

श्रीमद्भगवद्गीता - १०८

shrlmadbhagavadgItA - 108

Shlokas in Devanagari and English
With Meanings in English

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॥ ॐ श्री परमात्मने नमः ॥

AUm shrI paramAtmane namaH

I bow down to the Supreme Consciousness

॥ अथ श्रीमद्भगवद्गीता ॥

atha shrImadbhagavadgItA

And now, we start the holy Bhagavad Gita

धृतराष्ट्र उवाच ।

dhRtarAShTra uvAcha

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१-१॥

dharmakShetre kurukShetre samavetA yuyutsavaH

mAmakAH pANDavAshchaiva kimakurvata sanjaya 1.1

The first Shloka of Bhagavad Gita, starts with a question.

The Blind King Dhritarashtra, sitting in his palace asks his minister, Sanjaya this question.

He asks...

O Sanjaya, after gathering on the field of Kurukshetra,
where the law is upheld, a dharma kShetra, and desiring to fight,

what did my sons and the sons of Pandu do?

अर्जुन उवाच ।

arjuna uvAcha

And then, Arjuna said...

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥२-७॥

kArpaNyadoShopahatasvabhAvaH pRchChAmi tvAM dharmasammUDhachetAH

yachChreyaH syAnnishchitaM brUhi tanme shiShyastEhaM shAdhi mAM tvAM prapannaM 2.7

I am confused about my duty, and am struck with anxiety and fear.

I am here now as your disciple, and I surrender myself to you.

Please instruct me, as to what is the best course of action for me.

श्रीभगवानुवाच ।

shriBhagavAnuvAcha

Lord Krishna, then spoke the following words...

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥२-११॥

ashochyAnanvashochastvaM prajnAvAdAMshcha bhAShase

gatAsUnagatAsUMshcha nAnushochanti paNDitAH 2.11

O Arjuna, You mourn for that which is not worthy of mourning.

And on top of that, you are hiding behind words that seem intelligent.

The wise do not lament that which has already happened in the past,

nor that which has not yet happened.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥२-१२॥

na tvevAhaM jAtu nAsaM na tvaM neme janAdhipAH
na chaiva na bhaviShyAmaH sarve vayamataH param 2.12

Never was there a time when I did not exist, nor you, nor all these kings;

Nor in the future shall any of us cease to be.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥२-१३॥

dehinoasminyathA dehe kaumAraM yauvanaM jarA
tathA dehAntaraprAptirdhIrastatra na muhyati 2.13

Just as the self, or AtmA within this body, continuously passes

from childhood to youth to old age, similarly,

at the time of death, the self passes on, into another body.

The wise are not deluded by this.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥२-१४॥

mAtrAsparshAstu kaunteya shItoShNasukhaduHkhadAH
AgamApAyinoanityAstAMstitikShasva bhArata 2.14

O son of Kunti, the contact between the senses and the sense objects

gives rise to fleeting perceptions of happiness and distress.

These are non-permanent, and are constantly changing, like heat and cold.

O descendent of Bharata, one must learn
to tolerate these effects without being disturbed.

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२-२०॥

na jAyate mriyate vA kadAchIn-
-nAyaM bhUtvA bhavitA vA na bhUyaH
ajo nityaH shAshvatoayaM purANo
na hanyate hanyamAne sharIre 2.20

The self is neither born, nor does it ever die;
nor having once existed, does it ever cease to be.
The self is without birth, eternal, immortal, and ageless.
It is not destroyed when the body is destroyed.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥२-२२॥

vAsAMsi jIrNAni yathA vihAya
navAni gRhNAti naraoparANi
tathA sharIraNi vihAya jIrNA-
nyanyAni saMyAti navAni deHI 2.22

As a person sheds worn-out garments and wears new ones,
similarly, at the time of death, the self casts off
its worn-out body and enters a new one.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२-२३॥

nainaM Chindanti shastrANi nainaM dahati pAvakaH
na chainaM kledayantyApo na shoShayati mArutaH 2.23

Weapons cannot shred the self, nor can fire burn it.

Water cannot wet it, nor can the wind dry it.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२-२७॥

jAtasya hi dhruvo mRtyurdhruvaM janma mRtasya cha
tasmAdaparihAryearthe na tvaM shochitumarhasi 2.27

Death is certain for one who has been born,

and rebirth is inevitable for one who has died.

Therefore, you should not lament over the inevitable.

