Srimad Bhagavad Gita

★ Sanskrit Text
★ Hindi Translation and
★ English Translation

श्रीमद्भगवद्गीता
संस्कृत मूल पाठ
हिन्दी अनुवाद
एवं अंग्रेजी अनुवाद

सम्पादक :
अशोक कौशिक
भूमिका

“श्रीमदभगवद् गीता” महाभारत के धीर्म पर्व का अंग है। धीर्म पर्व में ही गीता को सर्वशास्त्रमयी कहा गया है। महाभारताचार का अभिमान है कि गीता में सर्वशास्त्रों का निष्ठाव करता है। कुछ लोगों का तो यहां तक कहना है कि गीता में वेदों का भी सार निष्ठाव है, किंतु यह प्रमाण पुर् नहीं है। अतः गीता के पाठकों को गीता के स्वतंत्र ग्रन्थ होने और इसमें वेदों का सार निष्ठाव होने की प्राप्ति अपने ग्रन्थ से निकाल देनी चाहिये। धीर्म पर्व में गीता के महत्त्व को बतलाते हुए यह भी कहा गया है कि जिस्ने गीता की सम्पूर्ण अध्ययन कर लिया, उसे अन्य शास्त्रों के पाठ से प्रभावित नहीं होती। बुद्धिमाने एवं विद्वान पाठक इस कथन पर स्वयं ही विचार कर अपना निष्ठाव निर्णय करें तो उपयुक्त होगा।

गीता में भक्ति, ज्ञान और कर्म विषयों पर विचार से प्रकाश डाला गया है। अतः जो श्रद्धालु गीता को केवल कर्मयोग अथवा भक्तियोग के वा ज्ञानयोग का ग्रन्थ मानते हैं, वह उनका अपना-अपना विचार हो सकता है। शास्त्रों में कहा गया है—“मुझे मुझे मतिमिना।” प्रत्येक व्यक्ति की अपनी अलग बुद्धि होती है और वह उसके आधार पर ही विचार करता है। किंतु सत्य तो एक है। उस पर विचार नहीं। अतः हमारा दृष्टिकोण है कि गीता के सभी अध्यायों में व्यतान-तत्त्व इन तीनों विषयों पर न्यूनतमिक प्रकाश डाला गया है तथा प्रसंगजनानसार विषय-विशेष पर भी यथास्थान विचार से प्रकाश डाला गया है।

गीता में समाता पर विषय बल दिया गया है। संसार के आज के वातावरण में यदि गीता का इस परिप्रेक्ष्य में अध्ययन किया जाये तो मानवता का कल्याण होगा। गीता में मनुष्यों में समाता, मनुष्य और राजनीतिक जीवों में समाता का वर्णन उपलब्ध है। इस प्रसंग में गीता के छठे अध्याय का नवां श्लोक, पांचवें अध्याय का अठारहवां श्लोक तथा छठे अध्याय का बृत्तीवर्ग श्लोक विषय प्रद्यम हैं।

जीव की क्रया गति है? आज का मानव इस विषय पर अधिक चिन्तित दिखाई देता है। यद्यपि सामान्य मनुष्य यह भलीभाँति जानता है कि जो जिस प्रकार के कर्म करेगा, वह उसी प्रकार का फल भोगेगा। यही सामान्य गति है। तदानि वह इस को जानना हुआ भी अपने
कर्मों की गति को बदलता नहीं, जहां दुःख ही अधिक भोगता है। गीता में जीवों के गुण एवं कर्मनुसार उनकी उत्तम, मध्यम और कमिक, ये सीधे गतियाँ बतायी गयी हैं। कर्म योग तथा साध्य योग की दृष्टि से सकार भाव से विहित कर्म पद समाज करने वालों की गति तथा सामान्य भाव से सभी प्राणियों की गति का भी इसमें व्यवस्थापन वर्णन किया गया है। 
इसी प्रकार सत्य-गुणी, रजोगुणी तथा तमोगुणी प्राणियों की गति का इसमें उल्लेख है।

रचनाकाल से ही गीता जन-जीवन को उद्प्राप्त करती आई है। आज का जीवन भी गीता की धीर शरण में जाने का विचार तो करता ही है, किन्तु कितना जा पाता है, यह उसके कर्मों की गति पर निर्भर करता है।

विश्व की सभी प्रमुख भाषाओं में से गीता का अनुवाद प्रकाशित हो चुका है। इसे विश्वव्यापी ग्रन्थ माना जाता है। कुछ अतिवादी जन विभिन्न परिस्तियों के सन्दर्भ में इसकी वेतनता है। यह उसकी मन्दिरता है। क्योंकि जिन ग्रन्थों के साथ इसकी तुलना की होती है, और इन सभी वर्षों से अधिक प्राचीन नहीं हैं, जबकि गीता का रचनाकाल कम से कम पाँच सदस्य वर्ष पूर्व माना ही जाता है। ज्ञात: पूर्व-ग्रन्थ की पर-ग्रन्थ के साथ तुलना करना अपनी मन्दिरता की ही प्रदर्शन करना कहा जा सकता है। इस दुर्घटनागत वर्ष को प्रत्याशाय करना नितान्त आवश्यक और अनिवार्य है।

जिस प्रकार गीता का अनेक भाषाओं में अनुवाद प्रकाशित है, उसी प्रकार इसकी अनेक दीक्षाओं भी उपलब्ध हैं। गीता कि प्रस्तुत संस्करण के प्राण्य में यदि उन सभी को नहीं तो उनमें से अधिकांश को दृष्टि में रखा गया है। उनमें से जो नवनीत उपलब्ध हो पाया है उसे यहाँ प्रस्तुत करने का प्रयास किया गया है। हां, ज्वालयों का उत्तरदायित्व अवश्य हम पर होगा।
तद्पि हमें आशा ही नहीं अपने विश्वास है कि हिंदी और अंग्रेजी के पाठक इससे अवश्य लाभान्वित होंगे। इस भावना के साथ यह आपको समर्पित है।

अशोक दत्तीय, सं 2050
7-एफ, नमला नगर,
दिल्ली-110 007

—अशोक कौशिक
(संपादक)
INTRODUCTION

Thou art Mother, thou art Father, thou art kinsman, thou art friend, thou art knowledge, thou art wealth; thou art my all, O'Lord of Lords.

'Srimad Bhagavad Gita' is just not a holy book, it has also gained a prominent place in literature of the world. It contains divine words emanating from the lips of Lord Krishna. This great epic is an eloquent proof of the observation. As a scripture, this Book embodies the supreme spiritual mystery and secrets. Its style is so simple and elegant that with a little study one can easily follow the structure of its words, yet the thoughts behind those words are so deep and abstruse that even for lifetime, constant study of this Book may not show an end of it.

'The Bhagavad Gita' is an unfathomable ocean of wisdom. It is a bottomless sea containing endless strate of meanings. Just as a diver diving deep in the sea lays his hands on precious gems, similarly diving deeper and deeper into the secrets of this Book, the seeker goes on discovering more and more piles of extraordinary gems of thoughts and ideas.

'The Bhagavad Gita' is a part of the Mahabharata, but even then it has its own identity, which has made it more prominent than the Mahabharata. It may look to be just a narration of the happenings of the war between Kauravas and Pandavas, but it is the philosophy of life, expressed from the lips of Lord Krishna, addressed to the warrior Arjuna, defining following ideas:

(i) Facing your enemies in a war is an auspicious and especial duty;
(ii) The Lord alone is to be worshipped, and that only by doing one's own duties. Any other worship or duty should be abandoned.

(iii) Devotion to the Lord is the mean to which all the rest is subservient;

(iv) The Lord is far different from the whole world and everything is under His control. He is the Supreme being, perfect in every excellence.

(v) The human being is obliged to perform his duties without hoping for the fruits which he may get out of his performance.

'Srimad Bhagavad Gita' has been translated into several languages, and each translation has been reviewed and commented in different ways. But this edition of Bhagavad Gita has its own distinction. It contains the original sanskrit text (shloka by shloka) with its translation into Hindi as also in English. We hope that this edition will enlighten not only those readers who read it from religious viewpoint, but also to those who want to study this great literary work.

It has been brought out in comparatively bolder type so that it can be easily read by readers of all ages.

New Delhi.
August 11, 1993
(Birth day of Lord Krishna)
श्रीमद्धभगवद्गीता
संस्कृत, हिंदी एवं अंग्रेजी
प्रथमोद्ध्यायः

श्रीभगवान् ने अर्जुन को निमित्त बनाकर समस्त विश्व को श्री गीता के रूप में जो महान उपदेश दिया है, यह अध्याय उसकी अवतारणा के रूप में है। इसमें दोनों ओर के प्रधान-प्रधान योद्धाओं के नाम गिनाये जाने के बाद मुख्यतया अर्जुन के बन्युक्त का आश्रय के उपर्युक्त विषय का वर्णन है।

इसलिए इसका नाम 'अर्जुन-विषय-योग' रखा गया है।

प्रतीक - पाण्डवों के राजसूय यज्ञ में उनके महान ईश्वर को देखकर दुर्योधन के मन में बड़ी भारी जलन पैदा हो गयी और उन्हें शुक्रि आदि की सम्पत्ति से जुआ खेलने के लिए युधिष्ठिर को बुलाया और छल से उनको हरकर उनका स्वर्ग हर लिया। अन्त में यह निश्चय हुआ कि युधिष्ठिर दो पाण्डुओं भाई दो पाण्डु-सहित बारह वर्ष में वन में रहेंगे और एक साल छिपकर रहें; इस प्रकार तीसर वर्ष तक समस्त राज्य पर दुर्योधन का आधिपत्य रहे और पाण्डवों के एक साल के अवतारणा का भेद न खुला जाय तो तेरह वर्ष के बाद पाण्डवों का राज्य उन्हें लीटा दिया गया।

इस निर्णय के अनुसार तीसरे साल बिताने के बाद जब पाण्डवों ने अपना राज्य वापस मांगा तब दुर्योधन ने साफ़ स्वाभाविक कर दिया। तब दोनों ओर से युद्ध की तैयारी होने लगी।

भगवान् श्रीकृष्ण को राज-निमन्त्रण देने के लिये दुर्योधन और अर्जुन थारका दिया। —भगवान् अपने भवन में सो रहे हैं। दुर्योधन उनके सिरहाने एक मूर्त्यायान वासन वाले जाते हैं और अर्जुन दोनों हाय जोड़कर नमता की साथ उनके चरणों के सामने खड़े हो गये। जानते ही श्रीकृष्ण ने अपने समाने अर्जुन को देखा और पीछे की ओर युद्ध कर देखने पर दिखाये इसे बैठे हुए दुर्योधन देख पड़ा। भगवान् श्रीकृष्ण ने दोनों का स्वागत-टकरा किया और उनके आगे का कारण पूछा।

तब दुर्योधन ने कहा—"मुझे और अर्जुन में आपके एक-सा ही प्रेम और हम दोनों ही आपके संबंधी हैं; परंतु आपके पास पड़े मैं आया हूँ, सारे मूर्त्यान में आज आप ही सब सज्जनों में श्रेष्ठ और समानानी हैं, इसलिए आपको मेरी ही सहायता करनी चाहिए।" भगवान् ने कहा—"निस्सदेह, आप पहले आये हैं; परंतु मैंने पहले अर्जुन को ही देखा है। मैं दो प्रकार से सहायता करेंगा। एक ओर मेरी अल्पसंख्या नायारी-सेना रहेगी और दूसरी ओर मैं, युद्ध न करने का प्रयत्न करके, अकेला रहूँगा; मैं श्रद्धा का प्रस्तुत नहीं करूँगा। अर्जुन! धर्मनुसार पल्ले तुम्हारी इच्छा पूरा होनी होगी चाहिए; तथापि दोनों में से जिसे पसंद करो, माँग लो।" अर्जुन ने शुद्धरूप नारायण भगवान् श्रीकृष्ण को माँग लिया।

भगवान् ने अर्जुन से पूछा—"अर्जुन! जब मैं युद्ध ही नहीं करूँगा, तब हमने क्या समाधान नायारी-सेना को छोड़ दिया और युद्ध की स्वीकार लिया?" अर्जुन ने कहा—"भगवान्! आप अर्जुन की भक्ति नाच करने में समर्थ है, तब मैं सेना लेकर क्या करता?" भवनाल भगवान् ने अर्जुन के इच्छानुसार
When all efforts of preventing the war between Kauravas and Pandavas failed and subsequently both sides had thoroughly prepared to start the battle in Kuruksetra, the sage Vedavyasa asked Dhrtrastra, the King and the father of Duryodhana, if he would like to see the terrible carnage so that he could make a gift of transcending vision (as King Dhrtrastra was visually handicapped otherwise), Dhrtrastra replied: "O Mahrishi. I have no desire to see with my own eyes this slaughter of my own family, but would like to hear all the events of the battle."

Thereupon Vedavyasa conferred the gift of divine vision on Sanjaya, a trusty counsellor of Dhrtrastra, and told that Sanjaya would describe all the happenings of the war even while sitting with King Dhrtrastra.

The text of Srimad Bhagavad Gita is mostly based upon questions and answers between King Dhrtrastra and Sanjaya, and between Arjuna and Lord Krishna.

First chapter thus starts with Dhrtrastra's question to Sanjaya in the following terms: -
धृतराष्ट्र उचाच
धर्मशेत्रे कुरुशेत्रे समवेता युयुत्सवः।
मामका: पाण्डवाशैव किमकुर्वत सञ्जय।।९।।
धृतराष्ट्र बोले—हे सञ्जय! धर्मभूमि कुरुक्षेत्र में
एकत्रित, युद्ध की इच्छा वाले मेरे और पाण्डु के पुत्रों
ने क्या किया किया? ॥९॥

Dhratrastra said: Sañjaya, gathered on
the sacred soil of Kuruksetra, eager to fight,
what did my children and the children of
Pandu do?

(1)

प्रसंग—धृतराष्ट्र के पूछने पर सञ्जय कहते हैं—

सञ्जय उचाच
दृष्टवा तु पाण्डवानीकं व्यूहं दुर्योधनस्ततदा।
आचार्यमुपसंगम् राजा वचनमब्रवीत्।।२।।
सञ्जय बोले—उस समय राजा दुर्योधन ने व्यूह
रचनायुक्त पाण्डवों की सेना को देखकर और द्रोणाचार्य
के पास जाकर यह वचन कहा ॥२॥

Sañjaya said: At that time, seeing the army
of the Pandavas drawn up for battle and
approaching Dronacarya King Duryodhana
spoke these words:

(2)
प्रसंग — द्वारणाचार्य के पाम जाकर दुर्योधन ने जो कुछ कहा, अब उसे नतलाते हैं—

पश्चिमा पाण्डुपुत्राणामाचार्य महत्त्व चमूस।
ब्यूढां दुधपुत्रेण तव शिष्येण धीर्यता।। ३।।

हे आचार्य! आपके बुद्धिमानु शिष्य दुधपुत्र धृष्टधीम्न द्वारा व्यूहाकार खड़ी की हुई पाण्डु पुत्रों की इस बड़ी भारी सेना को देखिये।। ३।।

Behold, Master, the mighty army of the sons of Pandu arrayed for battle by your talented pupil, Dhrstadyumna, son of Drupada.

(3)

प्रसंग — पाण्डु-सेनाकी व्यूहरचना दिखाकर जब दुर्योधन तीन श्लोकों द्वारा पाण्डु-सेना के प्रमुख महारथियों के नाम बतलाते हैं—

अत्र शूरा महेश्वासा भीमारज्जुसस्मा युधि।
युयुधानो विराटश्च दुधपश्च महारथः।। ४।।
धृष्टकेतुश्चेक्तितान्: काशिराजस्य वीर्यवानू।
पुरुजितकुल्लिजोजस्य शैव्यश्च नरपुरांवः।। ५।।
युधामनयुच्च विकान्त उत्सोमजाश्च वीर्यवानू।
सौभाद्रो द्रौपदेयाश्च सर्व एव महारथः।। ६।।

इस सेना में बड़े-बड़े धनुषों वाले तथा युद्ध में भीम और अर्जुन के समान शूरवीर सात्यकि और विराट तथा महारथी राजा दुध, धृष्टकेतु और चेकितान तथा
There are in this army heroes wielding mighty bows and equal in military prowess to Bhima and Arjuna—Satyaki and Virat and the Maharathis (warrior chief) Drupada; Dhristaketu, Chekitana and the valiant King of Kasi, and Purujit, Kuntibhoja, and Saivy, the best of men and mighty Yudhamanyu, and valiant Uttamauja, Abhimanyu, the son of Subhadra, and the five sons of Draupadi,—all of them Maharathis (warrior chiefs). (4,5,6)

O best of Brahmanas, know them also who
are the principal warriors on our side—the generals of my army. For your information, I mention them below:—

(7)

Yourself and Bhisma and Karna and Kripa, who is ever victorious in battle; and even so Asvatthama, Vikarna and Bhurisrava (the son of Somadatta);

(8)

And there are many other heroes, equipped with various weapons and missiles, who have
staked their lives for me, all skilled in warfare.

This army of ours, fully protected by Bhishma, is unconquerable; while that army of theirs, guarded in every way by Bhima, is easy to conquer.

Therefore, stationed in your respective
positions on all fronts, you all guard Bhismma in particular on all sides. (11)

The grand old man of the Kaurava race, their glorious grand-uncle Bhismma, cheering up Duryodhana, roared terribly like a lion and blew his conch. (12)

Then conches kettledrums tabors, drums and trumpets suddenly blared forth and the noise was tumultuous. (13)
तत: श्रेयोऽयुर्युर्ते महति स्यन्दने स्थितो।
माधवः पाण्डवश्चैव दिव्यम् शंखो प्रदधमनुः।।

इसके अन्तर सफेद घोड़ों से युक्त उत्तम रथ में बैठे
हुए श्रीकृष्ण महाराज और अर्जुन ने भी अलौकिक शंख
बजाये।॥ ७८ ॥

Then seated in a glorious chariot drawn by
white horses, Sri Krsna as well as Arjuna
blew their celestial conches.

(14)

पाण्डजन्यं हृदीकेशो देवदतं धनजयः।
पौण्ड्रं दध्विः महाशंखं भीमकर्मर्म वृक्कोदरः।। ७५ ॥

श्रीकृष्ण महाराज ने पाण्डजन्य नामक, अर्जुन ने
देवदत्त नामक और भयानक कर्म वाले भीमसेन ने पौण्ड्र
नामक महाशंख बजाया।॥ ७५ ॥

Sri Krsna blew His Conch named Pañcajanya;
Arjuna, his own called Devadatta; while Bhima
of terrible deeds blew his mighty conch
Paundra.

(15)
King Yudhisthira, son of Kunti, blew his conch Anantavijaya; while Nakula and Sahadeva blew theirs, known as Sughosa and Manipuspaka respectively.

And the excellent archer, the King of Kasi and Sikhandi the Maharath (great car-warrior),
Dhrstadyumna and Virata; and invincible Satyaki, Drupada as well as the five sons of Draupadi, and the mighty-armed Abhimanyu, son of Subhadra, all of them, O Lord of the earth, severally blew their respective conchs from all sides:

(17-18)

And the terrible sound, echoing through heaven and earth, rent the hearts of Dhritarastra's sons.

(19)

And
हे राजन् ! इसके बाद कपिध्वज अर्जुन ने मोरा बाँधकर डटे हुए धृतराष्ट्र-सम्बन्धियों को देखकर, उस शक्ति चलने की तैयारी के समय धनुष उठाकर हर्षीकेश श्रीकृष्ण महाराज से यह वचन कहा—हे अच्युत ! मेरे रथ को दोनों सेनाओं के बीच में खड़ा कीजिये ॥ २०-२९ ॥

Now, O lord of the earth, seeing your sons arrayed against him, and when missiles were ready to be hurled, Arjuna, son of Pandu, took up his bow and then addressed the following words to Sri Krsna; Krsna, place my chariot between the two armies. (20-21)

यावेदंतातिरिक्ष्येकहं योद्धकामानवस्थितानारूः ।
कैर्मयो सह योद्ध्यमस्मिनः रणसमुखमे। ॥ २२ ॥

और जब तक अंत में युद्ध क्षेत्र में डटे हुए युद्ध के अभिलापही इन विपक्षी योद्धाओं को भली प्रकार देख लूँ कि इस युद्ध रूप व्यापार में मुझे किन-किन के साथ युद्ध करना योग्य है, तब तक उसे खड़ा रखिये ॥ २२ ॥

And keep it there till I have carefully observed these warriors drawn up for battle, and have seen with whom I have to engage in this fight. (22)
योत्स्यमानानवेक्षेत्रं य एतेज्ज्र समागताः।
धार्तराष्ट्रस्य दुर्भद्युष्टेऽप्रियचिकिष्णः॥ २३॥

duruddhi duryodhana ka yuddha mein hit chahane wale jो-jो
ye raja logh is sana mein aaye hain, in yuddh karnye wale
ko mein dekhoonga ॥ २३ ॥

I shall scan the well-wishers in this war of evil-minded Duryodhana, whoever have
assembled on this side and are ready for the
fight.

(23)

प्रसंग - अर्जुन के इस प्रकार कहने पर भगवान् ने क्या किया ? अब दो श्लोकों में सज्जय उसका
वर्णन करते हैं--

सञ्जय उवाच

एवमुत्तो ह्रिषीकेशो गुडाकेशे भारत।
सेनयोरुर्योरोम्योर् स्थापतितवा स्थोत्तमम्॥ २४॥
भीमद्रोणप्रमुखतः सर्वषां च महीशिताम्।
उवाच पार्थ पश्यैतानु समवेतानु कुरुनिति॥ २५॥

सञ्जय बोले—हे धृतराष्ट्र ! अर्जुन द्वारा इस प्रकार
kah peh amrata maharaja shrikrishna chandra ne dino sanao ke biich
me bhishm or dropanacharya ke samane tatha sampryuna rajao
ke samane uttaram rath ko kheda karko esa prakar kaha
ki he pary ! yuddhe ke liye jute he esa koirva ko
dekh ॥ २४-२५ ॥
Sanjaya said: O king, thus addressed by Arjuna, Sri Krsna placed the magnificent chariot between the two armies in front of Bhisma, Drona and all the kings and said, Arjuna, behold these Kauravas assembled here. (24-25)

Now Arjuna saw stationed there in both the armies his uncles, grand-uncles and teachers, even great grand-uncles, maternal uncles, brothers and cousins, sons and nephews, and grand-nephews, even so friends, fathers-in-law and well-wishers as well. (26 & first half of 27)
Seeing all those relations present there, Arjuna was filled with deep compassion, and uttered these words in sadness. (Second half of 27 and first half of 28).

Arjuna said

"Krishna! In the midst of the battle, I have seen you and your companions so clearly, that it seems as if my heart has been burned by you. I have seen you with your people and I have seen you and your people as one."

Arjuna said—"Krishna! In the midst of the battle, I have seen you and your companions so clearly, that it seems as if my heart has been burned by you. I have seen you with your people and I have seen you and your people as one."
Arjuna said: Krsna, at the sight of these kinsmen arrayed for battle my limbs give way, and my mouth is parching; nay, a shiver runs through my body and hair stand upright.

The bow, Gandiva, slips from my hand and my skin too burns all over; my brain is whirling, as it were, and I can stand no longer.

And, Kesava, I see such omens of evil, nor
do I see any good in killing my kinsmen in battle.

Krsna, I do not covet victory, nor kingdom nor pleasures. Govinda, of what use will kingdom, or luxuries, or even life be to us!

Hamen jinke liye rajya, bhoog aur sukhadि abhiyst हैं, वे ही ये सब धन और जीवन की आशाको त्याग
Those very persons for whose sake we covet the throne, luxuries and pleasures,—teachers, uncles, sons and nephews and even so grand-uncles and great grand-uncles, maternal uncles, fathers-in-law, grand-nephews, brothers-in-law and other relations,—are here arrayed on the battle-field risking their lives and wealth.

(33-34)

O Slayer of Madhu, I do not want to kill them, though they should slay me, even for the throne of the three worlds; how much the less from earthly lordship!

(35)
Krsna, how can we hope to be happy slaying the sons of Dhrtarastra; killing these desperadoes sin will surely take hold of us. (36)

Therefore, Krsna, it does not behove us to kill our relations, the sons of Dhritarastra. For how can we be happy after killing our own kinsmen? (37)
यद्यपयेतेन पश्यन्ति लोभोपहतवेत्तस:।
कुलक्षयकृतं दोषं मित्रेऽपि च पातकम्। ॥ ३८॥
कर्यं न ज्ञेयमस्माभि: पापदस्मान्तिरस्तुम्।
कुलक्षयकृतं दोषं प्रपश्यदन्यज्ञ्यानार्द्ध॥ ३९॥

यद्यपि लोभ से भ्रष्टचित्त हुए ये लोग कुल के नाश से उत्पन्न दोष को और मित्रों से विरोध करने में पाप को नहीं देखते, तो भी हे जानार्दन! कुल के नाश से उत्पन्न दोष को जानने वाले हम लोगों को इस पाप से हटने के लिये क्यों नहीं विचार करना चाहिए। ॥ ३८-३९,॥

Even if these people, with minds blinded by greed; perceive no evil in destroying their own race and no sin in treason to friends, why should not we, O Krsna, who see clearly the sin accruing from the destruction of one’s family think of turning away from this crime.

(38-39)
Age-long family traditions disappear with the destruction of a family; and virtue having been lost, vice takes hold of the entire race.

With the preponderance of vice, Krsna, the women of the family become corrupt; and with the corruption of women, O descendant of Vrsni, there ensues an intermixture of castes.
Admixtute of blood damns the destroyers of the race as well as the race itself. Deprived of the offerings of rice and water (Sraddha, Tarpana, etc.), the manes of their race also fall.

Through these evils bringing about an intermixture of castes, the age-long caste-
traditions and family customs of the killers of kinsmen get extinct.  

Krsna, we hear that men who have lost their family traditions dwell in hell for an indefinite period of time.

Oh what a pity! Though possessed of intelligence we have set our mind on the commission of a great sin in that due to lust
for throne and enjoyment we are intent on killing own kinsmen.

(45)

प्रसंग – इस प्रकार पशुपतिय करने के बाद अब अर्जुन अपना निर्णय सुनाते हैं—

यदि मामप्रति करमश्लाव श्रवणाय:
धातराज्या रणे हन्युस्तनमे क्षेमतरं भवेतु।।४६।।

यदि मुझ शस्त्रहित एवं सामना न करने वाले को शस्त्र हाथ में लिये हुए धृतराष्ट्र के पुत्र रण में मार डालें तो वह मारना भी मेरे लिये अधिक कल्याणकारक होगा।।४६।।

It would be better for me if the sons of Dhrtarastra, armed with weapons, killed me in battle while I was unarmed and unresisting.

(46)

प्रसंग – भगवान् श्रीकृष्ण से इतनी बात कहने के बाद अर्जुन ने क्या किया, इस जिज्ञासा पर अर्जुन की स्थिति बताते हुए सज्जय कहते हैं—

सज्जय उवाच

एक्षुक्तार्जुनः संख्ये रथोपथ्य उपाविनिता।
विश्रूण्य सशरं चाँप शोकसविनिमानस:।।४७।।

सज्जय बोले—रणभूमि में शोक से उद्रीक्र मन वाला अर्जुन इस प्रकार कहकर वानसहित धनुष को त्यागकर रथ के पिछले भाग में बैठ गया।।४७।।
Sañjaya said: Arjuna, whose mind was agitated by grief on the battle-field, having spoken, thus, and having thrown aside his bow and arrows, sank into the hinder part of his chariot.

(47)
सान्ज्याय उवाच

tā tatha kṛṣṇāvishṭamaḥpuṇṇākulaśekham

विशीदन्तमिदं वाक्यमुवाच मधुसूदनः। ॥ ९ ॥

सान्ज्याय बोले—उस प्रकार करुणा से व्याप्त और आँखों से पूर्ण तथा व्याकुल नेत्रों वाले शोकयुक्त उस अर्जुन के प्रति भगवान् मधुसूदन ने यह वचन कहा ॥ ९ ॥

Sañjaya said: Sri Krsna then addressed the following words to Arjuna, who was as mentioned before overwhelmed with pity, whose eyes were filled with tears and agitated, and who was full of sorrow.

(1)
Sri Bhagavan said: Arjuna, how has this infatuation overtaken you at this odd hour? It is shunned by noble souls; neither will it bring heaven, nor fame, to you.

Yield not to unmanliness, Arjuna; ill does it become you. Shaking off this paltry faint-heartedness stand up, O scorcher of enemies.
अर्जुन अवाच
कथं भीष्मसंह संख्ये द्रोणं च मधुसूदन ।
इषुभि: प्रतियोत्स्यामि पूजार्जाविरिसूदन ।।४ ॥

अर्जुन बोले—हे मधुसूदन ! मैं रणभूमि में किस प्रकार वाणों से भीष्म पितामह और द्रोणाचार्य के विरुद्ध लड़ूँगा ? क्योंकि हे आरिसूदन ! वे दोनों ही पूजनीय हैं ।।४ ॥

Arjuna said: How, Krsna, shall I fight Bhishma and Drona with arrows on the battlefield? They are worthy of deepest reverence, O destroyer of foes. (4)

गुरुनहत्वा हि महानुभावज्ञेऽयो भोतुः भृष्मपैवह लोके ।
हत्वार्थकामांस्तु गुरुनहेव भुज्जीय भोगानुत्तममुक्तिप्रदिग्धा ।।५ ॥

इसलिए इन महानुभाव गुरुजनों को न मारकर मैं इस लोक में भिक्षा का अन्त भी खाना कल्याणकारक समझता हूँ। क्योंकि गुरुजनों को मारकर भी इस लोक में रुधिर से सने हुए अर्थ और कामसूप भोगों को ही तो भोगूँगा ।।५ ॥
It is better to live on alms in this world without slaying these noble elders, because even after killing them we shall after all enjoy only blood-stained pleasures in the form of wealth and sense-enjoyments.

(5)

हम यह भी नहीं जानते कि हमारे लिए युद्ध करना और न करना—इन दोनों में से कौन-सा श्रेष्ठ है, अथवा यह भी नहीं जानते कि उन्हें हम जीतेंगे या हमको वे जीतेंगे । और जिन को मारकर हम जीता भी नहीं चाहते, वे ही हमारे आल्य धूरतराष्ट्र के पुत्र हमारे मुकाबले में खड़े हैं ।

(6)

We do not even know which is preferable for us—to fight or not to fight; nor do we know whether we shall win or whether they will conquer us. Those very sons of Dhrtarastra, killing whom we do not even wish to live, stand in the enemy ranks.
With my very being tainted by the vice of faint-heartedness and my mind puzzled with regard to duty, I am asking you. Tell me that which is decidedly good; I am Your disciple. Pray instruct me, who have put myself into Your hands.

(7)
For even on obtaining undisputed sovereignty and an affluent kingdom on this earth and lordship over the gods, I do not see any means that can drive away the grief which is drying up my senses.

Sañjaya said: O king, having thus spoken to Sri Krsna, Arjuna again said to Him, “I will not fight,” and became silent.
Then, O Dhrtarastra, Sri Krsna, as if smiling, addressed the following words to sorrowing Arjuna, in the midst of the two armies. (10)

Sri Bhagavan said: Arjuna, you grieve over those who should not be grieved for, and yet speak like the learned; wise men do not sorrow over the dead or the living. (11)
In fact, there was never a time when I was not, or when you or these kings were not. Nor is it a fact that hereafter we shall all cease to be.

Just as boyhood, youth and old age are attributed to the soul through this body, even so it attains another body. The wise man does not get deluded about this.
O son of Kunti, the contacts between the senses and their objects, which give rise to the feeling of heat and cold, pleasure and pain etc., are transitory and fleeting; therefore, Arjuna, ignore them.

Arjuna, the wise man to whom pain and
pleasure are alike, and who is not tormented by these contacts, becomes eligible for immortality. (15)

The unreal has no existence, and the real never ceases to be, the reality of both has thus been perceived by the seers of truth. (16)
Know that alone to be imperishable, which pervades this universe; for no one has power to destroy this indestructible substance. (17)

अन्तङ्क इसे देहा नित्यस्योक्ता: शरीरिणः।
अनाशिनोपप्रमेयस्य तस्मादुपेष्व भारत।।९८।।

All these bodies pertaining to the imperishable, indefinable and eternal soul are spoken of as perishable; therefore, Arjuna, fight. (18)

य एवं बैति हन्ताऽः यशवैनं मन्यते हतम्।
उभो तौ न विजानीतो नायं हन्ति न हन्यते।।९५।।

जो इस आत्मा को मारने वाला समझता है तथा जो इसको मारा मानता है, वे दोनों ही नहीं जानते; क्योंकि यह आत्मा वास्तव में न तो किसी को मारता है और न किसी के द्वारा मारा जाता है।।९५।।
They are both ignorant, he who knows the soul to be capable to killing and he who takes it as killed; for verily the soul neither kills, nor is killed. (19)

The soul is never born nor dies; nor does it become only after being born. For it is unborn, eternal, everlasting and ancient; even though the body is slain, the soul is not. (20)
Arjuna, the man who knows this soul to be imperishable, eternal and free from birth and decay,—how and whom will he cause to be killed, how and whom will he kill? (21)

As a man shedding worn-out garments, takes other new ones, likewise the embodied soul, casting off worn-out bodies, enters into others which are new. (22)
नैन स्तन्ति श्राणि नैन धति पावकः ।
न चैनं केलडायन्यापो न शोषयति भारुतः ।। २३ ।।

इस आत्मा को श्राणि नहीं काट सकते, इसको आग
नहीं जलाय सकते, इसको जल नहीं गला सकता और
वायु नहीं सुखा सकता ।। २३ ।।

Weapons cannot cut it, nor can fire burn
it; water cannot wet it nor can wind dry
it.

