):

When a person is not attached to the sense-objects or to actions, having renounced all thoughts, then they are said to have attained Yoga.

Chapter 6, Verse 5

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■
■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■■6.5■■

Transliteration:

uddhared ■tman■tm■na■ n■tm■nam avas■dayet
■tmaiva hy■tmano bandhur ■tmaiva ripur ■tmana■

Word Meanings:

uddharet—elevate; ■tman■—through the mind; ■tm■nam—the self; na—not; ■tm■nam—the self; avas■dayet—degrade; ■tm■—the mind; eva—certainly; hi—indeed; ■tmana■—of the self; bandhu■—friend; ■tm■—the mind; eva—certainly; ripu■—enemy; ■tmana■—of the self

Translation (English):

One should raise oneself by one's own self alone; let not one lower oneself; for the self alone is one's own friend, and the self alone is one's own enemy.

Chapter 6, Verse 6

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■ ■■■■■■
■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■■6.6■■

Transliteration:

bandhur ■tm■tmanas tasya yen■tmaiv■tman■ jita■
an■tmanas tu ■hatrutve vartet■tmaiva ■hatru-vat

Word Meanings:

bandhu■—friend; ■tm■—the mind; ■tmana■—for the person; tasya—of him; yena—by whom; ■tm■—the mind; eva—certainly; ■tman■—for the person; jita■—conquered; an■tmana■—of those with unconquered mind; tu—but; ■hatrutve—for an enemy; varteta—remains; ■tm■—the mind; eva—as; ■hatru-vat—like an enemy

Translation (English):

The Self is the friend of the self of him by whom the Self has been conquered; but to the unconquered self, this Self stands in the position of an enemy, like an external foe.

Chapter 6, Verse 7

Sanskrit:

■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■ ■■■■ ■■■■■■■■■■■■■■■■6.7■■

Transliteration:

jit■tmana■ pra■h■ntasya param■tm■ sam■hita■
■h■to■h■a-sukha-du■khe■hu tath■ m■n■pam■nayo■

Word Meanings:

jita-■tmana■—one who has conquered one's mind; pra■h■ntasya—of the peaceful; parama-■tm■—God; sam■hita■—steadfast; ■h■ta—in cold; u■h■a—heat; sukha—happiness; du■khe■hu—and distress; tath■—also; m■na—in honor; apam■nayo■—and dishonor

Translation (English):

The Supreme Self of him who is self-controlled and peaceful remains balanced in cold and heat, pleasure and pain, as well as in honor and dishonor.

Chapter 6, Verse 8

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■
■■■■■■ ■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■6.8■■

Transliteration:

jñ■na-vijñ■na-t■ipt■tm■ k■■a-stho vijitendriya■
yukta ityuchyate yog■ sama-lo■h■■■hma-k■ñchana■

Word Meanings:

jñ■na—knowledge; vijñ■na—realized knowledge, wisdom from within; t■ipta ■tm■—one fully satisfied; k■■a-stha■—undisturbed; vijita-indriya■—one who has conquered the senses; yukta■—one who is in constant communion with the Supreme; iti—thus; uchyate—is said; yog■—a yogi; sama—looks equally; lo■h■ra—pebbles; a■hma—stone; k■ñchana■—gold

Translation (English):

The Yogi who is satisfied with the knowledge and wisdom of the Self, who has conquered the senses, and to whom a clod of earth, a piece of stone, and gold are all the same, is said to have attained Nirvikalpa Samadhi.

Chapter 6, Verse 9

Sanskrit:

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Chapter 6, Verse 11

Sanskrit:

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■■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■6.11■■

Transliteration:

■huchau de■he prati■h■h■pya sthiram ■sanam ■tmana■
n■tyuchchhrita■ n■ti-n■cha■ chail■jina-ku■hottaram

Word Meanings:

■huchau—in a clean; de■he—place; prati■h■h■pya—having established; sthiram—steadfast; ■sanam—seat; ■tmana■—his own; na—not; ati—too; uchchhritam—high; na—not; ati—too; n■cham—low; chaila—cloth; ajina—a deerskin; ku■ha—ku■h grass; uttaram—one over the other

Translation (English):

In a clean spot, having established a firm seat of his own, neither too high nor too low, made of cloth, skin, and kusha grass layered one over the other.

Chapter 6, Verse 12

Sanskrit:

■■■■■■■■■■■■ ■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■6.12■■

Transliteration:

tatraik■gra■ mana■ k■itv■ yata-chittendriya-kriya■
upavi■hy■sane yuñjy■d yogam ■tma-vi■huddhaye

Word Meanings:

tatra—there; eka-agram—one-pointed; mana■—mind; k■itv■—having made; yata-chitta—controlling the mind; indriya—senses; kriya■—activities; upavi■hya—being seated; ■sane—on the seat; yuñjy■t yogam—should strive to practice yog; ■tma vi■huddhaye—for purification of the mind;

Translation (English):

There, having made the mind one-pointed, with the actions of the mind and senses controlled, let him, seated on the seat, practice Yoga for the purification of the self.

Chapter 6, Verse 13

Sanskrit:

■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■
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Transliteration:

sama■ k■ya-■hiro-gr■va■ dh■rayann achala■ sthira■
samprek■hya n■sik■gra■ sva■ di■ha■h ch■navalokayan

Word Meanings:

samam—straight; k■ya—body; ■hira■—head; gr■vam—neck; dh■rayan—holding; achalam—unmoving; sthira■—still; samprek■hya—gazing; n■sika-agram—at the tip of the nose; svam—own; di■ha■—directions; cha—and; anavalokayan—not looking

Translation (English):

Let him firmly hold his body, head, and neck erect and still, gazing at the tip of his nose without looking around.

Chapter 6, Verse 14

Sanskrit:

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Transliteration:

pra■h■nt■tm■ vigata-bh■r brahmach■ri-vrate sthita■
mana■ sanyamya mach-chitto yukta ■s■ta mat-para■

Word Meanings:

pra■h■nta—serene; ■tm■—mind; vigata-bh■■—fearless; brahmach■ri-vrate—in the vow of celibacy; sthita■—situated; mana■—mind; sanyamya—having controlled; mat-chitta■—meditate on me (Shree Krishna); yukta■—engaged; ■s■ta—should sit; mat-para■—having me as the supreme goal

Translation (English):

Serene-minded, fearless, firm in the vow of a Brahmachari, having controlled their mind, thinking of Me and balanced in mind, let them sit, having Me as their supreme goal.

Chapter 6, Verse 15

Sanskrit:

[redacted] [redacted] [redacted] [redacted]
[redacted] [redacted] [redacted]6.15[redacted]

Transliteration:

yuñjann eva[redacted] sad[redacted]tm[redacted]na[redacted] yog[redacted] niyata-m[redacted]nasa[redacted]
[redacted]hanti[redacted] nirv[redacted]a-param[redacted] mat-sansth[redacted]m adhigachchhati

Word Meanings:

yuñjan—keeping the mind absorbed in God; evam—thus; sad[redacted]—constantly; [redacted]tm[redacted]nam—the mind; yog[redacted]—a yogi; niyata-m[redacted]nasa[redacted]—one with a disciplined mind; [redacted]h[redacted]ntim—peace; nirv[redacted]a—liberation from the material bondage; param[redacted]m—supreme; mat-sansth[redacted]m—abides in me; adhigachchhati—attains

Translation (English):

Thus, always keeping the mind balanced, the yogi, with the mind controlled, attains the peace abiding in Me, culminating in liberation.

Chapter 6, Verse 16

Sanskrit:

[redacted] [redacted] [redacted] [redacted]
[redacted] [redacted] [redacted] [redacted]6.16[redacted]

Transliteration:

n[redacted]tya[redacted]hnatastu yogo 'sti na chaik[redacted]ntam ana[redacted]hnata[redacted]
na ch[redacted]ti-svapna-[redacted]h[redacted]lasya j[redacted]grato naiva ch[redacted]rjuna

Word Meanings:

na—not; ati—too much; a[redacted]hnata[redacted]—of one who eats; tu—however; yoga[redacted]—Yog; asti—there is; na—not; cha—and; ek[redacted]ntam—at all; ana[redacted]hnata[redacted]—abstaining from eating; na—not; cha—and; ati—too much; svapna-[redacted]h[redacted]lasya—of one who sleeps; j[redacted]grata[redacted]—of one who does not sleep enough; na—not; eva—certainly; cha—and; arjuna—Arjun

Translation (English):

Verily, Yoga is not possible for him who eats too much, nor for him who does not eat at all, nor for him who sleeps too much, nor for him who is always awake, O Arjuna.

Chapter 6, Verse 17

Sanskrit:

■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■ ■■■■■ ■■■■■ ■■■■■■■■■■6.17■■

Transliteration:

yukt■h■ra-vih■rasya yukta-che■h■asya karmasu
yukta-svapn■vabodhasya yogo bhavati du■kha-h■

Word Meanings:

yukta—moderate; ■h■ra—eating; vih■rasya—recreation; yukta che■h■asya karmasu—balanced in work; yukta—regulated; svapna-avabodhasya—sleep and wakefulness; yoga■—Yog; bhavati—becomes; du■kha-h■—the slayer of sorrows

Translation (English):

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation (such as walking, etc.), who exercises moderation in action, and who is moderate in sleep and wakefulness.

Chapter 6, Verse 18

Sanskrit:

■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■ ■■■■■■6.18■■

Transliteration:

yad■ viniyata■ chittam ■tmanyev■vati■h■hate
ni■sp■iha■ sarva-k■mebhyo yukta ityuchyate tad■

Word Meanings:

yad■—when; viniyatam—fully controlled; chittam—the mind; ■tmani—of the self; eva—certainly; avati■h■hate—stays; nisp■iha■—free from cravings: sarva; k■mebhya■—for yearning of the senses; yukta■—situated in perfect Yog; iti—thus; uchyate—is said; tad■—then

Translation (English):

When the perfectly controlled mind rests in the Self alone, free from longing for any of the objects of desire, then it is said, 'He is united'.

Chapter 6, Verse 19

Sanskrit:

■■■ ■■■■■ ■■■■■■■■■■ ■■■■■■■■ ■■■■■■ ■■■■■■■■
■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■6.19■■

Transliteration:

yath■ d■po niv■ta-stho ne■gate sopam■ sm■it■
yogino yata-chittasya yuñjato yogam ■tmana■

Word Meanings:

yath■—as; d■pa■—a lamp; niv■ta-stha■—in a windless place; na—does not; i■gate—flickers; s■—this; upam■—analogy; sm■it■—is considered; yogina■—of a yogi; yata-chittasya—whose mind is disciplined; yuñjata■—steadily practicing; yogam—in meditation; ■tmana■—on the Supreme

Translation (English):

As a lamp placed in a windless spot does not flicker, so is the Yogi of a controlled mind, who practices Yoga in the Self, compared.

Chapter 6, Verse 20

Sanskrit:

■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■
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Transliteration:

yatroparamate chitta■ niruddha■ yoga-sevay■
yatra chaiv■tman■tm■na■ pa■hyann ■tmani tu■hyati

Word Meanings:

yatra—when; uparamate—rejoice inner joy; chittam—the mind; niruddham—restrained; yoga-sevay■—by the practice of yog; yatra—when; cha—and; eva—certainly; ■tman■—through the purified mind; ■tm■nam—the soul; pa■hyan—behold; ■tmani—in the self; tu■hyati—is satisfied

Translation (English):

When the mind, restrained by the practice of yoga, attains quietude, and when one sees the Self by the Self, they are satisfied in their own Self.

Chapter 6, Verse 21

Sanskrit:

■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■

Chapter 6, Verse 23

Sanskrit:

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Transliteration:

ta■ vidy■d du■kha-sanyoga-viyoga■ yogasa■jñitam
sa ni■hchayena yoktavyo yogo 'nirvi■■a-chetas■

Word Meanings:

tam—that; vidy■t—you should know; du■kha-sanyoga-viyogam—state of severance from union with misery; yoga-sa■jñitam—is known as yog; sa■—that; ni■hchayena—resolutely; yoktavya■—should be practiced; yoga■—yog; anirvi■■a-chetas■—with an undeviating mind

Translation (English):

Let this be known by the name of Yoga, the severance from union with pain. This Yoga should be practiced with determination and with an undespairing mind.

Chapter 6, Verse 24

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■6.24■■

Transliteration:

sa■kalpa-prabhav■n k■m■ns tyaktv■ sarv■n a■he■hata■
manasaivendriya-gr■ma■ viniyamya samantata■

Word Meanings:

sa■kalpa—a resolve; prabhav■n—born of; k■m■n—desires; tyaktv■—having abandoned; sarv■n—all; a■he■hata■—completely; manas■—through the mind; eva—certainly; indriya-gr■mam—the group of senses; viniyamya—restraining; samantata■—from all sides;

Translation (English):

Abandoning unreservedly all desires born of Sankalpa (thought and imagination) and completely restraining the whole group of senses by the mind from all sides.

Chapter 6, Verse 25

Sanskrit:

■■■■ ■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■
■■■■■■■■■■■ ■■■■ ■■■■■■■ ■ ■■■■■■■■■■■ ■■■■■■■■■■■■■■6.25■■

Transliteration:

■hanai■ ■hanair uparamed buddhy■ dh■iti-g■ih■tay■
■tma-sanstha■ mana■ k■itv■ na kiñchid api chintayet

Word Meanings:

■hanai■—gradually; ■hanai■—gradually; uparamet—attain peace; buddhy■—by intellect; dh■iti-g■ih■tay■—achieved through determination of resolve that is in accordance with scriptures; ■tma-sanstham—fixed in God; mana■—mind; k■itv■—having made; na—not; kiñchit—anything; api—even; chintayet—should think of

Translation (English):

Little by little, let him attain steadiness of the intellect by holding it firmly; having made the mind establish itself in the Self, let him not think of anything else.

Chapter 6, Verse 26

Sanskrit:

■■■ ■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■
■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■ ■■■ ■■■■■■■■6.26■■

Transliteration:

yato yato ni■hcharati mana■h chañchalam asthiram
tatas tato niyamyaitad ■tmanyeva va■ha■ nayet

Word Meanings:

yata■ yata■—whenever and wherever; ni■hcharati—wanders; mana■—the mind; chañchalam—restless; asthiram—unsteady; tata■ tata■—from there; niyamya—having restrained; etat—this; ■tmani—on God; eva—certainly; va■ham—control; nayet—should bring

Translation (English):

From whatever cause the restless and unsteady mind wanders away, let him restrain it from that and bring it under the control of the Self alone.

Chapter 6, Verse 27

Sanskrit:

■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■
■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■6.27■■

Transliteration:

pra■h■nta-manasa■ hyena■ yogina■ sukham uttamam
upaiti ■h■nta-rajasa■ brahma-bh■tam akalma■ham

Word Meanings:

pra■h■nta—peaceful; manasam—mind; hi—certainly; enam—this; yoginam—yogi; sukham uttamam—the highest bliss; upaiti—attains; ■h■nta-rajasam—whose passions are subdued; brahma-bh■tam—endowed with God-realization; akalma■ham—without sin

Translation (English):

Supreme Bliss indeed comes to this Yogi whose mind is made peaceful, whose passion is quelled, who has become Brahman, and who is free from sin.

Chapter 6, Verse 28

Sanskrit:

■■■■■■■■■■■■ ■■■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■
■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■6.28■■

Transliteration:

yuñjann eva■ sad■tm■na■ yog■ vigata-kalma■ha■
sukhena brahma-sanspar■ham atyanta■ sukham a■hnute

Word Meanings:

yuñjan—uniting (the self with God); evam—thus; sad■—always; ■tm■nam—the self; yog■—a yogi; vigata—freed from; kalma■ha■—sins; sukhena—easily; brahma-sanspar■ham—constantly in touch with the Supreme; atyantam—the highest; sukham—bliss; a■hnute—attains

Translation (English):

The yogi, always engaging the mind thus (in the practice of yoga), is freed from sins and easily enjoys the infinite bliss of contact with Brahman (the Eternal).

Chapter 6, Verse 29

Sanskrit:

■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■
■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■6.29■■

Transliteration:

sarva-bh■ta-stham ■tm■na■ sarva-bh■t■ni ch■tmani
■k■hate yoga-yukt■tm■ sarvatra sama-dar■hana■

Word Meanings:

sarva-bh■ta-stham—situated in all living beings; ■tm■nam—Supreme Soul; sarva—all; bh■t■ni—living beings; cha—and; ■tmani—in God; ■k■hate—sees; yoga-yukta-■tm■—one united in consciousness with God; sarvatra—everywhere; sama-dar■hana■—equal vision

Translation (English):

With the mind harmonized by Yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere.

Chapter 6, Verse 30

Sanskrit:

■■ ■■■ ■■■■■■ ■■■■■■■ ■■■■■ ■ ■■■ ■■■■■■■
■■■■■■■ ■ ■■■■■■■■■■■ ■ ■ ■■ ■ ■■■■■■■■■■■■6.30■■

Transliteration:

yo m■■ pa■hyati sarvatra sarva■ cha mayi pa■hyati
tasy■ha■ na pra■a■hy■mi sa cha me na pra■a■hyati

Word Meanings:

ya■—who; m■m—me; pa■hyati—see; sarvatra—everywhere; sarvam—everything; cha—and; mayi—in me; pa■hyati—see; tasya—for him; aham—I; na—not; pra■a■hy■mi—lost; sa■—that person; cha—and; me—to me; na—nor; pra■a■hyati—lost

Translation (English):

He who sees Me everywhere and sees everything in Me, never becomes separated from Me, nor do I from him.

Chapter 6, Verse 31

Sanskrit:

[redacted]
[redacted]6.31[redacted]

Transliteration:

sarva-bh[redacted]ta-sthita[redacted] yo m[redacted] bhajatyekatvam [redacted]sthita[redacted]
sarvath[redacted] vartam[redacted]no 'pi sa yog[redacted] mayi vartate

Word Meanings:

sarva-bh[redacted]ta-sthitam—situated in all beings; ya[redacted]—who; m[redacted]m—me; bhajati—worships; ekatvam—in unity; [redacted]sthita[redacted]—established; sarvath[redacted]—in all kinds of; varta-m[redacted]na[redacted]—remain; api—although; sa[redacted]—he; yog[redacted]—a yogi; mayi—in me; vartate—dwells

Translation (English):

He who, being established in unity, worships Me, who dwells in all beings, that yogi abides in Me, whatever their mode of living may be.

Chapter 6, Verse 32

Sanskrit:

[redacted]
[redacted]6.32[redacted]

Transliteration:

[redacted]tmaupamyena sarvatra sama[redacted] pa[redacted]hyati yo 'rjuna
sukha[redacted] v[redacted] yadi v[redacted] du[redacted]kha[redacted] sa yog[redacted] paramo mata[redacted]

Word Meanings:

[redacted]tma-aupamyena—similar to oneself; sarvatra—everywhere; samam—equally; pa[redacted]hyati—see; ya[redacted]—who; arjuna—Arjun; sukham—joy; v[redacted]—or; yadi—if; v[redacted]—or; du[redacted]kham—sorrow; sa[redacted]—such; yog[redacted]—a yogi; parama[redacted]—highest; mata[redacted]—is considered

Translation (English):

He who, through the likeness of the Self, O Arjuna, sees reality everywhere, be it pleasure or pain, is regarded as the highest Yogi.

Chapter 6, Verse 33

Sanskrit:

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■■■■■ ■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■
■■■■■■■■■ ■ ■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■6.33■■

Transliteration:

arjuna uv■cha
yo 'ya■ yogas tvay■ prokta■ s■myena madhus■dana
etasy■ha■ na pa■hy■mi chañchalatv■t sthiti■ sthir■m

Word Meanings:

arjuna■ uv■cha—Arjun said; ya■—which; ayam—this; yoga■—system of Yog; tvay■—by you; prokta■—described; s■myena—by equanimity; madhu-s■dana—Shree Krishna, the killer of the demon named Madhu; etasya—of this; aham—I; na—do not; pa■hy■mi—see; chañchalatv■t—due to restlessness; sthitim—situation; sthir■m—steady

Translation (English):

Arjuna said, "O Krishna, I do not see how this Yoga of equanimity, which you have taught me, can be maintained steadily, due to the restlessness of the mind."

Chapter 6, Verse 34

Sanskrit:

■■■■■■ ■■ ■■■ ■■■■■ ■■■■■■■ ■■■■■■■■■■■
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Transliteration:

chañchala■ hi mana■ k■i■h■a pram■thi balavad d■i■ham
tasy■ha■ nigraha■ manye v■yor iva su-du■hkaram

Word Meanings:

chañchalam—restless; hi—certainly; mana■—mind; k■i■h■a—Shree Krishna; pram■thi—turbulent; bala-vat—strong; d■i■ham—obstinate; tasya—its; aham—I; nigraham—control; manye—think; v■yo■—of the wind; iva—like; su-du■hkaram—difficult to perform

Translation (English):

The mind is indeed restless, turbulent, strong, and unyielding, O Krishna; I consider it as difficult to control as controlling the wind.

Chapter 6, Verse 35

Sanskrit:

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■■■■■■■■■ ■■ ■■■■■■■■ ■■■■■■■■■■■ ■ ■■■■■■■■■■■6.35■■

Transliteration:

■hr■ bhagav■n uv■cha
asan■haya■ mah■-b■ho mano durnigraha■ chalam
abhy■sena tu kaunteya vair■gye■a cha g■ihyate

Word Meanings:

■hr■-bhagav■n uv■cha—Lord Krishna said; asan■hayam—undoubtedly; mah■-b■ho—mighty-armed one; mana■—the mind; durnigraham—difficult to restrain; chalam—restless; abhy■sena—by practice; tu—but; kaunteya—Arjun, the son of Kunti; vair■gye■a—by detachment; cha—and; g■ihyate—can be controlled

Translation (English):

The Blessed Lord said, "Undoubtedly, O mighty-armed Arjuna, the mind is difficult to control and restless; but with practice and dispassion, it can be restrained."

Chapter 6, Verse 36

Sanskrit:

■■■■■■■■■■■■ ■■■■■ ■■■■■■■■■■ ■■■■ ■■ ■■■■■■
■■■■■■■■■■■ ■■ ■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■6.36■■

Transliteration:

asa■yat■tman■ yogo du■hpr■pa iti me mati■
va■hy■tman■ tu yatat■ ■hakyo ’v■ptum up■yata■

Word Meanings:

asanyata-■tman■—one whose mind is unbridled; yoga■—Yog; du■hpr■pa■—difficult to attain; iti—thus; me—my; mati■—opinion; va■hya-■tman■—by one whose mind is controlled; tu—but; yatat■—one who strives; ■hakya■—possible; av■ptum—to achieve; up■yata■—by right means

Translation (English):

I think Yoga is hard to be attained by one with an uncontrolled self, but the self-controlled and striving one can attain it by the appropriate means.

Chapter 6, Verse 37

Sanskrit:

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Transliteration:

arjuna uv■cha
ayati■ ■hraddhayopeto yog■ch chalita-m■nasa■
apr■pya yoga-sansiddhi■ k■■ gati■ k■i■h■a gachchhati

Word Meanings:

arjuna■ uv■cha—Arjun said; ayati■—lax; ■hraddhay■—with faith; upeta■—possessed; yog■t—from Yog; chalita-m■nasa■—whose mind becomes deviated; apr■pya—failing to attain; yoga-sansiddhim—the highest perfection in yog; k■m—which; gatim—destination; k■i■h■a—Shree Krishna; gachchhati—goes

Translation (English):

Arjuna said, "He who is unable to control himself, even though he has faith, and whose mind wanders away from Yoga, what end does he meet, having failed to attain perfection in Yoga, O Krishna?"

Chapter 6, Verse 38

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■
■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■ ■■■■■■■■■■ ■■■■■■6.38■■

Transliteration:

kachchin nobhaya-vibhra■h■a■h chhinn■bhram iva na■hyati
aprati■h■ho mah■-b■ho vim■■ho brahma■a■ pathi

Word Meanings:

kachchit—whether; na—not; ubhaya—both; vibhra■h■a■—deviated from; chhinna—broken; abhram—cloud; iva—like; na■hyati—perishes; aprati■h■ha■—without any support; mah■-b■ho—mighty-armed Krishna; vim■■ha■—bewildered; brahma■a■—of God-realization; pathi—one on the path

Translation (English):

Fallen from both, does he not perish like a rent cloud, supportless, O mighty-armed one, deluded on the path of Brahman?

Chapter 6, Verse 39

Sanskrit:

[redacted]
[redacted]6.39[redacted]

Transliteration:

etan me san[redacted]haya[redacted] k[redacted]i[redacted]h[redacted]a chhettum arhasya[redacted]he[redacted]hata[redacted]
tvad-anya[redacted] san[redacted]hayasy[redacted]sya chhett[redacted] na hyupapadyate

Word Meanings:

etat—this; me—my; san[redacted]hayam—doubt; k[redacted]i[redacted]h[redacted]a—Krishna; chhettum—to dispel; arhasi—you can; a[redacted]he[redacted]hata[redacted]—completely; tvat—than you; anya[redacted]—other; san[redacted]hayasya—of doubt; asya—this; chhett[redacted]—a dispeller; na—never; hi—certainly; upapadyate—is fit

Translation (English):

O Krishna, please completely dispel this doubt of mine, for it is not possible for anyone but You to do so.

Chapter 6, Verse 40

Sanskrit:

[redacted]
[redacted]6.40[redacted]

Transliteration:

[redacted]hr[redacted] bhagav[redacted]n uv[redacted]cha
p[redacted]rtha naiveha n[redacted]mutra vin[redacted]has tasya vidyate
na hi kaly[redacted]a-k[redacted]it ka[redacted]hchid durgati[redacted] t[redacted]ta gachchhati

Word Meanings:

[redacted]hr[redacted]-bhagav[redacted]n uv[redacted]cha—the Supreme Lord said; p[redacted]rtha—Arjun, the son of Pritha; na eva—never; iha—in this world; na—never; amutra—in the next world; vin[redacted]ha[redacted]—destruction; tasya—his; vidyate—exists; na—never; hi—certainly; kaly[redacted]a-k[redacted]it—one who strives for God-realization; ka[redacted]hchit—anyone; durgatim—evil destination; t[redacted]ta—my friend; gachchhati—goes

Translation (English):

The Blessed Lord said, "O Arjuna, neither in this world nor in the next will there be destruction for him; none, indeed, who does good, O my son, ever comes to grief."

Chapter 6, Verse 41

Sanskrit:

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■■■■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■6.41■■

Transliteration:

pr■pya pu■ya-k■it■■ lok■n u■hitv■ ■h■■hvat■■ sam■■
■huch■n■■ ■hr■mat■■ gehe yoga-bhra■h■o'bhij■yate

Word Meanings:

pr■pya—attain; pu■ya-k■it■m—of the virtuous; lok■n—abodes; u■hitv■—after dwelling; ■h■■hvat■■—many; sam■■—ages; ■huch■n■m—of the pious; ■hr■-mat■m—of the prosperous; gehe—in the house; yoga-bhra■h■a■—the unsuccessful yogis; abhij■yate—take birth;

Translation (English):

Having attained to the worlds of the righteous and having dwelt there for everlasting years, he who fell from Yoga is born in a house of the pure and wealthy.

Chapter 6, Verse 42

Sanskrit:

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Transliteration:

atha v■ yogin■m eva kule bhavati dh■mat■m
etad dhi durlabhatara■ loke janma yad ■d■i■ham

Word Meanings:

atha v■—else; yogin■m—of those endowed with divine wisdom; eva—certainly; kule—in the family; bhavati—take birth; dh■-mat■m—of the wise; etat—this; hi—certainly; durlabha-taram—very rare; loke—in this world; janma—birth; yat—which; ■d■i■ham—like this

Translation (English):

Or he is born in a family of even the wisest of yogis; verily, such a birth is very difficult to obtain in this world.

Chapter 6, Verse 43

Sanskrit:

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Transliteration:

tatra ta■ buddhi-sanyoga■ labhate paurva-dehikam
yatate cha tato bh■ya■ sansiddhau kuru-nandana

Word Meanings:

tatra—there; tam—that; buddhi-sanyogam—reawaken their wisdom; labhate—obtains; paurva-dehikam—from the previous lives; yatate—strives; cha—and; tata■—thereafter; bh■ya■—again; sansiddhau—for perfection; kuru-nandana—Arjun, descendant of the Kurus

Translation (English):

Then he comes into contact with the knowledge acquired in his former body and strives even more for perfection, O Arjuna.

Chapter 6, Verse 44

Sanskrit:

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Transliteration:

p■rv■bhy■sena tenaiva hriyate hyava■ho 'pi sa■
jijñ■sur api yogasya ■habda-brahm■tivartate

Word Meanings:

p■rva—past; abhy■sena—discipline; tena—by that; eva—certainly; hriyate—is attracted; hi—surely; ava■ha■—helplessly; api—although; sa■—that person; jijñ■su■—inquisitive; api—even; yogasya—about yog; ■habda-brahma—fruitive portion of the Vedas; ativartate—transcends

Translation (English):

By that same former practice, he is borne on in spite of himself. Even he who merely wishes to know Yoga goes beyond the Brahmanic word.

Chapter 6, Verse 45

Sanskrit:

■■■■■■■■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■ ■■■■■ ■■■■■ ■■■■■■■■6.45■■

Transliteration:

prayatn■d yatam■nas tu yog■ san■huddha-kilbi■ha■
aneka-janma-sansiddhas tato y■ti par■■ gatim

Word Meanings:

prayatn■t—with great effort; yatam■na■—endeavoring; tu—and; yog■—a yogi; san■huddha—purified; kilbi■ha■—from material desires; aneka—after many, many; janma—births; sansiddha■—attain perfection; tata■—then; y■ti—attains; par■m—the highest; gatim—path

Translation (English):

But the Yogi who strives assiduously, purified of sins and perfected gradually over many births, reaches the highest goal.

Chapter 6, Verse 46

Sanskrit:

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Transliteration:

tapasvibhyo 'dhiko yog■
jñ■nibhyo 'pi mato 'dhika■
karmibhya■h ch■dhiko yog■
tasm■d yog■ bhav■rjuna

Word Meanings:

tapasvibhya■—than the ascetics; adhika■—superior; yog■—a yogi; jñ■nibhya■—than the persons of learning; api—even; mata■—considered; adhika■—superior; karmibhya■—than the ritualistic performers; cha—and; adhika■—superior; yog■—a yogi; tasm■t—therefore; yog■—a yogi; bhava—just become; arjuna—Arjun

Translation (English):

The yogi is thought to be superior to the ascetics, even superior to those who have knowledge obtained through the study of scriptures; he is also superior to men of action; therefore, be thou a yogi, O Arjuna.

Chapter 6, Verse 47

Sanskrit:

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Transliteration:

yogin■m api sarve■h■■ mad-gaten■ntar-■tman■
■hraddh■v■n bhajate yo m■■ sa me yuktatamo mata■

Word Meanings:

yogin■m—of all yogis; api—however; sarve■h■m—all types of; mat-gatena—absorbed in me (God); anta■—inner; ■tman■—with the mind; ■hraddh■-v■n—with great faith; bhajate—engage in devotion; ya■—who; m■m—to me; sa■—he; me—by me; yukta-tama■—the highest yogi; mata■—is considered

Translation (English):

And among all the Yogis, he who, full of faith and with his inner self merged in Me, worships Me is deemed by Me to be the most devoted.

CHAPTER 7

Chapter 7, Verse 1

Sanskrit:

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Transliteration:

■hr■ bhagav■n uv■cha
mayy■sakta-man■■ p■rtha yoga■ yuñjan mad-■■hraya■
asan■haya■ samagra■ m■■ yath■ jñ■syasi tach chh■i■u

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Lord said; mayi—to me; ■sakta-man■■—with the mind attached; p■rtha—Arjun, the son of Pritha; yogam—bhakti yog; yuñjan—practicing; mat-■■hraya■—surrendering to me; asan■hayam—free from doubt; samagram—completely; m■m—me; yath■—how; jñ■syasi—you shall know; tat—that; ■h■i■u—listen

Translation (English):

The Blessed Lord said, "O Arjuna, hear how you shall, without doubt, know Me fully, with your mind intent on Me, practicing Yoga and taking refuge in Me."

Chapter 7, Verse 2

Sanskrit:

■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■
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Chapter 7, Verse 3

Sanskrit:

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Transliteration:

manu■hy■■■■ sahasre■hu ka■hchid yatati siddhaye
yatat■m api siddh■n■■ ka■hchin m■■ vetti tattvata■

Word Meanings:

manu■hy■■■m—of men; sahasre■hu—out of many thousands; ka■hchit—someone; yatati—strives; siddhaye—for perfection; yatat■m—of those who strive; api—even; siddh■n■m—of those who have achieved perfection; ka■hchit—someone; m■m—me; vetti—knows; tattvata■—in truth

Translation (English):

Among thousands of men, one may perchance strive for perfection; even among those successful strivers, only one may perchance know Me in essence.

Chapter 7, Verse 4

Sanskrit:

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■■■■■■■ ■■■■■■ ■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■7.4■■

Transliteration:

bh■mir-■po 'nalo v■yu■ kha■ mano buddhir eva cha
ahank■ra it■ya■ me bhinn■ prak■itir a■h■adh■

Word Meanings:

bh■mi■—earth; ■pa■—water; anala■—fire; v■yu■—air; kham—space; mana■—mind; buddhi■—intellect; eva—certainly; cha—and; ahank■ra■—ego; iti—thus; iyam—all these; me—my; bhinn■—divisions; prak■iti■—material energy; a■h■adh■—eightfold

Translation (English):

Earth, water, fire, air, ether, mind, intellect, and egoism—thus is My Nature divided eightfold.

Chapter 7, Verse 5

Sanskrit:

[redacted]
[redacted]7.5[redacted]

Transliteration:

apareyam itas tvany[redacted] prak[redacted]iti[redacted] viddhi me par[redacted]m
j[redacted]va-bh[redacted]t[redacted] mah[redacted]-b[redacted]ho yayeda[redacted] dh[redacted]ryate jagat

Word Meanings:

apar[redacted]—inferior; iyam—this; ita[redacted]—besides this; tu—but; any[redacted]m—another; prak[redacted]itim—energy; viddhi—know; me—my; par[redacted]m—superior; j[redacted]va-bh[redacted]t[redacted]m—living beings; mah[redacted]-b[redacted]ho—mighty-armed one; yay[redacted]—by whom; idam—this; dh[redacted]ryate—the basis; jagat—the material world

Translation (English):

O mighty-armed Arjuna, this is the inferior Prakriti; know it as distinct from My higher Prakriti, the very life-element, by which this world is upheld.

Chapter 7, Verse 6

Sanskrit:

[redacted]
[redacted]7.6[redacted]

Transliteration:

etad-yon[redacted]ni bh[redacted]t[redacted]ni sarv[redacted]tyupadh[redacted]raya
aha[redacted] k[redacted]itsnasya jagata[redacted] prabhava[redacted] pralayas tath[redacted]

Word Meanings:

etat yon[redacted]ni—these two (energies) are the source of; bh[redacted]t[redacted]ni—living beings; sarv[redacted]i—all; iti—that; upadh[redacted]raya—know; aham—I; k[redacted]itsnasya—entire; jagata[redacted]—creation; prabhava[redacted]—the source; pralaya[redacted]—dissolution; tath[redacted]—and

Translation (English):

Know that these two are the womb of all beings; thus, I am the source and dissolution of the whole universe.

Chapter 7, Verse 7

Sanskrit:

[redacted]
[redacted]7.7[redacted]

Transliteration:

matta[redacted] paratara[redacted] n[redacted]nyat kiñchid asti dhanañjaya
mayi sarvam ida[redacted] prota[redacted] s[redacted]tre ma[redacted]i-ga[redacted] iva

Word Meanings:

matta[redacted]—than me; para-taram—superior; na—not; anyat kiñchit—anything else; asti—there is; dhanañjaya—Arjun, conqueror of wealth; mayi—in me; sarvam—all; idam—which we see; protam—is strung; s[redacted]tre—on a thread; ma[redacted]i-ga[redacted]—beads; iva—like

Translation (English):

There is nothing higher than Me, O Arjuna. All this is strung on Me, like clusters of gems on a string.

Chapter 7, Verse 8

Sanskrit:

[redacted]
[redacted]7.8[redacted]

Transliteration:

raso ’ham apsu kaunteya prabh[redacted]smi [redacted]ha[redacted]hi-s[redacted]ryayo[redacted]
pra[redacted]ava[redacted] sarva-vede[redacted]hu [redacted]habda[redacted] khe pauru[redacted]ha[redacted] n[redacted]i[redacted]hu

Word Meanings:

rasa[redacted]—taste; aham—I; apsu—in water; kaunteya—Arjun, the son of Kunti; prabh[redacted]—the radiance; asmi—I am; [redacted]ha[redacted]hi-s[redacted]ryayo[redacted]—of the moon and the sun; pra[redacted]ava[redacted]—the sacred syllable Om; sarva—in all; vede[redacted]hu—Vedas; [redacted]habda[redacted]—sound; khe—in ether; pauru[redacted]ham—ability; n[redacted]i[redacted]hu—in humans

Translation (English):

I am the flavor in water, O Arjuna; I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in the ether and virility in men.

Chapter 7, Verse 9

Sanskrit:

■■■■■■ ■■■■■ ■■■■■■■■■■ ■ ■■■■■■■■■■■■ ■■■■■■■■■
■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■7.9■■

Transliteration:

pu■yo gandha■ p■ithivy■■ cha teja■h ch■smi vibh■vasau
j■vana■ sarva-bh■te■hu tapa■h ch■smi tapasvi■hu

Word Meanings:

pu■ya■—pure; gandha■—fragrance; p■ithivy■m—of the earth; cha—and; teja■—brilliance; cha—and; asmi—I am; vibh■vasau—in the fire; j■vanam—the life-force; sarva—in all; bh■te■hu—beings; tapa■—penance; cha—and; asmi—I am; tapasvi■hu—of the ascetics

Translation (English):

I am the sweet fragrance in the earth and the brilliance in the fire, the life in all beings, and I am the austerity of ascetics.

Chapter 7, Verse 10

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■7.10■■

Transliteration:

b■ja■ m■■ sarva-bh■t■n■■ viddhi p■rtha san■tanam
buddhir buddhimat■m asmi tejas tejasvin■m aham

Word Meanings:

b■jam—the seed; m■m—me; sarva-bh■t■n■m—of all beings; viddhi—know; p■rtha—Arjun, the son of Pritha; san■tanam—the eternal; buddhi■—intellect; buddhi-mat■m—of the intelligent; asmi—(I) am; teja■—splendor; tejasvin■m—of the splendid; aham—I

Translation (English):

Know Me, O Arjuna, as the eternal seed of all beings; I am the intelligence of the intelligent, and the splendour of the splendid objects.

Chapter 7, Verse 11

Sanskrit:

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■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■7.11■■

Transliteration:

bala■ balavat■■ ch■ha■ k■ma-r■ga-vivarjitam
dharm■viruddho bh■te■hu k■mo 'smi bharatar■habha

Word Meanings:

balam—strength; bala-vat■m—of the strong; cha—and; aham—I; k■ma—desire; r■ga—passion; vivarjitam—devoid of; dharma-aviruddha■—not conflicting with dharma; bh■te■hu—in all beings; k■ma■—sexual activity; asmi—(I) am; bharata-■i■habha—Arjun, the best of the Bharats

Translation (English):

Of the strong, I am the strength devoid of desire and attachment, and in all beings, I am the desire in accordance with Dharma, O Arjuna.

Chapter 7, Verse 12

Sanskrit:

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■■■■ ■■■■■■ ■■■■■■■■■■■■ ■■■■■■■ ■■■■■ ■■ ■■■■■■7.12■■

Transliteration:

ye chaiva s■ttvik■ bh■v■ r■jas■s t■mas■■h cha ye
matta eveti t■n viddhi na tvaha■ te■hu te mayi

Word Meanings:

ye—whatever; cha—and; eva—certainly; s■ttvik■■—in the mode of goodness; bh■v■■—states of material existence; r■jas■■—in the mode of passion; t■mas■■—in the mode of ignorance; cha—and; ye—whatever; matta■—from me; eva—certainly; iti—thus; t■n—those; viddhi—know; na—not; tu—but; aham—I; te■hu—in them; te—they; mayi—in me

Translation (English):

Whatever beings (and objects) that are pure, active, and inert, know that they proceed from Me. They are in Me, yet I am not in them.

Chapter 7, Verse 13

Sanskrit:

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■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■7.13■■

Transliteration:

tribhir gu■a-mayair bh■vair ebhi■ sarvam ida■ jagat
mohita■ n■bhij■n■ti m■mebhya■ param avyayam

Word Meanings:

tribhi■—by three; gu■a-mayai■—consisting of the modes of material nature; bh■vai■—states; ebhi■—all these; sarvam—whole; idam—this; jagat—universe; mohitam—deluded; na—not; abhij■n■ti—know; m■m—me; ebhya■—these; param—the supreme; avyayam—imperishable

Translation (English):

Deluded by these Natures, composed of the three qualities of Nature, all this world does not know Me as distinct from them and immutable.

Chapter 7, Verse 14

Sanskrit:

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Transliteration:

daiv■ hye■h■ gu■a-may■ mama m■y■ duratyay■
m■m eva ye prapadyante m■y■m et■■ taranti te

Word Meanings:

daiv■—divine; hi—certainly; e■h■—this; gu■a-may■—consisting of the three modes of nature; mama—my; m■y■—one of God's energies. It that veils God's true nature from souls who have not yet attained the eligibility for God-realization; duratyay■—very difficult to overcome; m■m—unto me; eva—certainly; ye—who; prapadyante—surrender; m■y■m et■m—this Maya; taranti—cross over; te—they

Translation (English):

Verily, this divine illusion of Mine, composed of the three qualities, is difficult to cross over; those who take refuge in Me alone, can cross over this illusion.

