

अर्जुन उवाच  
Arjuna said,  
arjuna uvāca

संन्यासस्य महाबाहो  
O Krishna, about sannyasa  
sannyāsasya mahābāho

तत्त्वमिच्छामि वेदितुम्  
I want to know the truth,  
tattvam icchāmi veditum

त्यागस्य च हृषीकेश  
also about tyaga  
tyāgasya ca hṛṣīkeśa

पृथक्केशिनिषूदन  
separately, O Krishna.  
pṛthak keśi-niṣūdana 18.1

श्रीभगवानुवाच  
The Blessed Lord said,  
śrī-bhagavān uvāca

काम्यानां कर्मणां न्यासं  
Renouncing acts that fulfil desires  
kāmyānāṃ karmaṇāṃ nyāsaṃ

संन्यासं कवयो विदुः  
the wise call sannyasa.  
sannyāsaṃ kavayo viduḥ

सर्वकर्मफलत्यागं  
Renouncing the fruits of all acts  
sarva-karma-phala-tyāgaṃ

प्राहुस्त्यागं विचक्षणाः  
the wise call tyaga.  
prāhus tyāgaṃ vicakṣaṇāḥ 18.2

त्याज्यं दोषवदित्येके

"All actions must be renounced,"

tyājyaṁ doṣavad ity eke

कर्म प्राहुर्मनीषिणः

some wise ones say.

karma prāhur manīṣiṇaḥ

यज्ञदानतपःकर्म

"Acts of worship, charity and penance

yajña-dāna-tapaḥ-karma

न त्याज्यमिति चापरे

must not be renounced," others say.

na tyājyam iti cāpare 18.3

यज्ञदानतपःकर्म

Acts of worship, charity and penance

yajña-dāna-tapaḥ-karma

न त्याज्यं कार्यमेव तत्

must be done, not renounced.

na tyājyaṁ kāryam eva tat

यज्ञो दानं तपश्चैव

Worship, charity and penance

yajño dānaṁ tapaś caiva

पावनानि मनीषिणाम्

are purifying for the wise.

pāvanāni manīṣiṇām 18.5

निश्चयं शृणु मे तत्र

Listen to My conclusion

niścayaṁ śṛṇu me tatra

त्यागे भरतसत्तम

about tyaga, O Arjuna.

tyāge bharata-sattama

त्यागो हि पुरुषव्याघ्र

O Arjuna, tyaga is

tyāgo hi puruṣa-vyāghra

त्रिविधः सम्प्रकीर्तितः

said to be of three kinds.

trividhaḥ samprakīrtitaḥ 18.4

एतान्यपि तु कर्माणि

These three acts,

etāny api tu karmāṇi

सङ्गं त्यक्त्वा फलानि च

without attachment for the fruits

saṅgaṁ tyaktvā phalāni ca

कर्तव्यानीति मे पार्थ

must be done, O Arjuna.

kartavyānīti me pārtha

निश्चितं मतमुत्तमम्

That is my final conclusion.

niścitaṁ matam uttamam 18.6

नियतस्य तु संन्यासः  
Renouncing required  
niyatasya tu sannyāsaḥ

कर्मणो नोपपद्यते  
acts is not proper.  
karmaṇo nopapadyate

मोहात्तस्य परित्यागस्  
Such tyaga due to ignorance  
mohāt tasya parityāgas

तामसः परिकीर्तितः  
is tamasic.  
tāmasaḥ parikīrtitaḥ 18.7

कार्यमित्येव यत् कर्म  
Thinking, "It is to be done,"  
kāryam ity eva yat karma

नियतं क्रियतेऽर्जुन  
O Arjuna, doing required acts  
niyataṁ kriyate 'rjuna

सङ्गं त्यक्त्वा फलं चैव  
without attachment to the results  
saṅgaṁ tyaktvā phalaṁ caiva

स त्यागः सात्त्विको मतः  
is sattvic tyaga.  
sa tyāgaḥ sāttviko mataḥ 18.9

दुःखमित्येव यत् कर्म  
Thinking, "It's too difficult,"  
duḥkham ity eva yat karma

कायक्लेशभयात्त्यजेत्  
acts renounced fearing discomfort  
kāya-kleśa-bhayāt tyajet

स कृत्वा राजसं त्यागं  
is rajasic tyaga, by which  
sa kṛtvā rājasam tyāgam

नैव त्यागफलं लभेत्  
the fruits of tyaga are not gained.  
naiva tyāga-phalam labhet 18.8