(23)

अच्छेहोयमदाहोयमकलेघोषणे एव च।
नित्यं: सर्वगतं: स्थांपर्चलोयं सनातनं: ।। २४ ।।

क्योंकि यह आत्मा अच्छे है, यह आत्मा अदाह्य,
अकलेग्य और निसंदेह अशोष्य है तथा यह आत्मा
नित्य, सर्वव्यापी, अचल, स्थिर रहनेवाला और सनातन
है ।। २४ ।।

For this soul is incapable of being cut; it is
proof against fire, impervious to water and
undriable as well. This soul is eternal,
omnipresent, immovable, constant and
everlasting.

(24)
This soul is unmanifest; it is unthinkable; and it is spoken of as immutable. Therefore, knowing this as such, you should not grieve.

(25)

And, Arjuna, if you should suppose this soul to be subject to constant birth and death, even than you should not grieve like this. (26)
जातवस्य हि धृवो मृत्युरूपं जन्म मृत्युरूपं च।
तस्मादपरिहार्यं न त्वं शोचितमहसि।।२७।।

क्योंकि इस मान्यता के अनुसार जन्म हुए की मृत्यु
निश्चित है और मरे हुए का जन्म निश्चित है। इससे
भी इस बिना उपाय वाले विषय में तू शोक करने के
योग्य नहीं हैं।।२७।।

For in that case death is certain for the
born, and rebirth is inevitable for the dead.
You should not, therefore, grieve over the
inevitable.

(27)

अत्यक्तादेनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिवेना।।२८।।

हे अर्जुन! सम्पूर्ण प्राणी जन्म से पहले अप्रकट थे
और मरने के बाद भी अप्रकट हो जाने वाले हैं, केवल
बीच में प्रकट हैं; फिर ऐसी स्थिति में क्या शोक करना
है?।।२८।।

Arjuna, before birth beings are not manifest
to our human senses; at death they return to
the unmanifest again. They are manifest only in the interin between birth and death. What occasion, then, for lamentation?

Hardly anyone perceives this soul as marvellous, scarce another likewise speaks thereof as marvellous, and scarce another hears of it as marvellous; while there are some who know it not even on hearing of it.
Arjuna, this soul dwelling in the bodies of all can never be slain; therefore, you should not mourn for anyone.

Besides: considering your own duty too you should not waver; for there is nothing
more welcome for a man of the warrior class than a righteous war.

(31)

यदृच्छया चोपपत्रं स्वरग्धारमपावृत्तमु।
सुखिनं क्षत्रियं पार्थ लभन्ते युद्धमीद्रश्यमु।।३२।।

हे पार्थ ! अपने-आप प्राप्त हुए और खुले हुए स्वर्ग के द्वार रूप इस प्रकार के युद्ध को भाग्यवान् क्षत्रिय लोग ही पाते हैं ॥ ३२ ॥

Arjuna, happy are the Ksatriyas who get such an unsolicited opportunity for war; which opens the door to heaven.

(32)

प्रसंग — इस प्रकार धर्ममय युद्ध करने में लाग दिखाने के बाद अब उसे न करने में हानि दिखाने हुए भगवान्जुर्जुन को युद्ध के लिये उत्साहित करते हैं—

अथ चेत्तविमं धर्मं संग्रामं न करिष्यसि।
ततः स्वधर्मं कौर्तिं च हित्वा पापवाप्स्यसि।।३३।।

किंतु यदि तू इस धर्म युक्त युद्ध को नहीं करेगा तो स्वधर्म और कौर्तिको खोकर पाप को प्राप्त होगा ॥ ३३ ॥

Now, if you refuse to fight this righteous war, then, shirking your duty and losing your reputation, you will incur sin.

(33)
Nay, people will also pour undying infamy on you; and infamy brought on a man enjoying popular esteem is worse than death. (34)

And the warrior-chiefs who thought highly of you, will now despise you, thinking that it was fear which drove you from battle. (35)
And your enemies, disparaging your might, will speak many unbecoming words; what can be more distressing than this? (36)

Die, and you will win heaven; conquer, and you enjoy sovereignty of the earth; therefore, stand up, Arjuna, determined to fight. (37)
सुखुःखे समे कृत्ता लाभालाभी जयाजयो।
ततो युद्धयुज्यस्त्र नैवं पापवापस्यसि।

जय-पराजय, लाभ-हानि और सुख-दुःख को समान समझ कर, उसके बाद युद्ध के लिये तैयार हो जा; इस प्रकार युद्ध करने से तू पाप को नहीं प्राप्त होगा।

38

Treating alike victory and defeat, gain and loss, pleasure and pain, get ready for the fight, then; fighting thus you will not incur sin.

(38)

प्रसंगः — यहाँ तक भगवान् ने सांख्य योग के सिद्धान्त से तथा क्षत्रिय धर्म की दृष्टि से युद्ध का औचित्य सिद्ध कर के अर्जुन की समाचारक युद्ध करने के लिये आज्ञा दी; अब कर्मयोग के सिद्धान्त से युद्ध का औचित्य बताने के लिये कर्मयोग के वर्णन की प्रस्तावना करते हैं—

एवा तेषभिषिता सांख्ये बुध्यौर्गे लिमां श्रुणु।
बुध्यो युक्तो यया पार्थ कर्मबन्ध प्रहास्यसि।

हे पार्थ! यह बुद्धि तेरे लिये ज्ञान योग के विषय में कही गयी और अब तू इसको कर्मयोग के विषय में सुन कि जिस बुद्धि से युक्त हुआ तू कर्मों के बन्धन को भलीभाँति त्याग देगा यानि सर्वथा नष्ट कर डालेगा।

38

Arjuna, this attitude of mind has been
presented to you from the point of view of Jñanayoga; now hear the same as presented from the standpoint of Karmayoga (the Yoga of selfless action). Equipped with this attitude of mind, you will be able to throw off completely the shackles of Karma.

In this path (of disinterested action) there is no loss of effort, nor is there fear of contrary result. Even a little practice of this discipline saves one from the terrible fear of birth and death.
Arjuna, in this Yoga (of disinterested action) the intellect is determinate and directed singly towards one ideal; whereas the intellect of the undecided (ignorant men moved by desires) wanders in all directions, after innumerable aims.

(41)

Arjuna, in this Yoga (of disinterested action) the intellect is determinate and directed singly towards one ideal; whereas the intellect of the undecided (ignorant men moved by desires) wanders in all directions, after innumerable aims.

(41)
Arjuna, those who are full of worldly desires and devoted to the letter of the Vedas, who look upon heaven, as the supreme goal and argue that there is nothing beyond heaven are unwise. They utter flowery speech recommending many ritual of various kinds for the attainment of pleasure and power with rebirth as their fruit. Those whose minds are carried away by such words, and who are deeply attached to pleasure and worldly power, cannot attain the determinate intellect concentrated on God.

(42, 43, 44)
Arjuna, the Vedas thus deal with evolutes of the three Gunas (modes of Prakriti); viz., worldly enjoyments and the means of attaining such enjoyments; be thou indifferent to these enjoyments and their means, rising above pairs of opposites like pleasur and pain etc., established in the Eternal Existence (God), absolutely unconcerned about the supply of wants and the preservation of what has been already attained, and self-controlled. (45)
वायानथ उदपाने सर्वतः सम्प्लुतोदके।
तावान्त्र सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

सब ओर से परिपूर्ण जलाशय के प्राप्त हो जाने पर छोटे जलाशय में मनुष्य का जितना प्रयोजन रहता है, ब्रह्म को तत्व से जानवे वाले ब्राह्मण का समस्त वेदों में उतना ही प्रयोजन रह जाता है ॥ ४६ ॥

A Brahmana, who has obtained enlightenment, has the same use for all the Vedas as one who stands at the brink of a sheet of water overflowing on all sides has for a small reservoir of water.

(46)

प्रसंग — इस प्रकार समुद्र रूप कर्मयोग का और उसके फलका महत्व बतलाकर अब दो चुंबियों में भगवान कर्मयोग का स्वचाल बतलाते हुए अर्जुन को कर्मयोग में स्थित होकर कर्म करने के लिये कहते हैं—

कर्मयोगवाक्यार्थी का फलेषु कदाचन।
मा कर्मफलहेतुर्भूमा ते संगोज्यस्ताकर्मणि ॥ ४७ ॥

तेरा कर्म करने में ही अधिकार है, उसके फलों में कभी नहीं। इसलिये तू कर्मों के फलका हेतु मत हो तथा तेरी कर्म न करने में भी आसक्ति न हो ॥ ४७ ॥

Your right is to work only, but never to the fruit thereof. Be not instrumental in
making your actions bear fruit, nor let your attachment be to inaction.

Arjuna, perform your duties established in Yoga, renouncing attachment, and even-tempered in success and failure; evenness of temper is called Yoga.
Action (with a selfish motive) is far inferior to this Yoga in the form of equanimity. Do you seek refuge in this equipoise of mind, Arjuna; for poor and wretched are those who are instrumental in making their actions bear fruit.

Endowed with equanimity, one sheds in this life both good and evil. Therefore, strive for the practice of this Yoga of equanimity. Skill in action lies in (the practice of this) Yoga.
For wise men possessing an equipsosed mind, renouncing the fruit of actions and freed from the shackles of birth, attain the blissful supreme state.

(51)

When your mind will have fully crossed the more of delusion, you will then grow indifferent to the enjoyments of this world.
and the next that have been heard of as well as to those that are yet to be heard of. (52)

श्रुतिविप्रतिपता ते यदा स्थायतिः निश्चला।
समाधावचला बुद्धिस्तदा योगमवास्यसि। 1143।।

भान्ति-भान्ति के वचनों को सुनने से विचलित हुई तेरी बुद्धि जब परमात्मा में अचल और स्थिर ठहर जायेगी, तब तु योग को प्राप्त हो जायेगा अर्थात् तेरा परमात्मा से नित्य संयोग हो जायेगा। 1143।।

When your intellect, confused by hearing conflicting statements, will rest, steady and undistracted (in meditation) on God, you will then attain Yoga (for lasting union with God). (53)

प्रसंग — पूर्वश्लोकों में मानवनु ने यह बात कही कि जब तुम्हारी बुद्धि मोहल्ली दलदल को सर्वात पारकर जायेगी तथा इस तरह लोक और पर्यावरण के समस्त भागों से विरक्त हो जाओगे, तुम्हारी बुद्धि परमात्मा में निश्चल ठहर जायेगी, जब तुम परमात्मा को प्राप्त हो जाओगे। इस पर परमात्मा को प्राप्त स्थित प्रजा, सिद्ध धर्म के लक्षण और आचरण जानने की इच्छा से अरुण पूछते हैं—

अर्जुन उवाच

स्थितप्रजाय का भाषा समाधिस्थस्य केशव।
स्थितधि: किं प्रभाषेत किमाती ब्रजेत किमू। 1148।।

अर्जुन बोले—हे केशव! समाधि में स्थित परमात्मा को प्राप्त हुए स्थिर बुद्धि पुरुष का क्या लक्षण है? वह
Arjuna said: Krsna, what is the definition (mark) of a God-realized soul, stable to mind and established in Samadhi (perfect tranquillity of mind)? How does the man of stable mind speak, how does he sit, how does he walk?

Sri Bhagavan said: Arjuna, when one thoroughly dismisses all cravings of the mind, and is satisfied in the self through (the joy of) the self, then he is called stable of mind.
प्रसंगः — सत्य द्वारा के विषय में अर्जुन ने चार बार बताते चूहा हैं, उनमें से पहला प्रश्न इतना व्यापक है के उसके बाद के तीन प्रश्न उसमें अन्तर्भूत हो जाता है। इस दृष्टि से तो आयामी की समाप्ति पर्यन्त उस एक ही प्रश्न का उत्तर है, पर अन्य तीन प्रश्नों का पूर्ण समझने के लिये ऐसा समझना चाहिए कि अब दो श्लोकों में 'सत्यद्रास कैसे बोलता है' इस दूसरे प्रश्न का उत्तर दिया जाता है—

धृष्टमनुदगन्नवत्वः सुखेशु विगतस्वरूपः।
वैस्तरागौनकंधः स्थितद्विभूर्मिनिरुचिः। ११५६१।

du:केष्यातुविद्विन्नमाण? सुखेषु विगतस्वरूपः।
वैस्तरागौनकंधः स्थितद्विभूर्मिनिरुचिः। ११५६।।

The sage, whose mind remains unperturbed amid sorrows, whose thirst for pleasure has altogether disappeared, and who is free from passion, fear and anger, is called stāla of mind.

(56)

यः सर्वत्रानभिस्मेर्षतत्त्वाय शुभाशुभमुः।
नाभिनमति न देशि तत्स्थ प्रश्ना प्रतिष्ठिता। ११५७।।

jō puρuṣa sarvatra sneharaṣit luha us-ūs uṣa shubh yā
avishuddh vaṣṭu ko prapt hōkara n prasat hōta hā oṃ n
dēṣa kārta hā uśaki buḍhi sthīr hā ११५७।।

He who is unattached to everything, and meeting with good and evil, neither rejoices nor recoils, his mind is stable.

(57)
प्रसंग — इस प्रकार वापस न लौटने वालों के जरिए का वर्णन करके अब जिस मार्ग से गये हुए साधक वापस लौटते हैं, उसका वर्णन किया जाता है—

प्रसंग — 'स्थिर बुद्धि वाला योगी कैसे बोलता है?' इस दूसरे प्रश्न का उत्तर समाप्त करके अब भगवान् 'वह कैसे स्थिर है?' इस तीसरे प्रश्न का उत्तर देते हुए यह दिखाते हैं कि स्थिर पुरुष की इन्द्रियों का सर्वेखण उसके बाह्य हो जाता और आसक्ति से रहित होकर अपने-अपने विषयों से उपर हो जाता ही स्थिर पुरुष का बाल्वन है—

यदा संहरते चार्म कूमोदगानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थ्यस्तस्य प्रज्ञा प्रतिष्ठिता। ॥५८॥

जैसे कष्ठुवा अपने सब अंगों को समर्पण लेता है, वैसे ही जिससे अपनी सब इन्द्रियों को हटा लिया है, उसकी बुद्धि स्थिर हो जाती है ॥५८॥

When like a tortoise, which draws in its limbs from all directions, he withdraws his senses from the sense-objects, his mind is (should be considered as) stable. (58)

प्रसंग — पूर्व श्लोक में तीसरे प्रश्न का उत्तर देते हुए स्थिर पुरुष के बैठने का प्रकार बताकर अब उन्हें होने वाली शंकाओं का समाधान करने के लिये अन्य प्रकार से किये जाने वाले इन्द्रिय संयम की आपेक्षा स्थिरप्रज्ञा के इन्द्रिय संयम की विलक्षणता दिखाते हैं—

विषया विनिवर्तने निराहारस्य देहिनः।
रसबर्ज सरुपयस्य परं दृष्ट्रवा निवरते। ॥५८॥

इन्द्रियों के द्वारा विषयों को ग्रहण न करने वाले पुरुष के भी केवल विषय तो निवृत्त हो जाते हैं, परंतु उनमें रहने वाली आसक्ति निवृत्त नहीं होती। ॥५८॥
Sense-objects turn away from him, who does not enjoy them with his senses; but the taste for them persists. This relish also disappears in the case of the man of stable mind when he sees the Supreme.

(59)

Turbulent by nature, the senses even of a wise man, who is practising self-control, forcibly carry away his mind, Arjuna.

(60)
Therefore, having controlled them all and collecting his mind one should sit for meditation, devoting oneself heart and soul to Me. For he, whose senses are mastered is known to have a stable mind.

The man dwelling on sense-objects develops attachment for them; from attachment springs up desire, and from desire (unfulfilled) ensues anger.
From anger arises infatuation; from infatuation, confusion of memory; from confusion of memory, loss of reason; and from loss of reason one goes to complete ruin. (63)

But the self-controlled practicant, while enjoying the various sense-objects through his senses, which are disciplined and free from likes and dislikes, attains placidity of mind. (64)
With the attainment of such placidity of mind, all his sorrows come to an end; and the intellect of such a person of tranquil mind, soon withdrawing itself from all sides, becomes firmly established in God. (65)

नासिति बुद्धिरुक्तस्य न चायुक्तस्य भावना।
न चाभावयतः शांतिरशांतस्य कुत् सुखम्।।66।।

He who has not controlled his mind and senses can have no reason; nor can such an undisciplined man think of God. the unthinking man can have no peace; and how
can there be happiness for one lacking peace of mind.?  

(66)

इन्द्रियाणं हि चरतं यन्मनोज्जु विदीयते।
तदस्य हरति प्रज्ञा वायुर्वाचमिवाम्बसि। ।६७।।

क्योंकि जैसे जल में चलने वाली नाव को वायु हर लेती है, वैसे ही विषयों में विचारती हुई इन्द्रियों में से मन जिस इन्द्रिय के साथ रहता है वह एक ही इन्द्रिय इस अयुक्त पुरुष की बुद्धि को हर लेती है। ।६७।।

As the wind carries away a boat upon the waters, even so of the senses moving among sense-objects, the one to which the mind is joined takes away his discrimination.  

(67)

प्रसंग -इस प्रकार अयुक्त पुरुष की बुद्धि के विचारती होने का प्रकार बतलाकर अब पुनः रिख्यमाः अवस्था की प्राप्ति में सब प्रकार से इन्द्रिय संयंत्र की विशेष आवश्यकता सिद्ध करते हुए रिख्यमाः पुरुष की अवस्था का वर्णन करते हैं—

तस्मादस्य महाबाहो निगृहितानि सर्वशः।
इन्द्रियानांइन्द्रियार्यभस्तस्य प्रज्ञा प्रतिष्ठिता। ।६८।।

इसलिये हे महाबाहो! जिस पुरुष की इन्द्रियों इन्द्रियों के विषयों से सब प्रकार निग्रह की हुई हैं, उसी की बुद्धि स्थिर है। ।६८।।

Therefore, Arjuna, he whose senses are
completely restrained from their objects, is said to have a stable mind. (68)

That which is night to all beings, in that state (of Divine Knowledge and supreme Bliss) the God-realized Yogi keeps awake. And that (the ever-changing, transient worldly happiness) in which all beings keep awake is night to the seer. (69)
आपूर्वमाणमचलप्रतिष्ठ्य समुद्रमाण प्रविष्ट्य युक्त।
तदकामयं प्रविष्ट्य स्वर्पं स स्थानिमाण्योत्ति न कामकामय।।७०।।

जैसे नाना नदियों के जल सब ओर से परिपूर्ण, अचल प्रतिष्ठा वाले, समुद्र में उसको विचलित न करते हुए ही समा जाते हैं, वैसे ही सब भोग जिस स्थितप्रश्र पुरुष में किसी प्रकार का विकार उत्पन्न किये बिना ही समा जाते हैं, वही पुरुष शान्ति को प्राप्त होता है, भोगों को चाहने वाला नहीं।।७०।।

As the waters of different rivers enter the ocean, which though full on all sides remains undisturbed, likewise he is whom all enjoyments merge themselves attains peace; not he who hankers after such enjoyments. (70)

प्रसंगः — स्थितप्रश्र कैसे चटला है ? अर्जुन का यह चौथा प्रश्न परभाला को प्राप्त हुए पुरुष के विषय में ही था; किंतु यह प्रश्न आचारविवरक होने के कारण उसके उत्तर में शीघ्र वैत्तस से नहीं तक किस प्रकार आचरण करने वाला मनुष्य शीघ्र स्थितप्रश्र बन सकता है, कौन नहीं बन सकता और जब मनुष्य स्थितप्रश्र हो जाता है उस समय उसकी कौनी रिमित होती है।— ये सब वाते बतायी गयी। अब उस चौथे प्रश्न का स्पष्ट उत्तर देते हुए स्थितप्रश्र पुरुष के आचरण का प्रकार बताते हैं—

विहाय कामानु: सर्वानु पुमांश्चरति नः: स्वर:।
प्रिमो निरहारसः स स्थानिमाण्यतुल्य।।७१।।

जो पुरुष सम्पूर्ण कामनाओं को त्यागकर ममत रहित, अहंकार रहित और स्वृत्तारहित हुआ विचरता है।
He who has given up all desires, and moves free from attachment, egoism and thirst for enjoyment attains peace.

Arjuna, such is the state of the God-realized soul; having reached this state, he overcomes delusion. And established in this state, even at the last moment, he attains Brahmic Bliss.
बृहदार्ज्जुरायम्

इस अध्याय में नाना प्रकार के हेतुओं से विभिन्न कर्मों की अवश्यकतार्थता सिद्ध का गयी है तथा प्रत्येक मनुष्य को अपने-अपने वर्ण-आयुक्त के लिये विभिन्न कर्म किस प्रकार करने चाहिये, केवल करने चाहिये, उनके न करने में क्या हानि है, करने में क्या लाभ है, कौन-से कर्म बचनाकर्त्त हैं और कौन-से मुक्ति में सहायक है—इत्यादि बताए भलीभाली समझायी गयी है। इस प्रकार इस अध्याय में कर्मयोग का विश्वास अन्यतम अध्यात्म की अपेक्षा अधिक और विश्वासपूर्ववर्त है एवं दूसरे विषयों का समावेश बहुत ही कम हुआ है, जो कुछ हुआ है, यह भी कम ही संकेत में हुआ है; इससे इस अध्याय का नाम 'कर्मयोग' रखा गया है।

प्रसंग—'बुध' शब्द का अर्थ 'ज्ञान' मान लेने से अर्जुन को ध्यान हो गया, प्रभुनाम के वचनों में 'कर्म' की अपेक्षा 'ज्ञान' की प्रशंसा प्रतीत होने लगी; एवं इस वृत्ति उनकी सम्मान न दिखायी देकर गिले हुए-से जान पड़ने लगे। अतएव प्रभुनाम से उनका स्थायीत्व कराने की ओर अपने लिये निर्देश श्रेयसाधन जानने की इच्छा से अर्जुन पूछते हैं—

अर्जुन उवाच

ज्ञायसि चेत्कर्मणस्ते मतायुद्धार्जुनाद।
तत्कं कर्मणि घोरे मां नियोजयसि केशव।।९।।

अर्जुन बोले—हे जनार्जुन! यदि आपको कर्म की अपेक्षा ज्ञान श्रेष्ठ मान्य है तो फिर हे केशव! मुझे भयंकर कर्म में क्यों लगाते हैं?।।९।।

Arjuna said: Krsna, if you consider Knowledge as superior to Action, then why do You urge me to this dreadful action, Kesava! (1)
You are, as it were, puzzling my mind by these seemingly involved expressions; therefore, tell me definitely the one discipline by which I may obtain the highest good. (2)

Sri Bhagavan said: Arjuna, in this world
two courses of Sadhana (Spiritual discipline) have been enunciated by Me in the past. In the case of the Sankhyayogi, the Sadhana proceeds along the path of Knowledge; whereas in the case of the Krmayogi, it proceeds along the path of Action.

Man does not attain freedom from action (culmination of the discipline of Action) without entering upon action; nor does he reach perfection (culmination of the discipline of Knowledge) merely by ceasing to act.
Surely none can ever remain inactive even for a moment; for everyone helplessly driven to action by nature-born qualities.

He who outwardly restraining the organs of sense and action, sits mentally dwelling on the objects of senses, that man of deluded intellect is called a hypocrite.
On the other hand, he who controlling the organs of sense and action by the power of his will, and remaining unattached, undertakes the Yoga of Action through those organs, Arjuna, he excels.

Therefore, do you perform your allotted
duty; for action is superior to inaction. Desisting from action, you cannot even maintain your body. (8)

Man is bound by his own action except when it is performed for the sake of sacrifice. Therefore, Arjuna, do you efficiently perform your duty, free from attachment; for the sake of sacrifice alone. (9)
Having created mankind along with the spirit of sacrifice at the beginning of Creation the Creator, Brahma, said to them, “You shall prosper by this; may this yield the enjoyment you seek.

Foster the gods through this (sacrifice), and let the gods be gracious to you. Each fostering other disinterestedly, you will attain the highest good.
यज्ञशिष्याशिनः सत्तो मुच्यते सर्वकिलिष्यः ।
भुज्जते ते लघुं पापः ये पचन्यात्मकारणात् ॥ १३ ॥

यज्ञ से बचे हुए अन्न को खाने वाले श्रेष्ठ पुरुष सब पापों से निकट हो जाते हैं और जो पापी लोग अपना शरीर पोषण करने के लिये ही अन्न पकाते हैं, वे तो पाप को खाते हैं ॥ १३ ॥

Fostered by sacrifice, the gods will surely bestow on you unasked all the desired enjoyments. He who enjoys the gifts bestowed by them, without giving them in return, is undoubtedly a thief. (12)
The virtuous who partake of what is left over after sacrifice are absolved of all sins. Those sinful ones who cook for the sake of nourishing their body alone eat one sin.

All beings are evolved from food; production of food is dependent on rain; rain ensues from sacrifice, and sacrifice is rooted in prescribed action. Know that prescribed action has its origin in the Vedas, and the Vedas proceed from the Indestructible (God); hence
the all-pervading Infinite is always present in sacrifice.  

(14,15)

Arjuna, he who does not follow the wheel of creation thus set going in this world (i.e., does not perform his duties), sinful and sensual, he lives in vain.

(16)
He, however, who takes delight in the self alone and is gratified with the Self, and is contented in the self, has no duty.

(17)

In this world that great soul has no use whatsoever for things done nor for things not done; nor has he selfish dependence of any kind on any creature.

(18)
Therefore, go on efficiently doing your duty without attachment. Doing work without attachment man attains the Supreme. (19)

It is through action (without attachment) alone that Janaka and other wise men reached perfection. Having an eye to maintenance of the world order too you should take to action. (20)
यथदार्थति श्रेष्ठस्तत्रादेवेतरो जनः।
स यत्रामाण कुरुते लोकस्तदवर्तते॥ २९॥

श्रेष्ठ पुरुष जो-जो आचरण करता है, अन्य पुरुष भी वैसा-वैसा ही आचरण करते हैं। वह जो कुछ प्रमाण कर देता है, समस्त मनुष्य समुदाय उसी के अनुसार बरतने लग जाता है ॥ २९ ॥

For whatever a great man does, that very thing other men also do; whatever standard he sets up; the generality of men follow the same.

न मे पार्थास्ति कर्त्यं त्रिषु लोकेषु किंचन।
नानवाप्तमापाप्तयं वर्त एव च कर्मणि॥ २२॥

हे अर्जुन ! मुझे इन तीनों लोकों में न तो कुछ कर्त्य है और न कोई भी प्राप्त करने योग्य वस्तु अप्राप्त है, तो भी मैं कर्म में ही बरतता हूँ ॥ २२ ॥

Arjuna, there is nothing in all the three
worlds for Me to do, nor is there anything worth attaining unattained by Me. Yet I continue to work.

(22)

यदि ब्रह्म न वर्तेयं जातु कर्मण्यतदन्तितः।
मम कर्मानुवर्तनेऽ मनुष्यः पार्थ सर्वशः। ॥ २३ ॥

क्योंकि हे पार्थ! यदि कदाचित् मैं सावधान होकर कर्मों में न बरतूँ तो बड़ी हानि हो जाय; क्योंकि मनुष्य सब प्रकार से मेरे ही मार्ग का अनुसरण करते हैं। ॥ २३ ॥

Should I not engage in action, scrupulously at any time, great harm will come to the world; for, Arjuna, men follow My way in all matters.

(23)

उत्सीदियुरिमे लोका न कुर्यां कर्म चेदहम्।
संकरस्य च कर्त्ते स्यामुपहन्यामिमा् प्रजा:। ॥ २४ ॥

इसलिये यदि मैं कर्म न करूँ तो ये सब मनुष्य नष्ट-भ्रष्ट हो जायें और मैं संकरता का करने वाला होऊँ तथा इस समस्त प्रजा को नष्ट करने वाला बनूँ। ॥ २४ ॥

If I cease to act, these worlds will perish; nay, I should prove to be the cause of confusion, and of the destruction of these people.  (24)
Arjuna, as the unwise act with attachment, so should the wise man, seeking maintenance of the world order, act without attachment.

A wise man established in the Self, should not unsettle the mind of the ignorant attached.
to action, but should get them to perform all their duties, duly performing his own duties. (26)

All actions are being performed by the modes of Prakṛti (Primordial Matter). The fool, whose mind is deluded by egoism, thinks: "I am the doer." (27)

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All actions are being performed by the modes of Prakṛti (Primordial Matter). The fool, whose mind is deluded by egoism, thinks: "I am the doer." (27)
He, however, who has true insight into the respective spheres of Gunas (modes of Prakrti) and their actions, holding that it is the Gunas (in the shape of the senses, mind, etc.,) that move among the Gunas (objects of perception), does not get attached to them, Arjuna. (28)

Those who are completely deluded by the Guna (modes) of Prakrti remain attached to those Gunas and actions; the man of perfect Knowledge should not unsettle the mind of those insufficiently knowing fools. (29)
Therefore, dedicating all actions to Me with your mind fixed on Me, the Self of all freed from hope and the feeling of meum and cured of mental fever, fight. (30)

Even those men who, with an uncavilling and devout mind, always follow this teaching of Mine are released from the bondage of all actions. (31)
They, however, who, finding fault with this teaching of Mine, do not follow it, take those fools to be deluded in the matter of all knowledge, and lost.

All living creatures follow their tendencies; even the wise man acts according to the
tendencies of his own nature. What use is any external restraint?

(33)

Attraction and repulsion are rooted in all sense-objects. Man should never allow himself to be swayed by them, because they are the two principal enemies standing in the way of his redemption.

(34)
One's own duty, though devoid of merit, is preferable to the duty of another well performed. Even death in the performance of one's own duty brings blessedness; another's duty is fraught with fear.

Arjuna said: Now impelled by what, Krsna, does this man commit sin even involuntarily, as though driven by force?
प्रसंग —इस प्रकार जर्जुन के पूछने पर भगवान श्रीकृष्ण कहने लगे—
श्रीभगवानुवाच
काम एव क्रोध एव रजोगुणसुदृढः।
महाशानो महापाप्या विद्वृयनमिह वैरिगम। १३७।।

श्रीभगवानु बोले —रजोगुण से उत्पन्न हुआ यह काम
ही क्रोध है, यह बहुत खाने वाला अर्थात् भोगों से कभी
न अघाने वाला और बड़ा पापी है, इसको ही तू इस
विषय में वेरी जान ।।३७ ॥

Sri Bhagavan said: It is desire begotten
of the element of Rajas, which appears as
wrath; nay, it is insatiable and grossly wicked.
Know this to be the enemy in this case. (37)

प्रसंग —पूर्व श्लोक में समस्त अन्यों का मूल और इस मनुष्य को बिना इच्छा के पापों में लगाने
बाला वेरी काम को बतलाया। इस पर यह निजामाता होती है कि यह काम मनुष्य को किस प्रकार पापों
में प्रवृद्धि करता है ? अतः अब तीन श्लोकों द्वारा यह समझाते हैं कि यह मनुष्य के ज्ञान को आचार्यता
करके उसे अन्यथा बनाकर पापों के गढ़े में डूबले देता है—

धुमेनानितयते वहिर्याधार्शी मलेन च।
यथोबेनान्वृतो गर्भस्तथा तेनेद्मावृत्तम् ।।३८ ॥

जिस प्रकार धुः के अभि और मैल से दर्पण ढका
जाता है तथा जिस प्रकार जेर से गर्भ ढका रहता है,
वैसे ही उस काम के द्वारा यह ज्ञान ढका रहता
है ।।३८ ॥
As a flame is covered by smoke, mirror by dirt, and embryo by the amnion, so is Knowledge covered by it (desire)  

(38)

And, Arjuna, Knowledge stand covered by this eternal enemy of the wise, known as desire, which is insatiable like fire.  

(39)
The senses, the mind and the intellect are declared to be its seat; screening the light of Truth through these; it (desire) deludes the embodied soul.

(40)

Therefore, Arjuna, you must first control your senses; and then kill this evil thing which obstructs Jñana (Knowledge of the Absolute or Nirguna Brahma) and vijñana (Knowledge of Sakar Brahma or manifest Divinity). (41)
The senses are said to be greater than the body; but greater than the senses is the mind. Greater than the mind is the intellect; and what is greater than the intellect is he (the Self).

