

1.1 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.

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

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

1.4. Here are heroes, mighty archers, eal in battle to Bhima and Arjuna, Yoyudhana (Satyaki), Virata and Drupada, of the great car (mighty warriors).

1.5. "Dhrishtaketu, chekitana and the valiant king of Kasi, Purujit and Kuntibhoja and Saibya, the best men.

1.6. "The strong Yodhamanyu and the brave Uttamaujas, the son of Subhadra (Abhimanyu, the son of Subhadra and Arjuna), and the sons of Draupadi, all of great chariots (great heroes).

1.7. "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 thee for thy information.

1.8. "Thyself and Bhishma, and Karna and also Kripa, the victorious in war, Asvatthama, Vikarna, and also Bhurishrava, the son of Somadatta.

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

1.10. "This army of ours marshalled by Bhishma is insufficient, whereas that army of theirs marshelled by Bhima is sufficient.

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

1.12. His glorious grandsire (Bhishma), the oldest of the Kauravas, in order to cheer Duryodhana, now roared like a lion, and blew his conch.

1.13. Then (following Bhishma), conches and kettledrums, tabors, drums and cow horns blared forth ite suddenly (from the Kaurava side) and the sound was tremendous.

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

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

1.16. The king Yodhishtira, the son of Kunti, blew the Anantavijaya; Nakula and Sahadeva blew the Sughosha and the Manipushpaka.

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

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

1.19. That tumultuous sound rent the hearts of (the members of) Dhritarashtra's party, making both the heaven and the earth resound.

1.20. 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.

1.21 Arjuna said In the middle between the two armies, place my chariot, O Krishna, 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.

1.22. Arjuna said In the middle between the two armies, place my chariot, O Krishna, 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.

1.23. 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).

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

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

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

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

1.28. Arjuna said Seeing these, my kinsmen, O Krishna, arrayed, eager to fight.

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

1.30. The (bow) Gandiva slips from my hand, and also my skins burns
all over; I am unable even to stand and my mind is reeling, as it were.

1.31. And I see adverse omens, O Kesava. I do not see any good
in killing my kinsmen in battle.

1.32. I desire not victory, O Krishna, nor kingdom, nor pleasures.
Of what avail is dominion to us, O Krishna, or pleasures or even life?

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

1.34. Teachers, fathers, sons and also grandfathers, maternal uncles,
fathers-in-law, grandsons, brothers-in-law and other relatives,-

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

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

1.37. Therefore, we should not kill the sons of Dhritarashtra,
our relatives; for how can we be happy by killing our own people, O Madhava
(Krishna)?

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

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

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

1.41. By the prevalence of impiety, O Krishna, the women of the family become corrupt; and , women being corrupted, O Varshenya (descendant of Vrishni), there arises intermingling of castes.

1.42. Confusion of castes leads to hell the slayers of the family, for their forefathers fall, deprived of the offerings of rice-ball and water (libations).

1.43. 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.

1.44. We have heard, O Janardana, that inevitable is the dwelling for an unknown period in hell for those men in whose families the religious practices have been destroyed.

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

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

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

2.1 Sanjaya said To him who was thus overcome with pity and who was despondent, with eyes full o

2.2 The Blessed Lord said Whence is this perilous strait come upon thee, this dejection which is unw

2.3 Yield not to impotence, O Arjuna, son of Pritha. It does not befit thee. Cast off this mean weaknes

2.4 Arjuna said How, O Madhusudana, shall I fight in battle with arrows against Bhishma and Drona,

2.5 Better it is, indeed, in this world to accept alms than to slay the most noble teachers. But if I kill th

2.6 I can hardly tell which will be better, that we should conquer them or that they should conquer us. Even

2.7 My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee: Tell me (

2.8 I do not see that it would remove this sorrow that burns up my senses, even if I should attain pros

2.9 Sanjaya said Having spoken thus to Hrishikesha (the Lord of the senses), Arjuna (the conqueror of

2.10 To him who was despondent in the midst of the two armies, Krishna, as if smiling, O Bharata, sp

2.11 The Blessed Lord said Thou hast grieved for those that should not be grieved for, yet thou spea

2.12 Nor at any time indeed was I not, nor thou, nor these rulers of men, nor verily shall we ever ceas

2.13 Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does

2.14 The contacts of the senses with the objects, O son of Kunti, which cause heat and cold, pleasur

2.15 That firm man whom, surely, these afflict not, O chief among men, to whom pleasure and pain a

2.16 The unreal hath no being; there is non-being of the real; the truth about both has been seen by t

2.17 Know that to be indestructible, by Which all this is pervaded. None can cause the destruction of

2.18 These bodies of the embodied Self, Which is eternal, indestructible and immeasurable, are said

2.19 He who takes the Self to be the slayer and he who thinks It is slain, neither of them Ā~1knowsĀ~

2.20 It is not born, nor does It ever die; after having been, It again ceases not to be; unborn, eternal, i

2.21 Whosoever knows It to be indestructible, eternal, unborn and inexhaustible, how can that man s

2.22 Just as a man casts off worn-out clothes and puts on new ones, so also the embodied Self casts

2.23 Weapons cut It not, fire burns It not, water wets It not, wind dries It not.

2.24 This Self cannot be cut, burnt, wetted, nor dried up. It is eternal, all-pervading, stable, immovabl

2.25 This (Self) is said to be unmanifested, unthinkable and unchangeable. Therefore, knowing This

2.26 But even if thou thinkest of It as being constantly born and constantly dying, even then, O might

2.27 For certain is death for the born, and certain is birth for the dead; therefore, over the inevitable th

2.28 Beings are unmanifested in their beginning, manifested in their middle state, O Arjuna, and unm

2.29 One sees This (the Self) as a wonder; another speaks of It as a wonder; another hears of It as a

2.30 This, the Indweller in the body of everyone, is ever indestructible, O Arjuna; therefore, thou shou

2.31 Further, having regard to thy duty, shouldst not waver, for there is nothing higher for a Kshatriya

2.32 Happy are the Kshatriyas, O Arjuna! who are called upon to fight in such a battle that comes of i

2.33 But if thou wilt not fight this righteous war, then having abandoned thine own duty and fame, tho

2.34 People, too, will recount thy everlasting dishonour; and to one who has been honoured, dishono

2.35 The great car-warriors will think that thou hast withdrawn from the battle through fear; and thou v

2.36 Thy enemies also, cavilling at thy power, will speak many abusive words. What is more painful tl

2.37 Slain, thou wilt obtain heaven; victorious, thou wilt enjoy the earth; therefore, stand up, O son of

2.38 Having made pleasure and pain, gain and loss, victory and defeat the same, engage thou in bat

2.39 This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to wisdom conce

2.40 In this there is no loss of effort, nor is there any harm (production of contrary results or transgres

2.41 Here, O joy of the Kurus, there is but a single one-pointed determination; many-branched and ei

2.42 Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of the Vedas, C

2.43 Full of desires, having heaven as their goal, (they utter speech which is directed to ends) leading

2.44 For those who are attached to pleasure and power, whose minds are drawn away by such teach

2.45 The Vedas deal with the three attributes (of Nature); be thou above these three attributes. O Arj

2.46 To the Brahmana who has known the Self, all the Vedas are of as much use as is a reservoir of

2.47 Thy right is to work only, but never with its fruits; let not the fruits of action be thy motive, nor let

2.48 Perform action, O Arjuna, being steadfast in Yoga, abandoning attachment and balanced in suc

2.49 Far lower than the Yoga of wisdom is action, O Arjuna. Seek thou refuge in wisdom; wretched ar

2.50 Endowed with wisdom (evenness of mind), one casts off in this life both good and evil deeds; th

2.51 The wise, possessed of knowledge, having abandoned the fruits of their actions, and being free

2.52 When thy intellect crosses beyond the mire of delusion, then thou shalt attain to indifference as t

2.53 When thy intellect, which is perplexed by the Veda text, which thou hast read, shall stand immov

2.54 Arjuna said What, O Krishna, is the description of him who has steady wisdom, and is merged i

2.55 The Blessed Lord said When a man completely casts off, O Arjuna, all the desires of the mind a

2.56 He whose mind is not shaken by adversity, who does not hanker after pleasures, and is free fro

2.57 He who is everywhere without attachment, on meeting with anything good or bad, who neither r

2.58 When, like the tortoise which withdraws on all sides its limbs, he withdraws his senses from the :

2.59 The objects of the senses turn away from the abstinent man leaving the longing (behind); but his

2.60 The turbulent senses, O Arjuna, do violently carry away the mind of a wise man though he be st

2.61 Having restrained them all he should sit steadfast, intent on Me; his wisdom is steady whose se

2.62 When a man thinks of the objects, attachment for them arises; from attachment desire is born; fr

2.63 From anger comes delusion; from delusion loss of memory; from loss of memory the destruction

2.64 But the self-controlled man, moving among the objects with the senses under restraint and free

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

2.66 There is no knowledge of the Self to the unsteady and to the unsteady no meditation is possible

2.67 For the mind, which follows in the wake of the wandering senses, carries away his discrimination

2.68 Therefore, O mighty-armed Arjuna, his knowledge is steady whose senses are completely restrained

2.69 That which is night to all beings, in that the self-controlled man is awake; when all beings are asleep

2.70 He attains peace into whom all desires enter as waters enter the ocean which, filled from all sides

2.71 That man attains peace who, abandoning all desires, moves about without longing, without the senses

2.72 This is the Brahmic seat (eternal state), O son of Pritha. Attaining to this, none is deluded. Being

3.1 Arjuna said If Thou thinkest that knowledge is superior to action, O Krishna, why then, O Kesava

3.2 With this apparently perplexing speech, Thou confusest, as it were, my understanding; therefore I

3.3 The Blessed Lord said In this world there is a twofold path, as I said before, O sinless one; the path

3.4 Not by non-performance of actions does man reach actionlessness; nor by mere renunciation does

3.5 Verily none can ever remain for even a moment without performing action; for everyone is made to

3.6 He who, restraining the organs of action, sits thinking of the sense-objects in mind, he is deluded

3.7 But whosoever, controlling the senses by the mind, O Arjuna, engages himself in Karma Yoga will

3.8 Do thou perform (thy) bounden duty, for action is superior to inaction and even the maintenance of

3.9 The world is bound by actions other than those performed for the sake of sacrifice; do thou, there

- 3.10 The Creator, having in the beginning (of creation) created mankind together with sacrifice, said,
- 3.11 With this do ye nourish the gods and may those gods nourish you; thus nourishing one another,
- 3.12 The gods, nourished by the sacrifice, will give you the desired objects. So, he who enjoys the ob
- 3.13 The righteous who eat the remnants of the sacrifice are freed from all sins; but those sinful ones
- 3.14 From food come forth beings; from rain food is produced; from sacrifice arises rain and sacrifice
- 3.15 Know thou that action comes from Brahma and Brahma comes from the Imperishable. Therefore
- 3.16 He who does not follow here the wheel thus set revolving, who is of sinful life, rejoicing in the se
- 3.17 But for that man who rejoices only in the Self, who is satisfied with the Self and who is content in
- 3.18 For him there is no interest whatever in what is done or what is not done; nor does he depend on
- 3.19 Therefore without attachment, do thou always perform action which should be done; for by perfec
- 3.20 Janaka and others attained perfection verily by action only; even with a view to the protection of
- 3.21 Whatsoever a great man does, that the other men also do; whatever he sets up as the standard
- 3.22 There is nothing in the three worlds, O Arjuna, that should be done by Me, nor is there anything
- 3.23 For, should I not ever engage Myself in action, unwearied, men would in every way follow My pa
- 3.24 These worlds would perish if I did not perform action; I should be the author of confusion of cast
- 3.25 As the ignorant men act from attachment to action, O Bharata (Arjuna), so should the wise act w
- 3.26 Let no wise man unsettle the mind of ignorant people who are attached to action; he should eng
- 3.27 All actions are wrought in all cases by the alities of Nature only. He whose mind is deluded by eq
- 3.28 But he who knows the Truth, O mighty-armed (Arjuna), about the divisions of the alities and (the

