

अर्जुन उवाच
Arjuna said,
arjuna uvāca

संन्यासस्य महाबाहो
O Krishna, about sannyāsa
sannyāsasya mahā-bāho

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

त्यागस्य च हृषीकेश
also about tyāga
tyāgasya ca hr̥ṣīkeśa

पृथक्केशिनिषूदन ॥१॥
individually, O Krishna.
pṛthak keśi-niṣūdana

श्रीभगवानुवाच
The Blessed Lord said,
śrī-bhagavān uvāca

काम्यानां कर्मणां न्यासं
Renunciation of acts to fulfill desires,
kāmyānām karmaṇām nyāsaṁ

संन्यासं कवयो विदुः ।
the wise know as sannyāsa.
sannyāsaṁ kavayo viduḥ

सर्वकर्मफलत्यागं
Renunciation of the fruits of all acts,
sarva-karma-phala-tyāgaṁ

प्राहुस्त्यागं विचक्षणाः ॥२॥
the wise call tyāga.
prāhus tyāgaṁ vicakṣaṇāḥ

त्याज्यं दोषवदित्येके

"(All) acts, being defective, should be renounced" -
tyājyaṁ doṣavad ity eke

कर्म प्राहुर्मनीषिणः ।

thus some wise ones say.
karma prāhur manīṣiṇaḥ

यज्ञदानतपःकर्म

"Acts of worship, charity and austerity
yajña-dāna-tapaḥ-karma

न त्याज्यमिति चापरे ॥३॥

should not be renounced" - thus say others.
na tyājyam iti cāpare

यज्ञदानतपःकर्म

Acts of worship, charity and austerity
yajña-dāna-tapaḥ-karma

न त्याज्यं कार्यमेव तत् ।

should not be renounced. They should be done.
na tyājyaṁ kāryam eva tat

यज्ञो दानं तपश्चैव

Worship, charity and austerity
yajño dānaṁ tapaś caiva

पावनानि मनीषिणाम् ॥५॥

are purifying for the wise.
pāvanāni manīṣiṇām

निश्चयं शृणु मे तत्र

Regarding this, listen to My conclusion
niścayaṁ śṛṇu me tatra

त्यागे भरतसत्तम ।

about tyāga, O Arjuna.
tyāge bharata-sattama

त्यागो हि पुरुषव्याघ्र

O Arjuna, tyāga is
tyāgo hi puruṣa-vyāghra

त्रिविधः सम्प्रकीर्तितः ॥४॥

declared to be three-fold.
trividhaḥ samprakīrtitaḥ

एतान्यपि तु कर्माणि

These acts,
etāny api tu karmāṇi

सङ्गं त्यक्त्वा फलानि च ।

without attachment for the fruits,
saṅgaṁ tyaktvā phalāni ca

कर्तव्यानीति मे पार्थ

are to be done, O Arjuna.
kartavyānīti me pārtha

निश्चितं मतमुत्तमम् ॥६॥

This is my conclusion.
niścitaṁ matam uttamam

नियतस्य तु संन्यासः
Renunciation of obligatory
niyatasya tu sannyāsaḥ

कर्मणो नोपपद्यते ।
acts is not proper.
karmaṇo nopapadyate

मोहात्तस्य परित्यागस्
Such abandonment due to delusion
mohāt tasya parityāgas

तामसः परिकीर्तितः ॥७॥
is considered tamasa tyāga.
tāmasaḥ parikīrtitaḥ

दुःखमित्येव यत् कर्म
Thinking, "It is difficult," acts
duḥkham ity eva yat karma

कायक्लेशभयात्त्यजेत् ।
abandoned due to fear of bodily suffering
kāya-kleśa-bhayāt tyajet

स कृत्वा राजसं त्यागं
is rājasa tyāga. Doing thus,
sa kṛtvā rājasam tyāgam

नैव त्यागफलं लभेत् ॥८॥
one does not gain the fruits of renunciation.
naiva tyāga-phalam labhet

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

नियतं क्रियतेऽर्जुन ।
obligatory acts done, O Arjuna,
niyataṁ kriyate 'rjuna

सङ्गं त्यक्त्वा फलं चैव
without attachment to the results,
saṅgam tyaktvā phalam caiva

स त्यागः सात्त्विको मतः ॥९॥
is considered sāttvika tyāga.
sa tyāgaḥ sāttviko mataḥ

न द्वेष्यकुशलं कर्म
One who doesn't avoid difficult acts
na dveṣṭy akuśalam karma

कुशले नानुषज्जते ।
and isn't attached to pleasant acts,
kuśale nānuṣajjate

त्यागी सत्त्वसमाविष्टो
that renunciate is established in sattva,
tyāgī sattva-samāviṣṭo