देही नित्यमवधोऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥२-३०॥

dehI nityamavadhyoayaM dehe sarvasya bhArata
tasmAtsarvANi bhUtAni na tvaM shochitumarhasi 2.30

O Arjuna, the self that dwells within the body is immortal;

therefore, you should not mourn for anyone.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥२-४०॥

nehAbhikramanAshoasti pratyavAyo na vidyate

svalpamapyasya dharmasya trAyate mahato bhayAt 2.40

Working in this state of consciousness,
there is no loss or adverse result, and even a little effort
saves one from great danger.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥२-४१॥

vyavasAyAtmikA buddhirekeha kurunandana

bahushAkhA hyanantAshcha buddhoyoavyavasAyinAm 2.41

O descendent of the Kurus, the intellect
of those who are steadfast, and their aim is one-pointed.
But the intellect of those who are not steadfast is many-branched.

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥२-४४॥

bhogaishvaryaprasaktAnAM tayApahRtachetasAM

vyavasAyAtmikA buddhiH samAdhau na vidhlyate 2.44

Their minds deeply attached to worldly pleasures
and their intellects bewildered by such things.
Hence, they are unable to possess the determination
to bring their intellect to a state of equanimity.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥२-४५॥

traiguNyaviShayA vedA nistraiguNyo bhavArjuna
nirdvandvo nityasattvastho niryogakShema AtmavAn 2.45

The Vedas deal with the three modes of material nature, O Arjuna.
Rise above these three modes to a state of pure spiritual consciousness.

Freeing yourself from dualities, eternally fixed in truth,
and without concern for survival and prosperity, be situated in the self.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥२-४६॥
yAvAnartha udapAne sarvataH samplutodake
tAvAnsarveShu vedeShu brAhmaNasya vijAnataH 2.46

To a person who is realized, Vedas offer the same value;
as a small well of water to someone who has access to a large lake.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥२-५९॥
viShayA vinivartante nirAhArasya dehinaH
rasavarjaM rasoapyasya paraM dRShTvA nivartate 2.59

Those who aspire towards this state of perception
may restrain the senses from their objects of enjoyment,
but the taste for the sense objects remains.
However, even this taste ceases to exist for those who realize the Supreme.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥२-६२॥
dhyAyato viShayAnpuMsaH sangasteShUpajAyate
sangAtsanjAyate kAmaH kAmAtkrodhoabhijAyate 2.62

While contemplating on the objects of the senses,
one develops entanglement with them.
Entanglement leads to desire, and unfulfilled desire leads to anger.

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥२-६३॥
krodhAdbhavati sammohaH sammohAtsmRtivibhramaH
smRtibhraMshAd buddhinAsho buddhinAshAtpraNashyati 2.63

Anger leads to clouded judgment,
which in turn results in confusion of the memory.
When one's memory is bewildered, the intellect gets destroyed;
When one's intellect is destroyed, one is ruined.

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥२-६४॥
rAgadveShavimuktaistu viShayAnindriyaishcharan
AtmavashyairvidheyAtmA prasAdamadhigachChati 2.64

But one who controls the mind, and is free from entanglement and aversion,
even while using the objects of the senses, attains to divine grace.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥२-६९॥

yA nishA sarvabhUtAnAM tasyAM jAgarti saMyamI
yasyAM jAgrati bhUtAni sA nishA pashyato muneH 2.69

What all beings consider as day is the night of ignorance for the wise,
and what all creatures see as night is the day for the introspective sage.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥३-१४॥

annAdbhavanti bhUtAni parjanyaAdannasambhavaH
yajnAdbhavati parjanya yajnaH karmasamudbhavaH 3.14

All living beings subsist on food, and food is produced by rains.

Rains come from the performance of yajna,
and yajna is produced by the performance of activity.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥३-२१॥

yadyadAcharati shreShThastattadevetaro janaH
sa yatpramANaM kurute lokastadanuvartate 3.21

Whatever actions great people perform, others tend to follow.

Whatever standards they set, all the world emulates.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥३-२७॥

prakRteH kriyamANAni guNaiH karmANi sarvashaH

ahankAravimUDhAtmA kartAhamiti manyate 3.27

All activities are carried out by the three modes of material nature.
But in ignorance, the self, deluded by false identification with the body,
thinks of itself to be the doer.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३-३७॥

kAma eSha krodha eSha rajoguNasamudbhavaH

mahAshano mahApApmA vidhdhyenamiha vairiNam 3.37

It is lust alone, which is born of contact with the mode of passion,
and later transformed into anger. Know this as the sinful,
all-devouring enemy in the world.