Thus, Arjuna, knowing that which is higher than the intellect and subduing the mind by reason, kill this enemy in the form of Desire that is hard to overcome.
चतुर्थोद्धायः

यहीं 'ज्ञान' शब्द परमार्थ-ज्ञान अर्थात् तत्त्व ज्ञान का, 'कर्म' शब्द कर्मयोग अर्थात् योग मार्ग का और 'संन्यास' शब्द साध्ययोग अर्थात् ज्ञान मार्ग का वाचक है; विवेकज्ञान और आचरण भी 'ज्ञान' शब्द के अन्तर्गत हैं। इस चौथे अध्याय में भगवान ने अपने अवतारित होने के रहस्य और तत्त्व सहित कर्मयोग तथा संन्यास योग का और इन सबके फलस्वरूप जो परमार्तिक का तत्त्व यथार्थ ज्ञान है, उसका वर्णन किया है; इसलिए इस अध्याय का नाम 'ज्ञानकर्म-संन्यास योग' रखा गया है।

प्रसंग —अब भगवान पुष्प: उसके सम्बन्ध में बहुत सी साध्यात्मक उद्धरण से उसी का प्रकरण आरम्भ करते हुए पहले तीन श्लोकों में उस कर्मयोग की परमार्तिक व्यतीतक उसकी अनुदान आपस्कर्ते करते हुए प्रशंसा करते हैं—

श्रीभगवानुवाच

इम विवस्त्ये योगं प्रोक्तवानहमनवययम्।
विवस्त्यावनवेप्राह मनुरिश्वाकवेदावितु। ॥ ९ ॥

श्री भगवान बोले—मैंने इस अविनाशी योग को सूर्य से कहा था, सूर्य ने अपने पुत्र विवस्त्या मनु से कहा और मनु ने अपने पुत्र राजा इक्ष्वाकु से कहा ॥ ९ ॥

Sri Bhagavan said: I taught this immortal Yoga to Vivasvan (Sun-god); Vivasvan conveyed it to Manu (his son); and Manu imparted it to (his son) Iksvaku.  (1)
Thus transmitted in succession from father to son, Arjuna, this Yoga remained known to the Rajarsis (royal sages). It has, however, long since disappeared from this earth. (2)

The same ancient Yoga has this day been imparted to you by Me, because you are My devotee and friend; and also because this is a supreme secret. (3)
अर्जुन उवाच
अपरं भवतो जन्म परं जन्म विवस्वतः।
कथेमेतदिजानियां त्वमादो प्रोक्तवानिति।।४।।

अर्जुन बोले—आपका जन्म तो अर्वाचीन—अभी हाल का है और सूर्य का जन्म बहुत पुराना है अर्थात् कल्प के आदि में हो चुका था; तब मैं इस बात को कैसे समझूँ कि आप ही ने कल्प के आदि में सूर्य से यह योग कहा था ।।४।।

Arjuna said: You are of recent origin, while the birth of Vivasvan dates back to remote antiquity. How, then, am I to believe that You taught this Yoga at the beginning of creations?

(4)

प्रसंग—इस प्रकार अर्जुन के पूछने पर अपने अवतार-तत्त्व का रहस्य समझने के लिये अपनी सर्वज्ञता प्रकट करते हुए भगवान् कहते हैं—

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन।
तान्यं वेद सर्वाणि न लं वेद्य परंतप।।५।।

श्रीभगवान् बोले—हे परंतप अर्जुन! मेरे और तेरे
Sri Bhagavan said: Arjuna, you and I have passed through many births, I remember them all; you do not remember, O chastiser of foes.

Though birthless and deathless, and the Lord of all beings, I manifest Myself through My own Yogamaya (divine potency), keeping My Nature (Prakrti) under control.
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानधर्मस्य तदात्मानं सृजाम्यहम्। ॥ ७ ॥

हे भारत! जब-जब धर्म की हानि और अधर्म की वृद्धि होती है, तब-तब ही मैं अपने रूप को रचता हूँ। अर्थात् साकार रूप से लोगों के समुख प्रकट होता हूँ। ॥ ७ ॥

Arjuna, whenever righteousness is on the decline, and unrighteousness is in the ascendant, then I body Myself forth. (7)

परिश्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे। ॥ ८ ॥

साधु पुरुषों का उद्दार करने के लिये, पाप-कर्म करने वालों का विनाश करने के लिये और धर्म की अच्छी तरह से स्थापना करने के लिये मैं युग-युग में प्रकट हुआ करता हूँ। ॥ ८ ॥

For the protection of the virtuous, for the extirpation of evil-doers, and for establishing Dharma (righteousness) on a firm footing, I born from age to age. (8)
हे अर्जुन ! मेरे जन्म और कर्म दिव्य अर्थात् निर्मल और अलौकिक हैं—इस प्रकार जो मनुष्य तत्त्व से जान लेता है, वह शरीर को त्यागकर फिर जन्म को प्राप्त नहीं होता, किंतु मुझे ही प्राप्त होता है ॥ ८ ॥

Arjuna, My birth and activities are divine. He who knows this in reality is not reborn on leaving his body, but comes to Me. (9)

पहले भी, जिनके राग, भय और क्रोध सर्वथा नष्ट हो गये थे और जो मुझ में अनन्य प्रेमपूर्वक स्थित रहते थे, ऐसे मेरे आश्रित रहने वाले बहुत से भक्त उपर्युक्त ज्ञानरूप तपस्वी पवित्र होकर मेरे स्वरूप हो प्राप्त हो चुके हैं ॥ ९० ॥

Completely rid of passion, fear and anger,
wholly absorbed in Me, depending on Me, and purified by the penance of wisdom; many have become one with Me even in the past.  

(10)

Arjuna, howsoever men seek Me; even so do I approach them; for all men follow My path in every way.

(11)
In this world of human beings; men seeking the fruition of their activities worship the gods; for success born of actions follow quickly.

The four orders of society (the Brahma, the Ksatriya, the Vaisya and the Sudra) were created by Me classifying them according to the mode of Prakrti predominant in each and apportioning corresponding duties to them;
though the author of this creation, know Me, the immortal Lord, to be a non-doer. (13)

न मां कर्मणि लिप्यति न मे कर्मफले स्फृष्टा ।
इति मां योद्धाजानाति कर्मभिन स बध्यते।।७८।।

कर्मों के फल में मेरी स्फृष्टा नहीं है, इसलिये मुझे कर्म लिप्त नहीं करते—इस प्रकार जो मुझे तत्त्व से जान लेता है, वह भी कर्मों से नहीं बंधता ।।७८।।

Since I have no craving for the fruit of actions; actions do not contaminate Me, Even he who thus knows Me in reality is not bound by actions. (14)

प्रसंग—इस प्रकार भगवान् अपने कर्मों की दिव्यता और उनका तत्त्व जानने का महत्त्व बतलाकर, अब मुझे पुरुषों के उद्देश्यपूरक उसी प्रकार निपकमभाव से कर्म करने के लिये अरुण को आज्ञा देते हैं—

एवं जात्वा कृतं कर्म पूर्वरपि मुमुक्षुभि:।
कुरु कर्मव तस्मात्त्व पूर्वः पूर्वतरं कृतम्।।७५।।

पूर्वकाल के मुमुक्षुओं ने भी इस प्रकार जानकर ही कर्म किये हैं। इसलिये तू भी पूर्वजों द्वारा सदा से किये जाने वाले कर्मों को ही कर ।।७५।।

Having known thus, action was performed even by the ancient seekers for liberation;
therefore, you also perform such action as have been performed by the ancients from the beginning of time.  

(15)

किं कर्म किमकर्मेति कर्योद्यत्र मोहिताः।
तत्ते कर्म प्रवक्ष्यामि यज्ञात्वा मोक्षसेवःशुभात्।

कर्म क्या है? और अकर्म क्या है? —इस प्रकार इसका निर्णय करने में बुद्धिमान व्यक्ति भी मोहित हो जाते हैं। इसलिये वह कर्मसंबंध में तुझे भलीभाँति समझाकर कहूँगा, जिसे जानकर तू अशुभ से अर्थात् कर्मविश्वसन से मुक्त हो जाएगा। ॥ ९६ ॥

What is action and what is inaction? Even men of intelligence are puzzled over this question. Therefore, I shall expound to you the truth about action, knowing which you will be freed from its evil effect (binding nature).

(16)

प्रसंग —यहीं स्वभावतः मनुष्य मान सकता है कि शास्त्रविद्वत् करने योग्य कर्मों का नाम कर्म है और किमार्गों का स्वकर्म से त्याग कर देना ही अकर्म है—इसमें मोहित होने की कौनसी बात है और इने जानना क्या है? किंतु इतना जानने मात्र से ही वास्तविक कर्म—अकर्म का निर्णय नहीं हो सकता, कर्मों के तत्त्व की भलीभाँति समझने की आवश्यकता है। इस भाव को स्पष्ट करने के लिये भगवान् कहते हैं—

कर्मणो ह्रषि बोधव्यं बोधव्यं च विकर्मणः।
अकर्मणश्च बोधव्यं गहना कर्मणो गतिः। ॥ ९७ ॥
The truth about action must be known and the truth of inaction also must be known; even so the truth about prohibited action must be known. For mysterious are the ways of action.

He who sees inaction in action, and action in inaction, is wise among men; he is a yogi, who has performed all action.
Even the wise call him a sage, whose undertaking are all free from desire and thoughts of the world, and whose actions are burnt up by the fire of wisdom.

(19)

He who, having totally given up attachment to actions and their fruit, no longer depends on the world, and is ever satisfied, does nothing at all, though fully engaged in action.

(20)
Having subdued his mind and body, and given up all objects of enjoyment, and free from craving; he who performs sheer bodily actions, does not incur sin. (21)
All his actions melt away, who is free from
attachment, who has no identification with the body and does not claim it as his own, whose mind is established in the Knowledge of Self and who works merely for the sake of sacrifice.

(23)

In the practice of seeing Brahma everywhere as a form of sacrifice Brahma is the ladle (with which the oblation is poured into the fire, etc.,); Brahma, again, is the oblation; Brahma is the fire, Brahma itself
the sacrificer, and so Brahma itself constitutes the act of pouring the oblation into the fire. And finally Brahma is the goal to be reached by him who is absorbed in Brahma as the act of such sacrifice. (24)

Other yogis duly offer sacrifice only in the shape of worship to gods. Others pour into the fire of Brahma the very sacrifice in the shape of the self through the sacrifice known as the perception of identity. (25)
अन्य योगिजन श्रोत्र आदि समस्त इन्द्रियों को संयम रूप अगियों में हवन किया करते हैं और दूसरे योगी लोग शवबादि समस्त विषयों को इन्द्रिय रूप अगियों में हवन किया करते हैं ॥ २६ ॥

Others offer as sacrifice their senses of hearing etc., into the fires of self-discipline. Other yogis, again, offer sound and other objects of perception into the fires of the senses.

(26)

प्रसंग —अब आत्मसंयमयोग रूप यज्ञ का वर्णन करते हैं—
सर्वार्थस्त्रिकर्मणि प्राणकर्मणि चापे ।
आत्मसंयमयोगाग्नी जुक्ति ज्ञानदीपिते ॥ २७ ॥

दूसरे योगिजन इन्द्रियों की सम्पूर्ण क्रियाओं को और प्राणों की समस्त क्रियाओं को ज्ञान से प्रकाशित आत्म संयम योग रूप अगि में हवन किया करते हैं ॥ २७ ॥

Others sacrifice all the functions of their senses and the functions of the vital airs into the fire of Yoga in the shape of self-control, kindled by wisdom.

(27)
Some perform sacrifice with material possessions; some offer sacrifice in the shape of austerities; others sacrifice through the practice of Yoga; while some striving souls, observing austere vows, perform sacrifice in the shape of wisdom through the study of sacred texts.
Other yogis offer the act of exhalation into that of inhalation even; so others, the act of inhalation into that of exhalation. There are still others given to the practice of Pranayama (breath-control), who having regulated their diet and controlled the processes of exhalation and inhalation both pour their vital airs into the vital airs themselves. All these have their sins consumed away by sacrifice and understand the meaning of sacrificial worship.

\[(29,30)\]

\[\text{यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्} \]
\[\text{नायं लोकोस्त्यमणस्य कुलोऽन्यः कुरुसत्तम} \]
\[\text{हे कुरुक्षेत्य अर्जुन! यज्ञ से बचे हुए अमृत का} \]
Arjuna, Yogis who enjoy the nectar that has been left over after the performance of a sacrifice attain the eternal Brahma. To the man who does not offer sacrifice, even this world is not happy; how, then, can the other world be happy?

(31)

Many such forms of sacrifice have been set forth in detail through the mouth of the
Vedas; know them all as involving the action of mind, senses and body. Thus knowing the truth about them you shall be freed from the bondage of action (through their performance).

Arjuna, sacrifice through Knowledge is superior to sacrifice performed with material things. For all actions without exception culminate in Knowledge, O son of Kunti. (33)
समझ, उनको भलीभाँति दण्डवत्तू प्रणाम करने से, उनकी सेवा करने से और कपट छोड़कर सरलतापूर्वक प्रश्न करने से वे परमात्मतत्त्व को भलीभाँति जानने वाले ज्ञानी महात्मा उस तत्त्व ज्ञान का उपदेश करेंगे। ॥ ३४ ॥

Understand the true nature of that Knowledge by approaching illumined soul. If you prostrate at their feet, render them service, and question them with an open and guileless heart, those wise seers of Truth will instruct you in that Knowledge.  (34)

यज्ञात्वा न पुरमोहमेवं यास्यसि पाण्डव।
वेन भूतान्यशेषेण द्रष्ट्यस्यात्मन्यथो मयि। ॥ ३५ ॥

जिसको जानकर फिर तू इस प्रकार मोह को नहीं प्राप्त होगा तथा है अर्जुन! जिस ज्ञान के द्वारा तू सम्पूर्ण भूतों को निःशेष भाव से पहले अपने में और पीछे मुझ सचिवादानन्दन परमात्मा में देखेगा। ॥ ३५ ॥

Arjuna, when you have reached enlightenment, ignorance will delude you no more. In the light of that Knowledge you will see the entire creation first within your own self, and then in Me (the Oversoul).  (35)
Even though you were the foulest of all sinners, this Knowledge alone would carry you, like a raft, across all your sin.  (36)

For as the blazing fire turns the fuel to ashes, Arjuna, even so the fire of Knowledge turns all actions to ashes.  (37)
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।
तत्त्वं योगांसिद्धः कलेनात्मनि विन्दिति।।३८।।

On earth there is no purifier as great as Knowledge, he who has attained purity of heart through a prolonged practice of Karmayoga automatically sees the light of Truth in the self in course of time. (38)

जितेन्द्रिय, साधनपरायण और श्रद्धावाल्लभेते ज्ञानं तत्त्व: संयोगन्द्रियः।
ज्ञानं लब्ध्वा परं शान्तिमचिरेपाधिगच्छति।।३७।।
He who has mastered his senses, is exclusively devoted to his practice and is full of faith, attains Knowledge; having had the revelation to Truth, he immediately attains supreme peace (in the form of God-Realization).

(39)

He who lacks discrimination, is devoid of faith, and is at the same time possessed by doubt is lost to the spiritual path. For the doubting soul there is neither this world nor the world beyond, nor even happiness. (40)
Arjuna, actions do not bind him who has dedicated all his actions to God according to the spirit of Karmayoga, whose doubts have been torn to shreds by wisdom, and who is self-possessed.

(41)

Tasmādaṁ jñānānubhūtān hatthāṁ jñānasaṁsthānoṁ:

Hitteṇaṁ sannyāṁ yogottisūkṣtoṁ bhāratāṁ.

Therefore, Arjuna, slashing to pieces, with
the sword of wisdom, this doubt in your heart, born of ignorance, establish yourself in karma-yoga in the shape of even-temperedness, and stand up for the fight.  (42)
अर्जुनो उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शानसि।
यच्छेऽएतयोरेकं तनमेव ब्रह्म सुनिश्चितम्।।9।।

अर्जुन बोले—हे कृष्ण ! आप कर्मों के संन्यास की और फिर कर्मयोग की प्रशंसा करते हैं। इसलिये इन दोनों में से जो एक मेरे लिये भलीभाँति निश्चित कल्याणकारक साधन हो, उसको कहिये।।9।।

Arjuna said Krsna, you extol sankhyayoga (the Yoga of knowledge) and then the yoga of Action. Pray tell me which of the two is decidedly conducive to my good. (1)
Sri Bhagavan said: The Yoga of Knowledge and the Yoga of Action both lead to supreme Bliss. Of the two, however, the Yoga of Action (being easier of practice) is superior to the Yoga of Knowledge.

(2)
The Karmayogi who neither hates nor desires should be ever considered a renouncer. For, Arjuna, he who is free from the pairs of opposites is easily freed from bondage. (3)

It is the ignorant, not the wise, who say that Sankhyayoga and Karmayoga lead to divergent results. For one who is firmly established in either gets the fruit of both (which is the same, viz., God-Realization) (4)
The (supreme) state which is reached by the Sankhyayogi is attained also by the Karmayogi. Therefore, he alone who sees Sankhyagoga and Karmayoga as one (so far as their result goes) really sees.

Without Karmayoga, however, Sankhyayoga (or renunciation of doership in relation to all activities of the mind, senses and body) is difficult to accomplish; whereas the Karmayogi, who keeps his mind fixed on God, reaches Brahma in no time, Arjuna.
योगयुक्तो विशुद्धाल्मा विजिताल्मा जितेन्द्रियः।
सर्वभूताल्मभूताल्मा कुर्वष्ट्रिपि न लिप्यते॥ ७॥

जिसका मन अपने वश में है, जो जितेन्द्रिय एवं विशुद्ध अन्तःकरण वाला है और सम्पूर्ण प्राणियों का आत्मरूप परमात्मा ही जिसका आत्मा है, ऐसा कर्मयोगी कर्म करता हुआ भी लिप्त नहीं होता ॥ ७ ॥

The Karamayogi, who has fully conquered his mind and mastered his senses, whose heart is pure, and who has identified himself with the self of all beings (viz, God), remains untainted, even though performing action. (7)

नैव किंवित्करोमिति युक्तो मन्येत तत्तविवः।
पशयव्यवन्तपृवीत्भजित्वश्चन्मच्चवपश्चवस्तु॥ ८॥
प्रलप्यन्विसृज्जगृहं गणन्युविन्मित्रिपित्रिपि।
इद्ध्रियाणीन्द्रियायं वर्तन्त इति धारयनु॥ ६॥

(8)
The Sankhyayogi, however, who knows the reality of things, must believe, even though seeing, hearing, touching, smelling, eating or drinking, walking, sleeping, breathing, speaking, answering the calls of nature, grasping and opening or closing the eyes, that he does nothing, holding that it is the senses that are moving among their objects. (8,9)

Brahmanadhyay karmaṇi sāngamahakta karotiṃ
dhīnte n sarapena padmaphalaśibhva. 1.90.

Jō puruṣa sab karmaṇāṃ pramāṇaś ca artham karake
āsakti ca lāyag kar karma karēṃ, vah puruṣa
He who acts offering all actions to God, and shaking off attachment, remains untouched by sin, as the lotus leaf by water. (10)

कायेन मनसा बुद्धया केवलेनिद्वित्ये।
योगिनः कर्म कुर्वित्त संगं त्यक्तवात्मशुद्ध्ये। 119।।

कर्मयोगी ममत्वबुद्धिरहित केवल इन्द्रिय, मन, बुद्धि और शरीर द्वारा भी आसक्त को त्यागकर अन्तःकरण की शुद्धि के लिये कर्म करते हैं 119।।

The Karmayogis perform action only with their senses, mind, intellect and body as well, withdrawing the feeling of mine in respect of them and shaking off attachment simply for the sake of self-purification. (11)

प्रसंगः—इस प्रकाेर से कर्म करने वाला भक्ति प्रधान कर्मयोगी पापों से लिप्त नहीं होता और कर्म प्रधान कर्मयोगी का अन्तःकरण-शुद्ध हो जाता है, यह सुनने पर इस बात की जिज्ञासा होती है कि कर्मयोग का यह अन्तःकरण शुद्धि रूप इतना ही फल है, या इसके अतिरिक्त कुछ विशेष फल भी है ? एवं इस प्रकार कर्म न करके सकामभाव से शुभ कर्म करने में क्या हानि है ? अतएव अब इसी बात को स्पष्टतः से समझने के लिये भगवान् कहते हैं—

युक्तः कर्मफलं त्यक्तवा शानिमाप्नोति नैष्ठिकीम्।
अयुक्तः कामकारण फले सको निबध्यते। 112।।
Offering the fruit of actions to God, the Karmayogi attains everlasting peace in the shape of God-Realization; whereas he who works with a selfish motive, being attached to the fruit of action through desire, gets tied down.

The self-controlled Sankhyayoga, doing nothing himself and getting nothing done by others, rests happily in God, the embodiment...
of Truth, Knowledge and Bliss, mentally relegating all actions to the mansion of nine gates (the body with nine openings). (13)

Prasyag —jebake aalaa vaastu me karm kare vaa saari bhe saari hai or indriyadhi se kare vaa bhe smaa hai, to fira sab manushy apne ko karmo kaa karta kayon maanaate hai or ve karm phal kaa bhaagii kayon hote hai

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।
न कर्मफलसंयोगं स्वभावस्तुं प्रवर्तते। 1198।

Parmeshwar manushyo kaa n to kartaapna kii, n karmo kii aur n karm phal ko sanyog kii hi rachana karte hain; kintu swabhav hi barte raha hai 1198।

God determines not the doership nor the doings of men, nor even their contact with the fruit of actions; but it is Nature alone that functions. (14)

Prasyag —jii saathak samast karmo ko aur karm phato ko bhagwan kaa arpit kare karm phal se aapna samvadh—vichet kar lete hain, unkii shubhaamsh karmo ko phal ko bhaagii kaa bhagwan hote hain? Is jijaasaa par karte hain—

नादते कस्यचित्तापम् न चैव सुकृतं विभु:।
अज्ञानेनावृतं ज्ञानं तेन मुद्यति जन्तवः। 1198।

Sarvvyapii parmeswar bhe n kisi ko paa phal kaa aur n kisi ko shubh karm kaa hi prahan karta hai; kintu
अज्ञान के द्वारा ज्ञान ढका हुआ है, उसी से सब अज्ञानी मनुष्य मोहित हो रहे हैं।

The omnipresent God does not receive the virtue or sin of anyone. Knowledge is enveloped in ignorance; hence it is that beings are constantly falling a prey to delusion. (15)

हाेन सु तद्ज्ञानं एषां नाशितमातन।
तेषामादित्यवज्ञानं प्रकाशयति तत्परसू।

In the case, however, to those whose said ignorance has been set aside by true Knowledge of god, that wisdom shining like the sun reveals the supreme. (16)

प्रसंगः -यथार्थ ज्ञान से परमात्मा की प्राप्ति होती है, यह बात संक्षेप में कहकर अब छब्बीसवें श्लोक तक ज्ञानयोग द्वारा परमात्मा को प्राप्त होने के साधन तथा परमात्मा को प्राप्त सिद्ध पुरुषों के लक्षण, आचरण, महत्व और स्थिति का वर्णन करने के उद्देश्य से प्रवेश वहीं ज्ञानयोग के एकान्त साधन द्वारा परमात्मा की प्राप्ति बताता है -

तद्भवुद्ध्यस्तदालमानस्तत्रिष्ठास्तत्तपरायणः।
गच्छत्युपनरावृत्ति ज्ञाननिधृतकलम्पः।
Those whose mind and intellect are wholly merged in Him, who remain constantly established in identity with Him, and have finally become one with Him, their sins being wiped out by wisdom, reach the state whence there is no return.

(17)

The wise look with the same eye on a Brahmana endowed with learning and culture, a cow, an elephant, a dog, and a pariah too.

(18)
हैवे तैरिति: सर्गो येषां साम्ये स्थितं मनः।
निर्देशं हि समं ब्रह्म तस्मादु ब्रह्मणि ते स्थिता:। ॥ ९५ ॥

जिनका मन समभाव में स्थित है, उनके द्वारा इस जीवित अवस्था में ही सम्पूर्ण संसार जीत लिया गया है, क्योंकि सचिविदान्दंदध परमात्मा निर्देश और सम है, इससे वे सचिविदान्दध परमात्मा में ही स्थित हैं ॥ ९५ ॥

Even here is the mortal plane conquered by those whose mind is established in unity; since the Absolute is untouched by evil and knows no distinction, hence they are established in the Eternal. (19)

प्रसंग — अब निर्गुण निराकार सचिविदान्दधं ब्रह्म को प्राप्त समभावति सिद्ध पुरुष के लक्षण बतलाते हैं—

न प्रह्येरिति: प्राप्य नोदितेराप्त चाप्रियम्।
स्थिरबुद्धिसम्मृदा ब्रह्मविद् ब्रह्मणि स्थित:। ॥ २० ॥

जो पुरुष प्रिय को प्राप्त होकर हर्षित नहीं हो और अप्रिय को प्राप्त होकर उदित्व न हो, वह स्थिर बुद्धि संशयरहित ब्रह्मवेत्ता पुरुष सचिविदान्दध परब्रह्म परमात्मा में एकीभाव से नित्य स्थित है ॥ २० ॥
He who, with reason firm and free from doubt, rejoices not on obtaining what is pleasant and does not feel perturbed on meeting with the unpleasant, that knower of Brahma lives eternally in identity with Brahma.  

(20)

He whose mind remains unattached to sense-objects, derives through meditation the Sattvika joy which dwells in the mind; then that Yogi, having completely identified himself through meditation with Brahma enjoys eternal Bliss.  

(21)
ये हि संस्थाज्ञ भूगा दुःखयोग्य एव ते।
आध्यात्मकः कौतेय न तेषु रम्ये बुधः । २२ ॥

जै ये इन्द्रिय तथा विषयों के संयोग से उत्पत्ति होने वाले सब भूग हैं, वे यद्यपि विषयी पुरुषों को सुख रूप भासते हैं तो भी दुःख के ही हेतु हैं और आदि अन्त वाले अर्थात् अनित्य हैं। इसलिये हे अर्जुन! बुद्धिमानि
विवेकी पुरुष उनमें नहीं रमता । २२ ॥

The pleasures which are born of sense-
contacts are verily a source of suffering only
(though appearing as enjoyable to worldly-
minded people). They have a beginning and
an end (they come and go). Arjuna, it is for
this reason that a wise man does not indulge
in them.

(22)
He alone who is able to stand, in this very life before-casting off this body, the urges of lust and anger is Yogi; and he alone is a happy man. (23)

He who is happy within himself, enjoys within himself the delight of the soul, and even so is illumined by the inner light (light of the soul), such a Yogi (Sankhyayogi) identified with Brahma attains Brahma, who is all Peace. (24)
The seers whose sins have been wiped out, whose doubts have been dispelled by Knowledge, whose disciplined mind is firmly established in God and who are actively engaged in the service of all beings, attain Brahma, who is all peace.

(25)

To those wise men who are free from lust and anger, who have subdued their mind and
have realized God, Brahma, the abode of eternal peace, is present all round.

(26)

Shutting out all thoughts of external enjoyments, with the gaze fixed on the space between the eye-brows, having regulated the Prana (outgoing) and the Apana (ingoing) breaths flowing within the nostrils; he who has brought his senses, mind and intellect
under control,—such a contemplative soul intent on liberation and free from desire, fear and anger, is ever liberated.  

Having Known Me in reality as the enjoyer of all sacrifices and austerities, the supreme Lord of all the worlds, and the disinterested friend of all beings, My devotee attains peace.

(27,28)
षष्ठोध्यायः

'कर्मयोग' और 'सांख्ययोग'—इन दोनों ही तात्त्विकों में उपयोगी होने के कारण इस छठे अध्याय में ध्यान योग का भौतिकता वर्णन किया गया है। ध्यान योग में शरीर, इन्द्रिय, मन और बुद्धि का संयम करना परम आवश्यक है। तथा शरीर, इन्द्रिय, मन और बुद्धि—इन सबको आत्मा के नाम से कहा जाता है और इस अध्याय में इन्हीं के संयम का विशेष वर्णन है, इसलिये इस अध्याय का नाम 'आत्म संयम योग' रखा गया है।

प्रसंग—अब ध्यान योग का अंगों सहित विस्तृत वर्णन करने के लिये छठे अध्याय का आरम्भ करते हैं और सबसे पहले अर्जुन को भक्ति युक्त कर्मयोग में प्रवृत्त करने के उद्देश्य से कर्मयोग की प्रशंसा करते हुए ही प्रकरण का आरम्भ करते हैं—

श्रीभगवानुवाच

अनाशित: कर्मफलं कार्य कर्म करोति यः च। स संन्यासी च योगी च न निरनिन्दं चाक्रियः || 9 ||

श्रीभगवानु बोले— जो पुरुष कर्म फल का आश्रय न लेकर करने योग्य कर्म करता है, वह संन्यासी तथा योगी हैं; और केवल अग्नि का त्याग करने वाला संन्यासी नहीं है तथा केवल क्रियाओं का त्याग करने वाला योगी नहीं हैं || 9 ||

Sri Bhagavan said: he who does his duty without expecting the fruit of actions is a Samnyasi (Sankhyayogi) and a Yogi (Karma-yogi) both. He is no Samnyasi (renouncer) who has merely renounced the sacred fire; even so he is no Yogi, who has merely given up all activity. (1)
Arjuna, you must know that what they call Samnyasa is no other than Yoga; for none becomes a Yogi, who has not given up thoughts of the world.

To the contemplative soul who desires to...
climb to the heights of Karmayoga, disinterested action is spoken of as the stepping-stone; for the same man when he is established in Yoga, absence of all thoughts of the world is said to be the way to blessedness. (3)

When a man ceases to have any attachment either for the objects of senses or for actions, and has renounced all thoughts of the world, he is said to have climbed to the heights of Yoga. (4)

prasang—purna bhakti ke bhav samapti ke sva iva yoge vâsa karman ke vâna karman ke liye unşhit karite hâve bhagavanâ muñya kâ kartvâ bhalate hâne—

udhendraaata manatmanâ naatmanam vasadhventu।
Aatmaav brahma na bandhuraatmaav ripurâtanam: 115।

apane dharâ apana sansâr-samudr se udhâar kare और
One should lift oneself by one's own efforts and should not degrade oneself; for one's own self is one's friend, and one's own self is one's enemy.

One's own self is the friend of the soul by whom the lower self (consisting of the mind, senses and body) has been conquered; even so the very self of him who has not conquered his lower self behaves antagonistically like an enemy.
जिताल्म: प्रशान्तस्य परमात्मा समाहितः।
शीतोष्णसुखुः:खेषु तथा मानामपमानयो:।।७।।

सरदी-गरमी और सुख-दुःखादि में तथा मान और अपमान में जिसके अन्तःकरण की वृत्तियाँ भलीभाँति शान्त हैं, ऐसे स्वाधीन आत्मावाले पुरुष के ज्ञान में सच्चिदानन्दधन परमात्मा सम्यक्य प्रकार से स्थित हैं अर्थात् उसके ज्ञान में परमात्मा के सिवा अन्य कुछ ही नहीं।।७।।

The Supreme Spirit is rooted in the knowledge of the self-controlled man whose mind is perfectly serene in the midst of pairs of opposites, such as cold and heat, joy and sorrow, and honour and ignominy.

(7)
The Yogi whose mind is sated with Jñana (Knowledge of Nirguna Brahman) and Vijñana (Knowledge of Manifest Divinity), who is unmoved under all circumstances, whose senses are completely mastered, and to whom earth, store and gold are all alike, is spoken of as a God-realized soul.

(8)

He who looks upon well-wishers and neutrals as well as mediators, friends and foes, relatives and objects of hatred, the virtuous and the sinful with the same eye, stand supreme.

(9)
योगी युज्जीत सततमात्मानं रहसि स्थितः।
एकाकी यत्वित्ताल्म निराशीरपरिग्रहः। ॥९०॥

मन और इन्द्रियों सहित शरीर को वश में रखने वाला, आशाहित और संग्रहित योगी अकेला ही एकांत स्थान में स्थित होकर आत्मा को निर्भर परमात्मा में लगावे ॥९० ॥

Living in seclusion all by himself, the Yogi who has controlled his mind and body, and is free from desires and void of possessions, should constantly engage his mind in meditation.

(10)

प्रसंग —जिताल्म पुरुष को ध्यान योग का साधन करने के लिये कहा गया। अब उस ध्यान योग का विस्तार-पूर्वक वर्णन करते हुए पहले स्थान और आसन का वर्णन करते हैं—

शुचो देशे दृष्टिष्ठय निरंसासनमात्मनः।
नात्रिचिरं नातिनीं चैलाजिनकुशोत्तरम् ॥९९॥

शुच्य भूमि में, जिसके ऊपर क्रमशः कुशा, मृगछाला और वस्त्र बिछे हैं, जो न बहुत ऊँचा है और न बहुत नीचा, ऐसे अपने आसन को स्थिर स्थापन करके— ॥९९॥
Having firmly placed his seat in a spot which is free from dirt and other impurities with the sacred Kusa grass, a deerskin and a cloth spread thereon one below another (Kusa below, deerskin in the middle and cloth uppermost), neither very high nor very low.

(11)

And occupying that seat, concentrating the mind and controlling the functions of the mind and senses, he should practise Yoga for self-purification.

