

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।  
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥१॥

संजय उवाच ।

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

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

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

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।  
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥५॥

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

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।  
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥७॥

भवान्भीष्मश्च कर्णाश्च कृपश्च समितिंजयः ।  
अश्वत्थामा विकर्णाश्च सौमदत्तिस्तथैव च ॥८॥

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

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।  
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१०॥

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

Dhritarashtra said:

Assembled on the field of Dharma, O Sanjaya, on the field of the Kurus, eager to fight, what did my people and the Pandavas do?

Sanjaya said:

Then Duryodhana the prince, seeing the army of the Pandavas drawn up in battle array, approached his master and spoke these words:

Behold, O Master, this great army of the sons of Pandu, arrayed by your wise pupil, the son of Drupada.

Here are men of valour, mighty archers, the equals of Bhima and Arjuna - in battle Yuyudhana, Virata and Drupada, the maharathi.

Dhrishtaketu, Chekitana and the valiant king of Kashi, also Purujit, Kuntibhoja and Shaibya, chief among men.

Yudhamanyu, the brave; the valiant Uttamauja; also the son of Subhadra and the sons of Draupadi - all of them maharathis.

Know well, O noblest of the twice-born, those who are pre-eminent among us. I speak to you of the leaders of my army that you may know them.

Thyself and Bhishma and Karna and Kripa, victor in battle; Ashvatthama and Vikarna and also the son of Somadatta.

And many other heroes there are, armed with various weapons, all skilled in warfare, who have risked their lives for me.

Unlimited is that army of ours commanded by Bhishma, whereas this their army commanded by Bhima is limited.

Therefore, stationed in your respective positions on all fronts, support Bhishma alone, all of you!

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान्	 ॥१२॥	The aged Kuru, the glorious grandsire (Bhishma), gave a loud roar like a lion and blew his conch, gladdening the heart of Duryodhana.
ततः शङ्खाश्च भेर्यश्च पणावानकगोमुखाः सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत्	 ॥१३॥	Then quite suddenly conches, horns, kettledrums, tabors and drums blared forth, and the sound was tumultuous.
ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः	 ॥१४॥	Then, seated in a great chariot yoked to white horses, Madhava (Lord Krishna) and the son of Pandu (Arjuna) also blew their glorious conches.
पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः पौरुडं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः	 ॥१५॥	Hrishikesha (Lord Krishna) blew Panchajanya, Dhananjaya (Arjuna) blew Devadatta, Bhima of powerful deeds blew his great conch Paundra.
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः नकुलः सहदेवश्च सुघोषमणिपुष्पकौ	 ॥१६॥	Prince Yudhishtira, the son of Kunti, blew his conch Anantavijaya; Nakula and Sahadeva blew Sughosha and Manipushpaka.
काश्यश्च परमेष्वासः शिखण्डी च महारथः धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः	 ॥१७॥	The King of Kashi, the great archer, and Shikhandi, the maharathi, Dhristadyumna and Virata and Satyaki, the unsubdued.
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक्	 ॥१८॥	Drupada, as well as the sons of Draupadi, and the mighty-armed son of Subhadra, O Lord of earth, all blew their different conches.
स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन्	 ॥१९॥	That tumultuous uproar, reverberating through earth and sky, rent the hearts of Dhritarashtra's men.
अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः	 ॥२०॥	Then, seeing the sons of Dhritarashtra drawn up in battle order, as missiles were about to fly, the son of Pandu (Arjuna), whose banner bore the image of Hanuman, took up his bow.
हृषीकेशं तदा वाक्यमिदमाह महीपते सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत	 ॥२१॥	Then, O Lord of earth, he spoke these words to Hrishikesha (Lord Krishna): Draw up my chariot between the two armies, O Achyuta.
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् कैर्मया सह योद्धव्यमस्मिन्रणासमुद्यमे	 ॥२२॥	So that I may observe those who stand here eager for battle and know with whom I should fight in this toil of war.

योत्स्यमानानवेत्तेऽहं य एतेऽत्र समागताः धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः	   २३	Let me look on those who are assembled here ready to fight, eager to accomplish in battle what is dear to the evil-minded son of Dhritarashtra.
सञ्जय उवाच । एवमुक्तो हृषीकेशो गुडाकेशेन भारत सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम्	   २४	Sanjaya said: O Bharata, thus invoked by Gudakesha (Arjuna), Hrishikesha (Lord Krishna), having drawn up the magnificent chariot between the two armies,
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति	   २५	Before Bhishma and Drona and all the rulers of the earth, said: Partha (Arjuna)! behold these Kurus gathered together.
तत्रापश्यत्स्थितान्यार्थः पितृनथ पितामहान् आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा	   २६	The son of Pritha (Arjuna) saw there before him uncles and grandfathers, teachers, maternal uncles, brothers, sons and grandsons and many friends as well.
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान्	   २७	Fathers-in-law and well-wishers also in both the armies. Then that son of Kunti (Arjuna), seeing all these kinsmen thus present,
कृपया परयाविष्टो विषीदन्नदमब्रवीत् दृष्ट्वेमं स्वजनं कृष्णा युयुत्सुं समुपस्थितम्	   २८	Possessed by extreme compassion, spoke this in grief: Seeing these my kinsmen, O Krishna, gathered, eager to fight,
सीदन्ति मम गात्राणि मुखं च परिशुष्यति वेपथुश्च शरीरे मे रोमहर्षश्च जायते	   २९	My limbs fail and my mouth is parched, my body quivers and my hair stands on end.
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः	   ३०	Gandiva (the bow) slips from my hand and even my skin burns all over; I am unable to stand and my mind seems to whirl.
निमित्तानि च पश्यामि विपरीतानि केशव न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे	   ३१	And I see adverse omens, O Keshava (Lord Krishna), nor can I see good from killing my kinsmen in battle.
न काङ्क्षे विजयं कृष्णा न च राज्यं सुखानि च किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा	   ३२	I desire not victory, O Krishna, nor a kingdom, nor pleasures. Of what avail will a kingdom be to us, or enjoyments, or even life, O Govinda?
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च	   ३३	Those for whose sake we desire a kingdom, enjoyments and comforts are here on the battlefield, having resigned their lives and riches.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः मातुलाः श्वशुराः पौत्राः स्यालाः संबन्धिनस्तथा	   ३४	Teachers, uncles, sons and likewise grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other kinsmen.
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते	   ३५	O Madhusudana (Lord Krishna), these I do not wish to kill - though killed myself - even for the sake of sovereignty of the three worlds, how much less for this world.
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः	   ३६	What happiness could come to us from slaying the sons of Dhritarashtra, O Janardana (Lord Krishna)? Only sin could come upon us through killing these aggressors.
तस्मान्नाहार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् स्वजनं हि कथं हत्वा सुखिनः स्याम माधव	   ३७	Therefore it would not be right for us to kill the sons of Dhritarashtra, our own kinsmen. How should we be happy after killing our own people, O Madhava?
यद्यप्येते न पश्यन्ति लोभोपहतचेतसः कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम्	   ३८	Although, their minds clouded by greed, they see no wrong in bringing destruction to the family and no sin in treachery to friends,
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन	   ३९	How should we not know to turn away from this sin, we who clearly see the wrong in bringing destruction upon the family, O Janardana ?
कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत	   ४०	The age-old family dharmas are lost in the destruction of a family. Its dharma lost, adharma overtakes the entire family.
अधर्माभिभवात्कृष्णा प्रदुष्यन्ति कुलस्त्रियः स्त्रीषु दुष्टासु वाष्णीय जायते वर्णासंकरः	   ४१	When adharma prevails, O Krishna, the women of the family become corrupt, and with the corruption of women, O Varshneya, intermixture of castes arises.
संकरो नरकायैव कुलघ्नानां कुलस्य च पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः	   ४२	This intermixture leads only to hell, both for the family and its destroyers. Their forefathers fall as well, when the offerings of the Pindodaka cease.
दोषैरेतैः कुलघ्नानां वर्णासंकरकारकैः उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः	   ४३	Through the wrongs done by the destroyers of the family in causing the intermixing of castes, the immemorial dharmas of caste and family become extinct.