3.29 Those deluded by the alities of Nature are attached to the functions of the alities. The man of pe

3.30 Renouncing all actions in Me, with the mind centred in the Self, free from hope and egoism, and

3.31 Those men who constantly practise this teaching of Mine with faith and without cavilling, they to

3.32 But those who carp at My teaching and do not practise it, deluded of all knowledge, and devoid of

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

3.34 Attachment and aversion for the objects of the senses abide in the senses; let none come under

3.35 Better is one's own duty, though devoid of merit than the duty of another well discharged. Better

3.36 Arjuna said But impelled by what does man commit sin, though against his wishes, O Varshney

3.37 The Blessed Lord said It is desire, it is anger both of the ality of Rajas, all-devouring, all-sinful; k

3.38 As fire is enveloped by smoke, as a mirror by dust, and as an embryo by the amnion, so is this e

3.39 O Arjuna, wisdom is enveloped by this constant enemy of the wise in the form of desire, which is

3.40 The senses, the mind and the intellect are said to be its seat; through these it deludes the embo

3.41 Therefore, O best of the Bharatas (Arjuna), controlling the senses first, do thou kill this sinful thir

3.42 They say that the senses are superior (to the body); superior to the senses is the mind; superior

3.43 Thus knowing Him Who is superior to the intellect and restraining the self by the Self, slay thou,

4.1 The Blessed Lord said I taught this imperishable Yoga to Vivasvan; he told it to Manu; Manu pro

4.2 This, handed down thus in regular succession, the royal sages knew. This Yoga, by long lapse of

4.3 That same ancient Yoga has been today taught to thee by Me, for thou art My devotee and My fri

4.4 Arjuna said Later on was Thy birth, and prior to it was the birth of Vivasvan (the Sun); how am I t

4.5 The Blessed Lord said Many births of Mine have passed as well as of thine, O Arjuna; I know the

4.6 Though I am unborn, of imperishable nature, and though I am the Lord of all beings, yet, governir

4.7 Whenever there is decline of righteousness, O Arjuna, and rise of unrighteousness, then I manife

4.8 For the protection of the good, for the destruction of the wicked and for the establishment of righte

4.9 He who thus know, in their true light, My divine birth and action, having abandoned the body, is n

4.10 Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire

4.11 In whatever way men approach Me even so do I reward them; My path do men tread in all ways

4.12 Those who long for success in action in this world sacrifice to the gods; because success is ickl

4.13 The fourfold caste has been created by Me according to the differentiation of Guna and Karma; .

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

4.15 Having known this, the ancient seekers after freedom also performed action; therefore do thou a

4.16 What is action? What is inaction? As to this even the wise are confused. Therefore I shall teach

4.17 For verily (the true nature) of action (enjoined by the scriptures) should be known, also (that) of forbidden (or unlawful) action, and of inaction; hard to understand is the nature (path) of action.

4.18 He who seeth inaction in action and action in inaction, he is wise among men; he is a Yogi and p

4.19 He whose undertakings are all devoid of desires and (selfish) purposes and whose actions have

4.20 Having abandoned attachment to the fruits of the action, ever content, depending on nothing, he

4.21 Without hope and with the mind and the self controlled, having abandoned all covetousness, doi

4.22 Content with what comes to him without effort, free from the pairs of opposites and envy, even-n

- 4.23 To one who is devoid of attachment, who is liberated, whose mind is established in knowledge, w
- 4.24 Brahman is the oblation; Brahman is the melted butter (ghee); by Brahman is the oblation poure
- 4.25 Some Yogies perform sacrifice to the gods alone; while others (who have realised the Self) offer
- 4.26 Some again offer the organ of hearing and other senses as sacrifice in the fire of restraint; other
- 4.27 Others again sacrifice all the functions of the senses and those of the breath (vital energy or Pra
- 4.28 Others again offer wealth, austerity and Yoga as sacrifice, while the ascetics of self-restraint and
- 4.29 Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, r
- 4.30 Others who regulate their diet offer life-breaths in life-breaths. All these are knowers of sacrifice,
- 4.31 Those who eat the remnants of the sacrifice, which are like nectar, go to the eternal Brahman. T
- 4.32 Thus, manifold sacrifices are spread out before Brahman (literally) at the mouth or face of Brahm
- 4.33 Superior is wisdom-sacrifice to the sacrifice with objects, O Parantapa (scorcher of the foes). All
- 4.34 Know That by long prostration, by action and by service; the wise who have realised the Truth w
- 4.35 Knowing "that" thou shalt not, O Arjuna, again get deluded like this; and by that thou shalt
- 4.36 Even if thou art the most sinful of all sinners, yet thou shalt verily cross all sins by the raft of know
- 4.37 As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all acti
- 4.38 Verily, there is no purifier in this world like knowledge. He who is perfected in Yoga finds it in the
- 4.39 The man who is full of faith, who is devoted to it, and who has subdued the senses obtains (this)
- 4.40 The ignorant the faithless, the doubting self goes to destruction; there is neither this world nor th
- 4.41 He who has renounced actions by Yoga, whose doubts are rent asunder by knowledge, and whi

4.42 Therefore with the sword of the knowledge (of the Self) cut asunder the doubt of the self born of

5.1 Arjuna said Renunciation of actions, O Krishna, Thou praisest, and again Yoga. Tell me conclusi

5.2 The Blessed Lord said Renunciation and the Yoga of action both lead to the highest bliss; but of

5.3 He should be known as a perpetual Sannyasi who neither hates nor desires; for, free from the pa

5.4 Children, not the wise, speak of knowledge and the Yoga of action or the performance of action a

5.5 That place which is reached by the Sankhyas or the Jnanis is reached by the Yogis (Karma Yogis

5.6 But renunciation, O mighty-armed Arjuna, is hard to attain without Yoga; the Yoga-harmonised sa

5.7 He who is devoted to the path of action, whose mind is ite pure, who has conered the self, who ha

5.8 "I do nothing at all," thus would the harmonised knower of Truth think seeing, hearing, touching, :

5.9 Speaking, letting go, seizing, opening and closing the eyes convinced that the senses move amc

5.10 He who does actions, offering them to Brahman, and abandoning attachment, is not tainted by s

5.11 Yogis, having abandoned attachment, perform actions only by the body, mind, intellect, and eve

5.12 The united one (the well poised or the harmonised) having abandoned the fruit of action attains

5.13 Mentally renouncing all actions and self-controlled, the embodied one rests happily in the nine-g

5.14 Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions

5.15 The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignora

5.16 But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, knowledge

5.17 Their intellect absorbed in That, their self being That, established in That, with That for their supi

5.18 Sages look with an eal eye on a Brahmana endowed with learning and humility, on a cow, on an

5.19 Even here (in this world) birth (everything) is overcome by those whose minds rest in reality; Brah

5.20 Resting in Brahman, with steady intellect and undeluded, the knower of Brahman neither rejoice

5.21 With the self unattached to external contacts he finds happiness in the Self; with the self engage

5.22 The enjoyments that are born of contacts are only generators of pain, for they have a beginning

5.23 He who is able, while still here (in this world) to withstand, before the liberation from the body, th

5.24 He who is happy within, who rejoices within, and who is illuminated within, that Yogi attains absce

5.25 The sages (Rishis) obtain absolute freedom or Moksha they whose sins have been destroyed, v

5.26 Absolute freedom (or Brahmic bliss) exists on all sides for those self-controlled ascetics who are

5.27 Shutting out (all) external contacts and fixing the gaze between the eyebrows, realising the outgoing

5.28 With the senses, the mind and the intellect (ever) controlled, having liberation as his supreme go

5.29 He who knows Me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds an

6.1 The Blessed Lord said He who performs his bounden duty without depending on the fruits of his

6.2 Do thou, O Arjuna, know Yoga to be that which they call renunciation; no one verily becomes a Y

6.3 For a sage who wishes to attain to Yoga, action is said to be the means; for the same sage who h

6.4 When a man is not attached to the sense-objects or to actions, having renounced all thoughts, th

6.5 One should raise oneself by one's Self alone; let not one lower oneself; for the Self alone is the fr

6.6 The Self is the friend of the self of him by whom the self has been conquered by the Self, but to the

6.7 The Supreme Self of him who is self-controlled and peaceful is balanced in cold and heat, pleasu

6.8 The Yogi who is satisfied with the knowledge and the wisdom (of the Self), who has conquered the s

6.9 He who is of the same mind to the good-hearted, friends, enemies, the indifferent, the neutral, the

6.10 Let the Yogi try constantly to keep the mind steady, remaining in solitude, alone, with the mind a

6.11 In a clean spot, having established a firm seat of his own, neither too high nor too low, made of :

6.12 There, having made the mind one-pointed, with the actions of the mind and the senses controlle

6.13 Let him firmly hold his body, head and neck erect and still, gazing at the tip of his nose, without l

6.14 Serene-minded, fearless, firm in the vow of a Brahmachari, having controlled the mind, thinking

6.15 Thus always keeping the mind balanced, the Yogi, with the mind controlled, attains to the peace

6.16 Verily Yoga is not possible for him who eats too much, nor for him who does not eat at all, nor fo

6.17 Yoga becomes the destroyer of pain for him who is moderate in eating and recreation (such as walking, etc.), who is moderate in exertion in actions, who is moderate in sleep and wakefulness.