(12)
समं कायशिरोग्रीवं धारयन्त्रचलं स्थिरः ।
संप्रेक्ष्य नासिकायं स्वं दिशश्चानवलोकयन्तरः || ९३ ||

काया, सिर और गले को समान एवं अचल धारण करके और स्थिर होकर; अपनी नासिका के अग्रभाग पर दृष्टि जमा कर, अन्य दिशाओं को न देखता हुआ— || ९३ ||

Holding the trunk, head and neck straight and steady, remaining firm and fixing the gaze on the tip of his nose, without looking in other direction. (13)

प्रशान्ताः विगतभीर्ब्रह्मचरित्रे स्थितः ।
मनं संयम्य मन्त्रायोज्येत आसीत मत्तः । || ९४ ||

ब्रह्मचारी के ब्राह्म में स्थित, भयरहित तथा भलीभाँति शान्त अन्तःकरण वाला सावधान योगी मन को रोककर मुझ में चित्तवाला और मेरे परायण होकर स्थित होवे || ९४ ||

Firm in the vow of complete chastity and fearless, keeping himself perfectly calm and with the mind held in restraint and fixed on Me, the vigilant Yogi should sit absorbed in Me. (14)
Thus constantly applying his mind to Me, the Yogi of disciplined mind attains the everlasting peace, consisting of supreme bliss, which abides in Me.

(15)

Arjuna, this Yoga is neither for him who
overeats, nor for him who observes a complete fast; it is neither for him who is given to too much sleep; nor even for him who is ceaselessly awake.

Yukkaahara-viharsya Yukkacheṣṭasya karmśu.
Yukkasthāpāna-avidhāsyā yogyo bhavati du:khāha. [16]

Dūḥōko kā naśa karane vāla yoge tō yathā yogyo āhār-vihār karanē vāle kā, karmē mē yathā yogyo cheṣṭa karanē vāle kā ābhūt yathā yogyo sone tē yaghane vāle kā hē siśā hōta hē. [17]

Yoga, which rids one of woe, is accomplished only by him who is regulated in diet and recreation, regulated in performing actions, and regulated in sleep and wakefulness. (17)

Prasēga —dhyān yoge me upyogī āhār-vihār ādī nityāh kā vartna karane kē bād, ab niṣṭhā prākār kē dhyān yogi kī anțhī rūpyā kā lākṣān bhalate hē—

Yada viṇiṣyānta chītmatātmyeṣvāvaśāsate.
Nīṣūh: sarvakāmeṣāṃ yukkā iṣyaṃtē tada. [18]

Aṭyaṇt vahā me kīya huā chīt jīs kālā me parmaṭāmā me hī bhālībhāṅtī sthit hī jāta hē, ās kālā me sampoornāḥ bhogō me śtuḥārhitā puruṣ yoge yukkā hē, āsa kāhā jāta hē. [19]
When the mind which is thoroughly disciplined gets riveted on God alone, then the person who is free from yearning for all enjoyments is said to be established in Yoga.

As a light does not flicker in a windless place, such is stated to be the picture of the disciplined mind of the Yogi practising meditation on God.
The state in which, curbed through the practice of Yoga, the mind becomes still, and in which, realizing God through subtle reason (purified by meditation on God) the soul rejoices only in God.

Nay, in which the soul experience the eternal and supersensuous job which can be apprehended only through the subtle and purified intellect, and wherein established the said Yogi moves not from Truth on any account.
And having obtained which he does not reckon any other gain as greater than that, and established in which he is not shaken even by the heaviest of sorrows. (22)

That state, called Yoga, which is free from the contact of sorrow (in the form of
transmigration), should be known. Nay, this Yoga should be resolutely practised with an unwearied mind.

(23)

प्रस्तुति—परमात्मा को प्राप्त पुरुष की स्थिति का नाम ‘योग’ है, यह कहकर उसे प्राप्त करना निरन्तर कर्तव्य बतलाया गया; अब दो श्लोकों में उसी स्थिति की प्राप्ति के लिये अनेकदृष्ट श्लोकों से परमात्मा के व्यक्ति योग का साधन करने की रीति बतलाते है—

संकल्पनार्थकर्मांस्त्यक्तवर्ष्माव श्रवणेष्टे।
मनस्वेवत्रिग्रामं विनियम्य समन्त्। ॥ २४ ॥

संकल्प से उत्पन्न होने वाली सम्पूर्ण कामनाओं को निषेष रूप से त्याग कर और मन के द्वारा इन्द्रियों के समुदाय को सभी और से भलीभाँति रोककर— ॥ २४ ॥

Completely renouncing all desires arising from thoughts of the world, and fully restraining the whole pack of the senses from all sides by the time.

(24)

श्नेतेन श्नेतरथमेदुबुद्ध्रया धृतिगृहीत्यतया।
आत्मसंस्यं मनं कृत्यं न किंचिदपि चिन्त्येतु। ॥ २५ ॥

क्रम-क्रम से अभ्यास करता हुआ उपत्ति को प्राप्त हो तथा धैर्य युक्त बुद्धि के द्वारा मन को परमात्मा में स्थित करके परमात्मा के सिवा और कुछ भी चिन्तन न करे। ॥ २५ ॥
He should through gradual practice attain tranquility; and fixing the mind on God through reason controlled by steadfastness, he should not think of anything else. (25)

यतो यतो निश्चयति मनःश्चव्ययमस्थिरस्तु।
तत्तस्ततो नियम्यैतदत्मानेव चः स्वयं नयेतु॥ २६॥

यह स्थिर न रहने वाला और चक्षु मन जिस-जिस शब्दादि विषय के निमित्त से संसार में चिह्नित है, उस विषय से रोककर यानी हटाकर इसे बार-बार परमात्मा में निरूक्त करे ॥ २६ ॥

Drawing back the restless and fidgety mind from all those objects after which it runs, he should repeatedly fix it on God. (26)

प्रशान्तं मनसः होऽने योगिनं सुख्युमत्तमस्तु।
उपेति शान्तरजसः ब्रह्मभूतमकल्मश्चमस्तु॥ २७॥

क्योंकि जिसका मन भली प्रकार शान्त है, जो पाप से रहित है और जिसका रजोगुण शान्त हो गया है, ऐसे
For the Yogi whose mind is perfectly serene who is sinless, whose passion is subdued, and who is identified with Brahma, the embodiment of Truth, Knowledge and Bliss, supreme happiness comes as a matter of course. (27)

The sinless Yogi, thus uniting his self constantly with God, easily enjoys the eternal Bliss of oneness with Brahma. (28)
The Yogi who is united in identity with the all-pervading, infinite Consciousness; and sees unity everywhere, beholds the Self present in all beings, and all beings as assumed in the Self. 

(29)

He who sees Me (the Universal Self) present in all beings, and all beings existing within Me, never loses sight of Me, and I never lose sight of him. 

(30)
The Yogi who is established in union with Me, and worships Me as residing in all beings (as their very Self); abides in Me; no matter what he does.

Arjuna, he who looks on all as one, on the analogy of his own self, and looks upon the joy and sorrow of all with a similar eye,—such a Yogi is deemed the highest of all.
Arjuna said: Krsna, owing to restlessness of mind I do not perceive the stability of this Yoga in the form of equability, which You have just spoken of.

For Krsna, the mind is very unsteady, turbulent, tenacious and powerful therefore,
I consider it as difficult to control as the wind. (34)

Sri Bhagavan said: The mind is restless no doubt; and difficult to curb, Arjuna; but it can be brought under control by repeated practice (of meditation) and by the exercise of dispassion, O son of Kunti. (35)
Yoga is difficult of achievement for one whose mind is not subdued; by him; however who has the mind under control, and is ceaselessly striving, it can be easily attained through practice. Such is My conviction. (36)

प्रसंग—योगसिद्धि के लिये मन को वश में करना परम आक्षणक बतलाया गया। इस पर यह विज्ञान होती है कि जिसका मन वश में नहीं है, किंतु योग में श्रद्धा होने के कारण जो माध्यमिकता के लिये साधन करता है, उसकी मरने के बाद क्या गति होती है? इसी के लिये अर्जुन पूछते हैं—

अर्जुन उवाच

अयत: श्रद्धयोपेतो योगाच्छलितमानसः।
अप्राप्य योगसिद्धिं कां गतिः कृष्ण गच्छति। (37)

अर्जुन बोले—हे स्त्रीकृष्ण! जो योग में श्रद्धा रखने वाला है, किंतु संयमी नहीं है, इस कारण जिसका मन अन्तर्काल में योग से विचलित हो गया है, ऐसा साधक योग की सिद्धि को अर्थात् भगवत्साक्षात्कार को न प्राप्त होकर किस गति को प्राप्त होता है? (37)

Arjuna said: Krsna, what becomes of the soul who, though endowed with faith, has not been able to subdue his passions, and whose mind is therefore diverted from Yoga (at the time of death), and who thus fails to reach perfection in Yoga (God-Realization)? (37)
Krsna, strayed from the path leading to God-Realization and without anything to stand upon, is he not lost like the torn cloud, deprived of both God-Realization and heavenly enjoyment? (38)

Krsna, it behoves You to slash this doubt of mine completely; for none other than You can be found, who can tear this doubt. (39)
पार्थ नैवेद्य नामेष्य विनाशस्तस्य विद्यते।
न हि कल्याणकृतकशिचिदुर्गितं तात्त गच्छति। । ४० ।।

श्रीभगवानुपाल बोले—हे पार्थ! उस पुरुष का न तो इस लोक में नाश होता है और न परलोक में ही। क्योंकि हे प्यारे! आत्मोद्धार के लिये अर्थात् भगवानाप्ति के लिये कर्म करने वाला कोई भी मनुष्य दुर्गति को प्राप्त नहीं होता । । ४० ।।

Sri Bhagavan said: Dear Arjuna, there is no fall for him either here or hereafter. For none who strives for self-redemption (i.e., God-Realization) ever meets with evil destiny.

(40)

प्राप्य पुण्यकृतां लोकानुषिद्वा शाश्वति: समाः।
शुचीना श्रीमतां गेहे योगव्रष्टोभिजायते। । ४९।।

योगव्रष्ट पुरुष पुण्यवानों के लोकों को अर्थात् स्वागार्थ उत्तम लोकों को प्राप्त होकर, उनमें बहुत वर्षों तक निवास करके फिर शुद्ध आचरण वाले श्रीमान् पुरुषों के घर में जन्म लेता है । । ४९।।
He who has fallen from Yoga, obtains the higher worlds (heaven etc.) to which men of meritorious deeds alone are entitled, and having resided there for countless years, takes birth in the house of pious and wealthy men.

(41)

अथवा योगिनामेव कुले भवति धीमतामुः।
एतत्र दुर्लभतरं लोके जन्म यदीदुश्म्।।

अथवा वैराग्यवानू पुरुष उन लोकों में न जाकर ज्ञानवानू योगियों के ही कुल में जन्म लेता है। परन्तु इस प्रकार का जो यह जन्म है सो संसार में निसन्देह अत्यन्त दुर्लभ है।।

Or (if he is possessed of dispassion) he is born in the family of enlightened Yogis; but such a birth in this world is very difficult to obtain.

(42)

तत्त्वं बुद्धिसंयोगं लघते पौर्वविहिकम्।
यत्तते च ततो भूयः ससिद्धो कुरुनन्दन।।

उत्तर अध्याय
Arjuna, he automatically regains in that birth the spiritual insight of his previous birth; and through that he strives, harder than ever, for perfection (in the form of God-Realization)

The other one (who takes birth in a rich family), though under the sway of his senses, feels drawn towards God by force of the habit acquired in his previous birth; nay, even the
seeker of enlightenment on Yoga (in the form of even-mindedness) transcends the fruit of actions performed with some interested motive as laid down in the Vedas.

The Yogi, however, who dilligently takes up the practice attains perfection in this very life with the help of latencies of many births, and being thoroughly purged of sin, forthwith reaches the supreme state.
The yogi is superior to the ascetics; he is regarded as superior even to those versed in sacred lore. The Yogi is also superior to those who perform action with some interested motive. Therefore, Arjuna, do you become a Yogi.

Of all Yogis, again, he who devoutly worship Me with his mind focussed on Me is considered by Me to be the best Yogi.
ॐ श्रीपरमार्त्य नाम:

सप्तमोद्ध्यायः

परमार्त्य के निर्गुण निराकार तत्त्व के प्रभाव, महात्मा आदि के रहस्यविद्वत पूर्णस्वभाव से जान लेने का नाम 'ज्ञान' और सुगुण निराकार एवं साकार तत्त्व के लीला, रहस्य महत्त्व, गुण और प्रभाव आदि के पूर्ण ज्ञान का नाम 'विज्ञान' है। इस ज्ञान और विज्ञान के सहित भगवान के स्वरूप का जानना ही समग्र भगवान को जानना है। इस अध्याय में इसी समग्र भगवान के स्वरूप का, उसके जानने वाले अधिकारियों का और साधनों का वर्णन है।—इसीलिए इस अध्याय का नाम 'ज्ञान विज्ञान योग' रखा गया है।

प्रसंग—अब भगवान अपने गुण, प्रभाव के सहित समग्र स्वरूप का तथा विविध प्रकारों से युक्त भक्तियोग का वर्णन करने के लिये साधनों आदि का आरम्भ करते हैं और सबसे पहले दो श्लोकों में जन्म का उसे साधनों के साथ सुनने के लिये प्रेरणा करके ज्ञान-विज्ञान के बाहर की प्रतिज्ञा करते हैं।—

श्री भगवानुवाच

मय्यासत्तमना: पार्थ योगं युज्जन्मदाश्यः
असंशयं समग्रं मां यथा ज्ञास्यसि तत्त्व्युः।।9।।

श्रीभगवानु बोले—हे पार्थ! अनन्य प्रेम से मुझ में आसक्त चित्त तथा अनन्य भाव से मेरे परायण होकर योग में लगा हुआ तू जिस प्रकार से सम्पूर्ण विभूति, बल, ऐश्वर्यादि गुणों से युक्त, सबके आत्मरूप मुझको संशयरहित जानेगा, उसको सुन।।9।।

Sri Bhagavan said: Arjuna, now listen how with the mind attached to Me (through exclusive love) and practising Yoga with absolute dependence on Me, you will know Me (the
Repository of all power, strength and glory and other attributes, the Universal Soul) in entirety and without any shadow of doubt. (1)

I shall unfold to you in its entirety this wisdom (Knowledge of God in His absolute formless aspect) along with the Knowledge of the qualified aspect of God (both with form and without form), having known which nothing else remains yet to be known in this world. (2)
Hardly one among thousands of men strives to realize Me; of those striving Yogis, again, some rare one (devoting himself exclusively to Me) knows Me in reality. (3)

Earth, water, fire, air, ether, mind, reason and also ego; these constitute My nature eightfold
divided. This indeed is My lower (material) nature; the other than this, by which the whole universe is sustained, know it to be My higher (or spiritual) nature in the form of Jiva (the life-principle), O Arjuna. (4,5)

Arjuna, know that all beings have evolved from this twofold Prakrti, and that I am the source of the entire creation, and into Me again it disappears. (6)
There is nothing else besides Me, Arjuna. Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me. (7)

Arjuna, I am the sapidity in water and the light of the moon and the sun; I am the sacred syllable OM in all the Vedas, the sound in ether; and the manliness in men. (8)
I am the pure odour (the subtle principle of odour) in the earth and the brilliance in fire; nay, I am the life in all beings and the austerity in men of askesis.

Arjuna, know Me the eternal seed of all beings. I am the intelligence of the intelligent; the glory of the glorious am I.
Arjuna, of the mightily I am the might, free from passion and desire; in beings I am the sexual desire not conflicting with virtue or scriptural injunctions. (11)

Whatevèrer other entities there are, born of Sattva (the quality of goodness), and those that are born of Rajas (the principal of activity) and Tamas (the principal of inertia), know them all as evolved from Me alone. In reality, however, neither do I exist in them, nor they in Me. (12)
The whole of this creation is deluded by these objects evolved from the three modes of Prakrti-Sattva, Rajas and Tamas; that is why the world fails to recognize Me, standing apart from these and impersishable.

(13)
For this most wonderful Maya (veil) of Mine, consisting of the three Gunas (modes of Nature), is extremely difficult to break through; those, however, who constantly adore Me alone are able to cross it.

(14)

Those whose wisdom has been carried away by Maya, and who have embraced the demoniac nature, such foolish and vile men of evil deeds do not adore Me.

(15)
Four types of devotees of noble deeds worship Me, Ajuna, the seeker after worldly possessions, the afflicted, the seeker for knowledge, and man of wisdom, O best of Bharatas. (16)

Of these best is the man of wisdom, ever established in indentity with Me and possessed of exclusive devotion. For I am extremely dear to the wise man (who knows Me in reality), and he is extremely dear to me. (17)
Indeed all these are noble, but the man of wisdom is My very self: such is My view. For such a devotee, who has his mind and intellect merged in Me, is firmly established in Me alone, the highest goal.

In the very last of all births the enlightened soul worships Me, realizing that all this is God. Such a great soul is very rare.
कामस्तेल्हैतज्ज्ञान: प्रयाणतेदन्त्यदेवताः।
तं तं नियममास्थय प्रकृत्य नियत: स्वयः। २०।।

उन-उन भोगोः की कामना द्वारा जिनका ज्ञान हरा
जा चुका है, वे लोग अपने स्वभाव से प्रेरित होकर
उस-उस नियम को धारण करके अन्य देवताओऽ की
भजते हैं अर्थात् पूजते हैं। २०।।

Those whose wisdom has been carried away
by various desires, being prompted by their
own nature, worship other deities adopting
rules relating to each.

(२०)

प्रसंग। अब दो श्लोकोः में देवोपासकोः को उनकी उपासना का कैसे और क्या फल मिलता है, इसका
वर्णन करते हैं—

यो यो या या तनुभक्तः श्रद्धायाचितिमिच्छति।
तस्य तस्याचलोः श्रद्धा तामेव विद्याम्यमहम। २९।।

जो-जो सकाम भक्त जिस-जिस देवता के स्वरूप को
श्रद्धा से पूजना चाहता है, उस-उस भक्त की श्रद्धा को
मैं उसी देवता के प्रति स्थिर करता हूँ। २९।।

Whatever celestial form a devotee (craving
for some worldly object) chooses to worship with reverence, I stabilize the faith of that particular devotee in that very form. (21)

स तता श्रद्धया युक्तस्तायाधनमीहते।
लभते च ततः कामान्येयं विहितान्वि तानृ। ॥ २२ ॥

Endowed with such faith he worship that particular deity and obtains through him without doubt his desired enjoyments as ordained by Myself.

(22)

परि तं अव उपूर्तक अन्य देवताओं की उपासना के फल को विनाशी विनाशक भगवदुपासना के फल की महत्ता का प्रतिपादन करते हैं-

अन्तःवतु फलं तेषां तदृष्ठवत्त्वल्पेषेष्ठासू।
देवान्देवान्यो यान्ति मद्दत्तका यान्ति मामपि। ॥ २३ ॥

परंतु उन अल्प बुद्धिवालों का वह फल नाशवानू है
तथा वे देवताओं को पूजने वाले देवताओं को प्राप्त होते हैं
और मेरे भक्त चाहें जैसे ही भजें, अन्त में वे मुझ
को ही प्राप्त होते हैं ॥ २३ ॥
The fruit gained by these people of small understanding, however, is perishable. The worshippers of gods attain the gods; whereas My devotees, howsoever they worship Me, eventually come to Me and me alone. (23)

Not knowing My unsurpassable and undecaying supreme nature, the ignorant believe Me, the supreme Spirit beyond the reach of mind and senses, the embodiment of Truth, Knowledge and Bliss, to have assumed a finite form through birth (as an ordinary human being). (24)
Veiled by My Yogamaya (divine potency); I am not manifest to all. Hence these ignorant folk fail to recognize Me, the unborn and imperishable Supreme Deity (i.e., consider Me as subject to birth and death). (25)

Arjuna, I know all beings, past as well as present, nay, even those that are yet to come; but none (devoid of faith and reverence) knows Me. (26)
O valiant Arjuna, through delusion in the shape of pairs of opposites (such as pleasure and pain etc.), born of desire and hatred, all living creatures in this world are falling a prey to infatuation.

(27)
But those men of virtuous deeds whose sins have come to an end, being freed from delusion in the shape of pairs of opposites (born of attraction and repulsion), worship Me with a firm resolve in every way.  (28)

They who, having taken refuge in Me, strive for deliverance from old age and death know Brahma (the Absolute), the whole Adhyatma (the totality of Jivas or embodies souls), and the entire field of Karma (action) as well as
My integral being, comprising Adhibhuta (the field of matter), Adhidaiva (Brahma) and Adhiyajña (the unmanifest Divinity dwelling in the heart of all beings as their witness). And they who, possessed of a steadfast mind, know thus even at the hour of death, they too know Me alone.

(29-30)
अष्टम अध्याय:

'अहार' और 'ब्रह्म' दोनों शब्द भगवानुके सागुन और निगुण दोनों ही स्वस्थों के वाचक हैं (८.३, २२.२४) तथा भगवानु का नाम 'अहार' और 'ब्रह्म' कहते हैं (८.९३) इस अध्याय में भगवानु के सागुन-निगुण रूप का और अंकार का वर्णन है, इसलिये इस अध्याय का नाम 'अहार ब्रह्मयोग' रखा गया है।

प्रसंग—भगवानु को जानने की बात का रहत्य भलीभाँति न समझने के कारण इस जात्वेए अध्याय के आरम्भ में पहले दो श्लोकों में अर्जुन उपयुक्त सारी विषयों को समझने के लिये भगवानु से सात प्रश्न करते हैं—

अर्जुन उवाच

किं तद्व्रध्म किमध्यालम किं कर्म पुरुषोत्तम।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते॥ ९ ॥

अर्जुन ने कहा—हे पुरुषोत्तम! वह ब्रह्म क्या है?
अध्यालम क्या है? कर्म क्या है? अधिभूत नाम से क्या
कहा गया है और अधिदेव किसको कहते हैं ॥ ९ ॥

Arjuna said: Krsna, what is that Brahma (Absolute), what is Adhyatma (Spirit), and what is Karma (Action)? What is called Adhibhuta(Matter) and what is termed as Adhidaiva (divine intelligence)? (1)
Krsna, who is Adhiyajña here and how does he dwell in the body? And how are You to be realized at the time of death by those of steadfast mind

Sri Bhagavan said: The supreme Indestructible is Brahma; one's own self (the individual soul) is called Adhyatma; and the
discharge of spirits (Visarga), which brings forth the existence of beings, is called Karma (Action).

All perishable objects are Adhibhuta; the shining Purusa (Brahma) is Adhidaiva; and in this body I Myself, dwelling as the inner witness, am Adhiyajña, O Arjuna!
He who departs from the body, thinking of Me alone even at the time of death, attains My state: there is no doubt about it. (5)

Arjuna, thinking of whatever entity one leaves the body at the time of death, that and that alone one attains, being ever absorbed in its thought. (6)
Therefore, Arjuna, think of Me at all times and fight. With mind and reason thus set on Me, You will doubtless come to Me. (7)

He Parth! This is the rule! For Parameshvar the Abhyasa yoga is this. And such an effort, and the other who does not know, is nirantratva chinntana. (8)

Arjuna, he who with his mind disciplined through Yoga in the form of practice of meditation and thinking of nothing else, is constantly engaged in contemplation of God attains the supremely effulgent divine Purusa (God). (8)
He who contemplates on the all-wise, ageless Being, the Ruler of all, subtler than the subtle, the universal sustainer, possessing a Form beyond human conception, refulgent like the sun and far beyond the darkness of ignorance.

(9)
Having by the power of Yoga firmly held the life-breath in the space between the two eyebrows even at the time of death, and the contemplating on God with a steadfast mind, full of devotion, he reaches verily that supreme divine Purusa (God).

(10)

I shall tell you briefly about that supreme goal (viz., God who is an embodiment of Truth, Knowledge and Bliss), which the knowers of the Veda term as the Indestructible; which striving recluses free from passion enter, and
Having closed all the doors of the senses, and firmly holding the mind in the cavity of the heart, and then fixing the life-breath in the head, and thus remaining steadfast in Yogic concentration on God, he who leaves the body and departs uttering the one indestructible Brahma, Om, and dwelling on Me in My absolute aspect, reaches the supreme goal.
अन्योंसे: सत्तं यो मां स्मारं नित्यं नित्यं नित्यं नित्यं नित्यं
तस्यां सुलभं: पार्थ नित्युक्तस्य योगिनः || ७४ ||

हे अर्जुन! जो पुरुष मुख्य में अन्यायचित्त बोकर सदा ही निरन्तर मुख्य पुरुषोत्तम को समरं करता है, उस नित्य-निरन्तर मुख्यमें युक्त हुए योगी के लिये में सुलभ हुँ, अर्थात् उसे सहज ही प्राप्त हो जाता हूँ। || ७४ ||

Arjuna, whosoever always and constantly thinks of Me with undivided mind, to that Yogi ever absorbed in Me I am easily attainable.

(14)

प्रसंग—भगवान् के नित्य-निरन्तर चिन्तन से भगवान्त्यक्ति की सुलभता का प्रतिपादन किया, अब उनके पुनर्जन्म न होने के बाद कहकर यह दिखाते हैं कि भगवान्त्यक्ति महापुरुषों का भगवान् से फिर कभी विद्योग नहीं होता—

मामुपेत्य पुरजन्म दुःखालयमशाशवतस्माँ

नामुन्वत्ति महात्मान: संसिद्धिं परमां गताः || ७५ ||

परम सिद्धि को प्राप्त महात्माजन मुख्य को प्राप्त होकर दुःखों के घर एवं क्षणबंधुर पुनर्जन्म को नहीं प्राप्त होते || ७५ ||
Great souls, who have attained the highest perfection, having come to Me, are no more subjected to rebirth, which is the abode of sorrow, and transient by nature.  

(15)

Great souls, who have attained the highest perfection, having come to Me, are no more subjected to rebirth, which is the abode of sorrow, and transient by nature.
Those Yogis who know from realization Brahma's day as covering a thousand Mahayugas, know the reality about time.

(17)

अव्यक्तावेत्त्वतः सर्वोऽभववस्त्वहरागमे।
राच्यागमे प्रलीयन्ते ततःवायक्तसंज्ञके। ।७८।।

All embodied beings emanate from the Unmanifest (i.e., Brahma's subtle body) at the coming of the cosmic day; at the cosmic nightfall they merge into the same subtle body of Brahma, known as the Unmanifest.

(18)
भूतग्रामः स एवायं भूत्वा भूत्वा प्रतिवायते।

राज्यागमेवः पार्थ प्रभवत्यह्रागमे।। १९५।।

हे पार्थ! वहीं यह भूत समुदाय उत्पन्न हो-होकर प्रकृति के वश में हुआ रात्रि के प्रवेश काल में लीन होता है और दिन के प्रवेश काल में फिर उत्पन्न होता है।। १९५।।

Arjuna, this multitude of beings, being born again and again, is dissolved under compulsion of its nature at the coming of the cosmic night, and rises again at the commencement of the cosmic day.

(19)

परस्तस्मात् भावोष्योद्वियोध्वियोक्तकोव्यात्सनातनः।

यः स सर्वेषु भूतेषु नश्यतु न विनश्यति।। २०।।

उस अव्यक्त से भी अति परे दूसरा अर्थात् विलक्षण जो सनातन अव्यक्त भाव है, वह परम दिव्य पुरुष सब भूतों के नष्ठ होने पर भी नष्ठ नहीं होता।। २०।।
Far beyond even this Unmanifest, there is yet another unmanifest Existence, that Supreme Divine Person, who does not perish even though all beings perish.

The same Unmanifest which has been spoken of as the Indestructible is also called the supreme Goal; that again is My supreme Abode, attaining which they return not to this mortal world.
हे पार्थ! जिस परमात्मा के अन्तर्गत सर्वभूत हैं और जिस सचिविदान्नन्दन परमात्मा से यह सब जगत परिपूर्ण है, वह सनातन अन्यक परम पुरुष तो अन्यन्य भक्ति से ही प्राप्त होते योग्य है।

Arjuna, that eternal unmanifest supreme Purusa in whom all beings reside, and by whom all this is pervaded, is attainable only through exclusive Devotion. (22)

यत्र काले त्वनावृत्तिमात्रति चैव योगिनः।
प्रयाता यान्ति तं कालं बक्ष्यामि भरतर्षभ। ॥ २३ ॥

हे अर्जुन! जिस काल में शरीर त्यागकर गये हुए योगीजन तो वापस न लौटनेवाली गति को और जिस काल में गये हुए वापस लौटनेवाली गति को ही प्राप्त होते हैं, उस काल को अर्थात् दोनों मार्गों को कहूँगा।

Arjuna, I shall now tell you the time (path) departing when Yogis do not return, and
also the time (path) departing when they do return.

(23)

(24)

(Of the two paths) the one is that which are stationed the all-effulgent fire-god and the deities presiding over daylight, the bright fortnight, and the six months of the northward course of the sun respectively; proceeding along it after death Yogis, who have known Brahma, being successively led by the above gods, finally reach Brahma.
The other path is that wherein are stationed the gods presiding over smoke, night, the dark fortnight, and the six months of the southward course of the sun; the Yogi (devoted to action with an interested motive) taking to this path after death is led by the above gods, one after another, and attaining the lustre of the moon (and enjoying the fruit of this meritorious deeds in heaven) returns to this mortal world.

(25)
For these two paths of the world, the bright and the dark, are considered to be eternal. Proceeding by one of them, one reaches the supreme state from which there is no return; and proceeding by the other, one returns to the mortal world, i.e., becomes subject to birth and death once more.

(26)

Parsaṁ — Ab uñ doṇo marga ko jānan vālė yongi ko prāṣaṇa karka aruṇa ko yongi bane ko liye kahē hē —

nāte sūtī prārth jānayōgī muhātātī kṣaṇa.

tasmāt-svarṣu kāleṣu yogyuτko bhūvaṃuṇa. ॥ २७ ॥

He prārth! Is prakār in doṇo marga ko tatv se jānak kōrī bhī yongi mohit nāhī nāṭa. Īs kārān hē aruṇa! Tu sab kālā me sambhūḍhi rūp yong se yukk hō aruṇa nīrāttāt mehi prāṣaṇi ko liye sādhan kārān vāla hō. ॥ २७ ॥
Knowing thus the secret of these two paths, O son of Kunti, no Yogi gets deluded. Therefore, Arjuna, at all times be steadfast in Yoga in the form of equanimity (i.e., strive constantly for My realization).

The Yogi, realizing this profound truth, doubtless transcends all the rewards, ascribed in the scriptures to the study of the Vedas, as well as to the performance of sacrifices, austerities and charities, and attains the beginningless supreme state.
नवमोद्ध्यायः

श्रीपरमात्माने नमः

नवमोद्ध्यायः

२४ अध्याय में भगवान् ने जो उपदेश दिया है, उसको उन्होंने सब विद्याओं का और समस्त गुप्त रखने योग्य भावों का राजा बतलाया है इसलिये इस अध्याय का नाम ‘राजविद्याराजगुप्तव्योग’ रखा गया है।

प्रसंग —सातवें अध्याय में आरम्भ किये हुए विद्या सहित ज्ञान का संगोपण वर्णन न होने के कारण उसी विषय को भलीभाँति समझने के उद्देश्य से भगवान् इस नवम अध्याय का आरम्भ करते हैं। तथा सातवें अध्याय में वर्णित उपदेश के साथ इसका धनिष्ठ संबंध दिखाने के लिये पहले श्लोक में पुनः उसी विद्या सहित ज्ञान का वर्णन करने की प्रतिष्ठा करते हैं—

श्रीभगवानुञ्चि

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयये।
ज्ञानं विद्यानसहितं यज्ञात्वा मोक्षस्तेदशुभातु।।

श्रीभगवान्बोले — तुझ दोष दृष्टि रहित भक्त के लिये इस परम गोपनीय विद्यान सहित ज्ञान को पुनः भलीभाँति कहूँगा, जिसको जानकर तू वर्तुःख रूप संसार से मुक्त हो जायेगा।।

Sri Bhagavan said: To you, who are devoid of the carping spirit, I shall now unfold the most secret knowledge of Nirguna Brahma along with the knowledge of manifest Divinity, knowing which you shall be free from the evil of worldly existence.

(1)
राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।
प्रत्यक्षावगमं धर्मं सुसुखं कर्तुमवयम्।।२।।

यह विद्या सहित ज्ञान सब विद्याओं का राजा, सब गोपनीयों का राजा, अति पवित्र, अति उत्तम, प्रत्यक्ष फलवाला, धर्मयुक्त, साधन करने में बड़ा सुगम और अविनाशी है।।२।।

This knowledge of both the Nirguna and Saguna aspects of Divinity is a sovereign science, a sovereign secret, supremely holy, most excellent, directly enjoyable, attended with virtue, very easy to practise and imperishable.

(2)

अश्रवधाना: पुरुषा धर्मस्वास्था परंतप।
अप्राप्य मां निर्वर्तते प्रृथुसंसारकर्मनि।।३।।

हे परंतप! इस उपर्युक्त धर्म में श्रद्धा रहित पुरुष मुझको न प्राप्त होकर मृत्यु रूप संसार चक्र में भ्रमण करते रहते हैं।।३।।
Arjuna, people having no faith in this Dharma, failing to reach Me, revolve in the path of the world of death.

