

THE BHAGAVAD GITA FOR THE FIRST TIME READER

by

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Krishna in his Universal Manifestation

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**THE SUDARSHAN CHAKRA
THE DIVINE WEAPON TO DESTROY EVIL**



AUM

IS THE SYMBOL OF
THAT
ETERNAL CONSCIOUSNESS
FROM WHICH SPRINGS
THY
CONSCIOUSNESS OF
THIS
MANIFESTED EXISTENCE

THIS IS THE CENTRAL TEACHING OF THE UPANISHADS
EXPRESSED IN THE MAHAVAKYA OR GREAT APHORISM

तत् त्वं असि

THIS SAYING **TAT TVAM ASI** TRANSLATES AS
THAT THOU ART

ACKNOWLEDGEMENT

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**THE BHAGAVAD GITA
FOR
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**PREFACE
THE ANCIENT INDIAN PERSPECTIVE ON KNOWLEDGE**

This little book on the Bhagavad Gita is a small attempt to present an ancient Indian spiritual - philosophical text to a modern first time reader. The Gita deals with the large questions of Existence and its purposes, on which ancient Indian texts abound. It would therefore be useful to provide here for the benefit of such a reader, a preface on the Indian approach to these questions within the context of their remarkable and more comprehensive approach to knowledge. This will also at once show to the reader, how much the Indian mind of ancient times anticipated so much of modern thought.

We are readily able today to understand processes and events of the physical world around us in terms of Newton's Third Law of every action having an equal and opposite reaction. We see that this law has a relevance, no less true, in relation to human inter-actions as well. And in considering large questions of existence, we may also be able to see how large spans of space and time can so obscure connections in long chains of cause and effect, that beyond a point, individual events in these chains seem to occur quite arbitrarily, or as we might put it, without rhyme or reason. The only explanation that we may then attempt is that all existence must be governed by some divine version of Newton's law. This is indeed the way the ancient seers of India saw existence, and they gave the law a different name, the Law of Karma. Some of us today would seem to prefer the word of Newton to the word of an ancient seer, who may himself, typically, have stated it to be the word of God. But the ancient Indian tradition even today, remains so deeply embedded in the Indian psyche, that many would still be inclined to say that God may indeed have spoken through Newton.

It is also interesting that many of the findings of Science today point to the seamless continuum that exists between every form of existence, even between its seemingly different categories that we may perceive to be totally unconnected, like the material and the non-material, or the living and the lifeless. Take a solid substance which we consider inanimate. Go down into its inner structure, beyond the molecule and atom and down to the electron. Here modern science tells us that the dividing line between matter and energy disappears to show them as part of one continuous spectrum. How matter and energy at this point appear to us at any time turns upon the context in which we see them. An inseparable dynamic relationship

seems to bind the observer and the thing observed and deprive everything of what might be called an absolute state. The buzz word in science today is Relativity.

Proceed now to another aspect of physical phenomena, where matter in association with energy starts exhibiting different forms of behaviour. Here we encounter objects dropping to the ground under the action of gravity (Newton again !). We see attraction and repulsion between magnetic substances. Or matter in the form of solid state electronics stimulated by electricity, simulating near-human functions of memory and logic. We are also now beginning to understand and manipulate the gene to change the character of living matter. Are we then a short step away from bridging the living and the lifeless ? While we are still intrigued by what is the form of energy that brings matter to life, we do seem to be moving gradually from the domain of the lifeless into the domain of the living.

Cross over to the domain of the living, and we encounter life in different forms, with different characteristics, properties or qualities. We seem now to be moving gradually from the domain of the physical to the psychic, from the domain of quantity into the domain of quality. We enter into a vast new intangible area of thought, imagination, intellect, intuition, instinct and emotion and slowly but surely, into a domain beyond of the spiritual. Our knowledge as we go beyond the physical to these onward domains, becomes increasingly vague, increasingly difficult to observe, record, measure, define and analyse, and we need to take the help of new words and symbols. We see here the operation new laws in relation to human nature, different, perhaps more complex, than the laws of Nature as we know them. We see experience here splitting into two domains, subjective and objective. Yet subjective experiences are real enough for many people to assign them an identity, refer to them with descriptive words like metaphysical or spiritual, or descriptive phrases like the "spirit rather than the substance". The Indian traditional view is, that subjective and objective are existences that are relative, and are but aspects of one Absolute, even as our framework of Time and Space are but relative aspects of one Absolute, that is both Eternal and Infinite !

Let us suppose now, that from within our own imagination we create a form with attributes evolving or developing in the following sequence, suggestive of a progression from the psychic to the physical : Consciousness-Will-Energy-Quality-Quantity. It will then, not be difficult to for us to further envisage an eternal entity of pure consciousness that carries the potential to shape within itself any existence with form of any size, shape, appearance, quality or power, and invest it with the solidity and all other attributes of this worldly existence. Such an entity is the Divine portrayed by the Gita. And when we see that we are ourselves often

able to mould matter and energy to create physical form and function to the things we imagine, we may then with a small step of faith beyond reason, be willing to concede that worldly existence itself may well be a creation of that Divine, and that man's imagination too may be indicative of a small spark of that Divine. We begin to see that when reason is extended by faith, man starts reaching out to the Divine. This is precisely what the Gita teaches.

We may now look a little more closely at how many of such wide ranging ideas, were articulated and built into a massive and comprehensive knowledge corpus of ancient Indian tradition. The Vedic conception of existence is ultimately in terms of the Brahman, a single Infinite Consciousness or existence, with a continuum that has no beginning and no end, and with seeming discontinuities in between, which we observe, largely arising from the space-time constraints that condition our own faculties and perceptions. The Gita builds on this base and explains how this One all-pervasive spirit uses its all-pervasive energy to fashion bits within itself into an infinite number of finite existences of different levels of consciousness and forms of worldly existence, engaged in constant transitions from one state to another, with these existences driven by their properties or qualities. Any transition or movement must by definition, necessarily occur within a framework of time and space which confer on these existences their cyclic and transient character, of creation and destruction in relation to the world of matter, and of birth and death in relation to the living world. The human personality itself is shaped by its properties, the three Gunas, Satva, Rajas and Tamas, engaged in constant mutual struggle for dominance, till the consciousness in the individual becomes aware of the single higher spirit pervading his existence. That is the point at which the individual starts becoming aware that he is not bound by the limitations of his finite physical existence. He consciously starts seeing his spirit as part of the one Infinite Spirit, and he starts so conducting his actions in life as to fulfill the role assigned to him by the Infinite in its play with the finite.

What the first time reader may find specially interesting is how these ideas got accumulated into a vast ancient corpus of knowledge, which has come intact to us today, through the millenia, not inscribed on stone, coin, paper or other physical medium, but inscribed entirely in human memory and transmitted by the spoken word of hundreds of successive generations, and continue to deeply influence the everyday lives of the people even the present day. One fascinating question then is how this vast corpus of knowledge can be a source of history, especially when modern historians have asserted that tradition is not history. Let us look at this question by looking closely at what the tradition has to say for itself.

Ancient Indian tradition has it that at the dawn of creation of the Universe, Brahma the Creator, gave the corpus of knowledge constituting the Vedas, to the first seers for the benefit of mankind. Passed down the Yugas or

ages, through a teacher-disciple chain,, this knowledge got scattered and diluted, and parts of it were even lost with the vast passage of time. The Yugas mentioned here refer to a cosmic time cycle of four Yugas, namely, the Krita, Treta, Dvapara and Kali Yugas, which together last 12000 cosmic years, one cosmic year being equal to 360 human years. We live today in the Kali Yuga, which has a duration of 432000 human years with its commencement placed in the year 3101 BC. This Yuga chronology continues as a living tradition today in India, where the current year 2009 of the Christian era figures in today's published Hindu calendars as the Kali Yuga year 5110 The ancient Indians did indeed have well defined concepts in relation to the cosmic and the human scales of space and time, where, as in all their concepts, the Finite was always perceived and represented in units reaching into the Infinite.

The tradition then has it that towards the end of the Dvapara Yuga, finding the Vedic knowledge corpus in disarray, the sage Vyasa collected all that remained of it, arranged them into the four Vedas, and imparted them to four of his disciples, to be preserved, propagated and passed down to posterity. Successive generations of teachers and disciples carried the Vedas to different parts of India, and in the course of time, the processes of their observance, propagation and preservation got institutionalised into Sakhas or Schools, each preserving and carrying forward a particular Vedic rescension. The Muktikopanishad has it that at one time, there were 1180 Sakhas in existence. Today, scattered segments remain, of only 8 Sakhas.

Six supporting disciplines were also evolved, namely, Siksha (Phonetics), Vyakarana (Grammar), Chandas (Poesy), Nirukta (Etymology), Kalpa (Ritual procedures) and Jyotisha (Astronomy and Astrology, dealing respectively, with details of the positions and influences of the planets and stars, and used for determining the calendar and timing of all human activities). These disciplines, called the Vedangas (or limbs of the Vedas), were intended to provide the strict framework in which observance, propagation and preservation of the Vedas in their pristine purity would endure for all time, despite a completely oral mode of transmission. In particular, remarkable techniques of memorising and reciting the texts, were designed and prescribed, so that even today, it is common for priests and scholars, who have been trained in this tradition, to pick on any word at any point in any large text, and recite it from memory from that point for hours ! And one can find such testimony in the daily lives of people today in the fact that every prayer and ritual in everyday observance starts with the individual declaring his name and lineage from the ancient Rishis, Clans and Schools, along with details of the place and time of the occasion, the time being in terms of the year, month, day and the ruling star of the day, according to the Kali Yuga Calendar. These facts show a remarkable continuity of a tradition that lives today with the same accuracy and authenticity in which they were set in the ancient past. Surely the element of history cannot be missing in such a tradition.

We can now go a little further into the question of whether the ancient Indian texts can indeed serve as sources of formal history, a claim discounted by modern historians. Extending beyond the Vedas and Vedangas is yet another large corpus of texts which include the Itihasas which are detailed histories with geneologies of Kings and Nations, and the Puranas which tell likewise of Gods and the Worlds that they ruled. Pride of place among the Itihasas is held by the Mahabharata epic, the centre piece of which, in turn, is the Bhagavad Gita. This epic of around 100000 verses of delectable Sanskrit poetry is attributed to Vyasa.

The Mahabharata text is replete with astronomical details related to events, that unfortunately did not receive sufficient attention for their possible relevance to the historical chronology of ancient India, from the first generation of modern historians of both West and East. Their Western mind-set and methodology, led them to a preference for and reliance on limited and much later evidence of inscriptions on stones and coins and accounts of ancient travellers, involving unreliable interpretation of names of persons and places. Their assumptions tended to discounting of any major civilisational advances in India predating the Greeks from whom they derived their baseline chronologies, and this resulted in their bringing the chronology of the Hindu, Buddhist and Jain traditions forward by several millenia, thus doing great disservice to the building of a true formal history of ancient India.

The treating of the Mahabharata as Literature and not as History by the early historians is now being called into question by modern scholars on several counts. At the outset, the Mahabharata and Ramayana are seen as part of the corpus of texts referred to as the "Itihasas", The translation of the Sanskrit word "Itihasa" is "It was thus", or "It happened thus", indicative of a reference to factual history. Surely the use of this word by men of clarity of thought and expression and intellectual integrity, of ancient times, merits acceptance of its meaning at face value, which suggested and that the works were indeed intended as historical works, though they were, like all subjects compiled in those times, set in literary compositions of high excellence, and tended sometimes to invest great kings and personalities with divine or near-divine status.

More importantly however, it has now become possible to use powerful computer tools available today to analyse the ancient texts in ways not available to the earlier historians, and which are providing new insights and surprising truths. Ancient Indian texts set vast geneologies and events, interlocked with considerable internal consistency, in a time framework of references to astronomical events that can now be verified with these tools. This would certainly invest the ancient texts with as much, if not more credibility than partial data from inscriptions on stone and coins, or other sources, that earlier historians have relied on. It would appear that the heavens can provide evidence when the earth fails to do so !

To take a specific example that is relevant to the subject of the present book, a significant reference is made by the Sage Vyasa in the 3rd. Adhyaya (Chapter) of the Bhishma Parva (Section) of the Mahabharata, to a very rare astronomical event indicative of an impending catastrophe, obviously referring to the outbreak of the Mahabharata war soon thereafter. This was a very rare occurrence within the same lunar month, of a solar eclipse and a lunar eclipse. The rule was always for a lunar eclipse to occur at the new Moon and the solar eclipse to occur at the full Moon, and always for the new Moon to fall on the 14th or 15th day following the full Moon. This occasion however, was marked by an extraordinary interval of 13 days between the two eclipses and the corresponding phases of the Moon.

Vyasa's words and with a rough translation are reproduced as follows :

चतुर्दशीं पञ्चदशीं भूतपूर्वां च षोडशीं

इमां तु नाभिजानेऽहममावास्यां त्रयोदशीं

चन्द्रसूर्यावुभौ ग्रस्तावेकमासे त्रयोदशीं । ॥ ३२ ॥

अपर्वणि ग्रहेणैतौ प्रजाः संक्षपयिष्यतः

मांसवर्षं पुनस्तीव्रम् आसीत् कृष्णचतुर्दशीं

शोणितैर्वक्त्रसंपूर्णा अतृप्ताः तत्र राक्षसाः । ॥ ३३ ॥

TRANSLATION : FOURTEENTH DAY, FIFTEENTH DAY OR IN THE PAST, THE SIXTEENTH DAY, BUT I HAVE NEVER KNOWN THE AMAVASYA (NEW MOON DAY) TO OCCUR ON THE THIRTEENTH DAY; OR A LUNAR ECLIPSE FOLLOWED BY SOLAR ECLIPSE ON THIRTEENTH DAY IN A SINGLE LUNAR MONTH; THAT WOULD ENDANGER PEOPLE; WITH A RAIN OF FLESH FROM THEFOURTEENTH DAY FROM THEFULL MOON; WITH BLOOD-DRENCHED BODIES STREWN EVERYWHERE, AND THE DEMONS \STILL NOT SATISFIED.

This reference to a unique astronomical event, in the Mahabharata text is clearly a profound statement of fact resting on a profound state of knowledge of astronomy that obtained at that time. Such references in ancient texts have therefore prompted efforts by scholars in recent years, to use advanced computer facilities to compute dates of human events from the astronomical events that were said to have accompanied them.

One study, by Dr.S.Balakrishna, (1) arrives at August 3129 BC (reckoned on the Julian calendar) as the most plausible timing for this particular astronomical event. And by inter-locking of dates ascertained similarly for other events, it has become possible to place much of the Mahabharata chronology at the close of the Dvapara Yuga. The start of the next Yuga that followed, the Kali Yuga, is

placed at 3101 BC (reckoned on the Julian calendar) which ties in with the estimate of the great astronomer Aryabhata (CE 476–550 AD). The starting year of the Kali Yuga, incidentally, is also considered to be the year of Krishna's passing away. One other study, (2) has gone so far as to state that the Mahabharata commenced on the 22nd November, 3067 BC, also considered to be the date of commencement of the teaching of the Gita by Krishna.

Further such studies continue today and fuller pictures with greater chronological accuracy and consistency may yet emerge. But while questions may remain open for now on the chronology or the historicity of the Gita, few will doubt that its teaching has a relevance that will endure for all time.

Internet references :

- (1) <http://www.geocities.com/dipalsarvesh/datingMahabharat.html>
- (2) <http://scienceinvedas.wordpress.com/2006/11/30/historicity-of-mahabharat/>

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INTRODUCTION

The reader of the modern world would seem to have little time or patience for religion or philosophy. He readily accepts Physics, not Metaphysics, the reality of the material world, not the abstractions of the spiritual world. Yet every now and then, he encounters questions and situations that defy his understanding and he begins to sense that answers may be available in religion and philosophy. He then turns to books like the Bible, the Koran and the Gita. But there he often finds their language, intent and content difficult to understand. He would appear to need help for understanding them. This book tries to meet that need in respect of the Gita.

In many ways, the Gita is an interesting and unique book. It is not a scripture in the conventional sense of a revelation of a seer or proclamation of a prophet. It is part of a monumental, ancient work of Sanskrit historical literature, the Mahabharata epic of India, comprising stories that tell of men and nations and human situations of ancient India. Nevertheless the Gita's content compels the attention of a scripture, and has come to be regarded, along with the Brahma Sutras and Upanishads, as constituting the three fold scriptural foundation, the Prasthanthraya, of the highest religious, philosophical and spiritual experience of ancient India.

It is an unusual scripture too, because its teaching is set in a worldly context of a human crisis where all established values and standards of conduct come into question. This is the Kurukshetra war, where the Pandavas and Kauravas are ranged against each other, where man is in conflict as much with himself as with his fellow men. The teaching of the book addresses the problems of worldly existence by placing them in a higher spiritual context, in a way that appeals to the needs of any reader whatever his approach or objective might be, practical, intellectual or spiritual. This is indeed because the approach follows our own development from the practical, through the intellectual to the spiritual. The book teems with profound ideas with subtleties of context, concept and word usage that sometimes defy even scholars, yet retains an appeal even at the simple level of practical and literal meaning. This handbook is an attempt to explain and interpret the substance and value of the teaching at this simple level, indeed in a consciously oversimplified way by restricting the narrative to the central essentials of the teaching and avoiding its more difficult esoteric aspects.

The Gita takes two schools of thought that then prevailed as the starting point of its teaching. Existence was then considered to consist of two eternal entities, a passive intangible Spirit, the Brahman, and an active tangible Nature, the Prakriti. The Sankhya school supported a life of renunciation of action and the Yoga school, a life of acceptance of action. The Gita reconciles the two schools through a new interpretation and goes beyond them to a larger synthesis through new perspectives. The Gita's teaching is of one Supreme Divine, the Purushothama, immanent as much in the passive Brahman as in active Prakriti, and providing to the individual a bridge across them to the Supreme Divine, that could be reached if all human activity in the framework of Prakriti were purged of its egoistic motivation and consecrated as service of and for the Supreme Divine, This is the substance of the teaching of the Gita.

The central point of the teaching that would have direct appeal to every reader is that within each person resides a spark of the Divine that confers an unlimited potential for both individual and collective human advancement, and it is up to the person to discover and realize that potential. Krishna appears here as the Avatar, a descent of the divine into human form, to affirm by his presence, that that God is no distant unrealizable goal, but a living presence that is ever present within and around each of us, to help us for an ascent from the level of the human to the level of the divine. Very simply, Krishna's teaching is an affirmation that divine help is always there but man can and must use the potential within himself and so engage in action as will transform his existence from a state of conflict with himself and with others to a higher state of universal harmony, which is the central purpose of existence.

Several other points of practical importance spring from the teaching of Gita. The teaching is that the same Divine pervades and supports everything, living or lifeless. In mankind, the Divine confers faculties and skills of varying type and degree to individuals to enable them to participate in and contribute to harmony and progress in society, without prejudice to their fundamental equality before or equal access to the Divine. But the teaching also warns us against letting our natural propensities to hanker after lust, wealth and power, which lead us to exploit our fellow beings, other forms of life or nature, and thereby create inequalities, imbalances and conflicts. It warns that these conflicts will rebound on him, that he who sows the wind, will reap the whirlwind. It teaches us to control these baser instincts and respect and serve everyone and everything around us because they represent equal creations of the Divine. And it tells us to follow the examples set by the best of men and the highest standards set by them in the best ethical codes that prevail. There is clearly something in the Gita for everyone,

whatever his station in life or level of attainment, in terms of objective to be pursued or method to be followed.