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥४-१॥

imaM vivasvate yogaM proktavAnahamavyayam

vivasvAnmanave prAha manurikShvAkaveabravIt 4.1

O Arjuna, I spoke of this eternal science of Yoga

to the Sun Deity=Vivasvan;

He then passed it on to Manu;

who in turn instructed it to Ikshvaku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥४-२॥

evaM paramparAprAptamimaM rAjarShayo viduH
sa kAleneha mahatA yogo naShTaH parantapa 4.2

O Arjuna, the greatest of sages thus received this science of Yoga
in a continuous tradition.

But with a long passage of time, this knowledge slowly got lost.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥४-३॥

sa evAyaM mayA tEdya yogaH proktaH purAtanaH
bhaktoasi me sakhA cheti rahasyaM hyetaduttamam 4.3

Today, I have spoken to you of this very same science of yoga,
which is of great antiquity.

I only imparted this secret treasure to you since you are devoted to me,
and I consider you to be a dear friend.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥४-६॥

ajoapi sannavyayAtmA bhUtAnAmIshvaroapi san
prakRtiM svAmadhiShThAya sambhavAmyAtmamAyayA 4.6

Even though I am without birth or decay;
Even though I have absolute control over all elements of creation;
I exist as a part of this creation, through the illusion of my own self.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४-७॥

yadA yadA hi dharmasya glAnirbhavati bhArata
abhyutthANamadharmasya tadAtmAnaM sRjAmyaham 4.7

As and when there is a disturbance to dharma=that which sustains balance;
and there is an uprising of adharma=imbalance that leads to unsustainability;

O Arjuna, I then create my own self in this creation.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥४-८॥

paritrANaya sAdhUnAM vinAshAya cha duShkRtAm
dharmasaMsthApanArthAya sambhavAmi yuge yuge 4.8

In order to protect that which leads to balance;

and to destroy that which leads to imbalance;

In order to establish dharma=the law that sustains,

I manifest again and again.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥४-९॥

janma karma cha me divyamevaM yo vetti tattvataH
tyaktvA dehaM punarjanma naiti mAmeti soarjuna 4.9

Those who understand the divine nature of my birth and my activity,

O Arjuna, upon leaving the body,

they break the cycles of life and death, and attain to me.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥४-१०॥

vltarAgabhayakrodhA manmayA mAmupAshritAH
bahavo jnAnatapasA pUtA madbhAvamAgatAH 4.10

By letting go of their entanglement, fear and anger,
many have taken refuge in me;
They have thus become one with me,
through their intensity of knowledge.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥४-११॥

ye yathA mAM prapadyante tAMstathaiva bhajAmyaham
mama vartmAnuvartante manuShyAH pArtha sarvashaH 4.11

Through whichever means, people reach out to me,
I reach back to them through the same means.
Everyone follows my path, in so many different ways, O Arjuna.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥४-१३॥

chAturvarNyaM mayA sRShTaM guNakarmavibhAgashaH
tasya kartAramapi mAM vidhdhyakartAramavyayam 4.13

Based on one's guNas=qualities and karmas=activities,
I have created a four-fold spectrum.
Although I am the creator of this spectrum,

know that I am without activity and without change.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४-३४॥

tadviddhi praNipAtena pariprashnena sevayA
upadekShyanti te jnAnaM jnAninastattvadarshinaH 4.34

Those who are realized can bestow this true knowledge to you.

Know that knowledge by taking refuge in them,
by clarifying your doubts with them, and by service to them.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥५-१८॥

vidyAvinayasampanne brAhmaNe gavi hastini
shuni chaiva shvapAke cha paNDitAH samadarshinaH 5.18

With the dawning of this true knowledge,

which removes all false pretences;

Such people look upon everything ranging from an enlightened being,

or a cow, or an elephant, or a dog, or a dog-eater,

with the same perspective.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥५-२२॥

ye hi saMsparshajA bhogA duHkhayonaya eva te
AdyantavantaH kaunteya na teShu ramate budhaH 5.22

The pleasures that arise from contact with the sense objects,
are only capable of bringing about unpleasantness.
This is because the objects of pleasures have a beginning and an end.
The truly wise do not indulge themselves in such fleeting pleasures.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥५-२९॥
bhoktAraM yajnatapasAM sarvalokamaheshvaram
suhRdaM sarvabhUtAnAM jnAtvA mA shAntimRchChati 5.29

Such a person who realizes that "I" am the one
who enjoys the fruits of all equanimous action, or yajna,
that "I" am the lord that rules over all creation,
that "I" am the self which works in the interest of all creatures,
attains to true internal peace.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥६-१७॥
yuktAhAravihArasya yuktacheShTasya karmasu
yuktasvapnAvabodhasya yogo bhavati duHkhahA 6.17