The whole of this universe is permeated by Me as unmanifest Divinity, and all beings rest on the idea within Me. Therefore, really speaking, I am not present in them.
Nay, all those beings abide not in Me; but behold the wonderful power of My divine Yoga; though the Sustainer and Creator of beings, My self in reality dwells not in those beings.

Just as the extensive air, which is moving everywhere, (being born of ether) ever remains in ether, likewise know that all beings (who have originated from My thought) abide in Me.
Arjuna, during the Final Dissolution all beings enter My Prakrti (the prime Cause), and at the beginning of creation, I send them forth again.

Wielding My Nature I release, again and again, (according to their respective Karmas) all this multitude of beings subject to the influence of their own nature.
न च मां तानि कर्माणि निवधन्ति धनजयः
उदासीनवदासीनमसत्तं तेषु कर्मसु।।8।।

हे अर्जुन ! उन कर्मो में आसक्ति रहित और उदासीन के सदृश स्थित मुझ परमात्मा को वे कर्म नहीं बाँधते।।8।।

Arjuna, those actions, however, do not bind Me, unattached as I am to such actions and standing apart as it were. (9)

मयाध्यक्षेण भूक्तिः सूयते सचराचरम्
हेतुनानेन कौन्तेय जगदिक्षितते।।90।।

हे अर्जुन ! मुझ अधिष्ठाता के सकाश से प्रकृति चराचरसहित सर्व जगत् को रचति है और इस हेतु से ही यह संसार चक्र घूम रहा है।।90।।

Arjuna; with Me as the supervisor, Nature brings forth the whole creation, consisting of both sentient and insentient beings; it is due to this cause that the wheel of Samsara is going round. (10)
Fools, not knowing My supreme nature, think low of Me, the Overlord of the entire creation, who have put on the human semblance. (That is to say, they take Me, who have appeared in human garb through My Yogamaya for the deliverance of the world, for an ordinary mortal).

(11)
Those bewildered persons with vain hopes, futile actions and fruitless knowledge have embraced a fiendish, demoniacal and delusive nature.

(12)

On the other hand, Arjuna, great souls who have embraced the divine nature, knowing Me as the prime source of all lives and the imperishable eternal, worship Me constantly with none else in mind.

(13)
Constantly chanting My names and glories and striving for My realization, and bowing again and again to Me, those devotees of firm resolve, ever united with Me through meditation, worship Me with single-minded devotion.

(14)

Other (who follow the path of Knowledge) betake themselves to Me through their offering of Knowledge, worshipping Me (in My absolute,
formless aspect) as one with themselves; while still others worship Me in My Universal Form in many ways, taking Me to be diverse in diverse celestial forms.

I am the Vedic ritual, I am the sacrifice, I am the offering to the departed; I am the herbage and foodgrains; I am the sacred formula, I am the clarified butter, I am the sacred fire, and I am verily the act of offering oblations into the fire.
I am the sustainer and ruler of this universe, its father, mother and grandfather, the one worth knowing, the purifier, the sacred syllable OM and the three Vedas—RK, Yajus and Sama.

(17)

I am the supreme goal, supporter, lord, witness, abode, refuge, wellwisher seeking no return, origin and end, resting-place, storehouse (to which all beings return at the time of universal destruction), and imperishable seed.

(18)
मैं ही सूर्य रूप से तपता हूँ, वर्षा का आकर्षण करता हूँ और उसे बरसाता हूँ। हे अर्जुन! मैं ही अमृत और मृत्यु हूँ और सत्य-असत्य भी मैं ही हूँ। 195।

I radiate heat as the sun, and hold back as well as send forth showers, Arjuna. I am immortality as well as death; even so I am being and non-being both. (19)

तीनों वेदों में विधान किये हुए सकाम कर्मों को करने वाले, सोमरस को पीने वाले, पाप रहित पुरुष मुख्तकी यज्ञों के द्वारा पूजकर स्वर्ग की प्राप्ति चाहते हैं; वे पुरुष अपने पुण्यों के फलस्वरूप स्वर्गलोक को प्राप्त होकर स्वर्ग में दिव्य देवताओं के भोगों को भोगते हैं। 20।
Those who perform action with some interested motive as laid down in these three Vedas and drink the sap of the Soma plant, and have thus been purged of sin, worshipping Me through sacrifices, seek access to heaven; attaining Indra's paradise as the result of their virtuous deeds, they enjoy the celestial pleasures of gods in heaven.

Having enjoyed the extensive heaven-world, they return to this world of mortals on the stock of their merits being exhausted. Thus devoted to the ritual with interested motive recommended by the three Vedas (as the means of attaining heavenly bliss), and seeking worldly
enjoyments, they repeatedly come and go (i.e., ascend to heaven by virtue of their merits and return to earth when their fruit has been enjoyed). (21)

The devotees, however, who loving no one else constantly think of Me, and worship Me in a disinterested spirit, to those ever united in thought with Me I bring full security and personally attend to their needs. (22)
Arjuna, even those devotees who, endowed with faith, worship other gods (with some interested motive) worship Me alone, though with a mistaken approach. (23)

For I am the enjoyer and also the lord of all sacrifices; but they know Me not in reality (as the supreme Deity), hence they fall (i.e., return to life on earth). (24)
Those who are vowed to gods go to the gods; those who are vowed to the manes reach the manes; those who adore the spirits reach the spirits and those who worship Me come to Me alone. (That is why My devotees are no longer subject to birth and death). (25)

If anyone, O devotees, take Me as your Aim, whether in joy, beauty, or fruit, then you will attain Me, the Supreme Aim, for one who is the Supreme Aim is free from all sorrow.

The Bhagavad Gita
Whosoever offers to Me with love a leaf, a flower, a fruit or even water, I appear in person before that disinterested devotee of sinless mind, and delightfully partake of that article offered by him with love.  

(26)

Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, offer it all to Me.

(27)

This is the way, this is the path of unattached action, this is truly the way of renunciation, this is the path of renunciation.  

(28)
With your mind thus established in the Yoga of renunciation (offering of all actions to Me), you will be freed from the bonds of Karma in the shape of good and evil consequences; and freed from them, you will attain Me.

(28)

I am equally present in all beings; there is none hateful or dear to Me. They, however, who devoutly worship Me abide in Me; and I too stand revealed in them.

(29)
Even if the vilest sinner worship Me with exclusive devotion, he should be accounted a saint; for he has rightly resolved. (He is positive in his belief that there is nothing like devoted worship of God.)

(30)

Speedily he becomes virtuous and secures lasting peace. Know it for certain, Arjuna, that My devotee never falls.

(31)
मां हि पार्थ व्यापरित्य सेविष्टुः पप्पोनयः।
श्रीयो वैष्णवस्था चुदालेशी यान्ति परां गतिम्।।32।।

हे अर्जुन! श्री, वैष्णव, चुदृत्त पप्पोनि—चान्दालादि
जो कोई भी हो, वे भी मेरी शरण होकर परमगति को
ही प्राप्त होते हैं।।32।।

Arjuna, women, Vaisyas (members of the
trading and agriculturist classes) Sudras (those
belonging to the labouring and artisan classes),
as well as those of vile birth (such as the
pariah), whoever they may be, taking refuge
in Me they too attain the supreme goal. (32)

किं पुनःप्राणाः पुण्यं भक्तं राजर्ष्यस्ताः।
अनित्यसुखं लोकसिंहं प्राप्यं भजस्व मामु॥ 33॥

फर इसमें तो कहना ही क्या है, जो पुण्यशील ब्रह्मण
तथा राजर्षि भक्तजन मेरी शरण होकर परम गति को
प्राप्त होते हैं। इसलिये तू सुखरहित और क्षणभंगुर इस
मनुष्य शरीर को प्राप्त होकर निरंतर मेरा ही भजन
कर।।33।।

How much more, then, holy Brahmans
and royal sages devoted to Me! Therefore,
having obtained this joyless and transient
human life, constantly worship Me. (33)
Fix your mind on Me, be devoted to Me, worship Me and make obeisance to Me; thus linking your self with Me and entirely depending on Me, you shall come to Me. (34)
११ श्रीपरमानने नमः

दशमोजध्यायः

इस अध्याय में प्रधान रूप से भगवानु की विभूतियों का ही वर्णन है, इसलिए इस अध्याय का नाम विभूति योग' रखा गया है।

प्रसंग — सातवें अध्याय से लेकर नवें अध्याय तक विज्ञान सहित ज्ञान का जो वर्णन किया गया उसके बहुत गति हो जाने के कारण झूल पुनः उसी विषय को दूसरे प्रकार से पलींति समझाने के लिये दसवें अध्याय का आरम्भ किया जाता है। यहाँ पहले श्लोक में भगवानु पूर्वक विषय का ही पुनः वर्णन करने की प्रतिज्ञा करते हैं—

श्रीभगवानुवाच

भूय एव महाबहो श्रुणु मे परम वचः।
यतेहं प्रीयमाणाय वक्त्यामि हितकाम्याय।। ११।।

श्रीभगवानु बोले—हे महाबहो! फिर भी मेरे परम रहस्य और प्रभावयुक्त वचन को सुन, जिसे मैं तुझे अतिशय प्रेम रखने वाले के लिये हित की इच्छा से कहूँगा ।। ११।।

Sri Bhagavan said : Arjuna, hear once again
My supreme word, which I shall speak to you,
who are so loving, out of solicitude for your welfare.

(1)
Neither gods nor the great sages know the secret of My birth (i.e., My appearance in human or other garb out of mere sport); for I am the prime cause in all respects of gods as well as of the great seers.

He who knows Me in reality as birthless and without beginning, and as the supreme Lord of the Universe, he, undeluded among men, is purged of all sins.
Reason, right knowledge, unclouded understanding, forbearance, veracity, control over the senses and mind, joy and sorrow, evolution and dissolution, fear and fearlessness, non-violence, equanimity, contentment, austerity, charity, fame and obloquy,—these diverse traits of creatures emanate from me alone. (4,5)

Mahāyāna: sapt pūrve chāvāre mahāsthānā. Mahābhāva mānasa jāta yeṣaṁ lokāḥ āmāḥ prajā: 11 6 11

Sāta mahārṣiṇa, chaṛ unāsāḥ bhī pūrve mē hōne vālaṁ san kaśādi tatha śvāyam bhūva adhih chōdha mnu—ye muṣāṁ bhāva vālaṁ sab-kē-sab mēre sāṅkāyaṁ se utpāna hūṁ āṁ, jināki ṣāṅkāyaṁ mē yhaṁ sāmbhūraṇa prajā hāṁ 11 6 11
The seven great seers, their four elders (Sanaka and others), and the fourteen Manus or progenitors of mankind (such as Sva\-yambhulu and his successors), who are all devoted to Me, were born of My will; from them all these creatures in the world have descended. (6)

एतां विभूतिः योगं च मम यो वेति तत्त्वतःः
सौविकविमेण योगेन युज्यते नात्र संशयः। १७।।

जो पुरुष मेरी इस परमेश्वर्य रूप विभूति को और योग शक्ति को तत्त्व से जानता है, वह निश्चल भक्ति योग से युक्त हो जाता है—इसमें कुछ भी संशय नहीं है १७।।

He who knows in reality this supreme divine glory and supernatural power of Mine gets established in Me through unfaltering Devotion; of this there is no doubt. (7)

प्रसंगः—भगवान् के प्रभाव और विभूतियों के ज्ञान का फल अविचल भक्ति योग की प्राप्ति बतलायी गयी, अब दो श्लेषों में उस भक्ति योग की प्राप्ति का क्रम बतलायें है—

अहं सर्वस्य प्रभवो मतः सर्व प्रवर्तते।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः। १८।।

मैं वासुदेव ही सम्पूर्ण जगत् की उत्पत्ति का कारण हूँ और मुझसे ही सब जगत् चेष्टा करता है—इस प्रकार
I am the source of all creation and everything in the world moves because of Me; knowing thus the wise, full of devotion, constantly worship Me.

With their mind fixed on Me, and their lives surrendered to Me, enlightening one another about My greatness and speaking of Me, My devotees ever remain contented and take delight in Me.
On those ever united through meditation, with Me and worshipping Me with love, I confer that Yoga of wisdom through which they come to Me.

In order to shower My grace on them I, dwelling in their heart, dispel the darkness born of ignorance by the shining light of wisdom.
Arjuna said: You are the transcendent Eternal, the supreme Abode and the greatest purifier; all the seers speak of You as the eternal divine Purusa, the primal Deity, unborn and all-pervading. Likewise speak the celestial sage Narada, the sages Asita and Devala and the great sage Vyasa; and Yourself too proclaim this to me.

(12,13)
Krsna, I believe as true all that You tell me, Lord, neither demons nor gods are aware of Your manifestation through sport.  

O creator of beings, O Ruler of creatures, O God of gods, the Lord of the universe, O supreme Purusa, You alone know what You are by Yourself.
Therefore, You alone can describe in full Your divine glories, whereby You stand pervading all these worlds. (16)

O Master of Yoga, through what process of continuous meditation shall I know You? And in what particular forms, O Lord, are You to be meditated upon by me? (17)
Krsna, tell me once more in detail Your power of Yoga and Your glory; for I know no satiety in hearing Your nectar-like words.

Sri Bhagavan said: Arjuna, now I shall tell you My conspicuous divine glories; for there is no limit to My magnitude.
हे अर्जुन! मैं सब भूतों के हृदय में स्थित सबका आत्मा हूँ तथा सम्पूर्ण भूतों का आदि, मध्य और अन्त भी मैं ही हूँ। (20)

Arjuna I am the universal Self seated in the heart of all beings; so I alone am the beginning and middle and also the end of all beings.

आदित्यानामहं विष्णुयोतिषां रविरशुमानू।
मरीचिरूतामसिम नक्षत्राणामहं शशी। (21)

I am Visnu among the twelve sons of Aditi, and the radiant sun among the luminaries; I am the glow of the Maruts (the fortynine wind-gods), and the moon among the stars.
Among the Vedas, I am the Samaveda; among the gods, I am Indra. Among the organs of perception etc., I am the mind; and I am the consciousness (life-energy) in living beings.

Among the eleven Rudras (gods of destruction); I am Siva; and among the Yaksas and Raksasas; I am the Lord of riches (Kubera). Among the eight Vasus, I am the god of fire: and among the mountains, I am the Meru.
Among the priests, Arjuna, know Me to be their chief, Brhaspati. Among warrior-chiefs, I am Skanda (the generalissimo of the gods); and among the waters; I am the ocean.

Among the great seers, I am Bhrgu; among words, I am the sacred syllable OM. Among offerings, I am the offering of Japa (muttering of sacred formulas); and among the immovables, the Himalaya.
Among all trees, I am the Asvattha (the holy fig tree); among the celestial sages, Narada; among the Gandharvas (celestial musicians), Citraratha; and among the Siddhas, I am the sage Kapila.

Among horses, know Me to be the celestial horse Uccaihsrava, begotten of the churning of the ocean along with nectar; among mighty elephants Airavata (Indra’s elephant); and among men, the king.
Among weapons, I am the thunderbolt; among cows, I am the celestial cow Kamadhenu (the cow of plenty). I am the sexual desire which leads to procreation (as enjoined by the scriptures); among serpents, I am Vasuki.

Among Nagas (a special class of serpents), I am the serpent-god Ananta; and I am Varuna, the lord of aquatic creatures. Among the manes, I am Aryama (the head of the Pitars), and among rulers, I am Yama (the God of death).
Among the Daityas, I am the great devotee Prahlada; and among reckoners, I am Time. So among quadrupeds, I am the lion; and among birds, I am Garuda.

Among purifiers, I am the wind; among warriors, I am Sri Rama. Among fishes, I am the shark; and among streams, I am the Ganges.
Arjuna, I am the beginning and the middle and the end of all creations. Of sciences, I am the science of the soul, or metaphysics; in disputants, I am the right type of reasoning.

Among the sounds represented by the various letters, I am 'A' (the sound represented by the first letter of the alphabet); of the different kinds of compounds in grammar, I am the copulative compound. I am verily the endless Time (the devourer of Time, God); I am the sustainer of all, having My face on all sides.
I am the all-destroying Death that snatches all, and the origin of all that shall be born. Among women, I am Kirti, Sri, Vak, Smrti, Medha, Dhrti and Ksama (the goddesses presiding over glory, prosperity, speech, memory, intelligence, steadfastness and forbearance respectively).

Likewise among the Srutis that can be sung, I am the variety known as Brhatsama; while among the Vedic hymns, I am the hymn known as Gayatri. Again, among the twelve months of the Hindu calendar; I am the month...
known as 'Margasirsa' (corresponding approximately to November); (and) among the six seasons (successively appearing in India in course of a year) I am the vernal season.  

(35)

मैं छल करने वालों में जूझा और प्रभावशाली पुरुषों
का प्रभाव हूँ। मैं जीतने वालों का विजय हूँ, निश्चय
करने वालों का निश्चय और सात्त्विक पुरुषों का
सात्त्विक भाव हूँ। ३६ ॥

I am gambling among deceitful practices, and the glory of the glorious. I am the victory of the victorious, the resolve of the resolute, the goodness of the good.  

(36)

जृण्णिनां वासुदेवोदस्ति पाण्डवानां धनजयः।
मुनीनामप्यं व्यासं कविनामपुश्नः कविः। ३७॥

जृणिनवर्णिणां में वासुदेव अर्थात् में स्वयं तेरा सखा,
पाण्डवों में धनजय अर्थात् तु, मुनियों में वेदव्यास और
कवियों में शुक्राचार्य कवि भी में ही हूँ। ३७ ॥
I am Krsna among the Vrsnis, Arjuna among the sons of Pandu, Vyasa among the sages, and the sage Sukracarya among the wise. (37)

दण्डो दमयतामसि नीतिरस्मि निगीतामसि।
मौनेचेवास्मि गुह्वानां ज्ञानं ज्ञानवतामहस्म। ॥३८॥

मैं दमन करने वालों का दण्ड अर्थात् दमन करने की शक्ति हूँ, जीतने की इच्छा वालों की नीति हूँ, गुप्त रखने योग्य भावों का रक्षक मौन हूँ और ज्ञानवानों का तत्त्व ज्ञान में ही हूँ। ॥३८॥

I am the subduing power in rulers; I am righteousness in those who seek to conquer. Of things to be kept secret, I am the custodian in the shape of reticence; and I am the wisdom of the wise. (38)

वच्चापि सर्वभूतानां बीजं तदहमर्जुन।

न तदस्ति विना यत्स्यामया भूतं चराचरम। ॥३८॥

और हे अर्जुन! जो सब भूतों की उत्पत्ति का कारण है, वह भी मैं ही हूँ; क्योंकि ऐसा चर और अचर कोई भी भूत नहीं है, जो मुझसे रहित हो। ॥३८॥

यद्यापि सर्वभूतानां बीजं तदहमर्जुन।

न तदस्ति विना यत्स्यामया भूतं चराचरम। ॥३८॥

And Arjuna! All this is the seed of all beings. There is no existence without this. And this is the seed of all beings. There is no existence without this. ॥३८॥
Arjuna, I am even that which is the seed of all life. For there is no creature, moving or inert, which exists without Me. (39)

Arjuna, there is no limit to My divine manifestation. This is only a brief description by Me of the extent of My glory. (40)
Every such being as is glorious, brilliant and powerful, know that to be a part manifestation of My glory.

(41)

अथवा बहुनैतेन किं ज्ञातेन तवार्जन
विष्णुहामिदं कृत्तमेकांशेन स्थितो जगत् । ॥ ४२ ॥

अथवा हे अर्जुन ! इस बहुत जानने से तेरा क्या प्रयोजन है ? मैं इस सम्पूर्ण जगत् को अपनी योग शक्ति के एक अनंतामाट्र से धारण करके स्थित हूँ ॥ ४२ ॥

Or, what will you gain by knowing all this in detail, Arjuna? Suffice it to say that I stand holding this entire universe by a fraction of My Yogic power.

(42)
एकादशोषध्यायः

इस अध्याय में अर्जुन के प्रार्थना करने पर भगवान् ने उनको अपने विश्व रूप के दर्शन करवाये है। अध्याय के अधिकांश में केवल विश्व रूप का और उनके स्तवन का ही प्रकरण है, इसलिये इस अध्याय का नाम "विश्व रूप दर्शन योग" रखा गया है।

प्रसंग - ग्यारहवें अध्याय में आरम्भ में पहले चार श्लोकों में भगवान् की और उनके उपदेश की प्रसंगा करते हुए अर्जुन उनसे विश्व रूप का दर्शन कराने के लिए प्रार्थना करते हैं—

अर्जुन उवाच

भदुग्रहाय परमं गुहामध्यसंजितमु।
यत्वयोक्तं कवस्तेन मोहोऽयं विगतो मम।१९।

अर्जुन बोले—मुझ पर अनुग्रह करने के लिये आपने जो परम गोपनीय अध्यात्मविषयक वचन अर्थात् उपदेश कहा, उससे मेरा यह अज्ञान नष्ट हो गया है ।१९।

Arjuna said: Thanks to the most profound words of spiritual wisdom that You have spoken out of kindness to me, this delusion of mine has entirely disappeared.

(1)

भवाप्योहि भूतानां श्रुतों विस्तरशो मया।
त्वत् कमलप्रत्रक्ष माहात्मयमपि चायवयम्।१२।

क्योंकि हे कमलनेत्र! मैंने आपसे भूतों की उत्पत्ति
For, Krsna, I have heard from You in detail an account of the evolution and dissolution of beings, and also Your immortal glory. (2)

Your divine form possessed of wisdom, glory, energy, strength, valour and effulgence, O best of persons! (3)

He Prabhø! Yadi mere dhara aapaka vah rup dekha jana shakya hae—Aasa aap manate hae, to he Yogeshwar! Us aaviñași sv-rup ka mużyë darsan karaye. (4)
Krsna, if You think that it can be seen by me, then, O Lord of Yoga, reveal to me Your imperishable form. (4)

Sri Bhagavan said: Arjuna, behold presently in hundreds and thousands, My multifarious divine forms, of various colours and shapes. (5)

He Bhurantwānī Arjuna! Muṣmāme Aadvīlāṁ kā o Arthārūtī kā nādāsā stūnā kā, Aath vasūtext kā, Ekaśad stūnā kā, Dono Aadvīni Kūmarāṁ kā ounārā sa gūmānā kā dekh tatha ounā bhuṭ-sē pahle n dekhē hū. Aashārāymay rūpāṁ kā dekh. (6).
Behold in Me, Arjuna, the twelve sons of Aditi, the eight Vasus, the eleven Rudras (gods of destruction), the two Asvinikumaras (the twin-born physicians of gods) and the fortynine Maruts (winds-gods), and witness many more wonderful forms never seen before.  (6)

Arjuna, behold as concentrated within this body of Mine the entire creation consisting of both animate and inanimate beings, and whatever else you desire to see.  (7)

Prasanga - This prakara of three slokas in which they are all divided and the entire rupas of each of them are used to describe the various aspects of the universe. In the case of the seven days, it is described as the beginning of creation. In the case of the creation of life, it is described as the final end of creation. In the case of the creation of the world, it is described as the middle stage of creation. In the case of the creation of the universe, it is described as the highest stage of creation.
अलौकिक चक्षु देता हूँ: उससे तू मेरी ईश्वरीय योग
शक्ति को देख ॥८ ॥

But surely you cannot see Me with these human eyes of yours; therefore; I vouchsafe to you the divine eye. With this you behold My divine power of Yoga.

(8)

सज्जय उवाच

एवमुक्ति ततो राजनमहायोगेश्वरो हरि:।
दर्शयामास पार्थाय परम सूपमेश्वरमु ॥८ ॥

सज्जय बोले—हे राजन्! महायोगेश्वर और सब पापों के नाश करने वाले भगवान् ने इस प्रकार कहकर उसके पश्चात् अर्जुन को परम ऐश्वर्य युक्त दिव्य स्वरूप दिखाया ॥८ ॥

Sānjaya said: My lord! having spoken thus, Sri Krsna, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form.

(9)
अनेक मुख और नेत्रों से युक्त, अनेक अदभुत दर्शनों वाले, बहुत-से दिव्य भूषणों से युक्त और बहुत-से दिव्य शक्तियों को हाथों में उठाये हुए, दिव्य माला और वस्त्रों को धारण किये हुए और दिव्य गन्ध का सारे शरीर में लेप किये हुए, सब प्रकार के आश्चर्यों से युक्त, सीमा रहित और सब ओर मुख किये हुए विराट स्वरूप परमदेव परमेश्वर को अर्जुन ने देखा। ॥ ९०-९९ ॥

Arjuna saw the supreme Deity possessing many mouths and eyes, presenting many a wonderful sight, decked with many divine ornaments, wielding many uplifted divine weapons, wearing divine garlands and clothes, besmeared all over with divine sandal-pastes, full of all wonders, infinite and having faces on all sides.

(10,11)
दिवि सूर्यसहस्सस्य भवेद्रुगपदुत्थिता।
यदि भा: सदृशी सा स्वाभासस्तस्य महात्मनः।। ९२।।

आकाश में हजार सूर्यों के एक साथ उदय होने से
उत्पन्न जो प्रकाश हो, वह भी उस विश्व रूप परमात्मा
के प्रकाश के सदृश कदाचित् ही हो।। ९२।।

If there be the effulgence of a thousand
suns bursting forth all at once in the heavens,
even that would hardly approach the splendour
of the mighty Lord.

Concentrated at one place in the person
of that supreme Deity, Arjuna then beheld
the whole universe with its manifold
divisions.
ततः स विस्मयाविष्टो हृष्टरोमा धनज्जयः ।
प्रणयं शिरसा देवं कृताञ्जलिरभाषित । ॥ ९४ ॥

उसके अन्तर वह आश्चर्य से चकित और पुलकित शरीर, अर्जुन प्रकाशमय विश्व रूप परमात्मा को श्रद्धा-भक्ति सहित सिर से प्रणाम करके हाथ जोड़कर बोला ॥ ९४ ॥

Then Arjuna, full of wonder and with the hair standing on end, reverentially bowed his head to the divine Lord, and with joined palms addressed Him thus.

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसंघानाः
ब्रह्माणमीशं कमलासनस्तथृष्णैः सर्वानुराण्यां दिव्यानाः ॥ ९५ ॥

अर्जुन बोले—हे देव! मैं आपके शरीर में सम्पूर्ण देवों को तथा अनेक भूतों के समुदायों को, कमल के आसन पर विराजित ब्रह्मा को, महादेव को और सम्पूर्ण ऋषियों को तथा दिव्य सर्पों को देखता हूँ ॥ ९५ ॥
Arjuna said: Lord, I behold within Your body all gods and hosts of different beings, Brahma throned on his lotus-seat, Siva and all Rsis and celestial serpents.

अनेकबाहुदरक्रमनेत्रं पश्यामि त्वां सर्वतंतन्तरास्यं।
नान्तं न मध्यं न पुनस्तवार्द्धं पश्यामि विश्वेश्वरं विश्वरूपं।

He is the perfect Vishnu, the controller of all! You are the Bhujas, the feet, the mouths, and the eyes, all of which are in a state of suspended animation. He is the Vishnu Rupa! I see You neither in the antar nor in the middle, nor in the end, You are the universe itself.

O lord of the universe, I see You endowed with numerous arms, bellies, mouths, and eyes and having innumerable forms extended on all sides. I see neither Your beginning nor middle, nor even Your end, manifested as You are in the form of the universe.

किरितिनं गदिनं चक्रिनं च तेजोराशिं सर्वतो दीपितमतः।
पश्यामि त्वां दुर्निशिक्षं समन्ताहृत्या गुप्तलाभार्यमप्रभमेय।

आपको में मुक्त युक्त, गदा-युक्त और चक्र युक्त तथा सब और से प्रकाशमान तेज के पुज्ञ, प्रज्वलित अग्नि
I see You endowed with diadems, clubs and discuses, a mass of splendour flaming all round, having the brilliance of a blazing fire and the sun, hard to gaze at and immeasurable on all sides. (17)

त्वमक्षरं परमं वेदितवर्यं त्वमस्य विश्वस्य परं निधानम्।
त्वमायं: शाश्वतस्तन्मोक्ता सनातनस्तवं पुरुषो मतो मे। ॥ ९८ ॥

आप ही जाननें योग्य परम अक्षर अर्थात् परब्रह्म परमात्मा हैं, आप ही इस जगत् के परम आश्रय हैं, आप ही अनादि धर्म के रक्षक हैं और आप ही अविनाशी सनातन पुरुष हैं। ऐसा मेरा मत है ॥ ९८ ॥

You are the supreme indestructible worthy of being known; You are the ultimate refuge of this universe. You are, again, the protector of the ageless Dharma; I consider You to be the eternal imperishable Being. (18)
I see You without beginning, middle or end, possessing unlimited prowess and endowed with numberless arms, having the moon and the sun for Your eyes, and blazing fire for Your mouth, and scorching this universe by Your radiance.

(19)

Yonder space between heaven and earth and all the quarters are entirely filled by You.
alone. Seeing this transcendent, dreadful form of Yours, O Soul of the universe, all the three worlds feel greatly alarmed.

Yonder hosts of gods are entering You; some with palms joined out of fear are uttering Your names and glories. Multitudes of Maharsis and Siddhas, saying ‘Let there be peace’, are extolling You by means of excellent hymns.
के समुदाय हैं—वे सब ही विस्मित होकर आपको देखते हैं।

रूप महते बहुवक्त्रनेत्रं महाबाहो बहुवाहूरुपादम्।
बहुदेऽर बहुसन्ध्राकरालं दृष्टवा लोकः प्रवृत्तितास्तवाहम्।

हे महाबाहो! आपके बहुत मुख और नेत्रों वाले,
बहुत हाथ, जंगा और पैरोंवाले, बहुत उंगरों वाले और
बहुत-सी दाटों के कारण अत्यन्त विकराल महानु रूप
को देखकर सब लोग व्याकुल हो रहे हैं। तथा मैं भी
व्याकुल हो रहा हूँ।

Lord, seeing this stupendous and dreadful
Form of Yours possessing numberous mouths
and eyes, many arms, thighs and feet, many
bellies and many teeth, the worlds are terror-
struck; so am I.

नमःस्यूँ दीपमनेवकर्णां व्यातानां दीपविशालनेत्राम्।
दृष्टवा हि त्वां प्रवृत्तितास्तरात्मा धृतिः न विन्दयमि श्रमं च विषयो॥ २४॥

क्योंकि हे विषयो! आकाश को स्पष्ट करने वाले,
देदीप्यमान, अनेक वर्णों से युक्त तथा फैलाये हुए मुख
और प्रकाशमान विशाल नेत्रों से युक्त आपको देखकर
भयभीत अन्तःकरण वाला मैं धीरज और शांति नहीं
पाता हूँ। ॥ २४ ॥
Lord, seeing Your Form reaching the heavens, effulgent, multi-coloured, having its mouth wide open and possessing large flaming eyes, I, with my inmost self frightened, have lost self-control and find no peace. (24)

Seeing Your faces frightful on account of their teeth, and flaring like the fire at the time of universal destruction, I am utterly bewildered and find no happiness; therefore, be kind to me, O Lord of celestials and Resting-place of the universe. (25)
All those sons of Dhrtrarastra with hosts of kings are entering You. Bhism, Drona and yonder Karna, with the principal warriors on our side as well, are rushing headlong into Your fearful mouths looking all the more terrible on account of their teeth; some are seen stuck up in the gaps between Your teeth with their heads crushed.

(26, 27)

यथा नदीनां बहवोस्मुबेगा: समुद्रेवाभिभिमुखा व्रजन्ति।
तथा तत्वमी नरलोकवीरा विश्नति वक्तनाण्यभिविचलन्ति। ॥ २८ ॥

Jaisे नदियों के बहुत-से जल के प्रवाह स्वाभाविक ही समुद्र के ही सम्मुख दौड़ते हैं अर्थात् समुद्र में प्रवेश करते हैं, वैसे ही वे नरलोक के वीर भी आपके प्रज्ञालित मुखों में प्रवेश कर रहे हैं ॥ २८ ॥
As the myriad streams of rivers rush towards the sea alone, so do those warriors of the mortal world enter Your flaming mouths.

(28)

यथा प्रदीपं ज्वलनं पतंगं विश्वलि नाशाय समुद्रवेगः।
तत्तेव नाशाय विश्वलि लोकास्तवापि वक्त्रणी समुद्रवेगः। ॥ २४ ॥

ैैै पतंग मोहवश नष्ठ होने के लिये प्रज्वलित अग्नि में अतिवेग से दौड़ते हुए प्रवेश करते हैं, वैसे ही ये सब लोग भी अपने नाश के लिये आपके मुखों में अतिवेग से दौड़ते हुए प्रवेश कर रहे हैं ॥ २५ ॥

As moths rush with great speed into the blazing fire for extinction out of their folly, even so all these people are with great rapidity entering Your mouths to meet their doom.