6.18 When the perfectly controlled mind rests in the Self only, free from longing for all the objects of c

6.19 As a lamp placed in a windless spot does not flicker to such is compared the Yogi of controlled

6.20 When the mind, restrained by the practice of Yoga attains to quietude and when seeing the Self

6.21 When he (the Yogi) feels that Infinite Bliss which can be grasped by the (pure) intellect and whic

6.22 Which, having obtained, he thinks there is no other gain superior to it; wherein established, he is

6.23 Let that be known by the name of Yoga, the severance from union with pain. This Yoga should b

6.24 Abandoning without reserve all desires born of Sankalpa (thought and imagination) and complet

6.25 Little by little let him attain to ietude by the intellect held firmly; having made the mind establish it

6.26 From whatever cause the restless and unsteady mind wanders away, from that let him restrain it

6.27 Supreme Bliss verily comes to this Yogi whose mind is ite peaceful, whose passion is ieted, whc

6.28 The Yogi, always engaging the mind thus (in the practice of Yoga), freed from sins, easily enjoys

6.29 With the mind harmonised by Yoga he sees the Self abiding in all beings and all beings in the Self

6.30 He who sees Me everywhere and sees everything in Me, he never becomes separated from Me

6.31 He who, being established in unity, worships Me Who dwells in all beings, that Yogi abides in Me

6.32 He who, through the likeness of the Self, O Arjuna, sees reality everywhere, be it pleasure or pain

6.33 Arjuna said This Yoga of equanimity taught by Thee, O Krishna, I do not see its steady continuance

6.34 The mind verily is restless, turbulent, strong and unyielding, O Krishna: I deem it as difficult to control

6.35 The Blessed Lord said Undoubtedly, O mighty-armed Arjuna, the mind is difficult to control and

6.36 I think Yoga is hard to be attained by one of uncontrolled self, but the self-controlled and striving

6.37 Arjuna said He who is unable to control himself though he has the faith, and whose mind wanders

6.38 Fallen from both, does he not perish like a rent cloud, supportless, O mighty-armed (Krishna), dear

6.39 This doubt of mine, O Krishna, do Thou dispel completely; because it is not possible for any but

6.40 The Blessed Lord said O Arjuna, neither in this world, nor in the next world is there destruction of

6.41 Having attained to the worlds of the righteous and having dwelt there for everlasting years, he will

6.42 Or he is born in a family of even the wise Yogis; verily a birth like this is very difficult to obtain in

6.43 There he comes in touch with the knowledge acquired in his former body and strives more than before

6.44 By that very former practice he is borne on in spite of himself. Even he who merely wishes to know

6.45 But the Yogi who strives with assiduity, purified of sins and perfected gradually through many births

6.46 The Yogi is thought to be superior to the ascetics and even superior to men of knowledge (obtaining

6.47 And among all the Yogis he who, full of faith and with his inner self merged in Me, worships Me i

7.1 The Blessed Lord said O Arjuna, hear how you shall without doubt know Me fully, with the mind i

7.2 I shall declare to thee in full this knowledge combined with realisation, after knowing which nothin

7.3 Among thousands of men, one perchance strives for perfection; even among those successful str

7.4 Earth, water, fire, air, ether, mind, intellect and egoism thus is My Nature divided eightfold.

7.5 This is the inferior Prakriti, O mighty-armed (Arjuna); know thou as different from it My higher Pral

7.6 Know that these two (Natures) are the womb of all beings. So I am the source and dissolution of t

7.7 There is nothing whatsoever higher than Me, O Arjuna. All this is strung on Me, as clusters of gen

7.8 I am the sapidity in water, O Arjuna; I am the light in the moon and the sun; I am the syllable Om i

7.9 I am the sweet fragrance in the earth and the brilliance in the fire, the life in all beings, and I am th

7.10 Know Me, O Arjuna, as the eternal seed of all beings; I am the intelligence of the intelligent; the

7.11 Of the strong, I am the strength devoid of desire and attachment, and in (all) beings, I am the de

7.12 Whatever beings (and objects) that are pure, active and inert, know that they proceed from Me. '

7.13 Deluded by these Natures (states or things) composed of the three alities of Nature all this worl

7.14 Verily, this divine illusion of Mine, made up of the (three) alities (of Nature) is difficult to cross ov

7.15 The evil-doers and the deluded who are the lowest of men do not seek Me; they whose knowled

7.16 Four kinds of virtuous men worship Me, O Arjuna, and they are the distressed, the seekr of knov

7.17 Of them the wise, ever steadfast and devoted to the One, excels (is the best); for I am exceedin

7.18 Noble indeed are all these; but I deem the wise man as My very Self; for, steadfast in mind he is

7.19 At the end of many births the wise man comes to Me, realising that all this is Vaasudeva (the inn

7.20 Those whose wisdom has been rent away by this or that desire, go to other gods, following this

7.21 Whatsoever form any devotee desires to worship with faith that (same) faith of his I make firm a

7.22 Endowed with that faith, he engages in the worship of that (form) and from it he obtains his desi

7.23 Verily the reward (fruit) that accrues to those men of small intelligence is finite. The worshippers

7.24 The foolish think of Me, the Unmanifest, as having manifestation, knowing not My higher, immut

7.25 I am not manifest to all (as I am) veiled by the Yoga-Maya. This deluded world does not know M

7.26 I know, O Arjuna, the beings of the past, the present and the future, but no one knows Me.

7.27 By the delusion of the pairs of opposites arising from desire and aversion, O Bharata, all beings

7.28 But those men of virtuous deeds whose sins have come to an end, and who are freed from the c

7.29 Those who strive for liberation from old age and death, taking refuge in Me, realise in full Ātma

7.30 Those who know Me with the Adhibhuta (pertaining to the elements), Adhidaiva (pertaining to th

8.1 Arjuna said What is that Brahman? What is Adhyatma? What is action, O best among men? Wha

8.2 Who and how is Adhiyajna here in this body, O destroyer of Madhu (Krishna)? And how at the tir

8.3 The Blessed Lord said Brahman is the Imperishable, the Supreme; Its essential nature is called Ā

8.4 Adhibhuta (knowledge of the elements) pertains to My perishable Nature and the Purusha or the

8.5 And whosoever, leaving the body, goes forth remembering Me alone, at the time of death, he att

8.6 Whosoever at the end leaves the body, thinking of any being, to that being only does he go, O so

8.7 Therefore at all times remember Me only and fight. With mind and intellect fixed (or absorbed) in I

8.8 With the mind not moving towards any other thing, made steadfast by the method of habitual me

8.9 Whosoever meditates on the Omniscient, the Ancient, the Ruler (of the whole world), minuter tha

8.10 At the time of death, with unshaken mind, endowed with devotio, by the power of Yoga, fixing th

8.11 That which is declared Imperishable by those who know the Vedas, that which the self-controller

8.12 Having closed all the gates, confined the mind in the heart and fixed the life-breath in the head, i

8.13 Uttering the one-syllabled Om the Brahman and remembering Me, he who departs, leaving the

8.14 I am easily attainable by that ever-steadfast Yogi who constantly and daily remembers Me (for a

8.15 Having attained Me these great souls do not again take birth (here) which is the place of pain and is non-eternal: they have reached the highest perfection (liberation).

8.16 (All) the worlds including the world of Brahma are subject to return again, O Arjuna; but he who i

8.17 Those people who know the day of Brahma which is of a duration of a thousand Yugas (ages) a

8.18 From the Unmanifested all the manifested (worlds) proceed at the coming of the 'day'; at the cor

8.19 This same multitude of beings, being born again and again, is dissolved, helplessly, O Arjuna (ir

8.20 But verily there exists, higher than this Unmanifested, another unmanifested Eternal, which is nc

8.21 What is called the Unmanifested and the Imperishable, That they say is the highest goal. They v

8.22 That highest Purusha, O Arjuna, is attainable by unswerving devotion to Him alone within Whom

8.23 Now I will tell thee, O chief of Bharatas, the times departing at which the Yogis will return or not i

8.24 Fire, light daytime, the bright fortnight, the six months of the northern path of the sun (the northe

8.25 Attaining to the lunar light by smoke, night time, the dark fortnight also, the six months of the sou

8.26 The bright and the dark paths of the world are verily thought to be eternal; by the one (the bright

8.27 Knowing these paths, O Arjuna, no Yogi is deluded; therefore at all times be steadfast in Yoga.

8.28 Whatever fruit of merit is declared (in the scriptures) to accrue from (the study of) the Vedas, (the

9.1 The Blessed Lord said I shall now declare to thee who does not cavil, the greatest secret, the kn

9.2 This is the kingl science, the kingly secret, the supreme purifier, realisable by direct intuitional kno

9.3 Those who have no faith in this Dharma (knowledge of the Self), O Parantapa (Arjuna), return to t

9.4 All this world is pervaded by Me in My unmanifest aspect; all beings exist in Me, but I do not dwell

9.5 Nor do beings exist in Me (in reality); behold My divine Yoga, supporting all beings, but not dwellin

9.6 As the mighty wind, moving everywhere, rests always in the ether, even so, know thou that all bei

9.7 All beings, O Arjuna, go into My Nature at the end of a Kalpa; I send them forth again at the begin

9.8 Animating My Nature, I again and again send forth all this multitude of beings, helpless by the for

9.9 These acts do not bind Me, O Arjuna, sitting like one indifferent, unattached to those acts.

9.10 Under Me as supervisor, Nature produces the moving and the unmoving; because of this, O Arj

9.11 Fools disregard Me, clad in human form, not knowing My higher Being as the great Lord of (all) I

9.12 Of vain hopes, of vain actions, of vain knowledge and senseless, they verily are possessed of th

9.13 But the great souls, O Arjuna, partaking of My divine nature, worship Me with a single mind (with

9.14 Always glorifying Me, striving, firm in vows, prostrating themselves before Me, they worship Me v

9.15 Others also sacrificing with the wisdom-sacrifice worship Me, the All-faced, as one, as distinct, a

9.16 I am the Kratu; I am the Yajna; I am the offering (food) to the manes; I am the medicinal herbs a

9.17 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

9.18 I am the goal, the supporter, the Lord, the witness, the abode, the shelter, the friend, the origin, I

9.19 (As the sun) I give heat; I withhold and send forth the rain; I am immortality and also death, exist

9.20 The knowers of the three Vedas, the drinkers of Soma, purified of all sins, worshipping Me by sa

9.21 They, having enjoyed the vast heaven, enter the world of mortals when their merit is exhausted;

9.22 For those men who worship Me alone, thinking of no other, for those ever-united, I secure what I

9.23 Even those devotees who, endowed with faith, worship other gods, worship Me alone, O Arjuna.

9.24 (For) I alone am the enjoyer and also the Lord of all sacrifices; but they do not know Me in esser

9.25 The worshippers of the gods go to them; to the manes go the ancestor-worshippers; to the deities

9.26 Whoever offers Me with devotion a leaf, a flower, a fruit or a little water that, so offered devoted

9.27 Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou gi

9.28 Thus shalt thou be freed from the bonds of actions yielding good and evil fruits; with the mind str

9.29 The same am I to all beings; to Me there is none hateful or dear; but those who worship Me with

9.30 Even if the most sinful worships Me, with devotion to none else, he too should indeed by regard

9.31 Soon he becomes righteous and attains to eternal peace; O Arjuna, proclaim thou for certain th

9.32 For, taking refuge in Me, they also who, O Arjuna, may be of a sinful birth women, Vaisyas as w

9.33 How much more (easily) then the hold Brahmins and devoted royal saints (attain the goal); havir

9.34 Fix thy mind on Me; by devoted to Me; sacrifice unto Me; bow down to Me; having thus united th

10.1 The Blessed Lord said Again, O mighty-armed Arjuna, listen to my supreme word which I will de

10.2 Neither the hosts of the gods nor the great sages know My origin; for in every way I am the source

10.3 He who knows Me as unborn and beginningless, as the great Lord of the worlds, he, among mortals

10.4 Intellect, wisdom, non-delusion, forgiveness, truth, self-restraint, calmness, happiness, pain, existence

10.5 Non-injury, enmity, contentment, austerity, beneficence, fame, ill-fame (these) different kinds of fruits

10.6 The seven great sages, the ancient four and also the Manus, possessed of powers like Me (on earth)

10.7 He who in truth knows these manifold manifestations of My Being and (this) Yoga-power of Mine

10.8 I am the source of all; from Me everything evolves; understanding thus, the wise, endowed with

10.9 With their mind and their life wholly absorbed in Me, enlightening each other and ever speaking

10.10 To them who are ever steadfast, worshipping Me with love, I give the Yoga of discrimination by

10.11 Out of mere compassion for them, I, dwelling within their Self, destroy the darkness born of ignorance

10.12 Arjuna said Thou art the Supreme Brahman, the supreme abode (or the supreme light), the supreme

10.13 All the sages have thus declared Thee, as also the divine sage Narada; so also Asita, Devala and

10.14 I believe all this that Thou sayest to me to be true, O Krishna; verily, O blessed Lord! neither thou

10.15 Verily, Thou Thyself knowest Thyself by Thyself, O Supreme Person, O source and Lord of beings

10.16 Thou shouldst indeed tell, without reserve, of Thy divine glories by which Thou existest, pervading

10.17 How shall I, ever meditating, know Thee, O Yogin? In what aspects or things, O blessed Lord, art Thou to be thought of by me?

10.18 Tell me again in detail, O Krishna, of Thy Yogic power and glory; for I am not satiated with what

10.19 The Blessed Lord said Very well! Now I will declare to thee My divine glories in their prominent

10.20 I am the Self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and

10.21 Among the (twelve) Adityas, I am Vishnu; among luminaries, the radiant sun; I am Marichi amo

10.22 Among the Vedas I am the Sama-Veda; I am Vasava among the gods; among the senses I am

10.23 And, among the Rudras I am Sankara; among the Yakshas and Rakshasas, the Lord of wealth

10.24 And, among the household priests (of kings), O Arjuna, know Me to be the chief, Brihaspati; an

10.25 Among the great sages I am Bhrigu; among words I am the one syllable (Om); among sacrifice

10.26 Among all the trees (I am) the Peepul; among the divine sages, I am Narada; among Gandhar

10.27 Know Me as Ucchaisravas born of nectar, among horses; among lordly elephants (I am) the Ai

10.28 Among weapons I am the thunderbolt; among cows I am the wish-fulfilling cow called Kamadh

10.29 I am Ananta among the Nagas; I am Varuna among water-deities; Aryaman among the Manes

10.30 And, I am Prahlada among the demons, among the reckoners I am time; among beasts I am th

10.31 Among the purifiers (or the speeders) I am the wind; Rama among the warriors am I; among th

10.32 Among creations I am the beginning, the middle and also the end, O Arjuna; among the scienc

10.33 Among the letters of the alphabets, the letter 'A' I am and the dual among the compounds. I am
faces in all directions.