Chapter 7, Verse 15

Sanskrit:

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■■■■■■■■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■7.15■■

Transliteration:

na m■■ du■hk■itino m■■h■■ prapadyante nar■dham■■
m■yay■pah■ita-jñ■n■ ■sura■ bh■vam ■■hrit■■

Word Meanings:

na—not; m■m—unto me; du■hk■itina■—the evil doers; m■■h■■—the ignorant; prapadyante—surrender; nara-adham■■—one who lazily follows one's lower nature; m■yay■—by God's material energy; apah■ita jñ■n■■—those with deluded intellect; ■suram—demoniac; bh■vam—nature; ■■hrit■■—surrender

Translation (English):

The evil-doers and the deluded, who are the lowest of men, do not seek Me; those whose knowledge is destroyed by illusion follow the ways of demons.

Chapter 7, Verse 16

Sanskrit:

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■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■ ■■■■■■■■■■7.16■■

Transliteration:

chatur-vidh■ bhajante m■■ jan■■ suk■itino 'rjuna
■rto jijñ■sur arth■rth■ jñ■n■ cha bharatar■habha

Word Meanings:

chatu■-vidh■■—four kinds; bhajante—worship; m■m—me; jan■■—people; su-k■itina■—those who are pious; arjuna—Arjun; ■rta■—the distressed; jijñ■su■—the seekers of knowledge; artha-arth■—the seekers of material gain; jñ■n■—those who are situated in knowledge; cha—and; bharata-■i■habha—The best amongst the Bharatas, Arjun

Translation (English):

Four kinds of virtuous men worship Me, O Arjuna, and they are the distressed, the seekers of knowledge, the seekers of wealth, and the wise, O Lord of the Bharatas.

Chapter 7, Verse 17

Sanskrit:

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■■■■■■ ■■ ■■■■■■■■■■■■■■■■■■■■ ■ ■ ■■ ■■■■■■■■■7.17■■

Transliteration:

te■h■■ jñ■n■ nitya-yukta eka-bhaktir vi■hi■hyate
priyo hi jñ■nino 'tyartham aha■ sa cha mama priya■

Word Meanings:

te■h■m—amongst these; jñ■n■—those who are situated in knowledge; nitya-yukta■—ever steadfast; eka—exclusively; bhakti■—devotion; vi■hi■hyate—highest; priya■—very dear; hi—certainly; jñ■nina■—to the person in knowledge; atyartham—highly; aham—I; sa■—he; cha—and; mama—to me; priya■—dear

Translation (English):

Of them, the wise who are ever steadfast and devoted to the One, excel; for I am exceedingly dear to the wise, and they are dear to Me.

Chapter 7, Verse 18

Sanskrit:

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■■■■■■■ ■ ■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■■■■ ■■■■■■■■7.18■■

Transliteration:

ud■r■■ sarva evaite jñ■n■ tv■tmaiva me matam
■sthita■ sa hi yukt■tm■ m■m ev■nuttam■■ gatim

Word Meanings:

ud■r■■—noble; sarve—all; eva—indeed; ete—these; jñ■n■—those in knowledge; tu—but; ■tm■ eva—my very self; me—my; matam—opinion; ■sthita■—situated; sa■—he; hi—certainly; yukta-■tm■—those who are united; m■m—in me; eva—certainly; anuttam■m—the supreme; gatim—goal

Translation (English):

Indeed, all these are noble; however, I consider the wise man as My very Self; for, he is steadfast in mind and established in Me alone as the supreme goal.

Chapter 7, Verse 19

Sanskrit:

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■■■■■■■■■ ■■■■■■■■■ ■ ■■■■■■■■ ■■■■■■■■■■■■■7.19■■

Transliteration:

bah■n■■ janman■m ante jñ■nav■n m■■ prapadyate
v■sudeva■ sarvam iti sa mah■tm■ su-durlabha■

Word Meanings:

bah■n■m—many; janman■m—births; ante—after; jñ■na-v■n—one who is endowed with knowledge; m■m—unto me; prapadyate—surrenders; v■sudeva■—Shree Krishna, the son of Vasudev; sarvam—all; iti—that; sa■—that; mah■-■tm■—great soul; su-durlabha■—very rare

Translation (English):

At the end of many births, the wise man comes to Me, realizing that all this is Vaasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find.

Chapter 7, Verse 20

Sanskrit:

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■■ ■■ ■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■ ■■■■■■■■7.20■■

Transliteration:

k■mais tais tair h■ita-jñ■n■■ prapadyante 'nya-devat■■
ta■ ta■ niyamam ■sth■ya prak■ity■ niyat■■ svay■

Word Meanings:

k■mai■—by material desires; tai■ tai■—by various; h■ita-jñ■n■■—whose knowledge has been carried away; prapadyante—surrender; anya—to other; devat■■—celestial gods; tam tam—the various; niyamam—rules and regulations; ■sth■ya—following; prak■ity■—by nature; niyat■■—controlled; svay■—by their own

Translation (English):

Those whose wisdom has been taken away by this or that desire, go to other gods, following this or that rite, led by their own nature.

Chapter 7, Verse 21

Sanskrit:

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Transliteration:

yo yo y■■ y■■ tanu■ bhakta■ ■hraddhay■rchitum ichchhati
tasya tasy■chal■■ ■hraddh■■ t■m eva vidadh■myaham

Word Meanings:

ya■ ya■—whoever; y■m y■m—whichever; tanum—form; bhakta■—devotee; ■hraddhay■—with faith; architum—to worship; ichchhati—desires; tasya tasya—to him; achal■m—steady; ■hraddh■m—faith; t■m—in that; eva—certainly; vidadh■mi—bestow; aham—I

Translation (English):

Whatever form any devotee desires to worship with faith, I make that same faith of his firm and unflinching.

Chapter 7, Verse 22

Sanskrit:

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Transliteration:

sa tay■ ■hraddhay■ yuktas tasy■r■dhanam ■hate
labhate cha tata■ k■m■n mayaiva vihit■n hi t■n

Word Meanings:

sa■—he; tay■—with that; ■hraddhay■—faith; yukta■—endowed with; tasya—of that; ■r■dhanam—worship; ■hate—tries to engange in; labhate—obtains; cha—and; tata■—from that; k■m■n—desires; may■—by me; eva—alone; vihit■n—granted; hi—certainly; t■n—those

Translation (English):

Endowed with that faith, he engages in the worship of that form and obtains his desired outcome, which is ordained by Me alone.

Chapter 7, Verse 23

Sanskrit:

■■■■■■■■■■ ■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■7.23■■

Transliteration:

antavat tu phala■ te■h■■ tad bhavatyalpa-medhas■m
dev■n deva-yajo y■nti mad-bhakt■ y■nti m■m api

Word Meanings:

anta-vat—perishable; tu—but; phalam—fruit; te■h■m—by them; tat—that; bhavati—is; alpa-medhas■m—people of small understanding; dev■n—to the celestial gods; deva-yaja■—the worshipers of the celestial gods; y■nti—go; mat—my; bhakt■■—devotees; y■nti—go; m■m—to me; api—whereas

Translation (English):

Verily, the reward (fruit) that accrues to those men of small intelligence is finite. The worshippers of the gods go to them, whereas My devotees come to Me.

Chapter 7, Verse 24

Sanskrit:

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■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■7.24■■

Transliteration:

avyakta■ vyaktim ■panna■ manyante m■m abuddhaya■
para■ bh■vam aj■nanto mam■vyayam anuttamam

Word Meanings:

avyaktam—formless; vyaktim—possessing a personality; ■pannam—to have assumed; manyante—think; m■m—me; abuddhaya■—less intelligent; param—Supreme; bh■vam—nature; aj■nanta■—not understanding; mama—my; avyayam—imperishable; anuttamam—excellent

Translation (English):

The foolish think of Me, the Unmanifest, as having manifestation, not knowing My higher, immutable, and most excellent nature.

Chapter 7, Verse 25

Sanskrit:

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Transliteration:

n■ha■ prak■■ha■ sarvasya yoga-m■y■-sam■v■ita■
m■■ho 'ya■ n■bhij■n■ti loko m■m ajam avyayam

Word Meanings:

na—not; aham—I; prak■■ha■—manifest; sarvasya—to everyone; yoga-m■y■—God's supreme (divine) energy; sam■v■ita■—veiled; m■■ha■—deluded; ayam—these; na—not; abhij■n■ti—know; loka■—persons; m■m—me; ajam—unborn; avyayam—immutable

Translation (English):

I am not manifest to all, veiled as I am by the Yoga-Maya. This deluded world does not know Me, who am unborn and imperishable.

Chapter 7, Verse 26

Sanskrit:

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■■■■■■■■■■ ■ ■■■■■■■ ■■■ ■■ ■■■ ■ ■■■■■■■■7.26■■

Transliteration:

ved■ha■ samat■t■ni vartam■n■ni ch■rjuna
bhavi■hy■■i cha bh■t■ni m■■ tu veda na ka■hchana

Word Meanings:

veda—know; aham—I; samat■t■ni—the past; vartam■n■ni—the present; cha—and; arjuna—Arjun; bhavi■hy■■i—the future; cha—also; bh■t■ni—all living beings; m■m—me; tu—but; veda—knows; na ka■hchana—no one

Translation (English):

I know, O Arjuna, the beings of the past, the present, and the future; however, no one knows Me.

Chapter 7, Verse 27

Sanskrit:

■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■
■■■■■■■■■■■ ■■■■■■■ ■■■■■■ ■■■■■■■ ■■■■■■■■■7.27■■

Transliteration:

ichchh■-dve■ha-samutthena dvandva-mohena bh■rata
sarva-bh■t■ni sammoha■ sarge y■nti parantapa

Word Meanings:

ichchh■—desire; dve■ha—aversion; samutthena—arise from; dvandva—of duality; mohena—from the illusion; bh■rata—Arjun, descendant of Bharat; sarva—all; bh■t■ni—living beings; sammoham—into delusion; sarge—since birth; y■nti—enter; parantapa—Arjun, conqueror of enemies

Translation (English):

O Bharata, all beings are subject to delusion at birth due to the delusion of the pairs of opposites arising from desire and aversion, O Parantapa.

Chapter 7, Verse 28

Sanskrit:

■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■
■■ ■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■ ■■■■■■■■■■■■■7.28■■

Transliteration:

ye■h■■ tvanta-gata■ p■pa■ jan■n■■ pu■ya-karma■■m
te dvandva-moha-nirmukt■ bhajante m■■ d■i■ha-vrat■■

Word Meanings:

ye■h■m—whose; tu—but; anta-gatam—completely destroyed; p■pam—sins; jan■n■m—of persons; pu■ya—pious; karma■■m—activities; te—they; dvandva—of dualities; moha—illusion; nirmukt■■—free from; bhajante—worship;m■m; d■i■ha-vrat■■—with determination

Translation (English):

But those men of virtuous deeds, whose sins have come to an end and who are freed from the delusion of the pairs of opposites, worship Me steadfastly, with their vows.

Chapter 7, Verse 29

Sanskrit:

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Transliteration:

jar■-mara■a-mok■h■ya m■m ■■hritya yatanti ye
te brahma tadvidu■ k■itsnam adhy■tma■ karma ch■khilam

Word Meanings:

jar■—from old age; mara■a—and death; mok■h■ya—for liberation; m■m—me; ■■hritya—take shelter in; yatanti—strive; ye—who; te—they; brahma—Brahman; tat—that; vidu■—know; k■itsnam—everything; adhy■tmam—the individual self; karma—karmic action; cha—and; akhilam—entire

Translation (English):

Those who strive for liberation from old age and death, taking refuge in Me, realize in full that Brahman, the whole knowledge of the Self, and all action.

Chapter 7, Verse 30

Sanskrit:

■■■■■■■■■■■■■■■ ■■■■ ■■■■■■■■■■■ ■ ■■■ ■■■■■■■
■■■■■■■■■■■■■■■ ■ ■■■■ ■■■ ■■■■■■■■■■■■■■■■■■■■■■7.30■■

Transliteration:

s■dhibh■t■dhidaiva■ m■■ s■dhiyajña■ cha ye vidu■
pray■■a-k■le ’pi cha m■■ te vidur yukta-chetasa■

Word Meanings:

sa-adhibh■ta—governing principle of the field of matter; adhidaivam—governing principle of the celestial gods; m■m—me; sa-adhiyajñam—governing principle of the Lord all sacrificial performances; cha—and; ye—who; vidu■—know; pray■■a—of death; k■le—at the time; api—even; cha—and; m■m—me; te—they; vidu■—know; yukta-chetasa■—in full consciousness of me

Translation (English):

Those who know Me with the Adhibhuta (pertaining to the elements), Adhidaiva (pertaining to the gods), and the Adhiyajna (pertaining to the sacrifice) know Me even at the time of death, remaining steadfast in mind.

CHAPTER 8

Chapter 8, Verse 1

Sanskrit:

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Transliteration:

arjuna uv■cha
ki■ tad brahma kim adhy■tma■ ki■ karma puru■hottama
adhibh■ta■ cha ki■ proktam adhidaiva■ kim uchyate

Word Meanings:

arjuna■ uv■cha—Arjun said; kim—what; tat—that; brahma—Brahman; kim—what; adhy■tmam—the individual soul; kim—what; karma—the principle of karma; puru■ha-uttama—Shree Krishna, the Supreme Divine Personality; adhibh■tam—the material manifestation; cha—and; kim—what; proktam—is called; adhidaivam—the Lord of the celestial gods; kim—what; uchyate—is called;

Translation (English):

Arjuna said, "What is Brahman? What is Adhyatma? What is action, O best among men? What is Adhibhuta declared to be? And, what is Adhidaiva said to be?"

Chapter 8, Verse 2

Sanskrit:

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■■■■■■■■■■■ ■ ■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■8.2■■

Transliteration:

adhiyajña■ katha■ ko 'tra dehe 'smin madhus■dana
pray■■a-k■le cha katha■ jñeyo 'si niyat■tmabhi■

Word Meanings:

adhiyajña■—the Lord all sacrificial performances; katham—how; ka■—who; atra—here; dehe—in body; asmin—this; madhus■dana—Shree Krishna, the killer of the demon named Madhu; pray■■a-k■le—at the time of death; cha—and; katham—how; jñeya■—to be known; asi—are (you); niyata-■tmabhi■—by those of steadfast mind

Translation (English):

Who and how is Adhiyajna here in this body, O destroyer of Madhu? And how, at the time of death, are You to be known by the self-controlled?

Chapter 8, Verse 3

Sanskrit:

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Transliteration:

■hr■ bhagav■n uv■cha
ak■hara■ brahma parama■ svabh■vo ’dhy■tmam uchyate
bh■ta-bh■vodbhava-karo visarga■ karma-sanjñita■

Word Meanings:

■hr■-bhagav■n uv■cha—the Blessed Lord said; ak■haram—indestructible; brahma—Brahman; paramam—the Supreme; svabh■va■—nature; adhy■tmam—one’s own self; uchyate—is called; bh■ta-bh■va-udbhava-kara■—Actions pertaining to the material personality of living beings, and its development; visarga■—creation; karma—fruitive activities; sanjñita■—are called

Translation (English):

The Blessed Lord said, "Brahman is the Imperishable, the Supreme; its essential nature is called Self-knowledge; the offering (to the gods) that causes the existence and manifestation of beings and sustains them is called action."

Chapter 8, Verse 4

Sanskrit:

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Transliteration:

adhibh■ta■ k■haro bh■va■ puru■ha■h ch■dhidaivatam
adhiyajño ’ham ev■tra dehe deha-bh■it■■ vara

Word Meanings:

adhibh■tam—the ever changing physical manifestation; k■hara■—perishable; bh■va■—nature; puru■ha■—the cosmic personality of God, encompassing the material creation; cha—and; adhidaivatam—the Lord of the celestial gods; adhiyajña■—the Lord of all sacrifices; aham—I; eva—certainly; atra—here; dehe—in the body; deha-bh■it■m—of the embodied; vara—O best

Translation (English):

Adhibhuta—knowledge of the elements—pertains to My perishable nature, and the Purusha, or the Soul, is the Adhidaiva; I alone am the Adhiyajna here in this body, O best among the embodied.

Chapter 8, Verse 5

Sanskrit:

[redacted]
[redacted]8.5[redacted]

Transliteration:

anta-k[redacted]le cha m[redacted]m eva smaran muktv[redacted] kalevaram
ya[redacted] pray[redacted]ti sa mad-bh[redacted]va[redacted] y[redacted]ti n[redacted]styatra san[redacted]haya[redacted]

Word Meanings:

anta-k[redacted]le—at the time of death; cha—and; m[redacted]m—me; eva—alone; smaran—remembering; muktv[redacted]—relinquish; kalevaram—the body; ya[redacted]—who; pray[redacted]ti—goes; sa[redacted]—he; mat-bh[redacted]vam—Godlike nature; y[redacted]ti—achieves; na—no; asti—there is; atra—here; san[redacted]haya[redacted]—doubt

Translation (English):

And whoever, leaving their body, goes forth remembering Me alone at the time of death, they will attain My Being; there is no doubt about this.

Chapter 8, Verse 6

Sanskrit:

[redacted]
[redacted]8.6[redacted]

Transliteration:

ya[redacted] ya[redacted] v[redacted]pi smaran bh[redacted]va[redacted] tyajatyante kalevaram
ta[redacted] tam evaiti kaunteya sad[redacted] tad-bh[redacted]va-bh[redacted]vita[redacted]

Word Meanings:

yam yam—whatever; v[redacted]—or; api—even; smaran—remembering; bh[redacted]vam—remembrance; tyajati—gives up; ante—in the end; kalevaram—the body; tam—to that; tam—to that; eva—certainly; eti—gets; kaunteya—Arjun, the son of Kunti; sad[redacted]—always; tat—that; bh[redacted]va-bh[redacted]vita[redacted]—absorbed in contemplation

Translation (English):

Whoever at the end leaves the body, thinking of any being, to that being only does he go, O son of Kunti (Arjuna), due to his constant thought of that being.

Chapter 8, Verse 7

Sanskrit:

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Chapter 8, Verse 9

Sanskrit:

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Transliteration:

kavi■ pur■■am anu■h■sit■ram
a■or a■■y■nsam anusmared ya■
sarvasya dh■t■ram achintya-r■pam
■ditya-var■a■ tamasa■ parast■t

Word Meanings:

kavim—poet; pur■■am—ancient; anu■h■sit■ram—the controller; a■o■—than the atom; a■■y■nsam—smaller; anusmaret—always remembers; ya■—who; sarvasya—of everything; dh■t■ram—the support; achintya—inconceivable; r■pam—divine form; ■ditya-var■am—effulgent like the sun; tamasa■—to the darkness of ignorance; parast■t—beyond;

Translation (English):

Whosoever meditates on the Omniscient, the Ancient, the Ruler of the whole world, minuter than an atom, the supporter of all, of inconceivable form, effulgent like the sun and beyond the darkness of ignorance.

Chapter 8, Verse 10

Sanskrit:

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Transliteration:

pray■■a-k■le manas■chalena
bhakty■ yukto yoga-balena chaiva
bhruvor madhye pr■■am ■ve■hya samyak
sa ta■ para■ puru■ham upaiti divyam

Word Meanings:

pray■■a-k■le—at the time of death; manas■—mind; achalena—steadily; bhakty■—remembering with great devotion; yukta■—united; yoga-balena—through the power of yog; cha—and; eva—certainly; bhruvo■—the two eyebrows; madhye—between; pr■■am—life airs; ■ve■hya—fixing; samyak—completely; sa■—he; tam—him; param puru■ham—the Supreme Divine Lord; upaiti—attains; divyam—divine

Translation (English):

At the time of death, with an unwavering mind, endowed with devotion, by the power of Yoga, fixing the whole life-breath in the middle of the two eyebrows, he reaches that resplendent Supreme Person.

Chapter 8, Verse 11

Sanskrit:

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Transliteration:

yad ak■hara■ veda-vido vadanti
vi■hanti yad yatayo v■ta-r■g■■
yad ichchhanto brahmacharya■ charanti
tat te pada■ sa■grahe■a pravak■hye

Word Meanings:

yat—which; ak■haram—Imperishable; veda-vida■—scholars of the Vedas; vadanti—describe; vi■hanti—enter; yat—which; yataya■—great ascetics; v■ta-r■g■■—free from attachment; yat—which; ichchhanta■—desiring; brahmacharyam—celibacy; charanti—practice; tat—that; te—to you; padam—goal; sa■grahe■a—briefly; pravak■hye—I shall explain

Translation (English):

That which is declared to be Imperishable by those who know the Vedas, that which the self-controlled (ascetics or Sannyasins) and passion-free enter, that goal, desiring which celibacy is practised, I will declare to thee in brief.

Chapter 8, Verse 12

Sanskrit:

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Transliteration:

sarva-dv■r■■i sanyamya mano h■idi nirudhya cha
m■rdhny■dh■y■tmana■ pr■■am ■sthito yoga-dh■ra■■m

Word Meanings:

sarva-dv■r■■i—all gates; sanyamya—restraining; mana■—the mind; h■idi—in the heart region; nirudhya—confining; cha—and; m■rdhni—in the head; ■dh■ya—establish; ■tmana■—of the self; pr■■am—the life breath; ■sthita■—situated (in); yoga-dh■ra■■m—the yogic concentration

Translation (English):

Having closed all the gates, confined the mind in the heart, and fixed the life-breath in the head, engage in the practice of concentration.

Chapter 8, Verse 13

Sanskrit:

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Transliteration:

o■ ityek■k■hara■ brahma vy■haran m■m anusmaran
ya■ pray■ti tyajan deha■ sa y■ti param■■ gatim

Word Meanings:

om—sacred syllable representing the formless aspect of God; iti—thus; eka-ak■haram—one syllabled; brahma—the Absolute Truth; vy■haran—chanting; m■m—me (Shree Krishna); anusmaran—remembering; ya■—who; pray■ti—departs; tyajan—quitting; deham—the body; sa■—he; y■ti—attains; param■m—the supreme; gatim—goal

Translation (English):

Uttering the one-syllabled Om, the Brahman, and remembering Me, he who departs, leaving the body, attains the Supreme Goal.

Chapter 8, Verse 14

Sanskrit:

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Transliteration:

ananya-chet■■ satata■ yo m■■ smarati nitya■ha■
tasy■ha■ sulabha■ p■rtha nitya-yuktasya yogina■

Word Meanings:

ananya-chet■■—without deviation of the mind; satatam—always; ya■—who; m■m—me; smarati—remembers; nitya■ha■—regularly; tasya—to him; aham—I; su-labha■—easily attainable; p■rtha—Arjun, the son of Pritha; nitya—constantly; yuktasya—engaged; yogina■—of the yogis

Translation (English):

I am easily attainable by that ever-steadfast yogi who constantly and daily remembers me for a long time, not thinking of anything else with a single-minded or one-pointed focus, O Partha.

Chapter 8, Verse 15

Sanskrit:

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Transliteration:

m■m upetya punar janma du■kh■layam a■h■■hvatam
n■pnuvanti mah■tm■na■ sansiddhi■ param■■ gat■■

Word Meanings:
m■m—me; upetya—having attained; puna■—again; janma—birth; du■kha-■layam—place full of miseries; a■h■■hvatam—temporary; na—never; ■pnuvanti—attain; mah■-■tm■na■—the great souls; sansiddhim—perfection; param■m—highest; gat■■—having achieved

Translation (English):
Having attained Me, these great souls do not take birth again here—a place of pain and impermanence—but have reached the highest perfection of liberation.

Chapter 8, Verse 16

Sanskrit:

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Transliteration:

■-brahma-bhuvan■l lok■■ punar ■vartino 'rjuna
m■m upetya tu kaunteya punar janma na vidyate

Word Meanings:
■-brahma-bhuvan■t—up to the abode of Brahma; lok■■—worlds; puna■ ■vartina■—subject to rebirth; arjuna—Arjun; m■m—mine; upetya—having attained; tu—but; kaunteya—Arjun, the son of Kunti; puna■ janma—rebirth; na—never; vidyate—is

Translation (English):
All the worlds, including the world of Brahma, are subject to return again, O Arjuna; but he who reaches Me, O son of Kunti, has no rebirth.

Chapter 8, Verse 17

Sanskrit:

[redacted]
[redacted]8.17[redacted]

Transliteration:

sahasra-yuga-paryantam ahar yad brahma[redacted]o vidu[redacted]
r[redacted]tri[redacted] yuga-sahasr[redacted]nt[redacted] te 'ho-r[redacted]tra-vido jan[redacted]

Word Meanings:

sahasra—one thousand; yuga—age; paryantam—until; aha[redacted]—one day; yat—which; brahma[redacted]a[redacted]—of Brahma; vidu[redacted]—know; r[redacted]trim—night; yuga-sahasra-ant[redacted]m—lasts one thousand yugas; te—they; aha[redacted]-r[redacted]tra-vida[redacted]—those who know his day and night; jan[redacted]—people

Translation (English):

Those who know the day of Brahma, which lasts a thousand Yugas, and the night, which also lasts a thousand Yugas, know day and night.

Chapter 8, Verse 18

Sanskrit:

[redacted]
[redacted]8.18[redacted]

Transliteration:

avyakt[redacted]d vyaktaya[redacted] sarv[redacted] prabhavantyahar-[redacted]game
r[redacted]try[redacted]game pral[redacted]yante tatraiv[redacted]vyakta-sanjñake

Word Meanings:

avyakt[redacted]t—from the unmanifested; vyaktaya[redacted]—the manifested; sarv[redacted]—all; prabhavanti—emanate; aha[redacted]-[redacted]game—at the advent of Brahma's day; r[redacted]tri-[redacted]game—at the fall of Brahma's night; pral[redacted]yante—they dissolve; tatra—into that; eva—certainly; avyakta-sanjñake—in that which is called the unmanifest

Translation (English):

From the Unmanifested, all the manifested worlds proceed upon the arrival of the 'day'; upon the arrival of the 'night', they dissolve indeed into that which is known as the Unmanifested.

Chapter 8, Verse 19

Sanskrit:

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Transliteration:

bh■ta-gr■ma■ sa ev■ya■ bh■tv■ bh■tv■ pral■yate
r■try■game 'va■ha■ p■rtha prabhavatyahar-■game

Word Meanings:

bh■ta-gr■ma■—the multitude of beings; sa■—these; eva—certainly; ayam—this; bh■tv■ bh■tv■—repeatedly taking birth; pral■yate—dissolves; r■tri-■game—with the advent of night; ava■ha■—helpless; p■rtha—Arjun, the son of Pritha; prabhavati—become manifest; aha■-■game—with the advent of day

Translation (English):

This same multitude of beings, being born again and again, helplessly dissolves, O Arjuna, into the Unmanifested at the coming of the night and comes forth at the coming of the day.

Chapter 8, Verse 20

Sanskrit:

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Chapter 8, Verse 21

Sanskrit:

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Transliteration:

avyakto 'k■hara ityuktas tam ■hu■ param■■ gatim
ya■ pr■pya na nivartante tad dh■ma parama■ mama

Word Meanings:

avyakta■—unmanifest; ak■hara■—imperishable; iti—thus; ukta■—is said; tam—that; ■hu■—is called; param■m—the supreme; gatim—destination; yam—which; pr■pya—having reached; na—never; nivartante—come back; tat—that; dh■ma—abode; paramam—the supreme; mama—my

Translation (English):

What is known as the Unmanifested and the Imperishable, That is said to be the highest goal. Those who reach It do not return (to this Samsara). That is My supreme abode (place or state).

Chapter 8, Verse 22

Sanskrit:

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Transliteration:

puru■ha■ sa para■ p■rtha bhakty■ labhyas tvananyay■
yasy■nta■-sth■ni bh■t■ni yena sarvam ida■ tatam

Word Meanings:

puru■ha■—the Supreme Divine Personality; sa■—he; para■—greatest; p■rtha—Arjun, the son of Pritha; bhakty■—through devotion; labhya■—is attainable; tu—indeed; ananyay■—without another; yasya—of whom; anta■-sth■ni—situated within; bh■t■ni—beings; yena—by whom; sarvam—all; idam—this; tatam—is pervaded

Translation (English):

That highest Purusha, O Arjuna, is attainable by unswerving devotion to Him alone, within Whom all beings dwell and by Whom all this is pervaded.

Chapter 8, Verse 23

Sanskrit:

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■■■■■■■■ ■■■■■■■■ ■■ ■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■8.23■■

Transliteration:

yatra k■le tvan■v■ittim ■v■itti■ chaiva yogina■
pray■t■ y■nti ta■ k■la■ vak■hy■mi bharatar■habha

Word Meanings:

yatra—where; k■le—time; tu—certainly; an■v■ittim—no return; ■v■ittim—return; cha—and; eva—certainly; yogina■—a yogi; pray■t■■—having departed; y■nti—attain; tam—that; k■lam—time; vak■hy■mi—I shall describe; bharata-■i■habha—Arjun, the best of the Bharatas;

Translation (English):

Now I will tell you, O chief of the Bharatas, the times of departure at which the Yogis will return or not return.

Chapter 8, Verse 24

Sanskrit:

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Transliteration:

agnir jyotir aha■ ■hukla■ ■ha■-m■s■ uttar■ya■am
tatra pray■t■ gachchhanti brahma brahma-vido jan■■

Word Meanings:

agni■—fire; jyoti■—light; aha■—day; ■hukla■—the bright fortnight of the moon; ■ha■-m■s■■—six months; uttara-ayanam—the sun's northern course; tatra—there; pray■t■■—departed; gachchhanti—go; brahma—Brahman; brahma-vida■—those who know the Brahman; jan■■—persons;

Translation (English):

Fire, light, daytime, the bright fortnight, the six months of the northern path of the sun (the northern solstice) departing, then men who know Brahman go to Brahman.

Chapter 8, Verse 25

Sanskrit:

■■■■ ■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■
■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■8.25■■

Transliteration:

dh■mo r■tris tath■ k■i■h■a■ ■ha■-m■s■ dak■hi■■yanam
tatra ch■ndramasa■ jyotir yog■ pr■pya nivartate

Word Meanings:

dh■ma■—smoke; r■tri■—night; tath■—and; k■i■h■a■—the dark fortnight of the moon; ■ha■-m■s■■—six months; dak■hi■a-ayanam—the sun's southern course; tatra—there; ch■ndra-masam—lunar; jyoti■—light; yog■—a yogi; pr■pya—attain; nivartate—comes back;

Translation (English):

Attaining the lunar light through smoke, night time, the dark fortnight, and the six months of the southern path of the sun (the southern solstice), the yogi returns.

Chapter 8, Verse 26

Sanskrit:

■■■■■■■■■■■■ ■■■■ ■■■■■■■ ■■■■■ ■■■■■■■■ ■■■■■
■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■8.26■■

Transliteration:

■hukla-k■i■h■e gat■ hyete jagata■ ■h■■hvate mate
ekay■ y■tyan■v■ittim anyay■vartate puna■

Word Meanings:

■hukla—bright; k■i■h■e—dark; gat■—paths; hi—certainly; ete—these; jagata■—of the material world; ■h■■hvate—eternal; mate—opinion; ekay■—by one; y■ti—goes; an■v■ittim—to non return; anyay■—by the other; ■vartate—comes back; puna■—again

Translation (English):

The bright and dark paths of the world are thought to be eternal; one leads to no return, and the other leads to return.

Chapter 8, Verse 27

Sanskrit:

[redacted]
[redacted]8.27[redacted]

Transliteration:

naite s[redacted]it[redacted] p[redacted]rtha j[redacted]nan yog[redacted] muhyati ka[redacted]hchana
tasm[redacted]t sarve[redacted]hu k[redacted]le[redacted]hu yoga-yukto bhav[redacted]rjuna

Word Meanings:

na—never; ete—these two; s[redacted]it[redacted]—paths; p[redacted]rtha—Arjun, the son of Pritha; j[redacted]nan—knowing; yog[redacted]—a yogi; muhyati—bewildered; ka[redacted]hchana—any; tasm[redacted]t—therefore; sarve[redacted]hu k[redacted]le[redacted]hu—always; yoga-yukta[redacted]—situated in Yog; bhava—be; arjuna—Arjun

Translation (English):

Knowing these paths, O Arjuna, no yogi is deluded; therefore, at all times, be steadfast in yoga.

Chapter 8, Verse 28

Sanskrit:

[redacted]
[redacted]
[redacted]
[redacted]8.28[redacted]

Transliteration:

vede[redacted]hu yajñe[redacted]hu tapa[redacted]su chaiva
d[redacted]ne[redacted]hu yat pu[redacted]ya-phala[redacted] pradi[redacted]h[redacted]am
atyeti tat sarvam ida[redacted] viditv[redacted]
yog[redacted] para[redacted] sth[redacted]nam upaiti ch[redacted]dyam

Word Meanings:

vede[redacted]hu—in the study of the Vedas; yajñe[redacted]hu—in performance of sacrifices; tapa[redacted]su—in austerities; cha—and; eva—certainly; d[redacted]ne[redacted]hu—in giving charities; yat—which; pu[redacted]ya-phalam—fruit of merit; pradi[redacted]h[redacted]am—is gained; atyeti—surpasses; tat sarvam—all; idam—this; viditv[redacted]—having known; yog[redacted]—a yogi; param—Supreme; sth[redacted]nam—Abode; upaiti—achieves; cha—and; [redacted]dyam—original

Translation (English):

Whatever fruit of merit is declared (in the scriptures) to accrue from (the study of) the Vedas, (the performance of) sacrifices, (the practice of) austerities, and gifts, beyond all this goes the Yogi, having known this; and he attains to the Supreme, Primeval (first or ancient) Abode.

CHAPTER 9

Chapter 9, Verse 1

Sanskrit:

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■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■9.1■■

Transliteration:

■hr■ bhagav■n uv■cha
ida■ tu te guhyatama■ pravak■hy■myanas■yave
jñ■na■ vijñ■na-sahita■ yaj jñ■tv■ mok■hyase ’■hubh■t

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Lord said; idam—this; tu—but; te—to you; guhya-tamam—the most confidential; pravak■hy■mi—I shall impart; anas■yave—nonenvious; jñ■nam—knowledge; vijñ■na—realized knowledge; sahitam—with; yat—which; jñ■tv■—knowing; mok■hyase—you will be released; a■hubh■t—miseries of material existence

Translation (English):

The Blessed Lord said, "I shall now declare to thee, who does not cavil, the greatest secret—the knowledge combined with experience (Self-realisation). Having known this, thou shalt be free from evil."

Chapter 9, Verse 2

Sanskrit:

■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■9.2■■

Transliteration:

r■ja-vidy■ r■ja-guhya■ pavitram idam uttamam
pratyak■h■vagama■ dharmya■ su-sukha■ kartum avyayam

Word Meanings:

r■ja-vidy■—the king of sciences; r■ja-guhyam—the most profound secret; pavitram—pure; idam—this; uttamam—highest; pratyak■ha—directly perceptible; avagamam—directly realizable; dharmyam—virtuous; su-sukham—easy; kartum—to practice; avyayam—everlasting

Translation (English):

This is the royal science, the royal secret, the supreme purifier, realizable by direct intuitive knowledge, according to righteousness, very easy to perform and imperishable.

Chapter 9, Verse 3

Sanskrit:

[redacted]
[redacted]9.3[redacted]

Transliteration:

a[redacted]hraddadh[redacted]n[redacted] puru[redacted]h[redacted] dharmasy[redacted]sya parantapa
apr[redacted]pya m[redacted] nivartante m[redacted]ityu-sams[redacted]ra-vartmani

Word Meanings:

a[redacted]hraddadh[redacted]n[redacted]—people without faith; puru[redacted]h[redacted]—(such) persons; dharmasya—of dharma; asya—this; parantapa—Arjun, conqueror the enemies; apr[redacted]pya—without attaining; m[redacted]m—me; nivartante—come back; m[redacted]ityu—death; sams[redacted]ra—material existence; vartmani—in the path

Translation (English):

Those who have no faith in this Dharma, O Parantapa, return to the path of this world without attaining Me.

Chapter 9, Verse 4

Sanskrit:

[redacted]
[redacted]9.4[redacted]

Transliteration:

may[redacted] tatam ida[redacted] sarva[redacted] jagad avyakta-m[redacted]rtin[redacted]
mat-sth[redacted]ni sarva-bh[redacted]t[redacted]ni na ch[redacted]ha[redacted] te[redacted]hvavasthita[redacted]

Word Meanings:

may[redacted]—by me; tatam—pervaded; idam—this; sarvam—entire; jagat—cosmic manifestation; avyakta-m[redacted]rtin[redacted]—the unmanifested form; mat-sth[redacted]ni—in me; sarva-bh[redacted]t[redacted]ni—all living beings; na—not; cha—and; aham—I; te[redacted]hu—in them; avasthita[redacted]—dwell

Translation (English):

All of this world is pervaded by Me in My unmanifest aspect; all beings exist within Me, but I do not dwell within them.

Chapter 9, Verse 5

Sanskrit:

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■■■■■■■■■ ■ ■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■9.5■■

Transliteration:

na cha mat-sth■ni bh■t■ni pa■hya me yogam ai■hwaram
bh■ta-bh■in na cha bh■ta-stho mam■tm■ bh■ta-bh■vana■

Word Meanings:

na—never; cha—and; mat-sth■ni—abide in me; bh■t■ni—all living beings; pa■hya—behold; me—my; yogam ai■hwaram—divine energy; bh■ta-bh■it—the sustainer of all living beings; na—never; cha—yet; bh■ta-stha■—dwelling in; mama—my; ■tm■—self; bh■ta-bh■vana■—the creator of all beings

Translation (English):

Nor do beings exist in Me (in reality); behold, My divine Yoga, which supports all beings, but does not dwell in them, is My Self, the efficient cause of beings.

Chapter 9, Verse 6

Sanskrit:

■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■ ■■■■■■■■■■■ ■■■■■■■
■■■ ■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■9.6■■

Transliteration:

yath■k■■ha-sthito nitya■ v■yu■ sarvatra-go mah■n
tath■ sarv■■i bh■t■ni mat-sth■n■tyupadh■raya

Word Meanings:

yath■—as; ■k■■ha-sthita■—rests in the sky; nityam—always; v■yu■—the wind; sarvatra-ga■—blowing everywhere; mah■n—mighty; tath■—likewise; sarv■■i bh■t■ni—all living beings; mat-sth■ni—rest in me; iti—thus; upadh■raya—know

Translation (English):

As the mighty wind, moving everywhere, always rests in the ether, so too, know that all beings rest in Me.

Chapter 9, Verse 7

Sanskrit:

■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■
■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■9.7■■

Transliteration:

sarva-bh■t■ni kaunteya prak■iti■ y■nti m■mik■m
kalpa-k■haye punas t■ni kalp■dau vis■ij■myaham

Word Meanings:

sarva-bh■t■ni—all living beings; kaunteya—Arjun, the son of Kunti; prak■itim—primordial material energy; y■nti—merge; m■mik■m—my; kalpa-k■haye—at the end of a kalpa; puna■—again; t■ni—them; kalpa-■dau—at the beginning of a kalpa; vis■ij■mi—manifest; aham—I

Translation (English):

All beings, O Arjuna, go into My Nature at the end of a Kalpa; I send them forth again at the beginning of the next Kalpa.

Chapter 9, Verse 8

Sanskrit:

■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■ ■■■■■■
■■■■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■9.8■■

Transliteration:

prak■iti■ sv■m ava■h■abhya vis■ij■mi puna■ puna■
bh■ta-gr■mam ima■ k■itsnam ava■ha■ prak■iter va■h■t

Word Meanings:

prak■itim—the material energy; sv■m—my own; ava■h■abhya—presiding over; vis■ij■mi—generate; puna■ puna■—again and again; bh■ta-gr■mam—myriad forms; imam—these; k■itsnam—all; ava■ham—beyond their control; prak■ite■—nature; va■h■t—force

Translation (English):

Animating My Nature, I again and again send forth all this multitude of beings, helpless under the force of Nature.

Chapter 9, Verse 9

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■ ■■■■ ■■■■■■■■■9.9■■

Transliteration:

na cha m■■ t■ni karm■■i nibadhnanti dhanañjaya
ud■s■na-vad ■s■nam asakta■ te■hu karmasu

Word Meanings:

na—none; cha—as; m■m—me; t■ni—those; karm■■i—actions; nibadhnanti—bind; dhanañjaya—Arjun, conqueror of wealth; ud■s■na-vat—as neutral; ■s■nam—situated; asaktam—detached; te■hu—those; karmasu—actions

Translation (English):

These acts do not bind Me, O Arjuna, sitting as one indifferent, unattached to those acts.

Chapter 9, Verse 10

Sanskrit:

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■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■9.10■■

Transliteration:

may■dhyak■he■a prak■iti■ s■yate sa-char■charam
hetun■nena kaunteya jagad viparivartate

Word Meanings:

may■—by me; adhyak■he■a—direction; prak■iti■—material energy; s■yate—brings into being; sa—both; chara-acharam—the animate and the inanimate; hetun■—reason; anena—this; kaunteya—Arjun, the son of Kunti; jagat—the material world; viparivartate—undergoes the changes

Translation (English):

Under Me, as supervisor, Nature produces the moving and the unmoving; therefore, O Arjuna, the world revolves.