(29)

प्रसंगः — दोनों सेनाओं के लोगों के प्रवेश का दृष्टान्त द्वारा वर्णित करके अब उन लोगों को भगवान् किस प्रकार नष्ठ कर रहे हैं, इसका वर्णन किया जाता है—

लेलिहसे प्रसामानः समन्तालोकान्समग्राण्डनैज्ञलदूमः।
तेजोभिरापूर्यं जगतसमयं भासस्तवोऽः प्रतपत्ति विष्णो। ॥ ३० ॥

आप उन सम्पूर्ण लोकों को प्रज्वलित मुखों द्वारा ग्रास करते हुए सब ओर से बार-बार चाट रहे हैं, हे विष्णु !
Swallowing through Your blazing mouths;
You are licking all those people on all
sides. Lord, Your terrible splendours are
burning the entire universe, filling it with
radiance.

Tells me who You are with a form so terrible.
My obeisance to You, O best of gods; be kind to
me, I wish to know You, the Primal Being, in
particular; for I know not Your purpose. (31)
श्रीभगवानुवाच
कालोदिस्म लोकक्षयकृत्यवृद्धो लोकानू समाहुमिः प्रवृत्तः।
ऋतेपि ल्यान न विषयनी सर्वे वेदावस्थिता: प्रत्यनीकेषु योथः: || 32 ||

श्रीभगवानु बोले—मैं लोकों का नाश करने वाला बढ़ा हुआ महाकाल हूँ। इस समय इन लोकों को नष्ट करने के लिये प्रवृत्त हुआ हूँ। इसलिये जो प्रतिपक्षियों की सेना में स्थित योद्धा लोग हैं वे सब तेरे बिना भी नहीं रहेंगे अर्थात् तेरे युद्ध न करने पर भी इन सबका नाश हो जायेगा। || 32 ||

Sri Bhagavan said: I am inflamed Kala (the eternal Time-Spirit), the destroyer of the worlds. I am out to exterminate these people. Even without you all those warriors arrayed in the enemy's camp must die. (32)

प्रसंग — इस प्रकार अरुण के प्रसन का उत्तर देकर अब भगवान दो शत्रुओं द्वारा युद्ध करने में सब प्रकार से लाम दिखाकर अरुण को युद्ध के लिये उतसाहित करते हुए आजा देते हैं—

tasmātā práptasyo तथापि जित्या शत्रुः तुष्क्ष्य राज्य समृद्धम् ।
मयेवेते निहता: पुर्वेवे मित्यमात्र भव सत्यसाचिनः। || 33 ||

अतएव तू उठ! यश्न प्राप्त कर और शत्रुओं को जीतकर धन-धान्य से सम्पृक्त राज्य को भोग। ये सब शूरवीर पहले ही से भेरे ही द्वारा मारे हुए हैं। हे सत्यसाचिनः! तू तो केवल मित्यमात्र बन जा। || 33 ||
There fore, do you arise and win glory; conquering foes, enjoy the affluent kingdom. These warriors stand already slain by Me; be you only an instrument, Arjuna.

(33)

Do you kill Drona and Bhismas and Jayadratha and Karna and even other brave warriors; who stand already killed by Me; fear not. You will surely conquer the enemies in this war; therefore, fight.

(34)

एतच्छुल्वा वचनं केशवस्व कृताज्जलितेर्वमान: किर्िेति।
नमस्कृत्वा भूय एवाह कृष्णं सगुद्धं भीतभीतः: प्रणम्य।। ३५ ।।

संजय बोले—केशव भगवान् के इस वचन को सुनकर मुकटधारी अर्जुन हाथ जोड़कर काँपता हुआ।
Sañjaya said: Hearing these words of Bhagavan Kesava, Arjuna tremblingly bowed to Him with joined palms, and bowing again in extreme terror spoke to Sri Krsna in faltering accents.

(35)

Arjuna said: Lord, well it is the universe exults and is filled with love by chanting Your names, virtues and glory; terrified Raksasas are fleeing in all directions, and all the hosts of Siddhas are bowing to You.

(36)
O great soul, why should they not bow to You, who are the progenitor of Brahma himself and the greatest of the great? O infinite Lord of celestials, Abode of the universe, You are that which is existent (Sat), that which is non-existent (Asat) and also that which is beyond both, viz., the indestructible Brahma.
You are the primal Deity, the most ancient Person; You are the ultimate resort of this universe. You are both the knower and the knowable, and the highest abode. It is You who pervade the universe, assuming endless forms.

You are Vayu (the wind-god), Yama (the god of death), Agni (the god of fire), the moon-god, Brahma (the Lord of Creation), nay, the father of Brahma Himself. Hail, hail to You a thousand times; salutations, repeated salutations O You once again.
O Lord of infinite prowess, my salutations to You from before and from behind. O soul of all, my obeisance to You from all sides indeed. You, who possess limitless might, pervade all; therefore, You are all.

(40)
कृष्ण !, ‘हे यादव !’, ‘हे सखे!’ इस प्रकार जो कुछ बिना सोचे-समझे हठात कहा है; और है अच्छूत! आप जो मेरे द्वारा विनोद के लिये विहार, शय्या, आसन और भोजनादि में अकेले अथवा उन सखाओं के सामने भी अपमानित किये गये हैं— वह सब अपराध अप्रमेय स्वरूप अर्थात् अचिन्त्य प्रभाव वाले आपसे मैं क्षमा करवाता हूँ। ॥ ४९-५२ ॥

The way in which I have impudently called out, either through intimacy or even through want of thought, “Ho Krsna! Ho Yadava! Ho Comrade!” and so on, suspecting not this greatness of Yours, and thinking You only to be a friend, and the way in which You have been slighted by me in jest, O sinless one, while at play, reposing, sitting or at meals, either alone or even in the presence of others—for all that I crave forgiveness from You, who are infinite.

(41,42)

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गर्गितान्।
न तत्तमोहस्त्यभिषिक्तं कुरतुव्यो लोकःसार्वस्यप्रतिमार्गावल। ॥ ४३ ॥

आप इस चराचर जगत के पिता और सबसे बड़े गुरू एवं अति पूजनीय हैं, हे अनुपम प्रभाव वाले! तीनों
You are the Father, nay the greatest teacher of this moving and unmoving creation, and worthy of adoration. O Lord of incomparable might, in all the three worlds there is none else even equal to You; how, then, any better? (43)

Therefore, Lord, prostrating my body at Your feet and bowing low I seek to propitiate You, the ruler of all and worthy of all praise. It behoves You to bear with me even as father bears with his son, a friend with his friend and a husband with his beloved spouse, (44)
Having Seen Your wondrous form, which was never seen before, I feel transported with joy; at the same time my mind is tormented by fear. Pray reveal to me that divine form; the form of Visnu with four arms; O Lord of celestials Abode of the universe, be gracious.

(45)
I wish to see You adorned in the same way with a diadem on the head, and holding a mace and a discus in two of Your hands. O Lord with a thousand arms, O Universal Being, appear again in the same four-armed Form. (46)

Sri Bhagavan said: Arjuna! pleased with you I have shown you, through My own power of Yoga, this supreme, effulgent, primal and infinite Cosmic Body, which was never seen before by any else than you. (47)
Arjuna, in this mortal world I cannot be seen in this Form by anyone else than you, either through study of the Vedas or of rituals, or a gain through gifts, actions or austere penances.

Seeing such a dreadful Form of Mine as this, be not perturbed or perplexed; with a fearless and complacent mind, behold once
again the same four-armed Form of Mine (bearing
the conch, discus, mace and lotus).  (49)

Sañjaya said: Having spoken thus to
Arjuna, Bhagavan Vasudeva again showed to
him in the same way His own four-armed
form; and then, assuming a gentle form, the
high-souled Sri Krsna consoled the frightened
Arjuna.

(50)
Arjuna said: Krsna, seeing this gentle human form of Yours I have regained my composure and am myself again. (51)

Sri Bhagavan said: This form of Mine (with four arms) which you have just seen is exceedingly difficult to perceive. Even the gods are always eager to behold this form. (52)
Neither by study of the Vedas nor by penance, 
nor again by charity, nor even by ritual can I 
be seen in this form (with four arms) as you 
have seen Me.

(53)

Through single-minded devotion, however, 
I can be seen in this form (with four arms); 
nay, known in essence and even entered into, 
O valiant Arjuna.

(54)
प्रसंग — अनन्य भक्ति के द्वारा भगवान् को देखना, जानना और एकीकृत से प्राप्त करना सुलभ बतलाया जाने के कारण अनन्य भक्ति का स्वरूप जानने की आवश्यकता होने पर अनन्य भक्ति के लक्षणों का वर्णन किया जाता है—

तत्क्रमण्यत्त्सवरमो भद्रकि: संगवरजित:।
निवेदः सर्वभूतेषु यः स मामेति पाण्डव।।५५।।

हे अर्जुन! जो पुरुष केवल मेरे ही लिये सम्पूर्ण कर्त्य कर्मों को करने वाला है, मेरे परायण है, मेरा भक्त है, आसक्तिरहित है और सम्पूर्ण भूतप्राणियों में वैरभाव से रहित है—वह अनन्य भक्ति युक्त पुरुष मुझको ही प्राप्त होता है।।५५।।

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

(55)
द्रादशौध्यायः

इस बारह्में अज्ञाय में अनेक प्रकार के साथों सहित भगवान की भक्ति का वर्णन करके भगवद्गीता के लक्षण बतलाये गयें हैं। इसका उपक्रम और उपसंहार भगवान की भक्ति में ही हुआ है। केवल तीन श्लोकों में ज्ञान के साधन का वर्णन हैं, वह भी भगवद्गीता और ज्ञानयोग की परस्पर तुलना करने के लिये ही है; अतः इस अध्याय का नाम 'भक्तियोग' रखा गया है।

प्रसंग — निर्गुण-निराकार और सुगुण-साकार की उपासना करने वाले दोनों प्रकार के उपासकों में उत्तम उपासक कौन है, इसी जिज्ञासा के अनुसार आर्जुन पूछ रहे हैं—

आर्जुन उवाच

एवं सततधुका ये भक्तास्त्व वर्षपासते।
ये चाप्यशरमबपत्तं तेषां के योगवित्तमा:।।९।।

आर्जुन बोले—जो अनन्य प्रेमी भक्तजन पूर्वोक्त प्रकार से निरंतर आपके भजन-ध्यान में लगे रहकर आप सुप्रेरस परमेश्वर को और दूसरे जो केवल अविनाशी सचिवीदानन्दन निराकार ब्रह्मको ही अतिश्रेष्ठ भाव से भजते हैं—उन दोनों प्रकार के उपासकों में अति उत्तम योगवेत्ता कौन हैं ? ।।९।।

Arjuna said: The devotees who, with their minds constantly fixed on You as shown above, adore You as possessed of form and attributes, and those who adore as the supreme Reality
only the indestructible unmanifest Brahma (who is Truth, Knowledge and Bliss solidified)—of these two types of worshippers who are the best knowers of Yoga?

(1)

Sri Bhagavan said: I consider them to be the best Yogis, who endowed with supreme faith, and ever united through meditation with Me, worship Me with the mind centred on Me.

(2)
Those, however, who fully controlling all their senses and even-minded towards all, and devoted to the welfare of all beings, constantly adore as their very self the unthinkable; omnipresent, indestructible indefinable, eternal, immovable, unmanifest and changeless Brahma, they too come to Me.
Of course, the strain is greater for those who have their mind attached to the Unmanifest; for atonement with the Unmanifest is attained with difficulty by those who are centred in the body. 

On the other hand, those who depending exclusively on Me, and surrendering all actions to Me, worship Me (God with attributes), constantly meditating on Me with single-minded devotion.
These, Arjuna, I speedily deliver from the ocean of birth and death, their mind being fixed on Me.

Therefore, fix your mind on Me, and establish your intellect in Me alone; thereafter you will abide solely in Me. There is no doubt about it.
If you cannot steadily fix the mind on Me, Arjuna, then seek to attain Me through the Yoga of repeated practice.

If You are unequal even to the pursuit of such practice, be intent to work for Me; you shall attain perfection (in the shape of My realization) even by performing actions for My sake.
प्रसंग – यद्यार्जुन को जिज्ञासा हो सकती है कि यदि उपर्युक्त प्रकार से ज्ञान के लिये मे कर्म भी न कर सकूँ तो मुझे क्या करना चाहिये। इस पर कहते हैं—

अर्धाक्षात्मकोऽहोित्सह करुः मध्योग्मार्शितः।
सर्वकर्मफलत्यांगः ततः कुरु यतात्मवान्। 119।।

यदि मेरी प्राप्ति रूप योग के आश्रित होकर उपर्युक्त साधन को करने मे भी तू असंयोग्य है तो मन-बुद्धि आदि पर विजय प्राप्त करने वाला होकर सब कर्मों के फल का त्याग कर 119 ।।

If, taking recourse to the Yoga of My realization, you are unable even to do this, then, subduing your mind and intellect etc., relinquish the fruit of all actions.

(11)

प्रसंग – यहाँ पर यह शंका हो सकती है कि ‘कर्मफल त्याग’ रूप साधन पूर्वत्क अन्य साधनों की अपेक्षा निन्दन श्रेणी का होगा; अतः ऐसी शंका को हटाने के लिये कर्म फल के त्याग का महत्व जगले श्लोक में बताया जाता है—

श्रेयो हि ज्ञानमभावासाज्ञानाद्वयां विशिष्यते।
ध्यानत्त्मकर्मफलत्यांगस्यामाच्छिन्निन्दर्भू। 121।।

मर्मको न जानकर किये हुए अभ्यास से ज्ञान श्रेष्ठ है, ज्ञान से मुझ परमेश्वर के स्वरूप का ध्यान श्रेष्ठ है और ध्यान से भी सब कर्मों के फल का त्याग श्रेष्ठ है; \( क्योंकि त्याग से तलाक ही परम शान्ति होती है 121 ।।

श्रीमदभागवतपीता
Knowledge is better than practice (without discernment), meditation on God is superior to knowledge, and renunciation of the fruit of actions is even superior to meditation; for peace immediately follows from renunciation.

(12)

He who is free from malice towards all beings, friendly and compassionate, rid of 'I'
and ‘mine’, balanced in joy and sorrow, forgiving
by nature, ever-contented and mentally united
with Me, nay, who has subdued his mind,
senses and body, has a firm resolve, and has
surrendered his mind and reason to Me, that
devotee of Mine is dear to Me. (13,14)

यस्मात्रोदिजते लोको लोकान्त्रोदिजते च यः ।
हर्षार्थवर्गोद्देवेमूर्तको यः स च मे प्रियः ||९५११

जिससे कोई भी जीव उद्देग को प्राप्त नहीं होता और
जो स्वयं भी किसी जीव से उद्देग को प्राप्त नहीं होता;
तथा जो हर्ष, अमर्थ, भय ओर उद्देगादि से रहित है—वह
भक्त मुझको प्रिय है || ९५ ११

He who is not a source of annoyance to his
fellow-creatures, and who in his turn does
not feel vexed with fellow-creatures, and who
is free from delight and envy perturbation
and fear, is dear to Me. (15)

अपेष्कः शुचिर्दर्श उदासीनो गतव्यः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः || ९६११

जो पुरुष आकांक्षा से रहित, बाहर-भीतर से शुद्ध,
बलुर, पक्षपात से रहित और दुःखों से छूटा हुआ है—वह
He who wants nothing, who is both internally and externally pure, is clever and impartial, and has risen above all distractions, and who renounces the feeling of doership in all undertaking,—that devotee of Mine is dear.

(16)

He who neither rejoices nor hates, nor grieves, nor desires and who renounces both good and evil actions and is full of devotion, is dear to Me.

(17)
सरदी, गर्मी और सुख-दुःखादि हन्द्रो में सम है और आसक्ति से रहित है ॥ ९८ ॥

He who is alike to friend and foe, as well as to honour and ignominy, who remains balanced in heat and cold, pleasure and pain and other contrary experiences, and is free from attachment. (18)

tulānivedasātūrīmōhī sāntūṣṭo yēṇa kēnchitva।
ānikeṇ: sthīramatiḥkṛtānāṃ pṛṣyō narāḥ ॥ ९५ ॥

जो निन्दा-स्तुति को समान समझने वाला, मननशील और जिस किसी प्रकार से भी शरीर का निर्वाह होने में सदा ही सन्तुष्ट है और रहने के स्थान में ममता और आसक्ति से रहित है—वह स्थिर बुद्धि भक्तिमान् पुरुष मुखाको प्रिय है ॥ ९५ ॥

He who takes praise and reproach alike, and is given to contemplation and contented with any means of subsistence whatsoever, entertaining no sense of ownership and attachment in respect of his dwelling place and full of devotion to Me, that man is dear to Me. (19)
Those devotees, however, who partake in a disinterested way of this nectar of pious wisdom set forth above, endowed with faith and solely devoted to Me, they are extremely dear to me.

(20)
ॐ श्रीपारमाणु नमः

त्रयोदशोषध्यायः

'क्षेत्र' (शरीर) और 'क्षेत्रज्ञ' (आल्मा) परस्पर अर्थस्वतं विलक्षण हैं। केवल ज्ञान से ही इन दोनों की एकता-सी ही रही है। क्षेत्र जड़, विकारी, क्षणिक और नाशवान है; एवं क्षेत्रज्ञ चेतन, ज्ञान स्वतं, निर्विकार, नित्य और अविनाशी है। इस अध्याय में 'क्षेत्र' और 'क्षेत्रज्ञ' दोनों के स्वरूप का उपयुक्त प्रकार से विवाह किया गया है। इसलिये इसका नाम 'क्षेत्रक्षेत्रज्ञविवाहयोग' रखा गया है।

प्रसंग — निर्युग-निरकार का तत्त्व ज्ञान योग का विषय मलमलूति समझाने के लिये तरह-तरह अध्याय का आरंभ किया जाता है। इसमें पहले भगवान क्षेत्र (शरीर) तथा क्षेत्रज्ञ (आल्मा) के लक्षण बताते हैं —

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेदि तं प्राहुः क्षेत्रज्ञ इति तद्विद्यः। ॥ ९ ॥

श्रीभगवानु बोले—हे अर्जुन ! यह शरीर 'क्षेत्र' इस नाम से कहा जाता है; और इसकी जो जानता है, उसको 'क्षेत्रज्ञ' इस नाम से उनके तत्त्व को जानने वाले ज्ञानीजन कहते हैं ॥ ९ ॥

Sri Bhagavan said: This body, Arjuna, is termed as the Field (Ksetra); and him who knows it, the sages discerning the truth about both refer to as the knower of the Field (Ksetrajña).

(1)
प्रसंग — यह प्रकार क्षेत्र और क्षेत्रज्ञ के लक्षण बताकर जब क्षेत्रज्ञ और परसाला की एकता करते हुए ज्ञान के लक्षण का निरुपण करते हैं—

क्षेत्रज्ञ चापि मान विद्विन सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्जानं यत्तज्ञानं मतं मम।।२१॥

हे अर्जुन! तू सब क्षेत्रों में क्षेत्रज्ञ अर्थात् जीवात्मा भी मुझे ही जान। और क्षेत्र-क्षेत्रज्ञ का अर्थात् विकार सहित प्रृथ्वि का और पुरुष का जो तत्त्व से जानना है, वह ज्ञान है—ऐसा मेरा मत है।।२।।

Know Myself to be the Ksetrajña (individual soul) also in all the Ksetras, Arjuna. And it is the knowledge of Ksetra and Ksetrajña (i.e., of Matter with its evolutes and the Spirit) which I consider as Wisdom.

(2)

प्रसंग — क्षेत्र और क्षेत्रज्ञ का पूर्ण ज्ञान हो जाने पर संसार-चक्र का नाश हो जाता है और परसाला की प्राप्ति होती है, अतएव 'क्षेत्र' और 'क्षेत्रज्ञ' के स्वरूप आदि को महामौति विवागपूर्वक समझाने के लिये भगवान् कहते हैं—

तत्स्त्रेत्वं यत्तच वातृक्य यद्विकारिः यत्त्तव यतू।
स च यो यत्यभावस्वत्तमासे मे श्रुत्व।।३।।

वह क्षेत्र जो और जैसा है तथा जिन विकारों वाला है, और जिस कारण से जो हुआ है; तथा वह क्षेत्रज्ञ भी जो और जिस प्रभाव वाला है—वह सब संक्षेप में मुझसे सुन।।३।।
What that Ksetra is and what it is like; and also what are its evolutes, again, whence is what, and also finally who that Ksetrajña is and what is his glory—hear all this from Me in a nutshell.

The truth about the Ksetra and the Ksetrajña has been expounded by the seers in manifold ways; again, it has been separately stated in different Vedic chants and also in the conclusive and reasoned texts of the Brahmasutras.
महाभूतायहकारे बुद्धिव्यक्तमेव च।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियकोन्याः। ।

पाँच महाभूत, अहंकार, बुद्धि और मूल प्रकृति भी; तथा दस इन्द्रियों, एक मन और पाँच इन्द्रियों के विषय अर्थात् शब्द, स्पर्श, रूप, रस और गन्ध— ।।५ ।।

The five elements, the ego, the intellect, the Unmanifest (Primordial Matter), the ten organs (of perception and action), the mind, and the five objects of sense (sound, touch, colour, taste and smell);—

(5)

इच्छा देष: सुखं दुःखं संघात्शेतना धृति:।
एतत्सेवं समासेन सविकारमुदाहतमु।।६ ।।

तथा इच्छा, देष, सुख, दुःख, स्थूल देह का पिण्ड, चेतना और धृति—इस प्रकार विकारों के सहित यह क्षेत्र संक्षेप में कहा गया है ।।६ ।।

Also desire, aversion, pleasure, pain the physical body, consciousness, firmness: thus is the Ksetra, with its evolutes, briefly states.

(6)
Absence of pride, freedom from hypocrisy, non-violence, forbearance, straightness of body, speech and mind, devout service of the preceptor, internal and external purity, steadfastness of mind and control of body, mind and the senses.

(7)

इन्द्रियार्थेशु वैराग्यमनहंकार एव च।
जन्ममृत्युजरायाधितुःखदोषानुदर्शनम् । ८ ॥

This thought and paralok's complete sensual objects generates attachment to absence and absence to the other. Birth, death, aging and disease to suffering and the dross cause to repeat. ८ ॥
Dispassion towards the objects of enjoyment of this world and the next, and also absence of egotism, pondering again and again on the pain and evils inherent in birth, death, old age and disease;

असक्तिरनभिष्यं: पुज्ञदार्गृहादिन्दुः।
नित्यं च समचित्तत्वमिलिदानिष्ठोपपितिः॥ ८ ॥

पुत्र, स्त्री, घर और धन आदि में आसक्ति का अभाव;
ममता का न होना तथा प्रिय और अप्रिय की प्राप्ति में सदा ही चित्त का सम रहना ॥ ८ ॥

Absence of attachment and the feeling of mineness in respect of son, wife, home etc., and constant equipoise of mind both in favourable and unfavourable circumstances;

मायिः चानन्योगोऽऽभक्तिर्व्यभिचारिणी।
विविठकेदेशसे वित्त्वमरतिज नसंसदिः॥ ९०॥

मुझ परमेश्वर में अनन्य योग के द्वारा अव्यभिचारिणी
भक्ति तथा एकांत और शुद्ध देश में रहने का स्वभाव
और विवेकात्मक मनुष्यों के समुदाय में प्रेम का न होना ॥ ९० ॥
Unflinching devotion to Me through exclusive attachment, living in secluded and holy places, and finding no enjoyment in the company of men;

(10)

अध्यात्मज्ञाननित्यतं तत्वज्ञानार्थदर्शनम्।
एतज्ञानमिति प्रोक्तमज्ञानं यद्ततोन्यथा॥ ९९॥

अध्यात्मज्ञान में नित्य स्थिति और तत्वज्ञान के अर्थ रूप परमात्मा को ही देखना—यह सब ज्ञान है, और जो इससे विपरीत है, वह अज्ञान है—ऐसा कहा है ॥ ९९ ॥

Fixity in self-knowledge and seeing God as the object of true knowledge, all this is declared as knowledge; and what is other than this is called ignorance.

(11)

प्रसंग — इस प्रकार ज्ञान के साधनों का ‘ज्ञान’ के नाम से वर्णन किया पर यह जिज्ञासा हो सकती है कि इन साधनों द्वारा प्राप्त ‘ज्ञान’ से जानने योग्य बस्तु क्या है और उसे जानने से क्या होता है? उसका उत्तर देने के लिये भगवान अब जानने के योग्य बस्तु के रूप का वर्णन करने की प्रतिज्ञा करते हुए उसके जानने का फल ‘अभिज्ञान की प्राप्ति’ बतालाकर छ: श्रीकृष्ण में जानने के योग्य परमात्मा के रूप का वर्णन करते हैं—

ज्ञेयं यत्तत्त्वविध्यामि यज्ञात्त्वामृतमशुन्ते।
अनादित्यपरं ब्रह्म न सत्तज्ञासुच्यते॥ ९२॥

जो जानने योग्य है तथा जिसकी जानकर मनुष्य
I shall speak to you at length about that which ought to be known, and knowing which one attains supreme Bliss. That supreme Brahma, who is the lord of beginning less entities, is said to be neither Sat (being) nor Asat (non-being).

(12)

It has hands and feet on all sides, eyes, head and mouth in all directions, and ears all round; for it stands pervading all in the universe.

(13)
Though perceiving all sense-objects it is, really speaking, devoid of all senses. Nay, though unattached, it is the sustainer of all nonetheless; and though attributeless, it is the enjoyer of qualities (the three modes of Prakrti).

It exists without and within all beings, and constitutes the animate and inanimate creation as well. And by reason of Its subtlety.
It is incomprehensible; it is close at hand stand afar too.

अविभक्तः च भूतेषु विभक्तकमिव च स्थितम्।
भूतभूतं च तज्जेष्यं प्रसिद्धं प्रभविष्युं च।।९६।।

Though integral like sapce in its undivided aspect. It appears divided as it were in all animate and inanimate beings. And that godhead, which is the only object worth knowing, is the sustainer of beings (as Visnu), the destroyer (as Rudra) and the creator of all (as Brahma).

ज्योतिषामपि तत्ज्योतिष्टमसः परमुच्यते।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विश्वितम्।।९७।।

Though integral like sapce in its undivided aspect. It appears divided as it were in all animate and inanimate beings. And that godhead, which is the only object worth knowing, is the sustainer of beings (as Visnu), the destroyer (as Rudra) and the creator of all (as Brahma).
That supreme Brahma is said to be the light of all lights, and entirely beyond Maya. that godhead is Knowledge itself, worth knowing, and worth attaining through real wisdom, and is particularly seated in the heart of all.

(17)

Thus the truth of the Ksetra and knowledge, as well as of the object worth knowing, God has been briefly discussed; knowing this in reality, My devotee enters into My Being. (18)
Prakrti and Purusa, know both these as beginningless, and know all modifications such as likes and dislikes etc. and all objects constituted of the three Gunas as born of Prakrti. (19)

Prakrti is said to be responsible for bringing forth the evolutes and the instruments; while the individual soul is declared to be the cause of experience of joys and sorrows. (20)
पुरुषः प्रकृतिस्यो हि भुक्ते प्रकृतिजान्युणान।
कारणं गुणसंगोद्भस्य सदस्योनिजन्मसु। ॥ २९ ॥

प्रकृति में स्थित ही पुरुष प्रकृति से उत्पन्न निगुणात्मक पदार्थों को भोगता है और इन गुणों का संग ही इस जीवात्मा के अच्छी-बुरी योनियों में जन्म लेने का कारण है ॥ २९ ॥

Only the Purusa seated in Prakrti senses objects of the nature of the three Gunas evolved from Prakrti. And it is contact with these Gunas that is responsible for the birth of this soul in good and evil wombs.

(21)

प्रसंगः — इस प्रकार प्रकृतिस्यो पुरुषः स्वरूप का वर्णन करने के बाद जीवात्मा और परमात्मा की एकता करते हुए, आत्मा के गुणात्मक स्वरूप का वर्णन करते हैं—

उपद्रवातुमन्त्राः च भूता भोतका महेश्वरः।
परमात्मेति चापूर्दीतो देहे जिन्युः परः। ॥ २२ ॥

इस देह में स्थित यह आत्मा वास्तव में परमात्मा ही है। वही साक्षी होने से उपद्रवा और यथार्थ सम्पति देने वाला होने से अनुमानता, सबका धारण-पोषण करने वाला होने से भूता, जीवरूप से भोता, ब्रह्मा आदि का भी स्वामी होने से महेश्वर और शुद्ध सच्चिदानन्दन होने से परमात्मा—ऐसा कहा गया है ॥ २२ ॥
The Spirit dwelling in this body, is really the same as the Supreme. He has been spoken of as the Witness, the true Guide, the Sustainer of all, the Experiencer (as the embodies soul), the Overlord and the Absolute as well. (22)

He who thus knows the Purusa (Spirit) and Prakrti (Nature) together with the Gunas,—even though performing his duties in every way, is never born again. (23)
बुद्धि से ध्यान के द्वारा हृदय में देखते हैं; अन्य कितने ही ज्ञान योग के द्वारा और दूसरे कितने ही कर्मयोग के द्वारा देखते हैं अर्थात् प्राप्त करते हैं \( \text{II 24 II} \)

Some by meditation behold the supreme Spirit in the heart with the help of their refined and sharp intellect; others realize It through the discipline of Knowledge, and others, again, through the discipline of Action. \((24)\)

अन्ये लेवमजानतः श्रुतान्‌ययो उपासते।
तेद्धि चालितरत्न्येव मृतुं श्रुतिपरायणः। \( \text{II 25 II} \)

परन्तु इनसे दूसरे अर्थात् जो मन्दबुद्धिवाले पुरुष हैं, वे इस प्रकार न जानते हुए दूसरों से अर्थात् तत्त्व के जानने वाले पुरुषों से सुनकर ही तदनुसार उपासना करते हैं और वे श्रवणपरायण पुरुष भी मृत्यु रूप संसार सागर को निःसंदेह तर जाते हैं \( \text{II 25 II} \)

Other dull witted persons, however, not knowing thus, whorship even as they have heard from others; and even those who are thus devoted to hearing, are able to cross the ocean of mundane existence in the shape of death.

\((25)\)
Arjuna, whatsoever being, animate or inanimate, is born, know it as emanated from the union of Ksetra (Matter) and the ksetrajña (Spirit).

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He alone truly sees, who sees the supreme Lord as imperishable and abiding equally in all perishable beings, both animate and inanimate.
For, he who kills not himself by himself being the supreme Lord, equally present in all, as one, thereby reaches the supreme state.

And he alone really sees, who sees all actions being performed in every way by Prakṛti alone, and the Self as the non-doer.
The moment man perceives the diversified existence of beings as rooted in the one supreme Spirit, and the spreading forth of all beings from the same, that very moment he attains Brahma (who is Truth, Consciousness and Bliss solidified).

(30)
Arjuna, being without beginning and without attributes, this indestructible supreme Spirit, though dwelling in the body, in fact does nothing nor gets contaminated. (31)

As the all-pervading ether is not tainted by reason of its subtlety, so seated everywhere in the body, the Self is not affected by the attributes of the body due to its attributeless character. (32)
Arjuna, as the one sun illumines this entire universe, so the one Atma (Spirit) illumines the whole Ksetra (Field).

(33)

prāṇaṁ - tīrthe ślokam में जिन छ बातों को कहने का भगवान ने संकेत किया था, उनका वर्णन करके अब इस अध्याय में वर्णित समस्त उपदेश को भलीभाँति समझने का पल परब्रह्म परमात्मा की प्राप्ति बतलाते हुए अध्याय का उपस्थाप करते हैं—

क्षेत्रक्षेत्रज्ञानार्मताः ज्ञानचक्षुः ।
भूतप्रकृतिमोक्षां च विद्युष्यन्ति ते परम । ३४ ॥

इस प्रकार क्षेत्र और क्षेत्रज्ञानार्मताः ज्ञानचक्षुः ।
भूतप्रकृतिमोक्षां च विद्युष्यन्ति ते परम । ३४ ॥

ॐ तत्सदिति श्रीमद्भगवदगीतासुपापनिश्चु ब्रह्मविभाग्यां योगशास्त्रेऽश्रीकृष्णारुपस्वादे
क्षेत्रक्षेत्रज्ञानार्मताः ज्ञानचक्षुः । त्रयोदशोधायः ॥ ३३ ॥
चतुर्दशोवध्यायः

इस अध्याय में सत्य, राज और तम—इन तीनों गुणों के स्वरुप का, उनके कार्य, कारण और शक्ति का; तथा वे किस प्रकार किस अवस्था में जीवाणु को ऐसे बनाया का दालत है और किस प्रकार इनसे दूसरे मनुष्य परम पद को प्राप्त हो सकता है; तथा इन तीनों गुणों से अति होकर परमाणु को प्राप्त मनुष्य के क्या लक्षण हैं ?—इन्हीं त्रिगुण-संबंधी बातों का विवेचन किया गया है। पहले साधनकाल में राज और तम का लायक करने मर्यादा को प्रणय करना और अन्त में सभी गुणों से सर्वथा संबंध लाग देना चाहिए, इसको समझने के लिए उन तीनों गुणों का विवरण पूर्वक वर्णन किया गया है। इसथिये इस अध्याय का नाम 'गुणत्रयविनिमयोऽयो' रखा गया है।

प्रसंग — तथावते अध्याय में वर्णित ज्ञान को ही सप्त करके यादववाद अध्याय में विस्तारपूर्वक समझाना है, इसलिये पहले भगवान दो श्लोकों में उस ज्ञान का महत्त्व बताकर उसके पुरी वर्णन की प्रतिहार करते हैं—

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानान्यो ज्ञानमुत्तमम्।
यज्ञाल्पा मुनयः सर्वं परं सिद्धिमितो गता: ॥ ९ ॥ ॥

श्रीभगवानू बोले—ज्ञानों में भी अति उत्तम उस परम ज्ञान को मैं फिर कहूँगा, जिसको जानकर सब मुनिजन इस संसार से मुक्त होकर परम सिद्धि को प्राप्त हो गये हैं ॥ ९ ॥ ॥

Sri Bhagavan said: I shall discuss once more the supreme wisdom, the best of all wisdoms, acquiring which all sages have attained highest perfection, being liberated from this mundane existence. (1)
Those who, by practising this wisdom, have entered into My Being are not born again at the cosmic dawn nor feel disturbed even during the cosmic night.