The Gita unfolds its teaching through 700 verses, set in 18 Chapters. Each Chapter bears the title of a Yoga. The word Yoga has several meanings. The first time reader may find “path” or “process” as meanings that are simple and adequate. The meanings of the Chapter titles also suggest a logical sequence and structure on which the entire teaching of the Gita rests. By a graduated back-and-forth progression of its unfolding, the Gita goes beyond the teachings of earlier schools which were ridden with conflicts that arose from their rigid approaches of differentiation and analysis, to arrive at a vast new integration and synthesis. Many are the later systems and schools that have built on one or other of the ideas that the Gita highlights or emphasizes as it develops its presentation, to proclaim those to be the core of teaching. It is important therefore to understand the teaching in its universality and totality. This will become apparent to the reader as he proceeds from Chapter to Chapter to its final and explicit conclusion.

Commentators regard the Gita teaching as proceeding in a three part sequence. Chapters 1 to 6, are considered to comprise the core of the Gita teaching of how to handle worldly existence, with Knowledge and Action as the first two starting paths. Chapters 7 to 12 are considered an elaboration of these two paths, with addition of a third path, that of Devotion to the Supreme Divine, the Purushottama, who manifests himself as both the Eternal Passive Brahman and the Eternal Active Iswara who supports worldly existence through his power of Prakriti or Nature. Chapters 13 to 18 carry further elaborations of the three paths that lead on to the final message of the Gita, The final call is to rise above the egoistic hold of the three Gunas of Prakriti, give oneself up in surrender to the Supreme Divine and thereby attain to Moksha or final liberation from the limitations or bonds imposed by worldly existence. Another viewpoint of the Gita is that its teaching is really an elaboration of the three words of the Mahavakya, the Great Upanishadic Saying, TAT TVAM ASI, translating as That Thou Art, and meaning that You Are the same as That Infinite Existence. In other words, you are an instrument of the Divine to fulfil. not your, but His purposes, in worldly existence.

This book covers 100 key verses of the Gita, and these are presented in the original Sanskrit, and a transliteration in English, supported with translations of the verses, along with their word-by-word meanings, in both English and Hindi. Background materials are provided in the Preface and the Introduction of the book, and are also supported with brief explanatory introductions to each Chapter. Some may consider the selection of verses as arbitrary and their treatment as inadequate. But this has been done so as to retain the central thread of the teaching, and present it in a simple way that may be adequate and appealing to the first time reader. It is hoped, that this will then encourage the reader to be drawn into a study of the Gita in its full version, and at its higher intellectual or spiritual levels.

NOTE :

1. READERS MAY NOTE OTHER NAMES IN THE TEXT THAT REFER TO KRISHNA AND ARJUNA AS BELOW :

KRISHNA : ACHYUTA, HRISHIKESA, KESAVA, KESINISHUDANA, GOVINDA AND VASUDEVA.

ARJUNA : BHARATA, KAUNTEYA, PANDAVA AND PARTHA.

2. THE AVAGRAHA SYMBOL (¤) IN THE SANSKRIT TEXT, IS PRONOUNCED AS A VERY SHORT ELONGATION

OF THE PRECEDING VOWEL AND WHEREVER USED, IT IS SHOWN IN THE ENGLISH transliteration AS AN APOSROPHE (¨) FOLLOWING A CONVENTION IN COMMON USE

CHAPTER 1

प्रथमोऽध्यायः अर्जुनविषादयोगः

Arjuna's Path of Sorrow

War between the Pandavas and Kauravas has become inevitable. Arjuna and Duryodhana approach Krishna to enlist his support. Krishna says he will not himself fight but would offer them support of either his army or his own personal services as a Charioteer. He offers to Duryodhana, as the younger of the two, the first choice. Predictably, Duryodhana opts for Krishna's army while Arjuna is content with Krishna's personal support. Be it remembered that Sanjaya is later to conclude his narration of the Gita, with the declaration that Victory will ever be wherever Krishna is.

Now with blowing of trumpets and beating of drums, hostilities are about to commence at the battlefield at Kurukshetra. Arjuna asks Krishna to position his chariot between the rival armies, that he might survey and size up the enemy formations. Krishna positions the chariot right where Arjuna would face his near and dear, and his revered preceptors, Bhishma, Drona and others, who are now now ranged against him in the war. Seeing them, Arjuna is stricken by compassion, sorrow, guilt and doubt over having let himself into this cruel conflict where all these whom he loved and respected would be killed, a conflict that would soon destroy family, friends, values, traditions and institutions and all that he held dear. He pours out his distress to Krishna.

Chapter 1 appropriately bears the title of Arjuna's Path of Sorrow as it closes with Arjuna in a despondent state, unable to cope with a worldly existence so ridden with sorrow. How do we understand and cope with such an existence ? This question that faced Arjuna is a question that each of us faces in ever so many situations of human crisis. It is with this question that the core of the teaching unfolds in the first part of the Gita comprised of Chapters 1 to 6, building upon the earlier traditions of Sankhya and Yoga schools of thought, on the paths of Knowledge and Action.

Arjuna :

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा = ३२ =

na kāṅkṣē vijayaṃ kṛṣṇa na ca rājyaṃ sukhāni ca =

kiṃ nō rājyēna gōvinda kim bhōgairjīvitēna vā = 32 =

हे कृष्ण ! मैं विजय को नहीं चाहता और राज्य तथा सुखों को भी नहीं चाहता । हे गोविन्द ! हमें राज्य से क्या प्रयोजन है अथवा भोगों से और जीवन से क्या प्रयोजन है ।

O Krishna, I do not covet victory; nor kingdom, nor pleasure. Of what use will a kingdom, or pleasures, or even life be to us, O Govinda (Krishna) ! (32)

न - नहीं- not

काङ्क्षे - चाहता - I desire

विजयम् - विजय को - victory

कृष्ण - हे कृष्ण - O Krishna

न - नहीं - not

च - और - and

राज्यम् - राज्य - kingdom

सुखानि - सुखों को - pleasures

च - और - and

किम् - क्या - what

नः - हमें- to us

राज्येन - राज्य से - by kingdom

गोविन्द - हे गोविन्द - O Govinda

किम् - क्या - what

भोगैः - भोगों से - by pleasures

जीवितेन - जीवन से - life

वा - अथवा - or

Sanjaya :

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्रमानसः ॥ ४७ ॥

evamuktvā 'rjuna: saṁkhyē rathōpastha upāviśat =
visrjya saśaram cāpaṁ śokasaṁvignamānasa: .. 47 ..

रणभूमि में शोक से उद्विग्र मनवाला अर्जुन इस प्रकार कहकर
बाणसहित धनुष को त्यागकर रथ के पिछले भाग में बैठ गया ।

**And so saying, , Arjuna cast away his weapons, and sat
down in his chariot, overwhelmed by sorrow. -47-**

संजय उवाच - संजय ने कहा -
Sanjaya said
एवम् - इस प्रकार - thus
उक्त्वा - कहकर - having said
अर्जुनः - अर्जुन - Arjuna
संख्ये - युद्ध में - in the battle
रथोपस्थः - रथ के पिछले भाग में
- on the seat of the chariot

उपाविशत् - बैठ गया - sat
down
विसृज्य - त्यागकर - having
cast away
सशरम् - बाणसहित - arrow
चापम् - धनुष को - bow
शोकसंविग्रमानसः - शोक से
उद्विग्र मनवाला - with a mind
overcome with sorrow

CHAPTER 2

द्वितीयोऽध्यायः सांख्ययोगः

Sankhya Yoga : The Path of Knowledge

Krishna starts by chiding Arjuna, saying that in the present context, it does not befit a leader of the race like him to submit to misplaced compassion and recoil at this moment from a battle for righteousness that his duty, his dharma, as a Kshatriya, (the warrior class) requires him to fight.

Krishna commences his teaching by setting the conflicts of worldly existence within the perspective of a higher level of existence to be attained by the Path of Knowledge. Our response to the challenges of worldly existence must be first to understand and deal with worldly existence in the light of that Knowledge. That is the first step

Krishna then goes on to show how sorrow over death and destruction wrought by war is misplaced as these were but an inevitable part of a transient worldly existence, while there was a real higher eternal existence that lay beyond.

Chapter 2 bears the title of the Path of Knowledge as it teaches that we must cope with the strife and sorrows of this transient worldly existence, only living for and in the knowledge of the highest state of existence, the Brahmic state of eternal bliss and tranquillity, as was taught by the Sankhya, one of the leading schools of thought of that time.

----- 6

Krishna :

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

antavanta imē dēhā nityasyōktāḥ śarīriṇaḥ .

anāśinōp‘ramēyasya tasmādyudhyasva bhārata .. 18 ..

नाशरहित अप्रमेय नित्यस्वरूप जीवात्मा के यह सब शरीर नाशवान् कहे गये हैं । 'सलिए हे भरतवंशी अर्जुन ! युद्ध कर ।

Within these human bodies is a higher In-dweller that is eternal, indestructible, and infinite; you must fight without a thought for these human bodies which have an inevitable end. -18-

अन्तवन्तः - नाशवान् - having an end

इमे - यह - these

देहा - सब शरीर - bodies

नित्यस्य - नित्यस्वरूप - of the everlasting

उक्ताः - कहे गये हैं - are said

शरीरिणः - जीवात्मा के - of the embodied

अनाशिनः - नाशरहित - of the indestructible

अप्रमेयस्य - अप्रमेय - of the immeasurable

तस्मात् - इसलिए - therefore

युध्यस्व - युद्ध कर - fight

भारत - हे भारत - O Bharata

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २२ ॥

vāsāmsi jīrṇāni yathā vihāya navāni gṛhṇāti narōp'arāṇi .

tathā śarīrāṇi vihāya jīrṇānyanyāni saṃyāti navāni dēhī .. 22

जैसे मनुष्य पुराने वस्त्रों को त्यागकर दूसरे नये वस्त्रों को ग्रहण करता है
वैसे ही जीवात्मा पुराने शरीरों को त्यागकर दूसरे नये शरीरों को प्राप्त
होता है ।

Even as we cast off old clothes for new, so too does the In-dweller cast off these worn-out bodies and take new ones. -22-

वासांसि - वस्त्रों को - clothes

जीर्णानि - पुराने - worn out

यथा - जैसे - as

विहाय - त्यागकर - having cast
away

नवानि - नये - new

गृह्णाति - ग्रहण करता है - takes

नरः - मनुष्य - man

अपराणि - दूसरे - others

तथा - वैसे - so

शरीराणि - शरीरों को - bodies

विहाय - त्यागकर - having cast
away

जीर्णानि - पुराने - worn out

अन्यानि - दूसरे - others

संयाति - प्राप्त होता है - enters

नवानि - नये - new

देही - जीवात्मा - the embodied

Krishna :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

karmaṇyēvādhikārastē mā phalēṣu kadācana .

mā karmaphalahēturbhūrmā tē saṅgō'stvakarmani .. 47 ..

तेरा कर्म करने मात्र में ही अधिकार हो फल में कभी नहीं और तुम कर्मों के फल की वासनावाला भी मत हो तथा कर्म न करने में भी तेरी प्रीति न हो ।

Your right now is only to action, never to the fruits of action. Do not be attracted to inaction or to the fruits of action. -47-

कर्मणि - कर्म में - in work

एव - ही - only

अधिकारः - अधिकार - right

ते - तेरा - your

मा - नहीं - not

फलेषु - फल में - in the fruits

कदाचन - कभी - at any time

मा - मत - not

कर्मफलः हेतुः भूः - कर्मफल कारण
- let not the fruits of action be
the motive

मा - न - not

ते - तेरी - your

सङ्गः - प्रीति - attachment

अस्तु - होवे - let there be

अकर्मणि - कर्म न करने में - in
inaction

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

dhyāyatō viṣayānpumsaḥ saṅgastēṣūpajāyatē .

saṅgātsamjāyatē kāmaḥ kāmātkrōdhō'bhijāyatē .. 62 ..

krōdhādbhavati saṁmōhaḥ saṁmōhātsmṛtivibhramaḥ .

smṛtibhramśādbuddhināśō buddhināśātpraṇāśyati .. 63 ..

विषयों को चिन्तन करनेवाले पुरुष की उन विषयों में आसक्ति हो जाती है और आसक्ति से उन विषयों की कामना उत्पन्न होती है और कामना से क्रोध उत्पन्न होता है । क्रोध से विवेकशून्यता होती है अविवेक से स्मरणशक्ति भ्रमित हो जाती है और स्मृति के भ्रमित हो जाने से बुद्धि का नाश होता है तथा बुद्धि के नाश से वह पुरुष नष्ट हो जाता है ।

When the mind dwells on objects, that draws man into attachment; which then leads to desire; non-fulfilment of desire leads to anger; which then leads to delusion, which impairs the memory, which in turn leads to loss of discrimination; and loss of discrimination is as good as death. -62, 63-

Slokas 62 & 63 continued

ध्यायतः - चिन्तन करनेवाले -
thinking
विषयान् - विषयों को - on
objects
पुंसः - पुरुष की - of a man
संगः - आसक्ति - attachment
तेषु - उनमें - in them
उपजायते - हो जाती है - arises
संगात् - आसक्ति से - from
attachment
संजायते - उत्पन्न होती है - is
born
कामः - कामना - desire
कामात् - कामना से - from
desire
क्रोधः - क्रोध - anger
अभिजायते - उत्पन्न होती है -
arises

क्रोधात् - क्रोध से - from anger
भवति - होता है - comes
संमोहः - विवेकशून्यता - delusion
संमोहात् - अविवेक से - from delusion
स्मृतिविभ्रमः - स्मरणशक्ति भ्रमित हो जाती
है - loss of memory
स्मृतिभ्रंशात् - स्मृति के भ्रमित होने से -
from loss of memory
बुद्धिनाशः - बुद्धि का नाश - the
destruction of intellect
बुद्धिनाशात् - बुद्धि के नाश से - from
the destruction of intellect
प्रणश्यति - नष्ट हो जाता है - he
perishes

Krishna :

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

vihāya kāmānyaḥ sarvānpumāṃscarati niḥspr̥haḥ .

nirmamō nirahaṃkāraḥ sa śāntimadhigacchati .. 71 ..

जो पुरुष सब कामनाओं को त्यागकर ममतारहित अहंकाररहित और
स्पृहारहित होकर विचरता है वह शान्ति को प्राप्त होता है ।

He who lives selfless, without longing and desire, without the ego sense of
“I” and “mine” attains to the peace of the higher existence. -71

विहाय - त्यागकर - abandoning

कामान् - कामनाओं को - desires

यः - जो - that

सर्वान् - सब - all

पुमान् - पुरुष - man

चरति - विचरता है - moves
about

निःस्पृहः - स्पृहारहित - free from
longing

निर्ममः - ममतारहित - devoid of
ownership

निरहंकारः - अहंकाररहित -
without egoism

सः - वह - he

शान्तिम् - शान्ति को - to peace

अधिगच्छति - प्राप्त होता है -
attains

CHAPTER 3

तृतीयोऽध्यायः कर्मयोगः

KARMA YOGA : THE PATH OF ACTION

Chapter 3 entitled the Path of Action, begins with Arjuna complaining to Krishna. You speak, says Arjuna, and commend a higher Path of Knowledge that leads to the eternal bliss of the Brahmic state, a tranquil state that would be free from all activity, yet you urge me into this lower Path of Action and fight this terrible war; give me a clear guideline, a clear path to follow here and now, in this terrible situation.

In his response, Krishna speaks here directly for the first time in the Gita, as a personification of the Higher Power that upholds all existence, the Avatar, a manifestation of God. He finds he has to provide Arjuna a convincing rationale for engaging in Karma, a life of action, that seems to contradict the Path of Knowledge for attaining to a state of eternal peace and tranquillity. He affirms that the paths of knowledge and action are not contradictory, but complementary aspects of existence; how in existence, activity is totally unavoidable and total inactivity is impossible; and how it is selfless action arising from a higher knowledge, that is the only way in which one may remain unaffected by the stresses and sorrows of existence that spring from selfish action arising from desire or from inaction arising from ignorance.

Krishna explains that man is driven to action by the three Gunas of Prakriti, the three motivating qualities of human nature, whereby external objects attract and hold the attention of the internal senses, establish bonds of desire for and attachment to external objects, and lead the ego into selfish and egoistic actions. Such actions bind man in a life of never-ending conflict and distress. Awareness of this will help man to overcome desire and make his actions selfless and free him from the conflicts that spring from a self-centred life.

Yagna or Sacrifice in the Vedic tradition refers to the ritualistic offerings to the gods, in return for worldly benefits. Krishna elevates Yagna to its true and higher level of significance by stating that the true essence of sacrifice lay in selfless giving for the larger good of the world, not in selfish seeking for one's own benefit. Man's rising to a higher level therefore lay in selfless, not in selfish action.

Krishna :

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

lōkē'smindvividhā niṣṭhā purā prōktā mayānagha .

jñānayōgēna sām̐khyānām̐ karmayōgēna yōginām̐ .. 3 ..

श्री भगवान् ने कहा : हे निष्पाप (अर्जुन) ! इस लोक मे दो प्रकार की साधना बहुत पहले मेरे द्वारा सिखायी गयी है , ज्ञानियों की साधना ज्ञानयोग से और योगियो की कर्मयोग से . (३)

At the dawn of Creation, says Krishna, I declared for the guidance of mankind a two-fold path : Sankhya Yoga, the Path of Knowledge, for the man of Thought, and Karma Yoga, the Path of Action, for the man of Action. -3-

श्री भगवान् उवाच - श्री भगवान् ने
कहा - Sri Bhagavan said
लोके - संसार में - in the
world
अस्मिन् - इस - in this
द्विविधा - दो प्रकार की -
twofold
निष्ठा - साधना - path
पुरा - पहले - previously

मया - मेरे द्वारा - by me
अनघ - हे निष्पाप - O sinless
one
ज्ञानयोगेन - ज्ञानयोग के द्वारा
- by the path of knowledge
सांख्यानाम् - ज्ञानियों की - of
the Samkhyas
कर्मयोगेन - कर्मयोग से - by
the path of action
योगिनाम् - योगियों की - of
the yogis

प्रोक्ता - कही गयी है - taught	
--------------------------------	--

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

yajñārthātkarmaṇō'nyatra lōkō'yaṃ karmabandhanaḥ .

tadārthaṃ karma kauntēya muktasaṅgaḥ samācara .. 9 ..

मनुष्य अपने कर्मों के फल से बंधा रहता है सिवाय तब जब यह कर्म यज्ञ के रूप में किया गया हो । इसलिये, हे कौन्तेय (अर्जुन) ! तुम अनासक्त रहते हुए यज्ञ रूप में अपने कर्म का भली भाँति आचरण करो ।

The world is sustained by actions done in the spirit of Yagna or sacrifice, that is, actions that are selfless, not self-centred, actions for a larger good, a higher purpose. -9-

यज्ञार्थात् - यज्ञ के लिये किया

गया - for the sake of sacrifice

कर्मणः - कर्म - of action

अन्यत्र - अन्यथा - otherwise

लोकः - संसार - the world

अयम् - यह - this

कर्मबन्धनः - कर्मों द्वारा बंधा
- bound by action

तदर्थम् - उसके लिये - for
that sake

कर्म - कर्म - action

कौन्तेय - हे कौन्तेय - O
Kaunteya

मुक्तसङ्गः - आसक्ति से मुक्त -
free from attachment

समाचर - भली भाँति आचरण

करो - perform

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

annādbhavanti bhūtāni parjanyaḍannasambhavaḥ ..

yajñādbhavati parjanyaō yajñāḥ karmasamudbhavaḥ .. 14 ..