मेधावी छिन्नसंशयः ॥१०॥
being wise and doubt-free.
medhāvī chinna-saṁśayaḥ

न हि देहभृता शक्यं

By a person, it is not possible
na hi deha-bhṛtā śakyaṃ

त्यक्तुं कर्माण्यशेषतः ।

to renounce all acts.
tyaktuṃ karmāṅy aśeṣataḥ

यस्तु कर्मफलत्यागी

But one who gives up the fruits of acts
yas tu karma-phala-tyāgī

स त्यागीत्यभिधीयते ॥११॥

is called a (true) renunciate.
sa tyāgīty abhidhīyate

पञ्चैतानि महाबाहो

O Arjuna, these five
pañcāitāni mahā-bāho

कारणानि निबोध मे ।

factors learn from Me.
kāraṇāni nibodha me

साङ्ख्ये कृतान्ते प्रोक्तानि

They are taught in the Sāṅkhya doctrines
sāṅkhye kṛtānte proktāni

सिद्धये सर्वकर्मणाम् ॥१३॥

for the accomplishment of all actions ...
siddhaye sarva-karmaṇām

अनिष्टमिष्टं मिश्रं च

Undesirable, desirable, and mixed -
aniṣṭam iṣṭam miśraṃ ca

त्रिविधं कर्मणः फलम् ।

three-fold are the fruits of action
trividham karmaṇaḥ phalam

भवत्यत्यागिनां प्रेत्य

for those who have died without renouncing,
bhavaty atyāginām pretya

न तु संन्यासिनां क्वचित् ॥१२॥

but never for true renunciates.
na tu sannyāsinām kvacit

अधिष्ठानं तथा कर्ता

... body, agent (of action),
adhiṣṭhānam tathā kartā

करणं च पृथग्विधम् ।

individual instrument,
karaṇam ca pṛthag-vidham

विविधाश्च पृथक् चेष्टा

various distinct acts,
vividhāś ca pṛthak ceṣṭā

दैवं चैवात्र पञ्चमम् ॥१४॥

and providence, the fifth.
daivam caivātra pañcamam

शरीरवाङ्मनोभिर्यत्

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

कर्म प्रारभते नरः ।

a person undertakes acts
karma prārabhate naraḥ

न्याय्यं वा विपरीतं वा

either proper or improper.
nyāyyam vā viparītam vā

पञ्चैते तस्य हेतवः ॥१५॥

For such acts, these are the five factors.
pañcaite tasya hetavaḥ

यस्य नाहङ्कृतो भावो

One who has no ego,
yasya nāhañkr̥to bhāvo

बुद्धिर्यस्य न लिप्यते ।

whose intellect is not tainted,
buddhir yasya na lipyate

हत्वापि स इमालँ लोकान्

even if he kills these people,
hatvāpi sa imāḷ lokān

न हन्ति न निबध्यते ॥१७॥

he does not kill nor is he bound (by karma).
na hanti na nibadhyate

तत्रैवं सति कर्तारम्

That being so,
tatraivam sati kartāram

आत्मानं केवलं तु यः ।

one considering himself the sole agent (of acts)
ātmānam kevalam tu yaḥ

पश्यत्यकृतबुद्धित्वान्

due to his wrong understanding,
paśyaty akṛta-buddhitvān

न स पश्यति दुर्मतिः ॥१६॥

that dull-witted person does not (truly) see.
na sa paśyati durmatih

ज्ञानं ज्ञेयं परिज्ञाता

Knowledge, object of knowledge, and knower -
jñānam jñeyam parijñātā

त्रिविधा कर्मचोदना ।

three-fold are the stimuli for action.
trividhā karma-codanā

करणं कर्म कर्तेति

Instrument, action, and agent -
karaṇam karma karteti

त्रिविधः कर्मसङ्ग्रहः ॥१८॥

three-fold are the elements of action.
trividhaḥ karma-saṅgrahaḥ

ज्ञानं कर्म च कर्ता च

Knowledge, action, and agent
jñānam karma ca kartā ca

त्रिधैव गुणभेदतः ।

are each three-fold due to different gunas.
tridhaiva guṇa-bhedataḥ

प्रोच्यते गुणसङ्ख्याने

What is said in the doctrine of gunas,
procyate guṇa-saṅkhyāne

यथावच्छृणु तान्यपि ॥१९॥

hear that also.
yathāvac chr̥ṇu tāny api

पृथक्त्वेन तु यज्ज्ञानं

That by which one distinctly knows
pṛthaktvena tu yaj jñānam

नानाभावान् पृथग्विधान् ।

many individual souls
nānā-bhāvān pṛthagvidhān

वेत्ति सर्वेषु भूतेषु

in all beings,