Chapter 9, Verse 11

Sanskrit:

■■■■■■■■■■ ■■■■ ■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■
■■■■ ■■■■■■■■■■■■■■ ■■■ ■■■■■■■■■■■■■■■■■9.11■■

Transliteration:

avaj■nanti m■■■ m■■■h■■ m■nu■h■■■ tanum ■■hritam
para■■ bh■vam aj■nanto mama bh■ta-mahe■hvaram

Word Meanings:

avaj■nanti—disregard; m■m—me; m■■h■■—dim-witted; m■nu■h■m—human; tanum—form; ■■hritam—take on; param—divine; bh■vam—personality; aj■nanta■—not knowing; mama—my; bh■ta—all beings; mah■-■■hvaram—the Supreme Lord

Translation (English):

Fools disregard Me, clad in human form, not knowing My higher Being as the great Lord of all beings.

Chapter 9, Verse 12

Sanskrit:

■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■ ■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■9.12■■

Transliteration:

mogh■■■h■■ mogha-karm■■■o mogha-jñ■n■■ vichetasa■■
r■k■has■m ■sur■■■ chaiva prak■iti■■ mohin■■■ ■hrit■■■

Word Meanings:

mogha-■■h■■—of vain hopes; mogha-karm■■a■—of vain actions; mogha-jñ■n■■—of baffled knowledge; vichetasa■—deluded; r■k■has■m—demoniac; ■sur■m—atheistic; cha—and; eva—certainly; prak■itim—material energy; mohin■m—bewildered; ■hrit■■—take shelter

Translation (English):

They are possessed of the deceitful nature of demons and undivine beings, filled with vain hopes, vain actions, and vain knowledge that is senseless.

Chapter 9, Verse 13

Sanskrit:

■■■■■■■■■■■■■ ■■■ ■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■9.13■■

Transliteration:

mah■tm■nas tu m■■ p■rtha daiv■■ prak■itim ■■hrit■■
bhajantyananya-manaso jñ■tv■ bh■t■dim avyayam

Word Meanings:

mah■-■tm■na■—the great souls; tu—but; m■m—me; p■rtha—Arjun, the son of Pritha; daiv■m prak■itim—divine energy; ■■hrit■■—take shelter of; bhajanti—engage in devotion; ananya-manasa■—with mind fixed exclusively; jñ■tv■—knowing; bh■ta—all creation; ■dim—the origin; avyayam—imperishable

Translation (English):

But the great souls, O Arjuna, partaking of My divine nature, worship Me with a single-minded devotion, knowing Me as the imperishable source of all beings.

Chapter 9, Verse 14

Sanskrit:

■■■■ ■■■■■■■■■■■ ■■■■ ■■■■■■■■■ ■■■■■■■■■■■■
■■■■■■■■■■■■ ■■■■ ■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■9.14■■

Transliteration:

satata■ k■rtayanto m■■ yatanta■h cha d■i■ha-vrat■■
namasyanta■h cha m■■ bhakty■ nitya-yukt■ up■sate

Word Meanings:

satatam—always; k■rtayanta■—singing divine glories; m■m—me; yatanta■—striving; cha—and; d■i■ha-vrat■■—with great determination; namasyanta■—humbly bowing down; cha—and; m■m—me; bhakty■—loving devotion; nitya-yukt■■—constantly united; up■sate—worship

Translation (English):

Always glorifying Me, striving, firm in their vows, prostrating themselves before Me, they worship Me with steadfast devotion.

Chapter 9, Verse 15

Sanskrit:

■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■
■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■9.15■■

Transliteration:

jñ■na-yajñena ch■pyanye yajanto m■m up■sate
ekatvena p■ithaktvena bahudh■ vi■hvato-mukham

Word Meanings:

jñ■na-yajñena—yajña of cultivating knowledge; cha—and; api—also; anye—others; yajanta■—worship; m■m—me; up■sate—worship; ekatvena—undifferentiated oneness; p■ithaktvena—separately; bahudh■—various; vi■hwata■-mukham—the cosmic form

Translation (English):

Others also, sacrificing with the wisdom-sacrifice, worship Me, the All-Faced, as one, distinct, and manifold.

Chapter 9, Verse 16

Sanskrit:

■■■ ■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■9.16■■

Transliteration:

aha■ kratur aha■ yajña■ svadh■ham aham au■hadham
mantro ’ham aham ev■jyam aham agnir aha■ hutam

Word Meanings:

aham—I; kratu■—Vedic ritual; aham—I; yajña■—sacrifice; svadh■—oblation; aham—I; aham—I; au■hadham—medicinal herb; mantra■—Vedic mantra; aham—I; aham—I; eva—also; ■jyam—clarified butter; aham—I; agni■—fire; aham—I; hutam—the act offering;

Translation (English):

I am Kratu; I am Yajna; I am the offering to the manes; I am the medicinal herbs and all plants; I am the Mantra; I am also the ghee or melted butter; I am the fire; I am the oblation.

Chapter 9, Verse 17

Sanskrit:

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■■■■■■■ ■■■■■■■■■■■■■■ ■■■■ ■■■■ ■■■■■■■■ ■■■■9.17■■

Transliteration:

pit■ham asya jagato m■t■ dh■t■ pit■maha■
vedya■ pavitram o■k■ra ■ik s■ma yajur eva cha

Word Meanings:

pit■—Father; aham—I; asya—of this; jagata■—universe; m■t■—Mother; dh■t■—Sustainer; pit■maha■—Grandsire; vedyam—the goal of knowledge; pavitram—the purifier; om-k■ra—the sacred syllable Om; ■ik—the Rig Veda; s■ma—the Sama Veda; yaju■—the Yajur Veda; eva—also; cha—and

Translation (English):

I am the father of this world, the mother, the dispenser of the fruits of actions, and the grandfather; the one thing to be known, the purifier, the sacred monosyllable (Om), and also the Rik, Sama, and Yajur Vedas.

Chapter 9, Verse 18

Sanskrit:

■■■■■■■■■■■ ■■■■■■■ ■■■■■■■ ■■■■■■■ ■■■■■ ■■■■■■■■
■■■■■■■ ■■■■■■■ ■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■9.18■■

Transliteration:

gatir bhart■ prabhu■ s■k■h■ niv■sa■ ■hara■a■ suh■it
prabhava■ pralaya■ sth■na■ nidh■na■ b■jam avyayam

Word Meanings:

gati■—the supreme goal; bhart■—sustainer; prabhu■—master; s■k■h■—witness; niv■sa■—abode; ■hara■am—shelter; su-h■it—friend; prabhava■—the origin; pralaya■—dissolution; sth■nam—store house; nidh■nam—resting place; b■jam—seed; avyayam—imperishable

Translation (English):

I am the goal, the supporter, the Lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure-house, and the imperishable seed.

Chapter 9, Verse 19

Sanskrit:

[redacted]
[redacted]9.19[redacted]

Transliteration:

tap[redacted]myaham aha[redacted] var[redacted]ha[redacted] nig[redacted]ih[redacted]myuts[redacted]ij[redacted]mi cha
am[redacted]ita[redacted] chaiva m[redacted]ityu[redacted]h cha sad asach ch[redacted]ham arjuna

Word Meanings:

tap[redacted]mi—radiate heat; aham—I; aham—I; var[redacted]ham—rain; nig[redacted]ih[redacted]mi—withhold; uts[redacted]ij[redacted]mi—send forth; cha—and; am[redacted]itam—immortality; cha—and; eva—also; m[redacted]ityu[redacted]—death; cha—and; sat—eternal spirit; asat—temporary matter; cha—and; aham—I; arjuna—Arjun

Translation (English):

As the sun, I give heat; I withhold and send forth the rain; I am immortality and also death, existence and non-existence, O Arjuna.

Chapter 9, Verse 20

Sanskrit:

[redacted]
[redacted]
[redacted]
[redacted]9.20[redacted]

Transliteration:

trai-vidy[redacted] m[redacted] soma-p[redacted] p[redacted]ta-p[redacted]p[redacted]
yajñair i[redacted]h[redacted]v[redacted] svar-gati[redacted] pr[redacted]rthayante
te pu[redacted]yam [redacted]s[redacted]dya surendra-lokam
a[redacted]hnanti divy[redacted]n divi deva-bhog[redacted]n

Word Meanings:

trai-vidy[redacted]—the science of karm k[redacted] (Vedic Rituals); m[redacted]m—me; soma-p[redacted]—drinkers of the Soma juice; p[redacted]ta—purified; p[redacted]p[redacted]—sins; yajñai[redacted]—through sacrifices; i[redacted]h[redacted]v[redacted]—worship; sva[redacted]-gatim—way to the abode of the king of heaven; pr[redacted]rthayante—seek; te—they; pu[redacted]yam—pious; [redacted]s[redacted]dya—attain; sura-indra—of Indra; lokam—abode; a[redacted]hnanti—enjoy; divy[redacted]n—celestial; divi—in heaven; deva-bhog[redacted]n—the pleasures of the celestial gods

Translation (English):

The knowers of the three Vedas, the drinkers of Soma, purified of all sins, worshipping Me through sacrifices, pray for the way to heaven; they reach the holy world of the Lord of the gods and enjoy the divine pleasures of the gods in heaven.

Chapter 9, Verse 21

Sanskrit:

■■ ■■ ■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■
■■■■■■■ ■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■
■■ ■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■ ■■■■■■■■ ■■■■■■■■■9.21■■

Transliteration:

te ta■ bhuktv■ swarga-loka■ vi■h■la■
k■h■■e pu■ye martya-loka■ vi■hanti
eva■ tray■-dharmam anuprapann■
gat■gata■ k■ma-k■m■ labhante

Word Meanings:

te—they; tam—that; bhuktv■—having enjoyed; swarga-lokam—heaven; vi■h■lam—vast; k■h■■e—at the exhaustion of; pu■ye—stock of merits; martya-lokam—to the earthly plane; vi■hanti—return; evam—thus; tray■ dharmam—the karm-k■■■ portion of the three Vedas; anuprapann■■—follow; gata-■gatam—repeated coming and going; k■ma-k■m■■—desiring objects of enjoyments; labhante—attain

Translation (English):

They, having enjoyed the vast heaven, enter the world of mortals when their merit is exhausted; thus abiding by the injunctions of the three (Vedas) and desiring objects of desires, they attain to the state of coming and going.

Chapter 9, Verse 22

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■ ■■■■ ■■ ■■■■■ ■■■■■■■■■■■■■
■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■9.22■■

Transliteration:

anany■■h chintayanto m■■ ye jan■■ paryup■sate
te■h■■ nity■bhiyukt■n■■ yoga-k■hema■ vah■myaham

Word Meanings:

anany■■—always; chintayanta■—think of; m■m—me; ye—those who; jan■■—persons; paryup■sate—worship exclusively; te■h■m—of them; nitya abhiyukt■n■m—who are always absorbed; yoga—supply spiritual assets; k■hemam—protect spiritual assets; vah■mi—carry; aham—I

Translation (English):

For those men who worship Me alone, thinking of no one else, for those ever-united, I secure what they have not already possessed and preserve what they already possess.

Chapter 9, Verse 23

Sanskrit:

[redacted]
[redacted]9.23[redacted]

Transliteration:

ye ’pyanya-devat[redacted]-bhakt[redacted] yajante [redacted]hraddhay[redacted]nvit[redacted]
te ’pi m[redacted]m eva kaunteya yajantyavidhi-p[redacted]rvakam

Word Meanings:

ye—those who; api—although; anya—other; devat[redacted]—celestial gods; bhakt[redacted]—devotees; yajante—worship; [redacted]hraddhay[redacted] anvit[redacted]—faithfully; te—they; api—also; m[redacted]m—me; eva—only; kaunteya—Arjun, the son of Kunti; yajanti—worship; avidhi-p[redacted]rvakam—by the wrong method

Translation (English):

Even those devotees who, endowed with faith, worship other gods, worship Me alone, O Arjuna, but by the wrong method.

Chapter 9, Verse 24

Sanskrit:

[redacted]
[redacted]9.24[redacted]

Transliteration:

aha[redacted] hi sarva-yajñ[redacted]n[redacted] bhokt[redacted] cha prabhureva cha
na tu m[redacted]m abhij[redacted]nanti tattven[redacted]ta[redacted]h chyavanti te

Word Meanings:

aham—I; hi—verily; sarva—of all; yajñ[redacted]n[redacted]m—sacrifices; bhokt[redacted]—the enjoyer; cha—and; prabhu[redacted]—the Lord; eva—only; cha—and; na—not; tu—but; m[redacted]m—me; abhij[redacted]nanti—realize; tattvena—divine nature; ata[redacted]—therefore; chyavanti—fall down (wander in samsara); te—they

Translation (English):

For I alone am the enjoyer and Lord of all sacrifices; but they do not know Me in reality, and thus they return to this mortal world.

Chapter 9, Verse 25

Sanskrit:

[redacted]
[redacted]9.25[redacted]

Transliteration:

y[redacted]nti deva-vrat[redacted] dev[redacted]n pit[redacted]n y[redacted]nti pit[redacted]i-vrat[redacted]
bh[redacted]t[redacted]ni y[redacted]nti bh[redacted]tejy[redacted] y[redacted]nti mad-y[redacted]jino 'pi m[redacted]m

Word Meanings:
y[redacted]nti—go; deva-vrat[redacted]—worshipers of celestial gods; dev[redacted]n—amongst the celestial gods; pit[redacted]n—to the ancestors; y[redacted]nti—go; pit[redacted]i-vrat[redacted]—worshippers of ancestors; bh[redacted]t[redacted]ni—to the ghosts; y[redacted]nti—go; bh[redacted]ta-ijy[redacted]—worshippers of ghosts; y[redacted]nti—go; mat—my; y[redacted]jina[redacted]—devotees; api—and; m[redacted]m—to me

Translation (English):
The worshippers of the gods go to them; the ancestor-worshippers go to the manes; the worshippers of the deities who preside over the elements go to them; but My devotees come to Me.

Chapter 9, Verse 26

Sanskrit:

[redacted]
[redacted]9.26[redacted]

Transliteration:

patra[redacted] pu[redacted]hpa[redacted] phala[redacted] toya[redacted] yo me bhakty[redacted] prayachchhati
tadaha[redacted] bhaktyupah[redacted]itam a[redacted]hn[redacted]mi prayat[redacted]tmana[redacted]

Word Meanings:
patram—a leaf; pu[redacted]hpam—a flower; phalam—a fruit; toyam—water; ya[redacted]—who; me—to me; bhakty[redacted]—with devotion; prayachchhati—offers; tat—that; aham—I; bhakti-upah[redacted]itam—offered with devotion; a[redacted]hn[redacted]mi—partake; prayata-[redacted]tmana[redacted]—one in pure consciousness

Translation (English):
Whoever offers Me with devotion a leaf, a flower, a fruit, or a little water, that, so offered devotedly by the pure-minded, I accept.

Chapter 9, Verse 27

Sanskrit:

■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■ ■■■■■■ ■■■■
■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■9.27■■

Transliteration:

yat karo■hi yad a■hn■si yaj juho■hi dad■si yat
yat tapasyasi kaunteya tat kuru■hva mad-arpa■am

Word Meanings:

yat—whatever; karo■hi—you do; yat—whatever; a■hn■si—you eat; yat—whatever; juho■hi—offer to the sacred fire; dad■si—bestow as a gift; yat—whatever; yat—whatever; tapasyasi—austerities you perform; kaunteya—Arjun, the son of Kunti; tat—them; kuru■hva—do; mad arpa■am—as an offering to me

Translation (English):

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever austerity you practice, O Arjuna, do it as an offering to Me.

Chapter 9, Verse 28

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■9.28■■

Transliteration:

■hubh■■hubha-phalair eva■ mok■hyase karma-bandhanai■
sanny■sa-yoga-yukt■tm■ vimukto m■m upai■hyasi

Word Meanings:

■hubha a■hubha phalai■—from good and bad results; evam—thus; mok■hyase—you shall be freed; karma—work; bandhanai■—from the bondage; sany■sa-yoga—renunciation of selfishness; yukta-■tm■—having the mind attached to me; vimukta■—liberated; m■m—to me; upai■hyasi—you shall reach

Translation (English):

Thus, you shall be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the Yoga of renunciation, and liberated, you shall come to Me.

Chapter 9, Verse 29

Sanskrit:

[redacted]
[redacted]9.29[redacted]

Transliteration:

samo ’ha[redacted] sarva-bh[redacted]te[redacted]hu na me dve[redacted]hyo ’sti na priya[redacted]
ye bhajanti tu m[redacted] bhakty[redacted] mayi te te[redacted]hu ch[redacted]pyaham

Word Meanings:

sama[redacted]—equally disposed; aham—I; sarva-bh[redacted]te[redacted]hu—to all living beings; na—no one; me—to me; dve[redacted]hya[redacted]—inimical; asti—is; na—not; priya[redacted]—dear; ye—who; bhajanti—worship with love; tu—but; m[redacted]m—me; bhakty[redacted]—with devotion; mayi—reside in me; te—such persons; te[redacted]hu—in them; cha—and; api—also; aham—I

Translation (English):

I am the same to all beings; there is none hateful or dear to Me; but those who worship Me with devotion are in Me, and I am also in them.

Chapter 9, Verse 30

Sanskrit:

[redacted]
[redacted]9.30[redacted]

Transliteration:

api chet su-dur[redacted]ch[redacted]ro bhajate m[redacted]m ananya-bh[redacted]k
s[redacted]dhur eva sa mantavya[redacted] samyag vyavasito hi sa[redacted]

Word Meanings:

api—even; chet—if; su-dur[redacted]ch[redacted]ra[redacted]—the vilest sinners; bhajate—worship; m[redacted]m—me; ananya-bh[redacted]k—exclusive devotion; s[redacted]dhu[redacted]—righteous; eva—certainly; sa[redacted]—that person; mantavya[redacted]—is to be considered; samyak—properly; vyavasita[redacted]—resolve; hi—certainly; sa[redacted]—that person

Translation (English):

Even if the most sinful worships Me, with devotion to no one else, he should indeed be regarded as righteous, for he has rightly resolved.

Chapter 9, Verse 31

Sanskrit:

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■■■■■■■■ ■■■■■■■■■■■■■ ■ ■■ ■■■■■■ ■■■■■■■■■■■■■■9.31■■

Transliteration:

k■hipra■ bhavati dharm■tm■ ■ha■hvach-chh■nti■ nigachchhati
kaunteya pratij■n■hi na me bhakta■ pra■a■hyati

Word Meanings:

k■hipram—quickly; bhavati—become; dharma-■tm■—virtuous; ■ha■hvat-■h■ntim—lasting peace; nigachchhati—attain; kaunteya—Arjun, the son of Kunti; pratij■n■hi—declare; na—never; me—my; bhakta■—devotee; pra■a■hyati—perishes

Translation (English):

Soon he becomes righteous and attains eternal peace; O Arjuna, proclaim thou for certain that My devotee never perishes.

Chapter 9, Verse 32

Sanskrit:

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■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■ ■■■■■■■■9.32■■

Transliteration:

m■■ hi p■rtha vyap■■hritya ye 'pi syu■ p■pa-yonaya■
striyo vai■hy■s tath■ ■h■dr■s te 'pi y■nti par■■ gatim

Word Meanings:

m■m—in me; hi—certainly; p■rtha—Arjun, the son of Pritha; vyap■■hritya—take refuge; ye—who; api—even; syu■—may be; p■pa yonaya■—of low birth; striya■—women; vai■hy■■—mercantile people; tath■—and; ■h■dr■■—manual workers; te api—even they; y■nti—go; par■m—the supreme; gatim—destination

Translation (English):

For, taking refuge in Me, they who, O Arjuna, may be of a sinful birth—women, Vaisyas, and Sudras—attain the Supreme Goal.

Chapter 9, Verse 33

Sanskrit:

[redacted]
[redacted]9.33[redacted]

Transliteration:

ki[redacted] punar br[redacted]hma[redacted] pu[redacted]y[redacted] bhakt[redacted] r[redacted]jar[redacted]hayas tath[redacted]
anityam asukha[redacted] lokam ima[redacted] pr[redacted]pya bhajasva m[redacted]m

Word Meanings:

kim—what; puna[redacted]—then; br[redacted]hma[redacted]—sages; pu[redacted]y[redacted]—meritorius; bhakt[redacted]—devotees; r[redacted]ja-[redacted]i[redacted]haya[redacted]—saintly kings; tath[redacted]—and; anityam—transient; asukham—joyless; lokam—world; imam—this; pr[redacted]pya—having achieved; bhajasva—engage in devotion; m[redacted]m—unto me

Translation (English):

How much more easily, then, do Brahmins and devoted royal saints attain the goal? Having come to this impermanent and unhappy world, do thou worship Me.

Chapter 9, Verse 34

Sanskrit:

[redacted]
[redacted]9.34[redacted]

Transliteration:

man-man[redacted] bhava mad-bhakto mad-y[redacted]j[redacted] m[redacted] namaskuru
m[redacted]m evai[redacted]hyasi yuktvaivam [redacted]tm[redacted]na[redacted] mat-par[redacted]ya[redacted]a[redacted]

Word Meanings:

mat-man[redacted]—always think of me; bhava—be; mat—my; bhakta[redacted]—devotee; mat—my; y[redacted]j[redacted]—worshipper; m[redacted]m—to me; namaskuru—offer obeisances; m[redacted]m—to me; eva—certainly; e[redacted]hyasi—you will come; yuktv[redacted]—united with me; evam—thus; [redacted]tm[redacted]nam—your mind and body; mat-par[redacted]ya[redacted]a[redacted]—having dedicated to me

Translation (English):

Fix your mind on Me; be devoted to Me; sacrifice to Me; bow down to Me; having thus united your whole self to Me, taking Me as the supreme goal, you will come to Me.

CHAPTER 10

Chapter 10, Verse 1

Sanskrit:

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Transliteration:

■hr■ bhagav■n uv■cha
bh■ya eva mah■-b■ho ■h■i■u me parama■ vacha■
yatte 'ha■ pr■yam■■■ya vak■hy■mi hita-k■myay■

Word Meanings:

■hr■-bhagav■n uv■cha—the Blessed Lord said; bh■ya■—again; eva—verily; mah■-b■ho—mighty armed one; ■h■i■u—hear; me—my; paramam—divine; vacha■—teachings; yat—which; te—to you; aham—I; pr■yam■■■ya—you are my beloved confidant; vak■hy■mi—say; hita-k■myay■—for desiring your welfare

Translation (English):

The Blessed Lord said, Again, O mighty-armed Arjuna, listen to my supreme word which I will declare to you, who are beloved, for your welfare.

Chapter 10, Verse 2

Sanskrit:

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Transliteration:

na me vidu■ sura-ga■■■ prabhava■ na mahar■haya■
aham ■dir hi dev■n■■ mahar■h■■■■ cha sarva■ha■

Word Meanings:

na—neither; me—my; vidu■—know; sura-ga■■■—the celestial gods; prabhavam—origin; na—nor; mah■-■i■haya■—the great sages; aham—I; ■di■—the source; hi—certainly; dev■n■m—of the celestial gods; mah■-■i■h■■■m—of the great seers; cha—also; sarva■ha■—in every way

Translation (English):

Neither the hosts of the gods nor the great sages know My origin; for I am the source of all the gods and the great sages in every way.

Chapter 10, Verse 3

Sanskrit:

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Transliteration:

yo m■majam an■di■ cha vetti loka-mahe■hvaram
asamm■■ha■ sa martye■hu sarva-p■pai■ pramuchyate

Word Meanings:

verseya■—who; m■m—me; ajam—unborn; an■dim—beginningless; cha—and; vetti—know; loka—of the universe; mah■-■■hvaram—the Supreme Lord; asamm■■ha■—undeluded; sa■—they; martye■hu—among mortals; sarva-p■pai■—from all evils; pramuchyate—are freed from-3

Translation (English):

He who knows Me as unborn and beginningless, as the great Lord of the worlds, he among mortals is undeluded and is liberated from all sins.

Chapter 10, Verse 4

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■ ■■■■■■ ■■■■ ■■■■■
■■■■ ■■■■■■ ■■■■■■■■■■ ■■■■ ■■■■■■■■■ ■■■■10.4■■

Transliteration:

buddhir jñ■nam asammoha■ k■ham■ satya■ dama■ ■hama■
sukha■ du■kha■ bhavo ’bh■vo bhaya■ ch■bhayameva cha

Word Meanings:

buddhi■—intellect; jñ■nam—knowledge; asammoha■—clarity of thought; k■ham■—forgiveness; satyam—truthfulness; dama■—control over the senses; ■hama■—control of the mind; sukham—joy; du■kham—sorrow; bhava■—birth; abh■va■—death; bhayam—fear; cha—and; abhayam—courage; eva—certainly; cha—and;

Translation (English):

Intellect, wisdom, non-delusion, forgiveness, truth, self-restraint, calmness, happiness, pain, existence or birth, non-existence or death, fear, and also fearlessness.

Chapter 10, Verse 5

Sanskrit:

■■■■■■ ■■■■ ■■■■■■■■■■■■ ■■■■ ■■■■■■■■■
■■■■■■ ■■■■ ■■■■■■■■ ■■■■ ■■ ■■■■■■■■■■■■■10.5■■

Transliteration:

ahi■s■ samat■ tu■■is tapo d■na■ ya■o 'ya■a■ bhavanti bh■v■ bh■t■n■■ matta eva p■thag-vidh■■

Word Meanings:

ahi■s■—nonviolence; samat■—equilibrium; tu■■i■—satisfaction; tapa■—penance; d■nam—charity; ya■a■—fame; aya■a■—infamy; bhavanti—become; bh■v■■—natures; bh■t■n■m—of living entities; matta■—from Me; eva—certainly; p■thakvidh■■—differently arranged.

Translation (English):

Non-injury, equanimity, contentment, austerity, beneficence, fame, and ill-fame—these different qualities of beings arise from Me alone.

Chapter 10, Verse 6

Sanskrit:

■■■■■■■ ■■■■ ■■■■■■■ ■■■■■■■■ ■■■■■■■■■■
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Transliteration:

mahar■haya■ sapta p■rve chatv■ro manavas tath■
mad-bh■v■ m■nas■ j■t■ ye■h■■ loka im■■ praj■■

Word Meanings:

mah■-■i■haya■—the great Sages; sapta—seven; p■rve—before; chatv■ra■—four; manava■—Manus; tath■—also; mat bh■v■■—are born from me; m■nas■■—mind; j■t■■—born; ye■h■m—from them; loke—in the world; im■■—all these; praj■■—people

Translation (English):

The seven great sages, the ancient four, and the Manus, possessing powers like Mine (due to their minds being fixed on Me), were born from My mind; from them, these creatures have been born in this world.

Chapter 10, Verse 7

Sanskrit:

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Transliteration:

et■■ vibh■ti■ yoga■ cha mama yo vetti tattvata■
so ’vikampena yogena yujyate n■tra san■haya■

Word Meanings:

et■m—these; vibh■tim—glories; yogam—divine powers; cha—and; mama—my; ya■—those who; vetti—know; tattvata■—in truth; sa■—they; avikalpena—unwavering; yogena—in bhakti yog; yujyate—becomes united; na—never; atra—here; san■haya■—doubt

Translation (English):

He who truly knows these manifold manifestations of My Being and this Yoga-power of Mine, becomes established in unshakable Yoga; there is no doubt about it.

Chapter 10, Verse 8

Sanskrit:

■■■ ■■■■■■■■ ■■■■■■■ ■■■■■■ ■■■■■■ ■■■■■■■■■■■■■
■■■ ■■■■■■ ■■■■■■■ ■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■10.8■■

Transliteration:

aha■ sarvasya prabhavo matta■ sarva■ pravartate
iti matv■ bhajante m■■ budh■ bh■va-samanvit■■

Word Meanings:

aham—I; sarvasya—of all creation; prabhava■—the origin of; matta■—from me; sarvam—everything; pravartate—proceeds; iti—thus; matv■—having known; bhajante—worship; m■m—me; budh■■—the wise; bh■va-samanvit■■—endowed with great faith and devotion

Translation (English):

I am the source of all; from me everything evolves; Understanding this, the wise, endowed with meditation, worship me.

Chapter 10, Verse 9

Sanskrit:

■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■

■■■■■■■■■■ ■■■■ ■■■■■■■ ■■■■■■■■■■■ ■ ■■■■■■■ ■■■■10.9■■

Transliteration:

mach-chitt■ mad-gata-pr■■■ bodhayanta■ parasparam
kathayanta■h cha m■■ nitya■ tu■hyanti cha ramanti cha

Word Meanings:

mat-chitt■■—those with minds fixed on me; mat-gata-pr■■■■—those who have surrendered their lives to me; bodhayanta■—enlightening (with divine knowledge of God); parasparam—one another; kathayanta■—speaking; cha—and; m■m—about me; nityam—continously; tu■hyanti—satisfaction; cha—and; ramanti—(they) delight; cha—also

Translation (English):

With their minds and lives wholly absorbed in Me, they enlighten each other and ever speak of Me, being satisfied and delighted.

Chapter 10, Verse 10

Sanskrit:

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■■■■■ ■■■■■■■■■■■ ■■ ■■■ ■■■■■■■■■■■■■ ■■■■■10.10■■

Transliteration:

te■h■■ satata-yukt■n■■ bhajat■■ pr■ti-p■rvakam
dad■mi buddhi-yoga■ ta■ yena m■m upay■nti te

Word Meanings:

te■h■m—to them; satata-yukt■n■m—ever steadfast; bhajat■m—who engage in devotion; pr■ti-p■rvakam—with love; dad■mi—I give; buddhi-yogam—divine knowledge; tam—that; yena—by which; m■m—to me; upay■nti—come; te—they

Translation (English):

To those who are ever steadfast, worshipping me with love, I give the yoga of discrimination, by which they come to me.

Chapter 10, Verse 11

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■
■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■10.11■■

Transliteration:

te■h■m ev■nukamp■rtham aham ajñ■na-ja■ tama■
n■■hay■my■tma-bh■va-stho jñ■na-d■pena bh■svat■

Word Meanings:

te■h■m—for them; eva—only; anukamp■-artham—out of compassion; aham—I; ajñ■na-jam—born of ignorance; tama■—darkness; n■■hay■mi—destroy; ■tma-bh■va—within their hearts; stha■—dwelling; jñ■na—of knowledge; d■pena—with the lamp; bh■svat■—luminous

Translation (English):

Out of mere compassion for them, I, dwelling within their selves, destroy the darkness born of ignorance with the luminous lamp of knowledge.

Chapter 10, Verse 12

Sanskrit:

■■■■■■ ■■■■
■■■ ■■■■■■■ ■■■ ■■■ ■■■■■■■■ ■■■■ ■■■■■■
■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■ ■■■■■■■■■10.12■■

Transliteration:

arjuna uv■cha
para■ brahma para■ dh■ma pavitra■ parama■ bhav■n
puru■ha■ ■h■■hvata■ divyam ■di-devam aja■ vibhum

Word Meanings:

arjuna■ uv■cha—Arjun said; param—Supreme; brahma—Brahman; param—Supreme; dh■ma—Abode; pavitram—purifier; paramam—Supreme; bhav■n—you; puru■ham—personality; ■h■■hvatam—Eternal; divyam—Divine; ■di-devam—the Primal Being; ajam—the Unborn; vibhum—the Great;

Translation (English):

Arjuna said, "You are the Supreme Brahman, the supreme abode, the supreme purifier, eternal, divine Person, the primeval God, unborn, and omnipresent."

Chapter 10, Verse 13

Sanskrit:

[redacted]
[redacted]10.13[redacted]

Transliteration:

[redacted]hus tv[redacted]m [redacted]i[redacted]haya[redacted] sarve devar[redacted]hir n[redacted]radas tath[redacted]
asito devalo vy[redacted]sa[redacted] svaya[redacted] chaiva brav[redacted]hi me

Word Meanings:

[redacted]hu[redacted]—(they) declare; tv[redacted]m—you; [redacted]i[redacted]haya[redacted]—sages; sarve—all; deva-[redacted]i[redacted]hi[redacted]-n[redacted]rada[redacted]—devar[redacted]hi Narad; tath[redacted]—also; asita[redacted]—Asit; devala[redacted]—Deval; vy[redacted]sa[redacted]—Vy[redacted]s; svayam—personally; cha—and; eva—even; brav[redacted]h[redacted]—you are declaring; me—to me

Translation (English):

All the sages have thus declared Thee, as also the divine sage Narada; so also Asita, Devala, and Vyasa; and now Thou Thyself dost say so to me.

Chapter 10, Verse 14

Sanskrit:

[redacted]
[redacted]10.14[redacted]

Transliteration:

sarvam etad [redacted]ita[redacted] manye yan m[redacted] vadasi ke[redacted]hava
na hi te bhagavan vyakti[redacted] vidur dev[redacted] na d[redacted]nav[redacted]

Word Meanings:

sarvam—everything; etat—this; [redacted]itam—truth; manye—I accept; yat—which; m[redacted]m—me; vadasi—you tell; ke[redacted]hava—Shree Krishna, the killer of the demon named Keshi; na—neither; hi—verily; te—your; bhagavan—the Supreme Lord; vyaktim—personality; vidu[redacted]—can understand; dev[redacted]—the celestial gods; na—nor; d[redacted]nav[redacted]—the demons

Translation (English):

I believe all that You have said to me to be true, O Krishna; indeed, O blessed Lord! Neither the gods nor the demons know Your manifestation (origin).

Chapter 10, Verse 15

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■ ■■■■■ ■■■■■■■■■■■■
■■■■■■■■ ■■■■■■ ■■■■■■■ ■■■■■■■■■■10.15■■

Transliteration:

swayam ev■tman■tm■na■ vettha tva■ puru■hottama
bh■ta-bh■vana bh■te■ha deva-deva jagat-pate

Word Meanings:

swayam—yourself; eva—indeed; ■tman■—by yourself; ■tm■nam—yourself; vettha—know; tvam—you; puru■ha-uttama—the Supreme Personality; bh■ta-bh■vana—the Creator of all beings; bh■ta-■■ha—the Lord of everything; deva-deva—the God of gods; jagat-pate—the Lord of the universe

Translation (English):

Verily, Thou Thyself knowest Thyself by Thyself, O Supreme Person, O source and Lord of all beings, O God of gods, O ruler of the world!

Chapter 10, Verse 16

Sanskrit:

■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■10.16■■

Transliteration:

vaktum arhasya■he■he■a divy■ hy■tma-vibh■taya■
y■bhir vibh■tibhir lok■n im■■s tva■ vy■pya ti■h■hasi

Word Meanings:

vaktum—to describe; arhasi—please do; a■he■he■a—completely; divy■■—divine; hi—indeed; ■tma—your own; vibh■taya■—opulences; y■bhi■—by which; vibh■tibhi■—opulences; lok■n—all worlds; im■n—these; tvam—you; vy■pya—pervade; ti■h■hasi—reside;

Translation (English):

You should indeed tell, without reserve, of your divine glories by which you exist, pervading all these worlds. (No one else can do so.)

Chapter 10, Verse 17

Sanskrit:

[redacted]
[redacted]10.17[redacted]

Transliteration:

katha[redacted] vidy[redacted]m aha[redacted] yogins tv[redacted] sad[redacted] parichintayan
ke[redacted]hu ke[redacted]hu cha bh[redacted]ve[redacted]hu chintyo 'si bhagavan may[redacted]

Word Meanings:

katham—how; vidy[redacted]m aham—shall I know; yogin—the Supreme Master of Yogmaya; tv[redacted]m—you; sad[redacted]—always; parichintayan—meditating; ke[redacted]hu—in what; ke[redacted]hu—in what; cha—and; bh[redacted]ve[redacted]hu—forms; chintya[redacted] asi—to be thought of; bhagavan—the Supreme Divine Personality; may[redacted]—by me

Translation (English):

How shall I, ever meditating, know you, O Yogin? In what aspects or things, O blessed Lord, should I think of you?

Chapter 10, Verse 18

Sanskrit:

[redacted]
[redacted]10.18[redacted]

Transliteration:

vistare[redacted]tmano yoga[redacted] vibh[redacted]ti[redacted] cha jan[redacted]rdana
bh[redacted]ya[redacted] kathaya t[redacted]iptir hi [redacted]h[redacted]i[redacted]vato n[redacted]sti me 'm[redacted]itam

Word Meanings:

vistare[redacted]a—in detail; [redacted]tmana[redacted]—your; yogam—divine glories; vibh[redacted]tim—opulences; cha—also; jana[redacted]rdana—Shree Krishna, he who looks after the public; bh[redacted]ya[redacted]—again; kathaya—describe; t[redacted]ipti[redacted]—satisfaction; hi—because; [redacted]h[redacted]i[redacted]vata[redacted]—hearing; na—not; asti—is; me—my; am[redacted]itam—nectar

Translation (English):

Tell me again in detail, O Krishna, of your yogic power and glory; for I am not satiated with what I have heard of your life-giving and nectar-like speech.

Chapter 10, Verse 19

Sanskrit:

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■■■■ ■■ ■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■10.19■■

Transliteration:

■hr■ bhagav■n uv■cha
hanta te kathayi■hy■mi divy■ hy■tma-vibh■taya■
pr■dh■nyata■ kuru-■hre■h■ha n■styanto vistarasya me

Word Meanings:

■hr■-bhagav■n uv■cha—the Blessed Lord spoke; hanta—yes; te—to you; kathayi■hy■mi—I shall describe; divy■■—divine; hi—certainly; ■tma-vibh■taya■—my divine glories; pr■dh■nyata■—salient; kuru-■hre■h■ha—best of the Kurus; na—not; asti—is; anta■—limit; vistarasya—extensive glories; me—my

Translation (English):

The Blessed Lord said, "Very well! Now I will declare to you My divine glories in their prominence, O Arjuna; there is no end to their detailed description."

Chapter 10, Verse 20

Sanskrit:

■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■ ■■■■■■ ■ ■■■■■■■■■■■■ ■■ ■■■■10.20■■

Transliteration:

aham ■tm■ gu■■ke■ha sarva-bh■t■■haya-sthita■
aham ■di■h cha madhya■ cha bh■t■n■m anta eva cha

Word Meanings:

aham—I; ■tm■—soul; gu■■ke■ha—Arjun, the conqueror of sleep; sarva-bh■ta—of all living entities; ■■haya-sthita■—seated in the heart; aham—I; ■di■—the beginning; cha—and; madhyam—middle; cha—and; bh■t■n■m—of all beings; anta■—end; eva—even; cha—also

Translation (English):

I am the Self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle, and the end of all beings.

Chapter 10, Verse 21

Sanskrit:

■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■ ■■■■■■10.21■■

Transliteration:

■dity■n■m aha■ vi■h■ur jyoti■h■■ ravir an■hum■n
mar■chir marut■m asmi nak■hatr■■■m aha■ ■ha■h■

Word Meanings:

■dity■n■m—amongst the twelve sons of Aditi; aham—I; vi■h■u■—Lord Vishnu; jyoti■h■m—amongst luminous objects; ravi■—the sun; an■hu-m■n—radiant; mar■chi■—Marichi; marut■m—of the Maruts; asmi—(I) am; nak■hatr■■■m—amongst the stars; aham—I; ■ha■h■—the moon

Translation (English):

Among the twelve Adityas, I am Vishnu; among luminaries, the radiant sun; among the seven or forty-nine Maruts, I am Marichi; among stars, I am the moon.

Chapter 10, Verse 22

Sanskrit:

■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■
■■■■■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■10.22■■

Transliteration:

ved■n■■ s■ma-vedo 'smi dev■n■m asmi v■sava■
indriy■■■■ mana■h ch■smi bh■t■n■m asmi chetan■

Word Meanings:

ved■n■m—amongst the Vedas; s■ma-veda■—the S■ma Veda; asmi—I am; dev■n■m—of all the celestial gods; asmi—I am; v■sava■■—Indra; indriy■■■m—of amongst the senses; mana■—the mind; ca—and; asmi—I am; bh■t■n■m—amongst the living beings; asmi—I am; chetan■—consciousness

Translation (English):

Among the Vedas, I am the Sama-Veda; among the gods, I am Vasava; among the senses, I am the mind; and among living beings, I am intelligence.

Chapter 10, Verse 23

Sanskrit:

[redacted] [redacted] [redacted] [redacted]
[redacted] [redacted] [redacted] [redacted]10.23[redacted]

Transliteration:

rudr[redacted] [redacted]ha[redacted]kara[redacted]h ch[redacted]smi vitte[redacted]ho yak[redacted]ha-rak[redacted]has[redacted]m
vas[redacted]n[redacted] p[redacted]vaka[redacted]h ch[redacted]smi meru[redacted] [redacted]hikhari[redacted]m aham

Word Meanings:

rudr[redacted]m—amongst the Rudras; [redacted]ha[redacted]kara[redacted]—Lord Shiv; cha—and; asmi—I am; vitta-[redacted]ha[redacted]—the god of wealth and the treasurer of the celestial gods; yak[redacted]ha—amongst the semi-divine demons; rak[redacted]has[redacted]m—amongst the demons; vas[redacted]n[redacted]m—amongst the Vasus; p[redacted]vaka[redacted]—Agni (fire); cha—and; asmi—I am; meru[redacted]—Mount Meru; [redacted]hikhari[redacted]m—amongst the mountains; aham—I am

Translation (English):

And among the Rudras, I am Sankara; among the Yakshas and Rakshasas, the Lord of Wealth (Kubera); among the Vasus, I am Pavaka (Fire); and among the seven mountains, I am Meru.