सञ्जय उवाच ।

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन  
नरके नियतं वासो भवतीत्यनुशुश्रुम

1 Men whose family dharmas have  
lapsed, so we have heard, O  
1184|| Janardana (Lord Krishna),  
necessarily live in hell.

अहो बत महत्यापं कर्तुं व्यवसिता वयम्  
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः

1 Alas! We are resolved to commit  
great sin in that we are prepared to  
1185|| slay our kinsmen out of greed for  
the pleasures of a kingdom.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः  
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत्

1 It were better for me if the sons of  
Dhritarashtra, weapons in hand,  
1186|| should slay me, unresisting and  
unarmed in battle.

सञ्जय उवाच ।

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत्  
विसृज्य सशरं चापं शोकसंविग्नमानसः

Sanjaya said:  
Having spoken thus at the time of  
battle, casting away arrows and  
bows, Arjuna sat down on the seat  
1187|| of the chariot, his mind  
overwhelmed with sorrow.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादेऽर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥१॥

संजय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्  
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः

Sanjaya said:  
To him thus overcome by  
1188|| compassion, full of sorrow, his eyes  
distressed and filled with tears,  
Madhusudana (Lord Krishna) spoke  
these words:

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्  
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन

The Blessed Lord said:  
Whence has this blemish, alien to  
1189|| honourable men, causing disgrace  
and opposed to heaven, come upon  
you, Arjuna, at this untimely hour?

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते  
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप

1 Partha! Yield not to unmanliness. It  
is unworthy of you. Shake off this  
1190|| paltry faintheartedness. Stand up, O  
scorcher of enemies!

अर्जुन उवाच ।

कथं भीष्ममहं संख्ये द्रोणां च मधुसूदन  
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन

Arjuna said:  
How shall I fight Bhishma and  
1191|| Drona with arrows on the  
battlefield, O Madhusudana?  
Worthy of reverence are they, O  
slayer of enemies!



गुरुनहत्वा हि महानुभावान्  
 श्रेयो भोक्तुं भैक्ष्यमपीह लोके  
 हत्वार्थकामांस्तु गुरुनिहैव  
 भुञ्जीय भोगान् रुधिरप्रदिग्धान्  
 न चैतद्विद्मः कतरन्नो गरीयो  
 यद्वा जयेम यदि वा नो जयेयुः  
 यानेव हत्वा न जिजीविषामः  
 तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः  
 कार्पण्यदोषोपहतस्वभावः  
 पृच्छामि त्वां धर्मसंमूढचेताः  
 यच्छ्रेयः स्यान्नश्चितं ब्रूहि तन्मे  
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्  
 न हि प्रपश्यामि ममापनुद्याद्  
 यच्छोकमुच्छोषणामिन्द्रियाणाम्  
 अवाप्य भूमावसपन्नमृद्धं  
 राज्यं सुराणामपि चाधिपत्यम्  
 संजय उवाच ।  
 एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप  
 न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह  
 तमुवाच हृषीकेशः प्रहसन्निव भारत  
 सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः  
 श्रीभगवानुवाच ।  
 अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे  
 गतासूनगतासूंश्च नानुशोचन्ति परिडिताः  
 न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः  
 न चैव न भविष्यामः सर्वे वयमतः परम्  
 देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा  
 तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति

It is surely better to live even on  
 alms in this world than to slay these  
 noble-minded masters; for though  
 they are desirous of gain, having  
 killed them I should enjoy only  
 blood-stained pleasures in this  
 world.

We do not know which is better for  
 us: that we should conquer them or  
 they should conquer us. The sons of  
 Dhritarashtra stand face to face with  
 us. If we killed them we should not  
 wish to live.

My nature smitten with the taint of  
 weakness, confused in mind about  
 dharma, I pray Thee, tell me  
 decisively what is good for me. I am  
 Thy disciple; teach me for I have  
 taken refuge in Thee.

Indeed I do not see what could  
 dispel the grief that dries up my  
 senses, though I should obtain an  
 unrivalled and prosperous kingdom  
 on earth and even lordship of the  
 gods.

Sanjaya said:

Gudakesha, oppressor of the foe,  
 having spoken thus to Hrishikesha,  
 said to Govinda (Lord Krishna): 'I  
 will not fight' and fell silent.

To him, O Bhavata (Dhritarashtra),  
 sorrowing in the midst of the two  
 armies, Hrishikesha smilingly spoke  
 these words:

The Blessed Lord said:

You grieve for those for whom there  
 should be no grief, yet speak as do  
 the wise. Wise men grieve neither  
 for the dead nor for the living.

There never was a time when I was  
 not, nor you, nor these rulers of men.  
 Nor will there ever be a time when  
 all of us shall cease to be.