My primordial Nature, known as the great
Brahma, is the womb of all creatures; in that womb I place the seed of all life. The creation of all beings follows from that union of matter and Spirit, O Arjuna.

(3)

सर्वोनिषु कौन्तेय पूर्त्यः सम्भवन्ति याः।
तासं ब्रह्म महेयोनिः संवृत्य भीजप्रदः पिता॥४॥

हे अर्जुन ! नाना प्रकार की सब योनियों में जितनी मूर्तियाँ अर्थात् शरीर धारी प्राणी उत्पन्न होते हैं, प्रकृति तो उन सबकी गर्भ धारण करने वाली माता है और में बीज को स्थापन करने वाला पिता हूँ ॥४॥

Of all embodied beings that appear in all the species of various kinds Arjuna, Prakrti, or Nature is the conceiving Mother, while I am the seed-giving Father.

(4)

प्रसंग — भगवान् अव पौर्णिम से आठवें श्लोक तक पहले उन तीनों गुणों की प्रकृति से उत्पन्न और उनके विभिन्न नाम बताकर फिर उनके स्वरूप और उनके द्वारा जीवात्मा के बनन-प्रकार का क्रमशः प्रवद्ध-पूर्वक वर्णन करते हैं —

सत्य रजस्तम इति गुणः प्रकृतिसंबंधवः ।
निवधन्तिनि महाबहों देहे देहिनमय्यम् ॥५॥

हे अर्जुन ! सत्यगुण, रजोगुण और तमोगुण—ये प्रकृति से उत्पन्न तीनों गुण अविनाशी जीवात्मा को शरीर में बौद्धते हैं ॥५॥
Sattva, Rajas and Tamas—these three qualities born of Nature tie down the imperishable soul to the body, Arjuna.

Of these Sattva, being immaculate, is illuminating and flawless, Arjuna; it binds through identification with joy and wisdom.

हे अर्जुन! रा रूप रजोगुण को कामना और आसक्ति से उत्पन्न जान। वह इस जीवाला को कर्मों के और उनके फल के संबंध से बांधता है।
Arjuna, know the quality of Rajas, which is of the nature of passion, as born of cupidity and attachment. It binds the soul through attachment, to actions and their fruit. (7)

And know, Tamas, the deluder of all those who look upon the body as their own self, as born of ignorance. It binds the soul through error, sloth and sleep, Arjuna! (8)
Sattva drives one to joy, and Rajas to action; while Tamas, clouding wisdom, incites one to errer as well as sleep and sloth. (9)

हे अर्जुन ! रजोगुण और तमोगुण को दबाकर सत्त्वगुण होता है और सत्त्वगुण तथा तमोगुण को दबाकर रजोगुण, ऐसे ही सत्त्वगुण और रजोगुण को दबाकर तमोगुण होता है अर्थात् बढ़ता है ॥ 90 ॥

Overpowering Rajas And Tamas, Sattva prevails; overpowering Sattva and Tamas, Rajas prevails even so, overpowering Sattva and Rajas, Tamas, Rajas, Sattva prevails even so, overpowering Sattva and Rajas, Tamas. (10)

जिस समय इस देह में तथा अन्तःकरण और इन्द्रियों में चेतनता और विवेकशक्ति उत्पन्न होती है, उस समय ऐसा जानना चाहिये कि सत्त्वगुण बढ़ा है ॥ 99 ॥

चतुर्दश अध्याय
When light and discernment dawn in this body, as well as in the mind and senses, then one should know that Sattva is predominant. (11)

प्रसंग — इस प्रकार सत्त्वज्ञता की वृद्धि के लक्षणों का वर्णन करके अन्य रजोगुण की वृद्धि के लक्षण बतलाते हैं—

लोभ: प्रवृत्तिराम्भ: कर्मणामशम: स्न्हा।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ। ११२॥

हे अर्जुन! रजोगुण के बढ़ने पर लोभ प्रवृत्ति, स्वार्थ बुद्धि से कर्मों का सकाम भाव से आरम्भ, अशान्ति और विषय भोगों की लालसा—ये सब उत्पन्न होते हैं। ११२॥

With the preponderance of Rajas, Arjuna, greed, activity, undertaking of actions with an interested motive, restlessness and a thirst for enjoyment make their appearance. (12)

प्रसंग — इस प्रकार बढ़े हुए रजोगुण के लक्षणों का वर्णन करके अन्य तमोगुण की वृद्धि के लक्षण बतलाये जाते हैं—

अप्रकाशोप्रवृत्तिः प्रमादो मोह एव च।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन। ११३॥

हे अर्जुन! तमोगुण के बढ़ने पर अन्तःकरण और इन्द्रियों में अप्रकाश, कर्तव्य-कर्मों में अप्रवृत्ति और
With the growth of Tamas, Arjuna, obtuseness of the mind and senses, disinclination to perform one's obligatory duties, frivolity and stupor—all these appear.

(13)

When a man dies during the preponderance of Sattva, he obtains the stainless ethereal world (heaven, etc.) attained by men of noble deeds.

(14)
Dying when Rajas predominates, he is born among those attached to action; even so the man who has expired during the preponderance of Tamas is reborn in the species of stupid creatures, such as insects, and beasts etc. (15)

The reward of a righteous act, they say, is Sattvika and faultless (in the shape of joy, wisdom and dispassion etc.); sorrow is declared to be the fruit of a Rajasika act and ignorance, the fruit of a Tamasika act. (16)
प्रसंग — कार्य की उपस्थिति से कारण की सत्ता को जान लेने के लिये ज्ञान आदि की उपस्थिति में सत्ता आदि गुणों को कारण बताते हैं—

सत्त्वात्संजायते ज्ञान रजसो लोभ एव च।
प्रमादमोही तमसो भवतोज्ञान्येव च।।९७।।

सत्त्वगुण से ज्ञान उत्पन्न होता है और रजोगुण से निस्सन्देह लोभ; तथा तमोगुण से प्रमाद और मोह उत्पन्न होते हैं और अज्ञान भी होता है ॥ ९७ ॥

Wisdom follows from Sattva, and greed, undoubtedly, from Rajas, likewise obstinate error, stupor and also ignorance follow from Tamas.

(17)

प्रसंग — सत्त्वादि तीनों गुणों के कार्य ज्ञान आदि का वर्णन करके अब सत्त्वगुण में स्थिति कराने और रज तथा तमोगुण का ल्याग कराने के लिये तीनों गुणों में स्थित पुरुषों की मिन-मिन गतियों का प्रतिपादन करते हैं—

उद्धो ४.५५६६ तत्त्वशा मध्ये तिष्ठन्ति राजास:।
जयन्युगात्वत्स्या अथो गच्छन्ति तामसः।।९८।।

सत्त्वगुण में स्थित पुरुष स्वरूपदि उच्च लोकों को जाते हैं, रजोगुण में स्थित राजस पुरुष मध्ये में अर्थात् मनुष्यलोक में ही रहते हैं और तमोगुण के कार्यस्थ निद्रा, प्रमाद और आलस्यादि में स्थित तामस पुरुष अधौगति को अर्थात् कीट, पशु आदि नीच योनियों को तथा नरकों को प्राप्त होते हैं ॥ ९८ ॥
Those who abide in the quality of Sattva wend their way upwards; while those of a Rajasika disposition stay in the middle. And those of a Tamasika temperament, enveloped as they are in the effects of Tamoguna sink down. (18)

When the seer perceives no agent other than the three Gunas; and realizes Me, the suprem Spirit standing entirely beyond these Gunas, he enters into My Being. (19)
Having transcended the aforesaid three Gunas, which have caused the body, and freed from birth, death, old age and all kinds of sorrow, this soul attains supreme bliss. (20)

Arjuna said: What are the marks of him who has risen above the three Gunas, and what is his conduct? And how, Lord, does he rise above the three Gunas? (21)
Sri Bhagavan said: Arjuna, he who hates not light (which is born of Sattva) and activity (which is born of Rajas) and even stupor (which is born of Tamas), when prevalent, nor longs for them when they have ceased.

(22)
He who, sitting like a witness is not disturbed by the Gunas and who knowing that the Gunas alone move among the Gunas, remains established in identity with God, and never falls off from that state.

(23)

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोऽः ।
सर्वारस्मपरित्यागी गुणातीतः स उच्चते॥ २४ ॥

He who is ever established in the Self, takes woe and joy alike, regards a clod of earth, a stone and a piece of gold as equal in value, is possessed of wisdom, perceives the pleasant as well as the unpleasant in the same spirit, and views censure and praise alike.

(24)
He who is indifferent to honour and ignominy; is alike to the cause of a friend as well as to that of an enemy, and has renounced the senses of doership in all undertakings, is said to have risen above the three Gunas. (25)

He too who constantly worships Me through the Yoga of exclusive devotion,—transcending these three Gunas, becomes eligible for attaining Brahma. (26)
For, I am the ground of the imperishable Brahma, of immortality, of the eternal virtue and of unending immutable bliss. (27)
पञ्चदशोढ़ध्यायः

इस अध्याय में सपुर्ण ज्ञात के कर्ता-हत्ता 'सर्वश्रक्षितान' सबके निवन्ता, सर्वव्यापी, अन्तर्यामी, परम
दयालु, सबके सुहाव, सर्वदर्श, शरण लेने योग्य, सगुन परमेश्वर पुरुषोत्तम भगवान् के गुण, प्रभाव और
स्वरूप का वर्णन किया गया है। एवं कर पुरुष (कृष्ण), अक्षर पुरुष (कृष्ण) और पुरुषोत्तम (परमेश्वर)—इन
तीनों का वर्णन करके, शर्म और अक्षर से भगवान् किस प्रकार उत्तम है, वे किसीलिए 'पुरुषोत्तम' कहलाते
हैं, उनको पुरुषोत्तम जानना का यथा महत्त्व है और किस प्रकार उनको आपत्ति किया जा सकता है—इत्यादि
विषय श्रीलोक में तपस्या गये हैं। इसी कारण इस अध्याय का नाम 'पुरुषोत्तमयोग' रखा गया है।

प्रत्ययः—अब उस सगुन परमेश्वर पुरुषोत्तम भगवान् के गुण, प्रभाव और स्वरूप का एवं गुणों से
अतिरंग होने में प्रधान साधन वैदिक और समवेत-शास्त्रागति का वर्णन करने के लिये पदक्षेप अध्याय का
आर्थ्य किया जाता है। यहाँ पहले संसार में वैदिक उत्तम करने के उद्देश्य से तीन की ज्ञाता द्वारा संसार
का वर्णन वृक्ष के रूप में करते हुए वैदिक रूप शिष्य द्वारा उसका चेतन करने के लिये कहते हैं—

श्रीभगवानुवाच

उद्धृतमूलमः: शास्त्रभाष्यम् प्रासर्वव्यायः।
छन्दसः यथा परमान्त यस्तं वेद स वेदवितः। ॥ 9 ॥

श्रीभगवानु बोले—आदि पुरुष परमेश्वर रूप मूल
वाले और ब्रह्मा रूप मुख्य शाखा वाले जिस संसार रूप
पीपल के वृक्ष को अविनाशी कहते हैं; तथा वेद जिसके
पत्र कहे गये हैं—उस संसार रूप वृक्ष को जो पुरुष मूल
सहित तत्त्व से जाना है, वह वेद के तात्पर्य को जानने
वाला है ॥ 9 ॥

Sri Bhagavan said : He who knows the pipal tree (in the form of creation); which is said to
be imperishable with its roots in the Primeval Being (God), whose stem is represented by Brahma (the Creator), and whose leaves are the Vedas, is a knower of (the intention of) the Vedas. (1)

अधश्वोध्र्य प्रसुतास्तत्स्य शाखा गुणप्रवृत्ता विषयप्रवाला।
अधश्व मूलायन्युसंतततानि कर्मानुबंधीनि मनुष्यलोके। ॥ २ ॥

उस संसार वृक्ष की तीनों गुणों रूप जन के द्वारा बढ़ी हुई एवं विषय भोग रूप कोंपलों वाली देव, मनुष्य और तिर्यक् आदि योनि रूप शाखाएँ नीचे और ऊपर सर्वत्र फैली हुई हैं तथा मनुष्य लोक में कर्मों के अनुसार बाँधने वाली अहंता, ममता और वासना रूप जड़ें भी नीचे और ऊपर सभी लोकों में व्याप्त हो रही हैं। ॥ २ ॥

Fed by the three Gunas and having sense-objects for their tender leaves, the branches of the aforesaid tree (in the shape of the different orders of creation) extend both downwards and upwards; and its roots, which bind the soul according to its action in the human body, are spread in all regions, higher as well as lower. (2)
The nature of this tree of creation does not on mature thought turn out what it is represented to be; for it has neither beginning nor end, nor even stability. Therefore, felling this Pipal tree, which is most firmly rooted, with the formidable axe of dispassion.

(3)
Thereafter a man should diligently seek for that supreme state, viz., God, having attained to which they return no more to this world; and having fully resolved that he stand dedicated to that primeval Being (God Narayana) Himself, from whom the flow of this beginningless creation has progressed, he should dwell and meditate on Him. (4)

जिनका मान और मोह नष्ट हो गया है, जिन्होंने आसक्ति रूप दोष को जीत लिया है, जिनकी परमात्मा के स्वरूप में नित्य स्थिति है और जिनकी कामनाएँ पूर्ण रूप से नष्ट हो गयी हैं—वे सुख-दुःख नामक दन्दों से
Those wise men who are free from pride and delusion, who have conquered the evil of attachment, who are in eternal union with God, whose cravings have altogether ceased and who are completely immune from all pairs of opposites going by the names of pleasure and pain, reach that supreme immortal state. (5)

Neither the sun nor the moon nor even fire can illumine that supreme self-effulgent state, attaining to which they never return to this world. That is My supreme Abode. (6)
ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीद्रियाणि प्रकृतिस्थानि कर्षितः।

इस देह में यह सनातन जीवात्मा मेरा ही अंश है और
वही इन प्रकृति में स्थित मन और पाँचो इन्द्रियों को
आकर्षण करता है।

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

(7)

बायु गांध के स्थान से गांध को जैसे ग्रहण करके
ले जाता है, वैसे ही देहादि का स्वामी जीवात्मा भी जिस
शरीर का त्याग करता है, उससे इन मनसहित इन्द्रियों
को ग्रहण करके फिर जिस शरीर को प्राप्त होता है,
उसमें जाता है।

(8)
Even as the wind wafts scents from their seats, so too the Jivatma, which is the controller of the body etc., taking the mind and the senses from the body which it leaves behind, forthwith migrates to the body which it acquires.

श्रोत्रं चक्षुं: स्फर्णं च रसं ग्राणेव च।
अधिष्ठाय मनश्चायं विषयानुपसेवते।।६।।

यह जीवात्मा श्रोत्र, चक्षु और त्वचा को तथा रसना, ग्राण और मन को आश्रय करके अर्थात् इन सबके सहारे से ही विषयों का सेवन करता है।।७।।

It is while dwelling in the senses of hearing, sight, touch, taste and smell, as well as in the mind, Jivatma enjoys the objects of senses.

(9)
The ignorant know not the soul departing from or dwelling in the body, or enjoying the objects of senses i.e., even when it is connected with the three Gunas; only those endowed with the eye of wisdom are able to realize it.

Striving Yogis too are able to realize this Self enshrined in their heart. The ignorant; however, whose heart has not been purified, know not this Self in spite of their best endeavours.
The light in the sun, that illumines the entire solar world, and that which shines in the moon and that too which shines in the fire, know that light to be Mine. (12)

And permeating the soil, it is I who support all creatures by My vital power; and
becoming the nectarine moon, I nourish all plants. (13)

अहं वैश्वानरो भूत्वा प्राणिनां देहमानितः।
प्राणपानसमायुक्तः पचाम्यन्त्र चतुर्विधमुः।।९८।।

मैं ही सब प्राणियों के शरीर में स्थित रहने वाला प्राण और अपान से संयुक्त वैश्वानर अर्थि रूप होकर चार प्रकार के अश्रु को पचाता हूँ।।९८।।

Taking the form of fire lodged in the body of all creatures and united with the Prana (ingoing) and Apana (outgoing) breaths, it is I who consume the four kinds of food. (14)

प्रसंगः — अहं भगवान् अपने सर्वत्रा कृपालु और सर्वजन आदि गुणों से युक्त स्वरूप का वर्णन करते हुए यह सब प्रकार से जानने योग्य अपने को बताते हैं—

सर्वस्य चाहं हृदि सपीतिष्ठो मतः स्मृतिज्ञानमयोहनं च।
वैदेश्व सर्वरहेवे वेदो वेदान्तकृषेदविदेव चाहमुः।।९५।।

मैं ही सब प्राणियों के हृदय में अन्तर्यामी रूप से स्थित हूँ तथा भुजार्थ से ही स्मृति, ज्ञान और अपोहन होता है और सब वेदों द्वारा मैं ही जानने के योग्य हूँ तथा वेदान्त का कर्ता और वेदों को जानने वाला भी मैं ही हूँ।।९५।।
It is I who remain seated in the heart of all creatures as the inner controller of all; and it is I who am the source memory, knowledge and the ratiocinative faculty. Again, I am the only object worth knowing through the Vedas; I alone am the father of Vedanta and the knower of the Vedas too. (15)

The perishable and the imperishable too—these are the two kinds of Purusas in this world. Of these, the bodies of all beings are spoken of as the perishable; while the jivatma or the embodied soul is called imperishable. (16)
उत्तमः पुरुषस्तवन्यः परमात्मेत्युदाहतः।
यो लोकत्रयमाविश्य विभर्त्यव्य ईश्वरः। ॥ ९७ ॥

इन दोनों से उत्तम पुरुष तो अन्य ही है, जो तीनों लोकों में प्रवेश करके सबका धारण-पोषण करता है एवं अविनाशी परमेश्वर और परमात्मा—इस प्रकार कहा गया है ॥ ९७ ॥

The Supreme Person is yet other than these, who, having entered all the three worlds, upholds and maintains all, and has been spoken of as the imperishable Lord and the supreme Spirit.

(17)

यस्मात्क्षरमतीतोःहमक्षरादिपि चोतमः।
अतोजसि लोके वेदे च प्रथितः पुरुषोत्तमः। ॥ ९८ ॥

क्योंकि मैं नाशवानू जडवर्ग-क्षेत्र से तो सर्वथा अतीत हूँ और अविनाशी जीवात्मा से भी उत्तम हूँ, इसलिये लोक में और वेद में भी पुरुषोत्तम नाम से प्रसिद्ध हूँ। ॥ ९८ ॥

Since I am wholly beyond the perishable world of matter of Ksetra, and am superior even to the imperishable soul, hence I am
known as the Purusottama in the world as well as in the Vedas.  

Arjuna, the wise man who thus realizes Me as the Supreme Person,—knowing all, he constantly worship Me (the all-pervading Lord) with his whole being.
Arjuna, this most esoteric teaching has thus been imparted by Me; grasping it in essence man becomes wise and his mission in life is accomplished.

(20)
षोडशोषध्यायः

इस सोलहवें अध्याय में देवशब्द वाच्य परमेश्वर से संबंध रक्षने वाले तथा उनको प्राप्त करा देने वाले सदुपक्षों और सदावारों का, उन्हें ज्ञानक धारण करने के लिये देवीसम्पूर्ण के नाम से और असुरों के—जैसे दुर्गा और दुराचारों का, उन्हें ज्ञानक स्वार्ग निर्माण करने के लिये आशुतोष सम्पूर्ण के नाम से भिन्नपूर्वक विद्वत्ता वर्णन किया गया है। इसलिये इस अध्याय का नाम 'देवसुरसम्पदविभागयोग' रखा गया है।

प्रसंग — सोलहवें अध्याय के पहले तीन श्लोकों द्वारा देवी-सम्पूर्ण से युक्त सात्विक पुरुषों के स्वाभाविक लक्षणों का विश्वसूतिक वर्णन किया जाता है—

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्नायन्योगव्यवस्थिति: ।
दानं दमश्च यज्ञश्च स्वाभ्यायस्तप आर्जवमु। ॥९॥

श्रीभगवानू बोले—भय का सर्वथा अभाव, अन्तःकरण की पूर्ण निर्मता, तत्त्वज्ञान के लिये ध्यान योग में निरंतर दृढ़ स्थिति और सात्विक दान, इन्द्रियों का दमन, भगवानु, देवता और गुरुजनों की पूजा तथा अग्निहोत्र आदि उत्तम कर्मों का आचरण एवं वेद-शास्त्रों का पठन-पाठन तथा भगवानु के नाम और गुरुणों का कीर्तन, स्वधर्मपालन के लिये कष्ट सहन और शरीर तथा इन्द्रियों के सहित अन्तःकरण की सरलता, ॥९॥

Absolute fearlessness, perfect purity of mind;
constant fixity in the Yoga of meditation for the sake of Self-Realization, and even so charity in its Sattvika form, control of the senses, worship of god and other deities as well as of one’s elders including the performance of Agnihotra (pouring oblations into the sacred fire) and other sacred duties, study and teaching of the Vedas and other sacred books as well as the chanting of God’s names and praises, suffering hardships for the discharge of one’s sacred obligations and straightness of mind as well as of the body and senses;

(1)

अहिंसा सत्यमकोधस्यायः शान्तिपैशुनम्।
दया भूतेष्वलोकत्वं मार्दवं हीरचापलम्।।

मन, वाणी और शरीर से किसी प्रकार भी किसी को कष्ट न देना, यथार्थ और प्रिय भाषण, अपना अपकार करने वाले पर भी क्रोध का न होना, कर्मों में कर्त्तिजन के अभिमान का त्याग, अन्त:करण की उपरति अर्थात् चित्त की चम्पतलता का अभाव, किसी की भी निन्दादि न करना, सब भूतपारणियों में हेतु रहित दया, इंद्रियों का विषयों के साथ संयोग होने पर भी उनमें आसक्ति का न होना, कोमलता, लोक और शाश्व से विरुद्ध आचरण में लज्जा और व्यर्थ चेष्टाओं का अभाव,।। ॥ २ ॥
Non-violence in thought, word and deed, truthfulness and geniality of speech, absence of anger even on provocation, disclaiming doership in respect of actions, quietude or composure of mind, abstaining from malicious gossip compassion towards all creatures, absence of attachment to the objects of senses even during their contact with the senses, mildness, a sense of shame in transgressing against the scriptures or usage, and abstaining from frivolous pursuits;

(2)

तेज़ः क्षमा धृतिः शौचमद्रोहो नातिमानिता।
भवत्ति संपद्यं देवीमभिजातस्य भारत॥ ३ ॥

तेज, क्षमा, धैर्य, बाहर की शुद्धि एवं किसी में भी शत्रुभाव का न होना और अपने में पूज्यता के अभिमान का अभाव—ये सब तो हे अर्जुन ! देवी सम्पदा को लेकर उत्पन्न हुए पुरुष के लक्षण हैं ॥ ३ ॥

Sublimity, forbearance, fortitude, external purity, bearing enmity to none and absence of self-esteem—these are the marks of him, who is born with the divine gifts Arjuna.

(3)

प्रयोग — इस प्रकार धारण करने के योग्य देवीसम्पत्ति से युक्त पुरुष के लक्षणों का वर्णन करने के अब लय करने योग्य आमुरीसम्पत्ति से युक्त पुरुष के लक्षण संबंध में कह जाते हैं—
पार्थ! दम्भ, घमण्ड और अभिमान तथा क्रोध,
कठोरता और अज्ञान भी—वे सब आसुरी-सम्पदाको
लेकर उत्पन्न हुए पुरुष के लक्षण हैं।।१४।।

Hypocrisy, arrogance and pride, and anger,
sternness and ignorance too,—these are marks
of him, who is born with demoniac
properties.

(4)

देवीसंपदि-मिशाय निन्द्वायासुरी नता।
मा शुच: संपदं देवीसंपदमिशायातोसि पाण्डव।।५।।

देवी-सम्पदा मुक्ति के लिये और आसुरी-सम्पदा
बाधने के लिये मानी गयी है। इसलिये है अर्जुन! तू
शोक मत कर, क्योंकि तू देवी-सम्पदा को लेकर उत्पन्न
हुआ है।।५।।

The divine gift has been recognized as
conducive to liberation, and the demoniac
gift as conducive to bondage; Grieve not,
Arjuna; for you are born with the divine endowment.

There are only two types of men in this world, Arjuna,—the one possessing a divine nature and the other possessing a demoniac disposition. Of these, the type possessing a divine nature has been dealt with at length; now hear in detail from Me about the type possessing demoniac disposition.
प्रृवृत्ति च निवृत्ति च जना न विदुरासुरः।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ।

आसुरी स्वभाव वाले मनुष्य प्रृवृत्ति और निवृत्ति—इन दोनों को ही नहीं जानते। इसलिये उनमें न तो बाहर-भीतर की शुद्धि है, न श्रेष्ठ आचरण है और न सत्यभाषण ही है ॥ ७ ॥

Men possessing a demoniac disposition know not what is right activity and what is right abstinence from activity. Hence they possess neither purity (external or internal) nor good conduct nor even truthfulness.

(7)

प्रसंगः—आसुर-स्वभाव वालों में विवेक, शौच और सदाचार आदि का अभाव बताकर अब उनके नातिक भाव का वर्णन करते हैं—

असत्यप्रतिष्ठम ते जगदाहरनीश्वरम् ।
अपरस्यसंभूतं किमन्यत्कामहेतुकम् ॥ ८ ॥

वे आसुरी प्रकृति वाले मनुष्य कहा करते हैं कि जगत् आश्रय रहित, सर्वथा असत्य और बिना ईश्वर के, अपने-आप केवल स्त्री-पुरुष के संयोग से उत्पन्न हैं, अतएव केवल काम ही इसका कारण है। इसके सिवा और क्या है ? ॥ ८ ॥

Men possessing a demoniac disposition say...
this world is without any foundation, absolutely unreal and godless, brought forth by mutual union of the male and female and hence conceived in lust; what else than this?  (8)

Clinging to this false view these slow-witted men of a vile disposition and terrible deeds, these enemies of mankind; prove equal only to the destruction of the universe.  (9)
Cherishing insatiable desires and embracing false doctrines through ignorance, these men of impure conduct move in this world, full of hypocrisy, pride and arrogance.  

(10)

Giving themselves up to innumerable cares ending only with death, they remain devoted to the enjoyment of sensuous pleasures and are positive in their belief that this is the highest limit of joy.  

(11)
Held in bondage by hundreds of ties of expectation and wholly giving themselves up to lust and anger, they strive to amass by unfair means hoards of money and other objects for the enjoyment of sensuous pleasures. (12)

They say to themselves, This much has been secured by me today and now I shall realize this ambition. So much wealth is already with me and yet again this shall be mine. (13)
That enemy has been slain by me and I shall kill those others too. I am the Lord of all, the enjoyer of all power; I am endowed with all supernatural powers, and am mighty and happy.

I am wealthy and own a large family; who else is like unto me? I will sacrifice to gods, I will give alms, I will make merry. Thus blinded
by ignorance, enveloped in the mesh of delusion and addicted to the enjoyment of sensuous pleasures, their mind bewildered by numerous thoughts, these men of a devilish disposition fall into the foulest hell.  

(15,16)

वे अपने-आपको ही श्रेष्ठ मानने वाले धमपंडी पुरुष धन और मान के मद से युक्त होकर केवल नाम मान के यज्ञों द्वारा पाखंड से शास्त्र विधि रहित यजन करते हैं ।

Intoxicated by wealth and honour, those self-conceited and haughty men worship God through nominal sacrifices for ostentation without following the sacred rituals.  

(17)
Given over to egotism, brute force, arrogance, lust and anger etc. and culminating others, they hate Me (the inner controller of all) dwelling in their own bodies as well as in those of others. (18)

These haters, sinful, cruel and vilest among men, I cast again and again into demoniacal wombs in this world. (19)
Failing to reach Me, Arjun, these stupid souls are born life after life in demoniac wombs and then verily sink down to a still lower plane.  

(20)

Desire, anger and greed—this triple gate of hell brings about the ruination of the soul. Therefore, one should, avoid all these three.  

(21)
एतैविमुक्तः कौन्तेय तमोदरैश्रितिभिरः।
आचर्यात्मनः श्रेयस्ततो याति परं गतिम्।। २२।।

हे अर्जुन! इन तीनों नरक के द्वारों से मुक्त पुरुष अपने कल्याण का आचरण करता है, इससे वह परमगति को जाता है अर्थात् मुझको प्राप्त हो जाता है।। २२।।

Freed from these three gates of hell, man works his own salvation and thereby attains the supreme goal i.e., God.

(22)

प्रश्नं — जो उपर्युक्त दैवीसम्पदा का आचरण न करके अपनी मान्यता के अनुसार कर्म करता है वह परमगति की प्राप्त होता है या नहीं? इस पर कहते हैं—

य: शास्त्रविधिमुल्सूध्य वर्ति कामकारतः।
न स सिद्धिमात्राति न सुखं न परं गतिम्।। २३।।

जो पुरुष शास्त्र विधि को त्याग कर अपनी इच्छा से मनमाना आचरण करता है, वह न सिद्धि को प्राप्त होता है, न परमगति को और न सुख को ही।। २३।।

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

(23)
Therefore, the scripture alone is your guide in determining what should be done and what should not be done. Knowing this, you ought to perform only such action as is ordained by the scriptures.

(24)
अर्जुन उदाचि

ये शास्त्रविधिमुस्तृत्य ज्ञने श्रद्धायान्विता:।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्ताम:। १९।।

अर्जुन बोले—हे कृष्ण ! जो मनुष्य शास्त्रविधि को
त्यागकर श्रद्धा से युक्त हुए देवादिका पूजन करते हैं,
उनकी स्थिति फिर कौन-सी है ? सात्त्विकी है अथवा
राजसी किंवा तामसी ? १९।।

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

(1)
Sri Bhagavan said: that untutored innate faith of men is of three kinds—Sattvika and Rajasika and Tamasika. Hear of it from Me. (2)

The faith of all men conforms to their mental constitution, Arjuna. This man consists of faith; whatever the nature of his faith, he is verily that. (3)
प्रसंग — श्रद्धा के अनुसार मनुष्यों की निष्ठा का स्वरूप बतलाया गया; इससे यह जानने की इच्छा हो सकती है कि ऐसे मनुष्यों की पहचान कैसे हो कि कौन किस निष्ठावाला है। इस पर भगवान् कहते हैं—

यजन्ते सात्विका देवान्यक्षरक्रसि रजसा:।
प्रेतान्भूत्तगान्यांश्वाये यजन्ते तामसा जना:। ॥४ ॥

सात्विक पुरुष देवों को पूजते हैं, राजस पुरुष यक्ष और राक्षसों को तथा अन्य जो तामस मनुष्य हैं, वे प्रेत और भूतगणों को पूजते हैं ॥४ ॥

Men of a Sattvika disposition worship gods; those of Rajasika temperament worship demigods and demons; while others, who are men of a Tamasika disposition, worship the spirits of the dead and groups of ghosts. (4)

प्रसंग — न जानने के कारण शास्त्रविधि का लागू करने त्रिविध स्वाभाविक श्रद्धा के साथ यजन करने वाळों का वर्णन किया गया, परंतु शास्त्रविधि का लागू करने वाले अश्रद्धालु मनुष्यों के विषय में कुछ नहीं कहा गया, अतः यह निज़ामा उपर्युक्त हुई कि जिनमें श्रद्धा भी नहीं है और जो शास्त्रविधि को भी नहीं मानते और घोर तप आदि करते हैं, वे किस श्रेणी में हैं? इस पर अगले दो श्लोकों में भगवान् कहते हैं—

अशाश्चर्विदतं घोरं तप्यन्ते ये तपो जना:।
दम्भाहायकांसंयुक्तः कामरागबलान्विता:। ॥५ ॥

जो मनुष्य शास्त्रविधि से रहित केवल मनःकल्पित घोर तप को तपते हैं तथा दम्भ और आहंकार से युक्त एवं कामना, आसक्ति और बल के अभिमान से भी युक्त हैं; ॥५ ॥
Men who practise dire penance of an arbitrary type not sanctioned by the scriptures, and who are full of hypocrisy and egotism and are obsessed with desire, attachment and pride of power;

(5)

कर्णय्यन्तं: शरीरस्यं भूतग्राममचेतसः इ।
मां चैवान्तं: शरीरस्यं तान्विद्यापरवनिष्वच्यानु । ६ ॥

जो शरीर रूप से स्थित भूत समुदाय को और अन्तःकरण में स्थित मुक्त परमात्मा को भी कृत्य करने वाले हैं, उन अज्ञानियों को तू आसुर-फ्राहाव वाले जान ॥ ६ ॥

And who emaciate the elements constituting their body as well as Me, the supreme Spirit, dwelling in their heart,—know these senseless people to have a demoniac disposition. (6)

(6)

प्रसंगः — त्रिविध स्वाभाविक श्रद्धा वालों के तथा घोर तथ करने वाले लोगों के लक्षण बताकर जब भगवान सार्वज्ञ का प्रहर और राजस-तामस का व्याप करने के उद्देश्य से सार्वज्ञ-राजस-तामस आहार, यज्ञ, तप और दान के मैद युगन्ते के लिये अर्जुन को आपा देते हैं—

आहारस्वप्न सर्वस्य त्रिविधों भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं श्रुतु ।। ७ ॥

भोजन भी सबको अपनी-अपनी प्रकृति के अनुसार तीन प्रकार का प्रिय होता है। और वैसे ही यज्ञ, तप
Food also, which is agreeable to different men according to their innate disposition, is of three Kinds. And likewise sacrifice, penance and charity too are of three kinds each; hear their distinction as follows. (7)

Foods which promote longevity, intelligence, vigour, health, happiness and cheerfulness, and which are sweet, bland, substantial and naturally agreeable, are dear to the Sattvika type of men. (8)
कट्स्रम्लस्ताध्युष्णाय शुष्कत्वस्य विदाग्निः।
आहारः राजसस्येष्या दुःखशोकामय्यदा। । ॥ ४ ॥

कड़वे, खट्खे, लवण युक्त, बहुत गरम, तीखे, सूखे,
दाहकारक और दुःख, चिंता तथा रोगों को उत्पन्न करने
वाले आहार अर्थात भोजन करने के पदार्थ राजस पुरुष
को प्रिय होते हैं ॥ ४ ॥

Foods which are bitter, acid, salty, overhot,
pungent, dry and burning, and which cause
suffering, grief and sickness, are dear to the
Rajasika type of men.