10.34 And I am the all-devouring Death, and the prosperity of those who are to be prosperous; amon

10.35 Among the hymns also I am the Brihatsaman; among metres Gayatri am I; among the montsh

10.36 I am the gambling of the fraudulent; I am the splendour of the splendid; I am victory; I am deter

10.37 Among the Vrishnis I am Vaasudeva; among the Pandavas I am Arjuna; among the sages I am

10.38 Of those who punish, I am the sceptre; among those who seek victory, I am statesmanship; an

10.39 And whatever is the seed of all beings, that also am I, O Arjuna; there is no being, whether mo

10.40 There is no end to My divine glories, O Arjuna, but this is a brief statement by Me of the particu

10.41 Whatever being there is glorious, prosperous or powerful, that know thou to be a manifestation

10.42 But, of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this

11.1 Arjuna said By this word (explanation) of the highest secret concerning the Self which Thou has

11.2 The origin and the destruction of beings verily have been heard by me in detail from Thee, O lot

11.3 (Now) O Supreme Lord, as Thou hast thus described Thyself, O Supreme Person, I wish to see

11.4 If Thou, O Lord, thinkest it possible for me to see it, do Thou, then, O Lord of the Yogins, show r

11.5 The Blessed Lord said Behold, O Arjuna, forms of Mine, by the hundreds and thousands, of diff

11.6 Behold the Adityas, the Vasus, the Rudras, the two Asvins and also the Maruts; behold many w

11.7 Now behold, O Arjuna, in this, My body, the whole universe centred in one including the moving

11.8 But thou art not able to behold Me with these thine own eyes; I give thee the divine eye; behold

11.9 Sanjaya said Having thus spoken, O king, the great Lord of Yoga, Hari (Krishna), showed to Arji

11.10 With numerous mouths and eyes, with numerous wonderful sights, with numerous divine orna

11.11 Wearing divine garlands (necklaces) and apparel, anointed with divine unguents, the all-wonde

11.12 If the splendour of a thousand suns were to blaze out at once (simultaneously) in the sky, that

11.13 There, in the body of the God of gods, Arjuna then saw the whole universe resting in one, with

11.14 Then, Arjuna, filled with wonder and with his hair standing on end, bowed down his head to the

11.15 Arjuna said I see all the gods, O God, in Thy body, and (also) hosts of various classes of bein

11.16 I see Thee of boundless form on every side with many arms, stomachs, mouths and eyes: neitl

11.17 I see Thee with the diadem, the club and the discus, a mass of radiance shining everywhere, very hard to look at, blazing all round like burning fire and the sun, and immeasurable.

11.18 Thou art the Imperishable, the Supreme Being, worthy to be known. Thou art the great treasure

11.19 I see Thee without beginning, middle or end, infinite in power, of endless arms, the sun and the

11.20 This space between the earth and the heaven and all the arters are filled by Thee alone; having

11.21 Verily, into Thee enter these hosts of gods; some extol Thee in fear with joined palms; saying 'I

11.22 The Rudras, Adityas, Vasus, Sadhyas, Visvedevas, the two Asvins, Maruts, the manes and the

11.23 Having seen Thy immeasurable form with many mouths and eyes, O mighty-armed, with many

11.24 On seeing Thee (the Cosmic Form) touching the sky, shining in many colours, with mouths wid

11.25 Having seen Thy mouths fearful with teeth (blazing) like the fires of cosmic dissolution, I know I

11.26 All the sons of Dhritarashtra, with the hosts of kings of the earth, Bhishma, Drona and Karna, w

11.27 Some hurriedly enter Thy mouths with their terrible teeth, fearful to behold. Some are found sti

11.28 Verily, just as many torrents of rivers flow towards the ocean, even so these heroes in the worl

11.29 As moths hurriedly rush into a blazing fire for (their own) destruction, so also these creatures h

11.30 Thou lickest up, devouring all the worlds on every side with Thy flaming mouths. Thy fierce ray:

11.31 Tell me, who Thou art, so fierce of form. Salutations to Thee, O God Supreme: have mercy. I d

11.32 The Blessed Lord said I am the full-grown world-destroying Time, now engaged in destroying t

11.33 Therefore, stand up and obtain fame. Coner the enemies and enjoy the unrivalled kingdom. Ve

11.34 Drona, Bhishma, Jayadratha, Karna and other brave warriors these are already slain by Me: d

11.35 Sanjaya said Having heard that speech of Lord Krishna, Arjuna, with joined palms, trembling, I

11.36 Arjuna said It is meet, O Krishna, that the world delights and rejoices in Thy praise; demons fly

11.37 And why should they not, O great Soul, bow to Thee Who art greater (than all else), the primal

11.38 Thou art the primal God, the ancient Purusha, the supreme refuge of this universe, the knower

11.39 Thou art Vayu, Yama, Agni, Varuna, the moon, the Creator, and the great-grandfather. Salutati

11.40 Salutations to Thee, in front and behind! Salutations to Thee on every side! O All!! Thou infinite

11.41 Whatever I have presumptuously said from carelessness or love, addressing Thee as O Krishn

11.42 In whatever way I may have insulted Thee for the sake of fun, while at play, reposing, sitting or

11.43 Thou art the Father of this world, moving and unmoving. Thou art to be adored by this world, T

11.44 Therefore, bowing down, prostrating my body, I crave Thy forgiveness, O adorable Lord. As a f
forgive me, O God.

11.45 I am delighted, having seen what has never been seen before; and yet my mind is distressed v

11.46 I desire to see Thee as before, crowned, bearing a mace, with the discus in hand, in Thy forme

11.47 The Blessed Lord said O Arjuna, this Cosmic Form has graciously been shown to thee by Me

11.48 Neither by the study of the Vedas and sacrifices, nor by gifts nor by rituals nor by severe auste

11.49 Be not afraid, nor bewildered on seeing such a teriible form of Mine as this; with thy fear dispel

11.50 Sanjaya said Having thus spoken to Arjuna, Krishna again showed His own form and the grea

11.51 Arjuna said Having seen this Thy gentle human form, O Krishna, now I am composed and am

11.52 The Blessed Lord said Very hard indeed it is to see this form of Mine which thou hast seen. Ev

11.53 Neither by the Vedas nor by austerity, nor by gift, nor by sacrifice can I be seen in this form as

11.54 But by single-minded devotion can I, of this Form, be known and seen in reality and also enter

11.55 He who does all actions for Me, who looks upon Me as the Supreme, who is devoted to Me, wh

12.1 Arjuna said Those devotees who, ever steadfast, thus worship Thee and those also who worshi

12.2 The Blessed Lord said Those who, fixing their mind on Me, worship Me, ever steadfast and end

12.3 Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the unth

12.4 Having restrained all the senses, even-minded everywhere, intent on the welfare of all beings v

12.5 Greater is their trouble whose minds are set on the unmanifested; for the goal; the unmanifestec

12.6 But to those who worship Me, renouncing all actions in Me, regarding Me as the supreme goal, I

12.7 To those whose minds are set on Me, O Arjuna, verily I become ere long the saviour out of the c

12.8 Fix thy mind in Me only, thy intellect in Me, (then) thou shalt no doubt live in Me alone hereafter.

12.9 If thou art unable to fix thy mind steadily on Me, then by the Yoga of constant practice do thou s

12.10 If thou art unable to practise even this Abhyasa Yoga, be thou intent on doing actions for My s

12.11 If thou art unable to do even this, then, resorting to union with Me, renounce the fruits of all acti

12.12 Better indeed is knowledge than practice; than knowledge meditation is better; than meditation

12.13 He who hates no creature, who is friendly and compassionate to all, who is free from attachme

12.14 Ever content, steady in meditation, self-controlled, possessed of firm conviction, with the mind ;

12.15 He by whom the world is not agitated and who cannot be agitated by the world, and who is free

12.16 He who is free from wants, pure, expert, unconcerned, and free from pain, renouncing all unde

12.17 He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, and wh

12.18 He who is the same to foe and friend, and also in honour and dishonour, who is the same in co

12.19 He to whom censure and praise are equal, who is silent, content with anything, homeless, of a steady mind

12.20 They verily who follow this immortal Dharma (law or doctrine) as described above, endowed with a steady mind

13.1 Arjuna said I wish to learn about Nature (matter) and the Spirit (soul), the field and the knower of the field

13.2 The Blessed Lord said This body, O Arjuna, is called the field; he who knows it is called the knower of the field

13.3 Do thou also know Me as the knower of the field in all fields, O Arjuna. Knowledge of both the field and the knower

13.4 What the field is and of what nature, what are its modifications and whence it is and also who He who is the knower of the field

13.5 Sages have sung in many ways, in various distinctive chants and also in the suggestive words in the Vedas

13.6 The great elements, egoism, intellect, and also the Unmanifested Nature, the ten senses and organs of action

13.7 Desire, hatred, pleasure, pain, the aggregate (the body), intelligence, fortitude the field has thus been described

13.8 Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, non-attachment

13.9 Indifference to the objects of the senses and also absence of egoism; perception of (or reflection on) the Self

13.10 Non-attachment, non-identification of the Self with son, wife, home and the rest, and constant contemplation of the Self

13.11 Unswerving devotion unto Me by the Yoga of non-separation, resort to solitary places, distaste for worldly pleasures

13.12 Constancy in Self-knowledge, perception of the end of true knowledge this is declared to be knowledge of the field

13.13 I will declare that which has to be known, knowing which one attains to immortality, the beginning of the Yoga of knowledge

13.14 With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, the field is all-pervading

13.15 Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all beings

13.16 Without and within (all) beings the unmoving and also the moving; because of Its subtlety, unknown to the gross

13.17 And undivided, yet It exists as if divided in beings; It is to be known as the supporter of being; It is the Self

13.18 That, the Light of all lights, is said to be beyond darkness: knowledge, the knowable and the go

13.19 Thus the field, as well as knowledge and the knowable have been briefly stated. My devotee, k

13.20 Know thou that Nature (matter) and the Spirit are both beginningless; and know also that all m

13.21 In the production of the effect and the cause, Nature (matter) is said to be the cause; in the exp

13.22 The soul seated in Nature experiences the alities born of Nature; attachment to the alities is the

13.23 The Supreme Soul in this body is also called the spectator, the permitter, the supporter, the en

13.24 He who thus knows the Spirit and Matter together with the alities, in whatever condition he may

13.25 Some by meditation behold the Self in the self by the self, others by the Yoga of knowledge, ar

13.26 Others also, not knowing thus, worship, having heard of It from others; they, too, cross beyond

13.27 Wherever a being is born, whether unmoving or moving, know thou, O best of the Bharatas (Ar

13.28 He sees, who sees the Supreme Lord, existing eally in all beings, the unperishing within the pe

13.29 Because he who sees the same Lord eally dwelling everywhere does not destroy the Self by th

13.30 He sees, who sees that all actions are performed by Nature alone and that the Self is actionles

13.31 When a man sees the whole variety of beings as resting in the One, and spreading forth from 1

13.32 Being without beginning and being devoid of (any) alities, the Supreme Self, imperishable, thou

13.33 As the all-pervading ether is not tainted, because of its subtlety, so the Self seated everywhere

13.34 Just as the one sun illumines the whole world, so also the Lord of the field (Supreme Self)
illumines the whole field, O Arjuna.