vetti sarveṣu bhūteṣu

तज्ज्ञानं विद्धि राजसम् ॥२१॥

know that knowledge to be rājasa.
taj jñānam viddhi rājasam

सर्वभूतेषु येनैकं

The (knowledge) by which one sees in all creatures
sarva-bhūteṣu yenaikam

भावमव्ययमीक्षते ।

the one unchanging existence,
bhāvam avyayam īkṣate

अविभक्तं विभक्तेषु

undivided in different beings,
avibhaktam vibhakteṣu

तज्ज्ञानं विद्धि सात्त्विकम् ॥२०॥

know that knowledge to be sāttvika.
taj jñānam viddhi sāttvikam

यत्तु कृत्स्नवदेकस्मिन्

The (knowledge) which seems complete,
yat tu kṛtsnavad ekasmin

कार्ये सक्तमहैतुकम् ।

attached to results, unrelated to cause,
kārye saktam ahaitukam

अतत्त्वार्थवदल्पं च

without real meaning, insignificant -
atattvārthavad alpaṁ ca

तत्तामसमुदाहृतम् ॥२२॥

that (knowledge) is called tāmasa.
tat tāmasam udāhṛtam

नियतं सङ्गरहितम्

Obligatory action, free from attachment,
niyataṁ saṅga-rahitam

अरागद्वेषतः कृतम् ।

free from likes and dislikes, done
arāga-dveṣataḥ kṛtam

अफलप्रेप्सुना कर्म

without desire for the fruits,
aphala-prepsunā karma

यत्तत्सात्त्विकमुच्यते ॥२३॥

that (action) is sātṭvika.

yat tat sātṭvikam ucyate

यत्तु कामेप्सुना कर्म

Action done desiring the fruits,
yat tu kāmepsunā karma

साहङ्कारेण वा पुनः ।

or with ego,
sāhaṅkāreṇa vā punaḥ

क्रियते बहुलायासं

performed with great effort,
kriyate bahulāyāsaṁ

तद् राजसमुदाहृतम् ॥२४॥

that (action) is called rājasa.

tad rājasam udāhṛtam

अनुबन्धं क्षयं हिंसाम्

Consequence, loss, injury,
anubandham kṣayaṁ himsām

अनपेक्ष्य च पौरुषम् ।

and strength - disregarding these,
anapekṣya ca pauruṣam

मोहादारभ्यते कर्म

action undertaken due to delusion
mohād ārabhyate karma

यत्तत्तामसमुच्यते ॥२५॥

is called tāmasa.

yat tat tāmasam ucyate

मुक्तसङ्गोऽनहंवादी

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

धृत्युत्साहसमन्वितः ।

endowed with courage and enthusiasm,
dhr̥ty-utsāha-samanvitaḥ

सिद्धयसिद्धयोर्निर्विकारः

undisturbed by success or failure,
siddhy-asiddhyor nirvikāraḥ

कर्ता सात्त्विक उच्यते ॥२६॥

that agent is called sātṭvika.

kartā sātṭvika ucyate

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

लुब्धो हिंसात्मकोऽशुचिः ।
greedy, harmful, impure,
lubdho himsātmako 'śuciḥ

हर्षशोकान्वितः कर्ता
full of elation and sorrow, that agent
harṣa-śokānvitaḥ kartā

राजसः परिकीर्तितः ॥२७॥
is called rājasa.
rājasaḥ parikīrtitaḥ

बुद्धेर्भेदं धृतेश्चैव
Understanding and firmness
buddher bhedaṁ dhṛteś caiva

गुणतस्त्रिविधं शृणु ।
are both three-fold according to their gunas. Listen
guṇatas trividhaṁ śṛṇu

प्रोच्यमानमशेषेण
as they are described completely
procyamānam aśeṣeṇa

पृथक्त्वेन धनञ्जय ॥२९॥
and distinctly, O Arjuna.
pṛthaktvena dhanañjaya

अयुक्तः प्राकृतः स्तब्धः
Undisciplined, unrefined, stubborn,
ayuktaḥ prākṛtaḥ stabdhaḥ

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

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

कर्ता तामस उच्यते ॥२८॥
that agent is called tāmasa.
kartā tāmasa ucyate

प्रवृत्तिं च निवृत्तिं च
(Understanding) about action and inaction,
pravṛttim ca nivṛttim ca

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

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

बुद्धिः सा पार्थ सात्त्विकी ॥३०॥
that understanding is sāttvika.
buddhiḥ sā pārtha sāttvikī