For a person who consciously consumes, who consciously let's go,
and performs all activity including sleep and wakefulness consciously,
the state of yoga is attained, removing all suffering.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥६-४१॥

prApya puNyakRtAM lokAnuShitvA shAshvatIH samAH
shuchInAM shrImatAM gehe yogabhraShToabhijAyate 6.41

Someone who strayed from the pursuit of yoga midway,
will enjoy the benefits of one's auspicious deeds.
One shall enjoy the pleasant, but impermanent outcome of one's actions,
and then be born again in a home of auspicious and prosperous people.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥६-४७॥
yoginAmapi sarveShAM madgatenAntarAtmanA
shraddhAvAnbhajate yo mAM sa me yuktatamo mataH 6.47

Even among all the Yogis, those whose minds are always absorbed in me,
and who are constantly established in my very sense of self,
them I consider to be the highest of all.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥७-३॥
manuShyANAM sahasreShu kashchidyatati siddhaye
yatatAmapi siddhAnAM kashchinmAM veti tattvataH 7.3

Among thousands of human beings, hardly one person
strives for this kind of attainment;
and among those who strive towards it, hardly one person
gets to realize "Me" as the eternal unity.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥७-४॥

bhUmirApoanalo vAyuH khaM mano buddhireva cha
ahankAra itIyaM me bhinnA prakRtiraShTadhA 7.4

Earth, water, fire, air, space, mind, intellect,
and the sense of self— these are eightfold manifestations
of my materialistic nature.

अपरेयमितस्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥७-५॥

apareyamitastvanyAM prakRtiM viddhi me parAm
jIvabhUtAM mahAbAho yayedaM dhAryate jagat 7.5

O mighty-armed Arjuna, there is another manifestation of "Me",
the nature of which is beyond the ones I mentioned before.
This is the manifestation that resides in all of creation, and sustains it.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७-७॥

mattaH parataraM nAnyatkinchidasti dhananjaya
mayi sarvamidaM protaM sUtre maNigaNA iva 7.7

There is nothing that is beyond my "Self", O Arjuna.
Everything is held through "Me",
as a group of beads are strung on a thread.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥७-१४॥

daivI hyeShA guNamayI mama mAyA duratyayA
mAMEva ye prapadyante mAyAMetAM taranti te 7.14

This divine illusion of my "self", that is bound
in the three modes of nature, is hard to overcome.
Those who take refuge in the true essence of "Me" alone
are able to overcome this delusion.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥७-१५॥

na mAM duShkRtino mUDhAH prapadyante narAdhamAH
mAyayApahRtajnAnA AsuraM bhAvamAshritAH 7.15

People of lower tendencies, who are ignorant of
the true nature of "myself", do not strive towards knowing "Me".

They resort to baser tendencies since
their knowledge is overcome by delusion.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥७-१६॥

chaturvidhA bhajante mAM janAH sukRtinoarjuna
Arto jijnAsurarthArthI jnAnI cha bharatarShabha 7.16

People of higher tendencies, who strive
towards realizing "Me" fall into four categories O Arjuna.

Those who are distressed, those who are curious,
those who seek to achieve something, and those who seek knowledge.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥७-१९॥

bahUnAM janmanAmante jnAnavAnmAM prapadyate
vAsudevaH sarvamiti sa mahAtmA sudurlabhaH 7.19

After continued spiritual practices in many cycles
of birth and death, one who seeks knowledge attains to "Me".
Such a person who realizes that it is I, "vAsudeva",
who is everything that exists, is really rare to find.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥७-२५॥

nAhaM prakAshaH sarvasya yogamAyAsamAvRtaH
mUDhoayaM nAbhijAnAti loko mAmajamavyayam 7.25

I am not clearly evident to everyone because
of the veil of illusion around the self.
Those who are deluded cannot realize the nature of my true self
which is unchanging and eternal.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥७-२६॥

vedAhaM samatItAni vartamAnAni chArjuna
bhaviShyANi cha bhUtAni mAM tu veda na kashchana 7.26

I know of that which has existed, that which exists,
and that which is going to exist, O Arjuna.
But no one realizes the true nature of "Me".

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥७-२७॥
ichChAdveShasamutthena dvandvamohena bhArata
sarvabhUtAni sammohaM sarge yAnti parantapa 7.27

O destroyer of enemies, all creatures that are born,
are deluded by the feelings of liking and aversion,
which are caused due to the illusion of the dualities of existence.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥७-२८॥
yeShAM tvantagataM pApaM janAnAM puNyakarmaNAm
te dvandvamohanirmukta bhajante mAM dRDhavrataH 7.28

But those people, whose faults have been destroyed
by engaging in right practices,
become free from the illusion of such dualities.
Such people are established firmly in "myself".