न द्वेष्यकुशलं कर्म  
Not avoiding difficult acts  
na dveṣṭy akuśalam karma

कुशले नानुषज्जते  
nor attached to pleasant acts,  
kuśale nānuṣajjate

त्यागी सत्त्वसमाविष्टो  
such a renunciate is sattvic,  
tyāgī sattva-samāviṣṭo

मेधावी छिन्नसंशयः  
being wise and doubt-free.  
medhāvī chinna-saṁśayaḥ 18.10

न हि देहभृता शक्यं

It is impossible for one  
na hi deha-bhṛtā śakyaṁ

त्यक्तुं कर्माण्यशेषतः

to renounce action completely.  
tyaktuṁ karmāṅy aśeṣataḥ

यस्तु कर्मफलत्यागी

But one who renounces the fruits of action  
yas tu karma-phala-tyāgī

स त्यागीत्यभिधीयते

is a true renunciate.  
sa tyāgīty abhidhīyate 18.11

पञ्चैतानि महाबाहो

O Arjuna, these five  
pañcāitāni mahābāho

कारणानि निबोध मे

causes learn from Me.  
kāraṇāni nibodha me

साङ्ख्ये कृतान्ते प्रोक्तानि

They are taught by Sankhya  
sāṅkhye kṛtānte proktāni

सिद्धये सर्वकर्मणाम्

with regard to all actions.  
siddhaye sarva-karmaṇām 18.13

अनिष्टमिष्टं मिश्रं च

Undesirable, desirable and mixed  
aniṣṭam iṣṭam miśraṁ ca

त्रिविधं कर्मणः फलम्

are three kinds of fruits of action.  
trividham karmaṇaḥ phalam

भवत्यत्यागिनां प्रेत्य

They affect non-renunciates after death,  
bhavaty atyāginām pretya

न तु संन्यासिनां क्वचित्

but not renunciates.  
na tu sannyāsinām kvacit 18.12

अधिष्ठानं तथा कर्ता

Body, agent,  
adhiṣṭhānam tathā kartā

करणं च पृथग्विधम्

particular instrument,  
karaṇam ca pṛthag-vidham

विविधाश्च पृथक् चेष्टा

action of various kinds,  
vividhāś ca pṛthak ceṣṭā

दैवं चैवात्र पञ्चमम्

and providence are the five.  
daivam caivātra pañcamam 18.14

शरीरवाङ्मनोभिर्यत्

With body, speech or mind,  
śarīra-vāñ-manobhir yat

कर्म प्रारभते नरः

one undertakes actions,  
karma prārabhate naraḥ

न्याय्यं वा विपरीतं वा

either proper or improper,  
nyāyyam vā viparītam vā

पञ्चैते तस्य हेतवः

due to these five causes.  
pañcaite tasya hetavaḥ 18.15

यस्य नाहङ्कृतो भावो

One who doesn't identify with the agent,  
yasya nāhañkr̥to bhāvo

बुद्धिर्यस्य न लिप्यते

whose intellect is not tainted,  
buddhir yasya na lipyate

हत्वापि स इमालँ लोकान्

even having killed these warriors,  
hatvāpi sa imāḷ lokān

न हन्ति न निबध्यते

he neither kills nor is he bound.  
na hanti na nibadhyate 18.17

तत्रैवं सति कर्तारम्

So, as a mere agent  
tatraivañ sati kartāram

आत्मानं केवलं तु यः

one who considers the Self  
ātmānañ kevalañ tu yaḥ

पश्यत्यकृतबुद्धित्वान्

due to wrong thinking,  
paśyaty akṛta-buddhitvān

न स पश्यति दुर्मतिः

cannot understand.  
na sa paśyati durmatih 18.16

ज्ञानं ज्ञेयं परिज्ञाता

Knowledge, known and knower  
jñānañ jñeyañ parijñātā

त्रिविधा कर्मचोदना

are the three producers of action.  
trividhā karma-codanā

करणं कर्म कर्तेति

Instrument, action and agent  
karaṇam karma karteti

त्रिविधः कर्मसङ्ग्रहः

are the three factors of action.  
trividhaḥ karma-saṅgrahaḥ 18.18

ज्ञानं कर्म च कर्ता च  
Knowledge, action and agent  
jñānaṁ karma ca kartā ca

त्रिधैव गुणभेदतः  
are of three kinds due to their gunas.  
tridhaiva guṇa-bhedataḥ

प्रोच्यते गुणसङ्ख्याने  
This is said about the gunas.  
procyate guṇa-saṅkhyāne

यथावच्छृणु तान्यपि  
About these three kinds, listen.  
yathāvac chr̥ṇu tāny api 18.19

पृथक्त्वेन तु यज्ज्ञानं  
Thinking that separate,  
pṛthaktvena tu yaj jñānaṁ

नानाभावान् पृथग्विधान्  
manifold, individual realities  
nānā-bhāvān pṛthagvidhān

वेत्ति सर्वेषु भूतेषु  
are in all beings,  
vetti sarveṣu bhūteṣu

तज्ज्ञानं विद्धि राजसम्  
such knowledge is rajasic.  
taj jñānaṁ viddhi rājasam 18.21