13.35 They who, by the eye of knowledge, perceive the distinction between the field and its knower a

14.1 The Blessed Lord said I will again declare (to thee) that supreme knowledge, the best of all kno

14.2 They who, having taken refuge in this knowledge, have attained to unity with Me, are neither born

14.3 My womb is the great Brahma; in that I place the germ; thence, O Arjuna, is the birth of all being

14.4 Whatever forms are produced, O Arjuna, in any womb whatsoever, the great Brahma is their wo

14.5 Purity, passion and inertia these alities, O Arjuna, born of Nature, bind fast in the body, the emb

14.6 Of these, Sattva, which from its stainlessness is luminous and healthy, binds by attachment to h

14.7 Know thou Rajas to be of the nature of passion, the source of thirst (for sensual enjoyment) and

14.8 But know thou Tamas to be born of ignorance, deluding all embodied beings; it binds fast, O Arj

14.9 Sattva attaches to happiness, Rajas to action, O Arjuna, while Tamas verily shrouding knowledg

14.10 Now Sattva arises (prevails), O Arjuna, having overpowered Rajas and Tamas; nor Rajas, havi

14.11 When through every gate (sense) in this body, the wisdom-light shines, then it may be known t

14.12 Greed, activity, the undertaking of actions, restlessness, longing these arise when Rajas is pre

14.13 Darkness, inertness, heedlessness and delusion these arise when Tamas is predominant, O A

14.14 If the embodied one meets with death when Sattva is predominant, then he attains to the spotl

14.15 Meeting death in Rajas, he is born among those who are attached to action; and dying in Tamæ

14.16 The fruit of good action, they say, is Sattvic and pure, verily the fruit of Rajas is pain, and ignor

14.17 From Sattva arises knowledge, and greed from Rajas; heedlessness and delusion arise from T

14.18 Those who are seated in Sattva go upwards; the Rajasic dwell in the middle; and the Tamasic,

14.19 When the seer beholds no agent other than the Gunas and knows That which is higher than th

14.20 The embodied one having crossed beyond these three Gunas out of which the body is evolved

14.21 Arjuna said What are the marks of him who has transcended the three alities, O Lord? What is

14.22 The Blessed Lord said When light, activity and delusion are present, he hates them not, nor de

14.23 He who, seated like one unconcerned, is not moved by the alities, and who, knowing that the a

14.24 Who is the same in pleasure and pain, who dwells in the Self, to whom a clod of earth, stone a

14.25 Who is the same in honour and dishonour, the same to friend and foe, abandoning all undertak

14.26 And he who serves Me with unswerving devotion, he, crossing beyond the alities, is fit for beco

14.27 For I am the abode of Brahman, the immortal and the immutable, of everlasting Dharma and of

15.1 The Blessed Lord said They (the wise) speak of the indestructible peepul tree having its root ab

15.2 Below and above spread its branches, nourished by the Gunas; sense-objects are its buds; and

15.3 Its form is not perceived here as such, neither its end nor its origin, nor its foundation nor resting

15.4 Then That goal should be sought for, whither having gone none returns again. I seek refuge in tl

15.5 Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Si

15.6 Neither doth the sun illumine there nor the moon, nor the fire; having gone thither they return no

15.7 An eternal portion of Myself having become a living soul in the world of life, draws to (itself) the (

15.8 When the Lord (as the individual soul) obtains a body and when He leaves it, He takes these an

15.9 Presiding over the ear, the eye, touch, taste and smell, as well as the mind, it enjoys the objects

15.10 The deluded do not see Him Who departs, stays and enjoys; but they who possess the eye of I

15.11 The Yogins striving (for perfection) behold Him dwelling in the Self; but, the unrefined and unin

15.12 That light which residing in the sun illumines the whole world, that which is in the moon and in t

15.13 Permeating the earth I support all beings by (My) energy; and having become the watery moon

15.14 Having become the fire Vaisvanara, I abide in the body of living beings and, associated with th

15.15 And I am seated in the hearts of all; from Me are memory and knowledge, as well as their abse

15.16 Two Purushas there are in this world, the perishable and the imperishable. All beings are
the perishable and the Kutastha the unchanging is called the imperishable.

15.17 But distinct is the Supreme Purusha called the highest Self, the indestructible Lord Who, perva

15.18 As I transcend the perishable and am even higher than the imperishable, I am declared to be tl

15.19 He who, undeluded, knows Me thus as the highest Purusha, he, knowing all, worships Me with

15.20 Thus, this most secret science has been taught by Me, O sinless one; on knowing this, a man I

16.1 The Blessed Lord said Fearlessness, purity of heart, steadfastness in knowledge and Yoga, aln

16.2 Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, cr

16.3 Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride these belong to the oi

16.4 Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance, belong to one

16.5 The divine nature is deemed conducive to liberation, and the demoniacal to bondage. Grieve no

16.6 There are two types of beings in this world, the divine and the demoniacal; the divine has been c

16.7 The demoniacal know not what to do and what to refrain from; neither purity, nor right conduct n

16.8 They say, "This universe is without truth, without (moral) basis, without a God, brought about by

16.9 Holding this view, these ruined souls of small intellect and fierce deeds, come forth as the enem

16.10 Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through c

16.11 Giving themselves over to immeasurable cares ending only with death, regarding gratification c

16.12 Bound by a hundred ties of hope, given over to lust and anger, they strive to obtain by unlawful

16.13 "This has been gained by me today; this desire of mine I shall fulfill; this is mine and this wealth

16.14 "That enemy has been slain by me; and others also I shall slay. I am the lord. I enjoy. I am perf

16.15 "I am rich and born in a noble family. Who else is equal to me? I shall perform sacrifices. I shall

16.16 Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of

16.17 Self-conceited, stubborn, filled with the pride and intoxication of wealth, they perform sacrifices

16.18 Given over to egoism, power, haughtiness, lust and anger, these malicious people hate Me in t

16.19 Those cruel haters, worst among men in the world, I hurl those evil-doers into the wombs of de

16.20 Entering into demoniacal wombs and deluded, birth after birth, not attaining Me, they thus fall, c

16.21 Triple is the gate of this hell, destructive of the self lust, anger and greed; therefore one should

16.22 A man who is liberated from these three gates to darkness, O Arjuna, practises what is good fo

16.23 He who, having cast aside the ordinances of the scriptures, acts under the impulse of desire, a

16.24 Therefore, let the scripture be thy authority in determining what ought to be done and what oug

17.1 Arjuna said Those who, setting aside the ordinances of the scriptures, perform sacrifice with fail

17.2 The Blessed Lord said Threefold is the faith of the embodied, which is inherent in their nature t

17.3 The faith of each is in accordance with his nature, O Arjuna. The man consists of his faith; as a r

17.4 The Sattvic or the pure men worship the gods; the Rajasic or the passionate worship the Yakshas

17.5 Those men who practise terrific austerities not enjoined by the scriptures, given to hypocrisy and

17.6 Senseless, torturing all the elements in the body and Me also, Who dwell in the body, know thou

17.7 The food also which is dear to each is threefold, as also sacrifice, austerity and almsgiving. Hea

17.8 The foods which increase life, purity, strength, health, joy and cheerfulness (good appetite), whic

17.9 The foods that are bitter, sour, saline, excessively hot, pungent, dry and burning, are liked by the

17.10 That which is stale, tasteless, putrid, rotten, refuse and impure, is the food liked by the Tamasi

17.11 That sacrifice which is offered by men without desire for reward as enjoined by the ordinance (s

17.12 The sacrifice which is offered, O Arjuna, seeking a reward and for ostentation, know thou that t

17.13 They declare that sacrifice to be Tamasic which is contrary to the ordinances of the scriptures,

17.14 Worship of the gods, the twice-born, the teachers and the wise, purity, straightforwardness, cel

17.15 Speech which causes no excitement, truthful, pleasant and beneficial, the practice of the study

17.16 Serenity of mind, good-heartedness, self-control, purity of nature this is called mental austerity

17.17 This threefold austerity, practised by steadfast men, with the utmost faith, desiring no reward, t

17.18 The austerity which is practised with the object of gaining good reception, honour and worship,

17.19 That austerity which is practised out of a foolish notion, with self-torture, or for the purpose of d

17.20 That gift which is given to one who does nothing in return, knowing it to be a duty to give in a fil

17.21 And, that gift which is given with a view to receive something in return, or looking for a reward,

17.22 The gift that is given at a wrong place and time, to unworthy persons, without respect or with in

17.23 "Om Tat Sat": This has been declared to be the triple designation of Brahman. By that were cre

17.24 Therefore, with the utterance of "Om" are the acts of sacrifice, gift and austerity as enjoined in 1

17.25 Uttering 'Tat', without aiming at the fruits, are the acts of sacrifice and austerity and the 1

17.26 The word 'Sat' is used in the sense of reality and of goodness; and so also, O Arjuna, th

17.27 Steadfastness in sacrifice, austerity and gift, is also called 'Sat' and also action in connection w

17.28 Whatever is sacrificed, given or performed, and whatever austerity is practised without faith, it i

18.1 Arjuna said I desire to know severally, O mighty-armed, the essence or truth of renunciation, O

18.2 The Blessed Lord said The sages understand Sannyasa to be the renunciation of action with de

18.3 Some philosophers declare that actions should be abandoned as an evil; while others (declare)

18.4 Hear from Me the conclusion or the final truth about this abandonment, O best of the Bharatas; 1

18.5 Acts of sacrifice, gift and austerity should not be abandoned, but should be performed; sacrifice,

18.6 But even these actions should be performed leaving aside attachment and the desire for reward

18.7 Verily the renunciation of obligatory action is not proper; the abandonment of the same from deli

18.8 He who abandons action on account of the fear of bodily trouble (because it is painful), does not

18.9 Whatever obligatory action is done, O Arjuna, merely because it ought to be done, abandoning 1

18.10 The man of renunciation, pervaded by purity, intelligent, and with his doubts cut asunder, does

18.11 Verily, it is not possible for an embodied being to abandon actions entirely; but he who relinsh

18.12 The threefold fruit of action (evil, good and mixed) accrues after death to the non-abandoners,

18.13 Learn from Me, O mighty-armed Arjuna, these five causes as declared in the Sankhya system 1

18.14 The seat (body), the doer, the various senses, the different functions of various sorts, and the p

- 18.15 Whatever action a man performs with his body, speech and mind whether right or the reverse
- 18.16 Now, such being the case, verily he who owing to untrained understanding looks upon his Self
- 18.17 He who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slayeth not, nor is he bound (by the action).
- 18.18 Knowledge, the knowable and the knower form the threefold impulse to action; the organ, the agent
- 18.19 Knowledge, action and actor are declared in the science of the Gunas (Sankhya philosophy) to
- 18.20 That by which one sees the one indestructible Reality in all beings, not separate in all the separate
- 18.21 But that knowledge which sees in all beings various entities of distinct kinds as different from one another
- 18.22 But that which clings to one single effect as if it were the whole, without reason, without foundation
- 18.23 An action which is ordained, which is free from attachment, and which is done without love or hatred
- 18.24 But that action which is done by one longing for the fulfilment of desires or gain with egoism or
- 18.25 That action which is undertaken from delusion, without a regard for the consequences, loss, injury
- 18.26 An agent who is free from attachment, non-egoistic, endowed with firmness and enthusiasm, a
- 18.27 Passionate, desiring to obtain the reward of actions, greedy, cruel, impure, moved by joy and sorrow
- 18.28 Unsteady, vulgar, unbending, cheating, malicious, lazy, desponding and procrastinating such a person
- 18.29 Hear thou the threefold division of intellect and firmness according to the Gunas, as I declare thee
- 18.30 The intellect which knows the path of work and renunciation, what ought to be done and what ought not
- 18.31 That, by which one wrongly understands Dharma and Adharma and also what ought to be done and what
- 18.32 That, which, enveloped in darkness, sees Adharma as Dharma and all things perverted that in
- 18.33 The unwavering firmness by which, through Yoga, the functions of the mind, the life-force and the

18.34 But that, O Arjuna, by which, on account of attachment and desire for reward, one holds fast to

18.35 That, by which a stupid man does not abandon sleep, fear, grief, despair and also conceit that

18.36 And now hear from Me, O Arjuna, of the threefold pleasure, in which one rejoices by practice a

18.37 That which is like poison at first but in the end like nectar that happiness is declared to be Satt

18.38 That happiness which arises from the contact of the sense-organs with the objects, which is at

18.39 That happiness which at first as well as in the seel deludes the self, and which arises from slee

18.40 There is no being on earth or again in heaven among the gods, that is liberated from the three

18.41 Of Brahmanas, Kshatriyas and Vaisyas, as also of Sudras, O Arjuna, the duties are distributed

18.42 Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, realisation

18.43 Prowess, splendour, firmness, dexterity and also not fleeing from battle, generosity and lordline

18.44 Agriculture, cattle-rearing and trade are the duties of the Vaisya (merchant), born of (their own)

18.45 Each man devoted to his own duty attains perfection. How he attains perfection while being en

18.46 He from Whom all the beings have evolved and by Whom all this is pervaded worshipping Hir

18.47 Better is one's own duty (though) destitute of merits, than the duty of another well performed. F

18.48 One should not abandon, O Arjuna, the duty to which one is born, though faulty; for, all underta

18.49 He whose intellect is unattached everywhere, who has subdued his self, from whom desire has

18.50 Learn from Me in brief, O Arjuna, how he who has attained perfection reaches Brahman (the E

18.51 Endowed with a pure intellect, controlling the self by firmness, relinishing sound and other obje

18.52 Dwelling in solitude, eating but little, with speech, body and mind subdued, always engaged in

18.53 Having abandoned egoism, strength, arrogance, desire, anger and covetousness, and free from

18.54 Becoming Brahman, serene in the Self, he neither grieves nor desires, the same to all beings, I

18.55 By devotion he knows Me in truth, what and who I am; then having known Me in truth, he forthwith

18.56 Doing all actions always having taken refuge in Me, by My grace he obtains the eternal indestructible

18.57 Mentally renouncing all actions in Me, having Me as the highest goal, resorting to the Yoga of contemplation

18.58 Fixing thy mind on Me, thou shalt by My grace overcome all obstacles; but if from egoism thou

18.59 If, filled with egoism, thou thinkest: "I will not fight", vain is this, thy resolve; Nature will compel thee to fight