As the dweller in this body passes  
 into childhood, youth and age, so  
 also does he pass into another body.  
 This does not bewilder the wise.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णासुखदुःखदाः		Contacts (of the senses) with their objects, O son of Kunti, give rise to
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत	१४	(the experience of) cold and heat, pleasure and pain. Transient, they come and go. Bear them patiently, O Bharata!
यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ		That man indeed whom these (contacts) do not disturb, who is
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते	१५	even-minded in pleasure and pain, steadfast, he is fit for immortality, O best of men!
नासतो विद्यते भावो नाभावो विद्यते सतः		The unreal has no being; the real never ceases to be. The final truth
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः	१६	about them both has thus been perceived by the seers of ultimate Reality.
अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्		Know That to be indeed indestructible by which all this is
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति	१७	pervaded. None can work the destruction of this immutable Being.
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणाः		These bodies are known to have an end; the dweller in the body is
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत	१८	eternal, imperishable, infinite. Therefore, O Bharata, fight!
य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्		He who understands him to be the slayer, and he who takes him to be
उभौ तौ न विजानीतो नायं हन्ति न हन्यते	१९	the slain, both fail to perceive the truth. He neither slays nor is slain.
न जायते म्रियते वा कदाचिद्		He is never born, nor does he ever die; nor once having been, does he
नायं भूत्वा भविता वा न भूयः		cease to be. Unborn, eternal, everlasting, ancient, he is not slain
अजो नित्यः शाश्वतोऽयं पुराणो		when the body is slain.
न हन्यते हन्यमाने शरीरे	२०	
वेदाविनाशिनं नित्यं य एनमजमव्ययम्		One who knows him to be indestructible, everlasting, unborn,
कथं स पुरुषः पार्थ कं घातयति हन्ति कम्	२१	undying, how can that man, O Partha, slay or cause anyone to slay ?
वासांसि जीर्णानि यथा विहाय		As a man casting off worn-out garments takes other new ones, so
नवानि गृह्णाति नरोऽपराणि		the dweller in the body casting off worn-out bodies takes others that
तथा शरीराणि विहाय जीर्णा-		are new.
न्यन्यानि संयाति नवानि देही	२२	
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः		Weapons cannot cleave him, nor fire burn him; water cannot wet him, nor
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः	२३	wind dry him away.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः

| He is uncleavable; he cannot be  
burned; he cannot be wetted, nor  
yet can he be dried. He is eternal, all-  
pervading, stable, immovable, ever  
the same. ||२४||

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि

| He is declared to be unmanifest,  
unthinkable, unchangeable;  
therefore knowing him as such you  
should not grieve. ||२५||

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्  
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि

| Even if you think of him as  
constantly taking birth and  
constantly dying, even then, O  
mighty-armed, you should not  
grieve like this. ||२६||

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि

| Certain indeed is death for the born  
and certain is birth for the dead;  
therefore over the inevitable you  
should not grieve. ||२७||

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत  
अव्यक्तनिधनान्येव तत्र का परिदेवना

| Creatures are unmanifest in the  
beginning, manifest in the middle  
state and unmanifest again at the  
end, Oh Bharata! What grief is there  
in this? ||२८||

आश्चर्यवत्पश्यति कश्चिदेन-  
माश्चर्यवद्ब्रूवति तथैव चान्यः

| One sees him as a wonder, another  
likewise speaks of him as a wonder,  
and as a wonder another hears of  
him. Yet even on (seeing, speaking  
and hearing) some do not  
understand him. ||२९||

आश्चर्यवच्चैनमन्यः शृणोति  
श्रुत्वाप्येनं वेद न चैव कश्चित्  
देही नित्यमवध्योऽयं देहे सर्वस्य भारत  
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि

| He who dwells in the body of  
everyone is eternal and  
invulnerable, O Bharata; therefore  
you should not grieve for any  
creature whatsoever. ||३०||

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि  
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्तत्रियस्य न विद्यते

| Even if you consider your own  
dharma you should not waver, for  
there is nothing better for a  
kshatriya than a battle in accord  
with dharma. ||३१||

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्  
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्  
अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि  
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि

| Happy are the kshatriyas, O Partha,  
who find, unsought, such a battle -  
an open door to heaven. ||३२||

| Now, if you do not engage in this  
battle, which is in accord with  
dharma, then casting away your  
own dharma and good fame, you  
will incur sin. ||३३||



अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् संभावितस्य चाकीर्तिर्मरणादतिरिच्यते	 ॥३४॥	Moreover men will ever tell of your disgrace, and to a man of honour ill fame is worse than death.
भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्	 ॥३५॥	The great warriors will think you fled from battle out of fear, and they who held you in esteem will belittle you.
अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम्	 ॥३६॥	Your enemies will speak many ill words of you and will deride your strength. What greater pain than this!
हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्। तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः	 ॥३७॥	Slain, you will reach heaven; victorious, you will enjoy the earth. Therefore, O son of Kunti, stand up, resolved to fight!
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि	 ॥३८॥	Having gained equanimity in pleasure and pain, in gain and loss, in victory and defeat, then come out to fight. Thus you will not incur sin.
एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि	 ॥३९॥	This which has been set before you is understanding in terms of Sankhya; hear it now in terms of Yoga. Your intellect established through it, O Partha, you will cast away the binding influence of action.
नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्	 ॥४०॥	In this (Yoga) no effort is lost and no obstacle exists. Even a little of this dharma delivers from great fear.
व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्	 ॥४१॥	In this Yoga, O joy of the Kurus, the resolute intellect is one-pointed, but many-branched and endlessly diverse are the intellects of the irresolute.
यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः वेदवादरताः पार्थ नान्यदस्तीति वादिनः	 ॥४२॥	The undiscerning who are engrossed in the letter of the Veda, O Partha, and declare that there is nothing else, speak flowery words.
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति	 ॥४३॥	Filled with desires, with heaven as their goal, (their words) proclaim birth as the reward of action and prescribe many special rites for the attainment of enjoyment and power.
भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् व्यवसायात्मिका बुद्धिः समाधौ न विधीयते	 ॥४४॥	The resolute state of intellect does not arise in the mind of those who are deeply attached to enjoyment and power and whose thought is captivated by those (flowery words).