Chapter 10, Verse 24

Sanskrit:

[redacted] [redacted] [redacted] [redacted] [redacted] [redacted]
[redacted] [redacted] [redacted] [redacted]10.24[redacted]

Transliteration:

purodhas[redacted] cha mukhya[redacted] m[redacted] viddhi p[redacted]rtha b[redacted]ihaspatim
sen[redacted]n[redacted]n[redacted]m aha[redacted] skanda[redacted] saras[redacted]m asmi s[redacted]gara[redacted]

Word Meanings:

purodhas[redacted]m—amongst priests; cha—and; mukhyam—the chiefs; m[redacted]m—me; viddhi—know; p[redacted]rtha—Arjun, the son of Pritha; b[redacted]ihaspatim—Brihaspati; sen[redacted]n[redacted]n[redacted]m—warrior chief; aham—I; skanda[redacted]—Kartikeya; saras[redacted]m—amongst reservoirs of water; asmi—I am; s[redacted]gara[redacted]—the ocean

Translation (English):

And, among the household priests of kings, O Arjuna, know Me to be the chief, Brihaspati; among the army generals, I am Skanda; among lakes, I am the ocean.

Chapter 10, Verse 25

Sanskrit:

■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■■■10.25■■

Transliteration:

mahar■h■■■■■ bh■igur aha■ gir■m asmyekam ak■haram
yajñ■n■■ japa-yajño 'smi sth■var■■■■■ him■laya■

Word Meanings:

mah■-■i■h■■■m—among the great seers; bh■igu■—Bhrigu; aham—I; gir■m—amongst chants; asmi—I am; ekam ak■haram—the syllable Om; yajñ■n■m—of sacrifices; japa-yajña■—sacrifice of the devotional repetition of the divine names of God; asmi—I am; sth■var■■■m—amongst immovable things; him■laya■—the Himalayas

Translation (English):

Among the great sages, I am Bhrigu; among words, I am the one syllable (Om); among sacrifices, I am the sacrifice of silent repetition; among the immovable things, I am the Himalayas.

Chapter 10, Verse 26

Sanskrit:

■■■■■■■■■ ■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■ ■ ■■■■■■■
■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■ ■■■■■■■■10.26■■

Transliteration:

a■hvattha■ sarva-v■ik■h■■■■■ devar■h■■■■■ cha n■rada■
gandharv■■■■■ chitraratha■ siddh■n■■ kapilo muni■

Word Meanings:

a■hvattha■—the banyan tree; sarva-v■ik■h■■■m—amongst all trees; deva-■i■h■■■m—amongst celestial sages; cha—and; n■rada■—Narad; gandharv■■■m—amongst the gandharvas; chitraratha■—Chitrarath; siddh■n■m—of all those who are perfected; kapila■ muni■—sage Kapil

Translation (English):

Among all the trees, I am the Peepul; among the divine sages, I am Narada; among the Gandharvas, I am Chitraratha; among the perfected, I am the sage Kapila.

Chapter 10, Verse 27

Sanskrit:

■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■
■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■ ■ ■■■■■■■■■■■10.27■■

Transliteration:

uchchai■■hravasam a■hv■n■■ viddhi m■m am■itodbhavam
air■vata■ gajendr■■■■ nar■■■■ cha nar■dhipam

Word Meanings:

uchchai■■hravasam—Uchchaihshrava; a■hv■n■m—amongst horses; viddhi—know; m■m—me; am■ita-udbhavam—begotten from the churning of the ocean of nectar; air■vatam—Airavata; gaja-indr■■■m—amongst all lordly elephants; nar■■■m—amongst humans; cha—and; nara-adhipam—the king

Translation (English):

Know Me as Ucchaisravas, born of nectar, among horses; Airavata among lordly elephants; and the king among men.

Chapter 10, Verse 28

Sanskrit:

■■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■
■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■10.28■■

Transliteration:

■yudh■n■m aha■ vajra■ dhen■n■m asmi k■madhuk
prajana■h ch■smi kandarpa■ sarp■■■m asmi v■suki■

Word Meanings:

■yudh■n■m—amongst weapons; aham—I; vajram—the Vajra (thunderbolt); dhen■n■m—amongst cows; asmi—I am; k■ma-dhuk—Kamdhenu; prajana■—amongst causes for procreation; cha—and; asmi—I am; kandarpa■—Kaamdev, the god of love; sarp■■■m—amongst serpents; asmi—I am; v■suki■—serpent Vasuki

Translation (English):

Among weapons, I am the thunderbolt; among cows, I am the wish-fulfilling cow called Kamadhenu; I am the progenitor, the god of love; among serpents, I am Vasuki.

Chapter 10, Verse 29

Sanskrit:

■■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■
■■■■■■■■■■■■■■ ■■■■■■■ ■■■■ ■■■■■■■■■■■■■■10.29■■

Transliteration:

ananta■h ch■smi n■g■n■■ varu■o y■das■m aham
pit■■■■m aryam■ ch■smi yama■ sanyamat■m aham

Word Meanings:

ananta■—Anant; cha—and; asmi—I am; n■g■n■m—amongst snakes; varu■a■—the celestial god of the ocean; y■das■m—amongst aquatics; aham—I; pit■■■■m—amongst the departed ancestors; aryam■—Aryama; cha—and; asmi—am; yama■—the celestial god of death; sanyamat■m—amongst dispensers of law; aham—I

Translation (English):

I am Ananta among the Nagas; I am Varuna among water-deities; Aryaman among the Manes; I am Yama among the governors.

Chapter 10, Verse 30

Sanskrit:

■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■
■■■■■■■■ ■ ■■■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■10.30■■

Transliteration:

prahl■da■h ch■smi daity■n■■ k■la■ kalayat■m aham
m■ig■■■■ cha m■igendro ’ha■ vainateya■h cha pak■hi■■m

Word Meanings:

prahl■da■—Prahlad; cha—and; asmi—I am; daity■n■m—of the demons; k■la■—time; kalayat■m—of all that controls; aham—I; m■ig■■■m—amongst animals; cha—and; m■iga-indra■—the lion; aham—I; vainateya■—Garud; cha—and; pak■hi■■m—amongst birds

Translation (English):

And I am Prahlada among the demons, I am Time among reckoners, I am the lion among beasts, and Vainateya (Garuda) among birds.

Chapter 10, Verse 31

Sanskrit:

■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■
■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■10.31■■

Transliteration:

pavana■ pavat■m asmi r■ma■ ■hastra-bh■it■m aham
jha■h■■■■■ makara■h ch■smi srotas■m asmi j■hnav■

Word Meanings:

pavana■—the wind; pavat■m—of all that purifies; asmi—I am; r■ma■—Ram; ■hastra-bh■it■m—of the carriers of weapons; aham—I am; jha■h■■■m—of all acquatics; makara■—crocodile; cha—also; asmi—I am; srotas■m—of flowing rivers; asmi—I am; j■hnav■—the Ganges

Translation (English):

Among the purifiers, I am the wind; among the warriors, I am Rama; among the fishes, I am the shark; among the streams, I am the Ganga.

Chapter 10, Verse 32

Sanskrit:

■■■■■■■■■■■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■10.32■■

Transliteration:

sarg■■■m ■dir anta■h cha madhya■ chaiv■ham arjuna
adhy■tma-vidy■ vidy■n■■ v■da■ pravadat■m aham

Word Meanings:

sarg■■■m—of all creations; ■di■—the beginning; anta■—end; cha—and; madhyam—middle; cha—and; eva—indeed; aham—I; arjuna—Arjun; adhy■tma-vidy■—science of spirituality; vidy■n■m—amongst sciences; v■da■—the logical conclusion; pravadat■m—of debates; aham—I

Translation (English):

Among creations I am the beginning, the middle, and the end, O Arjuna; among the sciences, I am the science of the Self; and I am the logic among controversialists.

Chapter 10, Verse 33

Sanskrit:

■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■ ■■
■■■■■■■■■■■■ ■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■10.33■■

Transliteration:

■■■■■■■■■■: ■■■■ ■■■■■■ ■■■■■■■■■■■: || 33||

ak■har■■■m a-k■ro 'smi dvandva■ s■m■sikasya cha
aham ev■k■haya■ k■lo dh■t■ha■ vi■hvato-mukha■

Word Meanings:
ak■har■■■m—amongst all letters; a-k■ra■—the beginning letter "A"; asmi—I am; dvandva■—the dual; s■m■sikasya—amongst grammatical compounds; cha—and; aham—I; eva—only; ak■haya■—endless; k■la■—time; dh■t■—amongst the creators; aham—I; vi■hwata■-mukha■—Brahma

Translation (English):
Among the letters of the alphabet, I am the letter 'A' and the dual among compounds. I am verily the inexhaustible and everlasting time; I am the dispenser of the fruits of actions, having faces in all directions.

Chapter 10, Verse 34

Sanskrit:

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Transliteration:

m■ityu■ sarva-hara■h ch■ham udbhava■h cha bhavi■hyat■m
k■rti■ ■hr■r v■k cha n■r■■■■ sm■itir medh■ dh■iti■ k■ham■

Word Meanings:
m■ityu■—death; sarva-hara■—all-devouring; cha—and; aham—I; udbhava■—the origin; cha—and; bhavi■hyat■m—those things that are yet to be; k■rti■—fame; ■hr■■—prospective; v■k—fine speech; cha—and; n■r■■■m—amongst feminine qualities; sm■iti■—memory; medh■—intelligence; dh■iti■—courage; k■ham■—forgiveness

Translation (English):
And I am the all-devouring Death, and the source of prosperity for those who are to be prosperous; among the feminine qualities, I am fame, prosperity, speech, memory, intelligence, firmness, and forgiveness.

Chapter 10, Verse 35

Sanskrit:

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Transliteration:

b■ihat-s■ma tath■ s■mn■■ g■yatr■ chhandas■m aham
m■s■n■■ m■rga-■h■r■ho ’ham ■it■n■■ kusum■kara■

Word Meanings:

b■ihat-s■ma—the Brihatsama; tath■—also; s■mn■m—amongst the hymns in the Sama Veda; g■yatr■—the Gayatri mantra; chhandas■m—amongst poetic meters; aham—I; m■s■n■m—of the twelve months; m■rga-■h■r■ha■—the month of November-December; aham—I; ■it■n■m—of all seasons; kusuma-■kara■—spring

Translation (English):

Among the hymns, I am the Brihatsaman; among meters, I am Gayatri; among months, I am Margasirsha; among seasons, I am the flowery season.

Chapter 10, Verse 36

Sanskrit:

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Transliteration:

dy■ta■ chhalayat■m asmi tejas tejasvin■m aham
jayo ’smi vyavas■yo ’smi sattva■ sattvavat■m aham

Word Meanings:

dy■tam—gambling; chhalayat■m—of all cheats; asmi—I am; teja■—the splendor; tejasvin■m—of the splendid; aham—I; jaya■—victory; asmi—I am; vyavas■ya■—firm resolve; asmi—I am; sattvam—virtue; sattva-vat■m—of the virtuous; aham—I

Translation (English):

I am the gambling of the deceitful; I am the splendor of the splendid; I am victory; I am the resolve of the resolute; I am the goodness of the good.

Chapter 10, Verse 37

Sanskrit:

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■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■ ■■■■■■■10.37■■

Transliteration:

v■i■h■■n■■ v■sudevo ’smi p■■■av■n■■ dhanañjaya■
mun■n■m apyaha■ vy■sa■ kav■n■m u■han■ kavi■

Word Meanings:

v■i■h■■n■m—amongst the descendants of Vrishni; v■sudeva■—Krishna, the son of Vasudev; asmi—I am; p■■■av■n■m—amongst the Pandavas; dhanañjaya■—Arjun, the conqueror of wealth; mun■n■m—amongst the sages; api—also; aham—I; vy■sa■—Ved Vyas; kav■n■m—amongst the great thinkers; u■han■—Shukracharya; kavi■—the thinker

Translation (English):

Among the Vrishnis, I am Vaasudeva; among the Pandavas, I am Arjuna; among the sages, I am Vyasa; among the poets, I am Usanas, the poet.

Chapter 10, Verse 38

Sanskrit:

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Transliteration:

da■■o damayat■m asmi n■tir asmi jig■■hat■m
mauna■ chaiv■smi guhy■n■■ jñ■na■ jñ■navat■m aham

Word Meanings:

da■■a■—punishment; damayat■m—amongst means of preventing lawlessness; asmi—I am; n■ti■—proper conduct; asmi—I am; jig■■hat■m—amongst those who seek victory; maunam—silence; cha—and; eva—also; asmi—I am; guhy■n■m—amongst secrets; jñ■nam—wisdom; jñ■na-vat■m—in the wise; aham—I

Translation (English):

Of those who punish, I am the scepter; among those who seek victory, I am statesmanship; and among secrets, I am silence; I am knowledge among knowers.

Chapter 10, Verse 39

Sanskrit:

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Transliteration:

yach ch■pi sarva-bh■t■n■■ b■ja■ tad aham arjuna
na tad asti vin■ yat sy■n may■ bh■ta■ char■charam

Word Meanings:

yat—which; cha—and; api—also; sarva-bh■t■n■m—of all living beings; b■jam—generating seed; tat—that; aham—I; arjuna—Arjun; na—not; tat—that; asti—is; vin■—without; yat—which; sy■t—may exist; may■—me; bh■tam—creature; chara-acharam—moving and nonmoving

Translation (English):

And whatever is the seed of all beings, that too am I, O Arjuna; there is no being, be it moving or unmoving, that can exist without Me.

Chapter 10, Verse 40

Sanskrit:

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■■ ■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■ ■■■■■■10.40■■

Transliteration:

n■nto 'sti mama divy■n■■ vibh■t■n■■ parantapa
e■ha t■dde■hata■ prokto vibh■ter vistaro may■

Word Meanings:

na—not; anta■—end; asti—is; mama—my; divy■n■m—divine; vibh■t■n■m—manifestations; parantapa—Arjun, the conqueror of the enemies; e■ha■—this; tu—but; udde■hata■—just one portion; prokta■—declared; vibh■te■—of (my) glories; vistara■—the breath of the topic; may■—by me

Translation (English):

There is no end to My divine glories, O Arjuna, but this is a brief statement by Me of the particulars of My divine glory.

Chapter 10, Verse 41

Sanskrit:

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■■■■■■■■■■■■■■ ■■■■■ ■■ ■■■■■■■■■■■■■■■■■10.41■■

Transliteration:

yad yad vibh■timat sattva■ ■hr■mad ■rjitam eva v■
tat tad ev■vagachchha tva■ mama tejo ’n■ha-sambhavam

Word Meanings:

yat yat—whatever; vibh■timat—opulent; sattvam—being; ■hr■-mat—beautiful; ■rjitam—glorious; eva—also; v■—or; tat tat—all that; eva—only; avagachchha—know; tvam—you; mama—my; teja■-an■ha-sambhavam—splendor; an■ha—a part; sambhavam—born of

Translation (English):

Whatever being there is glorious, prosperous, or powerful, know that to be a manifestation of a part of My splendor.

Chapter 10, Verse 42

Sanskrit:

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Transliteration:

atha v■ bahunaitena ki■ jñ■tena tav■rjuna
vi■h■abhy■ham ida■ k■itsnam ek■n■hena sthito jagat

Word Meanings:

athav■—or; bahun■—detailed; etena—by this; kim—what; jñ■tena tava—can be known by you; arjuna—Arjun; vi■h■abhya—pervade and support; aham—I; idam—this; k■itsnam—entire; eka—by one; an■hena—fraction; sthita■—am situated; jagat—creation

Translation (English):

But, of what avail is the knowledge of all these details to you, O Arjuna? I exist, supporting this whole world with one part of Myself.

CHAPTER 11

Chapter 11, Verse 1

Sanskrit:

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■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■ ■■■■■■ ■■■■■11.1■■

Transliteration:

arjuna uv■cha
mad-anugrah■ya parama■ guhyam adhy■tma-sanjñitam
yat tvayokta■ vachas tena moho 'ya■ vigato mama

Word Meanings:

arjuna■ uv■cha—Arjun said; mat-anugrah■ya—out of compassion to me; paramam—supreme; guhyam—confidential; adhy■tma-sanjñitam—about spiritual knowledge; yat—which; tvay■—by you; uktam—spoken; vacha■—words; tena—by that; moha■—illusion; ayam—this; vigata■—is dispelled; mama—my

Translation (English):

Arjuna said, By this explanation of the highest secret concerning the Self which Thou hast spoken, for the sake of blessing me, my delusion has been dispelled.

Chapter 11, Verse 2

Sanskrit:

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Transliteration:

bhav■pyayau hi bh■t■n■■ ■hrutau vistara■ho may■
tvatta■ kamala-patr■k■ha m■h■tmyam api ch■vyayam

Word Meanings:

bhava—appearance; apyayau—disappearance; hi—indeed; bh■t■n■m—of all living beings; ■hrutau—have heard; vistara■ha■—in detail; may■—by me; tvatta■—from you; kamala-patra-ak■ha—lotus-eyed one; m■h■tmyam—greatness; api—also; cha—and; avyayam—eternal

Translation (English):

The origin and destruction of beings have been heard in detail from You, O lotus-eyed Lord, and also Your inexhaustible greatness.

Chapter 11, Verse 3

Sanskrit:

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Transliteration:

evam etad yath■ttha tvam ■tm■na■ parame■hvara
dra■h■um ichchh■mi te r■pam ai■hwara■ puru■hottama

Word Meanings:

evam—thus; etat—this; yath■—as; ■ttha—have spoken; tvam—you; ■tm■nam—yourself; parama-■■hvara—Supreme Lord; dra■h■um—to see; ichchh■mi—I desire; te—your; r■pam—form; ai■hwaram—divine; puru■ha-uttama—Shree Krishna, the Supreme Divine Personality

Translation (English):

Now, O Supreme Lord, as Thou hast thus described Thyself, O Supreme Person, I wish to behold Thy divine form.

Chapter 11, Verse 4

Sanskrit:

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Transliteration:

manyase yadi tach chhakya■ may■ dra■h■um iti prabho
yoge■hvara tato me tva■ dar■hay■tm■nam avyayam

Word Meanings:

manyase—you think; yadi—if; tat—that; ■hakyam—possible; may■—by me; dra■h■um—to behold; iti—thus; prabho—Lord; yoga-■■hvara—Lord of all mystic powers; tata■—then; me—to me; tvam—you; dar■haya—reveal; ■tm■nam—yourself; avyayam—imperishable

Translation (English):

If Thou, O Lord, thinkest it possible for me to see it, do Thou, then, O Lord of the Yogis, show me Thy imperishable Self.

Chapter 11, Verse 5

Sanskrit:

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Transliteration:

■hr■-bhagav■n uv■cha
pa■hya me p■rtha r■p■■i ■hata■ho 'tha sahasra■ha■
n■n■-vidh■ni divy■ni n■n■-var■■k■it■ni cha

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Lord said; pa■hya—behold; me—my; p■rtha—Arjun, the son of Pritha; r■p■■i—forms; ■hata■ha■—by the hundreds; atha—and; sahasra■ha■—thousands; n■n■-vidh■ni—various; divy■ni—divine; n■n■—various; var■a—colors; ■k■it■ni—shapes; cha—and

Translation (English):

The Blessed Lord said, "Behold, O Arjuna, forms of Mine, by the hundreds and thousands, of different sorts, divine, and of various colors and shapes."

Chapter 11, Verse 6

Sanskrit:

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Transliteration:

pa■hy■dity■n vas■n rudr■n a■hvinau marutas tath■
bah■ny ad■i■h■a-p■rv■■i pa■hy■■hchary■■i bh■rata

Word Meanings:

pa■hya—behold; ■dity■n—the (twelve) sons of Aditi; vas■n—the (eight) Vasus; rudr■n—the (eleven) Rudras; a■hvinau—the (twin) Ashvini Kumars; maruta■—the (forty-nine) Maruts; tath■—and; bah■ni—many; ad■i■h■a—never revealed; p■rv■■i—before; pa■hya—behold; ■■hchary■■i—marvels; bh■rata—Arjun, scion of the Bharatas

Translation (English):

Behold the Adityas, the Vasus, the Rudras, the two Asvins, and the Maruts; behold many wonders never before seen, O Arjuna.

Chapter 11, Verse 7

Sanskrit:

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Transliteration:

ihaika-stha■ jagat k■itsna■ pa■hy■dya sa-char■charam
mama dehe gu■■ke■ha yach ch■nyad dra■h■um ichchhasi

Word Meanings:

iha—here; eka-stham—assembled together; jagat—the universe; k■itsnam—entire; pa■hya—behold; adya—now; sa—with; chara—the moving; acharam—the non- moving; mama—my; dehe—in this form; gu■■ke■ha—Arjun, the conqueror of sleep; yat—whatever; cha—also; anyat—else; dra■h■um—to see; ichchhasi—you wish

Translation (English):

Now, behold, O Arjuna, in this My body, the entire universe centered in one, including the moving and the unmoving, and whatever else you desire to see.

Chapter 11, Verse 8

Sanskrit:

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Transliteration:

na tu m■■ ■hakyase dra■h■um anenaiva sva-chak■hu■h■
divya■ dad■mi te chak■hu■ pa■hya me yogam ai■hwaram

Word Meanings:

na—not; tu—but; m■m—me; ■hakyase—you can; dra■h■um—to see; anena—with these; eva—even; sva-chak■hu■h■—with your physical eyes; divyam—divine; dad■mi—I give; te—to you; chak■hu■—eyes; pa■hya—behold; me—my; yogam ai■hwaram—majestic opulence

Translation (English):

But you are not able to behold Me with these your own eyes; I give you the divine eye; behold My lordly Yoga.

Chapter 11, Verse 9

Sanskrit:

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Transliteration:

sañjaya uv■cha
evam uktv■ tato r■jan mah■-yoge■hvaro hari■
dar■hay■m ■sa p■rth■ya parama■ r■pam ai■hwaram

Word Meanings:

sañjaya■ uv■cha—Sanjay said; evam—thus; uktv■—having spoken; tata■—then; r■jan—King; mah■-yoga-■■hvara■—the Supreme Lord of Yog; hari■—Shree Krishna; dar■hay■m ■sa—displayed; p■rth■ya—to Arjun; paramam—divine; r■pam ai■hwaram—opulence

Translation (English):

Sanjaya said, Having thus spoken, O king, the great Lord of Yoga, Hari (Krishna), showed Arjuna His supreme form as the Lord.

Chapter 11, Verse 10

Sanskrit:

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Transliteration:

aneka-vaktra-nayanam anek■dbhuta-dar■hanam
aneka-divy■bhara■a■ divy■nekodyat■yudham

Word Meanings:

aneka—many; vaktra—faces; nayanam—eyes; aneka—many; adbhuta—wonderful; dar■hanam—had a vision of; aneka—many; divya—divine; ■bhara■am—ornaments; divya—divine; aneka—many; udyata—uplifted; ■yudham—weapons;

Translation (English):

With numerous mouths and eyes, with numerous wondrous sights, with numerous divine adornments, with numerous divine weapons uplifted, such a form He showed.

Chapter 11, Verse 11

Sanskrit:

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Transliteration:

divya-m■ly■mbara-dhara■ divya-gandh■nulepanam
sarv■■hcharya-maya■ devam ananta■ vi■hvato-mukham

Word Meanings:

divya—divine; m■lya—garlands; ■mbara—garments; dharam—wearing; divya—divine; gandha—fragrances; anulepanam—anointed with; sarva—all; ■■hcharya-mayam—wonderful; devam—Lord; anantam—unlimited; vi■hwata■—all sides; mukham—face

Translation (English):

Wearing divine garlands and apparel, anointed with divine unguents, the all-wonderful, resplendent Being is endless with faces on all sides.

Chapter 11, Verse 12

Sanskrit:

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Transliteration:

divi s■rya-sahasrasya bhaved yugapad utthit■
yadi bh■■ sad■i■h■ s■ sy■d bh■sas tasya mah■tmana■

Word Meanings:

divi—in the sky; s■rya—suns; sahasrasya—thousand; bhavet—were; yugapat—simultaneously; utthit■—rising; yadi—if; bh■■—splendor; sad■i■h■—like; s■—that; sy■t—would be; bh■sa■—splendor; tasya—of them; mah■-■tmana■—the great personality

Translation (English):

If the splendour of a thousand suns were to blaze out simultaneously in the sky, that would be the splendour of that mighty being.

Chapter 11, Verse 13

Sanskrit:

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Transliteration:

tatraika-stha■ jagat k■itsna■ pravibhaktam anekadh■
apa■hyad deva-devasya ■har■re p■■■avas tad■

Word Meanings:

tatra—there; eka-stham—established in one place; jagat—the universe; k■itsnam—entire; pravibhaktam—divided; anekadh■—many; apa■hyat—could see; deva-devasya—of the God of gods; ■har■re—in the body; p■■■ava■—Arjun; tad■—at that time

Translation (English):

There, in the body of the God of gods, Arjuna then saw the entire universe resting in one, with its myriad of divisions.

Chapter 11, Verse 14

Sanskrit:

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Transliteration:

tata■ sa vismay■vi■h■o h■i■h■a-rom■ dhanañjaya■
pra■amya ■hiras■ deva■ k■it■ñjalir abh■■hata

Word Meanings:

tata■—then; sa■—he; vismaya-■vi■h■a■—full of wonder; h■i■h■a-rom■—with hair standing on end; dhanañjaya■—Arjun, the conqueror of wealth; pra■amya—bow down; ■hiras■—with (his) head; devam—the Lord; k■ita-añjali■—with folded hands; abh■■hata—he addressed

Translation (English):

Then, Arjuna, filled with wonder and his hair standing on end, bowed his head to the God and spoke with palms joined.

Chapter 11, Verse 15

Sanskrit:

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■■■■■■■■■ ■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■11.15■■

Transliteration:

arjuna uv■cha
pa■hy■mi dev■ns tava deva dehe
sarv■ns tath■ bh■ta-vi■he■ha-sa■gh■n
brahm■■am ■■ha■ kamal■sana-stham
■i■h■n■h cha sarv■n urag■n■h cha divy■n

Word Meanings:

arjuna■ uv■cha—Arjun said; pa■hy■mi—I behold; dev■n—all the gods; tava—your; deva—Lord; dehe—within the body; sarv■n—all; tath■—as well as; bh■ta vi■he■ha-sa■gh■n—hosts of different beings; brahm■■am—Lord Brahma; ■■ham—Shiv; kamala-■sana-stham—seated on the lotus flower; ■i■h■n—sages; cha—and; sarv■n—all; urag■n—serpents; cha—and; divy■n—divine

Translation (English):

Arjuna said, "O God, I see all the gods in Your body, as well as hosts of various classes of beings, Brahma the Lord seated on the lotus, all the sages, and the celestial serpents."

Chapter 11, Verse 16

Sanskrit:

[redacted]
[redacted]
[redacted]
[redacted]11.16[redacted]

Transliteration:

aneka-b[redacted]h[redacted]dara-vaktra-netra[redacted]
pa[redacted]hy[redacted]mi tv[redacted] sarvato ’nanta-r[redacted]pam
n[redacted]nta[redacted] na madhya[redacted] na punas tav[redacted]di[redacted]
pa[redacted]hy[redacted]mi vi[redacted]hve[redacted]hvara vi[redacted]hva-r[redacted]pa

Word Meanings:

aneka—infinite; b[redacted]hu—arms; udara—stomachs; vaktra—faces; netram—eyes; pa[redacted]hy[redacted]mi—I see; tv[redacted]m—you; sarvata[redacted]—in every direction; ananta-r[redacted]pam—inifinite forms; na antam—without end; na—not; madhyam—middle; na—no; puna[redacted]—again; tava—your; [redacted]dim—beginning; pa[redacted]hy[redacted]mi—I see; vi[redacted]hwa-[redacted]hwara—The Lord of the universe; vi[redacted]hwa-r[redacted]pa—universal form

Translation (English):

I see You with boundless form on every side, with many arms, stomachs, mouths, and eyes; neither the end nor the middle nor the beginning do I see, O Lord of the Universe, O Cosmic Form.

Chapter 11, Verse 17

Sanskrit:

[redacted]
[redacted]
[redacted]
[redacted]11.17[redacted]

Transliteration:

kir[redacted]ina[redacted] gadina[redacted] chakri[redacted]a[redacted] cha
tejo-r[redacted]hi[redacted] sarvato d[redacted]ptimantam
pa[redacted]hy[redacted]mi tv[redacted] durnir[redacted]k[redacted]hya[redacted] samant[redacted]d
d[redacted]pt[redacted]nal[redacted]rka-dyutim aprameyam

Word Meanings:

kir[redacted]inam—adorned with a crown; gadinam—with club; chakri[redacted]am—with discs; cha—and; teja[redacted]-r[redacted]him—abode of splendor; sarvata[redacted]—everywhere; d[redacted]pti-mantam—shining; pa[redacted]hy[redacted]mi—I see; tv[redacted]m—you; durnir[redacted]k[redacted]hyam—difficult to look upon; samant[redacted]t—in all directions; d[redacted]pta-anala—blazing fire; arka—like the sun; dyutim—effulgence; aprameyam—immeasurable

Translation (English):

I see You with the diadem, club, and discus, a mass of radiance shining everywhere, very hard to look at, blazing all around like a burning fire and the sun, and immeasurable.

Chapter 11, Verse 18

Sanskrit:

[redacted]
[redacted]
[redacted]
[redacted]11.18[redacted]

Transliteration:

tvam ak[redacted]hara[redacted] parama[redacted] veditavya[redacted]
tvam asya vi[redacted]hvasya para[redacted] nidh[redacted]nam
tvam avyaya[redacted] [redacted]h[redacted][redacted]hvata-dharma-gopt[redacted]
san[redacted]tanas tva[redacted] puru[redacted]ho mato me

Word Meanings:
tvam—you; ak[redacted]haram—the imperishable; paramam—the supreme being; veditavyam—worthy of being known; tvam—you; asya—of this; vi[redacted]hwasya—of the creation; param—supreme; nidh[redacted]nam—support; tvam—you; avyaya[redacted]—eternal; [redacted]h[redacted][redacted]hvata-dharma-gopt[redacted]—protector of the eternal religion; san[redacted]tana[redacted]—everlasting; tvam—you; puru[redacted]ha[redacted]—the Supreme Divine Person; mata[redacted] me—my opinion

Translation (English):
You are the Imperishable, the Supreme Being, worthy of being known. You are the great treasure-house of this universe; You are the imperishable protector of the eternal Dharma; You are the Primal Person, I believe.

Chapter 11, Verse 19

Sanskrit:

[redacted]
[redacted]
[redacted]
[redacted]11.19[redacted]

Transliteration:

[redacted] || *19*||

Word Meanings:
an[redacted]di-madhy[redacted]ntam ananta-v[redacted]ryam
ananta-b[redacted]hu[redacted] [redacted]ha[redacted]hi-s[redacted]rya-netram
pa[redacted]hy[redacted]mi tv[redacted] d[redacted]pta-hut[redacted]ha-vaktra[redacted]
sva-tejas[redacted] vi[redacted]hvam ida[redacted] tapantam

Translation (English):
I see You without beginning, middle, or end, infinite in power, with endless arms, the sun and moon as Your eyes, the burning fire Your mouth, heating the entire universe with Your radiance.

Chapter 11, Verse 20

Sanskrit:

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■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■■■11.20■■

Transliteration:

dy■v ■-p■ithivyor idam antara■ hi
vy■pta■ tvayaikena di■ha■h cha sarv■■
d■i■h■v■dbhuta■ r■pam ugra■ taveda■
loka-traya■ pravyathita■ mah■tman

Word Meanings:

dyau-■-p■ithivyo■—between heaven and earth; idam—this; antaram—space between; hi—indeed; vy■ptam—pervaded; tvay■—by you; ekena—alone; di■ha■—directions; cha—and; sarv■■—all; d■i■h■v■—seeing; adbhutam—wondrous; r■pam—form; ugram—terrible; tava—your; idam—this; loka—worlds; trayam—three; pravyathitam—trembling; mah■-■tman—The greatest of all beings

Translation (English):

This space between the earth and the heavens, and all the quarters, is filled by You alone; having seen this, Your wonderful and terrible form, the three worlds are trembling with fear, O great-souled Being.

Chapter 11, Verse 21

Sanskrit:

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Transliteration:

am■ hi tv■■ sura-sa■gh■ vi■hanti
kechid bh■t■■ pr■ñjalayo g■i■anti
svast■ty uktv■ mahar■hi-siddha-sa■gh■■
stuvanti tv■■ stutibhi■ pu■hkal■bhi■

Word Meanings:

am■—these; hi—indeed; tv■m—you; sura-sa■gh■■—assembly of celestial gods; vi■hanti—are entering; kechit—some; bh■t■■—in fear; pr■ñjalaya■—with folded hands; g■i■anti—praise; svasti—auspicious; iti—thus; uktv■—reciting; mah■-■i■hi—great sages; siddha-sa■gh■■—perfect beings; stuvanti—are extolling; tv■m—you; stutibhi■—with prayers; pu■hkal■bhi■—hymns

Translation (English):

Verily, these hosts of gods enter into Thee; some extol Thee with joined palms in fear, saying, 'May it be well!' Bands of great sages and perfected ones praise Thee with complete hymns.

Chapter 11, Verse 22

Sanskrit:

[redacted]11.22[redacted]

Transliteration:

rudr[redacted]dity[redacted] vasavo ye cha s[redacted]dhy[redacted]
vi[redacted]hve '[redacted]hvinau maruta[redacted]h cho[redacted]hmap[redacted]h cha
gandharva-yak[redacted]h[redacted]sura-siddha-sa[redacted]gh[redacted]
v[redacted]k[redacted]hante tv[redacted] vismit[redacted]h chaiva sarve

Word Meanings:

rudra—a form of Lord Shiv; [redacted]dity[redacted]—the Adityas; vasava[redacted]—the Vasus; ye—these; cha—and; s[redacted]dhy[redacted]—the Sadhyas; vi[redacted]hve—the Vishvadevas; a[redacted]hvinau—the Ashvini kumars; maruta[redacted]—the Maruts; cha—and; u[redacted]hma-p[redacted]—the ancestors; cha—and; gandharva—Gandharvas; yak[redacted]ha—the Yakshas; asura—the demons; siddha—the perfected beings; sa[redacted]gh[redacted]—the assemblies; v[redacted]k[redacted]hante—are beholding; tv[redacted]m—you; vismit[redacted]—in wonder; cha—and; eva—verily; sarve—all

Translation (English):

The Rudras, Adityas, Vasus, Sadhyas, Visvedevas, the two Asvins, Maruts, the Manus, and the hosts of celestial singers, Yakshas, demons, and the perfected ones, all look upon Thee with great amazement.

Chapter 11, Verse 23

Sanskrit:

[redacted]
[redacted]
[redacted]
[redacted]11.23[redacted]

Transliteration:

r[redacted]pa[redacted] mahat te bahu-vaktra-netra[redacted]
mah[redacted]-b[redacted]ho bahu-b[redacted]h[redacted]ru-p[redacted]dam
bah[redacted]dara[redacted] bahu-dan[redacted]h[redacted]r[redacted]-kar[redacted]la[redacted]
d[redacted]i[redacted]h[redacted]v[redacted] lok[redacted] pravyathit[redacted]s tath[redacted]ham

Word Meanings:

r[redacted]pam—form; mahat—magnificent; te—your; bahu—many; vaktra—mouths; netram—eyes; mah[redacted]-b[redacted]ho—mighty-armed Lord; bahu—many; b[redacted]hu—arms; [redacted]ru—thighs; p[redacted]dam—legs; bahu-udaram—many stomachs; bahu-dan[redacted]h[redacted]r[redacted]—many teeth; kar[redacted]lam—terrifying; d[redacted]i[redacted]h[redacted]v[redacted]—seeing; lok[redacted]—all the worlds; pravyathit[redacted]—terror-stricken; tath[redacted]—so also; aham—I

Translation (English):

Having seen Your immeasurable form with many mouths and eyes, O mighty-armed one, with many arms, thighs, and feet, with many stomachs and fearsome with many teeth, the worlds are terrified, and so am I.

Chapter 11, Verse 24

Sanskrit:

[redacted]
[redacted]
[redacted]
[redacted]11.24[redacted]

Transliteration:

nabha[redacted]-sp[redacted]i[redacted]ha[redacted] d[redacted]ptam aneka-var[redacted]a[redacted]
vy[redacted]tt[redacted]nana[redacted] d[redacted]pta-vi[redacted]h[redacted]la-netram
d[redacted]i[redacted]h[redacted]v[redacted] hi tv[redacted] pravyathit[redacted]ntar-[redacted]tm[redacted]
dh[redacted]iti[redacted] na vind[redacted]mi [redacted]hama[redacted] cha vi[redacted]h[redacted]o

Word Meanings:

nabha[redacted]-sp[redacted]i[redacted]ham—touching the sky; d[redacted]ptam—effulgent; aneka—many; var[redacted]am—colors; vy[redacted]tta—open; [redacted]nanam—mouths; d[redacted]pta—blazing; vi[redacted]h[redacted]la—enormous; netram—eyes; d[redacted]i[redacted]h[redacted]v[redacted]—seeing; hi—indeed; tv[redacted]m—you; pravyathit[redacted]ntar-[redacted]tm[redacted]—my heart is trembling with fear; dh[redacted]itim—firmness; na—not; vind[redacted]mi—I find; [redacted]hamam—mental peace; cha—and; vi[redacted]h[redacted]o—Lord Vishnu

Translation (English):

On seeing Thee, touching the sky, shining in many colors, with mouths wide open, with large fiery eyes, I am terrified at heart and find neither courage nor peace, O Vishnu.

Chapter 11, Verse 25

Sanskrit:

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Transliteration:

dan■h■r■-kar■/■ni cha te mukh■ni
d■i■h■vaiva k■/■nala-sannibh■ni
di■ho na j■ne na labhe cha ■harma
pras■da deve■ha jagan-niv■sa

Word Meanings:

dan■h■r■—teeth; kar■l■ni—terrible; cha—and; te—your; mukh■ni—mouths; d■i■h■v■—having seen; eva—indeed; k■la-anala—the fire of annihilation; sannibh■ni—resembling; di■ha■—the directions; na—not; j■ne—know; na—not; labhe—I obtain; cha—and; ■harma—peace; pras■da—have mercy; deva-■■ha—The Lord of lords; jagat-niv■sa—The shelter of the universe

Translation (English):

Having seen Thy mouths fearful with teeth blazing like the fires of cosmic dissolution, I know not the four quarters, nor do I find peace. Have mercy, O Lord of the gods, O abode of the universe.

Chapter 11, Verse 26

Sanskrit:

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■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■11.26■■

Transliteration:

am■ cha tv■■ dh■itar■■htrasya putr■■
sarve sahaiv■vani-p■la-sa■ghai■
bh■■hmo dro■a■ s■ta-putras tath■sau
sah■smad■yair api yodha-mukhyai■
vaktr■■i te tvaram■■■ vi■hanti
dan■h■r■-kar■l■ni bhay■nak■ni
kechid vilagn■ da■han■ntare■hu
sand■i■hyante ch■r■itair uttam■■gai■

Word Meanings:

am■—these; cha—and; tv■m—you; dh■itar■■htrasya—of Dhritarashtra; putr■■—sons; sarve—all; saha—with; eva—even; avani-p■la—their allied kings; sanghai■—assembly; bh■■hma■—Bheeshma; dro■a■—Dronacharya; s■ta-putra■—Karna; tath■—and also; asau—this; saha—with; asmad■yai■—from our side; api—also; yodha-mukhyai■—generals;
vaktr■■i—mouths; te—your; tvaram■■■■—rushing; vi■hanti—enter; dan■h■r■—teeth; kar■l■ni—terrible; bhay■nak■ni—fearsome; kechit—some; vilagn■■—getting stuck; da■hana-antare■hu—between the teeth; sand■i■hyante—are seen; ch■r■itai■—getting smashed; uttama-a■gai■—heads

Translation (English):

All the sons of Dhritarashtra, along with the hosts of kings of the earth, Bhishma, Drona, and Karna, as well as the chief among our warriors.

Chapter 11, Verse 27

Sanskrit:

[redacted]
[redacted]
[redacted]
[redacted]11.27[redacted]

Transliteration:

vaktr[redacted]i te tvaram[redacted] vi[redacted]anti da[redacted]r[redacted]-kar[redacted]/[redacted]ni bhay[redacted]nak[redacted]ni kecid vilagn[redacted] da[redacted]an[redacted]ntare[redacted]u sand[redacted]yante c[redacted]r[redacted]itair uttam[redacted]gai[redacted]

Word Meanings:

vaktr[redacted]i—mouths; te—Your; tvaram[redacted]—fearful; vi[redacted]anti—entering; da[redacted]r[redacted]—teeth; kar[redacted]l[redacted]ni—terrible; bhay[redacted]nak[redacted]ni—very fearful; kecit—some of them; vilagn[redacted]—being attacked; da[redacted]an[redacted]ntare[redacted]u—between the teeth; sand[redacted]yante—being seen; c[redacted]r[redacted]itai[redacted]—smashed; uttama-a[redacted]gai[redacted]—by the head

Translation (English):

Some hurry into Your mouths with their terrible teeth, fearful to behold. Some are found stuck in the gaps between the teeth, their heads crushed to powder.

Chapter 11, Verse 28

Sanskrit:

[redacted]
[redacted]
[redacted]
[redacted]11.28[redacted]

Transliteration:

yath[redacted] nad[redacted]n[redacted] bahavo ’mbu-veg[redacted]
samudram ev[redacted]bhimukh[redacted] dravanti
tath[redacted] tav[redacted]m[redacted] nara-loka-v[redacted]r[redacted]
vi[redacted]hanti vaktr[redacted]y abhivijvalanti

Word Meanings:

yath[redacted]—as; nad[redacted]n[redacted]m—of the rivers; bahava[redacted]—many; ambu-veg[redacted]—water waves; samudram—the ocean; eva—indeed; abhimukh[redacted]—toward; dravanti—flowing rapidly; tath[redacted]—similarly; tava—your; am[redacted]—these; nara-loka-v[redacted]r[redacted]—kings of human society; vi[redacted]hanti—enter; vaktr[redacted]i—mouths; abhivijvalanti—blazing;

Translation (English):

Verily, just as many torrents of rivers flow towards the ocean, so too these heroes in the world of men enter Thy flaming mouths.