18.60 O Arjuna, bound by thy own Karma (action) born of thy own nature, that which from delusion thou

18.61 The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to act

18.62 Fly unto Him for refuge with all thy being, O Arjuna; by His grace thou shalt obtain supreme peace

18.63 Thus has wisdom, more secret than secrecy itself, been declared unto thee by Me; having reflected

18.64 Hear thou again My supreme word, most secret of all; because thou art dearly beloved of Me, I

18.65 Fix thy mind on Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt come even

18.66 Abandoning all duties, take refuge in Me alone: I will liberate thee from all sins; grieve not.

18.67 This is never to be spoken by thee to one who is devoid of austerities or devotion, nor to one who

18.68 He who with supreme devotion to Me will teach this supreme secret to My devotees, shall doubtless

18.69 Nor is there any among men who does dearer service to Me, nor shall there be another on earth

18.70 And he who will study this sacred dialogue of ours, by him I shall have been worshipped by the

18.71 Also the man who hears this, full of faith and free from malice, he, too, liberated, shall attain to

18.72 Has this been heard, O Arjuna, with one-pointed mind? Has the delusion of thy ignorance been

18.73 Arjuna said Destroyed is my delusion as I have gained my knowledge (memory) through Thy ç

18.74 Sanjaya said Thus I have heard this wonderful dialogue between Krishna and the high-souled

18.75 Through the grace of Vyasa I have heard this supreme and most secret Yoga direct from Krish

18.76 O King, remembering this wonderful and holy dialogue between Krishna and Arjuna, I rejoice a

18.77 And, remembering again and again, also that most wonderful form of Hari, great is my wonder,

18.78 Wherever is Krishna, the Lord of Yoga; wherever is Arjuna, the wielder of the bow; there are pr

With tears and agitated, Madhusudana (the destroyer of Madhu) or Krishna spoke these words.

Unworthy of you, disgraceful, and which will close the gates of heaven upon you, O Arjuna?

Be of the heart! Stand up, O scorcher of the foes!

Who are fit to be worshipped, O destroyer of enemies?

For me, even in this world all my enjoyments of wealth and fulfilled desires will be stained with (their) blood.

in the sons of Dhritarashtra, after slaying whom we do not wish to live, stand facing us.

decisively what is good for me. I am Thy disciple. Instruct me who has taken refuge in Thee.

perous and unrivalled dominion on earth or lordship over the gods.

sleep), the destroyer of foes, said to Krishna, "I will not fight" and became silent.

oke these words.

akest words of wisdom. The wise grieve neither for the living nor for the dead.

se to be hereafter.

it pass into another body; the firm man does not grieve thereat.

e and pain, have a beginning and an end; they are impermanent; endure them bravely, O Arjuna.

re the same, is fit for attaining immortality.

he knowers of the Truth (or the seers of the Essence).

That, the Imperishable.

to have an end. Therefore fight, O Arjuna.

1. It slays not, nor is It slain.

changeless and ancient, It is not killed when the body is killed.

lay, O Arjuna, or cause to be slain?

soff worn-out bodies and enters others which are new.

e and ancient.

to be such, thou shouldst not grieve.

y-armed, thou shouldst not grieve.

ou shouldst not grieve.

anifested again in their end. What is there to grieve about?

I wonder; yet having heard, none understands It at all.

ouldst not grieve for any creature.

than a righteous war.

tself as an open door to heaven.

u shalt incur sin.

ur is worse than death.

wilt be lightly held by them who have thought much of thee.

an this?

Kunti, resolved to fight.

tle for the sake of battle; thus thou shalt not incur sin.

arning Yoga, endowed with which, O Arjuna, thou shalt cast off the bonds of action.

ision). Even a little of this knowledge (even a little practice of this Yoga) protects one from great fear.

ardless are the thoughts of the irresolute.

O Arjuna, saying, "There is nothing else."

g to new births as the result of their works, and prescribe various methods abounding in specific action

ing, Ā⁻¹thatĀ⁻¹ determinate reason is not formed which is steadily bent on meditation and Samadhi

na, free yourself from the pairs of opposites, and ever remain in the ality of Sattva (goodness), freed

water in a place where there is a flood.

thy attachment be to inaction.

cess and failure. Evenness of mind is called Yoga.

e they whose motive is the fruit.

efore, devote thyself to Yoga; Yoga is skill in action.

d from the fetters of birth, go to the place which is beyond all evil.

to what has been heard and what has yet to be heard.

rable and steady in the Self, then thou shalt attain Self-realisation.

n the superconscious state? How does one of steady wisdom speak, how does he sit, how does he w

und is satisfied in the Self by the Self, then is he said to be one of steady wisdom.

n attachment, fear and anger, is called a sage of steady wisdom.

ajoyces not hastes, his wisdom is fixed.

sense-objects, then his wisdom becomes steady.

is longing also turns away on seeing the Supreme.

riving (to control them).

ases are under control.

om desire anger arises.

of discrimination; from the destruction of discrimination he perishes.

from attraction and repulsion, attains to peace.

, and to the unmeditative there can be no peace, and to the man who has no peace, how can there be

, as the wind (carries away) a boat on the waters.

ained from sense-objects.

ake, that is night for the Muni (sage) who sees.

es, remains unmoved; but not the man who is full of desires.

sense of mine and without egoism.

established therein, even at the end of life, one attains to oneness with Brahman.

, dost Thou ask me to engage in this terrible action?

tell me that one way for certain by which I may attain bliss.

ath of knowledge of the Sankhyas and the path of action of the Yogins.

es he attain to perfection.

o act helplessly indeed by the alities born of Nature.

understanding is called a hypocrite.

th the organs of action, without attachment, he excels.

of the body would not be possible for thee by inaction.

fore, O son of Kunti (Arjuna), perform action for that sake (for sacrifice alone), free from attachment.

"By this shall ye propagate; let this be the milch cow of your desires (the cow which yields all the desi

ye shall attain to the highest good.

jects given by the gods without offering (in return) to them, is verily a thief.

who cook food (only) for their own sake verily eat sin.

is born of action.

ā, the all-pervading (Brahma) ever rests in sacrifice.

nses, he lives in vain, O Arjuna.

in the Self alone, verily there is nothing to do.

in any being for any object.

performing action without attachment man reaches the Supreme.

the masses thou shouldst perform action.

, that the world (mankind) follows.

unattained that should be attained; yet I engage Myself in action.

with, O Arjuna.

es and destruction of these beings.

without attachment, wishing the welfare of the world.

age them in all actions, himself fulfilling them with devotion.

egoism thinks, "I am the doer."

ir) functions, knowing that the Gunas as senses move amidst the Gunas as the sense-objects, is not i

perfect knowledge should not unsettle the foolish one who is of imperfect knowledge.

from (mental) fever, do thou fight.

o are freed from actions.

of discrimination, know them to be doomed to destruction.

their sway; for, they are his foes.

is death in one's own duty; the duty of another is fraught with fear (is productive of danger).

a (Krishna), constrained as it were, by force?

know this as the foe here (in this world).

enveloped by that.

is unappeasable as fire.

died by veiling his wisdom.

ing, the destroyer of knowledge and realisation.

to the mind is the intellect; one who is superior even to the intellect is He (the Self).

O mighty-armed Arjuna, the enemy in the form of desire, hard to conquer.

claimed it to Ikshvaku.

time, has been lost here, O Parantapa (burner of the foes).

end; it is the supreme secret.

o understand that Thou taughtest this Yoga in the beginning?

em all but thou knowest not, O Parantapa (scorcher of foes).

ing My own Nature, I am born by My own Maya.

st Myself.

eousness, I am born in every age.

ot born again, he comes to Me, O Arjuna.

of knowledge, many have attained to My Being.

, O Arjuna.

/ attained by men through action.

though I am the author thereof know Me as non-doer and immutable.

bound by actions.

also perform action, as did the ancients in days of yore.

thee such action (the nature of action and inaction) by knowing which thou shalt be liberated from the

performer of all actions.

been burnt by the fire of knowledge, him the wise call a sage.

does not do anything though engaged in activity.

ing mere bodily action, he incurs no sin.

ninded in success and failure, though acting, he is not bound.

who works for the sake of sacrifice (for the sake of God), the whole action is dissolved.

and into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in action.

the self as sacrifice by the Self in the fire of Brahman alone.

one offers sound and other objects of the senses as sacrifice in the fire of the senses.

and in the fire of the Yoga of self-restraint kindled by knowledge.

and rigid vows offer study of scriptures and knowledge as sacrifice.

restraining the course of the outgoing and the incoming breaths, solely absorbed in the restraint of the

whose sins are destroyed by sacrifice.

this world is not for the man who does not perform sacrifice; how then can he have the other, O Arjuna?

man). Know them all as born of action and thus knowing, thou shalt be liberated.

actions in their entirety, O Arjuna, culminate in knowledge.

I will instruct thee in (that) knowledge.

to see all beings in thy Self and also in Me.

knowledge.

reduces to ashes.

the Self in time.

to knowledge; and having obtained the knowledge he attains at once to the supreme peace.

the other, nor happiness for the doubting.

who is self-possessed, actions do not bind him, O Arjuna.

ignorance, residing in thy heart, and take refuge in Yoga. Arise, O Arjuna.

vely that which is the better of the two.

the two, the Yoga of action is superior to the renunciation of action.

airs of opposites, O mighty-armed Arjuna, he is easily set free from bondage.

s though they are distinct and different; he who is truly established in one obtains the fruits of both.

s). He sees, who sees knowledge and the performance of action (Karma Yoga) as one.

ge ickly goes to Brahman.

as subdued his senses and who realises his Self as the Self in all beings, though acting, is not tainted

smelling, eating, going, sleeping, breathing.

ong the sense-objects.

in, just as a lotus-leaf is not tainted by water.

n by the senses, for the purification of the self.

to the eternal peace: the non-united only (the unsteady or the unbalanced) impelled by desire, attach

ated city, neither acting nor causing others (body and senses) to act.

s. But it is Nature that acts.

nce, they beings are deluded.

ə reveals the Supreme (Brahman).

reme goal, they go whence there is no return, their sins dispelled by knowledge.

i elephant, and even on a dog and an outcaste.

man is spotless indeed and real; therefore they are established in Brahman.

th on obtaining what is pleasant nor grieveth on obtaining what is unpleasant.

ed in the meditation of Brahman he attains to the endless happiness.

and an end, O Arjuna; the wise man does not rejoice in them.

the impulse born out of desire and anger he is a Yogi, he is a happy man.

bsolute freedom or Moksha, himself becoming Brahman.

whose dualities (perception of dualities or experience of the pairs of opposites) are torn asunder, who

free from desire and anger, who have controlled their thoughts and who have realised the Self.

and incoming breaths moving within the nostrils.

ual, free from desire, fear and anger the sage is verily liberated for ever.

id the friend of all beings, attains to peace.

actions he is a Sannyasi and a Yogi; not he who is without fire and without action.

ogi who has not renounced thoughts.

has attained to Yoga, inaction (inaction) is said to be the means.

en he is said to have attained to Yoga.

riend of oneself, and the Self alone is the enemy of oneself.

unconquered self, this Self stands in the position of an enemy, like an (external) foe.

re and pain, as also in honour and dishonour.

senses, and to whom a clod of earth, a piece of stone and gold are the same, is said to be harmonised

hateful, the relatives, the righteous and the unrighteous, excels.

and the body controlled, and free from hope and covetousness.

a cloth, a skin and Kusa-grass, one over the other.

d, let him, seated on the seat, practise Yoga for the purification of the self.

looking around.

of Me and balanced in mind, let him sit, having Me as his supreme goal.

abiding in Me, which culminates in liberation.

or him who sleeps too much, nor for him who is (always) awake, O Arjuna.

lesires, then it is said, 'He is united'.

mind, practising Yoga in the Self (or absorbed in the Yoga of the Self).

by the self, he is satisfied in his own Self.

h transcends the senses, and established wherein he never moves from the Reality.

not moved even by heavy sorrow.

be practised with determination and with an undesponding mind.

ely restraining the whole group of the senses by the mind from all sides.

tsself in the Self, let him not think of anything.

t and bring it under the control of the Self alone.

o has become Brahman and who is free from sin.

is the Infinite Bliss of contact with Brahman (the Eternal).

self; he sees the same everywhere.