सर्वभूतेषु येनैकं  
Thinking that in all beings  
sarva-bhūteṣu yenaikaṁ

भावमव्ययमीक्षते  
is an immutable reality,  
bhāvam avyayam īkṣate

अविभक्तं विभक्तेषु  
undivided in different beings,  
avibhaktam vibhakteṣu

तज्ज्ञानं विद्धि सात्त्विकम्  
such knowledge is sattvic.  
taj jñānaṁ viddhi sātṭvikam 18.20

यत्तु कृत्स्नवदेकस्मिन्  
Thinking there is only  
yat tu kṛtsnavad ekasmin

कार्ये सक्तमहैतुकम्  
one's own body, causeless,  
kārye saktam ahaitukam

अतत्त्वार्थवदल्पं च  
meaningless and insignificant,  
atattvārthavad alpaṁ ca

तत्तामसमुदाहृतम्  
such knowledge is tamasic.  
tat tāmasam udāhṛtam 18.22

नियतं सङ्गरहितम्

Doing required acts, without attachment,  
niyataṁ saṅga-rahitam

अरागद्वेषतः कृतम्

without likes and dislikes,  
arāga-dveṣataḥ kṛtam

अफलप्रेप्सुना कर्म

without desiring the fruits,  
aphala-prepsunā karma

यत्तत्सात्त्विकमुच्यते

such action is sattvic.

yat tat sāttvikam ucyate 18.23

यत्तु कामेप्सुना कर्म

Doing acts desiring the fruits  
yat tu kāmepsunā karma

साहङ्कारेण वा पुनः

or with ego,

sāhaṅkāreṇa vā punaḥ

क्रियते बहुलायासं

exerting much effort,  
kriyate bahulāyāsaṁ

तद् राजसमुदाहृतम्

such action is rajasic.

tad rājasam udāhṛtam 18.24

अनुबन्धं क्षयं हिंसाम्

Consequence, loss, harm,  
anubandham kṣayaṁ himsām

अनपेक्ष्य च पौरुषम्

and force - disregarding all these,  
anapekṣya ca pauruṣam

मोहादारभ्यते कर्म

action done due to ignorance  
mohād ārabhyate karma

यत्तत्तामसमुच्यते

is tamasic.

yat tat tāmasam ucyate 18.25

मुक्तसङ्गोऽनहंवादी

Free from attachment or ego,  
mukta-saṅgo 'naham-vādī

धृत्युत्साहसमन्वितः

having resolve and enthusiasm,  
dhr̥ty-utsāha-samanvitaḥ

सिद्धयसिद्धयोर्निर्विकारः

unaffected by success or failure,  
siddhy-asiddhyor nirvikāraḥ

कर्ता सात्त्विक उच्यते

such an agent is sattvic.

kartā sāttvika ucyate 18.26

रागी कर्मफलप्रेप्सुर्  
Desiring the fruits of action,  
rāgī karma-phala-prepsur

लुब्धो हिंसात्मकोऽशुचिः  
greedy, harmful, impure,  
lubdho hiṁsātmako 'śuciḥ

हर्षशोकान्वितः कर्ता  
affected by elation and sorrow,  
harṣa-śokānvitaḥ kartā

राजसः परिकीर्तितः  
such an agent is rajasic.  
rājasaḥ parikīrtitaḥ 18.27

अयुक्तः प्राकृतः स्तब्धः  
Immature, crude, stubborn,  
ayuktaḥ prākṛtaḥ stabdhaḥ

शठो नैष्कृतिकोऽलसः  
wicked, deceitful, lazy,  
śaṭho naiṣkṛtiko 'lasaḥ

विषादी दीर्घसूत्री च  
depressed, procrastinating -  
viṣādī dīrgha-sūtrī ca

कर्ता तामस उच्यते  
such an agent is tamasic.  
kartā tāmasa ucyate 18.28

बुद्धेर्भेदं धृतेश्चैव  
Thinking and resolve are also  
buddher bhedaṁ dhrteś caiva

गुणतस्त्रिविधं शृणु  
are of three kinds due to their gunas.  
guṇatas trividhaṁ śṛṇu

प्रोच्यमानमशेषेण  
Listen as they are described completely  
procyamānam aśeṣeṇa

पृथक्त्वेन धनञ्जय  
and individually, O Arjuna.  
pṛthaktvena dhanañjaya 18.29

प्रवृत्तिं च निवृत्तिं च  
Knowing action and cessation,  
pravṛttiṁ ca nivṛttiṁ ca

कार्याकार्ये भयाभये  
what is to be done, to be feared, or not,  
kāryākārye bhayābhaye

बन्धं मोक्षं च या वेत्ति  
knowing bondage and liberation,  
bandhaṁ mokṣaṁ ca yā vetti