Chapter 11, Verse 29

Sanskrit:

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Transliteration:

yath■ prad■pta■ jvalana■ pata■g■
vi■hanti n■■h■ya sam■iddha-veg■■
tathaiva n■■h■ya vi■hanti lok■s
tav■pi vaktr■■i sam■iddha-veg■■

Word Meanings:

yath■—as; prad■ptam—blazing; jvalanam—fire; pata■g■■—moths; vi■hanti—enter; n■■h■ya—to be perished; sam■iddha veg■■—with great speed; tath■ eva—similarly; n■■h■ya—to be perished; vi■hanti—enter; lok■■—these people; tava—your; api—also; vaktr■■i—mouths; sam■iddha-veg■■—with great speed

Translation (English):

As moths hurriedly rush into a blazing fire, leading to their own destruction, so too these creatures hurry into Your mouths, leading to their own destruction.

Chapter 11, Verse 30

Sanskrit:

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Chapter 11, Verse 31

Sanskrit:

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Transliteration:

■khy■hi me ko bhav■n ugra-r■po
namo 'stu te deva-vara pras■da
vijñ■tum ichchh■mi bhavantam ■dya■
na hi praj■n■mi tava prav■ittim

Word Meanings:

■khy■hi—tell; me—me; ka■—who; bhav■n—you; ugra-r■pa■—fierce form; nama■ astu—I bow; te—to you; deva-vara—God of gods; pras■da—be merciful; vijñ■tum—to know; ichchh■mi—I wish; bhavantam—you; ■dyam—the primeval; na—not; hi—because; praj■n■mi—comprehend; tava—your; prav■ittim—workings

Translation (English):

Tell me, who you are, so fierce of form. I offer my salutations to you, O God Supreme; have mercy on me. I desire to know you, the original Being. I do not indeed know your workings.

Chapter 11, Verse 32

Sanskrit:

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Transliteration:

■hr■-bhagav■n uv■cha
k■lo ’smi loka-k■haya-k■it prav■iddho
lok■n sam■hartum iha prav■itta■
■ite ’pi tv■■ na bhavi■hyanti sarve
ye ’vasthit■■ pratyan■ke■hu yodh■■

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Lord said; k■la■—time; asmi—I am; loka-k■haya-k■it—the source of destruction of the worlds; prav■iddha■—mighty; lok■n—the worlds; sam■hartum—annihilation; iha—this world; prav■itta■—participation; ■ite—without; api—even; tv■m—you; na bhavi■hyanti—shall cease to exist; sarve—all; ye—who; avasthit■■—arrayed; prati-an■ke■hu—in the opposing army; yodh■■—the warriors

Translation (English):

The Blessed Lord said, "I am the full-grown, world-destroying Time, now engaged in destroying the worlds. Even without you, none of the warriors arrayed in the hostile armies will live."

Chapter 11, Verse 33

Sanskrit:

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■■■■■■■■■■■■■■ ■■ ■■■■■■■■■■■■■■11.33■■

Transliteration:

tasm■t tvam utti■h■ha ya■ho labhasva
jitv■ ■hatr■n bhu■k■hva r■jya■ sam■iddham
mayaivaite nihat■■ p■rvam eva
nimitta-m■tra■ bhava savya-s■chin

Word Meanings:

tasm■t—therefore; tvam—you; utti■h■ha—arise; ya■ha■—honor; labhasva—attain; jitv■—conquer; ■hatr■n—foes; bhu■k■hva—enjoy; r■jyam—kingdom; sam■iddham—prosperous; may■—by me; eva—indeed; ete—these; nihat■■—slain; p■rvam—already; eva nimitta-m■tram—only an instrument; bhava—become; savya-s■chin—Arjun, the one who can shoot arrows with both hands

Translation (English):

Therefore, stand up and obtain fame. Conquer the enemies and enjoy the unparalleled kingdom. Verily, by Me they have already been slain; be thou a mere instrument, O Arjuna.

Chapter 11, Verse 34

Sanskrit:

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■■■■■■■■■ ■■■■■■■ ■■■■ ■■■■■■■■■■■■11.34■■

Transliteration:

dro■a■ cha bh■■hma■ cha jayadratha■ cha
kar■a■ tath■ny■n api yodha-v■r■n
may■ hat■■s tva■ jahi m■ vyathi■h■h■
yudhyasva jet■si ra■e sapatn■n

Word Meanings:

dro■am—Dronacharya; cha—and; bh■■hmam—Bheeshma; cha—and; jayadratham—Jayadratha; cha—and; kar■am—Karn; tath■—also; any■n—others; api—also; yodha-v■r■n—brave warriors; may■—by me; hat■n—already killed; tvam—you; jahi—slay; m■—not; vyathi■h■h■■—be disturbed; yudhyasva—fight; jet■ asi—you shall be victorious; ra■e—in battle; sapatn■n—enemies

Translation (English):

Drona, Bhishma, Jayadratha, Karna, and other brave warriors have already been slain by Me; do not be distressed with fear; fight and you shall conquer your enemies in battle.

Chapter 11, Verse 35

Sanskrit:

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Transliteration:

sañjaya uv■cha
etach chhrutv■ vachana■ ke■havasya
k■it■ñjalir vepam■na■ kir■■■
namask■itv■ bh■ya ev■ha k■i■h■a■
sa-gadgada■ bh■ta-bh■ta■ pra■amya

Word Meanings:

sañjaya■ uv■cha—Sanjay said; etat—thus; ■hrutv■—hearing; vachanam—words; ke■havasya—of Shree Krishna; k■ita-añjali■—with joined palms; vepam■na■—trembling; kir■t■—the crowned one, Arjun; namask■itv■—with palms joined; bh■ya■—again; eva—indeed; ■ha—spoke; k■i■h■am—to Shree Krishna; sa-gadgadam—in a faltering voice; bh■ta-bh■ta■—overwhelmed with fear; pra■amya—bowed down

Translation (English):

Sanjaya said, Having heard that speech of Lord Krishna, Arjuna, with joined palms, trembling, prostrated himself, again addressing Krishna in a choked voice, bowing down, overwhelmed with fear.

Chapter 11, Verse 36

Sanskrit:

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Transliteration:

arjuna uv■cha
sth■ne h■i■h■ke■ha tava prak■rty■
jagat prah■i■hyaty anurajyate cha
rak■h■nsi bh■t■ni di■ho dravanti
sarve namasyanti cha siddha-sa■gh■■

Word Meanings:

arjuna■ uv■cha—Arjun said; sth■ne—it is but apt; h■i■h■ka-■■ha—Shree Krishna, the master of the senses; tava—your; prak■rty■—in praise; jagat—the universe; prah■i■hyati—rejoices; anurajyate—be enamored; cha—and; rak■h■nsi—the demons; bh■t■ni—fearfully; di■ha■—in all directions; dravanti—flee; sarve—all; namasyanti—bow down; cha—and; siddha-sa■gh■■—hosts of perfected saints

Translation (English):

Arjuna said, "It is fitting, O Krishna, that the world delights and rejoices in Your praise; demons fly in fear in all directions and the hosts of the perfected ones bow to You."

Chapter 11, Verse 37

Sanskrit:

[redacted]
[redacted]
[redacted]
[redacted]11.37[redacted]

Transliteration:

kasm[redacted]ch cha te na nameran mah[redacted]tman
gar[redacted]yase brahma[redacted]o ’py [redacted]di-kartre
ananta deve[redacted]ha jagan-niv[redacted]sa
tvam ak[redacted]hara[redacted] sad-asat tat para[redacted] yat

Word Meanings:

kasm[redacted]t—why; cha—and; te—you; na nameran—should they not bow down; mah[redacted]-[redacted]tman—The Great one; gar[redacted]yase—who are greater; brahma[redacted]a[redacted]—than Brahma; api—even; [redacted]di-kartre—to the original creator; ananta—The limitless One; deva-[redacted]ha—Lord of the devat[redacted]s; jagat-niv[redacted]sa—Refuge of the universe; tvam—you; ak[redacted]haram—the imperishable; sat-asat—manifest and non-manifest; tat—that; param—beyond; yat—which

Translation (English):

And why should they not, O great Soul, bow to Thee Who art greater than all else, the primal cause even of the Creator (Brahma), O Infinite Being, O Lord of the gods, O Abode of the universe; Thou art the imperishable, the Being, the non-being, and That which is supreme—that which is beyond the Being and the non-being.

Chapter 11, Verse 38

Sanskrit:

[redacted]
[redacted]
[redacted]
[redacted]11.38[redacted]

Transliteration:

tvam [redacted]di-deva[redacted] puru[redacted]ha[redacted] pur[redacted]as
tvam asya vi[redacted]hvasya para[redacted] nidh[redacted]nam
vett[redacted]si vedya[redacted] cha para[redacted] cha dh[redacted]ma
tvay[redacted] tata[redacted] vi[redacted]hvam ananta-r[redacted]pa

Word Meanings:

tvam—you; [redacted]di-deva[redacted]—the original Divine God; puru[redacted]ha[redacted]—personality; pur[redacted]a[redacted]—primeval; tvam—you; asya—of (this); vi[redacted]hwasya—universe; param—Supreme; nidh[redacted]nam—resting place; vett[redacted]—the knower; asi—you are; vedyam—the object of knowledge; cha—and; param—Supreme; cha—and; dh[redacted]ma—Abode; tvay[redacted]—by you; tatam—pervaded; vi[redacted]hwam—the universe; ananta-r[redacted]pa—posessor of infinite forms

Translation (English):

You are the primal God, the ancient Purusha, the supreme refuge of this universe, the knower, the knowable, and the supreme Abode. Through You, the universe is pervaded, O Being of infinite forms.

Chapter 11, Verse 39

Sanskrit:

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Transliteration:

v■yur yamo 'gnir varu■a■ ■ha■h■■ka■
praj■patis tva■ prapit■maha■h cha
namo namas te 'stu sahasra-k■itva■
puna■h cha bh■yo 'pi namo namas te

Word Meanings:

v■yu■—the god of wind; yama■—the god of death; agni■—the god of fire; varu■a■—the god of water; ■ha■ha-a■ka■—the moon-God; praj■pati■—Brahma; tvam—you; prapit■maha■—the great-grandfather; cha—and; nama■—my salutations; nama■—my salutations; te—unto you; astu—let there be; sahasra-k■itva■—a thousand times; puna■ cha—and again; bh■ya■—again; api—also; nama■—(offering) my salutations; nama■ te—offering my salutations unto you

Translation (English):

You are Vayu, Yama, Agni, Varuna, the moon, the Creator, and the great-grandfather. I offer my salutations to You a thousand times, and again I offer my salutations to You.

Chapter 11, Verse 40

Sanskrit:

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Transliteration:

nama■ purast■d atha p■i■h■hatas te
namo 'stu te sarvata eva sarva
ananta-v■ry■mita-vikramas tva■
sarva■ sam■pno■hi tato 'si sarva■

Word Meanings:

nama■—offering salutations; purast■t—from the front; atha—and; p■i■h■hata■—the rear; te—to you; nama■ astu—I offer my salutations; te—to you; sarvata■—from all sides; eva—indeed; sarva—all; ananta-v■rya—infinite power; amita-vikrama■—infinite valor and might; tvam—you; sarvam—everything; sam■pno■hi—pervade; tata■—thus; asi—(you) are; sarva■—everything

Translation (English):

Salutations to You in front and behind! Salutations to You on every side! O All! You, infinite in power and prowess, pervade all; therefore You are all.

Chapter 11, Verse 41

Sanskrit:

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Transliteration:

sakheti matv■ prasabha■ yad ukta■
he k■i■h■a he y■dava he sakheti
aj■nat■ mahim■na■ taveda■
may■ pram■d■t pra■ayena v■pi

Word Meanings:

sakh■—friend; iti—as; matv■—thinking; prasabham—presumptuously; yat—whatever; uktam—addressed; he k■i■h■a—O Shree Krishna; he y■dava—O Shree Krishna, who was born in the Yadu clan; he sakhe—O my dear mate; iti—thus; aj■nat■—in ignorance; mahim■nam—majesty; tava—your; idam—this; may■—by me; pram■d■t—out of negligence; pra■ayena—out of affection; v■ api—or else;

Translation (English):

Whatever I have presumptuously said from carelessness or love, addressing You as O Krishna! O Yadava! O Friend! regarding You merely as a friend, unknowing of Your greatness.

Chapter 11, Verse 42

Sanskrit:

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Transliteration:

yach ch■vah■s■rtham asat-k■ito 'si
vih■ra-■hayy■sana-bhojane■hu
eko 'tha v■py achyuta tat-samak■ha■
tat k■h■maye tv■m aham aprameyam

Word Meanings:

yat—whatever; cha—also; avah■sa-artham—humorously; asat-k■ita■—disrespectfully; asi—you were; vih■ra—while at play; ■hayy■—while resting; ■sana—while sitting; bhojane■hu—while eating; eka■—(when) alone; athav■—or; api—even; achyuta—Krishna, the infallible one; tat-samak■ham—before others; tat—all that; k■h■maye—beg for forgiveness; tv■m—from you; aham—I; aprameyam—immeasurable

Translation (English):

In whatever way I may have insulted You for the sake of fun, while at play, reposing, sitting, or at meals, when alone (with You), O Krishna, or in company, that I implore You, immeasurable one, to forgive.

Chapter 11, Verse 43

Sanskrit:

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Transliteration:

pit■si lokasya char■charasya
tvam asya p■jya■h cha gurur gar■y■n
na tvat-samo 'sty abhyadhika■ kuto 'nyo
loka-traye 'py apratima-prabh■va

Word Meanings:

pit■—the father; asi—you are; lokasya—of the entire universe; chara—moving; acharasya—nonmoving; tvam—you; asya—of this; p■jya■—worshipable; cha—and; guru■—spiritual master; gar■y■n—glorious; na—not; tvat-sama■—equal to you; asti—is; abhyadhika■—greater; kuta■—who is?; anya■—other; loka-traye—in the three worlds; api—even; apratima-prabh■va—possessor of incomparable power

Translation (English):

Thou art the Father of this world, both moving and unmoving. Thou art to be adored by this world; Thou, the greatest Guru; for none exists who is equal to Thee; how then could there be another superior to Thee in the three worlds, O Being of unrivaled power?

Chapter 11, Verse 44

Sanskrit:

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Transliteration:

tasm■t pra■amya pra■idh■ya k■ya■
pras■daye tv■m aham ■■ham ■■yam
piteva putrasya sakheva sakhyu■
priya■ priy■y■rhasi deva so■hum

Word Meanings:

tasm■t—therefore; pra■amya—bowing down; pra■idh■ya—prostrating; k■yam—the body; pras■daye—to implore grace; tv■m—your; aham—I; ■■ham—the Supreme Lord; ■■yam—adorable; pit■—father; iva—as; putrasya—with a son; sakh■—friend; iva—as; sakhyu■—with a friend; priya■—a lover; priy■y■■—with the beloved; arhasi—you should; deva—Lord; so■hum—forgive

Translation (English):

Therefore, bowing down and prostrating my body, I crave Thy forgiveness, O adorable Lord. As a father forgives his son, a friend his dear friend, a lover his beloved, even so may Thou forgive me, O God.

Chapter 11, Verse 45

Sanskrit:

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Transliteration:

ad■i■h■a-p■rva■ h■i■hito 'smi d■i■h■v■
bhayena cha pravyathita■ mano me
tad eva me dar■haya deva r■pa■
pras■da deve■ha jagan-niv■sa

Word Meanings:

ad■i■h■a-p■rvam—that which has not been seen before; h■i■hita■—great joy; asmi—I am; d■i■h■v■—having seen; bhayena—with fear; cha—yet; pravyathitam—trembles; mana■—mind; me—my; tat—that; eva—certainly; me—to me; dar■haya—show; deva—Lord; r■pam—form; pras■da—please have mercy; deva-■■ha—God of gods; jagat-niv■sa—abode of the universe

Translation (English):

I am delighted, having seen something never seen before; yet my mind is distressed with fear. Show me that form only, O God; have mercy, O God of gods, O Abode of the universe.

Chapter 11, Verse 46

Sanskrit:

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Transliteration:

kir■■ina■ gadina■ chakra-hastam
ichchh■mi tv■■ dra■h■um aha■ tathaiva
tenaiva r■pe■a chatur-bhujena
sahasra-b■ho bhava vi■hva-m■rte

Word Meanings:

kir■■inam—wearing the crown; gadinam—carrying the mace; chakra-hastam—disc in hand; ichchh■mi—I wish; tv■m—you; dra■h■um—to see; aham—I; tath■ eva—similarly; tena eva—in that; r■pe■a—form; chatu■-bhujena—four-armed; sahasra-b■ho—thousand-armed one; bhava—be; vi■hwa-m■rte—universal form

Translation (English):

I desire to see You as before, crowned, bearing a mace, with the discus in hand, in Your former form only, having four arms, O thousand-armed, Cosmic Being.

Chapter 11, Verse 47

Sanskrit:

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Transliteration:

■hr■-bhagav■n uv■cha
may■ prasannena tav■rjuneda■
r■pa■ para■ dar■hitam ■tma-yog■t
tejo-maya■ vi■hvam anantam ■dya■
yan me tvad anyena na d■i■h■a-p■rvam

Word Meanings:

■hr■-bhagav■n uv■cha—the Blessed Lord said; may■—by me; prasannena—being pleased; tava—with you; arjuna—Arjun; idam—this; r■pam—form; param—divine; dar■hitam—shown; ■tma-yog■t—by my Yogmaya power; teja■-mayam—resplendent; vi■hwam—cosmic; anantam—unlimited; ■dyam—primeval; yat—which; me—my; tvat anyena—other than you; na d■i■h■a-p■rvam—no one has ever seen

Translation (English):

The Blessed Lord said, "O Arjuna, this Cosmic Form has graciously been shown to you by Me through My own Yogic power. It is full of splendour, primeval, and infinite; this Cosmic Form of Mine has never been seen before by anyone other than you."

Chapter 11, Verse 48

Sanskrit:

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Transliteration:

na veda-yajñ■dhyayanair na d■nair
na cha kriy■bhir na tapobhir ugrai■
eva■-r■pa■ ■hakya aha■ n■i-loke
dra■h■u■ tvad anyena kuru-prav■ra

Word Meanings:

na—not; veda-yajña—by performance of sacrifice; adhyayanai■—by study of the Vedas; na—nor; d■nai■—by charity; na—nor; cha—and; kriy■bhi■—by rituals; na—not; tapobhi■—by austerities; ugrai■—severe; evam-r■pa■—in this form; ■hakya■—possible; aham—I; n■i-loke—in the world of the mortals; dra■h■um—to be seen; tvat—than you; anyena—by another; kuru-prav■ra—the best of the Kuru warriors

Translation (English):

Neither by the study of the Vedas, nor by gifts, nor by sacrifices, nor by severe austerities, can I be seen in this form in the world of men by any other than yourself, O great hero of the Kurus (Arjuna).

Chapter 11, Verse 49

Sanskrit:

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Transliteration:

m■ te vyath■ m■ cha vim■■ha-bh■vo
d■i■h■v■ r■pa■ ghoram ■d■i■ mamedam
vyapeta-bh■■ pr■ta-man■■ punas tva■
tad eva me r■pam ida■ prapa■hya

Word Meanings:

m■ te—you shout not be; vyath■—afraid; m■—not; cha—and; vim■■ha-bh■va■—bewildered state; d■i■h■v■—on seeing; r■pam—form; ghoram—terrible; ■d■ik—such; mama—of mine; idam—this; vyapeta-bh■■—free from fear; pr■ta-man■■—cheerful mind; puna■—again; tvam—you; tat eva—that very; me—my; r■pam—form; idam—this; prapa■hya—behold

Translation (English):

Do not be afraid, nor be bewildered on seeing such a terrible form of Mine; with your fear dispelled and with a gladdened heart, now behold again this former form of Mine.

Chapter 11, Verse 50

Sanskrit:

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Transliteration:

sañjaya uv■cha
ity arjuna■ v■sudevas tathoktv■
svaka■ r■pa■ dar■hay■m ■sa bh■ya■
■■hv■say■m ■sa cha bh■tam ena■
bh■tv■ puna■ saumya-vapur mah■tm■

Word Meanings:

sañjaya■ uv■cha—Sanjay said; iti—thus; arjunam—to Arjun; v■sudeva■—Krishna, the son of Vasudev; tath■—in that way; uktv■—having spoken; svakam—his personal; r■pam—form; dar■hay■m ■sa—displayed; bh■ya■—again; ■■hv■say■m ■sa—consoled; cha—and; bh■tam—frightened; enam—him; bh■tv■—becoming; puna■—again; saumya-vapu■—the gentle (two-armed) form; mah■-■tm■—the compassionate

Translation (English):

Sanjaya said, Having thus spoken to Arjuna, Krishna again showed His own form. The great Soul, assuming His gentle form, then consoled Arjuna, who was terrified.

Chapter 11, Verse 51

Sanskrit:

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Transliteration:

arjuna uv■cha

d■i■h■veda■ m■nu■ha■ r■pa■ tava saumya■ jan■rdana

id■n■m asmi sa■v■itta■ sa-chet■■ prak■iti■ gata■

Word Meanings:

arjuna■ uv■cha—Arjun said; d■i■h■v■—seeing; idam—this; m■nu■ham—human; r■pam—form; tava—your; saumyam—gentle; jan■rdana—he who looks after the public, Krishna; id■n■m—now; asmi—I am; sa■v■itta■—composed; sa-chet■■—in my mind; prak■itim—to normality; gata■—have become

Translation (English):

Arjuna said, "Having seen this Thy gentle human form, O Krishna, now I am composed and have been restored to my own nature."

Chapter 11, Verse 52

Sanskrit:

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Transliteration:

■hr■-bhagav■n uv■cha

su-durdar■ham ida■ r■pa■ d■i■h■av■n asi yan mama

dev■ apy asya r■pasya nitya■ dar■hana-k■■k■hi■a■

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Lord said; su-durdar■ham—exceedingly difficult to behold; idam—this; r■pam—form; d■i■h■av■n asi—that you are seeing; yat—which; mama—of mine; dev■■—the celestial gods; api—even; asya—this; r■pasya—form; nityam—eternally; dar■hana-k■■k■hi■a■—aspiring to see;

Translation (English):

The Blessed Lord said, "It is very hard indeed to see this form of Mine which thou hast seen; even the gods are ever longing to behold it."

Chapter 11, Verse 53

Sanskrit:

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Transliteration:

n■ha■ vedair na tapas■ na d■nena na chejyay■
■hakya eva■-vidho dra■h■u■ d■i■h■av■n asi m■■ yath■

Word Meanings:

na—never; aham—I; vedai■—by study of the Vedas; na—never; tapas■—by serious penances; na—never; d■nena—by charity; na—never; cha—also; ijyay■—by worship; ■hakya■—it is possible; evam-vidha■—like this; dra■h■um—to see; d■i■h■av■n—seeing; asi—you are; m■m—me; yath■—as

Translation (English):

Neither by the Vedas, nor by austerity, nor by gift, nor by sacrifice can I be seen in this form as thou hast seen Me so easily.

Chapter 11, Verse 54

Sanskrit:

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Transliteration:

bhakty■ tv ananyay■ ■hakya aham eva■-vidho ’rjuna
jñ■tu■ dra■h■u■ cha tattvena prave■h■u■ cha parantapa

Word Meanings:

bhakty■—by devotion; tu—alone; ananyay■—unalloyed; ■hakya■—possible; aham—I; evam-vidha■—like this; arjuna—Arjun; jñ■tum—to be known; dra■h■um—to be seen; cha—and; tattvena—truly; prave■h■um—to enter into (union with me); cha—and; parantapa—scorcher of foes

Translation (English):

But by single-minded devotion, I can be known, seen, and entered into in reality, O Arjuna.

Chapter 11, Verse 55

Sanskrit:

■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■
■■■■■■■■ ■■■■■■■■■■■■ ■■ ■ ■■■■■■■ ■■■■■■■■■11.55■■

Transliteration:

mat-karma-k■in mat-paramo mad-bhakta■ sa■ga-varjita■
nirvaira■ sarva-bh■te■hu ya■ sa m■m eti p■■■ava

Word Meanings:

mat-karma-k■it—perform duties for my sake; mat-parama■—considering me the Supreme; mat-bhakta■—devoted to me; sa■ga-varjita■—free from attachment; nirvaira■—without malice; sarva-bh■te■hu—toward all entities; ya■—who; sa■—he; m■m—to me; eti—comes; p■■■ava—Arjun, the son of Pandu

Translation (English):

He who does all actions for Me, who regards Me as the Supreme, who is devoted to Me, who is free from attachment, who bears no enmity towards any creature, he comes to Me, O Arjuna.

CHAPTER 12

Chapter 12, Verse 1

Sanskrit:

■■■■■■ ■■■■■■■■ ■■■■■■■■■■ ■■ ■■■■■■■■■■■■■
■■■■■■■■■■■■■

Chapter 12, Verse 3

Sanskrit:

■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■

Chapter 12, Verse 5

Sanskrit:

[redacted]
[redacted]12.5[redacted]

Transliteration:

kle[redacted]ho ’dhikataras te[redacted]h[redacted]m avyakt[redacted]sakta-chetas[redacted]m
avyakt[redacted] hi gatir du[redacted]kha[redacted] dehavadbhir av[redacted]pyate

Word Meanings:

kle[redacted]ha[redacted]—tribulations; adhika-tara[redacted]—full of; te[redacted]h[redacted]m—of those; avyakta—to the unmanifest; [redacted]sakta—attached; chetas[redacted]m—whose minds; avyakt[redacted]—the unmanifest; hi—indeed; gati[redacted]—path; du[redacted]kham—exceeding difficulty; deha-vadbhi[redacted]—for the embodied; av[redacted]pyate—is reached

Translation (English):

Greater is their trouble whose minds are set on the unmanifested, for the goal of the unmanifested is very hard for the embodied to reach.

Chapter 12, Verse 6

Sanskrit:

[redacted] [redacted] [redacted] [redacted] [redacted] [redacted] [redacted] [redacted] [redacted]
[redacted] [redacted]12.6[redacted]

Transliteration:

ye tu sarv[redacted]i karm[redacted]i mayi sannyasya mat-para[redacted]
ananyenaiva yogena m[redacted] dhy[redacted]yanta up[redacted]sate

Word Meanings:

ye—who; tu—but; sarv[redacted]i—all; karm[redacted]i—actions; mayi—to me; sannyasya—dedicating; mat-para[redacted]—regarding me as the Supreme goal; ananyena—exclusively; eva—certainly; yogena—with devotion; m[redacted]m—me; dhy[redacted]yanta[redacted]—meditating; up[redacted]sate—worship;

Translation (English):

But to those who worship Me, renouncing all actions in Me, regarding Me as the supreme goal, meditating on Me with single-minded yoga.

Chapter 12, Verse 7

Sanskrit:

■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■12.7■■

Transliteration:

te■h■m aha■ samuddhart■ m■ityu-sa■s■ra-s■gar■t
bhav■mi na chir■t p■rtha mayy ■ve■hita-chetas■m

Word Meanings:

te■h■m—of those; aham—I; samuddhart■—the deliverer; m■ityu-sa■s■ra-s■gar■t—from the ocean of birth and death; bhav■mi—(I) become; na—not; chir■t—after a long time; p■rtha—Arjun, the son of Pritha; mayi—with me; ■ve■hita chetas■m—of those whose consciousness is united

Translation (English):

To those whose minds are set on Me, O Arjuna, verily I soon become the savior out of the ocean of Samsara.

Chapter 12, Verse 8

Sanskrit:

■■■■■■■ ■■ ■■■■■■■■■ ■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■ ■■
■■■■■■■■ ■ ■■■■■■■■■12.8■■

Transliteration:

mayy eva mana ■dhatsva mayi buddhi■ nive■haya
nivasi■hyasi mayy eva ata ■rdhva■ na san■haya■

Word Meanings:

mayi—on me; eva—alone; mana■—mind; ■dhatsva—fix; mayi—on me; buddhim—intellect; nive■haya—surrender; nivasi■hyasi—you shall always live; mayi—in me; eva—alone; ata■ ■rdhvam—thereafter; na—not; san■haya■—doubt

Translation (English):

Fix your mind on Me, and your intellect in Me. Then you will certainly live in Me alone hereafter.

Chapter 12, Verse 9

Sanskrit:

■■ ■■■■■■■ ■■■■■■■■■ ■ ■■■■■■■■ ■■■■ ■■■■■■■■■■■■■■■■■■■■■■ ■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■12.9■■

Transliteration:

atha chitta■ sam■dh■tu■ na ■hakno■hi mayi sthiram
abhy■sa-yogena tato m■m ichchh■ptu■ dhanañjaya

Word Meanings:

atha—if; chittam—mind; sam■dh■tum—to fix; na ■hakno■hi—(you) are unable; mayi—on me; sthiram—steadily; abhy■sa-yogena—by uniting with God through repeated practice; tata■—then; m■m—me; ichchh■—desire; ■ptum—to attain; dhanañjaya—Arjun, the conqueror of wealth

Translation (English):

If you are unable to fix your mind steadily on Me, then seek to reach Me through the yoga of constant practice, O Arjuna.

Chapter 12, Verse 10

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■12.10■■

Transliteration:

abhy■se 'py asamartho 'si mat-karma-paramo bhava
mad-artham api karm■■i kurvan siddhim av■psyasi

Word Meanings:

abhy■se—in practice; api—if; asamartha■—unable; asi—you; mat-karma parama■—devotedly work for me; bhava—be; mat-artham—for my sake; api—also; karm■■i—work; kurvan—performing; siddhim—perfection; av■psyasi—you shall achieve

Translation (English):

If you are unable to practice even this Abhyasa Yoga, be intent on doing actions for My sake; even by doing actions for My sake, you will attain perfection.

Chapter 12, Verse 11

Sanskrit:

■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■

Chapter 12, Verse 13

Sanskrit:

■■■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■ ■■■■■ ■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■
■■■■■■■■■■■ ■■■■■■■■12.13■■

Transliteration:

adve■h■■ sarva-bh■t■n■■ maitra■ karu■a eva cha
nirmamo nirahank■ra■ sama-du■kha-sukha■ k■ham■

Word Meanings:

adve■h■■—free from malice; sarva-bh■t■n■m—toward all living beings; maitra■—friendly; karu■a■—compassionate; eva—indeed; cha—and; nirmama■—free from attachment to possession; nirahank■ra■—free from egoism; sama—equipoised; du■kha—distress; sukha■—happiness; k■ham■—forgiving;

Translation (English):

He who hates no creature, is friendly and compassionate to all, is free from attachment and egoism, is balanced in pleasure and pain, and is forgiving.

Chapter 12, Verse 14

Sanskrit:

■■■■■■■■■■ ■■■■■ ■■■■■ ■■■■■■■■
■■■■■■■■■■■■■

Chapter 12, Verse 15

Sanskrit:

[redacted] [redacted] [redacted] [redacted]
[redacted] [redacted] [redacted] [redacted] [redacted]12.15[redacted]

Transliteration:

yasm[redacted]n nodvijate loko lok[redacted]n nodvijate cha ya[redacted]
har[redacted]h[redacted]mar[redacted]ha-bhayodvegair mukto ya[redacted] sa cha me priya[redacted]

Word Meanings:

yasm[redacted]t—by whom; na—not; udvijate—are agitated; loka[redacted]—people; lok[redacted]t—from people; na—not; udvijate—are disturbed; cha—and; ya[redacted]—who; har[redacted]ha—pleasure; amar[redacted]ha—pain; bhaya—fear; udvegai[redacted]—anxiety; mukta[redacted]—freed; ya[redacted]—who; sa[redacted]—they; cha—and; me—to me; priya[redacted]—very dear

Translation (English):

He whom the world does not agitate, and who cannot be agitated by the world, and who is freed from joy, anger, fear, and anxiety—he is dear to Me.

Chapter 12, Verse 16

Sanskrit:

[redacted] [redacted] [redacted] [redacted] [redacted]
[redacted] [redacted] [redacted] [redacted]12.16[redacted]

Transliteration:

anapek[redacted]ha[redacted] [redacted]huchir dak[redacted]ha ud[redacted]s[redacted]no gata-vyatha[redacted]
sarv[redacted]rambha-parity[redacted]g[redacted] yo mad-bhakta[redacted] sa me priya[redacted]

Word Meanings:

anapek[redacted]ha[redacted]—indifferent to worldly gain; [redacted]huchi[redacted]—pure; dak[redacted]ha[redacted]—skillful; ud[redacted]s[redacted]na[redacted]—without cares; gata-vyatha[redacted]—untroubled; sarva-[redacted]rambha—of all undertakings; parity[redacted]g[redacted]—renouncer; sa[redacted]—who; mat-bhakta[redacted]—my devotee; sa[redacted]—he; me—to ne; priya[redacted]—very dear

Translation (English):

He who is free from wants, pure, expert, unconcerned, and free from pain, renouncing all undertakings and commencements, he who is devoted to Me is dear to Me.

Chapter 12, Verse 17

Sanskrit:

■■ ■ ■■■■■■■■ ■ ■■■■■■■■■■ ■ ■■■■■■ ■ ■■■■■■■■■■

Chapter 12, Verse 19

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■12.19■■

Transliteration:

tulya-nind■-stutir maun■ santu■h■o yena kenachit
aniketa■ sthira-matir bhaktim■n me priyo nara■

Word Meanings:

tulya—alike; nind■-stuti■—reproach and praise; maun■—silent contemplation; santu■h■a■—contented; yena kenachit—with anything; aniketa■—without attachment to the place of residence; sthira—firmly fixed; mati■—intellect; bhakti-m■n—full of devotion; me—to me; priya■—very dear; nara■—a person

Translation (English):

He to whom censure and praise are equal, who is silent, content with anything, homeless, of a steady mind, and full of devotion; that man is dear to me.

Chapter 12, Verse 20

Sanskrit:

■■ ■■ ■■■■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■
■■■■■■■■■■■■■■■ ■■ ■■■■■■■■■■■12.20■■

Transliteration:

ye tu dharmy■m■itam ida■ yathokta■ paryup■sate
■hraddadh■n■ mat-param■ bhakt■s te 't■va me priy■■

Word Meanings:

ye—who; tu—indeed; dharma—of wisdom; am■itam—nectar; idam—this; yath■—as; uktam—declared; paryup■sate—exclusive devotion; ■hraddadh■n■■—with faith; mat-param■■—intent on me as the supreme goal; bhakt■■—devotees; te—they; at■va—exceedingly; me—to me; priy■■—dear

Translation (English):

They who follow this immortal Dharma, endowed with faith and regarding Me as their supreme goal, are exceedingly dear to Me.

CHAPTER 13

Chapter 13, Verse 1

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■ ■ ■■■■■■■13.1■■

Transliteration:

arjuna uv■cha
prak■iti■ puru■ha■ chaiva k■hetra■ k■hetra-jñam eva cha
etad veditum ichchh■mi jñ■na■ jñeya■ cha ke■hava

Word Meanings:

arjuna■ uv■cha—Arjun said; prak■itim—material nature; puru■ham—the enjoyer; cha—and; eva—indeed; k■hetram—the field of activities; k■hetra-jñam—the knower of the field; eva—even; cha—also; etat—this; veditum—to know; ichchh■mi—I wish; jñ■nam—knowledge; jñeyam—the goal of knowledge; cha—and; ke■hava—Krishna, the killer of the demon named Keshi

Translation (English):

Arjuna said, "I wish to learn about Nature and the Spirit, the field and the knower of the field, knowledge and that which ought to be known, O Kesava."

Chapter 13, Verse 2

Sanskrit:

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Chapter 13, Verse 4

Sanskrit:

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■■■■■■■■■■■■■ ■■■■■■■■■■ ■■ ■■■■■■■■■■13.4■■

Transliteration:

tat k■hetra■ yach cha y■d■ik cha yad-vik■ri yata■h cha yat
sa cha yo yat-prabh■va■h cha tat sam■sena me ■h■i■u

Word Meanings:

tat—that; k■hetram—field of activities; yat—what; cha—and; y■d■ik—its nature; cha—and; yat-vik■ri—how change takes place in it; yata■—from what; cha—also; yat—what; sa■—he; cha—also; ya■—who; yat-prabh■va■—what his powers are; cha—and; tat—that; sam■sena—in summary; me—from me; ■h■i■u—listen

Translation (English):

Hear from Me in brief what the field is, of what nature it is, what its modifications are, whence it is, who He is, and what His powers are.

Chapter 13, Verse 5

Sanskrit:

■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■13.5■■

Transliteration:

■i■hibhir bahudh■ g■ta■ chhandobhir vividhai■ p■ithak
brahma-s■tra-padai■h chaiva hetumadbhir vini■hchitai■

Word Meanings:

■i■hibhi■—by great sages; bahudh■—in manifold ways; g■tam—sung; chhandobhi■—in Vedic hymns; vividhai■—various; p■ithak—variously; brahma-s■tra—the Brahma S■tra; padai■—by the hymns; cha—and; eva—especially; hetu-madbhi■—with logic; vini■hchitai■—conclusive evidence

Translation (English):

Sages have sung in many ways, with various distinctive chants and also with suggestive words indicative of the Absolute, full of reasoning and decisive.

Chapter 13, Verse 6

Sanskrit:

[redacted] 13.6[redacted]

Transliteration:

mah[redacted]-bh[redacted]t[redacted]ny ahank[redacted]ro buddhir avyaktam eva cha
indriy[redacted]i da[redacted]haika[redacted] cha pañcha chendriya-gochar[redacted]

Word Meanings:

mah[redacted]-bh[redacted]t[redacted]ni—the (five) great elements; ahank[redacted]ra[redacted]—the ego; buddhi[redacted]—the intellect; avyaktam—the unmanifested primordial matter; eva—indeed; cha—and; indriy[redacted]i—the senses; da[redacted]ha-ekam—eleven; cha—and; pañcha—five; cha—and; indriya-go-char[redacted]—the (five) objects of the senses;

Translation (English):

The great elements, egoism, intellect, and also the Unmanifested Nature, the ten senses, and one mind, and the five objects of the senses.

Chapter 13, Verse 7

Sanskrit:

[redacted] 13.7[redacted]

Transliteration:

ichchh[redacted] dve[redacted]ha[redacted] sukha[redacted] du[redacted]kha[redacted] sa[redacted]gh[redacted]ta[redacted]h chetan[redacted] dh[redacted]iti[redacted]
etat k[redacted]hetra[redacted] sam[redacted]sena sa-vik[redacted]ram ud[redacted]h[redacted]itam

Word Meanings:

ichchh[redacted]—desire; dve[redacted]ha[redacted]—aversion; sukham—happiness; du[redacted]kham—misery; sa[redacted]gh[redacted]ta[redacted]—the aggregate; chetan[redacted]—the consciousness; dh[redacted]iti[redacted]—the will; etat—all these; k[redacted]hetram—the field of activities; sam[redacted]sena—comprise of; sa-vik[redacted]ram—with modifications; ud[redacted]h[redacted]itam—are said

Translation (English):

Desire, hatred, pleasure, pain, the aggregate (body), intelligence, and fortitude—the field has thus been briefly described with its modifications.

Chapter 13, Verse 8

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■
■■■■■■■■■■■■■■■■■■■■■■■■13.8■■

Transliteration:

am■nitvam adambhitvam ahins■ k■h■ntir ■rjavam
■ch■ryop■sana■ ■haucha■ sthairyam ■tma-vinigraha■

Word Meanings:

am■nitvam—humbleness; adambhitvam—freedom from hypocrisy; ahins■—non-violence; k■h■nti■—forgiveness; ■rjavam—simplicity; ■ch■rya-up■sanam—service of the Guru; ■haucham—cleanliness of body and mind; sthairyam—steadfastness; ■tma-vinigraha■—self-control;

Translation (English):

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, and self-control.

Chapter 13, Verse 9

Sanskrit:

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Chapter 13, Verse 10

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■13.10■■

Transliteration:

asaktir anabhi■hva■ga■ putra-d■ra-g■ih■di■hu
nitya■ cha sama-chittatvam i■h■■ni■h■opapatti■hu

Word Meanings:

asakti■—non-attachment; anabhi■hva■ga■—absence of craving; putra—children; d■ra—spouse; g■iha-■di■hu—home, etc; nityam—constant; cha—and; sama-chittatvam—even-mindedness; i■h■a—the desirable; ani■h■a—undesirable; upapatti■hu—having obtained;

Translation (English):

Non-attachment, non-identification of the Self with son, wife, home, and the rest, and constant even-mindedness in the face of the attainment of both desirable and undesirable.

Chapter 13, Verse 11

Sanskrit:

■■■ ■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■

Chapter 13, Verse 12

Sanskrit:

[redacted]
[redacted]
[redacted]13.12[redacted]

Transliteration:

adhy[redacted]tma-jñ[redacted]na-nityatva[redacted] tattva-jñ[redacted]n[redacted]rtha-dar[redacted]hanam
etaj jñ[redacted]nam iti proktam ajñ[redacted]na[redacted] yad ato 'nyath[redacted]

Word Meanings:
adhy[redacted]tma—spiritual; jñ[redacted]na—knowledge; nityatvam—constancy; tattva-jñ[redacted]na—knowledge of spiritual principles; artha—for; dar[redacted]hanam—philosophy; etat—all this; jñ[redacted]nam—knowledge; iti—thus; proktam—declared; ajñ[redacted]nam—ignorance; yat—what; ata[redacted]—to this; anyath[redacted]—contrary

Translation (English):
Constancy in Self-knowledge, the perception of the end of true knowledge—this is declared to be knowledge, and what is opposed to it is ignorance.