समस्त प्राणी अन्न से उत्पन्न होते हैं; अन्न का उत्पादन वर्षा पर निर्भर है; वर्षा यज्ञ से उत्पन्न होती है और यज्ञ नियत कर्मों के करने से उत्पन्न होता है ।

The whole cycle of worldly existence springs from actions resting on this spirit of Yagna. The selfless spirit in which man makes offerings to the gods, in return brings the blessings of rain, from which in turn comes food, and on which finally, rests all life. -14-

अन्नात् - अन्न से - from
food

भवन्ति - उत्पन्न होते हैं -
come forth

भूतानि - प्राणी - beings

पर्जन्यात् - वर्षा से - from
rain

अन्नसम्भवः - अन्न का उत्पादन
- production of food

यज्ञात् - यज्ञ से - from
sacrifice

भवति - होती है - arises

पर्जन्यः - वर्षा - rain

यज्ञः - यज्ञ - sacrifice

कर्मसमुद्भवम् - कर्मों से उत्पन्न

होता है - born of action

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

saktāḥ karmaṇyavidvāṃsō yathā kurvanti bhārata ..

kuryādvidvāṃstathāsaktaścikīrṣurlokaṣaṅgraham .. 25 ..

हे भारत ! (अर्जुन), जिस प्रकार अज्ञानीजन कर्मफल की आसक्ति से कर्म करते हैं, उसी प्रकार विद्वानों को लोकहितार्थ अनासक्त हुए कर्म करना चाहिये ।

Engage then, in actions, not selfish ones of the unwise, but selfless ones of the wise, for the larger good of the world. -25-

सक्ताः - आसक्त हुए attached

कर्मणि - कर्म में to action

अविद्वांसः - अज्ञानीजन the ignorant

यथा - जैसे as

कुर्वन्ति - कर्म करते हैं act

भारत - हे भारत O Bharata

कुर्यात् - करना चाहिये should act

विद्वान् - विद्वान् the wise

तथा - उसी तरह so

असक्तः - अनासक्त unattached

चिकीर्षुः - चाहते हुए wishing

लोकसंग्रहम् - लोकहित को the welfare of the world

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

prakṛtēḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśah ..

ahaṅkāravimūḍhātmā kartāhamiti manyatē .. 27 ..

सभी कर्म प्रकृति में निहित त्रिगुणों द्वारा संचालित हैं । अहंकार के प्रभाव से मोहग्रस्त अन्तःकरण वाला मनुष्य स्वयं को ही कर्ता मानता है ।

All actions are driven by the three qualities of nature (Prakriti). He whose mind is deluded by his ego thinks "I am the doer". -27-

प्रकृतेः - प्रकृति के of nature

क्रियमाणानि - किये हुए हैं are driven

गुणैः - गुणों द्वारा by the qualities

कर्माणि - कर्म actions

सर्वशः - सभी प्रकार के in all cases

अहंकारविमूढात्मा - अहंकार से

मोहित व्यक्ति one whose mind is deluded by his ego

कर्ता - करने वाला doer

अहम् - मैं I

इति - इस प्रकार thus

मन्यते - मानता है thinks

Krishna :

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

kāma ēṣa krōdha ēṣa rajōguṇasamudbhavaḥ ..

mahāśanō mahāpāpmā viddhyēnamiha vairiṇam .. 37 ..

श्री भगवान् (कृष्ण) ने कहा : रजोगुण से उत्पन्न यह काम और क्रोध ही है . यह भोगों से न तृप्त होने वाला महापापी है . तुम इसको ही यहाँ शत्रु जान लो .

It is desire then, born of the Rajo Guna that is the enemy here. -37-

श्री भगवान् उवाच - श्री भगवान् ने

कहा - Sri Bhagavan (Krishna)
said

कामः - काम - desire

एषः - यह - this

क्रोधः - क्रोध - anger

एषः - यह - this

रजोगुणसमुद्भवः - रजोगुण से

उत्पन्न - born of the Rajo-guna

महाशनः - सर्व भक्षी - all
devouring

महापाप्मा - महान् पापी - all
sinful

विद्धि - जानो - know

एनम् - इसको - this

इह - यहाँ - here

वैरिणम् - शत्रु - the foe

Krishna :

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

tasmāttvamindriyāṅyādau niyamyā bharatarṣabha ..

pāpmānaṃ prajahi hyēnaṃ jñānavijñānanāśanam .. 41 ...

इसलिये, हे भरतश्रेष्ठ (अर्जुन) ! तुम पहले अपनी इन्द्रियों को वश में

करके फिर ज्ञान और विज्ञान के नाशक इस पापी का संहार करो ।

Therefore, control the senses, destroy desire which is the enemy here, that destroys our knowledge and higher realization. -41-

तस्मात् - इसलिये - therefore

त्वम् - तुम - you

इन्द्रियाणि - इन्द्रियों को - the
senses

आदौ - पहले - in the
beginning

नियम्य - वश में करके -
having controlled

भरतर्षभ - हे भरतों में श्रेष्ठ - O
best of the Bharatas

पाप्मानम् - पाप के प्रतीक को -
the sinful

प्रजहि - दमन करो - kill

हि - निश्चय ही - surely

एनम् - इस - this

ज्ञानविज्ञाननाशम् - ज्ञान और

विज्ञान के नाश करनेवाले - the
destroyer of knowledge and
realisation

CHAPTER 4

चतुर्थोऽध्यायः ज्ञानकर्मसंन्यास योगः

THE PATH OF RENUNCIATION THROUGH ACTION WITH KNOWLEDGE

Chapter 4, as its title suggests, takes the concepts of Knowledge and Action forward with the new dimension of Renunciation, a renunciation of desire that draws man into and binds him in a life of strife and sorrow

The explanation so far by Krishna of the Path of Action leaves Arjuna still in doubt. Krishna senses this and elaborates further on the inner implications of this Path. Krishna recounts how ages ago, he first imparted the two-fold Yoga of Knowledge and Action, to Vivasvan from whom the teaching passed through several generations of seers and scholars and finally got lost in later ages in the long passage of time. How could you, asks Arjuna, have imparted this two fold Path to Vivasvan when your own birth was so much later ?. Krishna then describes his recurrent lives through the ages, and manifestation in humanity as an Avatar for the purpose of guidance of humanity in its times of crisis, when the survival of good was threatened by the rise of evil. Here then, is an affirmation of a caring God that not only creates the world and sustains and supports it but also guides it, not only by a presence within man himself, but also by a more direct presence in human form whenever mankind is in dire peril. We of the present day, can easily relate this concept of the Avatar, to the appearance in every age in the history of humanity, of men bearing a stamp of divinity, a Krishna, a Christ, a Mohammed, who, by their actions and teachings, have stemmed the degeneration of their times, and lifted vast segments of mankind into higher levels and ideals of living.

Krishna also speaks here of having created a social order in mankind, resting on natural predisposition and aptitude of the individual, but without distinction in the matter of their equal access to a common higher spiritual existence. The four-fold social order referred to here is not to be read as a scriptural authority for the caste system, which led to the inequalities and inequities in later times in India. These were quite clearly a consequence of the socio-economic stratification and degeneration of those times, where heredity and other factors became established as a convenient and rigid qualification for an occupation, or for protection of socio-economic vested interests.

Krishna then goes on to explain the different facets of the Path of Action, adding to it a new dimension, that of Yagna, Sacrifice or Renunciation. Krishna invests the word Yagna, as pointed out earlier, with a far higher meaning of referring to all or any action (including the ritualistic) that is performed in a true selfless, sacrificial spirit. And here he adds to this spirit of sacrifice, one more quality, that of Shraddha, or Faith or Commitment.

Krishna :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

yadā yadā hi dharmasya glānirbhavati bhārata ..

abhyutthānamadharmasya tadā ‘ ‘tmānaṃ sṛjāmyaham .. 7 ..

हे भारत ! जब जब धर्म की हानि और अधर्म की वृद्धि होती है तब तब निश्चित मैं अपने रूप को प्रकट करता हूँ ।

O Bharata (Arjuna), whenever righteousness, is on the decline, and unrighteousness is on the ascendant, then I bring Myself forth in a manifestation. -7-

यदा यदा – जब जब - whenever

हि - निश्चित - surely

धर्मस्य - धर्म की - of
righteousness

ग्लानिः - हानि - decline

भवति - होती है - is

भारत - हे भारत - O Bharata

अभ्युत्थानम् - वृद्धि - rise

अधर्मस्य - अधर्म की - of
unrighteousness

तदा - तब - then

आत्मानम् - अपने रूप को -
myself

सृजामि - प्रकट करता हूँ -
manifest

अहम् - मैं - I

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām ..

dharmasamsthāpanārthāya sambhavāmi yugē yugē .. 8 ..

सज्जनों का उद्धार करने के लिए और दूषित कर्म करनेवालों का नाश करने के लिए तथा धर्म स्थापन करने के लिए युग युग में प्रकट होता हूँ

For the protection of the virtuous, for the extirpation of evil-doers, and for establishing Dharma (righteousness) on a firm footing, I take birth from age to age. -8-

परित्राणाय - उद्धार करने के लिए -
for the protection

साधूनाम् - सज्जनों का - of the
good

विनाशाय - नाश करने के लिए -
for the destruction

च - और - and

दुष्कृताम् - दूषित कर्म करनेवालों का
- of the wicked

धर्मसंस्थापनार्थाय - धर्म स्थापन

करने के लिए

- for the firm establishment of
righteousness

संभवामि - प्रकट होता हूँ - I am
born

युगेयुगे - युग युग में - in every
age

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ guṇakarmavibhāgaśaḥ ..

tasya kartāramapi mām viddhyakartāramavyayam .. 13 ..

गुण और कर्म के विभाग से चारों वर्ण (ब्राह्मण, क्षत्रिय, वैश्य, शूद्र) मेरे द्वारा रचे गये हैं । उनका कर्ता होने पर भी मुझ अविनाशी परमेश्वर को तुम अकर्ता ही जान ।

The four orders of society were created by Me, related to the qualities and skills, predominant in each and apportioning corresponding duties to them; though I am the author of such creation, know Me, the immortal Lord, to be passive and immutable. -13-

चातुर्वर्ण्यम् - चारों वर्ण - the fourfold caste

मया - मेरे द्वारा - by me

सृष्टम् - रचे गये हैं - has been created

गुणकर्मविभागशः- गुण और कर्मों के

अनुसार- according to their qualities and skills

तस्य - उनके - thereof

कर्तारम् - कर्ता को - the author

अपि - भी - also

माम् - मुझ - me

विद्ध्यि - जान - know

अकर्तारम् - अकर्ता - passive

अव्ययम् - अविनाशी - immutable

<p>श्रद्धावाऽल्लभते ज्ञानं तत्परः संयतेन्द्रियः । ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥ śraddhāvāṁllabhatē jñānaṁ tatparaḥ saṁyatēndriyaḥ .. jñānaṁ labdhvā parāṁ śāntimacirēṇādhigacchati .. 39 ..</p>	
<p>जितेन्द्रिय तत्पर हुआ श्रद्धावान् पुरुष ज्ञान को पाता है । ज्ञान को पाकर तत्क्षण परम शान्ति को प्राप्त हो जाता ७५ ।</p>	
<p>The man of Shraddha, or Commitment, who has mastered his senses, attains to the higher knowledge and thereby attains at once to the supreme peace. -39-</p>	
<p>श्रद्धावान् - श्रद्धावान् पुरुष - the man of faith लभते - पाता है - obtains ज्ञानम् - ज्ञान को - knowledge तत्परः - तत्पर हुआ - devoted संयतेन्द्रियः - जितेन्द्रिय - who has subdued the senses ज्ञानम् - ज्ञान को - knowledge</p>	<p>लब्ध्वा - पाकर - having obtained पराम् - परम - supreme शान्तिम् - शान्ति को - to peace अचिरेण - तत्क्षण - at once अधिगच्छति - प्राप्त हो जाता है - goes</p>

CHAPTER 5

पञ्चमोऽध्यायः संन्यास योगः

THE PATH OF RENUNCIATION

Arjuna has grown up in the traditional understanding of Samnyasa as a renouncing of all worldly activity, as the path to take for Liberation from the sorrows that arose from worldly existence. This is an understanding that persists in the popular mind even today. Renunciation of desire does not seem to be quite the same or as complete as a total renunciation of action. You commend that old teaching of renunciation, Arjuna tells Krishna, yet you urge me now to action, to fight this battle; tell me which of the two is really the better course for me to follow.

Krishna explains how the old teaching was indeed one of the accepted paths to liberation, but was not the only one or the best one. Action had, no doubt, the deleterious effect of enslaving man in bondage in worldly existence, but the bondage sprang really from the desires for which action was undertaken. True renunciation was not a giving up of all worldly activity, not a giving up of all action, but giving up of the the fruit for which action was undertaken. The real need was for selfless action for the benefit of all, not selfish action for the benefit of oneself. Benefit of all is a recurring theme in the Gita's teaching.

Krishna :

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

saṁnyāsaḥ karmayōgaśca niःśrēyasakarāvubhau ..

tayōstu karmasaṁnyāsātkarmayōgō viśiṣyatē .. 2 ..

श्री भगवान् ने कहा - संन्यास (ज्ञानयोग) और निष्काम कर्मयोग यह दोनों ही परम कल्याणकारक हैं परन्तु उन दोनों में कर्मों के संन्यास से निष्काम कर्मयोग श्रेष्ठ है ।

Krishna's answer is clear : Both paths lead to higher goal of freedom, but of the two, performance of action is superior to renunciation of action. -2-

श्री भगवान् उवाच - श्री भगवान् ने
कहा - Sri Bhagavan said
संन्यासः - संन्यास - renunciation
कर्मयोगः - निष्काम कर्मयोग -
yoga of action
च - और - and
निःश्रेयसकरौ - परमकल्याणकारक हैं
- leading to the highest bliss

उभौ - दोनों ही - both
तयोः - उन दोनों में - of these
two
तु - परन्तु - but
कर्मसंन्यासात् - कर्मों के संन्यास से
- than renunciation of action
कर्मयोगः - कर्मयोग - yoga of
action
विशिष्यते - श्रेष्ठ है - is superior

Krishna :

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

saṁnyāsastu mahābāhō duḥkhamāptumayōgataḥ ..

yōgayuktō munirbrahma nacirēṇādhigacchati .. 6 ..

परन्तु हे महाबाहु अर्जुन ! कर्मयोग के बिना संन्यास का पाना कठिन है

और निष्काम कर्मयोगी मुनि ब्रह्म को शीघ्र ही प्राप्त हो जाता है ।

Renunciation of action is difficult to attain without performance of action. But the man of meditation who engages in action attains quickly to the higher goal of Brahman. -6-

संन्यासः - संन्यास - renunciation

तु - परन्तु - but

महाबाहो - हे महाबाहो - O mighty-armed

दुःखम् - कठिन है - hard

आप्तुम् - प्राप्त होना - to attain

अयोगतः - योग के बिना - without
yoga

योगयुक्तः - निष्काम कर्मयोगी -
yoga harmonised

मुनिः - मुनि - Muni

ब्रह्म - ब्रह्म को - to Brahman

नचिरेण - शीघ्र ही - quickly

अधिगच्छति - प्राप्त हो जाता है -
goes

Krishna :

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

yōgayuktō viśuddhātmā vijitātmā jitēndriyah ..

sarvabhūtātmabhūtātmā kurvannapī na lipyatē .. 7 ..

निष्काम कर्मयोगी शुद्ध अन्तःकरणवाला मन पर विजय पाया हुआ इन्द्रियों को जीता हुआ संपूर्ण प्राणियों के आत्मा को अपना आत्मा समझनेवाला पुरुष कर्म करता हुआ भी लिप्त नहीं होता है .

He with mind purified by devotion to action, who has controlled his senses and sees the higher presence in others as in himself, is not bound by the consequences of his actions. -7-

योगयुक्तः - निष्काम कर्मयोगी -
devoted to the path of action
विशुद्धात्मा - शुद्ध अन्तःकरणवाला -
a man of purified mind
विजितात्मा - मन पर विजय पाया
हुआ- he who has conquered the
self
जितेन्द्रियः - इन्द्रियों को जीता हुआ
- one who has subdued his
senses

सर्वभूतात्म भूतात्मा - संपूर्ण प्राणियों
के आत्मा को अपना आत्मा
समझनेवाला - one who realises
his self as the Self in all beings
कुर्वन् - कर्म करता हुआ - acting
अपि - भी - even
न - नहीं - not
लिप्यते - लिप्त होता - is tainted

Krishna :

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

labhantē brahmanirvāṇamṛṣayayaḥ kṣīṇakalmaṣāḥ ..

chinnadvaidhā yatātmānaḥ sarvabhūtahitē ratāḥ .. 25 ..

द्वन्द्वों से छूटे हुए आत्मा में ही मन को लगाये रखनेवाले सब भूतप्राणियों के हित में रत और पापों का क्षय कर चुके हुए ऋषिगण आत्मानुभवरूप सुख को प्राप्त होते हैं .

The seers whose sins have been wiped out, whose doubts have been dispelled by Knowledge, whose disciplined mind is firmly established in the Higher Power and who are actively engaged in the service of all beings, attain to the highest existence -25-

लभन्ते - प्राप्त होते हैं - obtain

ब्रह्मनिर्वाणम् - आत्मानुभवरूप सुख

को - absolute freedom

ऋषयः - ऋषिगण - the Rishis

क्षीणकल्मषाः - नाश हो गये हैं सब

पाप जिनके - those whose sins are destroyed

छिन्नद्वैधाः - द्वन्द्वों से छूटे हुए - whose dualities are torn asunder

यतात्मानः - यतात्मा - those who are self-controlled

सर्वभूतहिते - सब भूतप्राणियों के

हित - in the welfare of all beings

रताः - रत - rejoicing

CHAPTER 6

षष्ठोऽध्यायः ध्यान योगः

THE PATH OF MEDITATION

The first step in the Path of Action is clearly to get a hold on the mind, and so direct our actions as to invest them with a selfless motivation that frees us from attachment to their fruits, instead of a selfish motivation that leads us to bondage through such attachment. This control of the mind, then, constitutes the path of Meditation that the Gita now elaborates in this Chapter. A few verses starting from Verse 8 describes the steps for the practice of meditation.

One of the interesting ideas hinted at earlier but brought up here in greater detail in this Chapter, is that of a progression of the individual soul through a cycle of births and deaths. Implicit in this is the idea of choice within each life time of this cycle, of progress to a higher state or regress to a lower one, with a possibility of release from the bondage of the cycle and an ascent to the freedom of the highest eternal state of the Divine. No less important is the idea expressed earlier, of the Divine taking birth as an Avatar, to affirm through a human physical presence, that the Divine is ever present both within us and around us, that the level of the Divine is attainable from the level of the human, and that indeed is the central purpose of human existence.

Even within the context of modern knowledge we can certainly see this vast process of birth and rebirth in the broad framework of evolution or the more specific framework of genetics. We may not however, get from science and reason the reassurance and strength in quite the same degree that comes from the reaches of intuition and faith.

Krishna :

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्रिर्न चाक्रियः ॥ १ ॥

anāśritaḥ karmaphalaṃ kāryaṃ karma karōti yaḥ ..

sa saṁnyāsī ca yōgī ca na niragnirna cākriyaḥ .. 1 ..

जो पुरुष कर्म के फल को न चाहता हुआ कर्तव्य कर्म करता है वह

संन्यासी और योगी है न कि अग्रिरहित और क्रियारहित पुरुष ।

The one who renounces the fruit of actions, says Krishna, is the true Sanyasi, the true Yogi, the one of steady mind. He who has merely renounced the sacred fire (rituals), or who has merely renounced all activities is no Sanyasi. -1-

श्री भगवान् उवाच - श्री भगवान् ने

कहा - Sri Bhagavan said

अनाश्रितः - न चाहता हुआ - not
depending on

कर्मफलम् - कर्म के फल को - fruit
of action

कार्यम् - कर्तव्य - bounden

कर्म - कर्म - action

करोति - करता है - performs

यः - जो - who

सः - वह - he

संन्यासी - संन्यासी - ascetic

योगी - योगी - yogi

च - और - and

न - न - not

निरग्रिः - अग्रिरहित - without fire

न - न - not

अक्रियः - क्रियारहित - without
action

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

uddharēdātmanātmānaṃ nātmānamavasādayēt ..

ātmaiva hyātmanō bandhurātmaiva ripurātmanah .. 5 ..