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्	   ४५	The Vedas' concern is with the three gunas. Be without the three gunas, O Arjuna, freed from duality, ever firm in purity, independent of possessions, possessed of the Self.
यावानर्थ उदपाने सर्वतः संप्लुतोदके तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः	   ४६	To the enlightened brahmin all the Vedas are of no more use than is a small well in a place flooded with water on every side.
कर्मण्येवाधिकारस्ते मा फलेषु कदाचन मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि	   ४७	You have control over action alone, never over its fruits. Live not for the fruits of action, nor attach yourself to inaction.
योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते	   ४८	Established in Yoga, O winner of wealth, perform actions having abandoned attachment and having become balanced in success and failure, for balance of mind is called Yoga.
दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः	   ४९	Far away, indeed, from the balanced intellect is the action devoid of greatness, O winner of wealth. Take refuge in the intellect. Pitiful are those who live for the fruits (of action).
बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्	   ५०	He whose intellect is united (with the Self) casts off both good and evil even here. Therefore, devote yourself to Yoga. Yoga is skill in action.
कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणाः जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्	   ५१	The wise, their intellect truly united with the Self, having renounced the fruits born of their actions and being liberated from the bonds of birth, arrive at a state devoid of suffering.
यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च	   ५२	When your intellect crosses the mire of delusion, then will you gain indifference to what has been heard and what is yet to be heard.
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला समाधावचला बुद्धिस्तदा योगमवाप्स्यसि	   ५३	When your intellect, bewildered by Vedic texts, shall stand unshaken, steadfast in the Self, then will you attain to Yoga.
अर्जुन उवाच । स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम्	   ५४	Arjuna said: What are the signs of a man whose intellect is steady, who is absorbed in the Self, O Keshava? How does the man of steady intellect speak, how does he sit, how does he walk?

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्यार्थं मनोगतान्  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्  
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता

विषया विनिवर्तन्ते निराहारस्य देहिनः  
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः  
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः

तानि सर्वाणि संयम्य युक्त आसीत मत्परः  
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते  
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः  
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति

The Blessed Lord said:

When a man completely casts off all desires that have gone (deep) into the mind, O Partha, when he is satisfied in the Self through the Self alone, then is he said to be of steady intellect.

He whose mind is unshaken in the midst of sorrows, who amongst pleasures is free from longing, from whom attachment, fear and anger have departed, he is said to be a sage of steady intellect.

He who has no undue fondness towards anything, who neither exults nor recoils on gaining what is good or bad, his intellect is established.

And when such a man withdraws his senses from their objects, as a tortoise draws in its limbs from all sides, his intellect is established.

The objects of sense turn away from him who does not feed upon them, but the taste for them persists. On seeing the Supreme even this taste ceases.

The turbulent senses, O son of Kunti, forcibly carry away the mind even of a discerning man who endeavours (to control them).

Having brought them all under control, let him sit united, looking to Me as Supreme; for his intellect is established whose senses are subdued.

Pondering on objects of the senses, a man develops attachment for them; from attachment springs up desire, and desire gives rise to anger.

From anger arises delusion; from delusion unsteadiness of memory; from unsteadiness of memory destruction of intellect; through the destruction of the intellect he perishes.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति

But he who is self-disciplined, who moves among the objects of the senses with the senses freed from attachment and aversion and under his own control, he attains to 'grace'.

प्रसादे सर्वदुःखानां हानिरस्योपजायते  
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते

In 'grace' is born an end to all his sorrows. Indeed the intellect of the man of exalted consciousness soon becomes firmly established.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना  
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्

He who is not established has no intellect, nor has he any steady thought. The man without steady thought has no peace; for one without peace how can there be happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते  
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि

When a man's mind is governed by any of the wandering senses, his intellect is carried away by it as a ship by the wind on water.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता

Therefore he whose senses are all withdrawn from their objects, O mighty-armed, his intellect is established.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी  
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः

That which is night for all beings, therein the self-controlled is awake. That wherein beings are awake is night for the sage who sees.

आपूर्यमाणमचलप्रतिष्ठं  
समुद्रमापः प्रविशन्ति यद्वत्  
तद्वत्कामा यं प्रविशन्ति सर्वे  
स शान्तिमाप्नोति न कामकामी

He whom all desires enter as waters enter the ever-full and unmoved sea attains peace, and not he who cherishes desires.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः  
निर्ममो निरहंकारः स शान्तिमधिगच्छति

When a man acts without longing, having relinquished all desires, free from the sense of 'I' and 'mine', he attains to peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति  
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणामृच्छति

This is the state of Brahman, O Partha. Having attained it, a man is not deluded. Established in that, even at the last moment, he attains eternal freedom in divine consciousness.

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

अर्जुन उवाच ।

Arjuna said:

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन

If Thou considerest knowledge superior to action, O Janardana, why

तत्किं कर्मणि घोरे मां नियोजयसि केशव	॥१॥	dost Thou spur me to this terrible deed, O Keshava?
व्यामिश्रेणोव वाक्येन बुद्धिं मोहयसीव मे		With these apparently opposed statements Thou dost, as it were,
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्	॥२॥	bewilder my intelligence. So, having made Thy decision, tell me the one by which I may reach the highest good.
श्रीभगवानुवाच ।		The Blessed Lord said:
लोकेऽस्मिन्द्रिविधा निष्ठा पुरा प्रोक्ता मयानघ		As expounded by Me of old, O blameless one, there are in this world two paths: the Yoga of knowledge for men of contemplation and the Yoga of action for men of action.
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्	॥३॥	
न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते		Not by abstaining from action does a man achieve non-action; nor by mere renunciation does he attain to perfection.
न च संन्यसनादेव सिद्धिं समधिगच्छति	॥४॥	
न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्		No one, indeed, can exist even for an instant without performing action; for everyone is helplessly driven to activity by the gunas born of Nature.
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः	॥५॥	
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्		He who sits, restraining the organs of action, and dwelling in his mind on the objects of sense, self-deluded, he is said to be a hypocrite.
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते	॥६॥	
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन		But he who, controlling the senses by the mind, without attachment engages the organs of action in the Yoga of action, he excels, O Arjuna.
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते	॥७॥	
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः		Do your allotted duty. Action is indeed superior to inaction. Even the survival of your body would not be possible without action.
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः	॥८॥	
यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः		Excepting actions performed for yagya, this world is in bondage to action. For the sake of yagya engage in action free from attachment.
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर	॥९॥	
सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः		In the beginning, having created men along with yagya, the Lord of Creation said: By this yagya shall ye prosper and this shall bring forth the fulfilment of desires.
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्	॥१०॥	
देवान्भावयतानेन ते देवा भावयन्तु वः		Through yagya you sustain the gods and those gods will sustain you. By sustaining one another, you will attain the highest good.
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ	॥११॥	