, nor do I become separated from him.

is, whatever may be his mode of living.

is, he is regarded as the highest Yogi.

is, because of the restlessness (of the mind).

ontrol it as to control the wind.

restless; but by practice and by dispassion it may be restrained.

one can attain to it by the (proper) means.

ers away from Yoga, what end does he, having failed to attain perfection in Yoga, meet O Krishna?

cluded on the path of Brahman?

Thee to dispel this doubt.

for him; none, verily, who does good, O My son, ever comes to grief.

who fell from Yoga is born in a house of the pure and wealthy.

this world.

ore for perfection, O Arjuna.

ow Yoga goes beyond the Brahmic word.

thus, reaches the highest goal.

ned through the study of scriptures); he is also superior to men of action; therefore be thou a Yogi, O

is deemed by Me to be the most devout.

content on Me, practising Yoga and taking refuge in Me.

g more here remains to be known.

ivers, only one perchance knows Me in essence.

criti (Nature), the very life-element, by which this world is upheld.

the whole universe.

ns on a string.

in all the Vedas, sound in ether and virility in men.

re austerity in ascetics.

splendour of the splendid objects am I.

sire unopposed to Dharma, O Arjuna.

They are in Me, yet I am not in them.

I does not know Me as distinct from them and immutable.

er; those who take refuge in Me alone, cross over this illusion.

lge is destroyed by illusion follow the ways of demons.

vledge, the seekr of wealth and the wise, O lord of the Bharatas.

gly dear to the wise and he is dear to Me.

; established in Me alone as the supreme goal.

ermost Self); such a great soul (Mahatma) is very hard to find.

or that rite, led by their own nature.

nd unflinching.

re, these being verily ordained by Me (alone).

of the gods go to them, but My devotees come to Me.

able and most excellent nature.

e, the unborn and imperishable.

are subject to delusion at birth, O Parantapa.

delusion of the pairs of opposites, worship Me, steadfast in their vows.

तं १ Brahman, the whole knowledge of the Self and all action.

e gods) and the Adhiyajna (pertaining to the sacrifice) know Me even at the time of death, steadfast in

at is declared to be Adhibhuta? And, what is Adhidaiva said to be?

ie of death, art Thou to be known by the self-controlled?

Self-knowledge; the offering (to the gods) which causes existence and manifestation of beings and wh

Soul is the Adhidaiva; I alone am the Adhiyajna here in this body, O best among the embodied (men).

ains My Being: there is no doubt about this.

n of Kunti (Arjuna), because of his constant thought of that being.

Me, thou shalt doubtlessly come to Me alone.

litation, and constantly meditating, one goes to the Supreme Person, the Resplendent, O Arjuna.

n an atom, the supporter of all, of inconceivable form, effulgent like the sun and beyond the darkness

e whole life-breath in the middle of the two eyebrows, he reaches that resplendent Supreme Person.

d (ascetics or Sannyasins) and passion-free enter, that desiring which celibacy is practised that goal

engaged in the practice of concentration.

body, attains to the Supreme Goal.

. long time), not thinking of anything else (with a single mind or one-pointed mind), O Partha (Arjuna).

reaches Me, O son of Kunti, has no birth.

nd the night which is also of a thousand Yugas duration, they know day and night.

ning of the 'night' they dissolve verily into Ā́ that Ā́ alone which is called the Unmanifested.

ito the Unmanifested) at the coming of the night and comes forth at the coming of the day.

it destroyed when all beings are destroyed.

who reach It do not return (to this Samsara). That is My highest abode (place or state).

i all beings dwell and by Whom all this is pervaded.

return.

rn solstice) departing then (by these) men who know Brahman go to Brahman.

thern path of the sun (the southern solstice), the Yogi returns.

path) a man goes not to return and by the other (the dark path) he returns.

the performance of) sacrifices, (the practice of) austerities, and gifts beyond all this goes the Yogi, havi

nowledge combined with experience (Self-realisation). Having known this thou shalt be free evil.

nowledge, according to righteousness, very easy to perform and imperishable.

the path of this world of death without attaining Me.

I in them.

ng in them, is My Self, the efficient cause of beings.

ings rest in Me.

ning of (the next) Kalpa.

ce of the Nature.

na, the world revolves.

beings.

ie deceitful nature of demons and undivine beings.

i the mind devoted to nothing else), knowing Me as the imperishable source of beings.

with devotion always steadfast.

nd as manifold.

nd all the plants; I am the Mantra; I am also the Ghee or the melted butter; I am the fire; I am the obla

the Sama-and the Yajur-Vedas.

the dissolution, the foundation, the treasure-house and the seed which is imperishable.

ence and non-existence, O Arjuna.

sacrifices, pray for the way to heaven; they reach the holy world of the Lord of the gods and enjoy in he

thus abiding by the injunctions of the $\tilde{1}three\tilde{1}$ (Vedas) and desiring (objects of) desires, they att

is not already possessed and preserve what they already possess.

, b the wrong method.

nce (in reality), and hence they fall (return to this mortal world).

as who preside over the elements go their worshippers; but My devotees come to Me.

ly by the pure-minded, I accept.

invest, whatever thou practisest as austerity, O Arjuna, do it as an offering unto Me.

eadfast in the Yoga of renunciation, and liberated, thou shalt come unto Me.

devotion are in Me and I am also in them.

ed as righteous for he has rightly resolved.

at My devotee never perishes.

hell as Sudras attain the Supreme Goal.

ng come to this impermanent and unhappy world, do thou worship Me.

y whole self to Me, taking Me as the supreme goal, thou shalt come unto Me.

declare to thee who who art beloved, for thy welfare.

ce of all the gods and the great sages.

rtals, is undeluded and he is liberated from all sins.

stence or birth, non-existence or death, fear and also fearlessness.

of alities of beings arise from Me alone.

account of their minds being fixed on Me), were born of (My) mind; from them are these creatures born

becomes established in the unshakable Yoga; there is no doubt about it.

meditation, worship Me.

of Me, they are satisfied and delighted.

which they come to Me.

orance by the luminous lamp of knowledge.

preme purifier, eternal, divine Person, the primeval God, unborn andn omnipresent.

and Vyasa; and now Thou Thyself sayest so to me.

e gods nor the demons know Thy manifestation (origin).

ngs, O God of gods, O ruler of the world!

ling all these worlds. (None else can do so.)

t I have heard of Thy life-giving and nectar-like speech.

ce, O Arjuna; there is no end to their detailed description.

nd also the end of all beings.

ng the (seven or forty-nine) Maruts; among stars the moon am I.

i the mind; and I am intelligence among living beings.

i (Kubera); among the Vasus I am Pavaka (fire); and among the (seven) mountains I am the Meru.

nong the army generals I am Skana; among lakes I am the ocean.

s I am the sacrifice of silent repetition; among the immovable things I am the Himalayas.

vas, Chitraratha; among the perfected, the sage Kapila.

ravata; and, among men, the king.

enu; I am the progenitor, the god of love; among serpents I am Vasuki.

I am; I am Yama among the governors.

ie lion, and Vainateya (Garuda) among birds.

e fishes I am the shark; among the streams I am the Ganga.

es I am the science of the Self; and I am the logic among controversialists.

i verily the inexhaustible or everlasting time; I am the dispenser (of the fruits of actions) having

g the feminine alities (I am) fame, prosperity, speech, memory, intelligence, firmness and forgiveness.

I am the Margasirsha; among the seasons (I am) the flowery season.

mination (of those who are determined); I am the goodness of the good.

i Vyasa; among the Poets I am Usanas, the poet.

d also among secrets, I am silence; knowledge among knowers I am.

ving or unmoving, that can exist without Me.

lars of My divine glories.

of a part of My splendour.

s whole world by one part of Myself.

st spoken, for the sake of blessing me, my delusion is gone.

us-eyed Lord, and also Thy inexhaustible greatness.

Thy divine form.

ne Thy imperishable Self.

erent sorts, divine, and of various colours and shapes.

onders never seen before, O Arjuna.

and the unmoving and whatever else thou desirest to see.

My lordly Yoga.

una His supreme form as the Lord.

nents, with numerous divine weapons uplifted (such a form He showed).

erful, resplendent (Being) endless with faces on all sides.

would be the splendour of that mighty Being (great Soul).

its many groups.

God and spoke with joined palms.

gs, Brahma, the Lord, seated on the lotus, all the sages and the celestial serpents.

her the end nor the middle nor also the beginning do I see, O Lord of the universe, O Cosmic Form.

the house of this universe; Thou art the imperishable protector of the eternal Dhrama; Thou art the Prim

the moon being Thy eyes, the burning fire Thy mouth, heating the whole universe with Thy radiance.

When I have seen this, Thy wonderful and terrible form, the three worlds are trembling with fear, O great-souled E

ven may it be well', bands of great sages and perfected ones praise Thee with hymns complete.

And hosts of celestial singers, Yakshas, demons and the perfected ones, are all looking at Thee, in great

arms, thighs and feet, with many stomachs and fearful with many teeth the worlds are terrified and s

ee open, with large fiery eyes, I am terrified at heart and find neither courage nor peace, O Vishnu.

I find not the four quarters, nor do I find peace. Have mercy, O Lord of the gods, O abode of the universe.

With the chief among our warriors.

Working in the gaps between the teeth with their heads crushed to powder.

And of men enter Thy flaming mouths.

And hurriedly rush into Thy mouths for (their own) destruction.

And, filling the whole world with radiance, are burning, O Vishnu!

I desire to know Thee, the original Being. I know not indeed Thy working.

And the worlds. Even without thee, none of the warriors arrayed in the hostile armies shall live.

And verily by Me have they been already slain; be thou a mere instrument, O Arjuna.

And thou kill; be not distressed with fear; fight and thou shalt conquer thy enemies in battle.

And prostrating himself, again addressed Krishna, in a choked voice, bowing down, overwhelmed with fear

in fear to all arters and the hosts of the perfected ones bow to Thee.

cause even of the Creator (Brahma), O Infinite Being, O Lord of the gods, O Abode of the universe; T

, the knowable and the supreme Abode. By Thee is the universe pervaded, O Being of infinite forms.

ions, salutations unto Thee, a thousand times, and again salutations, salutations unto Thee.

in power and prowess, pervadest all; wherefore Thou art all.

ia! O Yadava! O Friend! regarding Thee merely as a friend, unknowing of this, Thy greatness.

at meals, when alone (with Thee), O Krishna, or in company that I implore Thee, immeasurable one,

hou, the greatest Guru; (for) none there exists who is eal to Thee; how then could there be another su

ather forgives his son, a friend his (dear) friend, a lover his beloved, even so shouldst Thou

with fear. Show me that (previous) form only, O God; have mercy, O God of gods, O Abode of the univ

ir form only, having four arms, O thousand-armed, Cosmic Form (Being).

by My own Yogic power; full of splendour, primeval, and infinite, this Cosmic Form of Mine has never

rities can I be seen in this form in the world of men by any other than thyself, O great hero of the Kuru

led and with a gladdened heart, now behold again this former form of Mine.

t Soul (Krishna), assuming His gentle form, consoled him (Arjuna) who was terrified.

restored to my own nature.

ren the gods are ever longing to behold it.

thou hast seen Me (so easily).

ed into, O Arjuna.

who is free from attachment, who bears enmity towards no creature, he comes to Me, O Arjuna.

in the imperishable and the unmanifested which of them are better versed in Yoga?

Controlled with supreme faith, are the best in Yoga in My opinion.

Unshakable, the immovable and the eternal.

Ultimately they also come unto Me.

But, it is very hard for the embodied to reach.