अपने द्वारा अपना उद्धार करे और और अपने को अधोगति में न पहुँचावे
क्योंकि जीवात्मा ही अपना मित्र है और आत्मा ही अपना शत्रु है ।

One should elevate oneself by one's conscious self, and should not weaken that self; for this self is one's friend, but can also be one's own enemy. -5-

उद्धरेत् - उद्धार करे - let him

एव - ही - only

आत्मना - अपने द्वारा - by the self

हि - क्योंकि - verily

आत्मानम् - अपना - the self

आत्मनः - अपना - of the self

न - नहीं - not

बन्धुः - मित्र है - friend

आत्मानम् - अपने को - the self

आत्मा - आत्मा - the self

अवसादयेत् - अधोगति में न

एव - ही - only

पहुँचावे - let him lower

रिपुः - शत्रु - the enemy

आत्मा - जीवात्मा - the self

आत्मनः - अपना - of the self

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

jitātmanah prasāntasya paramātmā samāhitah ..

śītōṣṇasukhaduḥkheṣu tathā mānāpamānayōḥ .. 7 ..

शीत-उष्ण, सुख-दुख और मान-अपमान में जिसके अन्तःकरण की वृत्तियां अच्छी प्रकार शान्त हैं, उस स्वाधीन आत्मावाले पुरुष के मन में परमात्मा प्रतिष्ठित है ।

He who is self-controlled and devoted to the highest existence, the supreme Self, remains perfectly serene even in the midst of in the conflicting opposites of cold and heat, joy and sorrow, and honour and dishonour. -7-

जितात्मनः - आत्मा को जीता हुआ
- of the self-controlled

प्रशान्तस्य - शान्त पुरुष का - of
the peaceful

परमात्मा - परमात्मा - the supreme
Self

समाहितः - प्रतिष्ठित - balanced

शीतोष्णसुखदुःखेषु - सर्दी गर्मी और
सुख दुख में

- in cold and heat, pleasure and
pain

तथा - तथा - as also

मानापमानयोः - मान और अपमान
में - in honour and dishonour

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

prāpya puṇyakṛtāṃ lōkānuṣitvā śāśvatīḥ samāḥ ..

śucināṃ śrīmatāṃ gēhē yōgabhraṣṭō'bhijāyatē .. 41 ..

योगभ्रष्ट पुरुष पुण्यवानों के लोकों को प्राप्त होकर बहुत वर्षों तक वास करके शुद्ध आचरणवाले श्रीमान् पुरुषों के घर में जन्म लेता है ।

He who attains to a higher world of the righteous and has dwelt there for long years, returns by reason of a default to another birth in this world, in a pious or wealthy home.

प्राप्य - प्राप्त होकर - having attained

पुण्यकृताम् - पुण्यवानों के - of the righteous

लोकान् - लोकों को - worlds

उषित्वा - वास करके - having dwelt

शाश्वतीः - बहुत - everlasting

समाः - वर्षों तक - years

शुचीनाम् - शुद्ध आचरणवाले - of the pure

श्रीमताम् - श्रीमान् पुरुषों के - of the wealthy

गेहे - घर में - in the house

योगभ्रष्टः - योगभ्रष्ट पुरुष - one fallen from yoga

अभिजायते - जन्म लेता है - is born

<p>प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः । अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥ prayatnādyatamānastu yōgī saṁśuddhakilbiṣaḥ . anēkajanmasaṁsiddhastatō yāti parāṁ gatim .. 45 ..</p>	
<p>अनेक जन्मों से सिद्धि को प्राप्त हुआ और अति प्रयत्न से अभ्यास करनेवाला योगी सब पापों से शुद्ध होकर उसके प्रभाव से परम गति को प्राप्त होता है ।</p>	
<p>The Yogi, however, who diligently takes up the practice attains perfection in this very life, with the help of merit inherited from many earlier births, and on being thoroughly purged of sin, reaches the supreme state. -45-</p>	
<p>प्रयत्नात् - अति प्रयत्न से - with assiduity यतमानः - अभ्यास करनेवाला - striving तु - परन्तु - but योगी - योगी - the yogi संशुद्धकिल्बिषः - पापों से शुद्ध होकर - purified from sins</p>	<p>अनेकजन्मसंसिद्धः - अनेक जन्मों से सिद्धि पाकर - perfected through many births ततः - उसके प्रभाव से - then याति - प्राप्त होता है - reaches पराम् - परम - the highest गतिम् - गति को - path</p>

CHAPTER 7

सप्तमोऽध्यायः ज्ञानविज्ञान योगः

THE PATH OF KNOWLEDGE AND REALIZATION

After establishing a broad synthesis of the Paths of Knowledge and Action in Chapters 1 to 6, the Gita proceeds to build in Chapters 7 to 12, a further synthesis of the Paths of Knowledge and Action with yet another path, the Path of Devotion.

Chapter 7 now takes the discussion of Knowledge beyond its treatment in earlier Chapters. Krishna talks here of Jnana, the knowledge of the Divine, and Vijnana, the detailed principles on which that knowledge rests, and places in the larger integrated perspective of both, a more detailed understanding of worldly existence. In doing so, he builds further on the traditional Sankhya view of the Divine and Prakriti as separate, independent eternal entities on which all existence rests. Prakriti, he says, is itself a power of the Divine, and it is described as operating at two levels, one a higher controlling spiritual level, and the other, a lower physical level in which man and his faculties and environment are set. In Verse 8 and several verses that follow, Krishna enumerates several examples of the many manifestations of the highest excellence in the lower Prakriti. while emphasizing that they derive their essential energies and qualities from his higher Prakriti. The higher level controls but remains unaffected by the lower level, thereby affirming that selfless action never binds the doer. Krishna takes the teaching forward to affirm, how through the power of his Prakriti, it is indeed He, Vasudeva, who is all that exists. In this, Krishna indicates thereby a direct relationship of man with God, that can be directly experienced and expressed through Devotion. Here then, is yet another path, the path of Devotion, an easier and more direct path available to all, for getting the results they seek, as long as they are sought with faith.

Krishna :

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

bhūmirāpō'nalō vāyu: khaṃ manō buddhirēva ca ..

ahaṃkāra itīyaṃ mē bhinnā prakṛtiraṣṭadhā .. 4 ..

पृथ्वी, जल, अग्नि, वायु, आकाश, मन, बुद्धि और अहंकार भी ऐसे यह
आठ प्रकार से विभक्त हुई मेरी प्रकृति है ।

Earth, water, fire, air, space, mind, intellect and ego comprise My eight-fold
Prakriti, or Nature. -4-

भूमिः - पृथिवी - earth

आपः - जल - water

अनलः - अग्नि - fire

वायुः - वायु - air

खम् - आकाश - ether

मनः - मन - mind

बुद्धिः - बुद्धि - intellect

एव - भी - even

च - और - and

अहंकारः - अहंकार - egoism

इति - ऐसे - thus

इयम् - यह - this

मे - मेरी - my

भिन्ना - विभक्त हुई - divided

प्रकृतिः - प्रकृति - Nature

अष्टधा - आठ प्रकार से - eightfold

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

aparēyamitastvanyāṃ prakṛtiṃ viddhi mē parām ..

jīvabhūtāṃ mahābāhō yayēdaṃ dhāryatē jagat .. 5 ..

यह आठ प्रकार के भेदोंवाली तो अपरा है और हे महाबाहो ! इससे दूसरी को मेरी जीवरूप परा प्रकृति जान जिससे यह संपूर्ण जगत् धारण किया जाता है ।

That is My lower physical Nature; My other Higher Nature is the life principle which sustains the whole universe, O mighty armed one (5)

अपरा - अपरा - lower

इयम् - यह - this

इतः - इससे - from this

तु - तो - but

अन्याम् - दूसरी को - different

प्रकृतिम् - प्रकृति - nature

विद्धि - जान - know

मे - मेरी - my

पराम् - परा - higher

जीवभूताम् - जीवरूप - the very life element

महाबाहो - हे महाबाहो - O mighty-armed

यया - जिससे - by which

इदम् - यह - this

धार्यते - धारण किया जाता है - is upheld

जगत् - जगत् - world

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā ..

aham kṛtsnasya jagata: pabhava : pralayastathā ... 6 ...

ऐसा समझो कि संपूर्ण भूतप्राणी इन दोनों प्रकृतियों से ही उत्पत्तिवाले हैं और मैं संपूर्ण जगत् का उत्पत्ति तथा प्रलयरूप हूँ।

Arjuna, know that this two-fold Nature is the womb from which all beings are born; the universe originates from Me, and into Me again dissolves.
-6-

एतद्योनीनि -दोनों योनिवाले - these
two are the womb
भूतानि - भूतप्राणी - beings
सर्वाणि - सब - all
इति - ऐसा - thus
उपधारय - समझ - know

अहम् - मैं - I
जगतः - जगत् - world
प्रभवः - उत्पत्ति - source
प्रलयः - प्रलय - dissolution
तथा - तथा - also
कृत्स्नस्य - संपूर्ण - of the whole

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

rasō'hamapsu kauntēya prabhāsmi śaśisūryayōḥ ..

praṇavaḥ sarvavēdēṣu śabdaḥ khē pauruṣaṃ nṛṣu .. 8 ..

हे कुन्तीपुत्र ! जल में मैं रस हूँ तथा चन्द्रमा और सूर्य में प्रकाश हूँ और
संपूर्ण वेदों में ओंकार हूँ तथा आकाश में शब्द और पुरुषों में पुरुषत्व हूँ

Arjuna, I am the taste in water and the light in the moon and the sun; I am
the sacred syllable OM in all the Vedas, the sound in ether and the
manhood in men. -8-

रसः - रस - taste

अहम् - मैं - I

अप्सु - जल में - in water

कौन्तेय - हे कुन्तीपुत्र - O

Kaunteya

प्रभा - प्रकाश - light

अस्मि - हूँ - am I

शशिसूर्ययोः - चन्द्रमा और सूर्य में
- in the moon and the sun

प्रणवः - ओंकार हूँ - the syllable
OM

सर्ववेदेषु - संपूर्ण वेद में - in all
the Vedas

शब्दः - शब्द - sound

खे - आकाश में - in ether

पौरुषम् - पुरुषत्व - manhood

नृषु - पुरुषों में - in men

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

bahūnām janmanāmantē jñānavānmām prapanadyantē ..

vāsudēva: sarvamiti sa mahātmā sudurlabha: .. 19 ..

बहुत जन्मों के अन्त में ज्ञानी 'सब कुछ वासुदेव ही है' इस प्रकार मेरी शरण ग्रहण करता है । वह महात्मा अत्यन्त दुर्लभ है ।

At the end of many births, the man of wisdom worships Me, realising that I am Vasudeva, the One that is all that exists. Such a great soul is rare. -19-

बहूनाम् - बहुत - of many

जन्मनाम् - जन्मों के - births

अन्ते - अन्त में - in the end

ज्ञानवान् - ज्ञानी - the wise

माम् - मेरी - to me

प्रपद्यते - शरण ग्रहण करता है -
approaches

वासुदेवः - वासुदेव - Vasudeva

सर्वम् - सब कुछ - all

इति - इस प्रकार - thus

सः - वह - he

महात्मा - महात्मा - the great soul

सुदुर्लभः - अत्यन्त दुर्लभ है - is
very rare to find

CHAPTER 8

अष्टमोऽध्यायः अक्षरब्रह्म योगः

THE PATH OF THE IMPERISHABLE BRAHMA

In Chapter 8, Krishna finds it necessary to elaborate in greater detail how Desa-Kala-Nimittha, translated as Space-Time-Causality, these finite dimensions of cosmic existence emerge from the Infinite-Eternal-Divine, and shape the components and events of the Living and the Lifeless in this vast cosmic existence. He explains how this unfolding from out of Brahman occurs through the instrumentality of the Adhyatma, the Adhibhuta, the Adhidaiva and the Adhiyajna, corresponding to the Soul, the Objective, the Subjective, and the Action principles that under-write existence. A magnificent perspective of Cosmic evolution, in a framework of Time and Space, is presented with a description of the cosmos created and dissolved in cosmic time spans of the Yugas of Brahma. (See Preface for a more detailed treatment of this topic)

Chapter 8 ends with an assertion that beyond the eternal, immutable, impassive facet of the unmanifest Brahman that is untouched by the vast activity in the world framework of Prakriti, was yet another facet of the Unmanifest from which all manifestations like the worldly existence emerged. Here is where the Gita goes beyond the old teaching of an impassive ultimate reality which was to be reached by renouncing worldly existence, to yet another facet of that reality. The Gita has earlier referred to that reality as Vasudeva, but later calls that reality the Purushothama, a reality from whom all worldly existence emerged and who could be reached by devotion and action, as his instrument in the framework of worldly existence.

Krishna :

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

ābrahmabhuvanāllōkā: punarāvartinō'rjuna ..

māmupētya tu kauntēya punarjanma na vidyatē .. 16 ..

हे अर्जुन ! ब्रह्मलोक से लेकर सब लोक पुनरावर्ती स्वभाववाले हैं परन्तु हे कुन्तीपुत्र मुझे प्राप्त होकर उसका पुनर्जन्म नहीं होता है ।

Arjuna, all the worlds from Brahma loka (the heavenly realm of the Creator, Brahma) downwards are liable to appear and disappear. But, O Kaunteya (Arjuna), on attaining Me, there is no rebirth. -16-

आब्रह्मभुवनात् - ब्रह्मलोक से लेकर -
upto the world of Brahma

लोकाः - सब लोक - worlds

पुनरावर्तिनः - पुनरावर्ती स्वभाववाले
हैं - subject to return

अर्जुन - हे अर्जुन - O Arjuna

माम् - मुझे - to me

उपेत्य - प्राप्त होकर - having
attained

तु - परन्तु - but

कौन्तेय - हे कुन्तीपुत्र - O
Kaunteya

पुनर्जन्म - पुनर्जन्म - rebirth

न - नहीं - not

विद्यते - होता है - happens

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

sahasrayugaparyantamaharyadbrahmaṇō viduḥ ..

rātriṃ yugasahastrāntāṃ tē'hōrātravidō janāḥ .. 17 ..

ब्रह्मा का जो एक दिन है उसे सहस्रयुग तक अवधिवाला और रात्रि को सहस्रयुग तक अवधिवाली जो पुरुष जानते हैं, वे लोग काल के तत्त्व को जाननेवाले हैं ।

Those Yogis who know from realization Brahma's day as covering a thousand ages and his night as extending to another thousand ages know the reality about Time. -17-

सहस्रयुगपर्यन्तम् - सहस्रयुग तक

अवधिवाला - ending in a thousand ages

अहः - दिन - day

यत् - जो - which

ब्रह्मणः - ब्रह्मा का - of Brahma

विदुः - जानते हैं - know

रात्रिम् - रात को - the night

युगसहस्रान्ताम् - सहस्रयुग तक

अवधिवाला - ending in a thousand ages

ते - वे - they

अहोरात्रविदः - दिन और रात को

जाननेवाले - knowers of day and night

जनाः - लोग - people

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

avyaktādvaktayah sarvāḥ prabhavantyaharāgamē ..

rātryāgamē praliyantē tatraivāvyaktasamjñakē .. 18 ..

संपूर्ण दृश्यमात्र भूतगण ब्रह्मा के दिन के आरम्भ में अव्यक्त से उत्पन्न होते हैं और ब्रह्मा की रात्रि के आरम्भ में उस अव्यक्त में ही लय होते हैं

All embodied beings emanate from the Unmanifest at the coming of the cosmic day; at the fall of cosmic night, they merge back into the Unmanifest. -18-

अव्यक्तात् - अव्यक्त से - from the unmanifested

व्यक्तयः - दृश्यमात्र भूतगण - the manifested

सर्वाः - संपूर्ण - all

प्रभवन्ति - उत्पन्न होते हैं - proceed

अहरागमे - ब्रह्मा के दिन के आरम्भ में - at the coming of the day

रात्रि आगमे - ब्रह्मा के रात्रि के आरम्भ में - at the coming of the night

प्रलीयन्ते - लय होते हैं - dissolve

तत्र - उस - there

एव - ही - verily

अव्यक्तसंज्ञके - अव्यक्त में - in that which is called the unmanifested

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

parastasmāttu bhāvō'nyō'avyaktō'avyaktātsanātanah ..

yaḥ sa sarvēṣu bhūtēṣu naśyatsu na vinaśyati .. 20 ..

परन्तु उस अव्यक्त से भी श्रेष्ठ दूसरा जो सनातन अव्यक्त भाव है वह सब भूतों के नष्ट होने पर भी नष्ट नहीं होता है ।

Far beyond even this unmanifest, there is yet another unmanifest Eternal Being who does not perish even when all other existences perish. -20-

परः - श्रेष्ठ - higher

तस्मात् - उससे - than that

तु - परन्तु - but

भावः - भाव है - existence

अन्यः - दूसरा - another

अव्यक्तः - अव्यक्त - unmanifested

अव्यक्तात् - अव्यक्त से - than the unmanifested

सनातनः - सनातन - eternal

यः - जो - who

सः - वह - that

सर्वेषु - सब - in all

भूतेषु - भूतों में - in beings

नश्यत्सु - नष्ट होने पर भी - in being destroyed

न - नहीं - not

विनश्यति - नष्ट होता है - is destroyed

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

puruṣaḥ sa paraḥ pārtha bhaktyā labhyastvananyayā ..
yasyāntaḥsthāni bhūtāni yēna sarvamidaṃ tatam .. 22 ..

हे पार्थ ! वह सनातन अव्यक्त परमपुरुष जिसके अन्तर्गत सब प्राणी स्थित हैं और जिससे यह सारा जगत व्याप्त है, अनन्य भक्ति से प्राप्त करने योग्य है ।

O Partha (Arjuna), that eternal unmanifest supreme Purusha in whom all beings reside and by whom all existence is pervaded, is attainable only Through unswerving devotion -22-

पुरुषः - पुरुष – Purusha

सः - वह - that

परः - परम - highest

पार्थ - हे पार्थ - O Partha

भक्त्या - भक्ति से - by devotion

लभ्यः - प्राप्त होने योग्य है - is attainable

तु - परन्तु - but

अनन्यया - अनन्य – no other

यस्य - जिसके - of whom

अन्तःस्थानि - अन्तर्गत - dwelling within

भूतानि - प्राणी - beings

येन - जिससे - by whom

सर्वम् - सब - all

इदम् - यह – this

ततम् - व्याप्त - pervaded

CHAPTER 9

नवमोऽध्यायः राजविद्याराजगुह्य योगः

THE PATH OF THE HIGHEST KNOWLEDGE & SECRET

In this Chapter, Krishna elaborates how the three-fold path of Knowledge, Action and Devotion together represent the highest knowledge and highest secret that holds the key to understanding and handling worldly existence. Krishna takes forward the description and explanation of his role in creating and sustaining the cosmos to assert that it is devotion to him that is the final step that can take us to the final goal of living in and for the Supreme, which constitutes the end and purpose of worldly existence.

Krishna :

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

yathākāśasthitō nityaṃ vāyuḥ sarvatragō mahān ..

tathā sarvāṇi bhūtāni matsthānītyupadhāraya .. 6 ..

जैसे सर्वत्र विचरनेवाला महान् वायु सदा आकाश में स्थित है वैसे ही सम्पूर्ण भूत मेरे में स्थित हैं ऐसे जान ।

Just as the extensive air, which moves everywhere, ever remains in space, likewise do all beings rest in Me. -6-

यथा - जैसे – just like

तथा - वैसे – like that

आकाशस्थितः - आकाश में स्थित -
rests in space

सर्वाणि - सम्पूर्ण - all

नित्यम् - सदा - always

भूतानि - भूत - beings

वायुः - वायु - the air

मत्स्थानि - मेरे में स्थित - rest in
me

सर्वत्रगः - सर्वत्र विचरनेवाला -
moving everywhere

इति - ऐसे - thus

महान् - महान् - great

उपधारय - जान - know

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

prakṛtiṃ svāmavaṣṭabhya visrjāmi punaḥ punaḥ ..

bhūtagrāmamimaṃ kṛtsnamavaśaṃ prakṛtērvāśāt .. 8 ..