इष्टान्भोगान्नि वो देवा दास्यन्ते यज्ञभाविताः तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः	 11१२॥	Satisfied by the yagya, the gods will certainly bestow the enjoyments you desire. But he who enjoys their gifts without offering to them is merely a thief.
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्	 11१३॥	The righteous, who eat the remains of the yagya, are freed from all sins. But the unrighteous, who prepare food for themselves alone, truly, they eat sin.
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः	 11१४॥	From food creatures come into being; from rain is produced food; from yagya comes forth rain and yagya is born of action.
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्	 11१५॥	Know action to be born of Brahma (the Veda). Brahma springs from the Imperishable. Therefore the all-pervading Brahma is ever established in yagya.
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः अघायुरिन्द्रियारामो मोघं पार्थ स जीवति	 11१६॥	He who in this life does not follow the wheel thus set revolving, whose life is sinful, whose contentment lies in the senses, he lives in vain, O Partha.
यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते	 11१७॥	But the man whose delight is in the Self alone, who is content in the Self, who rejoices only in the Self, for him there is no action that he need do.
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः	 11१८॥	Neither has he any profit to gain in this life from the actions he has done or from the actions he has not done; nor is there any living creature on whom he need rely for any purpose.
तस्मादसक्तः सततं कार्यं कर्म समाचर असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः	 11१९॥	Therefore, remaining unattached, always do the action worthy of performance. Engaging in action truly unattached, man attains to the Supreme.
कर्मणैव हि संसिद्धिमास्थिता जनकादयः लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि	 11२०॥	By action alone, indeed, Janaka and others gained perfection. Moreover, even looking to the welfare of the world, you should perform action.
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः स यत्प्रमाणां कुरुते लोकस्तदनुवर्तते	 11२१॥	Whatsoever a great man does, the very same is also done by other men. Whatever the standard he sets, the world follows it.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि	   २२	In the three worlds there is no action which I need do, O Partha; nor is there for Me anything worth achieving unattained; even so I am engaged in action.
यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः	   २३	What if I did not continue unwearyingly in activity, O Partha? Men in every way follow My example.
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः	   २४	If I did not engage in action, these worlds would perish and I would be the cause of confusion and of the destruction of these people.
सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम्	   २५	As the unwise act out of their attachment to action, O Bharata, so should the wise act, but without any attachment, desiring the welfare of the world.
न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्	   २६	Let not the wise man create a division in the minds of the ignorant, who are attached to action. Established in Being, he should direct them to perform all actions, duly engaging in them himself.
प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः अहंकारविमूढात्मा कर्ताहमिति मन्यते	   २७	Actions are in every case performed by the gunas of Nature. He whose mind is deluded by the sense of 'I holds 'I am the doer'.
तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः गुणा गुणेषु वर्तन्त इति मत्वा न सञ्जते	   २८	But he who knows the truth about the divisions of the gunas and their actions, O mighty-armed, knowing that it is the gunas which act upon the gunas, remains unattached.
प्रकृतेर्गुणसंमूढाः सञ्जन्ते गुणकर्मसु तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत्	   २९	Those deluded by the gunas of Nature are attached to the actions of the gunas. Let not him who knows the whole disturb the ignorant who know only the part.
मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः	   ३०	Surrendering all actions to Me by maintaining your consciousness in the Self, freed from longing and the sense of 'mine', fight, delivered from the fever (of delusion).
ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः	   ३१	Those men who are possessed of faith, who do not find fault and always follow this teaching of Mine, they too are liberated from action.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्  
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः

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||३२||

But those who find fault and do not follow My teaching; know them to be deluded about all knowledge, doomed and senseless.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि  
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति

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||३३||

Creatures follow their own nature. Even the enlightened man acts according to his own nature. What can restraint accomplish?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ

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||३४||

The attachment and aversion of each sense are located in the object of that sense; let no man come under their sway, for both indeed are enemies besetting his path.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः

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||३५||

Because one can perform it, one's own dharma (though) lesser in merit, is better than the dharma of another. Better is death in one's own dharma: the dharma of another brings danger.

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः  
अनिच्छन्नपि वाष्णोय बलादिव नियोजितः  
श्रीभगवानुवाच ।

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||३६||

Arjuna said:

What is it that impels a man to commit sin, even involuntarily, as if driven by force, O Varshneya?

काम एष क्रोध एष रजोगुणसमुद्भवः  
महाशनो महापाप्मा विद्ध्येनमिह वैरिणाम्

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||३७||

The Blessed Lord said:

It is desire, it is anger, born of rajo-guna, all-consuming and most evil. Know this to be the enemy here on earth.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च  
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्

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||३८||

As fire is covered by smoke, as a mirror by dust, as an embryo is covered by the amnion, so is This covered by that.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा  
कामरूपेण कौन्तेय दुष्पूरेणानलेन च  
इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते  
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्

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||३९||

Wisdom is veiled by this insatiable flame of desire which is the constant enemy of the wise, O son of Kunti.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ  
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम्

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||४०||

The senses, the mind and the intellect are said to be its seat. Overshadowing wisdom by means of these, it deludes the dweller in the body.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः  
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः

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||४१||

Therefore, having first organized the senses, O best of Bharatas, shake off this evil, the destroyer of knowledge and realization.

The senses, they say, are subtle; more subtle than the senses is mind; yet finer than mind is intellect; that which is beyond even the intellect is he.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना  
जहि शत्रुं महाबाहो कामरूपं दुरासदम्

Thus, having known him who is beyond the intellect, having stilled the self by the Self, O mighty-armed, slay the enemy in the form of desire, difficult to subdue.

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

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्  
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्

The Blessed Lord said:

I proclaimed this imperishable Yoga to Vivasvat, Vivasvat declared it to Manu and Manu told it to Ikshvaku.

एवं परंपराप्राप्तमिमं राजर्षयो विदुः  
स कालेनेह महता योगो नष्टः परंतप

Thus having received it one from another, the royal sages knew it. With the long lapse of time, O scorcher of enemies, this Yoga has been lost to the world.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः  
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्

This same age-old Yoga, which is indeed the supreme secret, I have today declared to you because you are my devotee and friend.

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः  
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति

Arjuna said:

Later was Thy birth and earlier the birth of Vivasvat: how am I to understand this saying that Thou didst proclaim it in the beginning ?

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन  
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप

The Blessed Lord said:

Many births have passed for Me and for you also, O Arjuna. I know them all but you know them not, O scorcher of enemies.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया

Though I am unborn and of imperishable nature, though Lord of all beings, yet remaining in My own nature I take birth through My own power of creation.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्

Whenever dharma is in decay and adharma flourishes, O Bharata, then I create Myself.