बुद्धिः सा पार्थ सात्त्विकी  
such thinking is sattvic.  
buddhiḥ sā pārtha sāttvikī 18.30



ययाधर्ममधर्मं च

Knowing dharma and adharma,  
yayā dharmam adharmaṁ ca

कार्यं चाकार्यमेव च

what should and should not to be done,  
kāryaṁ cākāryam eva ca

अयथावत्प्रजानाति

but discerning these wrongly,  
ayathāvat prajānāti

बुद्धिः सा पार्थ राजसी

such thinking is rajasic, O Arjuna.  
buddhiḥ sā pārtha rājasī 18.31

अधर्मं धर्ममिति या

Thinking "adharma is dharma,"  
adharmaṁ dharmam iti yā

मन्यते तमसावृता

enmeshed in ignorance,  
manyate tamasāvṛtā

सर्वार्थान् विपरीतांश्च

discerning everything wrongly,  
sarvārthān viparītāṁś ca

बुद्धिः सा पार्थ तामसी

such thinking is tamasic, O Arjuna.  
buddhiḥ sā pārtha tāmasī 18.32

धृत्या यया धारयते

The resolve by which one controls  
dhr̥tyā yayā dhārayate

मनःप्राणेन्द्रियक्रियाः

the mind, life force, and senses  
manah-prāṇendriya-kriyāḥ

योगेनाव्यभिचारिण्या

with unwavering attention,  
yogenāvyabhicāriṅyā

धृतिः सा पार्थ सात्त्विकी

such resolve is sattvic, O Arjuna.  
dhr̥tiḥ sā pārtha sāttvikī 18.33

यया तु धर्मकामार्थान्

To gain dharma, artha and kama,  
yayā tu dharma-kāmārthān

धृत्या धारयतेऽर्जुन

O Arjuna, being resolved  
dhr̥tyā dhārayate 'rjuna

प्रसङ्गेन फलाकाङ्क्षी

with attachment and desire for the fruits,  
prasaṅgena phalākāṅkṣī

धृतिः सा पार्थ राजसी

such resolve is rajasic, O Arjuna.  
dhr̥tiḥ sā pārtha rājasī 18.34

यया स्वप्नं भयं शोकं  
Sleep, fear, sorrow,  
yayā svapnaṁ bhayaṁ śokaṁ

विषादं मदमेव च  
depression, infatuation -  
viṣādaṁ madam eva ca

न विमुञ्चति दुर्मेधा  
unwisely failing to avoid all these,  
na vimuñcati durmedhā

धृतिः सा पार्थ तामसी  
such resolve is tamasic, O Arjuna.  
dhṛtiḥ sā pārtha tāmasī 18.35

सुखं त्विदानीं त्रिविधं  
Now, the three kinds of happiness  
sukhaṁ tvidānīm trividhaṁ

शृणु मे भरतर्षभ  
hear from Me, O Arjuna.  
śṛṇu me bharatarṣabha

अभ्यासाद् रमते यत्र  
Happiness delights when present  
abhyāsād ramate yatra

दुःखान्तं च निगच्छति  
and ends in suffering.  
duḥkhāntaṁ ca nigacchati 18.36

यत्तदग्रे विषमिव  
Happiness that's like poison at first  
yat tad agre viṣam iva

परिणामेऽमृतोपमम्  
but ends up like nectar,  
pariṇāme 'mṛtopamam

तत्सुखं सात्त्विकं प्रोक्तम्  
such happiness is sattvic,  
tat sukhaṁ sāttvikaṁ proktam

आत्मबुद्धिप्रसादजम्  
arising from mental calmness.  
ātma-buddhi-prasādajam 18.37

विषयेन्द्रियसंयोगाद्  
Happiness from sense pleasures  
viṣayendriya-samyogād

यत्तदग्रेऽमृतोपमम्  
that's like nectar at first  
yat tad agre 'mṛtopamam

परिणामे विषमिव  
but ends up like poison,  
pariṇāme viṣam iva

तत्सुखं राजसं स्मृतम्  
such happiness is rajasic.  
tat sukhaṁ rājasam smṛtam 18.38