By meditating on Me with single-minded Yoga.

Ocean of Samsara.

How can one seek to reach Me, O Arjuna.

By devotion; even by doing actions for My sake, thou shalt attain perfection.

Persons with the self controlled.

Through the renunciation of the fruits of actions: peace immediately follows renunciation.

Without attachment and egoism, balanced in pleasure and pain, and forgiving.

Who has his mind and intellect dedicated to Me, he, My devotee, is dear to Me.

Who is free from joy, anger, fear and anxiety he is dear to Me.

Who has no undertakings or commencements he who is (thus) devoted to Me, is dear to Me.

Who is full of devotion, is dear to Me.

Who is steady in cold and heat and in pleasure and pain, who is free from attachment.

eady mind, and full of devotion that man is dear to Me.

th faith, regarding Me as their supreme goal, they, the devotees, are exceedingly dear to Me.

of the field, knowledge and that which ought to be known, O Kesava.

ower of the field, by those who know of them.

old and the knower of the field is considered by Me to be \tilde{A}^{-1} the \tilde{A}^{-1} knowledge.

is and what His powers are hear all that from Me in brief.

ndicative of the Absolute, full of reasoning and decisive.

ie (mind), and the five objects of the senses.

is been briefly described with its modifications.

steadfastness, self-control.

on) the evil in birth, death, old age, sickness and pain.

even-mindedness on the attainment of the desirable and the undesirable.

for the society of men.

nowledge, and what is opposed to it is ignorance.

ngless supreme Brahman, called neither being nor non-being.

ere, He exists in the worlds enveloping all.

ll; devoid of alities, yet their experiencer.

rowable; and near and far away is That.

t devours and It generates.

nal of knowledge, seated in the hearts of all.

knowing this, enters into My Being.

odifications and alities are born of Nature.

erience of pleasure and pain, the soul is said to be the cause.

cause of its birth in good and evil wombs.

joyer, the great Lord and the Supreme Self.

be, he is not born again.

nd still others by the Yoga of action.

death, regarding what they have heard as the Supreme refuge.

juna), that it is from the union between the field and its knower.

rishing.

ie self; he goes to the highest goal.

S.

That alone, he then becomes Brahman.

ugh dwelling in the body, O Arjuna, neither acts nor is tainted.

in the body is not tainted.

nd also the liberation from the Nature of being, go to the Supreme.

wledge, having known which all the sages have gone to the supreme perfection after this life.

nor at the time of creation nor are they disturbed at the time of dissolution.

S.

and I am the seed-giving father.

embodied, the indestructible.

happiness and by attachment to knowledge, O sinless one.

attachment; it binds fast, O Arjuna, the embodied one by attachment to action.

Arjuna, by heedlessness, indolence and sleep.

He attaches to heedlessness.

When overpowered Sattva and Tamas; and now Tamas, having overpowered Sattva and Rajas.

That Sattva is predominant.

predominant, O Arjuna.

Arjuna.

These worlds of the knowers of the Highest.

As, he is born in the womb of the senseless.

Ignorance is the fruit of Tamas.

Tamas, and also ignorance.

Abiding in the function of the lowest Guna, go downwards.

He, he attains to My Being.

He, is freed from birth, death, decay and pain, and attains to immortality.

his conduct and how does he go beyond these three alities?

Does he long for them when they are absent.

Alities are active, is self-centred and moves not.

And gold are alike, who is the same to the dear and the unfriendly, who is firm, and to whom censure a

things he is said to have transcended the alities.

oming Brahman.

absolute bliss.

love and branches below, whose leaves are the metres or hymns: he who knows it is a knower of the

below, in the world of men, stretch forth the roots, originating action.

place: having cut asunder this firmly rooted peepul tree with the strong axe of non-attachment.

hat Primeval Purusha Whence streamed forth the ancient activity or energy.

elf, their desires having completely turned away, freed from the pairs of opposites known as pleasure

t; that is My supreme abode.

(five) senses with the mind for the sixth, abiding in Nature.

d goes (with them) as the wind takes the scents from their seats (flowers, etc.).

of the senses.

knowledge behold Him.

telligent, even though striving, see Him not.

the fire know that light to be Mine.

I I nourish all herbs.

Prana and the Apana, digest the fourfold food.

ence. I am verily That which has to be known by all the Vedas; I am indeed the author of the Vedanta ;

ding the three worlds, sustains them.

ne highest Purusha in the world and in the Vedas.

his whole being (heart), O Arjuna.

becomes wise, and all his duties are accomplished, O Arjuna.

ngiving, control of the senses, sacrifice, study of scriptures, austerity and straightforwardness.

ompassion towards beings, non-covetousness, gentleness, modesty, absence of fickleness.

ne born for a divine state, O Arjuna.

who is born for a demoniacal state, O Partha (Arjuna).

t, O Arjuna, thou art born with divine endowments.

described at length; hear from Me, O Arjuna, of the demoniacal.

or truth is found in them.

mutual union, with lust for its cause; what else?"

ies of the world for its destruction.

delusion, they work with impure resolves.

of lust as their highest aim, and feeling sure that that is all.

It means hoards to wealth for sensual enjoyments.

also shall be mine in future."

ect, powerful and happy."

I give (charity). I shall rejoice," thus deluded by ignorance.
lust, they fall into a foul hell.

in name out of ostentation, contrary to scriptural ordinances.

their own bodies and in those of others.

mons only.

O Arjuna, into a condition still lower than that.

I abandon these three.

or him and thus goes to the Supreme Goal.

ttains not perfection, nor happiness nor the Supreme Goal.

ight not to be done. Having known what is said in the ordinance of the scriptures, thou shouldst act her

th, what is their condition, O Krishna? Is it Sattva, Rajas or Tamas?

he Sattvic (pure), the Rajasic (passionate) and the Tamasic (dark). Do thou hear of it.

man's faith is, so is he.

as and the Rakshasas; the others (the Tamasic or the deluded people) worship the ghosts and the ho

l egoism, impelled by the force of lust and attachment.

u these to be of demonical resolves.

r thou the distinction of these.

ch are savoury and oleaginous, substantial and agreeable, are dear to the Sattvic (pure) people.

ə Rajasic and are productive of pain, grief and disease.

2.

scripture), with a firm faith that to do so is a duty, is Sattvic or pure.

o be a Rajasic Yajna.

in which no food is distributed, which is devoid of Mantras, gifts and faith.

ibacy and non-injury are called the austerities of the body.

of the Vedas, are called austerity of speech.

!.

hey call Sattvic.

and with hypocrisy, is here said to be Rajasic, unstable and transitory.

estroying another, is declared to be Tamasic.

t place and time to a worthy person, that gift is held to be Sattvic.

or reluctantly, is held to be Rajasic.

sult is declared to be Tamasic.

ated formerly, the Brahmanas, the Vedas and the sacrifices.

the scriptures, always begun by the students of Brahman.

various acts of gifts performed by the seekers of liberation.

the word 'Sat' is used in the sense of an auspicious act.

with these (or for the sake of the Supreme) is called 'Sat'.

is called 'Asat', O Arjuna; it is naught here or hereafter (after death).

Hrishikesa, as also of abandonment, O slayer of Kesi.

desire; the wise declare the abandonment of the fruits of all actions as Tyaga.

that acts of sacrifice, gift and austerity should not be relinquished.

abandonment, verily, O best of men, has been declared to be of three kinds.

gift and also austerity are the purifiers of the wise.

is, O Arjuna; this is My certain and best conviction.

renunciation is declared to be Tamasic.

to obtain the merit of renunciation by doing such Rajasic renunciation.

attachment and also the desire for reward, that renunciation is regarded as Sattvic (pure).

not hate a disagreeable work nor is he attached to an agreeable one.

as the rewards of actions is verily called a man of renunciation.

but never to the abandoners.

for the accomplishment of all actions.

presiding deity, also, the fifth.

these five are its causes.

If, which is isolated, as the agent, he of perverted intelligence, sees not.

Action and the agent form the threefold basis of action.

It be of three kinds only, according to the distinction of the Gunas. Of these also, hear duly.

Great beings know thou that knowledge to be Sattvic.

One another know thou that knowledge to be Rajasic.

Ignorance in Truth, and trivial that is declared to be Tamasic.

Perfected by one who is not desirous of any reward that action is declared to be Sattvic.

With much effort that is declared to be Rajasic (passionate).

Without and (one's own) ability that is declared to be Tamasic (dark).

And unaffected by success or failure, is called Sattvic (pure).

Moreover, such an agent is said to be Rajasic (passionate).

And an agent is called Tamasic.

Remember fully and distinctly, O Arjuna.

That ought not to be done, fear and fearlessness, bondage and liberation that intellect is Sattvic (pure), O Arjuna.

And what ought not to be done that intellect, O Arjuna, is Rajasic (passionate).

And that intellect, O Arjuna, is Tamasic (dark).

And when the senses are restrained that firmness, O Arjuna, is Sattvic (pure).

Dharma (duty), enjoyment of pleasures and earning of wealth that firmness, O Arjuna, is Rajasic (pa

firmness, O Arjuna, is Tamasic.

nd surely comes to the end of pain.

vic, born of the purity of one's own mind due to Self-realisation.

first like nectar, and in the end like poison that is declared to be Rajasic.

p, indolence and heedlessness that is declared to be Tamasic.

alities born of Nature.

according to the alities born of their own nature.

on and belief in God are the duties of the Brahmanas, born of (their own) nature.

ess are the duties of the Kshatriyas, born of (their own) nature.

nature; and action consisting of service is the duty of the Sudra (servant-class), born of (their own) na

gaged in his own duty, hear now.

n with his own duty, man attains perfection.

le who does the duty ordained by his own nature incurs no sin.

akings are enveloped by evil, as fire by smoke.

s fled, he by renunciation, attains the supreme state of freedom from action.

ternal), that supreme state of knowledge.

cts and abandoning attraction and hatred.

meditation and concentration, resorting to dispassion.

in the notion of 'mine' and peaceful, he is fit for becoming Brahman.

he obtains supreme devotion to Me.

with enters into the Supreme.

uctible state of being.

discrimination do thou ever fix thy mind on Me.

wilt not hear Me, thou shalt perish.

.hee.

ou wishest not to do, even that thou shalt do helplessly.

to revolve as if mounted on a machine.

ace (and) the eternal abode.

ected over it fully, then act as thou wishest.

I will tell thee what is good.

I to Me; truly do I promise unto thee, (for) thou art dear to Me.

who does not render service or who does not desire to listen, nor to one who cavils at Me.

otlessly come to Me.

th dearer to Me than he.

: sacrifice of wisdom, such is My conviction.

the happy worlds of those of righteous deeds.

is destroyed, O Dhananjaya?

grace, O Krishna. I remain freed from doubts. I will act according to Thy word.

Arjuna, which causes the hair to stand on end.

na, the Lord of Yoga, Himself declaring it.

gain and again.

O King; and I rejoice again and again.

prosperity, victory, happiness and firm policy; such is my conviction.

translationofbg

d.

is, for the attainment of pleasure and power.

translationofbg

(superconscious state).

from (the thought of) acquisition and preservation, and be established in the Self.

alk?

translationofbg

ə happiness?

translationofbg

red objects)."

attached.

evil (of Samsara, the wheel of birth and death).

on.

breath.

?

.

ed to the fruit, is bound.

are self-controlled, and intent on the welfare of all beings.

(i.e., is said to have attained Nirvikalpa Samadhi).

Arjuna.

1 mind.

which also sustains them is called action.

.

of ignorance.

I will declare to thee in brief.

ng known this; and he attains to the Supreme Primeval (first or ancient) Abode.

tion.

avni the divine pleasures of the gods.

ain to the state of going and returning.

n in this world.

translationofbg

ial Person, I deem.

being.

: amazement.

o am I.

r.

Thou art the imperishable, the Being, the non-being and That which is the supreme (that which is beyo

, to forgive.

uperior to Thee in the three worlds, O Being of unequalled power?

verse.

been seen before by anyone other than thyself.

is (Arjuna).

nd praise are as one.

Vedas.

and pain, the undeluded reach the eternal goal.

and the knower of the Vedas am I.

e in this world.

sts of the nature-spirits.

Arjuna.

translationofbg

ssionate).

ature.

and the Being and the non-being).