(9)

यात्यासं गतसं पूर्कित च यत्त॥
उचिष्ठमणि चामेथ्यं भोजनं तामसप्रियम्। ॥१०॥

जो भोजन अध्यक्ष, रसरहित, दुर्गन्ध युक्त, बासी
और उचिष्ठ है तथा जो अपवित्र भी है वह भोजन
तामस पुरुष को प्रिय होता है ॥१०॥

Food which is half-cooked or half-ripe,
insipid, putrid, stale and polluted, and which
is impure too, is dear to men a Tamasika
disposition.

(10)
अफलाकासिसिमिर्य्युः विधिव्यूः य इज्येते।
यष्ट्वंमेहव्येति मनः समाधाय स सात्त्विकः ॥ ९९ ॥

जो शास्त्रविधि से नियत, यज्ञ करना ही कर्त्तव्य है—इस प्रकार मन को समाधान करके, फल न चाहने वाले पुरुषों द्वारा किया जाता है, वह सात्त्विक है ॥ ९९ ॥

The sacrifice which is offered, as ordained by scriptural injunctions, by men who expect no return and who believe that such sacrifices must be performed, is Sattvika in character.

(11)

प्रसारं—अब राजस यज्ञ के लक्षण बतलाते हैं—

अभिसंधाय तु फलं दम्भार्यम्पि चैव यत।
इज्येते भरतश्रेष्ठ तेन यज्ञं विद्ति राजसम् ॥ ९२ ॥

परंतु है अर्जुन! केवल दम्भार्यम के लिये अथवा फल को भी दृष्टि में रखकर जो यज्ञ किया जाता है, उस यज्ञ को तू राजस जान ॥ ९२ ॥

That sacrifice; however, which is offered for the sake of mere show or even with an eye to its fruit, know it to be Rajasika Arjuna.

(12)
A sacrificial which has no respect for scriptural injunctions, in which no food is offered, and no sacrificial fees are paid, which is without sacred chant and devoid of faith, is said to be Tamasika.

(13)

Worship of gods, the Brahmanas, one's elders and wise men, purity, straightness, continence and harmlessness—this is called bodily penance.

(14)
Words which cause no annoyance to others and are truthful, agreeable and wholesome, as well as the study of the Vedas and other Sastras and the practice of repetition of the Divine Name—this is known as the austerity of speech.

Cheerfulness of mind, placidity, habit of
contemplation on God, control of the mind and perfect purity of inner feeling—all this is called austerity of the mind. (16)

This threefold penance performed with supreme faith by Yogis expecting no return is called Sattvika. (17)
sake of renown, honour and worship as well as for any other selfish gain either in all sincerity or by way of ostentation, and yields an uncertain and momentary fruit, has been spoken of here as Rajasika. (18)

Austerity which is practised through perversity and is accompanied with self-mortification or is intended to harm others, such austerity has been declared as Tamasika. (19)
A gift which is bestowed with a sense of duty on one who is no benefactor when a fit place, suitable time and a deserving person are available, that gift has been pronounced as Sattvika.

(20)

A gift which is bestowed in a grudging spirit and with the object of getting a service in return or in the hope of obtaining a reward, is called Rajasika.

(21)
A gift which is made without good grace and in a disdainful spirit out of time and place and to undeserving persons, is said to be Tamasaka.

ॐ तत्सद्वि निर्देशौ ब्रह्मानात्रिविध: स्मृत: ।
ब्रह्मानास्ते वेदाश्व यज्ञाश्व विहिता: पुरा ॥ २३ ॥

ॐ, ततु, सत्—ऐसे यह तीन प्रकार का सच्चिदानन्दगन ब्रह्म का नाम कहा है; उसी से सृष्टि के आदिकाल में ब्राह्मण और वेद तथा यज्ञादि रचे गये ॥ २३ ॥

OM, TAT and SAT—This has been declared as the threefold appellation of the Absolute, who is Truth, Consciousness and Bliss solidified. By That the Brahmansas and the Vedas as well as sacrifices were created at the cosmic dawn.

ॐ तत्र, सत्—परमेश्वर के उपुर्वक �ॐ, ततु और सत्—इन तीन नामों का यह, दान, तप आदि के साथ क्या संबंध है? ऐसी जिज्ञासा होने पर पहले ‘ॐ’ के प्रयोग की बात कहते हैं—
Therefore, acts of sacrifice, charity and austerity as enjoined by sacred precepts are always commenced by noble souls given to the recitation of Vedic chants with utterance of the divine name OM.

(24)

With the idea that all this belongs to
God, who is denoted by the appellation TAT, acts of sacrifice and austerity as well as acts of charity of various kinds are performed by the seekers of blessedness expecting no return for them.

(25)

The name of God, SAT, is employed in the sense of truth and goodness. And the word SAT is also used in the sense of a praiseworthy act, Arjuna.

(26)
And steadfastness in sacrifice, austerity and charity is likewise spoken of as ‘Sat’, and action for the sake of God is verily termed as ‘Sat’. (27)

हे अर्जुन! बिना श्रद्धा के किया हुआ हवन, दिया हुआ दान एवं तपा हुआ तपा और जो कुछ भी किया हुआ शुभ कर्म है—वह समस्त ‘असत्’—इस प्रकार कहा जाता है; इसलिये वह न तो इस लोक में लाभदायक है और न मरने के बाद ही। ॥ २८ ॥

ॐ तःदत्तिति श्रीमद्भगवद्गीतासून्निषेधो भ्रमावधृतं स्वबलसङ्कल्पे श्रीकृष्णाजूर्वस्वादे श्रद्धारथविभागयोगी नाम सप्तदशोच्चायां। ॥ ९९ ॥
Arjuna said: O mighty-armed Sri Krsna, O inner controller of all, O Slayer of Kesi, I wish to know severally the truth of Samnyasa and Tyaga.

(1)
Sri Bhagavan said: Some sages understand Samnyasa as the giving up of all actions motivated by desire; and other thinkers declare that Tyaga consists in relinquishing the fruit of all actions.

Some wise men declare that all actions contain a measure of evil, and are therefore worth giving up, while others say that acts of
sacrifice, charity and penance are not worth shunning.

(3)

निष्कर्षं श्रुणु मे तत्र त्यागे भक्तसत्तम।
त्यागो हि पुरुषव्रतं त्याधि: संप्रकरितः।।४।।

हे पुरुष श्रेष्ठ अर्जुन ! संन्यास और त्याग, इन दोनों में से पहले त्याग के विषय में मेरा निष्कर्ष शुन | क्योंकि त्याग सात्त्विक, राजस और तामस भेद से तीन प्रकार का कहा गया है ।।४।।

Of Samnyasa and Tyaga, first hear My conclusion on the subject of Tyaga, Arjuna; for Tyaga, O tiger among men, has been declared to be of three kinds—Sattvika Rajasika and Tamasika.

(4)

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव ततौ।
यजो दानं तपश्चैव पवनानि मनीषिणाम्।।५।।

यज, दान और तपस्या कर्म त्याग करने के योग्य नहीं है, बल्कि वह तो अवश्य कर्तव्य है, द्योंक यज़,
Acts of sacrifice, charity and penance are not worth giving up; they must be performed. For sacrifice, charity and penance—all these are purifiers of wise men.

Hence these acts of sacrifice, charity and penance, and all other acts too, must be performed without attachment and hope of reward: this is My considered and supreme verdict, Arjuna.
Should anyone give up his duties for fear of physical strain, thinking that all action is verily of the nature of discomfort,—practising such Rajasika form of renunciation, he reaps not the fruit renunciation.
कार्यविधि व यत्र कर्म नियतं क्रियते श्रुंजुन।
संगोऽ त्यक्तवा फलं चैव स त्यागं सात्त्विको मतः ।। ८ ।।

हे अर्जुन! जो शास्त्रविहित कार्म करना कर्तव्य है—इसी भाव से आसक्ति और फल का त्याग करके किया जाता है—वही सात्त्विक त्याग माना गया है ।। ८ ।।

A prescribed duty which is performed simply because it has to be performed, giving up attachment and fruit, that alone has been recognized as the Sattvika form of renunciation. (9)

ए द्वेष्ट्वकृशलं कर्म कुशले नानुष्ज्जते।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ।। ९० ।।

जो मनुष्य अकृशल कर्म से तो द्वेष नहीं करता और कुशल कर्म में आसक्त नहीं होता—वह शुद्ध सत्त्वगुण से युक्त पुरुष संशयरहित, बुद्धिमान और सच्चा त्यागी है ।। ९० ।।
He who shrinks not from action which does not lasting happiness, nor gets attached to that which is conducive to blessedness,—imbued with the quality of goodness, he has all his doubts resolved, is intelligent and a man of true renunciation. (10)

Since all actions cannot be given up in their entirety by anyone possessing a body, he alone who renounces the fruit of actions is called a man of renunciation. (11)
अनिष्टमिष्ट मिश्रं च त्रिविधं कर्मं: फलमु ।
भवत्स्यागिणाः प्रेत्य न तु संन्यासिनाः क्वचित। ॥ १२ ॥

कर्म फल का त्याग न करने वाले मनुष्यों के कर्मों का तो अच्छा, बुरा और मिला हुआ—ऐसे तीन प्रकार का फल मरने के पश्चात् अवश्य होता है; किंतु कर्मफल का त्याग कर देने वाले मनुष्यों के कर्मों का फल किसी काल में भी नहीं होता। ॥ १२ ॥

Welcome, unwelcome and mixed—threefold, indeed, is the fruit that accrues hereafter from the actions of the unrenouncing. But there is none ever for those who have renounced.

(12)

प्रसंग — अब संन्यास का यानी सांख्ययोग का तत्त्व समझने के लिये पहले सांख्य-सिद्धांत के अनुसार कर्म की सिद्धि में पूर्ण हेतु बतलाते हैं—

पञ्चातिनि महाबहोर कारणानि निबोध में।
सांख्ये कृतान्ते प्रोक्तानि सिद्धेऽसर्वकर्मणां ॥ ९३ ॥

हे महाबाहो ! सम्पूर्ण कर्मों की सिद्धि के पौर्ण हेतु कर्मों का अन्त करने के लिये उपाय बतलाने वाले सांख्य-शास्त्र में कहे गये हैं, उनको तू मुझसे भलीभाँति जान। ॥ ९३ ॥

In the branch of learning known by the
name of Sankhya, which prescribes means for neutralizing all action, these five factors have been mentioned as contributory to the accomplishment of all actions; know them from Me, Arjuna.

The following are the factors operating towards the accomplishment of actions, viz., the seat of action and the agent, the organs of different kinds and the separate movements of divergent types; and the fifth is Daiva or destiny.
These five are the contributory causes of whatever actions, right or wrong man performs with the mind, speech and body. (15)

Notwithstanding this, however, he who, having an impure mind, regards the absolute, taintless Self alone as the doer, that man of perverse understanding does not view aright. (16)
He whose mind is free from the sense of doership, and whose reason is not tainted by worldly objects and activities, does not really slay, even having slaughtered all these creatures, nor is bound by sin.

(17)
knowledge—these three motivate action. Even so the doer, the organs and activity—these are the three constituents of action. (18)

In the branch of knowledge dealing with the Gunas or modes of Prakrti, knowledge and action as well as the doer have been declared to be of three kinds according to the Guna which predominates in each; hear them too duly from Me. (19)
That by which man perceives one imperishable
divine existence as undivided and equally
present in all individual beings, know that
knowledge to be Sattvika.

That, however, by which man cognize many
existences of various kinds as apart from one
another in all beings, know that knowledge
to be Rajasika.
That action which is ordained by the scriptures and is not accompanied by the sense of doership, and has been done without any partiality or prejudice by one who seeks no return, is called Sattvika.

(23)
That action, however, which involves much strain and is performed by one who seeks enjoyments or by a man full of egotism, has been spoken of as Rajasika. (24)

That action which is undertaken through sheer ignorance, without counting the upshot, loss to oneself, injury to others and one's own capacity, is declared as Tamasika. (25)
व्रतं — अब सात्त्विक कर्ता के लक्षण बताते हैं—
मुद्रसंगोजनहवादी धृत्युत्साहसमन्वितः।
सिद्ध-सिद्धोरिन्यिनिकारः कर्ता सात्त्विक उच्चते ।

जो कर्ता संगरहित, अहंकार के वचन न बोलने वाला, धौर्य और उत्साह से युक्त तथा कार्य के सिद्ध होने और न होने में हर्ष-शोकादि विकारों से रहित है—वह सात्त्विक कहा जाता है ।

Free from attachment, unegoistic, endowed with firmness and vigour and unswayed by success and failure—such a doer is said to be Sattvika.

(26)

व्रतं — अब राजस कर्ता के लक्षण बताते हैं—
रागी कर्मफलप्रेपरुपुखो हिंसालमकोशुचि:।
हर्षशोकाविचित: कर्ता राजस: परिकीर्तित: ।

जो कर्ता आसक्ति से युक्त, कर्मों के फल को चाहने वाला और लोभी है तथा दूसरों को कष्ट देने के स्वभाव वाला, अशुद्धाचारी और हर्ष-शोक से लिप्त है—वह राजस कहा गया है ।

The doer who is full of attachment, seeks the fruit of actions and is greedy, and who is oppressive by nature and of impure conduct,
and is affected by joy and sorrow, has been called Rajasika.

(27)

Lacking piety and self-control, uncultured, arrogant, deceitful, inclined to rob others of their livelihood, slothful, down-hearted and procrastinating, such a doer is called Tamasika.

(28)
Now hear, Arjuna, the threefold division, based on the predominance of each Guna, of Buddhi and Dhriti also, which is being told by Me in full one by one.

(29)

The intellect which correctly determines the paths of activity and renunciation, what ought to be done and what should not be done, what is fear and what is fearlessness, and what is bondage and what is liberation, that intellect is Sattvika.

(30)
को तथा कर्त्तव्य और अकर्त्तव्य को भी यथार्थ नहीं जानता, वह बुद्धि राजसी है।

The intellect by which man does not truly perceive what is Dharma and what is Adharma, what ought to be done and what should not be done,—that intellect is Rajasika.

(31)

प्रसंग — अव तामसी बुद्धि के लक्षण बतलाये हैं—

अधर्म धर्ममिति या मन्यते तमसावृता।
सर्वार्थान्वितेऽपांश्च बुद्धि: सा पार्थ तामसी।

हे अर्जुन ! जो तमोगुण से घिरी हुई बुद्धि अधर्म को भी ‘यह धर्म है’ ऐसा मान लेती है तथा इसी प्रकार अन्य सम्पूर्ण पदार्थों को भी विपरीत मान लेती है, वह बुद्धि तामसी है।

(32)

The intellect which imagines even Adharma to be Dharma, and sees all other things upside-down,—wrapped in ignorance, that intellect is Tamasika, Arjuna.

प्रसंग — अव सत्स्वभक्ति धृति के लक्षण बतलायें हैं—

धृत्या यया धारयते मनःप्राणेन्द्रियक्रिया:।
योगेनाययभिचारिण्य धृतिः सा पार्थसात्त्विकी।

हे पार्थ ! जिस अयभिचारिणी धारण शक्ति से
The unwavering firmness by which man controls through the Yoga of meditation the functions of the mind, the vital airs and the senses—that firmness, Arjuna, is Sattvika

(33)

The Dhrti, however, by which the man seeking a reward for his actions, clutches with extreme fondness virtues, earthly possessions and worldly enjoyments,—that Dhrti is Rajasika, Arjuna.

(34)
यया वर्षं भयं शोकं विषादं मदमेव च।
न विमुक्तिः दुर्मृदा धृति: सा पार्थ तामसी।। ३५ ।।

हे पार्थ! दुष्टेऽदुःखिवाला मनुष्य जिसं धारणशक्ति के द्वारा निष्ठा, भयं, चिन्ता और दुःख को तथा उम्मीदता को भी नहीं छोड़ता अर्थात् धारण किये रहता है—वह धारणशक्ति तामसी है ।। ३५ ।।

The firmness by which an evil-minded person refuses to shake off, i.e., clings to sleep, fear, anxiety, sorrow and vanity as well, that firmness is Tamasika.

(35)

प्रसंग — इस प्रकार सातिकी दुःख और धृति का ग्रहण तथा राजसी-तामसी का व्याप करने के लिये दुःख और धृति के सातिक आदि तीन-तीन भेद क्रम से बतावा जाय, जिसके लिये मनुष्य समस्त कर्म करता है उस सुख के भी सातिक, राजस और तामस—इस प्रकार तीन भेद क्रम से बतावा आश्चर्य करते हुए पहले सातिक सुख के लक्षणों का निरूपण करते हैं—

सुखं त्वदानैं विविधं श्रृणु मे भरतरथम्।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति।। ३६ ।।
यतद्भ्रो विषादिव परिश्वेतं मृतं प्रभोधयेत्।। ३७ ।।
तत्सुं वायु सातिकं प्रोक्तमाल्लुदिभ्रोह्साद्यजय।। ३८ ।।

हे भरत श्रेष्ठ! अब तीन प्रकार के सुख को भी तू मुझसे सुन। जिस सुख में साधक मनुष्य भजन, ध्यान और सेवादी के अभ्यास से रमण करता है और जिसे
Now hear from Me the threefold joy too. That is which the striver finds enjoyments through practice of adoration, meditation and service to God etc., and whereby he reaches the end of sorrow,—such a joy, though appearing as poison in the beginning, tastes like nectar in the end; hence that joy, born as it is of the placidity of mind brought about by meditation on God, has been declared as Sattvika.

(36-37)
The delight which follows from the contact of the senses with their objects is eventually poison-like, though appearing at first as nectar; hence it has been spoken of as Rajasika.

निन्दालस्यप्रभावोत्तन्तयं तत्तामसमुदाहरतम्।
जो सुख भोग काल में तथा परिष्कार में भी आत्मा को मोहित करने वाला है—वह निन्द्रा, आलस्य और प्रमाद से उत्पन्न सुख तामस कहा गया है।

That which stupefies the self during its enjoyment as well as in the end,—derived from sleep, indolence and obstinate error; such delight has been called Tamasika.

न तद्विद्या वा दिवि देवेषु वा पुष्पः।
सत्तं प्रकृतिज्ञेयं यदेभि: स्त्यागितिनिर्गुणे।
पृथ्वी में या आकाश में अथवा देवताओं में तथा इनके सिवा और कहीं भी ऐसा कोई भी सत्तच नहीं है, जो प्रकृति से उत्पन्न इन तीनों गुणों से रहित हो।
There is no being on earth or in the middle region or even among the gods or anywhere else, which is free from these three Gunas born of Prakrti.

The duties of the Brahmanas, the Ksatriyas and the Vaisyas, as well as of the Sudras, have been divided according to their inborn qualities, Arjuna.
इन्द्रिय और शरीर को सरल रखना; वेद, शास्त्र, ईश्वर और परलोक आदि में श्रद्धा रखना; वेद शास्त्रों का अध्ययन-अध्यापन करना और परमात्मा के तत्त्व का अनुभव करना—ये सब-के-सब ही ब्राह्मण के स्वाभाविक कर्म हैं || ४२ ||

Subjugation of the mind and senses, enduring hardships for the discharge of one's sacred obligations, external and internal purity, forgiving the faults of others, straightness of mind, senses and behaviour, belief in the Vedas and other scriptures, God and life after death etc., study and teaching of the Vedas and other scriptures and realization of the truth relating to God—all these constitute the natural duty of a Brahmaṇa.

(42)

प्रसंगः — इस प्रकार ब्राह्मणों के स्वाभाविक कर्म निरंतर अर्थात् क्षत्रियों के स्वाभाविक कर्म निरंतर हैं—

शौर्य तेजो धृतिदक्षिण्युद्धे चायपलायनम्।
दानमीश्वरभावश्च क्षान्त्र कर्म स्वभावकं जयम्।|| ४३ ||

शौरवीरता, तेज, धैर्य, चतुरता और युद्ध में न भागना,
दान देना और स्वामिभाव—ये सब-के-सब ही क्षत्रिय के स्वाभाविक कर्म हैं || ४३ ||

Exhibition of valour, fearlessness, firmness,
cleverness and steadiness in battle, bestowing gifts, and lordliness—all these constitute the natural duty of a Ksatriya.

Agriculture, rearing of cows and honest exchange of merchandise—these constitute the natural duty of a Vaisya (a member of the trading class). And service of the other classes in the natural duty even of a Sudra (a member of the labouring class).
Keenly devoted to his own natural duty, man attains the highest perfection in the shape of God-Realization. hear the mode of performance whereby the man engaged in his inborn duty reaches that highest consummation.

(45)

Man attains the highest perfection by worshipping Him through his own natural duties from whom the tide of creation has streamed forth and by whom all this universe is pervaded.

(46)
श्रेयान्त्वधर्मो विगुणः परधर्मात्वनुस्तिन्तात्।
स्वभावनियतं कर्म कुर्वश्राप्नोति किलिक्षमः। ॥ ४७ ॥

अच्छी प्रकार आचरण किये हुए दूसरे के धर्म से गुणरहित भी अपना धर्म श्रेष्ठ है, क्योंकि स्वभाव से नियत किये हुए स्वधर्म रूप कर्म को करता हुआ मनुष्य पाप को नहीं प्राप्त होता। ॥ ४७ ॥

Better is one's own duty, though devoid of merit, than the duty of another well-performed; for performing the duty ordained by his own nature man does not incur sin. (47)

सहजं कर्म कौन्तेय सवोशमीपि न ल्येत॥
सर्वारभ्य हि दोषेण धूमेनाग्निनिरिवावः। ॥ ४८ ॥

अतएव है कुन्ती पुत्र! दोष युक्त होने पर भी सहज कर्म को नहीं त्यागना चाहिये, क्योंकि धूमें से अग्नि की भौति सभी कर्म किसी-न-किसी दोष से आवृत हैं। ॥ ४८ ॥

Therefore, Arjuna, one should not abandon one's innate duty, even though it may be tainted with blemish; for even as fire is enveloped in smoke, all undertakings are clouded with demerit (48)
असत्कबुद्धि: सर्वत्र जितात्मा विगतस्पृहः।
नैष्कर्म्यसिद्धि परमं सन्यासनाधिगच्छति॥४५॥

सर्वत्र आसक्ति रहित बुद्धिवाला, स्पृहार्हित और
जीते हुए अन्तःकरण वाला पुरूष सांख्ययोग के द्वारा
उस परम नैष्कर्म्यसिद्धि को प्राप्त होता है ॥ ४५ ॥

He whose intellect is unattached everywhere,
whose thirst for enjoyments has altogether
disappeared and who has subdued his
mind, reaches through Sankhyayoga (the
path of Knowledge) the consummation of
actionlessness.

(49)

सिद्धिं प्राप्तो यथा ब्रह्म तथानोति निनोभ मे।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा॥५०॥

जो कि ज्ञानयोग की परानिष्ठा है, उस नैष्कर्म्य सिद्धि
को जिस प्रकार से प्राप्त होकर मनुष्य ब्रह्म को प्राप्त
होता है, उस प्रकार को है कुन्ती पुत्र ! तू संक्षेप में ही
मूझसे समझ ॥ ५० ॥
Arjuna, know from Me only briefly the process through which man having attained actionlessness, which is the highest consummation of Jñanayoga (the path of Knowledge) reaches Brahma. (50)

प्रसंगः — पूर्वलोक में की हुई प्रस्तावना के अनुसार जब तीन श्लोकों में अंग-प्रत्येकों के सहित ज्ञानयोग का वर्णन करते हैं—

बुद्ध्या विशुद्ध्या उत्तमो धृत्यात्मनं नियम्य च।
शब्दादीन्यायस्यांत्यक्ता रागदेषी युद्ध्या च। १५५।।
विविक्तसेवी लघाशी यत्वाकायमानसः।
ध्यायोगपरो नित्यं वैराग्यं समुपाशितः। १५५।।
अहंकार बलं दर्प कामं क्रोधं परिग्रहः।
विमुख्य निर्मम: शान्तो ब्रह्मभूयाय कल्यते। १५५।।

विशुद्ध बुद्धि से युक्त तथा हलका, सात्विक और नियमित भोजन करने वाला, शब्दादि विपशयों का त्याग करके एकान्त और शुद्ध देश का सेवन करने वाला, सात्विक धारणाशक्ति के द्वारा अन्तःकरण और इन्द्रियों का संयम करके मन, वाणी और शरीर को वश में कर लेने वाला, राग-द्रोष को सर्वथा नष्ट करके भलीभाँति दृढ़ वैराग्य का आश्रय लेने वाला तथा अहंकार, बल, धम्मं, काम, क्रोध और परिग्रह का त्याग करके निरंतर ध्यान योग के परायण रहने वाला ममता रहित और
Endowed with an untarnished intellect and partaking of a light, Sattvika and regulated diet, living in a lonely and undefiled place having rejected sound and other objects of sense, having controlled the mind, speech and body by restraining the mind and senses through firmness of a Sattvika type, taking a resolute stand on dispassion, after having completely got rid of attraction and aversion and remaining ever devoted to the Yoga of meditation having given up egotism, violence, arrogance, lust, anger and luxuries, devoid of the feeling of meum and tranquil of hear,—such a man becomes qualified for oneness with Brahma, who is Truth Consciousness and Bliss.

prasang — इस प्रकार ज्ञान-प्रबलिकोशित संवास का यानी सांख्यव्योग स्वरूप बताता अब उस साधन द्वारा भ्राम्भव को प्राप्त हुए योगी के लक्षण और उसे ज्ञानव्योग की परानिष्ठ रूप परा भक्ति का प्राप्त होना बताते हैं—

ब्रह्मभूत: प्रसन्नताम् न शोचति न कादुक्षति।
सम: सर्वेषु भूतेषु मदुभक्तिं लभते पराम्।।४४।।

फिर वह सच्चिदानन्दग्न ब्रह्म में एकीभाव से स्थित, प्रसन्न मनवाला योगी न तो किसी के लिये शोक करता

(51,52,53)
Established in identity with Brahma (who in Truth, Consciousness and Bliss solidified); and cheerful in mind, the Sankhyayogi no longer grieves nor craves for anything. The same to all beings, such a Yogi attains supreme devotion to Me.

(54)

Through that supreme devotion he comes to know Me in reality, what and how great I am; and thereby knowing Me in essence he forthwith enters into My being.

(55)
The Karmayogi, however, who depends on Me, attains by My grace the eternal, imperishable state, even though performing all actions.

Mentally resigning all your duties to Me, and taking recourse to Yoga in the form of even-mindedness, be solely devoted to Me and constantly give your mind to Me.
With your mind thus given to Me, you shall tide over all difficulties by My grace. And if, from egotism, you will not listen, you will be lost. (58)
If, taking your stand on egotism, you think, “I will not fight”, vain is this resolve of yours; nature will drive you to the act. (59)

That action too which you are not willing to undertake through ignorance,—bound by your own duty born of your nature, you will helplessly perform. (60)

He Arjuna! Shēri-rūp yantra men ārūḍh huye sāmputrṇa prāṇīyō kō antāryāmī parameśvar apnī māya sē unkē karmē kē anusār br̥māṇ karaṇā hūā sāb prāṇīyō kē hṛdayā men sthitā hē. 11.69.11
Arjuna, God abides in the heart of all creatures, causing them to revolve according to their karma by His illusive power, seated as those beings are in the vehicle of the body. (61)

प्रसंग — प्रश्न उठता है कि कर्मबन्धन से छुटकार परम शान्तिलाम करने के लिये मनुष्य को क्या करना चाहिये? इस पर भगवानु उसका कर्त्त्व वतलाते हुए कहते हैं—

तमेव शरण गच्छ सर्वभावेन भारत।
तत्प्रसादात्पराम शान्ति स्थान प्राप्यसि शाश्वतमुः। ॥ ६२॥

हे भारत ! तू सब प्रकार से उस परमेश्वर की ही शरण में जा। उस परमात्मा की कृपा से ही तू परम शान्ति को तथा सनातन परम धाम को प्राप्त होगा। ॥ ६२ ॥

Take shelter in Him alone, with all your being, Arjuna. By His mere grace you shall attain supreme peace and the eternal state. (62)

प्रसंग — इस प्रकार अर्जुन को अन्तर्यान परमेश्वर की शरण ग्रहण करने के लिये आशा देकर अब भगवानु उक्त उपदेश का उपस्थाप करते हुए कहते हैं—

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतं मया।
विमृष्ठेतदशेषेण यथेच्छसि तथा कुरु। ॥ ६३॥

इस प्रकार यह गोपनीय से भी अति गोपनीय ज्ञान मैंने तुझसे कह दिया। अब तू इस रहस्य युक्त ज्ञान को
Thus has this wisdom, more secret than secrecy itself, been imparted to you by Me. Fully pondering it, do as you like. (63)

Hear, again, My supremely secret word, the most esoteric of all truths. You are extremely dear to Me; therefore, I shall offer you this salutary advice. (64)
Give your mind to Me, be devoted to Me, worship Me and bow to Me. Doing so you will come to Me alone, I truly promise you; for you are exceptionally dear to Me. 

(65)

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

(66)
If the heart is not pure, this secret gospel of the Gita should never be imparted to a man who lacks penance, nor to him who is wanting in devotion, nor even to him who lends not a willing ear; and in no case to him who finds fault with Me. (67)

The one who offers the highest love to Me, preaches the most profound gospel of the
Gita among My devotees, shall come to Me alone; there is no doubt about it.

न च तस्मान्मुनुष्येऽप्रेमिकूलम:।
भविता न च मे तस्मादत्स्र: प्रियतरो भुवि।।६८।।

Among men there is none who does Me a more loving service than he; nor shall anyone be dearer to Me on the entire globe than he.

अध्येष्टे च य इम धर्मं संवादमाियो:।
ज्ञानयज्ञेन तेनाहमिष्ट: स्यामिति मे मति:।।७०।।

Whosoever studies this sacred dialogue of ours in the form of the Gita, by him too shall
I be worshipped through wisdom-sacrifice; such is My mind. (70)

The man who hears the holy Gita with reverence and in an uncarping spirit,—liberated from sin, he too shall reach the happy worlds of the virtuous. (71)
Have you heard this gospel of the Gita with one-pointed mind, Arjuna? And has your delusion born of ignorance melted away, O conquerer of riches.

Arjuna said: Krsna, by Your grace my delusion has fled and wisdom has been gained by me. I stand shorn of all doubts. I will do your bidding.
Sanjaya said: Thus I heard the mysterious and thrilling conversation between Sri Krsna and the high-souled Arjuna, son of Kunti. (74)

Having been blessed with the divine vision by the grace of Sri Vyasa, I heard this supremely esoteric gospel from the Lord of Yoga, Sri Krsna Himself, imparting it to Arjuna before my very eyes. (75)
Remembering, over and over, that sacred and mystic conversation between Bhagavan Sri Krsna and Arjuna, O King! I rejoice again and yet again.

(76)

Remembering also, again and again, that most wonderful Form of Sri Krsna, great is my wonder and I rejoice over and over again.

(77)
Wherever there is Bhagavan Sri Krsna, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gandiva bow, goodness, victory, glory and unfailing righteousness are there: such is my conviction.

(78)