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥८-५॥
antakAle cha mAmeva smaranmuktvA kalevaram

yaH prayAti sa madbhAvaM yAti nAstyatra saMshayaH 8.5

O Arjuna, there is absolutely no doubt
that someone who remembers the true "Me"
as one leaves the body at the end of one's time,
attains to "Myself"

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥८-६॥

yaM yaM vApi smaranbhAvaM tyajatyante kalevaram
taM tamevaiti kaunteya sadA tadbhAvabhAvitaH 8.6

O Son of Kunti, whichever state of being one remembers
as one leaves this mortal body, one continues to stay
in that same state of remembrance and that becomes one's nature.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मामिवैष्यस्यसंशयः ॥८-७॥

tasmAtsarveShu kAleShu mAmanusmara yudhya cha
mayyarpitamanoBuddhirMamevaiShyasyasaMshayaH 8.7

And so O Arjuna, always remember the true "Me",
even as you participate in this fight.
Without a doubt, someone who has dedicated one's mind
in "Myself" shall attain to "Me".

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥८-१४॥

ananyachetAH satataM yo mAM smarati nityashaH
tasyAhaM sulabhaH pArtha nityayuktasya yoginaH 8.14

O pArtha, the one who always remembers "Me",
constantly without any other thought in the mind,
to such an immersed yogi, "I" am very easily attainable.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥८-१५॥

mAmupetya punarjanma duHkhAlayamashAshvatam
nApmuvanti mahAtmAnaH saMsiddhiM paramAM gatAH 8.15

Having attained to the true sense of "Me",
these great beings are no more subject to rebirth in this world,
which is transient and full of misery.
They have attained to the highest of attainments.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥८-१६॥

AbrahmabhuvanAllokAH punarAvartinoarjuna
mAmupetya tu kaunteya punarjanma na vidyate 8.16

In all the worlds of this material creation,
up to the highest abode of Brahma,
you will be subject to rebirth, O Arjuna.
But upon attaining to the abode of "Me", O son of Kunti,

there is no further rebirth.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥८-२८॥

vedeShu yajneShu tapaHsu chaiva
dAneShu yatpuNyaphalaM pradiShTam
atyeti tatsarvamidaM viditvA
yogI paraM sthAnamupaiti chAdyam 8.28

All great results one can attain through the rituals of vedas,
yajnas, austerities and donations;
A yogi gains much more than all of them combined
by just realizing this one truth of existence,
and then attains to the supreme abode of self.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥९-२॥
rAjavidyA rAjaguhyaM pavitramidamuttamam
pratyakShAvagamaM dharmyaM susukhaM kartumavyayam 9.2

This is the highest, most sacred and well-preserved of all knowledge.

This knowledge sustains your well-being,
can be directly perceived, and is easy to pursue.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥९-४॥
mayA tatamidaM sarvaM jagadavyaktamUrtinA

matsthAni sarvabhUtAni na chAhaM teShvavasthitaH 9.4

It is that inexplicable "I", who pervades all of this creation.

It is in "I" that all creatures are established;

But this "I" is not limited to any one of them.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥९-१०॥

mayAdhyakSheNa prakRtiH sUyate sacharAcharam

hetunAnena kaunteya jagadviparivartate 9.10

Under the influence of "Me", nature springs forth all of creation.

It is due to "I", O Son of Kunti,

that all of this creation undergoes change.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥९-११॥

avajAnanti mAM mUDhA mAnuShIM tanumAshritam

paraM bhAvamajAnanto mama bhUtamaheshvaram 9.11

Those who are deluded, do not realize "I",

who has taken up a personified form.

They do not know of the true realm of "I".

They do not realize that "I" am of the beyond.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥९-१२॥

moghAshA moghakarmANo moghajnAnA vichetasaH
rAkShaslmAsurIM chaiva prakRtiM mohinIM shritAH 9.12

They are deluded by the urges of desire.
They are deluded by compulsive action born out of it.
Their minds are skewed by this deluded knowledge of the self.
They then take refuge in this deluded nature of self,
which is of the Asuras and of Rakshasas.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥९-१३॥
mahAtmAnastu mAM pArtha daivIM prakRtimAshritAH
bhajantyananyamanaso jnAtvA bhUtAdimavyayam 9.13

Those who have an evolved sense of self,
O Arjuna, take refuge in the divine sense of self.
They realize the prime source of all creation,
and meditate upon "Me" with unwavering focus.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥९-१४॥
satataM klrtayanto mAM yatantashcha dRDhavrataH
namasyantashcha mAM bhaktyA nityayuktA upAsate 9.14

They then continuously praise the glory
of the true nature of "Me" with a steadfast will.
They surrender to "Me" with devotion,

and shall be constantly united in "Me".