यदग्रे चानुबन्धे च

Happiness that at first and later  
yad agre cānubandhe ca

सुखं मोहनमात्मनः

deludes oneself  
sukham mohanam ātmanah

निद्रालस्यप्रमादोत्थं

due to sleep, laziness or error,  
nidrālasya-pramādottham

तत्तामसमुदाहृतम्

such happiness is tamasic.  
tat tāmasam udāhṛtam 18.39

ब्राह्मणक्षत्रियविशां

For brahmanas, kshatriyas, vaishyas,  
brāhmaṇa-kṣatriya-viśām

शूद्राणां च परन्तप

and shudras, O Arjuna,  
śūdrāṇām ca parantapa

कर्माणि प्रविभक्तानि

their various duties  
karmāṇi pravibhaktāni

स्वभावप्रभवैर्गुणैः

are based on their individual gunas.  
svabhāva-prabhavair guṇaiḥ 18.41

न तदस्ति पृथिव्यां वा

Nothing here on earth  
na tad asti pṛthivyām vā

दिवि देवेषु वा पुनः

or among the gods in heaven  
divi deveṣu vā punaḥ

सत्त्वं प्रकृतिजैर्मुक्तं

can exist free from  
sattvam prakṛtijair muktam

यदेभिः स्यात् त्रिभिर्गुणैः

these three gunas of nature.  
yad ebhiḥ syāt tribhir guṇaiḥ 18.40

शमो दमस्तपः शौचं

Tranquility, restraint, austerity, purity,  
śamo damas tapaḥ śaucam

क्षान्तिरार्जवमेव च

patience, sincerity,  
kṣāntir ārjavam eva ca

ज्ञानं विज्ञानमास्तिक्यं

knowledge, wisdom, and faith  
jñānam vijñānam āstikyam

ब्रह्मकर्म स्वभावजम्

are individual duties for brahmanas.  
brahma-karma svabhāvajam 18.42

शौर्यं तेजो धृतिर्दाक्ष्यं

Heroism, splendor, courage, skill,  
śauryaṃ tejo dhṛtir dākṣyaṃ

युद्धे चाप्यपलायनम्

steadiness in battle,  
yuddhe cāpy apalāyanam

दानमीश्वरभावश्च

charity and majesty  
dānam īśvara-bhāvaś ca

क्षात्रं कर्म स्वभावजम्

are individual duties for kshatriyas.  
kṣātraṃ karma svabhāvajam 18.43

कृषिगोरक्ष्यवाणिज्यं

Farming, herding and trade  
kṛṣi-gorakṣya-vāṇijyaṃ

वैश्यकर्म स्वभावजम्

are individual duties for vaishyas.  
vaiśya-karma svabhāvajam

परिचर्यात्मकं कर्म

The duty to serve  
paricaryātmakam karma

शूद्रस्यापि स्वभावजम्

is appropriate for shudras.  
śūdrasyāpi svabhāvajam 18.44

स्वे स्वे कर्मण्यभिरतः

Committed to one's own duties,  
sve sve karmaṇy abhirataḥ

संसिद्धिं लभते नरः

one gains perfection.  
samsiddhim labhate naraḥ

स्वकर्मनिरतः सिद्धिं

With commitment to one's own duties,  
svakarma-nirataḥ siddhim

यथा विन्दति तच्छृणु

how one gains perfection, listen.  
yathā vindati tac chṛṇu 18.45

यतः प्रवृत्तिर्भूतानां

The creator of all beings  
yataḥ pravṛttir bhūtānām

येन सर्वमिदं ततम्

who pervades the world,  
yena sarvam idaṃ tatam

स्वकर्मणा तमभ्यर्च्य

worshiping Him by fulfilling one's duties,  
svakarmaṇā tam abhyarcya

सिद्धिं विन्दति मानवः

one gains perfection.  
siddhim vindati mānavaḥ 18.46

श्रेयान् स्वधर्मो विगुणः

Doing one's own unpleasant duties is better  
śreyān svadharmo viguṇaḥ

परधर्मात् स्वनुष्ठितात्

than doing another's pleasant duties.  
para-dharmāt svanuṣṭhitāt

स्वभावनियतं कर्म

By doing obligated duties,  
svabhāva-niyataṁ karma

कुर्वन्नाप्नोति किल्बिषम्

one incurs no sin.

kurvan nāpnoti kilbiṣam 18.47

असक्तबुद्धिः सर्वत्र

One who is detached,  
asakta-buddhiḥ sarvatra

जितात्मा विगतस्पृहः

self-controlled, and desireless,  
jitātmā vigata-spr̥haḥ

नैष्कर्म्यसिद्धिं परमां

gains supreme perfection  
naiṣkarmya-siddhiṁ paramām

संन्यासेनाधिगच्छति

through renunciation.

sannyāsenādhigacchati 18.49

सहजं कर्म कौन्तेय

O Arjuna, obligated duties  
sahajāṁ karma kaunteya

सदोषमपि न त्यजेत्

even if flawed, should not be renounced.  
sadoṣam api na tyajet

सर्वारम्भा हि दोषेण

All deeds have flaws,  
sarvārambhā hi doṣeṇa

धूमेनाग्निरिवावृताः

like fire covered by smoke.