परित्राणाय साधूनां विनाशाय च दुष्कृताम्  
धर्मसंस्थापनार्थाय संभवामि युगे युगे

To protect the righteous and destroy the wicked, to establish dharma firmly, I take birth age after age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः  
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन

My birth and My activity are divine. He who knows this in very essence, on leaving the body is not reborn. He comes to Me, O Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः बहवो ज्ञानतपसा पूता मद्भावमागताः	 11१०॥	Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the austerity of wisdom, many have come to My Being.
ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा	 11११॥   11१२॥	As men approach Me, so do I favour them; in all ways, O Partha, men follow My path. Those who desire fulfilment of actions here on earth make offerings to the gods, for success born of action comes quickly in the world of men.
चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्	 11१३॥	The fourfold order was created by Me according to the division of gunas and actions. Though I am its author, know Me to be the non-doer, immutable.
न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा इति मां योऽभिजानाति कर्मभिर्न स बध्यते	 11१४॥	Actions do not involve Me, nor have I any longing for the fruit of action. He who truly knows Me thus is not bound by actions.
एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम्	 11१५॥	Having known this, even the ancient seekers of liberation performed action; therefore, do you perform action as did the ancients in olden days.
किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात्	 11१६॥	What is action, what inaction? Even the wise are bewildered here. I shall expound to you that action, knowing which you will be freed from evil.
कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः	 11१७॥	Action, indeed, should be understood, wrong action should also be understood and inaction should be understood as well. Unfathomable is the course of action.
कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत्	 11१८॥	He who in action sees inaction and in inaction sees action is wise among men. He is unified, he has accomplished all action.
यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ज्ञानाग्निदग्धकर्माणां तमाहुः परिडितं बुधाः	 11१९॥	He whose every undertaking is free from desire and the incentive thereof, whose action is burnt up in the fire of knowledge, him the knowers of Reality call wise.



त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः	   २०	Having cast off attachment to the fruit of action, ever contented, depending on nothing, even though fully engaged in action he does not act at all.
निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम्	   २१	Expecting nothing, his heart and mind disciplined, having relinquished all possessions, performing action by the body alone, he incurs no sin.
यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते	   २२	Satisfied with whatever comes unasked, beyond the pairs of opposites, free from envy, balanced in success and failure, even acting he is not bound.
गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः यज्ञायाचरतः कर्म समग्रं प्रविलीयते	   २३	He who is freed from attachment, liberated, whose mind is established in wisdom, who acts for the sake of yagya, his action is entirely dissolved.
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना	   २४	Brahman is the act of offering. Brahman the oblation poured by Brahman into fire that is Brahman. To Brahman alone must he go who is fixed in Brahman through action.
दैवमेवापरे यज्ञं योगिनः पर्युपासते ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति	   २५	Some yogis perform yagya merely by worshipping the gods, others by offering the yagya itself into the fire that is Brahman.
श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति	   २६	Some offer hearing and other senses in the fires of control; some offer sound and other objects of the senses in the fires of the senses.
सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते	   २७	Others offer all the activities of the senses and of the life-breath in the fire of Yoga, which is self-control kindled by enlightenment.
द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः	   २८	Some likewise perform yagya by means of material possessions, by austerities and by the practice of Yoga; while other aspirants of rigid vows offer as yagya their scriptural learning and knowledge.
अपाने जुह्वति प्राणं प्राणोऽपानं तथापरे प्राणापानगती रुद्ध्वा प्राणायामपरायणाः	   २९	Others again, who are devoted to breathing exercises, pour the inward into the outward breath and the outward into the inward, having restrained the course of inhalation and exhalation.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति  
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः

|  
॥३०॥

Yet others, restricting their food, offer breaths into breaths. All these indeed are knowers of yagya, and through yagya their sins are cast away.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्  
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम

|  
॥३१॥

Eating the remains of the yagya, which is nectar, they reach the eternal Brahman. This world, O best of Kurus, is not for him who offers no yagya, much less the world hereafter.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे  
कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे

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॥३२॥

In this way yagyas of many kinds are set forth in the words of the Veda. Know them all as born of action. Thus knowing you will find release.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप  
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते

|  
॥३३॥

Better than the yagya through material means is the yagya of knowledge, O scorcher of enemies. All action without exception, O Partha, culminates in knowledge.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः

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॥३४॥

Know this: through homage, repeated inquiry and service, the men of knowledge who have experienced Reality will teach you knowledge.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव  
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि

|  
॥३५॥

Knowing this, O son of Pandu, you will no more fall into such delusion; for through this you will see all beings in your Self and also in Me.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः  
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि

|  
॥३६॥

Even if you were the most sinful of all sinners, you would cross over all evil by the raft of knowledge alone.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा

|  
॥३७॥

As a blazing fire turns fuel to ashes, so does the fire of knowledge turn all actions into ashes.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते  
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति

|  
॥३८॥

Truly there is in this world nothing so purifying as knowledge; he who is perfected in Yoga, of himself in time finds this within himself.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः  
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति

|  
॥३९॥

He gains knowledge who is possessed of faith, is active of purpose and has subdued the senses. Having gained knowledge, swiftly he comes to the supreme peace.

अज्ञश्चाश्रद्धयानश्च संशयात्मा विनश्यति नायं लोकोऽस्ति न परो न सुखं संशयात्मनः	॥१०॥	But the man who is without knowledge, without faith and of a doubting nature perishes. For the doubting mind there is neither this world nor another nor any happiness.
योगसंन्यस्तकर्माणां ज्ञानसंछिन्नसंशयम् आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय	॥११॥	He who has renounced action by virtue of Yoga, O winner of wealth, whose doubts are rent asunder by knowledge, who is possessed of the Self, his actions do not bind.
तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत	॥१२॥	Therefore, having cut asunder with the sword of knowledge this doubt of yours born of ignorance and rooted in the heart, resort to Yoga. Stand up, O Bharata!