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥९-२२॥

ananyAshchintayanto mAM ye janAH paryupAsate
teShAM nityAbhiyuktAnAM yogakShemaM vahAmyaham 9.22

For those who always strive to realize "Me" with unfaltering focus,
"I" myself shall take care of both their survival and liberation.

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥९-२५॥

yAnti devavratA devAnpitRnyAnti pitRvratAH
bhUtAni yAnti bhUtejyA yAnti madyAjinoapi mAm 9.25

Those who worship deities attain to the respective deities of worship
and those who worship their ancestors attain to them.

Those who strive for material creation attain to it
and those who strive to realize the true nature of "Me"
realize the true nature of "my self".

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहतमश्नामि प्रयतात्मनः ॥९-२६॥

patraM puShpaM phalaM toyaM yo me bhaktyA prayachChati
tadahaM bhaktyupahRtamashnAmi prayatAtmanaH 9.26

When one offers something to me with devotion,

be it a leaf, flower, fruit or drink,
I shall consume that object of devoted offering into my own self.

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥९-२७॥
yatkaroshi yadashnAsi yajjuhoShi dadAsi yat
yattapasyasi kaunteya tatkuruShva madarpaNam 9.27

Whatever you do, whatever you eat, whatever you put to use,
and whatever you give away;
whatever austerities you perform, O son of Kunti,
do them as an offering to "Me".

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥९-२९॥
samoahaM sarvabhUteShu na me dveShyoasti na priyaH
ye bhajanti tu mAM bhaktyA mayi te teShu chApyaham 9.29

"I" am equally established in all living beings;
"I" have neither enmity nor partiality to anyone.
But those who worship "Me" with devotion,
they are established in "Me", and "I" in them.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥९-३०॥
api chetsudurAchAro bhajate mAmananyabhAk
sAdhureva sa mantavyaH samyagvyavasito hi saH 9.30

Even if someone with bad compulsive tendencies,
pursues "Me" with sole focus, such a person
is considered to be on the right path, and is considered virtuous.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥९-३२॥
mAM hi pArtha vyapAshritya yeapi syuH pApayonayaH
striyo vaishyAstathA shUdrAsteapi yAnti parAM gatim 9.32

Irrespective of one's birth, one's tendencies, one's gender, nature
or occupation, those who take refuge in "Me",
shall attain to this ultimate state of existence.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥९-३४॥
manmanA bhava madbhakto madyAji mAM namaskuru
mAmevaiShyasi yuktvaivamAtmAnaM matparAyaNaH 9.34

Always think of "Me", be devoted to "Me", worship "Me",
and strive to reach "Me".
Having dedicated your sense of self to realizing the true nature of "Me",
you shall certainly attain to "Me".

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥१०-८॥
ahaM sarvasya prabhavo mattaH sarvaM pravartate

iti matvA bhajante mAM budhA bhAvasamanvitAH 10.8

"I" am the origin of all creation.

It is from "I" that everything springs forth.

Those who realize this, who are of an equanimous interiority,
try to attain "Me".

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥१०-९॥

machchittA madgataprANA bodhayantaH parasparam
kathayantashcha mAM nityaM tuShyanti cha ramanti cha 10.9

Their minds are focused on "Me".

Their life energies are drawn towards "Me".

They teach each other of "Me",

and always find contentment and bliss in the talk of "Me".

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०-१०॥

teShAM satatayuktAnAM bhajatAM prItipUrvakam
dadAmi buddhiyogaM taM yena mAmupayAnti te 10.10

To such people, who are constantly united

in this sense of "I" with loving devotion,

"I" shall grant them the knowledge through which

they shall attain to the true nature of "myself"

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥१०-११॥

teShAmevAnukampArthamahamajnAnajaM tamaH
nAshayAmyAtmabhAvastho jnAnadIpena bhAsvatA 10.11

And with this brilliant light of knowledge,
"I" shall destroy their tamas which is born out of ignorance,
so they may resonate with this same sense of self,
that I am established in.

अर्जुन उवाच ।

arjuna uvAcha

And then, Arjuna spoke thus...