dhūmenāgnir ivāvṛtāḥ 18.48

सिद्धिं प्राप्तो यथा ब्रह्म

How a perfected one  
siddhiṁ prāpto yathā brahma

तथाप्नोति निबोध मे

reaches brahman, learn from Me.  
tathāpnoti nibodha me

समासेनैव कौन्तेय

O Arjuna, in brief,  
samāsenaiiva kaunteya

निष्ठा ज्ञानस्य या परा

that is the highest state of wisdom.

niṣṭhā jñānasya yā parā 18.50

बुद्ध्या विशुद्ध्या युक्तो  
With a pure mind,  
buddhyā viśuddhayā yukto

धृत्यात्मानं नियम्य च  
firmly restraining oneself,  
dhr̥tyātmānaṁ niyamyā ca

शब्दादीन् विषयांस्त्यक्त्वा  
giving up sense-objects,  
śabdādīn viṣayāṁs tyaktvā

रागद्वेषौ व्युदस्य च  
rejecting likes and dislikes...  
rāga-dveṣau vyudasya ca 18.51

अहङ्कारं बलं दर्पं  
giving up ego, arrogance, pride,  
ahaṅkāraṁ balaṁ darpaṁ

कामं क्रोधं परिग्रहम्  
desire, anger and grasping,  
kāmaṁ krodhaṁ parigrahaṁ

विमुच्य निर्ममः शान्तो  
free from possessiveness, tranquil -  
vimucya nirmamaḥ śānto

ब्रह्मभूयाय कल्पते  
he can merge with brahman.  
brahma-bhūyāya kalpate 18.53

विविक्तसेवी लघ्वाशी  
...living alone, eating lightly,  
vivikta-sevī laghvāśī

यतवाकायमानसः  
restraining one's body, mind and speech,  
yata-vāk-kāya-mānasaḥ

ध्यानयोगपरो नित्यं  
always dedicated to meditation,  
dhyāna-yoga-paro nityaṁ

वैराग्यं समुपाश्रितः  
established in detachment...  
vairāgyaṁ samupāśritaḥ 18.52

ब्रह्मभूतः प्रसन्नात्मा  
Absorbed in brahman, tranquil,  
brahma-bhūtaḥ prasannātmā

न शोचति न काङ्क्षति  
he does not grieve or desire.  
na śocati na kāṅkṣati

समः सर्वेषु भूतेषु  
Impartial towards all beings,  
samaḥ sarveṣu bhūteṣu

मद्भक्तिं लभते पराम्  
he gains supreme devotion to Me.  
mad-bhaktiṁ labhate parām 18.54

भक्त्या मामभिजानाति

Through devotion, one can know Me  
bhaktyā mām abhijānāti

यावान् यश्चास्मि तत्त्वतः

as I truly am.

yāvān yaś cāsmi tattvataḥ

ततो मां तत्त्वतो ज्ञात्वा

After knowing Me truly,  
tato mām tattvato jñātvā

विशते तदनन्तरम्

one can immediately enter Me.

viśate tad-anantaram 18.55

चेतसा सर्वकर्माणि

Mentally renouncing all actions  
cetasā sarva-karmāṇi

मयि संन्यस्य मत्परः

unto Me, being devoted to Me,  
mayi sannasya mat-parah

बुद्धियोगमुपाश्रित्य

taking refuge in karma yoga,  
buddhi-yogam upāśritya

मच्चित्तः सततं भव

fix your mind on Me continually.

mac-cittaḥ satataṁ bhava 18.57

सर्वकर्माण्यपि सदा

Performing all duties,  
sarva-karmāṇy api sadā

कुर्वाणो मद्द्वयपाश्रयः

taking refuge in Me,

kurvāṇo mad-vyapāśrayaḥ

मत्प्रसादादवाप्नोति

one gains, through My blessings,  
mat-prasādād avāpnoti

शाश्वतं पदमव्ययम्

the eternal, immutable state.

śāśvataṁ padam avyayam 18.56

मच्चित्तः सर्वदुर्गाणि

With your mind fixed on Me, all difficulties  
mac-cittaḥ sarva-durgāṇi

मत्प्रसादात्तरिष्यसि

you will overcome with My blessings.  
mat-prasādāt tariṣyasi

अथ चेत्त्वमहङ्कारान्

But, due to your ego, if you  
atha cet tvam ahaṅkārān

नश्रोष्यसि विनङ्क्ष्यसि

will not listen, then you will perish.

na śroṣyasi vinaṅkṣyasi 18.58

यदहङ्कारमाश्रित्य  
Because of your ego,  
yad ahaṅkāram āśritya

न योत्स्य इति मन्यसे  
if you think, "I will not fight,"  
na yotsya iti manyase

मिथ्यैष व्यवसायस्ते  
your decision is meaningless.  
mithyaiṣa vyavasāyas te

प्रकृतिस्त्वां नियोक्ष्यति  
Nature will force you.  
prakṛtis tvāṁ niyoḵṣyati 18.59