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥१॥

अर्जुन उवाच । संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्	॥१॥	Arjuna said: Thou praisest, O Krishna, renunciation of action and Yoga (of action) at the same time. Tell me decisively which is the better of these two.
श्रीभगवानुवाच । संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते	॥२॥	The Blessed Lord said: Both renunciation and the Yoga of action lead to the supreme good. But of the two, the Yoga of action is superior to the renunciation of action.
ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते	॥३॥	Know him to be ever a man of renunciation who neither hates nor desires; free from the pairs of opposites, he is easily released from bondage, O mighty-armed.
सांख्ययोगौ पृथग्बालाः प्रवदन्ति न परिहृताः एकमप्यास्थितः सम्यग्बुभयोर्विन्दते फलम्	॥४॥	The ignorant, and not the wise, speak of the path of knowledge (Sankhya) and the path of action (Yoga) as different. He who is properly established even in one gains the fruit of both.
यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते एकं सांख्यं च योगं च यः पश्यति स पश्यति	॥५॥	The state attained by men on the path of knowledge is also reached by those on the path of action. He who sees Sankhya and Yoga to be one, verily he sees.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति	 ॥६॥	Renunciation is indeed hard to attain without Yoga, O mighty-armed. The sage who is intent on Yoga comes to Brahman without long delay.
योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते	 ॥७॥	Intent on Yoga, pure of spirit, he who has fully mastered himself and has conquered the senses, whose self has become the Self of all beings, he is not involved even while he acts.
नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन्	 ॥८॥	One who is in Union with the Divine and who knows the Truth will maintain 'I do not act at all'. In seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, speaking, letting go, seizing and even in opening and closing the eyes, he holds simply that the senses act among the objects of sense.
प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्	 ॥९॥	He who acts giving over all actions to the universal Being, abandoning attachment, is untouched by sin as a lotus leaf by water.
ब्रह्मणयाधाय कर्माणि सङ्गं त्यक्त्वा करोति यः लिप्यते न स पापेन पद्मपत्रमिवाम्भसा	 ॥१०॥	By means of the body, by the mind, by the intellect and even by the senses alone, yogis, abandoning attachment, perform action for self-purification.
कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये	 ॥११॥	He who is united with the Divine, having abandoned the fruit of action, attains to lasting peace. He who is not united with the Divine, who is spurred by desire, being attached to the fruit of action, is firmly bound.
युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् अयुक्तः कामकारेण फले सक्तो निबध्यते	 ॥१२॥	Having renounced all action by the mind, the dweller in the body rests in happiness, in the city of nine gates, neither acting nor causing action to be done.
सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी नवद्वारे पुरे देही नैव कुर्वन्न कारयन्	 ॥१३॥	The Lord creates neither the authorship of action nor the action of beings; nor does He create the link between (the doer), the action and its fruit Nature carries this out.
न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते	 ॥१४॥	The all-pervading Intelligence does not accept the sin or even the merit of anyone. Wisdom is veiled by ignorance. Thereby creatures are deluded.
नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः	 ॥१५॥	

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्	 11१६॥	But in those in whom that ignorance is destroyed by wisdom, wisdom, like the sun, illumines That which is transcendent.
तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः	 11१७॥	Their intellect rooted in That, their being established in That, intent on That, wholly devoted to That, cleansed of all impurities by wisdom, they attain to a state from which there is no return.
विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि शुनि चैव श्वपाके च परिडिताः समदर्शिनः	 11१८॥	In a brahmin endowed with learning and humility, in a cow, in an elephant, in a dog and even in one who has lost his caste, the enlightened perceive the Same.
इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः	 11१९॥	Even here, in this life, the universe is conquered by those whose mind is established in equanimity. Flawless, indeed, and equally present everywhere is Brahman. Therefore they are established in Brahman.
न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः	 11२०॥	He who neither greatly rejoices on obtaining what is dear to him, nor grieves much on obtaining what is unpleasant, whose intellect is steady, who is free from delusion, he is a knower of Brahman, established in Brahman.
बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते	 11२१॥	He whose self is untouched by external contacts knows that happiness which is in the Self. His self joined in Union with Brahman, he enjoys eternal happiness.
ये हि संस्पर्शजा भोगा दुःखयोनय एव ते आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः	 11२२॥	All pleasures born of contact are only sources of sorrow; they have a beginning and an end, O son of Kunti. The enlightened man does not rejoice in them.
शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः	 11२३॥	He who is able, even here, before liberation from the body, to resist the excitement born of desire and anger, is united with the Divine. He is a happy man.
योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति	 11२४॥	He whose happiness is within, whose contentment is within, whose sight is all within, that yogi, being one with Brahman, attains eternal freedom in divine consciousness.



लभन्ते ब्रह्मनिर्वाणामृषयः क्षीणकल्मषाः छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः	 ॥२५॥	The seers, whose sins are destroyed, whose doubts are dispelled, who are self-controlled and take delight in doing good to all creatures, attain eternal freedom in divine consciousness.
कामक्रोधवियुक्तानां यतीनां यतचेतसाम् अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्	 ॥२६॥	Disciplined men, freed from desire and anger, who have disciplined their thoughts and have realized the Self, find eternal freedom in divine consciousness everywhere.
स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ	 ॥२७॥	Having left external contacts outside; with the vision within the eyebrows; having balanced the ingoing and outgoing breaths that flow through the nostrils,
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः	 ॥२८॥	The sage, whose senses, mind and intellect are controlled, whose aim is liberation, from whom desire, fear and anger have departed, is indeed for ever free.
भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति	 ॥२९॥	Having known Me as the enjoyer of yagyas and austerities, as the great Lord of all the world, as the friend of all beings, he attains to peace.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः ॥५॥