अपनी प्रकृति को अङ्गीकार करके प्रकृति के वश से परतन्त्र हुए इस संपूर्ण भूतसमुदाय को बारम्बार रचता हूँ ।

Activating My Nature (Prakriti) I release, again and again this multitude of beings, powerless under the influence of Nature. -8-

प्रकृतिम् - प्रकृति को - Prakriti

स्वाम् - अपनी - my own

अवष्टभ्य - अङ्गीकार करके - having animated

विसृजामि - रचता हूँ - I send forth

पुनः पुनः - बारम्बार - again again

भूतग्रामम् - भूतसमुदाय को - multitude of beings

इमम् - इस - this

कृत्स्नम् - संपूर्ण - all

अवशम् - परतन्त्र हुए - helpless

प्रकृतेः - प्रकृति के - of Prakriti

वशात् - वश से - by force

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ ..

bhajantyananyamanasō jñātvā bhūtādimavyayam .. 13 ..

हे पार्थ ! परन्तु दैवी प्रकृति के आश्रित हुए जो महात्मा हैं वे मुझको सब भूतों का सनातन कारण और नाशरहित जानकर अनन्य मन से निरन्तर भजते हैं ।

On the other hand, O Partha (Arjuna), great souls who have embraced the divine nature, knowing Me as the imperishable source of all beings worship Me with no thought of anything else -13-

महात्मानः - महात्मा - great souls

तु - परन्तु - but

माम् - मुझको - me

पार्थ - हे पार्थ - O Partha

दैवीम् - दैवी - divine

प्रकृतिम् - प्रकृति के - nature

आश्रिताः - आश्रित हुए - refuge in

भजन्ति - भजते हैं - worship

अनन्यमनसः - अनन्य मन से -
with a mind devoted to nothing
else

ज्ञात्वा - जानकर - having known

भूतादिम् - सब भूतों का कारण -
the source of beings

अव्ययम् - नाशरहित -
imperishable

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥ १७ ॥

pitāhamasya jagatō mātā dhātā pitāmaha: ..

vēdyam pavitramōṃkāra ṛksāma yajurēva ca .. 17 ..

इस जगत् का धाता एवं कर्मों के फल को देनेवाला, पिता, माता और पितामह और जानने योग्य पवित्र ओंकार तथा ऋग्वेद, सामवेद और यजुर्वेद भी मैं ही हूँ ।

I am the sustainer and ruler of this universe, its father, mother, the dispenser of rewards, the grandsire, the One to be known, the purifier, the sacred syllable OM, and the three Vedas - Rik, Sama and Yajus -17-

पिता - पिता - father

अहम् - मैं - I

अस्य - इसका - of this

जगतः - जगत् - world

माता - माता - mother

धाता - कर्मों के फल को देनेवाला -
the dispenser of rewards

पितामहः - पितामह - grandsire

वेद्यम् - जानने योग्य - the one to
be known

पवित्रम् - पवित्र - the purifier

ओंकारः - ओंकार - the Omkara

ऋक् - ऋग्वेद - Rik

साम - सामवेद - Sama

यजुः - यजुर्वेद - Yajus

एव - भी - also

च - और - and

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

api cētsudurācārō bhajatē māmananyabhāk .

sādhurēva sa mantavyaḥ samyagvyavasitō hi saḥ .. 30 ..

यदि कोई अतिशय दुराचारी भी अनन्यभाव से मेरा भक्त हुआ मुझको
निरन्तर भजता है वह साधु ही मानने योग्य है क्योंकि वह सम्यक्
निश्चयवाला है ।

Even if a wicked person should worship Me with devotion,
he is deemed to be righteous and rightly resolved. -30-

अपि - भी - even

चेत् - यदि - if

सुदुराचारः - अतिशय दुराचारी -
very wicked person

भजते - भजता है - worships

माम् - मुझको - me

अनन्यभाक् - अनन्यभाव से - with
devotion to none else

साधुः - साधु - righteous

एव - ही - verily

सः - वह - he

मन्तव्यः - मानने योग्य है - should
be regarded

सम्यक् - सम्यक् - rightly

व्यवसितः - निश्चयवाला है -
resolved

हि - क्योंकि - indeed

सः - वह - he

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

kṣipraṃ bhavati dharmātmā śaśvacchāntiṃ nigacchati .

kauntēya pratijānīhi na mē bhakta: praṇaśyati .. 31 ..

शीघ्र ही धर्मात्मा हो जाता है और सदा रहनेवाली परम शान्ति को प्राप्त होता है । हे कौन्तेय ! तुम निश्चयपूर्वक जान कि मेरा भक्त नष्ट नहीं होता है ।

Soon he becomes righteous and attains peace. O Kaunteya (Arjuna), know that my devotee never perishes. -31-

क्षिप्रम् - शीघ्र ही - soon

भवति - होता है - he becomes

धर्मात्मा - धर्मात्मा - righteous

शश्वत् - सदा रहनेवाली - eternal

शान्तिम् - शान्ति को - peace

निगच्छति - प्राप्त होता है - attains
to

कौन्तेय - हे कौन्तेय - O son of
Kunti

प्रतिजानीहि - निश्चयपूर्वक जान -
know

न - नहीं - not

मे - मेरा - my

भक्तः - भक्त - devotee

प्रणश्यति - नष्ट होता - is destroyed

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ३४ ॥

manmanā bhava madbhaktō madyājī māṃ namaskuru ..

māmēvaiṣyasi yuktvaivamātmanam matparāyaṇaḥ .. 34 ..

मुझमें मनवाला हो, मेरा भक्त हो, मेरा पूजन करनेवाला हो, मुझको प्रणाम कर। इस प्रकार मेरे शरण हुआ तुम आत्मा को मेरे में युक्त करके मुझको ही प्राप्त होवेगा ।

Fix your mind on Me, sacrifice to Me, and prostrate before Me in devotion. Take Me as your goal and you will reach Me. -34-

मन्मनाः - मुझमें मनवाला - with
the mind filled with me

भव - हो - be you

मद्भक्तः - मेरा भक्त - my devotee

मद्याजी - मेरा पूजन करनेवाला -
sacrificer

माम् - मुझको - unto me

नमस्कुरु - प्रणाम कर - bow down

माम् - मुझको - to me

एव - ही - alone

एष्यसि - प्राप्त होवेगा - you shall
come

युक्त्वा - मेरे में युक्त हुआ -
having united

एवम् - इस प्रकार - thus

आत्मानम् - आत्मा को - the self

मत्परायणः - मेरे शरण हुआ -

taking me as the supreme goal

CHAPTER 10

दशमोऽध्यायः विभूति योगः

THE PATH OF DIVINE MANIFESTATION

So far, Krishna has explained in great detail how he, as Vasudeva, represented the entirety of all that exists, and how He can be attained through the Paths of Knowledge, Action and now, Devotion. Though convinced in both head and heart, Arjuna still has to traverse a small distance to the point of fully internalizing all that he has been taught. He asks for examples of Vibhūtis, indicators of the guiding presence of the Divine within worldly existence. Krishna says it is not possible to enumerate the innumerable, but proceeds to give him a few examples,.

Chapter 10 thus summarises how all that he is represented by the best examples of everything that exists, of persons, places, things, animals, plants, animate, inanimate, powers and qualities, and these are but small manifestations of his perfection.

Krishna :

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

yō māmajamanādiṃ ca vētti lōkamahēśvaram ..

asaṃmūḍhaḥ sa martyēṣu sarvapāpaiḥ pramucyatē .. 3 ..

जो मुझको अजन्मा, अनादि और लोकों का महान् ईश्वर जानता है वह मनुष्यों में मोहरहित ज्ञानवान पुरुष सब पापों से मुक्त हो जाता है ।

He who knows Me in reality as birthless and without beginning, and as the supreme Lord of the Universe, he is undeluded and is freed from all sin. -3-

यः - जो - who

ईश्वर - the great lord of the worlds

माम् - मुझको - me

असंमूढः - मोहरहित - undeluded

अजम् - अजन्मा - unborn

सः - वह - he

अनादिम् - अनादि - beginningless

मर्त्येषु - मनुष्यों में - amongst mortals

च - और - and

सर्वपापैः - सब पापों से - from all sins

वेत्ति - जानता है - knows

प्रमुच्यते - मुक्त हो जाता है - is liberated

लोकमहेश्वरम् - लोकों का महान्

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

buddhirjñānamasammōhaḥ kṣamā satyaṃ damaḥ śamaḥ ..
khaṃ du:khaṃ bhavō'bhāvō bhayaṃ cābhayamēva ca .. 4 ..

बुद्धि, ज्ञान, मोहरहित, क्षमा, सत्य, इन्द्रियों का निग्रह, मन का निग्रह,
सुख, दुःख, उत्पत्ति, अभाव, भय और अभय भी,

Intellect, wisdom, right knowledge, forbearance, truth, self-restraint,
pleasure, pain, birth and death, fear and fearlessness (contd); -4-

बुद्धिः - बुद्धि - intellect

ज्ञानम् - ज्ञान - wisdom

असंमोहः - मोहरहित - non
illusion

क्षमा - क्षमा - forgiveness

सत्यम् - सत्य - truth

दमः - इन्द्रियों का वश में करना -
self restrained

शमः - मन का निग्रह - calmness

सुखम् - सुख - happiness

दुःखम् - दुःख - pain

भवः - उत्पत्ति - birth

अभावः - अभाव - non existence

भयम् - भय - fear

च - और - and

अभयम् - अभय - fearlessness

एव - भी - even

च - और - and

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

ahimsā samatā tuṣṭistapō dānam yaśō'yaśaḥ ..

bhavanti bhāvā bhūtānāṃ matta ēva pṛthagvidhā: .. 5 ..

अहिंसा, समानता, संतोष, तप, दान, कीर्ति, अपकीर्ति ऐसे प्राणियों के नाना प्रकार के भाव मुझसे ही होते हैं ।

... beneficence, equanimity, contentment, austerity, charity, fame and ill-fame, - these diverse traits of creatures emanate from Me alone. (5)

अहिंसा - अहिंसा - non injury

समता - समानता - equanimity

तुष्टिः - संतोष - contentment

तपः - तप - austerity

दानम् - दान - beneficence

यशः - कीर्ति - fame

अयशः - अपकीर्ति - ill fame

भवन्ति - होते हैं - arise

भावाः - भाव - qualities

भूतानाम् - प्राणियों के - of beings

मत्तः - मुझसे - from me

एव - ही - alone

पृथग्विधाः - नाना प्रकार के - of different kinds

Arjuna :

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

katham vidyāmaham yōgimstvām sadā paricintayan .

kēṣu kēṣu ca bhāvēṣu cintyō'si bhagavanmayā .. 17 ..

हे योगेश्वर ! मैं किस प्रकार निरन्तर चिन्तन करता हुआ आपको जानूं और हे भगवन् आप किन किन भावों में मेरे द्वारा चिन्तन करने योग्य हैं

O Master of Yoga, through what process of continuous meditation shall I know You ? And in what particular forms, O Lord, are You to be meditated upon by Me ?. -17-

कथम् - कैसे - how

विद्याम् - जानूं - shall know

अहम् - मैं - I

योगिन् - हे योगेश्वर - O Yogin

त्वाम् - आपको - you

सदा - निरन्तर - always

परिचिन्तयन् - चिन्तन करता हुआ -
meditating

केषु केषु - किन किन - in what and
what

च - और - and

भावेषु - भावों में - aspects

चिन्त्यः - चिन्तन करने योग्य - be
thought of

असि - हैं - you are

भगवन् - हे भगवन् - O blessed lord

मया - मेरे द्वारा - by me

Krishna :

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

maharṣīṇāṃ bhṛgurahaṃ girāmyēkamakṣaram ..

yajñānāṃ japayajñō'smi sthāvarāṇāṃ himālayaḥ .. 25 ..

मैं महर्षियों में भृगु और वचनों में एक अक्षर ओंकार हूँ यज्ञों में जपयज्ञ और स्थिर रहनेवालों में हिमालय पहाड हूँ ।

Among the great seers, I am Bhrgu; among words, I am the sacred syllable OM, Among offerings, I am the offering of Japa (repetition of sacred chants); and among the immovables, the Himalaya. -25-

महर्षीणाम् - महर्षियों में - among
the great Rishis

भृगुः - भृगु - Bhrgu

अहम् - मैं - I

गिराम् - वचनों में - among words

अस्मि - हूँ - I am

एकम् - एक - the one

अक्षरम् - अक्षर - syllable

यज्ञानाम् - यज्ञों में - among
sacrifices

जपयज्ञः - जपयज्ञ - the sacrifice of
silent repetition

अस्मि - हूँ - I am

स्थावराणाम् - स्थिर रहनेवालों में -
among immovable things

हिमालयः - हिमालय - Himalaya

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्वी ॥ ३१ ॥

pavana: pavatāmasami rāma: śastrabhṛtāmahama ..

tattadēvāvagaccha tvam mama tējōṃśasambhavam .. 31 ..

मैं पवित्र करनेवालों में वायु और शस्त्रधारियों में राम हूँ । मछलियों में मगर हूँ और नदियों में गङ्गा हूँ ।

Among purifiers, I am the wind; among warriors, I am Sri Rama. Among the fish, I am the shark; and among the rivers, I am the Ganga. -31-

पवनः - वायु - the wind

पवताम् - पवित्र करनेवालों में -
among purifiers

अस्मि - हूँ - I am

रामः - राम - Rama

शस्त्रभृताम् - शस्त्रधारियों में -
among wielders of weapons

अहम् - मैं - I

झषाणाम् - मछलियों में - among
the fish

मकरः - मगर - shark

च - और - and

अस्मि - हूँ - I am

स्रोतसाम् - नदियों में - among
rivers

अस्मि - हूँ - I am

जाह्वी - गङ्गा - the Ganga

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

yadyadvibhūtimatsattam śrīmadūrjitamēva vā ...

tattadēvāvagaccha tvam mama tējō'śasambhavam .. 41 ..

जो जो भी विभूतियुक्त कान्तियुक्त और शक्तियुक्त वस्तु है उस उस को तुम मेरे तेज के अंश से ही उत्पन्न हुई जान ।

Every such being as is glorious, brilliant and powerful, know that to be a part manifestation of My glory. -41-

यद्यत् - जो जो - whatever

विभूतिमत् - विभूतियुक्त - glorious

सत्त्वम् - वस्तु है - being

श्रीमत् - कान्तियुक्त - prosperous

ऊर्जितम् - शक्तियुक्त - powerful

एव - भी - also

वा - और - or

तत्तत् - उस उस - that

एव - ही - only

अवगच्छ - जान - know

त्वम् - तुम - you

मम - मेरे - my

तेजः अंश सम्भवम् - तेज के अंश

से उत्पन्न हुई

- manifestation of a part of the splendour

CHAPTER 11

एकादशोऽध्यायः विश्वरूपदर्शन योगः

THE PATH OF VISION OF THE DIVINE

Chapter 11 is quite certainly the most awesome, dramatic centre piece of the whole of the Bhagavad Gita, a near visual representation of the highest Divine, of the ultimate truth underlying all existence. It tells us how we need to relate our small finite individual existences to that vast cosmic existence that the Divine administers as the Creator, the Preserver and the Destroyer through the finite dimensions of space and time, set in Infinity and Eternity.

As the final step of his internalization of Krishna's teaching, of total identification with the Divine, Arjuna asks for a vision of the Divine. Krishna assents to this and provides him with the special visual faculty needed to see what is far beyond the reach of human faculties. And what Arjuna sees is a totality, a dual vision, a terrifying one of unimaginably vast death and destruction, and another comforting one of creation and caring sustenance, representing a total reality of worldly existence that has to be accepted in its entirety.

The Divine's presence at Arjuna's side symbolises the Divine's reassuring presence within and around everyone. Kurukshetra is the Dharmakshetra, the Battlefield for Righteousness, where the battle rages both within and between us. The call of Krishna even at this critical point of his teaching, is to fight, not for a personal, but the higher purpose of the Divine, and that this battle of man is a battle ordained for the good of man, by the Divine as the Preserver of Good and the Destroyer of Evil.

Arjuna :

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

anādimadhyāntamanantavīrya manantabāhuṃ śāsisūryanētram ..

paśyāmi tvāṃ dīptahutāśavaktraṃsvatējasā viśvamidaṃ tapantam .. 19

आपको आदि, मध्य और अन्तरहित, अनन्त सामर्थ्य से युक्त और अनन्त हाथोंवाला तथा चन्द्र और सूर्यरूप नेत्रोंवाला, प्रज्वलित अग्रियुक्त मुखवाला तथा अपने तेज से इस जगत् को तपाता हुआ देखता हूँ ।

I see you without beginning, middle or end, possessing unlimited power and endowed with numberless arms, having the moon and the sun for Your eyes, and a blazing fire for Your mouth, and scorching this universe by Your radiance. -19-

अनादि मध्य अन्तम् -आदि मध्य और

अन्तरहित without beginning, middle or end

अनन्तवीर्यम् - अनन्त सामर्थ्य से युक्त - infinite in power

अनन्तबाहुम् - अनन्त हाथोंवाला - of endless arms

शशिसूर्यनेत्रम् - चन्द्र और सूर्य रूप

नेत्रोंवाला - the sun and the moon (your) eyes

पश्यामि - देखता हूँ - (I) see

त्वाम् - आपको - you

दीप्तहुताशक्त्रम् - प्रज्वलित अग्रियुक्त

मुखवाला - the burning fire of your mouth

स्वतेजसा - अपने तेज से - with your radiance

विश्वम् - जगत् को - the universe

इदम् - इस - this

तपन्तम् - तपाता हुआ - heating

Arjuna :

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

yaccāvahāsārthamasatkṛtō‘si vihāraśayyāsanabhōjanēṣu ..
ēkō‘thavāpyacyuta tatsamakṣam tatksāmayē tvāmahamapramēyam ..

42

हे अच्युत ! जो हँसी के लिये विहार, शय्या, आसन और भोजन आदि में अकेले अथवा उन सखाओं के सामने अपमान किये गये हैं उन सब अपराधों के लिए अप्रमेयस्वरूप आपसे मैं क्षमा माँगता हूँ ।

The way in which you have been slighted by me in jest, O Achyuta (Krishna), while at play, or rest, sitting or at meals, either alone or in company, for all that, I crave forgiveness from You, who are infinite. -42-

Note : Arjuna is here really speaking for all of us to show how we take people for granted without realizing that everyone has the same inner divine presence, which should make one feel to be one with everyone else, without those artificial distinctions of race and creed by which we separate ourselves from others and generate biases and conflicts.

यत् - जो - whatever

च - और - and

अवहासार्थम् - हँसी के लिए - for the sake of fun

असत्कृतः - अपमानित किये गये - disrespectfully

असि - हैं - you are

विहारशय्या आसनभोजनेषु - विहार शय्या

आसन और भोजन आदि में

- at play, at rest, while sitting or when eating

अथवा - अथवा - or

अपि - भी - even

अच्युत - हे अच्युत - O Achyuta

तत् - उन - so

समक्षम् - सखाओं के सामने - in company

तत् - वह - that

क्षामये - क्षमा माँगता हूँ - implore to forgive

त्वाम् - आपसे - you

अहम् - मैं - I

एकः - अकेले - when one

अप्रमेयम् - अप्रमेय - immeasurable

Krishna :

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

mā tē vyathā mā ca vimūḍhabhāvō dṛṣṭvā rūpaṃ ghōramīdṛṅmamedam ..
vyapētabhīḥ prītamānāḥ punastvaṃ tadēva mē rūpamidam prapaśya .. 49 ..