स्वभावजेन कौन्तेय  
O Arjuna, to individual  
svabhāvajena kaunteya

निबद्धः स्वेन कर्मणा  
duties, one is bound.  
nibaddhaḥ svena karmaṇā

कर्तुं नेच्छसि यन्मोहात्  
Wrongly, if you don't want to fight,  
kartuṁ necchasi yan mohāt

करिष्यस्यवशोऽपि तत्  
you will be compelled to do it.  
kariṣyasy avaśo 'pi tat 18.60

ईश्वरः सर्वभूतानां  
For all beings, the Lord  
īśvaraḥ sarva-bhūtānām

हृद्देशेऽर्जुन तिष्ठति  
abides within, O Arjuna,  
hr̥d-deśe 'rjuna tiṣṭhati

भ्रामयन् सर्वभूतानि  
controlling all of them  
bhrāmayan sarva-bhūtāni

यन्त्रारूढानि मायया  
with His power, like puppets.  
yantrārūḍhāni māyayā 18.61

तमेव शरणं गच्छ  
Seek His refuge  
tam eva śaraṇaṁ gaccha

सर्वभावेन भारत  
with your whole heart, O Arjuna.  
sarva-bhāvena bhārata

तत्प्रसादात्परां शान्तिं  
With His blessings, the supreme, peaceful,  
tat-prasādāt parāṁ śāntiṁ

स्थानं प्राप्स्यसि शाश्वतम्  
eternal state, you will reach.  
sthānaṁ prāpsyasi śāśvatam 18.62