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१०-१२॥

paraM brahma paraM dhAma pavitraM paramaM bhavAn
puruShaM shAshvataM divyamAdidevamajaM vibhum 10.12

O Krishna, the purest being, the highest abode, that which is of the beyond,
the one who is all-pervading, eternal, brilliant,
all-encompassing and the first of the celestial deities...

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१०-१३॥

AhustvAmRShayaH sarve devarShirnAradastathA

asito devalo vyAsaH svayaM chaiva bravISHi me 10.13

these, are the names given to you by all sages!
Everybody including devarshi nArada, asita, devala, vyAsa,
and you yourself have told me so.

श्री भगवानुवाच ।

shrl bhagavAnuvAcha

Lord Krishna said...

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥१०-४१॥

yadyadvibhUtimsatsattvaM shrlmadUrjitameva vA

tattadevAvagachCha tvaM mama tejoaMshasambhavam 10.41

Whatever you see as beautiful, glorious, or powerful,
know it to be born out of a spark of my splendour.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥११-५४॥

bhaktyA tvananyayA shakya ahamevaMvidhoarjuna

jnAtuM draShTuM cha tattvena praveShTuM cha parantapa 11.54

O Arjuna, only by unparalleled devotion can I be known thus.

That is the only method to know, see and be one with me.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥११-५५॥

matkarmakRnmatparamo madbhaktaH sangavarjitaH
nirvairaH sarvabhUteShu yaH sa mAmeti pANDava 11.55

A person who performs activity for me, is devoted to me,
who is disentangled, and has no malice towards all creatures,
such a person shall attain to me, O pAnDava!

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥१२-५॥

kleshoadhikatarasteShAmavyaktAsaktachetasAm
avyaktA hi gatirduHkhaM dehavadbhiravApyate 12.5

For those whose minds are attached to the unmanifest,
the path towards realization is more troublesome.
Worship of the unmanifest is extremely difficult for embodied beings.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥१२-८॥

mayyeva mana Adhatsva mayi buddhiM niveshaya
nivasiShyasi mayyeva ata Urdhvan na saMshayaH 12.8

Fix your mind upon Me alone and surrender your intellect to Me.
There upon, you will always live in Me. Of this, there is no doubt.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥१२-९॥

atha chittaM samAdhAtuM na shaknoShi mayi sthiram
abhyAsayogena tato mAmichChAptuM dhananjaya 12.9

If you are unable to fix your mind steadily upon Me, O Arjuna,
then practice remembering Me with devotion while
constantly restraining the mind from worldly affairs.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥१२-१०॥

abhyAseapyasamarthoasi matkarmaparamo bhava
madarthamapi karmANi kurvansiddhimavApsyasi 12.10

If you cannot practice remembering Me with devotion,
then just try to work for Me.

Thus performing devoted service to Me, you shall find attainment.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥१४-४॥

sarvayoniShu kaunteya mUrtayaH sambhavanti yAH
tAsAM brahma mahadyonirahaM bljapradaH pitA 14.4

O Son of Kunti, the forms that take shape in all wombs,
know that the vastness of creation is the original womb
where they were all born, and "I" am the seed that gave them existence,
and thus am their father.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥१४-२६॥
mAM cha yoavyabhichAreNa bhaktiyogena sevate
sa guNAnsamatItyaitAnbrahmabhUyAya kalpate 14.26

A person who serves "Me" with an unwavering sense of devotion,
called bhakti yoga, such a person, shall rise above the realm of the guNas
and is united with the very source of creation.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥१४-२७॥
brahmaNo hi pratiShThAhamamRtasyAvyayasya cha
shAshvatasya cha dharmasya sukhasyaikAntikasya cha 14.27

"I" am the basis of the source of creation, brahman,
which has no form, is immortal and imperishable.
"I" am the basis of eternal dharma, and of unending divine bliss.

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥१५-५॥
nirmAnamohA jitasangadoShA adhyAtmanityA vinivRttakAmAH
dvandvairvimuktAH sukhaduHkhasanjnairgachChantyamUDhAH padamavyayaM tat 15.5

Those who are free from vanity and delusion, who have overcome
the evil of entanglement, who dwell constantly in the realm of spirituality,
who are freed from the pull of desires, and are beyond the dualities

of pleasure and pain, such people who are free of delusion,
attain to that eternal abode.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥१५-६॥

na tadbhAsayate sUryo na shashAnko na pAvakaH

yadgatvA na nivartante taddhAma paramaM mama 15.6

Neither the sun nor the moon, nor fire can illuminate that Supreme Abode
as it is beyond the realm of the physical. Having gone there,
one does not get entangled to this material world again.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivAMsho jIvaloke jIvabhUtaH sanAtanaH

manaHShaShThAnIndriyaNI prakRtisthAni karShati 15.7

It is the aspects of this eternal "I" that take form
as all living creatures in existence.