श्रीभगवानुवाच । अनाश्रितः कर्मफलं कार्यं कर्म करोति यः स संन्यासी च योगी च न निरग्निर्न चाक्रियः	 ॥१॥	The Blessed Lord said: He who performs action that ought to be done, without depending on the fruit of action, he is a sanyasi and he is a yogi; not he who is without fire and without activity.
यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन	 ॥२॥	That which they call Sanyasa, know it to be Yoga, O son of Pandu, for no one becomes a yogi who has not relinquished the incentive of desire.
आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते योगारूढस्य तस्यैव शमः कारणमुच्यते	 ॥३॥	Action is said to be the means for the man of thought wishing to ascend to Yoga; for the man who has ascended to Yoga, and for him alone, calmness is said to be the means.
यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषङ्गते सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते	 ॥४॥	Only when a man does not cling to the objects of the senses or to actions, only when he has relinquished all incentive of desire, is he said to have ascended to Yoga.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः	 ॥५॥	Let a man raise his self by his Self, let him not debase his Self; he alone, indeed, is his own friend, he alone his own enemy.
बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्	 ॥६॥	He who has conquered his self by his Self alone is himself his own friend; but the Self of him who has not conquered his self will behave with enmity like a foe.
जितात्मनः प्रशान्तस्य परमात्मा समाहितः शीतोष्णासुखदुःखेषु तथा मानापमानयोः	 ॥७॥	For him who has conquered his self, who is deep in peace, the transcendent Self is steadfast in heat and cold, in pleasure and pain, in honour and disgrace.
ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः	 ॥८॥	That yogi is said to be united who is contented in knowledge and experience, unshakeable, master of the senses, who is balanced in experiencing earth, stone or gold.
सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते	 ॥९॥	Distinguished is he who is of even intellect among well-wishers, friends and foes, among the indifferent and the impartial, among hateful persons and among kinsmen, among the saints as well as the sinful.
योगी युञ्जीत सततमात्मानं रहसि स्थितः एकाकी यतचित्तात्मा निराशीरपरिग्रहः	 ॥१०॥	Let the yogi always collect himself remaining in seclusion, alone, his mind and body subdued, expecting nothing, without possessions,
शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम्	 ॥११॥	In a clean place, having set his seat firm, neither very high nor very low, having placed sacred grass, deerskin and cloth one upon the other.
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये	 ॥१२॥	Seated there on the seat, having made the mind one-pointed, with the activity of the senses and thought subdued, let him practise Yoga for self-purification.
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्	 ॥१३॥	Steady, keeping body, head and neck upright and still, having directed his gaze to the front of his nose, without looking in any direction,
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः मनः संयम्य मच्चित्तो युक्त आसीत मत्परः	 ॥१४॥	With his being deep in peace, freed from fear, settled in the vow of chastity, with mind subdued and thought given over to Me, let him sit united realizing Me as the Transcendent.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति	   १५	Ever thus collecting himself, the yogi of disciplined mind attains to peace, the supreme liberation that abides in Me.
नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन	   १६	Yoga, indeed, is not for him who eats too much nor for him who does not eat at all, O Arjuna; it is not for him who is too much given to sleep nor yet for him who keeps awake.
युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु युक्तस्वप्नावबोधस्य योगो भवति दुःखहा	   १७	For him who is moderate in food and recreation, moderate of effort in actions, moderate in sleep and waking, for him is the Yoga which destroys sorrow.
यदा विनियतं चित्तमात्मन्येवावतिष्ठते निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा	   १८	When his mind, completely settled, is established in the Self alone, when he is free from craving for any pleasure, then is he said to be united.
यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता योगिनो यतचित्तस्य युञ्जतो योगमात्मनः	   १९	A lamp which does not flicker in a windless place, to such is compared the yogi of subdued thought practising Union with the Self.
यत्रोपरमते चित्तं निरुद्धं योगसेवया यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति	   २०	That (state) in which thought, settled through the practice of Yoga, retires, in which, seeing the Self by the Self alone, he finds contentment in the Self;
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः	   २१	Knowing that which is infinite joy and which, lying beyond the senses, is gained by the intellect, and wherein established, truly he does not waver;
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते	   २२	Having gained which he counts no other gain as higher, established in which he is not moved even by great sorrow;
तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा	   २३	Let that disunion of the union with sorrow be known by the name of Yoga (Union). This Yoga should be practised with firm resolve and heart undismayed.
संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः मनसैवेन्द्रियग्रामं विनियम्य समन्ततः	   २४	Abandoning without reserve all desires from which the incentive (to action) is born, controlling the village of the senses on every side by the mind alone.

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया		Let him gradually retire through the intellect possessed of patience;
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्	२५	having established the mind in the Self, let him not think at all.
यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्		Whatever makes the fickle and unsteady mind wander forth, from
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्	२६	that withdrawn, let him bring it under the sway of the Self alone.
प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्		For supreme happiness comes to the yogi whose mind is deep in peace, in
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्	२७	whom the spur to activity is stilled, who is without blemish and has become one with Brahman.
युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः		Ever thus collecting himself, the yogi, freed from blemish, with ease
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते	२८	attains contact with Brahman, which is infinite joy.
सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि		He whose self is established in Yoga, whose vision everywhere is
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः	२९	even, sees the Self in all beings, and all beings in the Self.
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति		He who sees Me everywhere, and sees everything in Me, I am not lost
तस्याहं न प्रणश्यामि स च मे न प्रणशयति	३०	to him nor is he lost to Me.
सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः		Established in Unity, he who worships Me abiding in all beings, in
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते	३१	whatever way he lives, that yogi lives in Me.
आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन		He who sees everything with an even vision by comparison with the
सुखं वा यदि वा दुःखं स योगी परमो मतः	३२	Self, be it pleasure or pain, he is deemed the highest yogi, O Arjuna.
अर्जुन उवाच ।		Arjuna said:
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन		This Yoga described by Thee as characterized by evenness, O
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम्	३३	Madhusudana, I do not see its steady endurance, because of
चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम्		wavering.
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्	३४	For wavering is the mind, O Krishna, turbulent, powerful and unyielding; I consider it as difficult to control as the wind.
श्रीभगवानुवाच ।		The Blessed Lord said:
असंशयं महाबाहो मनो दुर्निग्रहं चलम्		No doubt, O mighty-armed, the mind is hard to control, it is wavering, but
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते	३५	by practice and non-attachment it is held, O son of Kunti.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।  
वश्यात्मना तु यतता शक्योऽवासुमुपायतः ॥३६॥

अर्जुन उवाच ।  
अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।  
अप्राप्य योगसंसिद्धिं कां गतिं कृष्णा गच्छति ॥३७॥  
कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।  
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

एतन्मे संशयं कृष्णा छेत्तुमर्हस्यशेषतः ।  
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

श्रीभगवानुवाच ।  
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।  
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥  
प्राप्य पुरायकृताँल्लोकानुषित्वा शाश्वतीः समाः ।  
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

अथवा योगिनामेव कुले भवति धीमताम् ।  
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।  
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।  
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।  
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।  
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

For an undisciplined man, Yoga is hard to achieve, so I consider; but it can be gained through proper means by the man of endeavour who is disciplined.

Arjuna said:

What goal does he reach, O Krishna, who is not perfected in Yoga, being endowed with faith, yet lacking effort, his mind strayed from Yoga?

Deluded on the path to Brahman, O mighty-armed, without foothold and fallen from both, does he not perish like a broken cloud?

Thou art able to dispel this doubt of mine completely, O Krishna. Truly, there is none save Thee who can dispel this doubt.

The Blessed Lord said:

O Partha, there is no destruction for him in this world or hereafter; for none who acts uprightly, My son, goes the way of misfortune.

Having attained the worlds of the righteous and dwelt there for countless years, he that strayed from Yoga is born in the house of the pure and illustrious.

Or he is born in an actual family of yogis endowed with wisdom, though such a birth as this on earth is more difficult to attain.

There he regains that level of Union reached by the intellect in his former body, and by virtue of this, O joy of the Kurus, he strives yet more for perfection.

By that former practice itself he is irresistibly borne on. Even the aspirant to Yoga passes beyond the Veda.

But the yogi who strives with zeal, purified of all sin and perfected through many births, thereupon reaches the transcendent goal.

A yogi is superior to the austere; he is deemed superior even to men of knowledge. A yogi is superior to men of action. Therefore be a yogi, O Arjuna.



योगिनामपि सर्वेषां मद्भक्तेनान्तरात्मना  
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः

।  
॥४७॥

And of all yogis, I hold him most  
fully united who worships Me with  
faith, his inmost Self absorbed in  
Me.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे आत्मसंन्यासयोगो नाम षष्ठोऽध्यायः ॥६॥