इस प्रकार के इस मेरे विकराल रूप को देखकर तुमको व्याकुलता और मूढभाव न हो और भयरहित प्रीतियुक्त मनवाला तुम उस ही मेरे इस शङ्ख चक्र गदा पद्मसहित चतुर्भुज रूप को फिर देख ।

Seeing such a fearful Form of Mine as this, be not perturbed or perplexed; with a fearless and calm mind, behold once again the same four-armed Form of Mine. -49-

मा - न - not

ते - तुमको - you

व्यथा - व्याकुलता - fear

मा - न - not

च - और - and

विमूढभावः - मूढभाव - bewildered state

दृष्ट्वा - देखकर - having seen

रूपम् - रूप को - form

घोरम् - विकराल - terrible

ईदृक् - इस प्रकार के - such

मम - मेरे - my

इदम् - इस - this

व्यपेतभीः - भयरहित - with your fear dispelled

प्रीतमनाः - प्रीतियुक्त मनवाला - with gladdened heart

नः - फिर - again

त्वम् - तुम - you

तत् - उस - that

एव - ही - even

मे - मेरे - my

रूपम् - रूप को - form

इदम् - इस - this

प्रपश्य - देख - behold

Sanjaya :

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

ityarjunam vāsudēvastathōktvā svakaṃ rūpaṃ darśayāmāsa bhūyaḥ ..
āśvāsayāmāsa ca bhītamēnaṃ bhūtvā punaḥ saumyavapurmahātmā ..
50 ..

संजय ने कहा - वासुदेव भगवान् ने अर्जुन के प्रति इस प्रकार कहकर
फिर वैसे ही अपने चतुर्भुज रूप को दिखाया और फिर महात्मा कृष्ण ने
सौम्यस्वरूप होकर इस भयभीत हुए अर्जुन को धीरज दिया ।

Sanjaya said : Having spoken thus to Arjuna, Vasudeva (Krsna) again
showed him His normal four-armed Form; and becoming gentle in form,
He consoled the frightened Arjuna. -50-

संजय उवाच - संजय ने कहा - Sanjaya said

इति - इस प्रकार - thus

अर्जुनम् - अर्जुन के प्रति - to Arjuna

वासुदेवः - वासुदेव ने - Vasudeva

तथा - वैसे ही - so

उक्त्वा - कहकर - having said

स्वकम् - अपने - his own

रूपम् - रूप को - form

दर्शयामास - दिखाया - showed

भूयः - फिर - again

आश्वासयामास - धीरज दिया - consoled

च - और - and

भीतम् - भयभीत हुए - who was terrified

एनम् - इस - him

भूत्वा - होकर - having become

नः - फिर - again

सौम्यवपुः - सौम्यस्वरूप - of gentle form

महात्मा - महात्मा कृष्ण ने - the great souled
one

Krishna :

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

matkarmakṛnmatparamō madbhaktaḥ saṅgavarjitaḥ ..

nirvairāḥ sarvabhūtēṣu yaḥ sa māmēti pāṇḍava .. 55 ..

हे पाण्डव ! जो पुरुष मेरा कर्म करनेवाला मेरे परायण मेरा भक्त संगरहित और सब भूतप्राणियों में वैररहित है वह मुझको प्राप्त होता है ।

O Pandava (Arjuna), he who performs all his duties for My sake, depends on Me, is devoted to Me, has no attachment, and is free from malice towards all beings, reaches Me. -55-

मत्कर्मकृत् - मेरा कर्म करनेवाला -
does actions for me

मत्परमः - मेरे परायण - looks on
me as supreme

मद्भक्तः - मेरा भक्त - is devoted to
me

सङ्गवर्जितः - संगरहित - is freed
from attachment

निर्वैरः - वैररहित - without enmity

सर्वभूतेषु - सब भूतप्राणियों में -
towards all creatures

यः - जो - who

सः - वह - he

माम् - मुझको - to me

एति - प्राप्त होता है - goes

पाण्डव - हे पाण्डव - O Pandava

CHAPTER – 12

द्वादशोऽध्यायः भक्ति योगः

THE PATH OF DEVOTION

Chapter 12 is devoted to Krishna's answers to which was preferable, the Path of Renunciation leading to the Unmanifest Brahman or the Path of Action leading to the Unmanifest Supreme. Krishna's answer is unequivocal. Both Paths led only to me, he says, but while the first Path was difficult, the second was easier. And it could be followed by different methods : Practice, Meditation or Selfless Action, of which the last brought the fastest results, when combined with Devotion.

Chapter 12 also marks the end of the second of the three broad sequences of the Gita teaching, which brings into central focus, along with Knowledge and Action, the third principal component of the teaching, Devotion..

Krishna :

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

advēṣṭā sarvabhūtānām maitraḥ karuṇa ēva ca ..

nirmamō nirahaṅkāraḥ samadu:khasukhaḥ kṣamī .. 13 ..

सभी भूतों में द्वेष भाव से रहित सब का प्रेमी और दयालु है और ममता से रहित तथा अहंकार से रहित सुख और दुख में सम और क्षमाशील है

He who is free from malice towards all beings, friendly and compassionate, rid of 'I' and 'mine', balanced in joy and sorrow, always forgiving ; -13-

अद्वेषा - द्वेष भाव से रहित - not hating

सर्वभूतानाम् - सभी भूतों में - of all creatures

मैत्रः - मैत्री - friendly

करुणः - दयालु - compassionate

एव - ही - even

च - और - and

निर्ममः - ममता से रहित - without a sense of 'mine'

निरहंकारः - अहंकार से रहित - without egoism

समदुःखसुखः - सुख और दुख में

समान - balanced in pleasure and pain

क्षमी - क्षमाशील - forgiving

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

samtuṣṭaḥ satataṃ yōgī yatātmā dr̥ḍhaniścayaḥ ..

mayyarpitamanōbuddhiryō madbhaktaḥ sa mē priyaḥ .. 14 ..

जो ध्यानयोग में युक्त हुआ निरन्तर संतुष्ट तथा संयमित मेरे मे दृढ
निश्चयवाला है वह मुझमें अर्पण किए हुए मन और बुद्धिवाला मेरा भक्त
मुझ को प्रिय है ।

Ever-contented and mentally united with Me, who has subdued his mind, senses and body, is of firm resolve, and has dedicated his mind and reason to Me, - that devotee of Mine is dear to Me. -14-

संतुष्टः - संतुष्ट - contented

सततम् - निरन्तर - ever steady in
meditation

योगी - ध्यान योग में युक्त हुआ -
practitioner

यतात्मा - संयमित - self
controlled

दृढनिश्चयः - दृढ निश्चयवाला -
possessed of firm conviction

मयि अर्पित मनोबुद्धिः - मुझमें

अर्पित मन - with mind and
intellect dedicated to me

यः - जो - who

मद्भक्तः - मेरा भक्त - my devotee

सः - वह - he

मे - मुझ को - to me

प्रियः - प्रिय है - dear

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

yē tu dharmyāmṛtamidaṃ yathōktaṃ paryupāsatē ..

śraddadhānā matparamā bhaktāstē'tīva mē priyā: .. 20 ..

और जो पहले कहे हुए इस धर्मानुकूल अमृत का अनुष्ठान करते हैं वे

श्रद्धायुक्त मेरे परायण भक्त मुझको अत्यन्त प्रिय हैं ।

Those devotees, who, follow the wisdom of this immortal dharma as set forth above, with complete devotion to Me, they are extremely dear to Me.

-20-

ये - जो - who

तु - और - indeed

धर्म्यामृतम् - धर्मानुकूल अमृत को -
immortal dharma

इदम् - इस - this

यथा उक्तम् - जैसा कहा गया - as
declared

पर्युपासते - अनुष्ठान करते हैं -
follow

श्रद्धधानाः - श्रद्धायुक्त पुरुष - endued
with Sraddha

मत्परमाः - मेरे परायण हुए -
regarding me as their supreme

भक्ताः - भक्त - devotees

ते - वे - they

अतीव - अत्यन्त - exceedingly

मे - मुझको - to me

प्रियाः - प्रिय हैं - dear

CHAPTER 13

त्रयोदशोऽध्यायः क्षेत्रक्षेत्रज्ञविभाग योगः

Path of the Field & its Knower

Chapters 13 to 18 of the Gita, as indicated in the Introduction of this book, form the third of the three part sequence of its development of its teaching. These Chapters go into deeper perspectives of the structure and functioning of the cosmic existence, specially the pervasive influence of the three Gunas of Prakriti in constraining the beneficial impacts of the Paths of Knowledge, Action and Devotion. The last part concludes with Krishna's final message that the only way of handling existence is to act as an instrument of the Divine who pervades all existence and all its activities, by surrendering one's entire personality to Him.

Chapter 13 presents worldly existence in terms of large generic concepts which are a little more difficult to envisage, and arise out of a presentation of the simpler concepts dealt with so far in a larger perspective. The descriptions are in terms of a large interaction between the individual consciousness, as part of a collective consciousness, together termed the Kshetragna or Knower, with the body of the individual and the body of the world, together termed the Kshetra, or Field.

Krishna :

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

idam śarīraṃ kauntēya kṣētramityabhidhīyatē ..

ētadyō vētti taṃ prāhuḥ kṣētrajña itī tadvidaḥ .. 1 ..

हे कौन्तेय ! यह शरीर क्षेत्र है, ऐसे कहा जाता है, इसको जो जानता है, उसको क्षेत्रज्ञ ऐसा उस तत्त्व को जाननेवाले ज्ञानीजन कहते हैं ।

Sri Bhagavan said : This body , O Kaunteya (Arjuna), is termed as the Field (Kshetra); and him who know s this, the knowledgeable refer to as the knower of the Field (Kshetrjna). -1-

श्री भगवान् उवाच - श्री भगवान् ने

कहा - Sri Bhagavan said

इदम् - यह - this

शरीरम् - शरीर - body

कौन्तेय - हे कौन्तेय - O Kaunteya

क्षेत्रम् - क्षेत्र है - the field

इति - ऐसे - thus

अभिधीयते - कहा जाता है - is called

एतत् - इसको - this

यः - जो - who

वेत्ति - जानता है - knows

तम् - उसको - him

प्राहुः - कहते हैं - they call

क्षेत्रज्ञः - क्षेत्रज्ञ - the knower of the field

इति - ऐसा - thus

तद्विदः - उसको जाननेवाले - the

	knowers of that
--	-----------------

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

ksētrajñam cāpi mām viddhi sarvaksētrēṣu bhārata ..

ksētrakṣētrajñayōrjñānaṃ yattajjñānaṃ mataṃ mama .. 2 ..

हे भारत ! सब क्षेत्रों में क्षेत्रज्ञ भी मुझे जान और क्षेत्र और क्षेत्रज्ञ का जो तत्त्व से जानना है वह ही ज्ञान है ऐसा मेरा मत है ।

Know Myself to be the One who Knows or Ksetrajna in all the fields that are known, or Kshetras , O Bharata (Arjuna), knowing this is true Knowledge.

-2-

क्षेत्रज्ञम् - क्षेत्र का ज्ञाता - the knower of the field

च - और - and

अपि - भी - also

माम् - मुझे - me

विद्धि - जान - know

सर्वक्षेत्रेषु - सब क्षेत्रों में - in all fields

भारत - हे भारत - O Bharata

क्षेत्रक्षेत्रज्ञयोः - क्षेत्र और क्षेत्रज्ञ का - of the field and of the knower of the field

ज्ञानम् - ज्ञान - knowledge

यत् - जो - which

तत् - वह - that

ज्ञानम् - ज्ञान - knowledge

मतम् - मत है - is considered to be

मम - मेरा - my

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

mahābhūtānyahamkārō buddhiravyaktamēva ca ..

indriyāṇi daśaikam ca pañca cēndriyagōcarā: .. 5 ..

पाँच महाभूत, अहंकार, बुद्धि और मूल प्रकृति और दस इन्द्रियाँ और एक मन और पाँच इन्द्रियों के विषय,

The five elements , the ego, the intellect, the unmanifest, the ten senses, the mind, and the five objects of the senses; -5-

महाभूतानि - पाँच महाभूत - the great elements

अहंकारः - अहंकार - egoism

बुद्धिः - बुद्धि - intellect

अव्यक्तम् - मूल प्रकृति - the unmanifested

एव - भी - even

च - और - and

इन्द्रियाणि - इन्द्रियाँ - the senses

दश - दस - ten

एकम् - एक - one

च - और - and

पञ्च - पाँच - five

च - और - and

इन्द्रियगोचराः - इन्द्रियों के विषय - objects of the senses

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ saṁghātaścētanā dhṛtiḥ ..

ētatkṣētraṁ samāsēna savikāramudāhṛtam .. 6 ..

इच्छा, द्वेष, सुख, दुःख, स्थूल देह, चेतनता और धृति यह क्षेत्र विकारों के सहित संक्षेप से कहा गया ।

Also desire, aversion, pleasure, pain, the physical body , consciousness, firmness : thus is the Ksetra, or the field in brief. -6-

इच्छा - इच्छा - desire

द्वेषः - द्वेष - hatred

सुखम् - सुख - pleasure

दुःखम् - दुःख - pain

संघातः - स्थूल देह - the
aggregate

चेतना - चेतनता - intelligence

धृतिः - धृति - fortitude

एतत् - यह -this

क्षेत्रम् - क्षेत्र - field

समासेन - संक्षेप से - briefly

सविकारम् - विकारों के सहित -
with modifications

उदाहृतम् - कहा गया - has been
described

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥२१॥

puruṣaḥ prakṛtisthō hi bhukṭē prakṛtijāṅgūṇān .

kāraṇaṃ guṇasaṅgō'sya sadasadyōnijanmasu ..21..

पुरुष प्रकृति में स्थित हुआ ही प्रकृति से उत्पन्न हुए गुणों को भोगता है और इन गुणों का संग ही इसके अच्छी बुरी योनियों में जन्म लेने में कारण है ।

Only the Purusha seated in Prakriti experiences the qualities born of Prakriti. It is attachment to these qualities that is responsible for the birth of this soul in good or evil wombs. -21-

पुरुषः - पुरुष - Purusha

कारणम् - कारण है - the cause

प्रकृतिस्थः - प्रकृति में स्थित हुआ -
seated in Prakriti

गुणसङ्गः - गुणों का संग -
attachment to the Gunas

हि - ही - indeed

अस्य - इसके - of his

भुङ्क्ते - भोगता है - experiences

सत् असत् योनि जन्मसु - अच्छी

प्रकृतिजान् - प्रकृति से उत्पन्न हुए -
born of Prakriti

बुरी योनियों में - of birth in good
and evil wombs

गुणान् - गुणों को - Gunas

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥२२॥

upadraṣṭānumantā ca bhartā bhōktā mahēśvaraḥ .

paramātmēti cāpyuktō dēhē'sminpuruṣaḥ paraḥ ..22..

इस देह में पुरुष पर, साक्षी, सम्मति देनेवाला, भर्ता, भोक्ता, महेश्वर और परमात्मा भी है ऐसा कहा गया है ।

The Spirit dwelling in this body, is really the same as the Supreme. He has been spoken of as the Witness, the true Guide, the Sustainer of all, the Experiencer, the Overlord and the Absolute as well. -22-

उपद्रष्टा - साक्षी - the spectator

इति - ऐसा - thus

अनुमन्ता - सम्मति देनेवाला - the
permitter

च - और - and

च - और - and

अपि - भी - also

भर्ता - धारण करनेवाला - the
supporter

उक्तः - कहा गया है - is called

भोक्ता - भोगनेवाला - the enjoyer

देहे - देह में - in the body

महेश्वरः - महेश्वर - the Great Lord

अस्मिन् - इस - in this

परमात्मा - परमात्मा - the
Supreme Self

पुरुषः - पुरुष - Purusha

परः - पर - Supreme

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

yathā prakāśayatyēkaḥ kṛtsnaṃ lōkamimaṃ raviḥ ..
kṣētraṃ kṣētrī tathā kṛtsnaṃ prakāśayati bhārata ..33..

हे भारत ! जिस प्रकार एक ही सूर्य इस संपूर्ण लोक को प्रकाशित करता है उसी प्रकार एक ही आत्मा संपूर्ण क्षेत्र को प्रकाशित करता है ।

O Bharata (Arjuna), as the one sun illumines this entire universe, so does the indwelling soul illumine the whole body. -33-

यथा - जिस प्रकार - as	क्षेत्रम् - क्षेत्र को - the field
प्रकाशयति - प्रकाशित करता है - illumines	क्षेत्री - एक ही आत्मा - the Lord of the field
एकः - एक ही - one	तथा - उसी प्रकार - so
कृत्स्नम् - संपूर्ण - the whole	कृत्स्नम् - संपूर्ण - the whole
लोकम् - लोक को - world	प्रकाशयति - प्रकाशित करता है - illumines
इमम् - इस - this	भारत - हे भारत - O Bharata
रविः - सूर्य - sun	

Chapter 14

चतुर्दशोऽध्यायः गुणत्रयविभाग योगः

THE PATH OF THE THREE GUNAS

Chapter 14 elaborates in a broad perspective how worldly existence functions under the influence of three principal qualities of Nature, Sattva, Rajas and Tamas, the three Gunas of Prakriti. Sattva determines knowledge and equanimity, Rajas determines motivation and activity, while Tamas determines ignorance and inertia. We have already seen how the power of the Divine is exercised through a higher level of Prakriti over the physical lower level of the Prakriti where the three Gunas exercise final control. A return from the lower level to the higher level is made possible by a conscious effort to make the Sattva prevail over the influence of the Rajas and Tamas, and at the point when even the Sattva is transcended, and there is a total freedom from all the three Gunas, a return to the Divine becomes possible.

Krishna :

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

mama yōnirmahadbrahma tasmingarbhāṃ dadhāmyaham ..

saṃbhavaḥ sarvabhūtānāṃ tatō bhavati bhārata .. 3 ..

हे भारत ! मेरी महत् ब्रह्म योनि है, उसमें मैं गर्भ बीज को स्थापन करता हूँ उस संयोग से सब भूतों की उत्पत्ति होती है ।

The great Brahman, is my womb in which I place the seed of all life.
The birth of all beings follows from that, O Bharata (Arjuna). -3-

मम - मेरी - my

योनिः - गर्भ - womb

महत् ब्रह्म - महत् ब्रह्म - the great
Brahman

तस्मिन् - उसमें - in that

गर्भम् - गर्भ को - germ

दधामि - स्थापन करता हूँ - place

अहम् - मैं - I

संभवः - उत्पत्ति - the birth

सर्वभूतानाम् - सब भूतों की - of all
beings

ततः - उस संयोग से - thence

भवति - होती है - is

भारत - हे भारत - O Bharata

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

sattvaṃ rajastama iti guṇāḥ prakṛtisambhavāḥ ..

nibadhnanti mahābāhō dēhē dēhinamavyayam .. 5 ..

हे महाबाहो ! सत्वगुण रजोगुण और तमोगुण ऐसे यह प्रकृति से उत्पन्न हुए तीनों गुण इस अविनाशी जीवात्मा को शरीर में बांधते हैं ।

Sattva, Rajas and Tamas - these three qualities born of Nature tie down the imperishable soul to the body, O mighty armed one (Arjuna). -5-

सत्त्वम् - सत्वगुण - Sattva

रजः - रजोगुण - Rajas

तमः - तमोगुण - Tamas

इति - ऐसा - these

गुणाः - तीनों गुण - Gunas

प्रकृतिसंभवाः - प्रकृति से उत्पन्न हुए
- born of Prakriti

निबध्नन्ति - बांधते हैं - bind

महाबाहो - हे महाबाहो - O mighty
armed

देहे - शरीर में - in the body

देहिनम् - जीवात्मा को - the
embodied

अव्ययम् - अविनाशी - the
indestructible

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

tatra sattvaṃ nirmalatvātprakāśakamanāmayam ..

sukhasaṅgēna badhnāti jñānasaṅgēna cānagha .. 6 ..