इति ते ज्ञानमाख्यातं

Unto you, this teaching has been told  
iti te jñānam ākhyātam

गुह्याद् गुह्यतरं मया

by Me, this most secret wisdom.  
guhyād guhyataram mayā

विमृश्यैतदशेषेण

Reflect on it thoroughly  
vimṛśyaitad aśeṣeṇa

यथेच्छसि तथा कुरु

and then do whatever you want.  
yathēcchasi tathā kuru 18.63

मन्मना भव मद्भक्तो

Fix your mind on Me, be devoted to Me,  
man-manā bhava mad-bhakto

मद्याजी मां नमस्कुरु

worship Me, bow to Me.  
mad-yājī mām namaskuru

मामेवैष्यसि सत्यं ते

You will certainly reach Me,  
mām evaiśyasi satyam te

प्रतिजाने प्रियोऽसि मे

I promise, because you are dear to Me.  
pratijāne priyo 'si me 18.65

सर्वगुह्यतमं भूयः

Once again, this most secret  
sarva-guhyatamaṁ bhūyaḥ

शृणु मे परमं वचः

highest teaching, hear from Me.  
śṛṇu me paramaṁ vacaḥ

इष्टोऽसि मे दृढमिति

You are very dear to Me  
iṣṭo 'si me dṛḍham iti

ततो वक्ष्यामि ते हितम्

so I will teach it for your benefit.  
tato vakṣyāmi te hitam 18.64

सर्वधर्मान् परित्यज्य

Abandoning everything else,  
sarva-dharmān parityajya

मामेकं शरणं ब्रज

take refuge in Me alone.  
mām ekaṁ śaraṇam vraja

अहं त्वा सर्वपापेभ्यो

From all sins, I  
ahaṁ tvā sarva-pāpebhyo

मोक्षयिष्यामि मा शुचः

will free you. Do not grieve.  
mokṣayiṣyāmi mā śucaḥ 18.66

इदं ते नातपस्काय

This teaching is not for the undisciplined,  
idaṁ te nātapaskāya

नाभक्ताय कदाचन

nor for the irreverent,  
nābhaktāya kadācana

न चाशुश्रूषवे वाच्यं

nor for one who doesn't want to listen,  
na cāśuśrūṣave vācyaṁ

न च मां योऽभ्यसूयति

nor for one who detests Me.  
na ca mām yo 'bhyasūyati 18.67

न च तस्मान्मनुष्येषु

Compared to him, no one  
na ca tasmān manuṣyeṣu

कश्चिन्मे प्रियकृत्तमः

is more dear to Me.  
kaścin me priya-kṛttamaḥ

भविता न च मे तस्माद्

Even in the future,  
bhavitā na ca me tasmād

अन्यः प्रियतरो भुवि

no one on earth will be more dear.  
anyaḥ priyatara bhuvi 18.69

य इदं परमं गुह्यं

Whoever teaches this highest secret  
ya idaṁ paramaṁ guhyaṁ

मद्भक्तेष्वभिधास्यति

to My devotees,  
mad-bhakteṣv abhidhāsyati

भक्तिं मयि परां कृत्वा

gaining supreme devotion to Me,  
bhaktiṁ mayi parāṁ kṛtvā

मामेवैष्यत्यसंशयः

he will certainly reach Me.  
mām evaiṣyaty asaṁśayaḥ 18.68

अध्येष्यते च य इमं

Whoever studies this  
adhyeṣyate ca ya imaṁ

धर्म्यं संवादमावयोः

sacred dialogue between us,  
dharmaṁ saṁvādam āvayoḥ

ज्ञानयज्ञेन तेनाहम्

by his offering of knowledge,  
jñāna-yajñena tenāham

इष्टः स्यामिति मे मतिः

I become dear to him.  
iṣṭaḥ syāmi iti me matai 18.70

श्रद्धावाननसूयश्च

With faith and a pure heart,  
śraddhāvān anasūyaś ca

शृणुयादपि यो नरः

one who hears this teaching  
śṛṇuyād api yo naraḥ

सोऽपि मुक्तः शुभालं लोकान्

becomes liberated. Sacred abodes  
so 'pi muktaḥ śubhāl lokān

प्राप्नुयात् पुण्यकर्मणाम्

of good karma he will reach.

prāpnuyāt puṇya-karmaṇām 18.71

अर्जुन उवाच

Arjuna said,  
arjuna uvāca

कच्चिदेतच्छ्रुतं पार्थ

O Arjuna, did you listen to this  
kaccid etac chrutaṁ pārtha

त्वयैकाग्रेण चेतसा

with a one-pointed mind?  
tvayaikāgreṇa cetasā

कच्चिदज्ञानसम्मोहः

Has your delusion  
kaccid ajñāna-sammohaḥ

प्रणष्टस्ते धनञ्जय

been removed, O Arjuna?

praṇaṣtas te dhanañjaya 18.72

नष्टो मोहः स्मृतिर्लब्धा

My delusion is gone and thinking restored  
naṣṭo mohaḥ smṛtir labdhā

त्वत्प्रसादान्मयाच्युत

by Your blessings, O Krishna.  
tvat-prasādān mayācyuta

स्थितोऽस्मि गतसन्देहः

Being free from confusion,  
sthito 'smi gata-sandehaḥ

करिष्ये वचनं तव

I will follow Your guidance.  
kariṣye vacanaṁ tava 18.73

सञ्जय उवाच  
Sanjaya said,  
sañjaya uvāca

इत्यहं वासुदेवस्य  
Between Lord Krishna  
ity ahaṁ vāsudevasya

पार्थस्य च महात्मनः  
and mighty Arjuna,  
pārthasya ca mahātmanah

संवादमिममश्रौषम्  
this dialogue I heard,  
saṁvādam imam aśrauṣam

अद्भुतं रोमहर्षणम्  
amazing and hair-raising.  
adbhutaṁ roma-harṣaṇam 18.74

व्यासप्रसादाच्छ्रुतवान्  
Due to Vyasa's blessings, I heard  
vyāsa-prasādāc chrutavān

एतद् गुह्यमहं परम्  
this highest, secret  
etad guhyam ahaṁ param

योगं योगेश्वरात्कृष्णात्  
teaching from Krishna, Lord of yoga,  
yogaṁ yogeśvarāt kṛṣṇāt

साक्षात्कथयतः स्वयम्  
directly, as He Himself said.  
sākṣāt kathayataḥ svayam 18.75

राजन् संस्मृत्य संस्मृत्य  
O King, recalling again and again  
rājan saṁsmṛtya saṁsmṛtya

संवादमिममद्भुतम्  
this amazing, sacred dialogue  
saṁvādam imam adbhutam

केशवार्जुनयोः पुण्यं  
between Krishna and Arjuna,  
keśavārjunayoḥ puṇyaṁ

हृष्यामि च मुहुर्मुहुः  
I rejoice again and again.  
hṛṣyāmi ca muhur muhuḥ 18.76

तच्च संस्मृत्य संस्मृत्य  
Recalling again and again  
tac ca saṁsmṛtya saṁsmṛtya

रूपमत्यद्भुतं हरेः  
the amazing form of the Lord,  
rūpam atyadbhutaṁ hareḥ

विस्मयो मे महान् राजन्  
I am greatly astounded, O King.  
vismayo me mahān rājan

हृष्यामि च पुनः पुनः  
I rejoice again and again.  
hr̥ṣyāmi ca punaḥ punaḥ 18.77

यत्र योगेश्वरः कृष्णो  
Where Krishna, Lord of yoga,  
yatra yogeśvaraḥ kṛṣṇo

यत्र पार्थो धनुर्धरः  
is accompanied by the archer, Arjuna,  
yatra pārho dhanur-dharaḥ

तत्र श्रीर्विजयो भूतिर्  
there will be wealth, victory, fame,  
tatra śrīr vijayo bhūtir

ध्रुवा नीतिर्मतिर्मम  
and most certainly righteousness.  
dhruvā nītir matir mama 18.78