Chapter 13, Verse 13

Sanskrit:

[redacted] [redacted]
[redacted] [redacted] [redacted]
[redacted]13.13[redacted]

Transliteration:

jñeya[redacted] yat tat pravak[redacted]hy[redacted]mi yaj jñ[redacted]tv[redacted]m[redacted]itam a[redacted]hnute
an[redacted]di mat-para[redacted] brahma na sat tan n[redacted]sad uchyate

Word Meanings:
jñeyam—ought to be known; yat—which; tat—that; pravak[redacted]hy[redacted]mi—I shall now reveal; yat—which; jñ[redacted]tv[redacted]—knowing; am[redacted]itam—immortality; a[redacted]hnute—one achieves; an[redacted]di—beginningless; mat-param—subordinate to me; brahma—Brahman; na—not; sat—existent; tat—that; na—not; asat—non-existent; uchyate—is called

Translation (English):
I will declare that which is to be known, knowing which one attains immortality; the beginningless Supreme Brahman, which is neither being nor non-being.

Chapter 13, Verse 14

Sanskrit:

■■■■■■ ■■■■■■■■■ ■■■■■■■■■

Chapter 13, Verse 16

Sanskrit:

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Chapter 13, Verse 18

Sanskrit:

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■■■■■■■■■■■ ■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■13.18■■

Transliteration:

jyoti■h■m api taj jyotis tamasa■ param uchyate
jñ■na■ jñeya■ jñ■na-gamya■ h■idi sarvasya vi■h■hitam

Word Meanings:

jyoti■h■m—in all luminarie; api—and; tat—that; jyoti■—the source of light; tamasa■—the darkness; param—beyond; uchyate—is said (to be); jñ■nam—knowledge; jñeyam—the object of knowledge; jñ■na-gamyam—the goal of knowledge; h■idi—within the heart; sarvasya—of all living beings; vi■h■hitam—dwells

Translation (English):

That Light of all lights is said to be beyond darkness: knowledge, the knowable, and the goal of knowledge, seated in the hearts of all.

Chapter 13, Verse 19

Sanskrit:

■■■ ■■■■■■■■■ ■■■■ ■■■■■■■ ■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■13.19■■

Transliteration:

iti k■hetra■ tath■ jñ■na■ jñeya■ chokta■ sam■sata■
mad-bhakta etad vijñ■ya mad-bh■v■yopapadyate

Word Meanings:

iti—thus; k■hetram—the nature of the field; tath■—and; jñ■nam—the meaning of knowledge; jñeyam—the object of knowledge; cha—and; uktam—revealed; sam■sata■—in summary; mat-bhakta■—my devotee; etat—this; vijñ■ya—having understood; mat-bh■v■ya—my divine nature; upapadyate—attain

Translation (English):

Thus, the field, as well as knowledge and the knowable, have been briefly stated. My devotee, knowing this, enters into My being.

Chapter 13, Verse 20

Sanskrit:

■■■■■■■■ ■■■■■■■ ■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■
■■■■■■■ ■■■■■■■■■■■■■■■■■■■13.20■■

Transliteration:

prak■iti■ puru■ha■ chaiva viddhy an■d■ ubh■v api
vik■r■n■h cha gu■■n■h chaiva viddhi prak■iti-sambhav■n

Word Meanings:

prak■itim—material nature; puru■ham—the individual souls; cha—and; eva—indeed; viddhi—know; an■d■—beginningless; ubhau—both; api—and; vik■r■n—transformations (of the body); cha—also; gu■■n—the three modes of nature; cha—and; eva—indeed; viddhi—know; prak■iti—material energy; sambhav■n—produced by

Translation (English):

Know that Nature (matter) and the Spirit are both beginningless, and know also that all modifications and qualities are born from Nature.

Chapter 13, Verse 21

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■
■■■■■■■■■■■ ■■■■■■■■■■■■■■■13.21■■

Transliteration:

k■rya-k■ra■a-kart■itve hetu■ prak■itir uchyate
puru■ha■ sukha-du■kh■n■■ bhokt■itve hetur uchyate

Word Meanings:

k■rya—effect; k■ra■a—cause; kart■itve—in the matter of creation; hetu■—the medium; prak■iti■—the material energy; uchyate—is said to be; puru■ha■—the individual soul; sukha-du■kh■n■m—of happiness and distress; bhokt■itve—in experiencing; hetu■—is responsible; uchyate—is said to be

Translation (English):

In the production of the effect and the cause, Nature (matter) is said to be the cause; in the experience of pleasure and pain, the soul is said to be the one responsible.

Chapter 13, Verse 22

Sanskrit:

■■■■■■ ■■■■■■■■■■■■ ■■ ■■■■■■■■■ ■■■■■■■■■■■■

Chapter 13, Verse 24

Sanskrit:

■ ■■■ ■■■■■■■ ■■■■■■■ ■■■■■■■■■ ■ ■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■ ■ ■
■■■■■■■■■■■■■■■■13.24■■

Transliteration:

ya eva■ vetti puru■ha■ prak■iti■ cha gu■ai■ saha
sarvath■ vartam■no 'pi na sa bh■yo 'bhij■yate

Word Meanings:

ya■—who; evam—thus; vetti—understand; puru■ham—Puru■h; prak■itim—the material nature; cha—and; gu■ai■—the three modes of nature; saha—with; sarvath■—in every way; vartam■na■—situated; api—although; na—not; sa■—they; bh■ya■—again; abhij■yate—take birth

Translation (English):

He who thus knows the Spirit and Matter together with their qualities, in whatever condition he may be, he is not reborn.

Chapter 13, Verse 25

Sanskrit:

■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■
■■■■■ ■■■■■■■■■■ ■■■■■■■■13.25■■

Transliteration:

dhy■nen■tmani pa■hyanti kechid ■tm■nam ■tman■
anye s■nkhyena yogena karma-yogena ch■pare

Word Meanings:

dhy■nena—through meditation; ■tmani—within one's heart; pa■hyanti—percieve; kechit—some; ■tm■nam—the Supreme soul; ■tman■—by the mind; anye—others; s■nkhyena—through cultivation of knowledge; yogena—the yog system; karma-yogena—union with God with through path of action; cha—and; apare—others

Translation (English):

Some behold the Self within themselves through meditation, others through the Yoga of knowledge, and still others through the Yoga of action.

Chapter 13, Verse 26

Sanskrit:

■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■
■■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■13.26■■

Transliteration:

anye tv evam aj■nanta■ ■hrutv■nyebhya up■sate
te 'pi ch■titaranty eva m■ityu■ ■hruti-par■ya■■■

Word Meanings:

anye—others; tu—still; evam—thus; aj■nanta■—those who are unaware (of spiritual paths); ■hrutv■—by hearing; anyebhya■—from others; up■sate—begin to worship; te—they; api—also; cha—and; atitaranti—cross over; eva—even; m■ityum—death; ■hruti-par■ya■■■—devotion to hearing (from saints)

Translation (English):

Others, too, who do not know thus, worship, having heard of It from others; they, too, cross beyond death, regarding what they have heard as the supreme refuge.

Chapter 13, Verse 27

Sanskrit:

■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■
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Chapter 13, Verse 28

Sanskrit:

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Transliteration:

sama■ sarve■hu bh■te■hu ti■h■hanta■ parame■hvaram
vina■hyatsv avina■hyanta■ ya■ pa■hyati sa pa■hyati

Word Meanings:

samam—equally; sarve■hu—in all; bh■te■hu—beings; ti■h■han-tam—accompanying; parama-■■hvaram—Supreme Soul; vina■hyatsu—amongst the perishable; avina■hyantam—the imperishable; ya■—who; pa■hyati—see; sa■—they; pa■hyati—perceive

Translation (English):

He who sees the Supreme Lord existing truly in all beings, the imperishable within the perishable, sees indeed.

Chapter 13, Verse 29

Sanskrit:

■■■ ■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■ ■■■■■ ■■■■■ ■■■■■■■■13.29■■

Transliteration:

sama■ pa■hyan hi sarvatra samavasthitam ■■hvaram
na hinasty ■tman■tm■na■ tato y■ti par■■ gatim

Word Meanings:

samam—equally; pa■hyan—see; hi—indeed; sarvatra—everywhere; samavasthitam—equally present; ■■hvaram—God as the Supreme soul; na—do not; hinasti—degrade; ■tman■—by one's mind; ■tm■nam—the self; tata■—thereby; y■ti—reach; par■m—the supreme; gatim—destination

Translation (English):

For he who truly sees the same Lord dwelling everywhere does not destroy the Self by the self; rather, he attains the highest goal.

Chapter 13, Verse 30

Sanskrit:

■■■■■■■■■■ ■ ■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■
■■■■■■■■■■■■■■■■■■■■ ■ ■■■■■■■■■13.30■■

Transliteration:

prak■ityaiva cha karm■■i kriyam■■■ni sarva■ha■
ya■ pa■hyati tath■tm■nam akart■ra■ sa pa■hyati

Word Meanings:

prak■ity■—by material nature; eva—truly; cha—also; karm■■i—actions; kriyam■■■ni—are performed; sarva■ha■—all; ya■—who; pa■hyati—see; tath■—also; ■tm■nam—(embodied) soul; akart■ram—actionless; sa■—they; pa■hyati—see

Translation (English):

He sees, who sees that all actions are performed solely by Nature and that the Self is without action.

Chapter 13, Verse 31

Sanskrit:

■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■ ■ ■■■■■■■■■■ ■■■■■■■
■■■■■■■■■■ ■■■■■■13.31■■

Transliteration:

yad■ bh■ta-p■ithag-bh■vam eka-stham anupa■hyati
tata eva cha vist■ra■ brahma sampadyate tad■

Word Meanings:

yad■—when; bh■ta—living entities; p■ithak-bh■vam—diverse variety; eka-stham—situated in the same place; anupa■hyati—see; tata■—thereafter; eva—indeed; cha—and; vist■ram—born from; brahma—Brahman; sampadyate—(they) attain; tad■—then

Translation (English):

When a person sees all beings as resting in the One and emanating from the One alone, they then become Brahman.

Chapter 13, Verse 32

Sanskrit:

[redacted]
[redacted]13.32[redacted]

Transliteration:

an[redacted]ditv[redacted]n nirgu[redacted]atv[redacted]t param[redacted]tm[redacted]yam avyaya[redacted]
[redacted]har[redacted]ra-stho 'pi kaunteya na karoti na lipyate

Word Meanings:

an[redacted]ditv[redacted]t—being without beginning; nirgu[redacted]atv[redacted]t—being devoid of any material qualities; parama—the Supreme; [redacted]tm[redacted]—soul; ayam—this; avyaya[redacted]—imperishable; [redacted]har[redacted]ra-stha[redacted]—dwelling in the body; api—although; kaunteya—Arjun, the the son of Kunti; na—neither; karoti—acts; na—nor; lipyate—is tainted

Translation (English):

Being without beginning, devoid of any qualities, the Supreme Self, imperishable, though dwelling in the body, O Arjuna, neither acts nor is tainted.

Chapter 13, Verse 33

Sanskrit:

[redacted] [redacted] [redacted] [redacted]
[redacted] [redacted] [redacted]13.33[redacted]

Transliteration:

yath[redacted] sarva-gata[redacted] sauk[redacted]hmy[redacted]d [redacted]k[redacted]ha[redacted] nopalipyate
sarvatr[redacted]vasthito dehe tath[redacted]tm[redacted] nopalipyate

Word Meanings:

yath[redacted]—as; sarva-gatam—all-pervading; sauk[redacted]hmy[redacted]t—due to subtlety; [redacted]k[redacted]ham—the space; na—not; upalipyate—is contaminated; sarvatra—everywhere; avasthita[redacted]—situated; dehe—the body; tath[redacted]—similarly; [redacted]tm[redacted]—the soul; na—not; upalipyate—is contaminated

Translation (English):

As the all-pervading ether is not tainted, due to its subtlety, so the Self seated everywhere in the body is not tainted either.

Chapter 13, Verse 34

Sanskrit:

■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■
■■■ ■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■13.34■■

Transliteration:

yath■ prak■■hayaty eka■ k■itsna■ lokam ima■ ravi■
k■hetra■ k■hetr■ tath■ k■itsna■ prak■■hayati bh■rata

Word Meanings:

yath■—as; prak■■hayati—illumines; eka■—one; k■itsnam—entire; lokam—solar system; imam—this; ravi■—sun; k■hetram—the body; k■hetr■—the soul; tath■—so; k■itsnam—entire; prak■■hayati—illumine; bh■rata—Arjun, the son of Bharat

Translation (English):

Just as the one sun illuminates the entire world, so too does the Lord of the field (Supreme Self) illuminate the entire field, O Arjuna.

Chapter 13, Verse 35

Sanskrit:

■■■■■■■■■■■■■■

CHAPTER 14

Chapter 14, Verse 1

Sanskrit:

■■■■ ■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■ ■■■■■■ ■■■■■ ■■■■■■■■■■■■
■■■■■■■14.1■■

Transliteration:

■hr■-bhagav■n uv■cha
para■ bh■ya■ pravak■hy■mi jñ■n■n■■ jñ■nam uttamam
yaj jñ■tv■ munaya■ sarve par■■ siddhim ito gat■■

Word Meanings:

■hr■-bhagav■n uv■cha—the Divine Lord said; param—supreme; bh■ya■—again; pravak■hy■mi—I shall explain; jñ■n■n■m—of all knowledge; jñ■nam uttamam—the supreme wisdom; yat—which; jñ■tv■—knowing; munaya■—saints; sarve—all; par■m—highest; siddhim—perfection; ita■—through this; gat■■—attained

Translation (English):

The Blessed Lord said, "I will again declare to thee that supreme knowledge, the best of all knowledge, having known which all the sages have gone to supreme perfection after this life."

Chapter 14, Verse 2

Sanskrit:

■■■ ■■■■■■■■■■■■■■■■■■■ ■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■
■■■■■■ ■ ■■■■■■■■■ ■■■14.2■■

Transliteration:

ida■ jñ■nam up■■hritya mama s■dharmyam ■gat■■
sarge 'pi nopaj■yante pralaye na vyathanti cha

Word Meanings:

idam—this; jñ■nam—wisdom; up■■hritya—take refuge in; mama—mine; s■dharmyam—of similar nature; ■gat■■—having attained; sarge—at the time of creation; api—even; na—not; upaj■yante—are born; pralaye—at the time of dissolution; na-vyathanti—they will not experience misery; cha—and

Translation (English):

Those who, having taken refuge in this knowledge, have attained unity with Me, are neither born at the time of creation nor disturbed at the time of dissolution.

Chapter 14, Verse 3

Sanskrit:

■■ ■■■■■■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■ ■■■■ ■■■■■ ■■■■■■■14.3■■

Transliteration:

mama yonir mahad brahma tasmin garbha■ dadh■my aham
sambhava■ sarva-bh■t■n■■ tato bhavati bh■rata

Word Meanings:

mama—my; yoni■—womb; mahat brahma—the total material substance, prak■iti; tasmin—in that; garbham—womb; dadh■mi—impregnate; aham—I; sambhava■—birth; sarva-bh■t■n■m—of all living beings; tata■—thereby; bhavati—becomes; bh■rata—Arjun, the son of Bharat;

Translation (English):

My womb is the great Brahma; in it I place the germ; thence, O Arjuna, is the birth of all beings.

Chapter 14, Verse 4

Sanskrit:

■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■
■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■14.4■■

Transliteration:

sarva-yoni■hu kaunteya m■rtaya■ sambhavanti y■■
t■s■■ brahma mahad yonir aha■ b■ja-prada■ pit■

Word Meanings:

sarva—all; yoni■hu—species of life; kaunteya—Arjun, the son of Kunti; m■rtaya■—forms; sambhavanti—are produced; y■■—which; t■s■m—of all of them; brahma-mahat—great material nature; yoni■—womb; aham—I; b■ja-prada■—seed-giving; pit■—Father

Translation (English):

Whatever forms are produced, O Arjuna, in any womb whatsoever, the great Brahma is their womb, and I am the seed-giving father.

Chapter 14, Verse 5

Sanskrit:

■■■■■■■ ■■■■■■■ ■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■
■■■■ ■■■■■■■■■■■■■■■14.5■■

Transliteration:

sattva■ rajas tama iti gu■■■ prak■iti-sambhav■■
nibadhnanti mah■-b■ho dehe dehinam avyayam

Word Meanings:

sattvam—mode of goodness; raja■—mode of passion; tama■—mode of ignorance; iti—thus; gu■■■—modes; prak■iti—material nature; sambhav■■—consists of; nibadhnanti—bind; mah■-b■ho—mighty-armed one; dehe—in the body; dehinam—the embodied soul; avyayam—eternal

Translation (English):

These qualities, O Arjuna, born of Nature, bind fast in the body of the embodied, the indestructible: purity, passion, and inertia.

Chapter 14, Verse 6

Sanskrit:

■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■

Chapter 14, Verse 7

Sanskrit:

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Chapter 14, Verse 9

Sanskrit:

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Transliteration:

sattva■ sukhe sañjayati raja■ karma■i bh■rata
jñ■nam ■v■itya tu tama■ pram■de sañjayaty uta

Word Meanings:

sattvam—mode of goodness; sukhe—to happiness; sañjayati—binds; raja■—mode of passion; karma■i—toward actions; bh■rata—Arjun, the son of Bharat; jñ■nam—wisdom; ■v■itya—clouds; tu—but; tama■—mode of ignorance; pram■de—to delusion; sañjayati—binds; uta—indeed

Translation (English):

Sattva attaches to happiness, Rajas to action, O Arjuna, while Tamas, verily shrouding knowledge, attaches to heedlessness.

Chapter 14, Verse 10

Sanskrit:

■■■■■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■ ■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■ ■■■■ ■■■■■■■■ ■■■■■■■■■■14.10■■

Transliteration:

rajas tama■h ch■bhibh■ya sattva■ bhavati bh■rata
raja■ sattva■ tama■h chaiva tama■ sattva■ rajas tath■

Word Meanings:

raja■—mode of passion; tama■—mode of ignorance; cha—and; abhibh■ya—prevails; sattvam—mode of goodness; bhavati—becomes; bh■rata—Arjun, the son of Bharat; raja■—mode of passion; sattvam—mode of goodness; tama■—mode of ignorance; cha—and; eva—indeed; tama■—mode of ignorance; sattvam—mode of goodness; raja■—mode of passion; tath■—also

Translation (English):

Now, O Arjuna, Sattva prevails, having overpowered Rajas and Tamas; then Rajas, having overpowered Sattva and Tamas; and then Tamas, having overpowered Sattva and Rajas.

Chapter 14, Verse 11

Sanskrit:

■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■ ■■■■ ■■■■
■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■14.11■■

Transliteration:

sarva-dv■re■hu dehe 'smin prak■■ha upaj■yate
jñ■na■ yad■ tad■ vidy■d viv■iddha■ sattvam ity uta

Word Meanings:

sarva—all; dv■re■hu—through the gates; dehe—body; asmin—in this; prak■■ha■—illumination; upaj■yate—manifest; jñ■nam—knowledge; yad■—when; tad■—then; vidy■t—know; viv■iddham—predominates; sattvam—mode of goodness; iti—thus; uta—certainly;

Translation (English):

When the wisdom-light shines through every gate of this body, then it may be known that Sattva is predominant.

Chapter 14, Verse 12

Sanskrit:

■■■■ ■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■
■■■■■■■■■ ■■■■■■■■■■14.12■■

Transliteration:

lobha■ prav■ittir ■rambha■ karma■■m a■hama■ sp■ih■
rajasy et■ni j■yante viv■iddhe bharatar■habha

Word Meanings:

lobha■—greed; prav■itti■—activity; ■rambha■—exertion; karma■■m—for fruitive actions; a■hama■—restlessness; sp■ih■—craving; rajasi—of the mode of passion; et■ni—these; j■yante—develop; viv■iddhe—when predominates; bharata-■i■habha—the best of the Bharatas, Arjun;

Translation (English):

Greed, activity, the undertaking of actions, restlessness, and longing—these arise when Rajas is predominant, O Arjuna.

Chapter 14, Verse 13

Sanskrit:

[redacted] 14.13[redacted]

Transliteration:

aprak[redacted]ho ’prav[redacted]itti[redacted]h cha pram[redacted]do moha eva cha
tamasy et[redacted]ni j[redacted]yante viv[redacted]iddhe kuru-nandana

Word Meanings:

aprak[redacted]ha[redacted]—nescience; aprav[redacted]itti[redacted]—inertia; cha—and; pram[redacted]da[redacted]—negligence; moha[redacted]—delusion; eva—indeed; cha—also; tamasi—mode of ignorance; et[redacted]ni—these; j[redacted]yante—manifest; viv[redacted]iddhe—when dominates; kuru-nandana—the joy of the Kurus, Arjun

Translation (English):

Darkness, inertia, carelessness, and delusion—these arise when Tamas is predominant, O Arjuna.

Chapter 14, Verse 14

Sanskrit:

[redacted] 14.14[redacted]

Transliteration:

yad[redacted] sattve prav[redacted]iddhe tu pralaya[redacted] y[redacted]ti deha-bh[redacted]it
tadottama-vid[redacted] lok[redacted]n amal[redacted]n pratipadyate

Word Meanings:

yad[redacted]—when; sattve—in the mode of goodness; prav[redacted]iddhe—when premodinates; tu—indeed; pralayam—death; y[redacted]ti—reach; deha-bh[redacted]it—the embodied; tad[redacted]—then; uttama-vid[redacted]m—of the learned; lok[redacted]n—abodes; amal[redacted]n—pure; pratipadyate—attains;

Translation (English):

If the embodied one meets death when Sattva is predominant, then they attain the spotless worlds of the knowers of the Highest.

Chapter 14, Verse 15

Sanskrit:

■■■■ ■■■■■■ ■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■
■■■■■■■■■■ ■■■■■■■■14.15■■

Transliteration:

rajasi pralaya■ gatv■ karma-sa■gi■hu j■yate
tath■ pral■nas tamasi m■■ha-yoni■hu j■yate

Word Meanings:

rajasi—in the mode of passion; pralayam—death; gatv■—attaining; karma-sa■gi■hu—among people driven by work; j■yate—are born; tath■—likewise; pral■na■—dying; tamasi—in the mode of ignorance; m■■ha-yoni■hu—in the animal kingdom; j■yate—takes birth

Translation (English):

Meeting death in Rajas, he is born among those who are attached to action; and dying in Tamas, he is born in the womb of the thoughtless.

Chapter 14, Verse 16

Sanskrit:

■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■ ■■■
■■■■■■■■■■■■ ■■■■■ ■■■■■■■14.16■■

Transliteration:

karma■a■ suk■itasy■hu■ s■ttvika■ nirmala■ phalam
rajasas tu phala■ du■kham ajñ■na■ tamasa■ phalam

Word Meanings:

karma■a■—of action; su-k■itasya—pure; ■hu■—is said; s■ttvikam—mode of goodness; nirmalam—pure; phalam—result; rajasa■—mode of passion; tu—indeed; phalam—result; du■kham—pain; ajñ■nam—ignorance; tamasa■—mode of ignorance; phalam—result

Translation (English):

They say that the fruit of good action is Sattvic and pure; indeed, the fruit of Rajas is pain, and the fruit of Tamas is ignorance.

Chapter 14, Verse 17

Sanskrit:

■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■ ■■■ ■■ ■■■■■■■■■■■■■■ ■■■■■
■■■■■■■■■■■■■■■ ■■■14.17■■

Transliteration:

sattv■t sañj■yate jñ■na■ rajaso lobha eva cha
pram■da-mohau tamaso bhavato 'jñ■nam eva cha

Word Meanings:

sattv■t—from the mode of goodness; sañj■yate—arises; jñ■nam—knowledge; rajasa■—from the mode of passion; lobha■—greed; eva—indeed; cha—and; pram■da—negligence; mohau—delusion; tamasa■—from the mode of ignorance; bhavata■—arise; ajñ■nam—ignorance; eva—indeed; cha—and

Translation (English):

From Sattva arises knowledge, and greed from Rajas; heedlessness and delusion arise from Tamas, and also ignorance.

Chapter 14, Verse 18

Sanskrit:

■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■ ■■■■■■■■■■ ■■■■■■■■■■14.18■■

Transliteration:

■rdhva■ gachchhanti sattva-sth■ madhye ti■h■hanti r■jas■■
jaghanya-gu■a-v■itti-sth■ adho gachchhanti t■mas■■

Word Meanings:

■rdhvam—upward; gachchhanti—rise; sattva-sth■■—those situated in the mode of goodness; madhye—in the middle; ti■h■hanti—stay; r■jas■■—those in the mode of passion; jaghanya—abominable; gu■a—quality; v■itti-sth■■—engaged in activities; adha■—down; gachchhanti—go; t■mas■■—those in the mode of ignorance

Translation (English):

Those seated in Sattva ascend; those of Rajasic nature dwell in the middle; and those of Tamasic nature, abiding in the function of the lowest Guna, descend.

Chapter 14, Verse 19

Sanskrit:

■■■■■■ ■■■■■■■■■ ■■■■■■■■ ■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■
■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■14.19■■

Transliteration:

n■nya■ gu■ebhya■ kart■ra■ yad■ dra■h■■nupa■hyati
gu■ebhya■h cha para■ vetti mad-bh■va■ so ’dhigachchhati

Word Meanings:

na—no; anyam—other; gu■ebhya■—of the gu■as; kart■ram—agents of action; yad■—when; dra■h■■—the seer; anupa■hyati—see; gu■ebhya■—to the modes of nature; cha—and; param—transcendental; vetti—know; mat-bh■vam—my divine nature; sa■—they; adhigachchhati—attain

Translation (English):

When the seer beholds no agent other than the Gunas and knows that which is higher than them, he attains to My Being.

Chapter 14, Verse 20

Sanskrit:

■■■■■■■■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■

Chapter 14, Verse 21

Sanskrit:

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Chapter 14, Verse 23

Sanskrit:

[redacted]14.23[redacted]

Transliteration:

ud[redacted]s[redacted]na-vad [redacted]s[redacted]no gu[redacted]air yo na vich[redacted]lyate
gu[redacted] vartanta ity eva[redacted] yo ’vati[redacted]h[redacted]hati ne[redacted]gate

Word Meanings:

ud[redacted]s[redacted]na-vat—neutral; [redacted]s[redacted]na[redacted]—situated; gu[redacted]ai[redacted]—to the modes of material nature; ya[redacted]—who; na—not; vich[redacted]lyate—are disturbed; gu[redacted]—modes of material nature; vartante—act; iti-evam—knowing it in this way; ya[redacted]—who; avati[redacted]h[redacted]hati—established in the self; na—not; i[redacted]gate—wavering

Translation (English):

He who, seated like one unconcerned, is not moved by the dualities, and who, knowing that the dualities are active, is self-centered and does not move.

Chapter 14, Verse 24

Sanskrit:

[redacted]14.24[redacted]

Transliteration:

sama-du[redacted]kha-sukha[redacted] sva-stha[redacted] sama-lo[redacted]h[redacted]hma-k[redacted]ñchana[redacted]
tulya-priy[redacted]priyo dh[redacted]ras tulya-nind[redacted]tma-sanstuti[redacted]

Word Meanings:

sama—alike; du[redacted]kha—distress; sukha[redacted]—happiness; sva-stha[redacted]—established in the self; sama—equally; lo[redacted]h[redacted]a—a clod; a[redacted]hma—stone; k[redacted]ñchana[redacted]—gold; tulya—of equal value; priya—pleasant; apriya[redacted]—unpleasant; dh[redacted]ra[redacted]—steady; tulya—the same; nind[redacted]—blame; [redacted]tma-sanstuti[redacted]—praise;

Translation (English):

Who is the same in pleasure and pain, who dwells in the Self, to whom a clod of earth, a stone, and gold are all alike, who is the same to the dear and the unfriendly, who is firm, and to whom censure and praise are one and the same.

Chapter 14, Verse 25

Sanskrit:

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Chapter 14, Verse 27

Sanskrit:

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■■■■■■■■■■■■■■■■■■■ ■■■14.27■■

Transliteration:

brahma■o hi prati■h■h■ham am■itasy■vyayasya cha
■h■■hvatasya cha dharmasya sukhasyaik■ntikasya cha

Word Meanings:

brahma■a■—of Brahman; hi—only; prati■h■h■—the basis; aham—I; am■itasya—of the immortal; avyayasya—of the imperishable; cha—and; ■h■■hvatasya—of the eternal; cha—and; dharmasya—of the dharma; sukhasya—of bliss; aik■ntikasya—unending; cha—and

Translation (English):

For I am the abode of Brahman, the immortal, immutable, and everlasting Dharma, and absolute bliss.

CHAPTER 15

Chapter 15, Verse 1

Sanskrit:

■■■■ ■■■■

Chapter 15, Verse 2

Sanskrit:

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■■■■■■■■■■■■■15.2■■

Transliteration:

adha■h chordhva■ pras■it■s tasya ■h■kh■
gu■a-prav■iddh■ vi■haya-prav■l■■
adha■h cha m■l■ny anusantat■ni
karm■nubandh■ni manu■hya-loke

Word Meanings:

adha■—downward; cha—and; ■rdhvam—upward; pras■it■■—extended; tasya—its; ■h■kh■■—branches; gu■a—modes of material nature; prav■iddh■■—nourished; vi■haya—objects of the senses; prav■l■■—buds; adha■—downward; cha—and; m■l■ni—roots; anusantat■ni—keep growing; karma—actions; anubandh■ni—bound; manu■hya-loke—in the world of humans

Translation (English):

Its branches spread below and above, nourished by the Gunas; its buds are sense-objects, and its roots stretch forth below in the world of men, originating action.

Chapter 15, Verse 3

Sanskrit:

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■■■■■■■■■■■15.3■■

Transliteration:

na r■pam asyeha tathopalabhyate
n■nto na ch■dir na cha samprati■h■h■
a■hvattham ena■ su-vir■■ha-m■lam
asa■ga-■hastre■a d■i■hena chhittv■

Word Meanings:

na—not; r■pam—form; asya—of this; iha—in this world; tath■—as such; upalabhyate—is perceived; na—neither; anta■—end; na—nor; cha—also; ■di■—beginning; na—never; cha—also; samprati■h■h■—the basis; a■hvattham—sacred fig tree; enam—this; su-vir■■ha-m■lam—deep-rooted; asa■ga-■hastre■a—by the axe of detachment; d■i■hena—strong; chhittv■—having cut down;

Translation (English):

Its form is not perceived here as such, nor its end, origin, foundation, or resting place; having cut asunder this firmly rooted peepul tree with the strong axe of non-attachment.

Chapter 15, Verse 4

Sanskrit:

[redacted]15.4[redacted]

Transliteration:

tata[redacted] pada[redacted] tat parim[redacted]rgitavya[redacted]
yasmin gat[redacted] na nivartanti bh[redacted]ya[redacted]
tam eva ch[redacted]dya[redacted] puru[redacted]ha[redacted] prapadye
yata[redacted] prav[redacted]itti[redacted] pras[redacted]it[redacted] pur[redacted]

Word Meanings:

tata[redacted]—then; padam—place; tat—that; parim[redacted]rgitavyam—one must search out; yasmin—where; gat[redacted]—having gone; na—not; nivartanti—return; bh[redacted]ya[redacted]—again; tam—to him; eva—certainly; cha—and; [redacted]dyam—original; puru[redacted]ham—the Supreme Lord; prapadye—take refuge; yata[redacted]—whence; prav[redacted]itti[redacted]—the activity; pras[redacted]it[redacted]—streamed forth; pur[redacted]i—very old

Translation (English):

Then, that goal should be sought for, to which, having gone, none returns again. I seek refuge in that Primeval Purusha, from whence streamed forth the ancient activity or energy.

Chapter 15, Verse 5

Sanskrit:

[redacted]15.5[redacted]

Transliteration:

nirm[redacted]na-moh[redacted] jita-sa[redacted]ga-do[redacted]h[redacted]
adhy[redacted]tma-nity[redacted] viniv[redacted]itta-k[redacted]m[redacted]
dvandvair vimukt[redacted] sukha-du[redacted]kha-sanjñair
gachchhanty am[redacted]h[redacted] padam avyaya[redacted] tat

Word Meanings:

ni[redacted]—free from; m[redacted]na—vanity; moh[redacted]—delusion; jita—having overcome; sa[redacted]ga—attachment; do[redacted]h[redacted]—evils; adhy[redacted]tma-nity[redacted]—dwelling constantly in the self and God; viniv[redacted]itta—freed from; k[redacted]m[redacted]—desire to enjoy senses; dvandvai[redacted]—from the dualities; vimukt[redacted]—liberated; sukha-du[redacted]kha—pleasure and pain; sa[redacted]jñai[redacted]—known as; gachchhanti—attain; am[redacted]h[redacted]—unbewildered; padam—abode; avyayam—eternal; tat—that

Translation (English):

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely turned away, freed from the pairs of opposites known as pleasure and pain, they, the undeluded, reach the eternal goal.

Chapter 15, Verse 6

Sanskrit:

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■■■■■■ ■■■■■ ■■■■■15.6■■

Transliteration:

na tad bh■sayate s■ryo na ■ha■h■■ko na p■vaka■
yad gatv■ na nivartante tad dh■ma parama■ mama

Word Meanings:

na—neither; tat—that; bh■sayate—illumine; s■rya■—the sun; na—nor; ■ha■h■■ka■—the moon; na—nor; p■vaka■—fire; yat—where; gatv■—having gone; na—never; nivartante—they return; tat—that; dh■ma—abode; paramam—supreme; mama—mine

Translation (English):

Neither does the sun illuminate there, nor the moon, nor the fire; having gone there, they do not return; that is My supreme abode.

Chapter 15, Verse 7

Sanskrit:

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Chapter 15, Verse 8

Sanskrit:

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Chapter 15, Verse 10

Sanskrit:

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■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■15.10■■

Transliteration:

utkr■manta■ sthita■ v■pi bhuñj■na■ v■ gu■■nvitam
vim■■h■ n■nupa■hyanti pa■hyanti jñ■na-chak■hu■ha■

Word Meanings:

utkr■mantam—departing; sthitam—residing; v■ api—or even; bhuñj■nam—enjoys; v■—or; gu■a-anvitam—under the spell of the modes of material nature; vim■■h■■—the ignorant; na—not; anupa■hyanti—percieve; pa■hyanti—behold; jñ■na-chak■hu■ha■—those who possess the eyes of knowledge

Translation (English):

The deluded do not see Him who departs, stays, and enjoys; but those who possess the eye of knowledge behold Him.

Chapter 15, Verse 11

Sanskrit:

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Chapter 15, Verse 12

Sanskrit:

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Chapter 15, Verse 14

Sanskrit:

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■■■■■■■■■■■■■15.14■■

Transliteration:

aha■ vai■hv■naro bh■tv■ pr■■in■■ deham ■■hrita■
pr■■■p■na-sam■yukta■ pach■my anna■ chatur-vidham

Word Meanings:

aham—I; vai■hv■nara■—fire of digestion; bh■tv■—becoming; pr■■in■m—of all living beings; deham—the body; ■■hrita■—situated; pr■■a-ap■na—outgoing and incoming breath; sam■yukta■—keeping in balance; pach■mi—I digest; annam—foods; chatu■-vidham—the four kinds

Translation (English):

Having become the fire Vaisvanara, I abide in the bodies of living beings and, associated with the Prana and the Apana, digest the fourfold food.

Chapter 15, Verse 15

Sanskrit:

■■■■■■■■ ■■■■■ ■■■■■ ■■■■■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■15.15■■

Transliteration:

sarvasya ch■ha■ h■idi sannivi■h■o
matta■ sm■itir jñ■nam apohana■ cha
vedai■h cha sarvair aham eva vedyo
ved■nta-k■id veda-vid eva ch■ham

Word Meanings:

sarvasya—of all living beings; cha—and; aham—I; h■idi—in the hearts; sannivi■h■a■—seated; matta■—from me; sm■iti■—memory; jñ■nam—knowledge; apohanam—forgetfulness; cha—as well as; vedai■—by the Vedas; cha—and; sarvai■—all; aham—I; eva—alone; vedya■—to be known; ved■nta-k■it—the author of the Ved■nt; veda-vit—the knower of the meaning of the Vedas; eva—alone; cha—and; aham—I

Translation (English):

And I am seated in the hearts of all; from Me come memory and knowledge, as well as their absence. I am verily That which has to be known by all the Vedas; I am indeed the author of the Vedanta and the knower of the Vedas.

Chapter 15, Verse 16

Sanskrit:

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Transliteration:

dv■v imau puru■hau loke k■hara■h ch■k■hara eva cha
k■hara■ sarv■■i bh■t■ni k■■a-stho ’k■hara uchyate

Word Meanings:

dvau—two; imau—these; puru■hau—beings; loke—in creation; k■hara■—the perishable; cha—and; ak■hara■—the imperishable; eva—even; cha—and; k■hara■—the perishable; sarv■■i—all; bh■t■ni—beings; k■■a-stha■—the liberated; ak■hara■—the imperishable; uchyate—is said

Translation (English):

Two Purushas there are in this world: the perishable and the imperishable. All beings are perishable, and the Kutastha—the unchanging—is called the imperishable.

Chapter 15, Verse 17

Sanskrit:

■■■■■■■ ■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■

Chapter 15, Verse 18

Sanskrit:

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■■■■■■■■ ■■■■■■■■■■■■■■■15.18■■

Transliteration:

yasm■t k■haram at■to ’ham ak■har■d api chottama■
ato ’smi loke vede cha prathita■ puru■hottama■

Word Meanings:

yasm■t—hence; k■haram—to the perishable; at■ta■—transcendental; aham—I; ak■har■t—to the imperishable; api—even; cha—and; uttama■—transcendental; ata■—therefore; asmi—I am; loke—in the world; vede—in the Vedas; cha—and; prathita■—celebrated; puru■ha-uttama■—as the Supreme Divine Personality

Translation (English):

As I transcend the perishable and am even higher than the imperishable, I am declared to be the highest Purusha in the world and in the Vedas.

Chapter 15, Verse 19

Sanskrit:

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■■■■■■■■■■ ■■■■■■■15.19■■

Transliteration:

yo m■m evam asamm■■ho j■n■ti puru■hottamam
sa sarva-vid bhajati m■■ sarva-bh■vena bh■rata

Word Meanings:

ya■—who; m■m—me; evam—thus; asamm■■ha■—without a doubt; j■n■ti—know; puru■ha-uttamam—the Supreme Divine Personality; sa■—they; sarva-vit—those with complete knowledge; bhajati—worship; m■m—me; sarva-bh■vena—with one’s whole being; bh■rata—Arjun, the son of Bharat

Translation (English):

He who, undeluded, knows Me as the highest Purusha, he, knowing all, worships Me with his whole being (heart), O Arjuna.

Chapter 15, Verse 20

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■15.20■■

Transliteration:

iti guhyatama■ ■h■stram idam ukta■ may■nagha
etad buddhv■ buddhim■n sy■t k■ita-k■itya■h cha bh■rata

Word Meanings:

iti—these; guhya-tamam—most secret; ■h■stram—Vedic scriptures; idam—this; uktam—spoken; may■—by me; anagha—Arjun, the sinless one; etat—this; buddhv■—understanding; buddhi-m■n—enlightened; sy■t—one becomes; k■ita-k■itya■—who fulfills all that is to be accomplished; cha—and; bh■rata—Arjun, the son of Bharat

Translation (English):

Thus, I have imparted to you this most secret science, O sinless one; by knowing this, one becomes wise, and all their duties are accomplished, O Arjuna.

CHAPTER 16

Chapter 16, Verse 1

Sanskrit:

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Transliteration:

■hr■-bhagav■n uv■cha
abhaya■ sattva-san■huddhir jñ■na-yoga-vyavasthiti■
d■na■ dama■h cha yajña■h cha sv■dhy■yas tapa ■rjavam

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Divine Personality said; abhayam—fearlessness; sattva-san■huddhi■—purity of mind; jñ■na—knowledge; yoga—spiritual; vyavasthiti■—steadfastness; d■nam—charity; dama■—control of the senses; cha—and; yajña■—performance of sacrifice; cha—and; sv■dhy■ya■—study of sacred books; tapa■—austerity; ■rjavam—straightforwardness;

Translation (English):

The Blessed Lord said: Fearlessness, purity of heart, steadfastness in knowledge and yoga, almsgiving, control of the senses, sacrifice, study of scriptures, austerity, and straightforwardness.

Chapter 16, Verse 2

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■16.2■■

Transliteration:

ahins■ satyam akrodhas ty■ga■ ■h■ntir apai■hunam
day■ bh■te■hv aloluptva■ m■rdava■ hr■r ach■palam

Word Meanings:

ahins■—non-violence; satyam—truthfulness; akrodha■—absence of anger; ty■ga■—renunciation; ■h■nti■—peacefulness; apai■hunam—restraint from fault-finding; day■—compassion; bh■te■hu—toward all living beings; aloluptvam—absence of covetousness; m■rdavam—gentleness; hr■■—modesty; ach■palam—lack of fickleness;

Translation (English):

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion for beings, non-covetousness, gentleness, modesty, and absence of fickleness.