हे निष्पाप ! उन तीनों गुणों में प्रकाश करनेवाला निर्विकार सत्त्वगुण निर्मल होने के कारण सुख की आसक्ति और ज्ञान की आसक्ति से बांधता है ।

Of these Sattva, being immaculate, is illuminating and flawless. O sinless one (Arjuna); it binds through attachment to joy and knowledge. -6-

तत्र - उन तीनों गुणों में - of these

सत्त्वम् - सत्त्वगुण - Sattva

निर्मलत्वात् - निर्मल होने के कारण
- from its stainlessness

प्रकाशकम् - प्रकाश करनेवाला -
luminous

अनामयम् - निर्विकार - healthy

सुखसङ्गेन - सुख की आसक्ति से -
by attachment to happiness

बध्नाति - बांधता है - binds

ज्ञानसङ्गेन - ज्ञान की आसक्ति से -
by attachment to knowledge

च - और - and

अनघ - हे निष्पाप - O sinless one

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

rajō rāgātmakam viddhi tṛṣṇāsaṅgasamudbhavam ..

tannibadhnāti kauntēya karmasaṅgēna dēhinam .. 7 ..

हे कौन्तेय ! रागरूप रजोगुण को कामना और आसक्ति से उत्पन्न हुआ जान वह इस जीवात्मा को कर्मों की और उनके फल की आसक्ति से बांधता है

O Kaunteya (Arjuna), know the quality of Rajas, which is of the nature of passion, as born of thirst and attachment. It binds the souls through attachment to action. -7-

रजः - रजोगुण - Rajas

रागात्मकम् - रागरूप - of the nature of passion

विद्धि - जान - know

तृष्णासङ्गसमुद्भवम् - कामना और

आसक्ति से उत्पन्न हुआ

- the source of thirst and attachment

तत् - वह - that

निबध्नाति - बांधता है - binds

कौन्तेय - हे कौन्तेय - O Kaunteya

कर्मसङ्गेन - कर्मों की और उनके

फल की आसक्ति से - by

attachment to action

देहिनम् - जीवात्मा को - the

embodied

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

tamastvajñānajaṃ viddhi mōhanaṃ sarvadēhinām ..

pramādālasyanidrābhistannibadhnāti bhārata .. 8 ..

हे भारत ! सभी शरीरधारियों को मोहनेवाले तमोगुण को अज्ञान से उत्पन्न हुआ जान वह प्रमाद आलस्य और निद्रा के द्वारा बांधता है ।

And know Tamas, the deluder of all those who look upon the body as their own self, as born of ignorance. It binds the soul through error, sloth and sleep, O Bharata (Arjuna). -8-

तमः - तमोगुण - inertia

तु - परन्तु - but

अज्ञानजम् - अज्ञान से उत्पन्न हुआ
- born of ignorance

विद्धि - जान - know

मोहनम् - मोहनेवाले - deluding

सर्वदेहिनाम् - सभी शरीरधारियों के -
to all embodied beings

प्रमाद आलस्य निद्राभिः - प्रमाद

आलस्य और निद्रा के द्वारा
- by heedlessness, indolence and
sleep

तत् - वह - that

निबध्नाति - बांधता है - binds fast

भारत - हे भारत - O Bharata

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

rajastamaścābhibhūya sattvaṃ bhavati bhārata ..

rajaḥ sattvaṃ tamaścaiva tamaḥ sattvaṃ rajastathā .. 10 ..

हे अर्जुन ! रजोगुण और तमोगुण को दबाकर सत्त्वगुण बढ़ता है और रजोगुण और सत्त्वगुण को दबाकर तमोगुण बढ़ता है वैसे ही तमोगुण और सत्त्वगुण को दबाकर रजोगुण बढ़ता है ।

Overpowering Rajas and Tamas, O Bharata (Arjuna), Sattva prevails; overpowering Sattva and Tamas, Rajas prevails; even so, overpowering Sattva and Rajas, Tamas prevails. -10-

रजः - रजोगुण - Rajas

तमः - तमोगुण - Tamas

च - और - and

अभिभूय - दबाकर - having
overpowered

सत्त्वम् - सत्त्वगुण - Sattva

भवति - होता है - arises

रजः - रजोगुण - Rajas

सत्त्वम् - सत्त्वगुण - Sattva

भारत - हे भारत - O Bharata

तमः - तमोगुण - Tamas

च - और - and

एव - ही - even

तमः - तमोगुण - Tamas

सत्त्वम् - सत्त्वगुण - Sattva

रजः - रजोगुण - Rajas

तथा - वैसे ही - also

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

nānyam guṇēbhyah kartāraṃ yadā draṣṭānupaśyati ..
guṇēbhyaśca paraṃ vētti madbhāvaṃ sō'dhigacchati .. 19 ..

जब द्रष्टा तीनों गुणों के सिवाय अन्य किसी को कर्ता नहीं देखता है और तीनों गुणों से अति परे परमात्मा को तत्व से जानता है तब वह पुरुष मेरे स्वरूप को प्राप्त होता है ।

When the seer perceives no agent other than the three Gunas, and realizes the supreme Spirit standing entirely beyond three Gunas, he enters into My being. -19-

न - नहीं - not

अन्यम् - अन्य किसी को - others

गुणेभ्यः - तीनों गुणों के सिवाय -
than the Gunas

कर्तारम् - कर्ता - agent

यदा - जब - when

द्रष्टा - द्रष्टा - the seer

अनुपश्यति - देखता है - beholds

गुणेभ्यः - तीनों गुणों से - than the
three qualities

परम् - परम - higher

वेत्ति - जानता है - knows

मद्भावं - मेरे स्वरूप को - my
being

सः - वह - he

अधिगच्छति - प्राप्त होता है -
attains to

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

brahmaṇō hi pratiṣṭhāhamamṛtasyāvyayasya ca ..

śāśvatasya ca dharmasya sukhasyaikāntikasya ca .. 27 ..

अविनाशी परब्रह्म का और अमृत का तथा नित्य धर्म का और अखण्ड
एकरस आनन्द का मैं ही आश्रय हूँ ।

For, I am the abode of the imperishable Brahman, of immortality, of
Dharma, and absolute bliss. -27-

ब्रह्मणः - परब्रह्म का - of Brahman

च - और - and

हि - ही - indeed

शाश्वतस्य - नित्य - of everlasting

प्रतिष्ठा - आश्रय हूँ - the abode

च - और - and

अहम् - मैं - I

धर्मस्य - धर्म का - of dharma

अमृतस्य - अमृत का - the
immortal

सुखस्य - आनन्द का - of bliss

अव्ययस्य - अविनाशी - of the
immutable

एकान्तिकस्य - अखण्ड एकरस -
absolute

च - और - and

CHAPTER 15

पञ्चदशोऽध्यायः पुरुषोत्तम योगः

PATH OF THE SUPREME DIVINE

Chapter 15 presents worldly existence in terms of the ancient Vedic allegory of the Aswattha Tree, with its tap root originating in the Supreme Divine, but spreading out into branches, leaves and buds and supported by secondary roots in Nature, representing all worldly activity, controlled by the three Gunas of Prakriti. The Chapter then goes on, as briefly set out in the verses quoted below, to elaborate in greater detail of how the soul in man, can break out of the vast bondage of actions within the control of the three Gunas, and reach back to its source the highest Divine now presented as the Purushottama.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

mamaivāṃśō jīvalōkē jīvabhūtaḥ sanātanaḥ ..

manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati .. 7 ..

मेरा ही जीवरूप सनातन अंश जीवलोक में प्रकृति में स्थित मन सहित

छः इन्द्रियों को खींचता है ।

The eternal Jivatma in this body is a particle of My own being; and it is that alone which draws round itself the mind and the five senses, which rest in Prakrti. -7-

मम - मेरा - my

एव - ही - even

अंशः - अंश - portion

जीवलोके - जीवलोक में - in the world of life

जीवभूतः - जीवरूप - having become a soul

सनातनः - सनातन - eternal

मनःषष्ठानि - मन सहित छः - with mind as the sixth

इन्द्रियाणि - इन्द्रियों को - the senses

प्रकृतिस्थानि - प्रकृति में स्थित - abiding in Prakriti

कर्षति - खींचता है - draws to itself

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

śarīraṃ yadavāpnōti yaccāpyutkrāmatīśvaraḥ ..

gr̥hītvaitāni saṃyāti vāyurgandhānivāśayāt .. 8 ..

वायु गन्धों को गन्ध के स्थानों से जैसे लेकर जाता है वैसे ही देह का स्वामी जीवात्मा भी जिस पहले शरीर को त्यागता है उससे इन मन सहित इन्द्रियों को लेकर जिस शरीर को प्राप्त होता है उसमें जाता है ।

The Jivatma takes the impacts of experiences from the body it leaves behind to the new body it enters, just as the wind carries the fragrance from its source. -8-

शरीरम् - शरीर को - body

यत् - जिस - when

अवाप्नोति - प्राप्त होता है - obtains

यत् - जिस - when

च - और - and

अपि - भी - also

उत्क्रामति - त्यागता है - leaves

ईश्वरः - ईश्वर - the lord

गृहीत्वा - लेकर - taking

एतानि - इन - these

संयाति - जाता है - goes

वायुः - वायु - the wind

गन्धान् - गन्धों को - the scents

इव - जैसे - as

आशयात् - स्थानों से - from seats

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

śrōtram cakṣuḥ sparśanam ca rasanam ghrāṇamēva ca ..

adhiṣṭhāya manaścāyaṃ viṣayānupasēvatē .. 9 ..

यह जीवात्मा कान, आँख, त्वचा, रसना, नाक और मन को आश्रय करके
अर्थात् इन सबके सहारे से ही विषयों को भोगता है ।

It is while dwelling in the senses of hearing, sight, touch, taste and smell, as well as in the mind, that this Jivatma experiences the objects of the senses. -9-

श्रोत्रम् - कान - the ear

चक्षुः - आँख - the eye

स्पर्शनम् - त्वचा को - the organ
of touch

च - और - and

रसनम् - रसना - the organ of taste

घ्राणम् - नाक - the organ of smell

एव - ही - even

च - और - and

अधिष्ठाय - आश्रय करके -
presiding over

मनः - मन - the mind

च - और - and

अयम् - यह - he

विषयान् - विषयों को - objects of
the senses

उपसेवते - सेवन करता है - enjoys

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

utkrāmantaṃ sthitaṃ vāpi bhujñānaṃ vā guṇānvitam ..

vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ .. 10 ..

गुणों से युक्त जीवात्मा को शरीर से निकलते हुए, शरीर में स्थित अथवा विषयों को भोगते समय अज्ञानीजन नहीं देखते हैं, ज्ञान नेत्रोंवाले देखते हैं ।

The ignorant know not the soul departing from, or dwelling in the body, or enjoying the objects of senses, i.e. even when it is connected with the three Gunas; only those endowed with the eye of wisdom are able to realize it. -10-

उत्क्रामन्तम् - शरीर से निकलते हुए

को - departing

स्थितम् - शरीर में स्थित हुए को -
staying

वा - अथवा - or

अपि - भी - also

भुञ्जानम् - विषयों को भोगते हुए को
- enjoying

वा - अथवा - or

गुणान्वितम् - तीनों गुणों से युक्त

हुए को - united with the Gunas

विमूढाः - अज्ञानीजन - the deluded

न अनुपश्यन्ति - नहीं जानते हैं -

do not see

पश्यन्ति - जानते हैं - behold

ज्ञानचक्षुषः - ज्ञानरूप नेत्रोंवाले -
those who possess the eyes of
knowledge

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

dvāvimau puruṣau lōkē kṣaraścākṣara ēva ca ..

kṣaraḥ sarvāṇi bhūtāni kūṭasthō'kṣara ucyatē .. 16 ..

इस संसार में नाशवान् और अविनाशी यह दो प्रकार के पुरुष हैं ।

नाशवान् तो समस्त भूतप्राणी हैं और अविनाशी कूटस्थ कहा जाता है ।

The world is comprised of two types of existence, the perishable and the imperishable. The perishable are the creatures; and the imperishable are immutable. -16-

द्वौ - दो - two

इमौ - यह - these

पुरुषौ - पुरुष हैं - two Purushas

लोके - इस संसार में - in the world

क्षरः - नाशवान् - the perishable

च - और - and

अक्षरः - अविनाशी - the imperishable

एव - भी - even

च - और - and

क्षरः - नाशवान् - the perishable

सर्वाणि - संपूर्ण - all

भूतानि - भूतों का - beings

कूटस्थः - कूटस्थ - the immutable

अक्षरः - अविनाशी - the imperishable

उच्यते - कहा जाता है - is called

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

uttamaḥ puruṣastvanyaḥ paramātmētyudāhṛtaḥ ..

yō lōkatrayamāviśya bibhartavyaya īśvaraḥ .. 17..

परन्तु उत्तम पुरुष अन्य ही है जो परमात्मा ऐसा कहा गया है । जो अविनाशी ईश्वर तीनों लोकों में प्रवेश करके सबका धारण पोषण करता है

But distinct from these is the highest spirit called the Supreme Self, the indestructible Lord who permeates and sustains the three worlds. -17-

उत्तमः - उत्तम - the supreme

पुरुषः - पुरुष - Purusha

तु - तो - but

अन्यः - अन्य - another

परमात्मा - परमात्मा - the Highest Self

इति - ऐसा - thus

उदाहृतः - कहा गया है - called

यः - जो - who

लोकत्रयम् - तीनों लोको में - the three worlds

आविश्य - प्रवेश करके - pervading

बिभर्ति - सबका धारण पोषण करता

है - sustains

अव्ययः - अविनाशी - the indestructible

ईश्वरः - ईश्वर - Lord

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

yasmātkṣaramatītō'hamakṣarādapi cōttamaḥ ..

atō'smi lōkē vēdē ca prāthitaḥ puruṣōttamaḥ .. 18 ..

क्योंकि मैं नाशवान् से अतीत हूँ और अविनाशी से भी उत्तम हूँ इसलिए
लोक में और वेद में पुरुषोत्तम नाम से प्रसिद्ध हूँ ।

As I transcend the perishable and even the Imperishable, I am known in the world and the Vedas as the Purushottama. -18-

यस्मात् - क्योंकि - as

क्षरम् - नाशवान् - the perishable

अतीतः - अतीत - transcend

अहम् - मैं - I

अक्षरात् - अविनाशी से - than the
imperishable

अपि - भी - also

च - और - and

उत्तमः - उत्तम - best

अतः - इसलिए - therefore

अस्मि - हूँ - I am

लोके - लोक में - in the world

वेदे - वेद में - in the Veda

च - और - and

प्रथितः - प्रसिद्ध - declared

पुरुषोत्तमः - पुरुषोत्तम - the
Highest Purusha

CHAPTER 16

षोडशोऽध्यायः दैवासुरसम्पद्विभाग योगः

THE PATH OF THE DIVINE AND DEMONIAIC

Chapter 16 presents worldly existence in yet another perspective in terms of a fundamental conflict between the forces of Good and Evil represented by the Devas and Asuras, the Gods and Titans.

The two verses quoted at the end of this Chapter refer to role of the Shashtra, in rising above the practical conflicts of daily existence. The word Shashtra is translated there as Scripture. The higher perspectives in which the Gita invariably considers traditional words and concepts should lead us to so regard the word Sastra as referring to the whatever guidelines prevail at a given time in society that represent the highest established standards of conduct governing the relationship of God, Nature and Man. Sastra is there set out as the minimal starting point for man's onward progress from the practical level of the ethical to the higher level of the spiritual.

Krishna :

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

abhayaṃ sattvasaṃśuddhirjñānayōgavyavasthitiḥ ..

dānaṃ damaśca yajñāśca svādhyāyastapa ārjavam .. 1 ..

श्री भगवान् ने कहा भय का अभाव, अन्तःकरण की स्वच्छता, ज्ञानयोग में दृढ स्थिति, दान, इन्द्रियों का दमन, यज्ञ, शास्त्रों का अध्ययन, तप और सरलता,

Absolute fearlessness, perfect purity of mind, steadfastness in knowledge and yoga, almsgiving, control of the senses, sacrifice, study of the scriptures, austerity and straightforwardness; -1-

श्री भगवान् उवाच - श्री भगवान्

ने कहा - Sri Bhagavan said

अभयम् - भय का अभाव -
fearlessness

सत्त्वसंशुद्धिः - अन्तःकरण की

स्वच्छता - purity of heart

ज्ञानयोगव्यवस्थितिः - ज्ञानयोग में

दृढ स्थिति- steadfastness

दानम् - दान - almsgiving

दमः - इन्द्रियों का दमन - control
of the senses

यज्ञः - यज्ञ - sacrifice

स्वाध्यायः - शास्त्रों का अध्ययन -
study of Sastras

तपः - तप - austerity

आर्जवम् - सरलता -
straightforwardness

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम् ॥ २ ॥

āhimsā satyamakrōdhastyāgaḥ śāntirapaiśunam ..

dayā bhūtēṣvalōluptvaṃ mārđavaṃ hrīracāpalam .. 2 ..

अहिंसा, सत्य, क्रोध का न होना, त्याग, शान्ति, किसी की निन्दा न करना, सब प्राणियों में दया, अनासक्ति, कोमलता, लज्जा और अचपलता,

Non-violence, truth, absence of anger, renunciation, serenity, eschewing falsehood, compassion to others, absence of greed, gentleness, modesty and absence of calumny and fickleness; -2-

अहिंसा - अहिंसा - harmless

सत्यम् - सत्य - truth

अक्रोधः - क्रोध का न होना -
absence of anger

त्यागः - त्याग - renunciation

शान्तिः - शान्ति - peacefulness

अपैशुनम् - किसी की निन्दा न

करना - absence of calumny

दया - दया - compassion

भूतेषु - सब प्राणियों में - to beings

अलोलुप्त्वं - आसक्ति का न होना -
uncovetousness

मार्दवं - कोमलता - gentleness

हीः - लज्जा - modesty

च - और - and

अचापलम् - अचपलता - absence
of fickleness

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥

tējaḥ kṣamā dhṛtiḥ śaucamadrōhō nātimānitā ..

bhavanti saṃpadaṃ daivīmabhijātasya bhārata .. 3 ..

तेज, क्षमा, धैर्य, बाहर भीतर की शुद्धि, किसी में भी शत्रुभाव न होना, अपने में पूज्यता के अभिमान का अभाव, हे भारत ! यह सब गुण दैवी संपदा में उत्पन्न हुए पुरुष के लक्षण हैं ।

Vigour, forgiveness, fortitude, purity, bearing enmity to none and absence of vanity, all these are the marks of him, who is born to a divine state, O Bharata (Arjuna). -3-

तेजः - तेज - vigour

क्षमा - क्षमा - forgiveness

धृतिः - धैर्य - fortitude

शौचम् - बाहर भीतर की शुद्धि -
purity

अद्रोहः - शत्रुभाव न होना -
absence of hatred

न - न - not

अतिमानिता - अपने में पूज्यता के

अभिमान - vanity

भवन्ति - हैं - belong

संपदम् - संपदा को - state

दैवीम् - दैवी - divine

अभिजातस्य - उत्पन्न हुए - of the
born

भारत - हे भारत - O Bharata

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥

dambhō darpō'bhimānaśca krōdhaḥ pāruṣyamēva ca ..

ajñānaṃ cābhijātasya pārtha saṃpadamāsurīm .. 4 ..