It is this "I" that attracts the six senses,
including the mind which binds it to the materialistic plane.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥१५-१५॥

sarvasya chAhaM hRdi sanniviShTo mattaH smRtirjAnamapohanancha

vedaishcha sarvairahameva vedyo vedAntakRdvedavidева chAham 15.15

"I" am seated in the hearts of all living beings,
and from "I" comes memory, knowledge, as well as forgetfulness.

It is "I" which is to be realized through all the Vedas.

"I" am the creator of vedAnta, and the knower of the vedas.

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥१५-१९॥

yo mAmevamasammUDho jAnAti puruShottamam
sa sarvavidbhajati mAM sarvabhAvena bhArata 15.19

The one who is not deluded, and knows "Me" thus,
as the supreme state of being, such a person of complete knowledge,
worships "Me" in all possible ways, O descendent of bharata.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥१८-४२॥

shamo damastapaH shauchaM kShAntirArjavameva cha
jnAnaM vijnAnamAstikyaM brahmakarma svabhAvajam 18.42

Tranquility, self-restraint, austerity, purity, patience, integrity,
knowledge, wisdom, and pursuit of the beyond
are the natural qualities of work for a Brahmana.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥१८-५४॥

brahmabhUtaH prasannAtmA na shochati na kAnkShati
samaH sarveShu bhUteShu madbhaktiM labhate parAm 18.54

The one who is situated in the transcendental Brahman
becomes mentally serene. Such a person neither grieves, nor desires.

By being equanimous towards all living beings,
such a yogi attains supreme devotion unto Me.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥१८-५५॥

bhaktyA mAabhijanAti yAvAnyashchAsmi tattvataH
tato mAM tattvato jnAtvA vishate tadanantaram 18.55

Such a person realizes the true extent of Me,
with the help of Devotion.

Then, having known Me completely, becomes one with Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥१८-५८॥

machchittaH sarvadurgANi matprasAdAttariShyasi
atha chettvamahankArAnna shroShyasi vinankShyasi 18.58

Once you are absorbed in the true sense of Me,
you shall overcome all obstacles through my grace.

But if you act with a false sense of identity,
you shall not attain to well-being and shall perish.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥१८-६१॥

IshvaraH sarvabhUtAnAM hRddeshearjuna tiShThati
bhrAmayansarvabhUtAni yantrArUDhAni mAyayA 18.61

O Arjuna, the lord that rules over the self,
is situated at the location of the heart.
That lord directs all the activity of an embodied being,
like a machine, through the energy of mAya.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥१८-६५॥
manmanA bhava madbhakto madyAji mAM namaskuru
mAmevaiShyasi satyaM te pratijAne priyoasi me 18.65

Always think of Me, be devoted to Me, and worship Me.
In doing so, you will certainly attain to Me.
This is my confirmation to you, for you are very dear to me.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥१८-६६॥
sarvadharmAnparityajya mAmekaM sharaNaM vraja
ahaM tvA sarvapApebhyo mokShayiShyAmi mA shuchaH 18.66

Abandon all dharmas and take refuge in Me.
I shall liberate you from all sinful reactions; do not fear.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥१८-६८॥

ya idaM paramaM guhyaM madbhakteShvabhidhAsyati
bhaktiM mayi parAM kRtvA mAmevaiShyatyaMshayaH 18.68

Those, who grant this greatest knowledge among my devotees,
perform the greatest act of devotion.
They shall attain to me without a doubt.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥१८-६९॥

na cha tasmAnmanuShyeShu kashchinme priyakRttamaH
bhavitA na cha me tasmAdanyaH priyataro bhuvi 18.69

No human being does more loving service to me than they;
nor shall there ever be anyone on this earth more dear to me.

सञ्जय उवाच ।
sanjaya uvAcha

Sanjaya spoke the following words...

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥१८-७८॥

yatra yogeshvaraH kRShNo yatra pArtho dhanurdharaH
tatra shrlrvijayo bhUtirdhruVA nItirmatirmama 18.78

Wherever there is Shree Krishna, the Lord of Yoga,
and wherever there is Partha, with his bow ready,

there will certainly be prosperity, victory and abundance.

Of this, I am certain.

॥ ॐ श्री परमात्मने नमः ॥

AUm shrI paramAtmane namaH

I bow down to the Supreme Consciousness