Chapter 16, Verse 3

Sanskrit:

■■■■ ■■■■■ ■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■
■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■ ■■■■■■■16.3■■

Transliteration:

teja■ k■ham■ dh■iti■ ■haucham adroho n■ti-m■nit■
bhavanti sampada■ daiv■m abhij■tasya bh■rata

Word Meanings:

teja■—vigor; k■ham■—forgiveness; dh■iti■—fortitude; ■haucham—cleanliness; adroha■—bearing enmity toward none; na—not; ati-m■nit■—absence of vanity; bhavanti—are; sampadam—qualities; daiv■m—godly; abhij■tasya—of those endowed with; bh■rata—scion of Bharat

Translation (English):

Vigor, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to one born for a divine state, O Arjuna.

Chapter 16, Verse 4

Sanskrit:

■■■■■ ■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■
■■■■■ ■■■■■■■■■■■■■■■■■16.4■■

Transliteration:

dambho darpo ’bhim■na■h cha krodha■ p■ru■hyam eva cha
ajñ■na■ ch■bhij■tasya p■rtha sampadam ■sur■m

Word Meanings:

dambha■—hypocrisy; darpa■—arrogance; abhim■na■—conceit; cha—and; krodha■—anger; p■ru■hyam—harshness; eva—certainly; cha—and; ajñ■nam—ignorance; cha—and; abhij■tasya—of those who possess; p■rtha—Arjun, the son of Pritha; sampadam—qualities; ■sur■m—demoniac

Translation (English):

Hypocrisy, arrogance, and self-conceit, anger, harshness, and ignorance—these belong to one who is born for a demoniacal state, O Partha.

Chapter 16, Verse 5

Sanskrit:

■■■■ ■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■ ■■■■■■■
■■■■■■■■■■■■■■■■ ■■■■■■■■■16.5■■

Transliteration:

daiv■ sampad vimok■h■ya nibandh■y■sur■ mat■
m■ ■hucha■ sampada■ daiv■m abhij■to 'si p■■■ava

Word Meanings:

daiv■—divine; sampat—qualities; vimok■h■ya—toward liberation; nibandh■ya—to bondage; ■sur■—demoniac qualities; mat■—are considered; m■—do not; ■hucha■—grieve; sampadam—virtues; daiv■m—saintly; abhij■ta■—born; asi—you are; p■■■ava—Arjun, the son of Pandu

Translation (English):

The divine nature is deemed conducive to liberation, and the demonic to bondage. Grieve not, O Arjuna, for you are born with divine endowments.

Chapter 16, Verse 6

Sanskrit:

■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■ ■■■■ ■■■■■ ■■ ■■■■■■■ ■■■■■■■■■ ■■■■■■■■
■■■■■ ■■■■■■ ■■ ■■■■■■■■■16.6■■

Transliteration:

dvau bh■ta-sargau loke 'smin daiva ■sura eva cha
daivo vistara■ha■ prokta ■sura■ p■rtha me ■h■i■u

Word Meanings:

dvau—two; bh■ta-sargau—of created living beings; loke—in the world; asmin—this; daiva■—divine; ■sura■—demoniac; eva—certainly; cha—and; daiva■—the divine; vistara■ha■—at great length; prokta■—said; ■suram—the demoniac; p■rtha—Arjun, the son of Pritha; me—from me; ■h■i■u—hear

Translation (English):

There are two types of beings in this world: the divine and the demoniacal. The divine has been described at length; hear from Me, O Arjuna, about the demoniacal.

Chapter 16, Verse 7

Sanskrit:

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■■■■■■ ■■■■■ ■■■■■■■■■■■16.7■■

Transliteration:

prav■itti■ cha niv■itti■ cha jan■ na vidur ■sur■■
na ■haucha■ n■pi ch■ch■ro na satya■ te■hu vidyate

Word Meanings:

prav■ittim—proper actions; cha—and; niv■ittim—improper actions; cha—and; jan■■—persons; na—not; vidu■—comprehend; ■sur■■—those possessing demoniac nature; na—neither; ■haucham—purity; na—nor; api—even; cha—and; ■ch■ra■—conduct; na—nor; satyam—truthfulness; te■hu—in them; vidyate—exist

Translation (English):

The demoniacal do not know what to do and what to refrain from; they have neither purity, nor right conduct, nor truth.

Chapter 16, Verse 8

Sanskrit:

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Chapter 16, Verse 9

Sanskrit:

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Chapter 16, Verse 11

Sanskrit:

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Chapter 16, Verse 13

Sanskrit:

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■■■■■■■■ ■■■■■■■■■■■■16.13■■

Transliteration:

idam adya may■ labdham ima■ pr■psye manoratham
idam ast■dam api me bhavi■hyati punar dhanam

Word Meanings:

idam—this; adya—today; may■—by me; labdham—gained; imam—this; pr■psye—I shall acquire; mana■-ratham—desire; idam—this; asti—is; idam—this; api—also; me—mine; bhavi■hyati—in future; puna■—again; dhanam—wealth;

Translation (English):

"I have gained this today; I will fulfill this desire of mine; this is mine, and this wealth will be mine in the future."

Chapter 16, Verse 14

Sanskrit:

■■■ ■■■ ■■■ ■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■
■■■■■■■■■■ ■■■■■■■■■■■■■16.14■■

Transliteration:

asau may■ hata■ ■hatrur hani■hye ch■par■n api
■■hvaro ’ham aha■ bhog■ siddho ’ha■ balav■n sukh■

Word Meanings:

asau—that; may■—by me; hata■—has been destroyed; ■hatru■—enemy; hani■hye—I shall destroy; cha—and; apar■n—others; api—also; ■■hvara■—God; aham—I; aham—I; bhog■—the enjoyer; siddha■—powerful; aham—I; bala-v■n—powerful; sukh■—happy;

Translation (English):

"I have slain that enemy, and I shall slay others too. I am the Lord; I enjoy, I am perfect, powerful, and happy."

Chapter 16, Verse 15

Sanskrit:

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■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■16.15■■

Transliteration:

■■hyo 'bhijanav■n asmi ko 'nyo 'sti sad■i■ho may■
yak■hye d■sy■mi modi■hya ity ajñ■na-vimohit■■
aneka-chitta-vibhr■nt■ moha-j■la-sam■v■it■■
prasakt■■ k■ma-bhoge■hu patanti narake '■huchau

Word Meanings:

■■hya■—wealthy; abhijana-v■n—having highly placed relatives; asmi—me; ka■—who; anya■—else; asti—is; sad■i■ha■—like; may■—to me; yak■hye—I shall perform sacrifices; d■sy■mi—I shall give alms; modi■hye—I shall rejoice; iti—thus; ajñ■na—ignorance; vimohit■■—deluded
aneka—many; chitta—imaginings; vibhr■nt■■—led astray; moha—delusion; j■la—mesh; sam■v■it■■—enveloped; prasakt■■—addicted; k■ma-bhoge■hu—gratification of sensuous pleasures; patanti—descend; narake—to hell; a■huchau—murky

Translation (English):

"I am wealthy and born into a noble family. Who is my equal? I shall perform sacrifices, give charity, and rejoice," thus deluded by ignorance.

Chapter 16, Verse 16

Sanskrit:

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■■■■■■ ■■■■■■■■■■■■16.16■■

Transliteration:

aneka-citta-vibhr■nt■ moha-j■la-sam■v■t■■ prasakt■■ k■ma-bhoge■u patanti narake '■ucau

Word Meanings:

aneka—numerous; citta-vibhr■nt■■—perplexed by anxieties; moha—of illusions; j■la—by a network; sam■v■t■■—surrounded; prasakt■■—attached; k■ma—lust; bhoge■u—sense gratification; patanti—glides down; narake—into hell; a■ucau—unclean.

Translation (English):

Bewildered by many fancies, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell.

Chapter 16, Verse 17

Sanskrit:

■■■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■16.17■■

Transliteration:

■tma-sambh■vit■■ stabdh■ dhana-m■na-mad■nvit■■
yajante n■ma-yajñais te dambhen■vidhi-p■rvakam

Word Meanings:
■tma-sambh■vit■■—self-conceited; stabdh■■—stubborn; dhana—wealth; m■na—pride; mada—arrogance; anvit■■—full of; yajante—perform sacrifice; n■ma—in name only; yajñai■—sacrifices; te—they; dambhena—ostentatiously; avidhi-p■rvakam—with no regards to the rules of the scriptures

Translation (English):
Self-conceited, stubborn, filled with pride and intoxication of wealth, they perform sacrifices in name only for ostentation, contrary to scriptural ordinances.

Chapter 16, Verse 18

Sanskrit:

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Chapter 16, Verse 19

Sanskrit:

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Chapter 16, Verse 21

Sanskrit:

[redacted]16.21[redacted]

Transliteration:

tri-vidha[redacted] narakasyeda[redacted] dv[redacted]ra[redacted] n[redacted]hanam [redacted]tmana[redacted]
k[redacted]ma[redacted] krodhas tath[redacted] lobhas tasm[redacted]d etat traya[redacted] tyajet

Word Meanings:
tri-vidham—three types of; narakasya—to the hell; idam—this; dv[redacted]ram—gates; n[redacted]hanam—destruction; [redacted]tmana[redacted]—self; k[redacted]ma[redacted]—lust; krodha[redacted]—anger; tath[redacted]—and; lobha[redacted]—greed; tasm[redacted]t—therefore; etat—these; trayam—three; tyajet—should abandon

Translation (English):
There are three gates to this hell, destructive of the self: lust, anger, and greed; therefore, one should abandon these three.

Chapter 16, Verse 22

Sanskrit:

[redacted]16.22[redacted]

Transliteration:

etair vimukta[redacted] kaunteya tamo-dv[redacted]rais tribhir nara[redacted]
[redacted]charaty [redacted]tmana[redacted] [redacted]hreyas tato y[redacted]ti par[redacted] gatim

Word Meanings:
etai[redacted]—from this; vimukta[redacted]—freed; kaunteya—Arjun, the son of Kunti; tama[redacted]-dv[redacted]rai[redacted]—gates to darkness; tribhi[redacted]—three; nara[redacted]—a person; [redacted]charati—endeavor; [redacted]tmana[redacted]—soul; [redacted]hreya[redacted]—welfare; tata[redacted]—thereby; y[redacted]ti—attain; par[redacted]m—supreme; gatim—goal

Translation (English):
A person who is liberated from these three gates of darkness, O Arjuna, practices what is beneficial for them and thus goes to the Supreme Goal.

Chapter 16, Verse 23

Sanskrit:

■■ ■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■ ■ ■■■■■■■■■■■■■■■■■■■■
■ ■■■■■ ■ ■■■■■ ■■■■■■■■16.23■■

Transliteration:

ya■ ■h■stra-vidhim uts■ijya vartate k■ma-k■rata■
na sa siddhim av■pnoti na sukha■ na par■■ gatim

Word Meanings:

ya■—who; ■h■stra-vidhim—scriptural injunctions; uts■ijya—discarding; vartate—act; k■ma-k■rata■—under the impulse of desire; na—neither; sa■—they; siddhim—perfection; av■pnoti—attain; na—nor; sukham—happiness; na—nor; par■m—the supreme; gatim—goal

Translation (English):

He who, having cast aside the ordinances of the scriptures, acts under the impulse of desire, does not attain perfection, nor happiness, nor the Supreme Goal.

Chapter 16, Verse 24

Sanskrit:

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CHAPTER 17

Chapter 17, Verse 1

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■ ■■ ■■■■■■ ■■■■■■■■■■■
■■■■■■■■■■17.1■■

Transliteration:

arjuna uv■cha
ye ■h■stra-vidhim uts■ijya yajante ■hraddhay■nvit■■
te■h■■ ni■h■h■ tu k■ k■i■h■a sattvam ■ho rajas tama■

Word Meanings:

arjuna■ uv■cha—Arjun said; ye—who; ■h■stra-vidhim—scriptural injunctions; uts■ijya—disregard; yajante—worship; ■hraddhay■-anvit■■—with faith; te■h■m—their; ni■h■h■—faith; tu—indeed; k■—what; k■i■h■a—Krishna; sattvam—mode of goodness; ■ho—or; raja■—mode of passion; tama■—mode of ignorance

Translation (English):

Arjuna said, "What is the condition of those who, disregarding the injunctions of the scriptures, perform sacrifice with faith—is it Sattva, Rajas, or Tamas, O Krishna?"

Chapter 17, Verse 2

Sanskrit:

■■■■ ■■■■■■■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■ ■■■■■■■■ ■■
■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■ ■■■■ ■■■■■■ ■■■■■ ■■■■ ■■■■■■■■■■17.2■■

Transliteration:

■hr■-bhagav■n uv■cha
tri-vidh■ bhavati ■hraddh■ dehin■■ s■ svabh■va-j■
s■ttvik■ r■jas■ chaiva t■mas■ cheti t■■ ■h■i■u

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Personality said; tri-vidh■—of three kinds; bhavati—is; ■hraddh■—faith; dehin■m—embodied beings; s■—which; sva-bh■va-j■—born of one’s innate nature; s■ttvik■—of the mode of goodness; r■jas■—of the mode of passion; cha—and; eva—certainly; t■mas■—of the mode of ignorance; cha—and; iti—thus; t■m—about this; ■h■i■u—hear

Translation (English):

The Blessed Lord said, "There are threefold faiths inherent in the nature of the embodied: the sattvic (pure), the rajasic (passionate), and the tamasic (dark). Hear of them."

Chapter 17, Verse 3

Sanskrit:

■■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■
■■ ■■■■■■■■■■■ ■ ■■ ■■■■17.3■■

Transliteration:

sattv■nur■p■ sarvasya ■hraddh■ bhavati bh■rata
■hraddh■-mayo ‘ya■ puru■ho yo yach-chhraddha■ sa eva sa■

Word Meanings:
sattva-anur■p■—conforming to the nature of one’s mind; sarvasya—all; ■hraddh■—faith; bhavati—is; bh■rata—Arjun, the scion of Bharat; ■hraddh■maya■—possessing faith; ayam—that; puru■ha■—human being; ya■—who; yat-■hraddha■—whatever the nature of their faith; sa■—their; eva—verily; sa■—they

Translation (English):
The faith of each is in accordance with their nature, O Arjuna. People consist of their faith; as a person's faith is, so are they.

Chapter 17, Verse 4

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■ ■■■■■■■17.4■■

Transliteration:

yajante s■ttvik■ dev■n yak■ha-rak■h■nsi r■jas■■
pret■n bh■ta-ga■■n■h ch■nye yajante t■mas■ jan■■

Word Meanings:
yajante—worship; s■ttvik■■—those in the mode of goodness; dev■n—celestial gods; yak■ha—semi-celestial beings who exude power and wealth; rak■h■nsi—powerful beings who embody sensual enjoyment, revenge, and wrath; r■jas■■—those in the mode of passion; pret■n-bh■ta-ga■■n—ghosts and spirits; cha—and; anye—others; yajante—worship; t■mas■■—those in the mode of ignorance; jan■■—persons

Translation (English):
The sattvic, or pure, men worship the gods; the rajasic, or passionate, worship the yakshas and rakshasas; the others, the tamasic or deluded people, worship ghosts and hosts of nature-spirits.

Chapter 17, Verse 5

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■17.5■■

Transliteration:

a■h■stra-vihita■ ghora■ tapyante ye tapo jan■■
dambh■hank■ra-sanyukt■■ k■ma-r■ga-bal■nvit■■

Word Meanings:

a■h■stra-vihitam—not enjoined by the scriptures; ghoram—stern; tapyante—perform; ye—who; tapa■—austerities; jan■■—people; dambha—hypocrisy; ahank■ra—egotism; sanyukt■■—possessed of; k■ma—desire; r■ga—attachment; bala—force; anvit■■—impelled by;

Translation (English):

Those men who practice terrific austerities not prescribed by the scriptures, given to hypocrisy and egoism, driven by the force of lust and attachment.

Chapter 17, Verse 6

Sanskrit:

■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■17.6■■

Transliteration:

kar■hayanta■ ■har■ra-stha■ bh■ta-gr■mam achetasa■
m■■ chaiv■nta■ ■har■ra-stha■ t■n viddhy ■sura-ni■hchay■n

Word Meanings:

kar■hayanta■—torment; ■har■ra-stham—within the body; bh■ta-gr■mam—elements of the body; achetasa■—senseless; m■m—me; cha—and; eva—even; anta■—within; ■har■ra-stham—dwelling in the body; t■n—them; viddhi—know; ■sura-ni■hchay■n—of demoniacal resolves

Translation (English):

Know thou these to be of demonical resolves, senselessly torturing all the elements in the body and Me who dwell in the body.

Chapter 17, Verse 7

Sanskrit:

■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■ ■■■■■ ■■■■■■■■ ■■■■■■■■■17.7■■

Transliteration:

■h■ras tv api sarvasya tri-vidho bhavati priya■
yajñas tapas tath■ d■na■ te■h■■ bhedam ima■ ■h■i■u

Word Meanings:
■h■ra■—food; tu—indeed; api—even; sarvasya—of all; tri-vidha■—of three kinds; bhavati—is; priya■—dear; yajña■—sacrifice; tapa■—austerity; tath■—and; d■nam—charity; te■h■m—of them; bhedam—distinctions; imam—this; ■h■i■u—hear

Translation (English):
The food that is dear to each is threefold, as well as sacrifice, austerity, and almsgiving. Hear the distinction of these.

Chapter 17, Verse 8

Sanskrit:

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Chapter 17, Verse 9

Sanskrit:

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Chapter 17, Verse 11

Sanskrit:

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Transliteration:

aphal■k■■k■hibhir yajño vidhi-dri■h■o ya ijyate
ya■h■avyam eveti mana■ sam■dh■ya sa s■ttvika■

Word Meanings:

aphala-■k■■k■hibhi■—without expectation of any reward; yajña■—sacrifice; vidhi-dri■h■a■—that is in accordance with the scriptural injunctions; ya■—which; ijyate—is performed; ya■h■avyam-eva-iti—ought to be offered; mana■—mind; sam■dh■ya—with conviction; sa■—that; s■ttvika■—of the nature of goodness

Translation (English):

That sacrifice which is offered by men without desire for reward, as enjoined by the ordinance (scripture), with a firm faith that doing so is their duty, is Sattvic or pure.

Chapter 17, Verse 12

Sanskrit:

■■■■■■■■ ■■ ■■■ ■■■■■■■■■■■■ ■■■ ■■■■■■■■■■■ ■■■■■■■■■■■ ■■ ■■■■■■ ■■■■■■ ■■■■■■■■17.12■■

Transliteration:

abhisandh■ya tu phala■ dambh■rtham api chaiva yat
ijyate bharata-■hre■h■ha ta■ yajña■ viddhi r■jasam

Word Meanings:

abhisandh■ya—motivated by; tu—but; phalam—the result; dambha—pride; artham—for the sake of; api—also; cha—and; eva—certainly; yat—that which; ijyate—is performed; bharata-■hre■h■ha—Arjun, the best of the Bharatas; tam—that; yajñam—sacrifice; viddhi—know; r■jasam—in the mode of passion

Translation (English):

The sacrifice that is offered, O Arjuna, seeking a reward and for show, know that to be a Rajasic Yajna.

Chapter 17, Verse 13

Sanskrit:

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Chapter 17, Verse 15

Sanskrit:

[redacted] 17.15[redacted]

Transliteration:

anudvega-kara[redacted] v[redacted]kya[redacted] satya[redacted] priya-hita[redacted] cha yat
sv[redacted]dhy[redacted]y[redacted]bhyasana[redacted] chaiva v[redacted]-maya[redacted] tapa uchyate

Word Meanings:
anudvega-karam—not causing distress; v[redacted]kyam—words; satyam—truthful; priya- hitam—beneficial; cha—and; yat—which; sv[redacted]dhy[redacted]ya-abhyasanam—recitation of the Vedic scriptures; cha eva—as well as; v[redacted]-mayam—of speech; tapa[redacted]—austerity; uchyate—are declared as

Translation (English):
Speech that causes no excitement, is truthful, pleasant, and beneficial; the practice of studying the Vedas is called austerity of speech.

Chapter 17, Verse 16

Sanskrit:

[redacted] 17.16[redacted]

Transliteration:

mana[redacted]-pras[redacted]da[redacted] saumyatva[redacted] maunam [redacted]tma-vinigraha[redacted]
bh[redacted]va-san[redacted]huddhir ity etat tapo m[redacted]nasam uchyate

Word Meanings:
mana[redacted]-pras[redacted]da[redacted]—serenity of thought; saumyatvam—gentleness; maunam—silence; [redacted]tma-vinigraha[redacted]—self-control; bh[redacted]va-san[redacted]huddhi[redacted]—purity of purpose; iti—thus; etat—these; tapa[redacted]—austerity; m[redacted]nasam—of the mind; uchyate—are declared as

Translation (English):
Serenity of mind, good-heartedness, self-control, and purity of nature—this is called mental austerity.

Chapter 17, Verse 17

Sanskrit:

■■■■■■■■ ■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■■■■17.17■■

Transliteration:

■hraddhay■ paray■ tapta■ tapas tat tri-vidha■ narai■
aphal■k■■k■hibhir yuktai■ s■ttvika■ parichak■hate

Word Meanings:

■hraddhay■—with faith; paray■—transcendental; taptam—practiced; tapa■—austerity; tat—that; tri-vidham—three-fold; narai■—by persons; aphala-■k■■k■hibhi■—without yearning for material rewards; yuktai■—steadfast; s■ttvikam—in the mode of goodness; parichak■hate—are designated

Translation (English):

This threefold austerity, practiced by steadfast men, with the utmost faith, desiring no reward, is called Sattvic.

Chapter 17, Verse 18

Sanskrit:

■■■■■■■■■■■■■■■■■■■■ ■■■■ ■■■■■■■ ■■■■ ■■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■■■
■■■■■■ ■■■■■■■■■■■■■■17.18■■

Transliteration:

satk■ra-m■na-p■j■rtha■ tapo dambhena chaiva yat
kriyate tad iha prokta■ r■jasa■ chalam adhruvam

Word Meanings:

sat-k■ra—respect; m■na—honor; p■j■—adoration; artham—for the sake of; tapa■—austerity; dambhena—with ostentation; cha—also; eva—certainly; yat—which; kriyate—is performed; tat—that; iha—in this world; proktam—is said; r■jasam—in the mode of passion; chalam—flickering; adhruvam—temporary

Translation (English):

The austerity that is practiced with the aim of gaining good reception, honor, and worship, and with hypocrisy, is said to be Rajasic, unstable, and transient.

Chapter 17, Verse 19

Sanskrit:

■■■■■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■ ■■ ■■■■■■■■■■■■■■■■■■■■17.19■■

Transliteration:

m■■ha-gr■he■■tmano yat p■■ay■ kriyate tapa■
parasyots■dan■rtha■ v■ tat t■masam ud■h■itam

Word Meanings:

m■■ha—those with confused notions; gr■he■a—with endeavor; ■tmana■—one's own self; yat—which; p■■ay■—torturing; kriyate—is performed; tapa■—austerity; parasya—of others; uts■dana-artham—for harming; v■—or; tat—that; t■masam—in the mode of ignorance; ud■h■itam—is described to be

Translation (English):

That austerity which is practised out of a foolish notion, with self-torture, or for the purpose of destroying another, is declared to be of the Tamasic nature.

Chapter 17, Verse 20

Sanskrit:

■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■ ■ ■■■■■■■ ■ ■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■17.20■■

Transliteration:

d■tavyam iti yad d■na■ d■yate 'nupak■ri■e
de■he k■le cha p■tre cha tad d■na■ s■ttvika■ sm■itam

Word Meanings:

d■tavyam—worthy of charity; iti—thus; yat—which; d■nam—charity; d■yate—is given; anupak■ri■e—to one who cannot give in return; de■he—in the proper place; k■le—at the proper time; cha—and; p■tre—to a worthy person; cha—and; tat—that; d■nam—charity; s■ttvikam—in the mode of goodness; sm■itam—is stated to be

Translation (English):

That gift which is given to one who does nothing in return, knowing it to be a duty to give in a suitable place and time to a worthy person, is held to be Sattvic.

Chapter 17, Verse 21

Sanskrit:

■■■■■ ■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■ ■■ ■■■■■■■■■■■■ ■
■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■ ■■■■■■■■■■■17.21■■

Transliteration:

yat tu pratyupak■r■rtha■ phalam uddi■hya v■ puna■
d■yate cha parikli■h■a■ tad d■na■ r■jasa■ sm■itam

Word Meanings:

yat—which; tu—but; prati-upak■ra-artham—with the hope of a return; phalam—reward; uddi■hya—expectation; v■—or; puna■—again; d■yate—is given; cha—and; parikli■h■am—reluctantly; tat—that; d■nam—charity; r■jasam—in the mode of passion; sm■itam—is said to be

Translation (English):

And, that gift which is given with the intention of receiving something in return, or expecting a reward, or begrudgingly, is considered to be Rajasic.

Chapter 17, Verse 22

Sanskrit:

■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■17.22■■

Transliteration:

ade■ha-k■le yad d■nam ap■trebhya■h cha d■yate
asat-k■itam avajñ■ta■ tat t■masam ud■h■itam

Word Meanings:

ade■ha—at the wrong place; k■le—at the wrong time; yat—which; d■nam—charity; ap■trebhya■—to unworthy persons; cha—and; d■yate—is given; asat-k■itam—without respect; avajñ■tam—with contempt; tat—that; t■masam—of the nature of nescience; ud■h■itam—is held to be

Translation (English):

The gift that is given in the wrong place and at the wrong time, to unworthy persons, without respect or with insult, is declared to be of a Tamasic nature.

Chapter 17, Verse 23

Sanskrit:

■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■ ■■■■■■■■■ ■■■■■■■■ ■■■■■■■17.23■■

Transliteration:

o■ tat sad iti nirde■ho brahma■as tri-vidha■ sm■ita■
br■hma■■s tena ved■■h cha yajñ■■h cha vihit■■ pur■

Word Meanings:

om tat sat—syllables representing aspects of transcendence; iti—thus; nirde■ha■—symbolic representatives; brahma■a■—the Supreme Absolute Truth; tri-vidha■—of three kinds; sm■ita■—have been declared; br■hma■■■—the priests; tena—from them; ved■■—scriptures; cha—and; yajñ■■—sacrifice; cha—and; vihit■■—came about; pur■—from the beginning of creation

Translation (English):

"Om Tat Sat": This has been declared to be the triple designation of Brahman. By that, the Brahmanas, the Vedas, and the sacrifices were created formerly.

Chapter 17, Verse 24

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■

Chapter 17, Verse 25

Sanskrit:

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Transliteration:

tad ity anabhisandh■ya phala■ yajña-tapa■-kriy■■
d■na-kriy■■h cha vividh■■ kriyante mok■ha-k■■k■hibhi■

Word Meanings:

tat—the syllable Tat; iti—thus; anabhisandh■ya—without desiring; phalam—fruitive rewards; yajña—sacrifice; tapa■—austerity; kriy■■—acts; d■na—charity; kriy■■—acts; cha—and; vividh■■—various; kriyante—are done; mok■ha-k■■k■hibhi■—by seekers of freedom from material entanglements

Translation (English):

Uttering "Tat," without aiming for the fruits, are the acts of sacrifice, austerity, and the various acts of gifts performed by those seeking liberation.

Chapter 17, Verse 26

Sanskrit:

■■■■■■■■ ■■■■■■■■■ ■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■ ■■■■■■■■■ ■■■■■■ ■■■■■■■■■■17.26■■

Transliteration:

sad-bh■ve s■dhu-bh■ve cha sad ity etat prayujyate
pra■haste karma■i tath■ sach-chhabda■ p■rtha yujyate

Word Meanings:

sat-bh■ve—with the intention of eternal existence and goodness; s■dhu-bh■ve—with auspicious intention; cha—also; sat—the syllable Sat; iti—thus; etat—this; prayujyate—is used; pra■haste—auspicious; karma■i—action; tath■—also; sat-■habda■—the word “Sat”; p■rtha—Arjun, the son of Pritha; yujyate—is used;

Translation (English):

The word "Sat" is used to refer to reality and goodness; likewise, O Arjuna, the word "Sat" is used to refer to an auspicious act.

Chapter 17, Verse 27

Sanskrit:

■■■■■ ■■■■ ■■■■ ■ ■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■ ■■■ ■■■■■■■■
■■■■■■■■■■■■■■■■■■■17.27■■

Transliteration:

yajñe tapasi d■ne cha sthiti■ sad iti chochyate
karma chaiva tad-arth■ya■ sad ity ev■bhidh■yate

Word Meanings:

yajñe—in sacrifice; tapasi—in penance; d■ne—in charity; cha—and; sthiti■—established in steadiness; sat—the syllable Sat; iti—thus; cha—and; uchyate—is pronounced; karma—action; cha—and; eva—indeed; tat-arth■yam—for such purposes; sat—the syllable Sat; iti—thus; eva—indeed; abhidh■yate—is described

Translation (English):

Steadfastness in sacrifice, austerity, and gift is also called 'Sat', and action in connection with these, or for the sake of the Supreme, is also called 'Sat'.

Chapter 17, Verse 28

Sanskrit:

■■■■■■■■■■ ■■■■ ■■■■■ ■■■■■■■■■■ ■■■■ ■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■
■ ■ ■■■■■■■■■■■ ■■ ■■■■17.28■■

Transliteration:

a■hraddhay■ huta■ datta■ tapas tapta■ k■ita■ cha yat
asad ity uchyate p■rtha na cha tat pretya no iha

Word Meanings:

a■hraddhay■—without faith; hutam—sacrifice; dattam—charity; tapa■—penance; taptam—practiced; k■itam—done; cha—and; yat—which; asat—perishable; iti—thus; uchyate—are termed as; p■rtha—Arjun, the son of Pritha; na—not; cha—and; tat—that; pretya—in the next world; na u—not; iha—in this world

Translation (English):

Whatever is sacrificed, given, or performed, and whatever austerity is practiced without faith, it is called 'Asat', O Arjuna; it is of no value here or hereafter (after death).

CHAPTER 18

Chapter 18, Verse 1

Sanskrit:

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■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■ ■■■■■■■■■■
■■■■■■■■ ■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■18.1■■

Transliteration:

arjuna uv■cha
sanny■sasya mah■-b■ho tattvam ichchh■mi veditum
ty■gasya cha h■i■h■ke■ha p■ithak ke■hi-ni■h■dana

Word Meanings:

arjuna■ uv■cha—Arjun said; sany■sasya—of renunciation of actions; mah■-b■ho—mighty-armed one; tattvam—the truth; ichchh■mi—I wish; veditum—to understand; ty■gasya—of renunciation of desires for enjoying the fruits of actions; cha—and; h■i■h■ke■ha—Krishna, the Lord of the senses; p■ithak—distinctively; ke■h■-ni■h■dana—Krishna, the killer of the Keshi demon

Translation (English):

Arjuna said, "O mighty-armed Hrishikesa, I desire to know the essence or truth of renunciation and abandonment severally, O slayer of Kesi."

Chapter 18, Verse 2

Sanskrit:

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■■■■■■■■■■ ■■■■■■■■ ■■■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■
■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■18.2■■

Transliteration:

■hr■-bhagav■n uv■cha
k■my■n■■ karma■■■ ny■sa■ sanny■sa■ kavayo vidu■
sarva-karma-phala-ty■ga■ pr■hus ty■ga■ vichak■ha■■■

Word Meanings:

■hr■-bhagav■n uv■cha—the Supreme Divine Personality said; k■my■n■m—desireful; karma■■m—of actions; ny■sam—giving up; sany■sam—renunciation of actions; kavaya■—the learned; vidu■—to understand; sarva—all; karma-phala—fruits of actions; ty■gam—renunciation of desires for enjoying the fruits of actions; pr■hu■—declare; ty■gam—renunciation of desires for enjoying the fruits of actions; vichak■ha■■■—the wise

Translation (English):

The Blessed Lord said, "The sages understand sannyasa to be the renunciation of action with desire; the wise declare the abandonment of the fruits of all actions to be tyaga."

Chapter 18, Verse 3

Sanskrit:

■■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■ ■ ■■■■■■■■■■■■■ ■■■■■■■■18.3■■

Transliteration:

ty■jya■ do■ha-vad ity eke karma pr■hur man■■hi■a■
yajña-d■na-tapa■-karma na ty■jyam iti ch■pare

Word Meanings:

ty■jyam—should be given up; do■ha-vat—as evil; iti—thus; eke—some; karma—actions; pr■hu■—declare; man■■hi■a■—the learned; yajña—sacrifice; d■na—charity; tapa■—penance; karma—acts; na—never; ty■jyam—should be abandoned; iti—thus; cha—and; apare—others

Translation (English):

Some philosophers declare that actions should be abandoned as evil; while others declare that acts of sacrifice, gift, and austerity should not be relinquished.

Chapter 18, Verse 4

Sanskrit:

■■■■■■■■ ■■■■■■■ ■■ ■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■ ■■ ■■■■■■■■■■■■■■
■■■■■■■■■ ■■■■■■■■■■■■■■■■■18.4■■

Transliteration:

ni■hchaya■ ■h■i■u me tatra ty■ge bharata-sattama
ty■go hi puru■ha-vy■ghra tri-vidha■ samprak■rtita■

Word Meanings:

ni■hchayam—conclusion; ■h■i■u—hear; me—my; tatra—there; ty■ge—about renunciation of desires for enjoying the fruits of actions; bharata-sat-tama—best of the Bharatas; ty■ga■—renunciation of desires for enjoying the fruits of actions; hi—indeed; puru■ha-vy■ghra—tiger amongst men; tri-vidha■—of three kinds; samprak■rtita■—declared

Translation (English):

Hear from Me the conclusion or the final truth about this abandonment, O best of the Bharatas; abandonment, indeed, O best of men, has been declared to be of three kinds.

Chapter 18, Verse 5

Sanskrit:

■■■■■■■■■■■■■■■ ■ ■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■■
■■■■■■■ ■■■■■■■■■■■■18.5■■

Transliteration:

yajña-d■na-tapa■-karma na ty■jya■ k■ryam eva tat
yajño d■na■ tapa■h chaiva p■van■ni man■■hi■■m

Word Meanings:

yajña—sacrifice; d■na—charity; tapa■—penance; karma—actions; na—never; ty■jyam—should be abandoned; k■ryam eva—must certainly be performed; tat—that; yajña■—sacrifice; d■nam—charity; tapa■—penance; cha—and; eva—indeed; p■van■ni—purifying; man■■hi■■m—for the wise

Translation (English):

Acts of sacrifice, gift, and austerity should not be abandoned, but should be performed; for sacrifice, gift, and austerity are the purifiers of the wise.

Chapter 18, Verse 6

Sanskrit:

■■■■■■■■ ■■ ■■■■■■■■ ■■■■■■ ■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■ ■■
■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■18.6■■

Transliteration:

et■ny api tu karm■■i sa■ga■ tyaktv■ phal■ni cha
kartavy■n■ti me p■rtha ni■hchita■ matam uttamam

Word Meanings:

et■ni—these; api tu—must certainly be; karm■■i—activities; sa■gam—attachment; tyaktv■—giving up; phal■ni—rewards; cha—and; kartavy■ni—should be done as duty; iti—such; me—my; p■rtha—Arjun, the son of Pritha; ni■hchitam—definite; matam—opinion; uttamam—supreme

Translation (English):

But even these actions should be performed, leaving aside attachment and the desire for rewards, O Arjuna; this is my certain and most assured conviction.

Chapter 18, Verse 7

Sanskrit:

■■■■■■■■ ■■ ■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■18.7■■

Transliteration:

niyatasya tu sanny■sa■ karma■o nopapadyate
moh■t tasya parity■gas t■masa■ parik■rtita■

Word Meanings:

niyatasya—of prescribed duties; tu—but; sany■sa■—renunciation; karma■a■—actions; na—never; upapadyate—to be performed; moh■t—deluded; tasya—of that; parity■ga■—renunciation; t■masa■—in the mode of ignorance; parik■rtita■—has been declared

Translation (English):

Verily, the renunciation of obligatory action is not proper; the abandonment of the same out of delusion is declared to be Tamasic.

Chapter 18, Verse 8

Sanskrit:

■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■
■■■■■■■ ■■■■ ■■■■■■■■■ ■■■■■■■■18.8■■

Transliteration:

du■kham ity eva yat karma k■ya-kle■ha-bhay■t tyajet
sa k■itv■ r■jasa■ ty■ga■ naiva ty■ga-phala■ labhet

Word Meanings:

du■kham—troublesome; iti—as; eva—indeed; yat—which; karma—duties; k■ya—bodily; kle■ha—discomfort; bhay■t—out of fear; tyajet—giving up; sa■—they; k■itv■—having done; r■jasam—in the mode of passion; ty■gam—renunciation of desires for enjoying the fruits of actions; na—never; eva—certainly; ty■ga—renunciation of desires for enjoying the fruits of actions; phalam—result; labhet—attain

Translation (English):

He who abandons action out of fear of bodily trouble (because it is painful), does not obtain the merit of renunciation by performing such Rajasic renunciation.

Chapter 18, Verse 9

Sanskrit:

■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■
■■■ ■ ■■■■■■■ ■■■■■■■■■■■ ■■■■■■18.9■■

Transliteration:

k■ryam ity eva yat karma niyata■ kriyate ‘rjuna
sa■ga■ tyaktv■ phala■ chaiva sa ty■ga■ s■ttviko mata■

Word Meanings:

k■ryam—as a duty; iti—as; eva—indeed; yat—which; karma niyatam—obligatory actions; kriyate—are performed; arjuna—Arjun; sa■gam—attachment; tyaktv■—relinquishing; phalam—reward; cha—and; eva—certainly; sa■—such; ty■ga■—renunciation of desires for enjoying the fruits of actions; s■ttvika■—in the mode of goodness; mata■—considered

Translation (English):

Whatever obligatory action is done, O Arjuna, merely because it ought to be done, abandoning attachment and also the desire for reward, that renunciation is regarded as sattvic (pure).

Chapter 18, Verse 10

Sanskrit:

■ ■■■■■■■■■■■■■■■ ■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■18.10■■

Transliteration:

na dve■h■y aku■hala■ karma ku■hale n■nu■hajjate
ty■g■ sattva-sam■vi■h■o medh■v■ chhinna-san■haya■

Word Meanings:

na—neither; dve■h■i—hate; aku■halam—disagreeable; karma—work; ku■hale—to an agreeable; na—nor; anu■hajjate—seek; ty■g■—one who renounces desires for enjoying the fruits of actions; sattva—in the mode of goodness; sam■vi■h■a■—endowed with; medh■v■—intelligent; chhinna-san■haya■—those who have no doubts

Translation (English):

The man of renunciation, pervaded by purity, intelligent, and with his doubts cut asunder, does not hate an unpleasant task nor is he attached to a pleasant one.

Chapter 18, Verse 11

Sanskrit:

■ ■■ ■■■■■■■■ ■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■
■ ■■■■■■■■■■■■■■■■■■■■■18.11■■

Transliteration:

na hi deha-bh■it■ ■hakya■ tyaktu■ karm■■y a■he■hata■
yas tu karma-phala-ty■g■ sa ty■g■ty abhidh■yate

Word Meanings:

na—not; hi—indeed; deha-bh■it■—for the embodied being; ■hakyam—possible; tyaktum—to give up; karm■■i—activities; a■he■hata■—entirely; ya■—who; tu—but; karma-phala—fruits of actions; ty■g■—one who renounces all desires for enjoying the fruits of actions; sa■—they; ty■g■—one who renounces all desires for enjoying the fruits of actions; iti—as; abhidh■yate—are said

Translation (English):

Indeed, it is not possible for an embodied being to completely abandon actions; however, he who relinquishes the rewards of actions is truly called a man of renunciation.

Chapter 18, Verse 12

Sanskrit:

■■■■■■■■■■■■■ ■■■■■■■ ■ ■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■ ■ ■■ ■■■■■■■■■■■■■ ■■■■■■■■■■18.12■■

Transliteration:

ani■h■am i■h■a■ mi■hra■ cha tri-vidha■ karma■a■ phalam
bhavaty aty■gin■■ pretya na tu sanny■sin■■ kvachit

Word Meanings:

ani■h■am—unpleasant; i■h■am—pleasant; mi■hram—mixed; cha—and; tri-vidham—three-fold; karma■a■ phalam—fruits of actions; bhavati—accrue; aty■gin■m—to those who are attached to persona reward; pretya—after death; na—not; tu—but; sany■sin■m—for the renouncers of actions; kvachit—ever

Translation (English):

The threefold fruit of action (evil, good, and mixed) accrues after death to those who do not abandon it, but never to those who do.

Chapter 18, Verse 13

Sanskrit:

■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■ ■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■
■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■18.13■■

Transliteration:

pañchait■ni mah■-b■ho k■ra■■ni nibodha me
s■nkhye k■it■nte prokt■ni siddhaye sarva-karma■■m

Word Meanings:

pañcha—five; et■ni—these; mah■-b■ho—mighty-armed one; k■ra■■ni—causes; nibodha—listen; me—from me; s■nkhye—of S■nkya; k■ita-ante—stop reactions of karmas; prokt■ni—explains; siddhaye—for the accomplishment; sarva—all; karma■■m—of karmas

Translation (English):

Learn from Me, O mighty-armed Arjuna, these five causes, as declared in the Sankhya system, for the accomplishment of all actions.