हे पार्थ ! पाखण्ड, घमण्ड, अभिमान, क्रोध, कठोर वाणी तथा अज्ञान, यह सब दुर्गुण भी आसुरी संपदा में उत्पन्न हुए पुरुष के लक्षण हैं ।

O Partha (Arjuna), hypocrisy, arrogance and pride, and anger, harshness and ignorance too, these are the marks of him, who is born with demoniacal attributes. -4-

दम्भः - पाखण्ड - hypocrisy

दर्पः - घमण्ड - arrogance

अभिमानः - अभिमान - self conceit

च - और - and

क्रोधः - क्रोध - wrath

पारुष्यम् - कठोर वाणी - harshness

एव - भी - even

च - और - and

अज्ञानम् - अज्ञान - ignorance

च - और - and

अभिजातस्य - उत्पन्न हुए - of the born

पार्थ - हे पार्थ - O Partha

सम्पदम् - संपदा में - state

आसुरीम् - आसुरी - demoniacal

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

daivī sampadvimōkṣāya nibandhāyāsūrī matā ..

mā śucaḥ saṃpadaṃ daivīmabhijātō'si pāṇḍava .. 5 ..

दैवी संपदा मुक्ति के लिए और आसुरी संपदा बन्धन के लिए मानी गयी है । हे पाण्डव ! तुम शोक मत कर, क्योंकि तुम दैवी संपदा में उत्पन्न हुए हो ।

The divine state has been recognized as conducive to liberation, and the demoniac state as conducive to bondage. Grieve not, O Pandava (Arjuna), for you are born with the divine endowment -5-

दैवी - दैवी - divine

मा - मत कर - not

सम्पत् - संपदा - state

शुचः - शोक - grieve

विमोक्षाय - मुक्ति के लिए - for liberation

सम्पदम् - संपदा में - state

निबन्धाय - बांधने के लिए - for bondage

दैवीम् - दैवी - the divine

आसुरी - आसुरी - the demoniacal

अभिजातः - उत्पन्न हुआ - born for

मता - मानी गयी है - is deemed

असि - है - you are

पाण्डव - हे पाण्डव - O Pandava

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

yaḥ śāstravidhimutsrjya vartatē kāmakārataḥ ..

na sa siddhimavāpnōti na sukhaṃ na parāṃ gatim .. 23 ..

जो पुरुष शास्त्र की विधि को त्यागकर अपनी इच्छा से व्यवहार करता है, वह न तो सिद्धि को प्राप्त होता है, न परम गति को और न सुख को ही

Having cast aside the injunctions of the scripture, he who acts in an arbitrary way according to his own sweet will neither attains perfection nor the supreme goal nor even happiness. -23-

यः - जो - who

सः - वह - he

शास्त्रविधिम् - शास्त्र की विधि को -
the ordinances of scriptures

सिद्धिम् - सिद्धि को - perfection

उत्सृज्य - त्यागकर - having cast
aside

अवाप्नोति - प्राप्त होता है - attains

न - न - not

वर्तते - व्यवहार करता है - acts

सुखम् - सुख को - happiness

कामकारतः - अपनी इच्छा से -
under the impulse

न - न - not

न - न - not

पराम् - परम - supreme

गतिम् - गति को - goal

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

tasmācchāstram pramāṇam tē kāryākāryavyavasthitau ..

jñātvā śāstravidhānōktaṃ karma kartumihārhasi .. 24 ..

इससे तेरे लिए यहाँ कर्तव्य और अकर्तव्य की व्यवस्था में शास्त्र ही प्रमाण है, ऐसा जानकर शास्त्रविधि से नियत किये हुए कर्म को ही करना चाहिए ।

Therefore, the scripture alone is your guide in determining what should be done and what should not be done. Knowing this, you ought to perform here only such action as is ordained by the scriptures. -24-

तस्मात् - इससे - therefore

शास्त्रम् - शास्त्र - Shashtra

प्रमाणम् - प्रमाण है - by authority

ते - तेरे लिए - they

कार्य अकार्य व्यवस्थितौ - कर्तव्य

और अकर्तव्य की व्यवस्था में

- in determining what ought to be done or not

ज्ञात्वा - जानकर - having known

शास्त्रविधान उक्तम् - शास्त्रविधि से

नियत किये हुए - what is said in the ordinance of the Shashtras

कर्म - कर्म को - action

कर्तुम् - करने के लिए - to do

इह - यहाँ - here (in this world)

अर्हसि - योग्य है - should

CHAPTER 17

सप्तदशोऽध्यायः श्रद्धात्रयविभागयोगः

THE THREE FOLD PATH OF DEVOTION

Shraddha is a conscious acceptance, a will to believe and realize, or what in simpler common parlance we may call Faith or Commitment. This Chapter expands on the idea expressed in the earlier Chapter, the Gunathraya Vibhaga Yoga, on how the three Gunas of Prakruti which touch so pervasively every facet of existence, touch even qualities like Shraddha, that provide the most powerful momentum and direction to the development of the personality. Shraddha too is inevitably coloured by the three Gunas that shape the quality of the psychological make-up of the individual. Krishna finds it necessary to show how Shraddha in a person perfected in the Sattva Guna provides the final push from the control of all the Gunas, for the attainment of Moksha, the final identification with the Divine, the final purpose of all existence. This step described in this penultimate Chapter, thus prepares the way for the final message of Krishna's teaching that follows in the next and final Chapter of the Gita.

Arjuna :

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

yē śāstravidhimutsrjya yajantē śraddhayānvitā: ..

tēṣāṃ niṣṭhā tu kā kṛṣṇa sattvamāhō rajastamaḥ .. 1 ..

अर्जुन ने कहा, हे कृष्ण ! जो मनुष्य शास्त्रविधि को त्यागकर केवल श्रद्धा से युक्त हुए यजन करते हैं, उनकी स्थिति कौन सी है ? क्या सात्त्विकी है या राजसी अथवा तामसी ?

Arjuna said: Those who, endowed with faith, worship gods and others casting aside the injunctions of the scriptures, where do they stand, Krishna, in Sattva, Rajas or Tamas ? -1-

अर्जुन उवाच - अर्जुन ने कहा -

Arjuna said

ये - जो - who

शास्त्रविधिम् - शास्त्रविधि को - the ordinances of the scriptures

उत्सृज्य - त्यागकर - setting aside

यजन्ते - यजन करते हैं - perform sacrifice

श्रद्धया - श्रद्धा से - with faith

अन्विताः - युक्त हुए - endowed

तेषाम् - उनकी - their

निष्ठा - स्थिति - condition

तु - फिर - verily

का - कौन सी है - what

कृष्ण - हे कृष्ण - O Krishna

सत्त्वम् - सात्त्विकी - Sattva

आहो - अथवा - or

रजः - राजसी - Rajas

	तमः - तामसी - Tamas
--	---------------------

Krishna :

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

trividhā bhavati śraddhā dēhināṃ sā svabhāvajā ..

sāttvikī rājasī caiva tāmasī cēti tāṃ śṛṇu .. 2 ..

श्री भगवान् ने कहा मनुष्यों की वह स्वभाव से उत्पन्न हुई श्रद्धा सात्त्विकी राजसी और तामसी - ऐसे तीन प्रकार की ही होती है, उसको सुनो ।

Sri Bhagavan said: The inborn faith of men is of three kinds, Sattvik, Rajasik and Tamasik. Hear of all this from Me. -2-

श्री भगवान् उवाच - श्री भगवान् ने

कहा - Sri Bhagavan said

त्रिविधा - तीन प्रकार की -
threefold

भवति - होती है - is

श्रद्धा - श्रद्धा - faith

देहिनाम् - मनुष्यों की - of the
embodied

सा - वह - which

स्वभावजा - स्वभाव से उत्पन्न हुई -
inherent in nature

सात्त्विकी - सात्त्विकी - Sattvik

राजसी - राजसी - Rajasik

च - और - and

एव - ही - also

तामसी - तामसी - Tamasik

च - और - and

इति - ऐसा - thus

ताम् - उसको - of it

शृणु - सुनो - hear you

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

sattvānurūpā sarvasya śraddhā bhavati bhārata ..

śraddhāmayō'yaṃ puruṣō yō yacchraddhaḥ sa ēva saḥ .. 3 ..

हे भारत ! सभी मनुष्यों की श्रद्धा उनके अन्तःकरण के अनुरूप होती है ।
यह पुरुष श्रद्धामय, है इसलिए जो पुरुष जैसी श्रद्धावाला है वह स्वयं भी
वही है ।

The faith of all men conforms to their natural predisposition, Arjuna. Man reflects his faith; whatever the nature of his faith, he is verily that. -3-

सत्त्व अनुरूपा - उनके अंतःकरण के

अयम् - यह - this

अनुरूप - in accordance with his
nature

पुरुषः - पुरुष - man

सर्वस्य - सबका - of each

यः - जो - who

श्रद्धा - श्रद्धा - faith

यत् श्रद्धः - जैसी श्रद्धावाला है -
what his faith is

भवति - होती है - is

सः - वह - he

भारत - हे भारत - O Bharata

एव - भी - verily

श्रद्धामयः - श्रद्धामय है - consists of
faith

सः - वह है - that is

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

tasmādōmityudāhṛtya yajñadānatapaḥkriyā: ..

pravartantē vidhānōktā: satataṃ brahmavādinām .. 24 ..

इसलिए वेदवादियों की शास्त्रविधि से नियत की हुई यज्ञ, दान और तपरूप क्रियायें सदा ॐ ऐसे उच्चारण करके ही आरम्भ होती हैं ।

Therefore, acts of sacrifice, charity and austerity as enjoined by sacred precepts are always commenced by noble souls given to the recitation of Vedic chants with utterance of the divine name OM. -24-

तस्मात् - इसलिए - therefore

ॐ - ॐ - Om

इति - ऐसे - thus

उदाहृत्य - उच्चारण करके -
uttering

यज्ञदानतपःक्रियाः - यज्ञ दान और

तपरूप क्रियायें

- the acts of sacrifice, gifts and
austerity

प्रवर्तन्ते - आरम्भ होती हैं - begun

विधान उक्ताः - शास्त्रविधि से नियत

की हुई - as enjoined in the
scriptures

सततम् - सदा - always

ब्रह्मवादिनाम् - वेदवादियों की - by
the devotees of Brahman

Chapter 18

अष्टादशोऽध्यायः मोक्षसंन्यासयोगः

The Path of Liberation by Renunciation

This last Chapter of the Gita begins with Krishna's answer to Arjuna's last question on the relative merits of Sannyasa and Thyaga. Krishna clarifies that Sannyasa is the giving up of all actions while Thyaga is the giving up, not of all actions, but the fruit of all actions. Of the two, says Krishna, the latter is, not just the better, but clearly the more correct choice. There are subtle aspects to these two terms that must be understood as they are often mistaken for each other insofar as both have a bearing on renunciation. What was critically important behind both of them, was an affirmation that it was the Divine, not the individual, who was the ultimate author of all action. But while external physical activity could be given up, the inner mental activity of the mind remained always active, and hence a total giving up of all activity was humanly impossible. Giving up the fruit of activity, on the other hand, remained always possible. So it was really the path of Thyaga, not Sannyasa, that was open to us.

It follows from the whole thread of the teaching that when man assumes that he is himself the doer of all actions, he bears responsibility for them and for the sins that arise from them. But a complete surrender to the Divine implies that it is the Divine who is the driver of all the activity of worldly existence, the real doer of all actions, and whose actions are beyond any sin that attaches only to man's own desire-driven actions. Hence in his final message, Krishna declares that every human dharma or local law or obligation that laid claim to man's loyalty in his worldly life must simply be given up and man must simply submit to the Divine and act as his instrument and do whatever is ordained by him. It is such a total surrender to Me, says Krishna finally, that alone can bring to man, both Liberation from all bonds and Redemption from all sin.

At the end of this Chapter, there is also a final declaration from Sanjaya too, who, by virtue of being blessed with a divine distant vision, had witnessed and narrated the entire teaching and all its surrounding events to King Dhritarashtra at the royal court at Hastinapura. Sanjaya concludes his narration by declaring that wherever Krishna might be and wherever Arjuna might be, Victory and Prosperity would ever be there.

Krishna :

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

kāmyānām karmaṇām nyāsaṃ saṁnyāsaṃ kavayō viduḥ ..

sarvakarmaphalatyāgaṃ prāhustyāgaṃ vicakṣaṇāḥ .. 2 ..

श्री भगवान् ने कहा पण्डितजन काम्य कर्मों के त्याग को संन्यास समझते हैं और बुद्धिमान पुरुष सब कर्मों के फल के त्याग को त्याग कहते हैं ।

Sri Bhagavan said : Some sages understand Sanyasa as giving up of all actions motivated by desire; and other thinkers declare that Tyaga consists in relinquishing the fruit of all actions. -2-

श्री भगवान् उवाच - श्री भगवान् ने

कहा - Sri Bhagavan said

काम्यानाम् - काम्य - desireful

कर्मणाम् - कर्मों के - of actions

न्यासम् - त्याग को - the
renunciation

संन्यासम् - संन्यास - renunciation

कवयः - पण्डितजन - the sages

विदुः - जानते हैं - understand

सर्वकर्मफलत्यागम् - सब कर्मों के

फल के त्याग को

- the renunciation of the fruits of
all works

प्राहुः - कहते हैं - declare

त्यागम् - त्याग - relinquish

विचक्षणाः - बुद्धिमान - the wise

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

tyājyaṃ dōṣavadityēkē karma prāhurmanīṣiṇaḥ ..

yajñadānatapaḥkarma na tyājyamiti cāparē .. 3 ..

कई एक विद्वान् ऐसे कहते हैं कि सभी कर्म दोषयुक्त हैं इसलिए त्यागने के योग्य हैं और दूसरे विद्वान् ऐसे कहते हैं कि यज्ञ दान और तपरूप कर्म त्यागने योग्य नहीं हैं ।

Some wise men declare that all actions contain a measure of evil, and is therefore worth giving up; while others say that acts of sacrifice, charity and penance should not be given up. -3-

त्याज्यम् - त्यागने के योग्य हैं -
should be abandoned

दोषवत् - दोषयुक्त हैं - as an evil

इति - ऐसे - thus

एके - कई एक - some

कर्म - कर्म - action

प्राहुः - कहते हैं - declare

मनीषिणः - विद्वान् - philosophers

यज्ञदानतपःकर्म - यज्ञ दान तपरूप

कर्म - acts of sacrifice, gift and
austerity

न - न - not

त्याज्यम् - त्यागने योग्य हैं -
should be relinquished

इति - ऐसे - thus

च - और - and

अपरे - दूसरे विद्वान् - others

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

yajñadānatapaḥkarma na tyājyaṃ kāryamēva tat ..

yajñō dānaṃ tapaścaiva pāvanāni manīṣiṇām .. 5 ..

यज्ञ, दान और तपरूप कर्म त्यागने के योग्य नहीं है । उनको निःसन्देह करना कर्तव्य है । यज्ञ, दान और तप यह तीनों ही बुद्धिमान पुरुषों को पवित्र करनेवाले हैं ।

Acts of sacrifice, charity and penance should not be given up; they must be performed. For sacrifice, charity and penance, all these are purifiers to the wise. -5-

यज्ञदानतपःकर्म - यज्ञ दान और

तपरूप कर्म - acts of sacrifice,
gift and austerity

न - नहीं - not

त्याज्यम् - त्यागने के योग्य है -
should be abandoned

कार्यम् - करना कर्तव्य है - should
be performed

एव - ही - indeed

तत् - वह - that

यज्ञः - यज्ञ - sacrifice

दानम् - दान - gift

तपः - तप - austerity

च - और - and

एव - निःसन्देह - indeed

पावनानि - पवित्र करनेवाले हैं -
purifiers

मनीषिणाम् - बुद्धिमान पुरुषों को -
to the wise

न द्वेष्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

na dvēṣṭyakūśalam̐ karma kuśalē nānuṣajjatē ..

tyāgī sattvasamāviṣṭō mēdhāvī chinnaśaṁśayaḥ .. 10 ..

सत्त्वगुण से युक्त हुआ, संशयरहित, ज्ञानवान् और त्यागी वह पुरुष,
अकल्याणकारक कर्म से द्वेष नहीं करता है और कल्याणकारक कर्म में
आसक्त नहीं होता है ।

He who is imbued with Sattva, shrinks not from disagreeable action and does not get attached to that which is agreeable, and he becomes intelligent and has all his doubts resolved. -10-

न - नहीं - not

द्वेषि - द्वेष करता है - hates

अकुशलम् - अकल्याणकारक -
disagreeable

कर्म - कर्म - action

कुशले - कल्याणकारक कर्म में - to
an agreeable one

न - नहीं - not

अनुषज्जते - आसक्त होता है - is
attached

त्यागी - त्यागी - the one who
gives up

सत्त्वसमाविष्टः - सत्त्वगुण से युक्त -
pervaded

मेधावी - ज्ञानवान् - intelligent

छिन्नसंशयः - संशयरहित - with his
doubts cut asunder

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

brahmabhūtaḥ prasannātmā na śōcati na kāṅkṣati ..

samaḥ sarvēṣu bhūtēṣu madbhaktiṃ labhatē parām .. 54 ..

ब्रह्म में स्थित हुआ प्रसन्नचित्त पुरुष न शोक करता है और न आकाङ्क्षा करता है । सब प्राणियों में समभाव हुआ वह मेरी परा भक्ति को प्राप्त होता है ।

Established in identity with Brahma and cheerful in mind, he no longer grieves or craves for anything. He who is the same to all beings, such a one attains supreme devotion to Me. -54-

ब्रह्मभूतः - ब्रह्म में स्थित हुआ -

Brahman become

प्रसन्न आत्मा - प्रसन्न चित्त पुरुष -

serene minded

न - न - not

शोचति - शोक करता है - grieves

न - न - not

काङ्क्षति - आकाङ्क्षा करता है - desires

समः - समान - the same

सर्वेषु - सब - all

भूतेषु - प्राणियों में - to beings

मद्भक्तिम् - मेरी भक्ति को -

devotion unto me

लभते - प्राप्त होता है - obtains

पराम् - परा - supreme

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

sarvadharmānparityajya māmēkaṃ śaraṇaṃ vraja ..

ahaṃ tvā sarvapāpēbhyō mōkṣayiṣyāmi mā śucaḥ .. 66 ..

सर्व धर्मों को त्यागकर मुझ एक में शरण ले लो मैं तुमको सब पापों से मुक्त कर दूँगा शोक मत करो ।

Resigning all your duties to Me, the all-powerful and all supporting Lord, take refuge in Me alone, I shall absolve you of all sins, do not grieve. -66-

सर्वधर्मान् - सर्वधर्मों को - all
duties

परित्यज्य - त्यागकर - having
abandoned

माम् - मुझ - to me

एकम् - एक की - alone

शरणम् - शरण को - refuge

व्रज - लो - take

अहम् - मैं - I

त्वा - तुमको - you

सर्वपापेभ्यः - सब पापों से - from
all sins

मोक्षयिष्यामि - मुक्त कर दूँगा - will
liberate

मा - मत - not

शुचः - शोक कर - grieve

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

yatra yōgēśvaraḥ kṛṣṇō yatra pārthō dhanurdharaḥ ..

tatra śrīrvijayō bhūtirdhruvā nītirmatirmama .. 78 ..

जहाँ योगेश्वर श्रीकृष्ण हैं और जहाँ गाण्डीव धनुषधारी अर्जुन हैं वहाँ पर श्री, विजय, विभूति और अचल नीति है, ऐसा मेरा मत है ।

Wherever there is Bhagavan Sri Krishna, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gandiva bow, goodness, victory, glory and unfailing righteousness will always be there: such is my conviction.
-78-

यत्र - जहाँ - wherever

योगेश्वरः - योगेश्वर - the lord of
yoga

कृष्णः - कृष्ण - Krishna

यत्र - जहाँ - wherever

पार्थः - पार्थ - Partha

धनुर्धरः - धनुषधारी - the archer

तत्र - वहाँ - there

श्रीः - श्री - prosperity

विजयः - विजय - victory

भूतिः - विभूति - happiness

ध्रुवा - अचल - firm

नीतिः - नीति - policy

मतिः - मत है - conviction

मम - मेरा - my

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