Chapter 18, Verse 14

Sanskrit:

■■■■■■■■■■ ■■■■ ■■■■■■ ■■■■■ ■ ■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■
■■■■■ ■■■■■■■■ ■■■■■■■■■■18.14■■

Transliteration:

adhi■h■h■na■ tath■ kart■ kara■a■ cha p■ithag-vidham
vividh■■h cha p■ithak che■h■■ daiva■ chaiv■tra pañchamam

Word Meanings:

adhi■h■h■nam—the body; tath■—also; kart■—the doer (soul); kara■am—senses; cha—and; p■ithak-vidham—various kinds; vividh■■—many; cha—and; p■ithak—distinct; che■h■■■—efforts; daivam—Divine Providence; cha eva atra—these certainly are (causes); pañchamam—the fifth

Translation (English):

The body, the doer, the various senses, the different functions of various kinds, and the presiding deity—the fifth.

Chapter 18, Verse 15

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■ ■■ ■■■■■■■■ ■■
■■■■■■■■ ■■■■■ ■■■■■■■■18.15■■

Transliteration:

■har■ra-v■■-manobhir yat karma pr■rabhate nara■
ny■yya■ v■ vipar■ta■ v■ pañchaite tasya hetava■

Word Meanings:

■har■ra-v■k-manobhi■—with body, speech, or mind; yat—which; karma—action; pr■rabhate—performs; nara■—a person; ny■yyam—proper; v■—or; vipar■tam—improper; v■—or; pañcha—five; ete—these; tasya—their; hetava■—factors;

Translation (English):

Whatever action a person performs with their body, speech, and mind, whether right or wrong, these five are its causes.

Chapter 18, Verse 16

Sanskrit:

[redacted]18.16[redacted]

Transliteration:

tatraiva[redacted] sati kart[redacted]ram [redacted]tm[redacted]na[redacted] kevala[redacted] tu ya[redacted]
pa[redacted]hyaty ak[redacted]ita-buddhitv[redacted]n na sa pa[redacted]hyati durmati[redacted]

Word Meanings:

tatra—there; evam sati—in spite of this; kart[redacted]ram—the doer; [redacted]tm[redacted]nam—the soul; kevalam—only; tu—but; ya[redacted]—who; pa[redacted]hyati—see; ak[redacted]ita-buddhitv[redacted]t—with impure intellect; na—not; sa[redacted]—they; pa[redacted]hyati—see; durmati[redacted]—foolish

Translation (English):

Now, such being the case, verily he who, owing to an untrained understanding, looks upon his Self, which is isolated, as the agent, he of perverted intelligence does not see.

Chapter 18, Verse 17

Sanskrit:

[redacted]18.17[redacted]

Transliteration:

yasya n[redacted]hank[redacted]ito bh[redacted]vo buddhir yasya na lipyate
hatv[redacted] ‘pi sa im[redacted]l lok[redacted]n na hanti na nibadhyate

Word Meanings:

yasya—whose; na ahank[redacted]ita[redacted]—free from the ego of being the doer; bh[redacted]va[redacted]—nature; buddhi[redacted]—intellect; yasya—whose; na lipyate—unattached; hatv[redacted]—slay; api—even; sa[redacted]—they; im[redacted]n—this; lok[redacted]n—living beings; na—neither; hanti—kill; na—nor; nibadhyate—get bound

Translation (English):

He who is free from the egoistic notion, whose intelligence is not tainted by good or evil, though he slays these people, he does not slay, nor is he bound by the action.

Chapter 18, Verse 18

Sanskrit:

■■■■■■ ■■■■■■ ■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■
■■■■■■■■■ ■■■■■■■■■■■■■■■18.18■■

Transliteration:

jñ■na■ jñeya■ parijñ■t■ tri-vidh■ karma-chodan■
kara■a■ karma karteti tri-vidha■ karma-sa■graha■

Word Meanings:

jñ■nam—knowledge; jñeyam—the object of knowledge; parijñ■t■—the knower; tri-vidh■—three factors; karma-chodan■—factors that induce action; kara■am—the instrumens of action; karma—the act; kart■—the doer; iti—thus; tri-vidha■—threefold; karma-sa■graha■—constituents of action

Translation (English):

Knowledge, the knowable, and the knower form the threefold impulse for action; the organ, the action, and the agent form the threefold basis of action.

Chapter 18, Verse 19

Sanskrit:

■■■■■■ ■■■■ ■ ■■■■■■ ■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■
■■■■■■■■■■■ ■■■■■■■■■■■18.19■■

Transliteration:

jñ■na■ karma cha kart■ cha tridhaiva gu■a-bhedata■
prochyate gu■a-sa■khy■ne yath■vach chh■i■u t■ny api

Word Meanings:

jñ■nam—knowledge; karma—action; cha—and; kart■—doer; cha—also; tridh■—of three kinds; eva—certainly; gu■a-bhedata■—distinguished according to the three modes of material nature; prochyate—are declared; gu■a-sa■khy■ne—S■nkhya philosophy, which describes the modes of material nature; yath■-vat—as they are; ■h■i■u—listen; t■ni—them; api—also

Translation (English):

Knowledge, action, and actor are declared in the science of the Gunas (Sankhya philosophy) to be of three kinds only, according to the distinction of the Gunas. Of these, hear duly.

Chapter 18, Verse 20

Sanskrit:

■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■
■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■18.20■■

Transliteration:

sarva-bh■te■hu yenaika■ bh■vam avyayam ■k■hate
avibhakta■ vibhakte■hu taj jñ■na■ viddhi s■ttvikam

Word Meanings:

sarva-bh■te■hu—within all living beings; yena—by which; ekam—one; bh■vam—nature; avyayam—imperishable; ■k■hate—one sees; avibhaktam—undivided; vibhakte■hu—in diversity; tat—that; jñ■nam—knowledge; viddhi—understand; s■ttvikam—in the mode of goodness

Translation (English):

That by which one sees the indestructible Reality in all beings, not separate in any of them—know that knowledge to be Sattvic.

Chapter 18, Verse 21

Sanskrit:

■■■■■■■■■■■ ■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■

Chapter 18, Verse 22

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■ ■■■■■■■■■■■■■■■■■■■■18.22■■

Transliteration:

yat tu k■itsna-vad ekasmin k■rye saktam ahaitukam
atattv■rtha-vad alpa■ cha tat t■masam ud■h■itam

Word Meanings:

yat—which; tu—but; k■itsna-vat—as if it encompasses the whole; ekasmin—in single; k■rye—action; saktam—engrossed; ahaitukam—without a reason; atattva-artha-vat—not based on truth; alpam—fragmental; cha—and; tat—that; t■masam—in the mode of ignorance; ud■h■itam—is said to be

Translation (English):

But that which clings to one single effect as if it were the whole, without reason, without any foundation in Truth, and is trivial—that is declared to be Tamasic.

Chapter 18, Verse 23

Sanskrit:

■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■18.23■■

Transliteration:

niyata■ sa■ga-rahitam ar■ga-dve■hata■ k■itam
aphala-prepsun■ karma yat tat s■ttvikam uchyate

Word Meanings:

niyatam—in accordance with scriptures; sa■ga-rahitam—free from attachment; ar■ga-dve■hata■—free from attachment and aversion; k■itam—done; aphala-prepsun■—without desire for rewards; karma—action; yat—which; tat—that; s■ttvikam—in the mode of goodness; uchyate—is called

Translation (English):

An action that is ordained, free from attachment, done without love or hatred, and without desire for reward is declared to be Sattvic.

Chapter 18, Verse 24

Sanskrit:

■■■■■ ■■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■ ■■ ■■■■■■■■■■■■■ ■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■18.24■■

Transliteration:

yat tu k■mepsun■ karma s■hank■re■a v■ puna■
kriyate bahul■y■sa■ tad r■jasam ud■h■itam

Word Meanings:

yat—which; tu—but; k■ma-■psun■—prompted by selfish desire; karma—action; sa-aha■k■re■a—with pride; v■—or; puna■—again; kriyate—enacted; bahula-■y■sam—stressfully; tat—that; r■jasam—in the nature of passion; ud■h■itam—is said to be

Translation (English):

But that action which is done by one longing for the fulfillment of desires or gain with egotism or with much effort is declared to be Rajasic (passionate).

Chapter 18, Verse 25

Sanskrit:

■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■■■ ■ ■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■
■■■■■■■■■■■■■■■■■■■■■■18.25■■

Transliteration:

anubandha■ k■haya■ hins■m anapek■hya cha pauru■ham
moh■d ■rabhyate karma yat tat t■masam uchyate

Word Meanings:

anubandham—consequences; k■hayam—loss; hins■m—injury; anapek■hya—by disregarding; cha—and; pauru■ham—one’s own ability; moh■t—out of delusion; ■rabhyate—is begun; karma—action; yat—which; tat—that; t■masam—in the mode of ignorance; uchyate—is declared to be

Translation (English):

That action which is undertaken from delusion, without regard for the consequences, loss, injury, and one's own ability, is declared to be Tamasic (dark).

Chapter 18, Verse 26

Sanskrit:

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Chapter 18, Verse 28

Sanskrit:

[redacted] 18.28[redacted]

Transliteration:

ayukta[redacted] pr[redacted]k[redacted]ita[redacted] stabdha[redacted] [redacted]ha[redacted]ho nai[redacted]hk[redacted]itiko ‘lasa[redacted]
vi[redacted]h[redacted]d[redacted] d[redacted]rgha-s[redacted]tr[redacted] cha kart[redacted] t[redacted]masa uchyate

Word Meanings:

ayukta[redacted]—undisciplined; pr[redacted]k[redacted]ita[redacted]—vulgar; stabdha[redacted]—obstinate; [redacted]ha[redacted]ha[redacted]—cunning; nai[redacted]hk[redacted]itika[redacted]—dishonest or vile; alasa[redacted]—slothful; vi[redacted]h[redacted]d[redacted]—unhappy and morose; d[redacted]rgha-s[redacted]tr[redacted]—procrastinating; cha—and; kart[redacted]—performer; t[redacted]masa[redacted]—in the mode of ignorance; uchyate—is said to be

Translation (English):

Unsteady, vulgar, inflexible, deceitful, malicious, lazy, despondent, and procrastinating—such an agent is called Tamasic.

Chapter 18, Verse 29

Sanskrit:

[redacted] 18.29[redacted]

Transliteration:

buddher bheda[redacted] dh[redacted]ite[redacted]h chaiva gu[redacted]atas tri-vidha[redacted] [redacted]h[redacted]i[redacted]u
prochyam[redacted]nam a[redacted]he[redacted]he[redacted]a p[redacted]ithaktvena dhanañjaya

Word Meanings:

buddhe[redacted]—of intellect; bhedam—the distinctions; dh[redacted]ite[redacted]—of determination; cha—and; eva—certainly; gu[redacted]ata[redacted] tri-vidham—according to the three modes of material nature; [redacted]h[redacted]i[redacted]u—hear; prochyam[redacted]nam—described; a[redacted]he[redacted]he[redacted]a—in detail; p[redacted]ithaktvena—distinctly; dhanañjaya—conqueror of wealth, Arjun

Translation (English):

Hear thou the threefold division of intellect and firmness, according to the Gunas, as I declare them fully and distinctly, O Arjuna.

Chapter 18, Verse 30

Sanskrit:

■■■■■■■■■■■ ■ ■■■■■■■■■■■ ■ ■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■■■■ ■ ■■■
■■■■■■■ ■■■■■■■■ ■■ ■■■■■■ ■■■■■■■■■■■■■■■18.30■■

Transliteration:

prav■itti■ cha niv■itti■ cha k■ry■k■rye bhay■bhaye
bandha■ mok■ha■ cha y■ vetti buddhi■ s■ p■rtha s■ttvik■

Word Meanings:

prav■ittim—activities; cha—and; niv■ittim—renuncation from action; cha—and; k■rya—proper action; ak■rye—improper action; bhaya—fear; abhaye—without fear; bandham—what is binding; mok■ham—what is liberating; cha—and; y■—which; vetti—understands; buddhi■—intellect; s■—that; p■rtha—son of Pritha; s■ttvik■—in the nature of goodness

Translation (English):

The intellect which knows the path of work and renunciation, what should be done and what should not be done, fear and fearlessness, bondage and liberation—that intellect is Sattvic (pure), O Arjuna.

Chapter 18, Verse 31

Sanskrit:

■■■ ■■■■■■■■■■■ ■ ■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■
■■■■■■■ ■■ ■■■■■■ ■■■■■■■■18.31■■

Transliteration:

yay■ dharmam adharma■ cha k■rya■ ch■k■ryam eva cha
ayath■vat praj■n■ti buddhi■ s■ p■rtha r■jas■

Word Meanings:

yay■—by which; dharmam—righteousness; adharmam—unrighteousness; cha—and; k■ryam—right conduct; cha—and; ak■ryam—wrong conduct; eva—certainly; cha—and; ayath■-vat—confused; praj■n■ti—distinguish; buddhi■—intellect; s■—that; p■rtha—Arjun, the son of Pritha; r■jas■—in the mode of passion

Translation (English):

That by which one wrongly understands dharma and adharma, and also what ought to be done and what ought not to be done—that intellect, O Arjuna, is rajasic (passionate).

Chapter 18, Verse 32

Sanskrit:

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Chapter 18, Verse 34

Sanskrit:

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Chapter 18, Verse 36

Sanskrit:

■■■■ ■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■ ■■ ■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■ ■■■■■■■■■■ ■ ■■■■■■■■■■■18.36■■

Transliteration:

sukha■ tv id■n■■ tri-vidha■ ■h■i■u me bharatar■habha
abhy■s■d ramate yatra du■kh■nta■ cha nigachchhati
yat tad agre vi■ham iva pari■■me 'm■itopamam
tat sukha■ s■ttvika■ proktam ■tma-buddhi-pras■da-jam

Word Meanings:

sukham—happiness; tu—but; id■n■m—now; tri-vidham—of three kinds; ■h■i■u—hear; me—from me; bharata-■i■habha—Arjun, the best of the Bharatas; abhy■s■t—by practice; ramate—rejoices; yatra—in which; du■kha-antam—end of all suffering; cha—and; nigachchhati—reaches
yat—which; tat—that; agre—at first; vi■ham iva—like poison; pari■■me—in the end; am■ita-upamam—like nectar; tat—that; sukham—happiness; s■ttvikam—in the mode of goodness; proktam—is said to be; ■tma-buddhi—situated in self-knowledge; pras■da-jam—generated by the pure intellect

Translation (English):

And now, O Arjuna, hear from Me of the threefold pleasure, in which one rejoices through practice and surely comes to the end of pain.

Chapter 18, Verse 37

Sanskrit:

■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■18.37■■

Transliteration:

yat tad agre vi■am iva pari■■me 'm■topamam tat sukha■ s■ttvika■ proktam ■tma-buddhi-pras■da-jam

Word Meanings:

yat—that which; tat—that; agre—in the beginning; vi■am iva—like poison; pari■■me—at the end; am■ta—nectar; upamam—compared to; tat—that; sukham—happiness; s■ttvikam—in the mode of goodness; proktam—is said; ■tma—self; buddhi—intelligence; pras■da-jam—satisfactory.

Translation (English):

That which is like poison at first but in the end like nectar—that happiness is declared to be sattvic, born of the purity of one's own mind due to self-realization.

Chapter 18, Verse 38

Sanskrit:

■■■

Chapter 18, Verse 40

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■18.40■■

Transliteration:

na tad asti p■ithivy■■ v■ divi deve■hu v■ puna■
sattva■ prak■iti-jair mukta■ yad ebhi■ sy■t tribhir gu■ai■

Word Meanings:

na—no; tat—that; asti—exists; p■ithivy■m—on earth; v■—or; divi—the higher celestial abodes; deve■hu—amongst the celestial gods; v■—or; puna■—again; sattvam—existence; prak■iti-jai■—born of material nature; muktam—liberated; yat—that; ebhi■—from the influence of these; sy■t—is; tribhi■—three; gu■ai■—modes of material nature

Translation (English):

There is no being on earth or in heaven among the gods that is liberated from the three qualities born of Nature.

Chapter 18, Verse 41

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■ ■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■18.41■■

Transliteration:

br■hma■a-k■hatriya-vi■h■■ ■h■dr■■■■ cha parantapa
karm■■i pravibhakt■ni svabh■va-prabhavair gu■ai■

Word Meanings:

br■hma■a—of the priestly class; k■hatriya—the warrior and administrative class; vi■h■m—the mercantile and farming class; ■h■dr■■■m—of the worker class; cha—and; parantapa—Arjun, subduer of the enemies; karm■■i—duties; pravibhakt■ni—distributed; svabh■va-prabhavai■-gu■ai■—work based on one’s nature and gu■as

Translation (English):

Of Brahmanas, Kshatriyas, Vaisyas, and Sudras, O Arjuna, the duties are distributed according to the qualities born of their own nature.

Chapter 18, Verse 42

Sanskrit:

■■■ ■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■ ■■■■■■■■■■■■■18.42■■

Transliteration:

■hamo damas tapa■ ■haucha■ k■h■ntir ■rjavam eva cha
jñ■na■ vijñ■nam ■stikya■ brahma-karma svabh■va-jam

Word Meanings:

■hama■—tranquility; dama■—restraint; tapa■—austerity; ■haucham—purity; k■h■nti■—patience; ■rjavam—integrity; eva—certainly; cha—and; jñ■nam—knowledge; vijñ■nam—wisdom; ■stikyam—belief in a hereafter; brahma—of the priestly class; karma—work; svabh■va-jam—born of one's intrinsic qualities

Translation (English):

Serenity, self-restraint, austerity, purity, forgiveness, and uprightness, as well as knowledge, realization, and belief in God, are the duties of Brahmanas, born of their own nature.

Chapter 18, Verse 43

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■ ■■■■■
■■■■■■■■■■■■18.43■■

Transliteration:

■haurya■ tejo dh■itir d■k■hya■ yuddhe ch■py apal■yanam
d■nam ■■hvara-bh■va■h cha k■h■tra■ karma svabh■va-jam

Word Meanings:

■hauryam—valor; teja■—strength; dh■iti■—fortitude; d■k■hyam yuddhe—skill in weaponry; cha—and; api—also; apal■yanam—not fleeing; d■nam—large-heartedness; ■■hvara—leadership; bh■va■—qualities; cha—and; k■h■tram—of the warrior and administrative class; karma—work; svabh■va-jam—born of one's intrinsic qualities

Translation (English):

Prowess, splendor, firmness, dexterity, and not fleeing from battle, generosity, and lordliness are the duties of the Kshatriyas, born of their own nature.

Chapter 18, Verse 44

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■
■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■■■18.44■■

Transliteration:

k■i■hi-gau-rak■hya-v■■ijya■ vai■hya-karma svabh■va-jam
parichary■tmaka■ karma ■h■drasy■pi svabh■va-jam

Word Meanings:

k■i■hi—agriculture; gau-rak■hya—dairy farming; v■■ijyam—commerce; vai■hya—of the mercantile and farming class; karma—work; svabh■va-jam—born of one's intrinsic qualities; parichary■—serving through work; ■tmakam—natural; karma—duty; ■h■drasya—of the worker class; api—and; svabh■va-jam—born of one's intrinsic qualities

Translation (English):

Agriculture, cattle-rearing, and trade are the duties of the Vaisya (merchant), born of their own nature; and service is the duty of the Sudra (servant-class), born of their own nature.

Chapter 18, Verse 45

Sanskrit:

■■■■ ■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■■■■■■
■■■■■■■ ■■■■ ■■■■■■■■ ■■■■■■■■■■18.45■■

Transliteration:

sve sve karma■y abhirata■ sansiddhi■ labhate nara■
sva-karma-nirata■ siddhi■ yath■ vindati tach chh■i■u

Word Meanings:

sve sve—respectively; karma■i—work; abhirata■—fulfilling; sansiddhim—perfection; labhate—achieve; nara■—a person; sva-karma—to one's own prescribed duty; nirata■—engaged; siddhim—perfection; yath■—as; vindati—attains; tat—that; ■h■i■u—hear

Translation (English):

Each person devoted to their own duty attains perfection. How they attain perfection while being engaged in their own duty, hear now.

Chapter 18, Verse 46

Sanskrit:

■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■ ■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■

Chapter 18, Verse 48

Sanskrit:

■■■■ ■■■■ ■■■■■■■■ ■■■■■■■■ ■ ■■■■■■■■■■■■■■■■■■■■■ ■■ ■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■18.48■■

Transliteration:

saha-ja■ karma kaunteya sa-do■ham api na tyajet
sarv■rambh■ hi do■he■a dh■men■gnir iv■v■it■■

Word Meanings:

saha-jam—born of one's nature; karma—duty; kaunteya—Arjun, the son of Kunti; sa-do■ham—with defects; api—even if; na tyajet—one should not abandon; sarva-■rambh■■—all endeavors; hi—indeed; do■he■a—with evil; dh■mena—with smoke; agni■—fire; iva—as; ■v■it■■—veiled

Translation (English):

One should not, O Arjuna, abandon the duty to which one is born, though it may be faulty; for, all undertakings are enveloped by evil, just as fire is by smoke.

Chapter 18, Verse 49

Sanskrit:

■■■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■

Chapter 18, Verse 50

Sanskrit:

■■■■■■■ ■■■■■■■■■ ■■■ ■■■■■■■ ■■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■
■■■■■■■ ■■■■■■■ ■■■■■■■■■ ■■ ■■■■■■18.50■■

Transliteration:

siddhi■ pr■pto yath■ brahma tath■pnoti nibodha me
sam■senaiva kaunteya ni■h■h■ jñ■nasya y■ par■

Word Meanings:

siddhim—perfection; pr■pta■—attained; yath■—how; brahma—Brahman; tath■—also; ■pnoti—attain; nibodha—hear; me—from me; sam■sena—briefly; eva—indeed; kaunteya—Arjun, the son of Kunti; ni■h■h■—firmly fixed; jñ■nasya—of knowledge; y■—which; par■—transcendental

Translation (English):

Learn from Me, O Arjuna, in brief how one who has attained perfection reaches Brahman—the Eternal, that supreme state of knowledge.

Chapter 18, Verse 51

Sanskrit:

■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■ ■■■■■■■■■ ■■■■18.51■■

Transliteration:

buddhy■ vi■huddhay■ yukto dh■ity■tm■na■ niyamya cha
■habd■d■n vi■hay■ns tyaktv■ r■ga-dve■hau vyudasya cha

Word Meanings:

buddhy■—intellect; vi■huddhay■—purified; yukta■—endowed with; dh■ity■—by determination; ■tm■nam—the intellect; niyamya—restraining; cha—and; ■habda-■d■n vi■hay■n—sound and other objects of the senses; tyaktv■—abandoning; r■ga-dve■hau—attachment and aversion; vyudasya—casting aside; cha—and;

Translation (English):

Endowed with a pure intellect, controlling the self through firmness, relinquishing sound and other objects and abandoning attraction and hatred.

Chapter 18, Verse 52

Sanskrit:

■■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■
■■■■■■■■ ■■■■■■■■■■■■■■18.52■■

Transliteration:

vivikta-sev■ laghv-■■h■ yata-v■k-k■ya-m■nasa■
dhy■na-yoga-paro nitya■ vair■gya■ samup■■hrita■

Word Meanings:

vivikta-sev■—relishing solitude; laghu-■■h■—eating light; yata—controls; v■k—speech; k■ya—body; m■nasa■—and mind; dhy■na-yoga-para■—engaged in meditation; nityam—always; vair■gyam—dispassion; samup■■hrita■—having taken shelter of;

Translation (English):

Dwelling in solitude, eating sparingly, with speech, body, and mind subdued, always engaged in meditation and concentration, and resorting to dispassion.

Chapter 18, Verse 53

Sanskrit:

■■■■■■■■ ■■■ ■■■■■■ ■■■■■ ■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■
■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■18.53■■

Transliteration:

ahank■ra■ bala■ darpa■ k■ma■ krodha■ parigraham
vimuchya nirmama■ ■h■nto brahma-bh■y■ya kalpate

Word Meanings:

ahank■ram—egotism; balam—violence; darpam—arrogance; k■mam—desire; krodham—anger; parigraham—selfishness; vimuchya—being freed from; nirmama■—without possessiveness of property; ■h■nta■—peaceful; brahma-bh■y■ya—union with Brahman; kalpate—is fit

Translation (English):

Having abandoned egoism, strength, arrogance, desire, anger, and covetousness, and being free from the notion of 'mine' and peaceful, he is fit for becoming Brahman.

Chapter 18, Verse 54

Sanskrit:

■■■■■■■■■■ ■■■■■■■■■■■■■ ■ ■■■■■■ ■ ■■■■■■■■■■■■■■ ■■■■■■■■
■■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■■18.54■■

Transliteration:

brahma-bh■ta■ prasann■tm■ na ■hochati na k■■k■hati
sama■ sarve■hu bh■te■hu mad-bhakti■ labhate par■m

Word Meanings:

brahma-bh■ta■—one situated in Brahman; prasanna-■tm■—mentally serene; na—neither; ■hochati—grieving; na—nor; k■■k■hati—desiring; sama■—equitably disposed; sarve■hu—toward all; bh■te■hu—living beings; mat-bhaktim—devotion to me; labhate—attains; par■m—supreme

Translation (English):

Becoming Brahman, serene in the Self, he neither grieves nor desires; he is the same to all beings, and obtains supreme devotion to Me.

Chapter 18, Verse 55

Sanskrit:

■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■ ■■■■
■■■■■■■■■ ■■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■18.55■■

Transliteration:

bhakty■ m■m abhij■n■ti y■v■n ya■h ch■smi tattvata■
tato m■■ tattvato jñ■tv■ vi■hate tad-anantaram

Word Meanings:

bhakty■—by loving devotion; m■m—me; abhij■n■ti—one comes to know; y■v■n—as much as; ya■ cha asmi—as I am; tattvata■—in truth; tata■—then; m■m—me; tattvata■—in truth; jñ■tv■—having known; vi■hate—enters; tat-anantaram—thereafter

Translation (English):

By devotion, he knows Me in truth, who and what I am; then, having known Me in truth, he immediately enters into the Supreme.

Chapter 18, Verse 56

Sanskrit:

[redacted]
[redacted]18.56[redacted]

Transliteration:

sarva-karm[redacted]y api sad[redacted] kurv[redacted]o mad-vyap[redacted]hraya[redacted]
mat-pras[redacted]d[redacted]d av[redacted]pnoti [redacted]h[redacted]hvata[redacted] padam avyayam

Word Meanings:

sarva—all; karm[redacted]i—actions; api—though; sad[redacted]—always; kurv[redacted]a[redacted]—performing; mat-vyap[redacted]hraya[redacted]—take full refuge in me; mat-pras[redacted]d[redacted]t—by my grace; av[redacted]pnoti—attain; [redacted]h[redacted]hvatam—the eternal; padam—abode; avyayam—imperishable

Translation (English):

Having taken refuge in Me and doing all actions, by My grace he obtains the eternal, indestructible state of being.

Chapter 18, Verse 57

Sanskrit:

[redacted]
[redacted]18.57[redacted]

Transliteration:

chetas[redacted] sarva-karm[redacted]i mayi sannyasya mat-para[redacted]
buddhi-yogam up[redacted]hritya mach-chitta[redacted] satata[redacted] bhava

Word Meanings:

chetas[redacted]—by consciousness; sarva-karm[redacted]i—every activity; mayi—to me; sannyasya—dedicating; mat-para[redacted]—having me as the supreme goal; buddhi-yogam—having the intellect united with God; up[redacted]hritya—taking shelter of; mat-chitta[redacted]—consciousness absorbed in me; satatam—always; bhava—be

Translation (English):

Mentally renouncing all actions in Me, having Me as the highest goal, and resorting to the yoga of discrimination, do thou ever fix thy mind on Me.

Chapter 18, Verse 58

Sanskrit:

[redacted] [redacted] [redacted]
[redacted] [redacted] [redacted]18.58[redacted]

Transliteration:

mach-chitta[redacted] sarva-durg[redacted]i mat-pras[redacted]d[redacted]t tari[redacted]hyasi
atha chet tvam ahank[redacted]r[redacted]n na [redacted]hro[redacted]hyasi vina[redacted]k[redacted]hyasi

Word Meanings:

mat-chitta[redacted]—by always remembering me; sarva—all; durg[redacted]i—obstacles; mat-pras[redacted]d[redacted]t—by my grace; tari[redacted]hyasi—you shall overcome; atha—but; chet—if; tvam—you; ahank[redacted]r[redacted]t—due to pride; na [redacted]hro[redacted]hyasi—do not listen; vina[redacted]k[redacted]hyasi—you will perish

Translation (English):

Fixing your mind on Me, you shall, by My grace, overcome all obstacles; but if you will not hear Me due to egoism, you shall perish.

Chapter 18, Verse 59

Sanskrit:

[redacted] [redacted] [redacted] [redacted] [redacted] [redacted]
[redacted] [redacted]18.59[redacted]

Transliteration:

yad ahank[redacted]ram [redacted]hritya na yotsya iti manyase
mithyai[redacted]ha vyavas[redacted]yas te prak[redacted]itis tv[redacted] niyok[redacted]hyati

Word Meanings:

yat—if; ahank[redacted]ram—motivated by pride; [redacted]hritya—taking shelter; na yotsye—I shall not fight; iti—thus; manyase—you think; mithy[redacted] e[redacted]ha[redacted]—this is all false; vyavas[redacted]ya[redacted]—determination; te—your; prak[redacted]iti[redacted]—material nature; tv[redacted]m—you; niyok[redacted]hyati—will engage

Translation (English):

If, filled with egoism, thou thinkest, "I will not fight," then thy resolve is vain; nature will compel thee.

Chapter 18, Verse 60

Sanskrit:

■■■■■■■■■■ ■■■■■■■■ ■■■■■■■■ ■■■■■■ ■■■■■■■■■■■■■■■ ■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■18.60■■

Transliteration:

swbh■va-jena kaunteya nibaddha■ svena karma■■
kartu■ nechchhasi yan moh■t kari■hyasy ava■ho ’pi tat

Word Meanings:

swabh■va-jena—born of one’s own material nature; kaunteya—Arjun, the son of Kunti; nibaddha■—bound; svena—by your own; karma■■—actions; kartum—to do; na—not; ichchhasi—you wish; yat—which; moh■t—out of delusion; kari■hyasi—you will do; ava■ha■—helplessly; api—even though; tat—that

Translation (English):

O Arjuna, bound by your own Karma (action) born of your own nature, that which from delusion you wish not to do, even that you shall do helplessly.

Chapter 18, Verse 61

Sanskrit:

■■■■■■■ ■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■ ■■■■■■■■18.61■■

Transliteration:

■■hvara■ sarva-bh■t■n■■ h■id-de■he ‘rjuna ti■h■hati
bhr■mayan sarva-bh■t■ni yantr■r■■h■ni m■yay■

Word Meanings:

■■hvara■—the Supreme Lord; sarva-bh■t■n■m—in all living being; h■it-de■he—in the hearts; arjuna—Arjun; ti■h■hati—dwells; bhr■mayan—causing to wander; sarva-bh■t■ni—all living beings; yantra ■r■■hani—seated on a machine; m■yay■—made of the material energy

Translation (English):

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusory power, to revolve as if mounted on a machine.

Chapter 18, Verse 62

Sanskrit:

■■■■ ■■■■ ■■■■ ■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■
■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■■■■18.62■■

Transliteration:

tam eva ■hara■a■ gachchha sarva-bh■vena bh■rata
tat-pras■d■t par■■ ■h■nti■ sth■na■ pr■psyasi ■h■■hvatam

Word Meanings:

tam—unto him; eva—only; ■hara■am gachchha—surrender; sarva-bh■vena—whole-heartedly; bh■rata—Arjun, the son of Bharat; tat-pras■d■t—by his grace; par■m—supreme; ■h■ntim—peace; sth■nam—the abode; pr■psyasi—you will attain; ■h■■hvatam—eternal

Translation (English):

Fly to Him for refuge with all your being, O Arjuna; by His grace you will obtain supreme peace and the eternal abode.

Chapter 18, Verse 63

Sanskrit:

■■■ ■■ ■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■■■■■■■■■■■■■
■■■■■■■■■ ■■■ ■■■■■■■18.63■■

Transliteration:

iti te jñ■nam ■khy■ta■ guhy■d guhyatara■ may■
vim■i■hyaitad a■he■he■a yathechchhasi tath■ kuru

Word Meanings:

iti—thus; te—to you; jñ■nam—knowledge; ■khy■tam—explained; guhy■t—than secret knowledge; guhya-taram—still more secret knowledge; may■—by me; vim■i■hya—pondering; etat—on this; a■he■he■a—completely; yath■—as; ichchhasi—you wish; tath■—so; kuru—do

Translation (English):

Thus, wisdom more secret than secrecy itself has been declared to you by me. Reflect on it fully, then act as you wish.

Chapter 18, Verse 64

Sanskrit:

[redacted]18.64[redacted]

Transliteration:

sarva-guhyatama[redacted] bh[redacted]ya[redacted] [redacted]h[redacted]i[redacted]u me parama[redacted] vacha[redacted]
i[redacted]h[redacted]o ‘si me d[redacted]i[redacted]ham iti tato vak[redacted]hy[redacted]mi te hitam

Word Meanings:
sarva-guhya-tamam—the most confidential of all; bh[redacted]ya[redacted]—again; [redacted]h[redacted]i[redacted]u—hear; me—by me; paramam—supreme; vacha[redacted]—instruction; i[redacted]h[redacted]a[redacted] asi—you are dear; me—to me; d[redacted]i[redacted]ham—very; iti—thus; tata[redacted]—because; vak[redacted]hy[redacted]mi—I am speaking; te—for your; hitam—benefit

Translation (English):
Hear again My supreme word, most secret of all; for you are dearly beloved of Me, I will tell you what is good.

Chapter 18, Verse 65

Sanskrit:

[redacted]18.65[redacted]

Transliteration:

man-man[redacted] bhava mad-bhakto mad-y[redacted]j[redacted] m[redacted] namaskuru
m[redacted]m evai[redacted]hyasi satya[redacted] te pratij[redacted]ne priyo ‘si me

Word Meanings:
mat-man[redacted]—thinking of me; bhava—be; mat-bhakta[redacted]—my devotee; mat-y[redacted]j[redacted]—worship me; m[redacted]m—to me; namaskuru—offer obeisance; m[redacted]m—to me; eva—certainly; e[redacted]hyasi—you will come; satyam—truly; te—to you; pratij[redacted]ne—I promise; priya[redacted]—dear; asi—you are; me—to me

Translation (English):
Fix your mind on Me, be devoted to Me, sacrifice to Me, bow down to Me. You will come to Me; I truly promise you this, for you are dear to Me.

Chapter 18, Verse 66

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■ ■■■■■■■■■■ ■■■■■ ■■■■■■■■■■■■■■
■■■■■■■■■■■■■■■ ■■ ■■■■■■■18.66■■

Transliteration:

sarva-dharm■n parityajya m■m eka■ ■hara■a■ vraja
aha■ tv■■ sarva-p■pebhyo mok■hayi■hy■mi m■ ■hucha■

Word Meanings:

sarva-dharm■n—all varieties of dharmas; parityajya—abandoning; m■m—unto me; ekam—only; ■hara■am—take refuge; vraja—take; aham—I; tv■m—you; sarva—all; p■pebhya■—from sinful reactions; mok■hayi■hy■mi—shall liberate; m■—do not; ■hucha■—fear

Translation (English):

Abandon all duties and take refuge in Me alone; I will liberate you from all sins; do not grieve.

Chapter 18, Verse 67

Sanskrit:

■■■ ■■ ■■■■■■■■■■ ■■■■■■■■■ ■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■ ■ ■ ■■■
■■■■■■■■■■■■■■18.67■■

Transliteration:

ida■ te n■tapasky■ya n■bhakt■ya kad■chana
na ch■■hu■hru■have v■chya■ na cha m■■ yo ‘bhyas■tayi

Word Meanings:

idam—this; te—by you; na—never; atapask■ya—to those who are not austere; na—never; abhakt■ya—to those who are not devoted; kad■chana—at any time; na—never; cha—also; a■hu■hr■■have—to those who are averse to listening (to spiritual topics); v■chyam—to be spoken; na—never; cha—also; m■m—toward me; ya■—who; abhyas■yati—those who are envious

Translation (English):

Never speak this to one who is devoid of austerities or devotion, who does not render service, who does not desire to listen, or who cavils at Me.

Chapter 18, Verse 68

Sanskrit:

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Chapter 18, Verse 70

Sanskrit:

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Chapter 18, Verse 72

Sanskrit:

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■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■■■ ■■■■■■■■■18.72■■

Transliteration:

kachchid etach chhruta■ p■rtha tvayaik■gre■a chetas■
kachchid ajñ■na-sammoha■ prana■h■as te dhanañjaya

Word Meanings:

kachchit—whether; etat—this; ■hrutam—heard; p■rtha—Arjun, the son of Pritha; tvay■—by you; eka-agre■a chetas■—with a concentrated mind; kachchit—whether; ajñ■na—ignorance; sammoha■—delusion; prana■h■a■—destroyed; te—your; dhanañjaya—Arjun, conqueror of wealth

Translation (English):

Has this been heard, O Arjuna, with one-pointed focus? Has the delusion of your ignorance been destroyed, O Dhananjaya?

Chapter 18, Verse 73

Sanskrit:

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Chapter 18, Verse 74

Sanskrit:

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Transliteration:

sañjaya uv■cha
ity aha■ v■sudevasya p■rthasya cha mah■tmana■
sa■v■dam imam a■hrau■ham adbhuta■ roma-har■ha■am

Word Meanings:

sañjaya■ uv■cha—Sanjay said; iti—thus; aham—I; v■sudevasya—of Shree Krishna; p■rthasya—Arjun; cha—and; mah■-■tmana■—the noble hearted soul; sa■v■dam—conversation; imam—this; a■hrau■ham—have heard; adbhutam—wonderful; roma-har■ha■am—which causes the hair to stand on end

Translation (English):

Sanjaya said, Thus, I have heard this wonderful dialogue between Krishna and the high-souled Arjuna, which causes one's hair to stand on end.

Chapter 18, Verse 75

Sanskrit:

■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■■
■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■■■18.75■■

Transliteration:

vy■sa-pras■d■ch chhrutav■n etad guhyam aha■ param
yoga■ yoge■hvar■t k■i■h■■t s■k■h■t kathayata■ svayam

Word Meanings:

vy■sa-pras■d■t—by the grace of Ved Vyas; ■hrutav■n—have heard; etat—this; guhyam—secret; aham—I; param—supreme; yogam—Yog; yoga-■■hvar■t—from the Lod of Yog; k■i■h■■t—from Shree Krishna; s■k■h■t—directly; kathayata■—speaking; svayam—himself

Translation (English):

Through the grace of Vyasa, I have heard this supreme and most secret Yoga, directly from Krishna, the Lord of Yoga, Himself declaring it.

Chapter 18, Verse 76

Sanskrit:

[redacted]18.76[redacted]

Transliteration:

r[redacted]jan sansm[redacted]itya sansm[redacted]itya sa[redacted]v[redacted]dam imam adbhutam
ke[redacted]hav[redacted]rjunayo[redacted] pu[redacted]ya[redacted] h[redacted]i[redacted]hy[redacted]mi cha muhur muhu[redacted]

Word Meanings:

r[redacted]jan—King; sansm[redacted]itya sa[redacted]sm[redacted]itya—repeatedly recalling; sa[redacted]v[redacted]dam—dialogue; imam—this; adbhutam—astonishing; ke[redacted]hava-arjunayo[redacted]—between Lord Shree Krishna and Arjun; pu[redacted]yam—pious; h[redacted]i[redacted]hy[redacted]mi—I rejoice; cha—and; muhu[redacted] muhu[redacted]—repeatedly

Translation (English):

O King, remembering this wonderful and holy dialogue between Krishna and Arjuna, I continually rejoice.

Chapter 18, Verse 77

Sanskrit:

[redacted]18.77[redacted]

Transliteration:

tach cha sansm[redacted]itya sa[redacted]sm[redacted]itya r[redacted]pam aty-adbhuta[redacted] hare[redacted]
vismayo ye mah[redacted]n r[redacted]jan h[redacted]i[redacted]hy[redacted]mi cha puna[redacted] puna[redacted]

Word Meanings:

tat—that; cha—and; sansm[redacted]itya sa[redacted]sm[redacted]itya—remembering repeatedly; r[redacted]pam—cosmic form; ati—most; adbhutam—wonderful; hare[redacted]—of Lord Krishna; vismaya[redacted]—astonishment; me—my; mah[redacted]n—great; r[redacted]jan—King; h[redacted]i[redacted]hy[redacted]mi—I am thrilled with joy; cha—and; puna[redacted] puna[redacted]—over and over again

Translation (English):

And, remembering again and again that most wonderful form of Hari, I am filled with great wonder, O King; and I rejoice again and again.

Chapter 18, Verse 78

Sanskrit:

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Transliteration:

yatra yoge■hvara■ k■i■h■o yatra p■rtho dhanur-dhara■
tatra ■hr■r vijayo bh■tir dhruv■ n■tir matir mama

Word Meanings:

yatra—wherever; yoga-■■hvara■—Shree Krishna, the Lord of Yog; k■i■h■a■—Shree Krishna; yatra—wherever; p■rtha■—Arjun, the son of Pritha; dhanu■-dhara■—the supreme archer; tatra—there; ■hr■■—opulence; vijaya■—victory; bh■ti■—prosperity; dhruv■—unending; n■ti■—righteousness; mati■ mama—my opinion

Translation (English):

Wherever Krishna, the Lord of Yoga, is; and wherever Arjuna, the wielder of the bow, is; there is prosperity, victory, happiness, and a firm policy; this is my conviction.