ययाधर्ममधर्मं च

(Understanding) about dharma and adharma,
yayā dharmam adharmaṁ ca

कार्यं चाकार्यमेव च ।

of what is to be done or not,
kāryaṁ cākāryam eva ca

अयथावत्प्रजानाति

discerned incorrectly,
ayathāvat prajānāti

बुद्धिः सा पार्थ राजसी ॥३१॥

that understanding is rājasa, O Arjuna.
buddhiḥ sā pārtha rājasī

अधर्मं धर्ममिति या

Thinking "Adharma is dharma,"
adharmaṁ dharmam iti yā

मन्यते तमसावृता ।

enveloped by ignorance,
manyate tamasāvṛtā

सर्वार्थान् विपरीतांश्च

discerning everything wrongly,
sarvārthān viparītāṁś ca

बुद्धिः सा पार्थ तामसी ॥३२॥

such understanding is tāmasa, O Arjuna.
buddhiḥ sā pārtha tāmasī

धृत्या यया धारयते

The firmness by which one controls
dhr̥tyā yayā dhārayate

मनःप्राणेन्द्रियक्रियाः ।

acts of the mind, prāna and senses
manaḥ-prāṇendriya-kriyāḥ

योगेनाव्यभिचारिण्या

with unwavering attention,
yogenāvyabhicāriṇyā

धृतिः सा पार्थ सात्त्विकी ॥३३॥

that firmness is sāttvika, O Arjuna.
dhr̥tiḥ sā pārtha sāttvikī

यया तु धर्मकामार्थान्

Dharma, artha, and kāma -
yayā tu dharma-kāmārthān

धृत्या धारयतेऽर्जुन ।

the firmness by which these are grasped, O Arjuna,
dhr̥tyā dhārayate 'rjuna

प्रसङ्गेन फलाकाङ्क्षी

with attachment, desiring the fruits,
prasaṅgena phalākāṅkṣī

धृतिः सा पार्थ राजसी ॥३४॥

that firmness is rājasa, O Arjuna.
dhr̥tiḥ sā pārtha rājasī

यया स्वप्नं भयं शोकं

Sleep, fear, sorrow,
yayā svapnaṁ bhayaṁ śokaṁ

विषादं मदमेव च ।

depression, infatuation -
viṣādaṁ madam eva ca

न विमुञ्चति दुर्मेधा

the firmness by which the dull-witted cannot avoid these,
na vimuñcati durmedhā

धृतिः सा पार्थ तामसी ॥३५॥

that firmness is tāmasa, O Arjuna.
dhṛtiḥ sā pārtha tāmasī

सुखं त्विदानीं त्रिविधं

Now, about this three-fold happiness
sukhaṁ tvidānīm trividhaṁ

शृणु मे भरतर्षभ ।

listen to Me, O Arjuna,
śṛṇu me bharatarṣabha

अभ्यासाद् रमते यत्र

which delights in practice
abhyāsād ramate yatra

दुःखान्तं च निगच्छति ॥३६॥

and ends in suffering.
duḥkhāntaṁ ca nigacchati

यत्तदग्रे विषमिव

That (happiness) which is like poison at first,
yat tad agre viṣam iva

परिणामेऽमृतोपमम् ।

becoming like nectar,
pariṇāme 'mṛtopamam

तत्सुखं सात्त्विकं प्रोक्तम्

that happiness is called sāttvika,
tat sukhaṁ sāttvikaṁ proktam

आत्मबुद्धिप्रसादजम् ॥३७॥

born of one's mental tranquility.
ātma-buddhi-prasādajam

विषयेन्द्रियसंयोगाद्

Due to contact of the senses with objects,
viṣayendriya-samyogād

यत्तदग्रेऽमृतोपमम्

that (happiness) which is like nectar at first,
yat tad agre 'mṛtopamam

परिणामे विषमिव

becoming like poison,
pariṇāme viṣam iva

तत्सुखं राजसं स्मृतम् ॥३८॥

that happiness is considered rājasa.
tat sukhaṁ rājasaṁ smṛtam

यदग्रे चानुबन्धे च

That happiness which at first and later
yad agre cānubandhe ca

सुखं मोहनमात्मनः ।

deludes oneself,
sukhaṁ mohanam ātmanah

निद्रालस्यप्रमादोत्थं

due to sleep, laziness, and error,
nidrālasya-pramādottham

तत्तामसमुदाहृतम् ॥३९॥

that (happiness) is called tāmasa.
tat tāmasam udāhṛtam

ब्राह्मणक्षत्रियविशां

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

शूद्राणां च परन्तप ।

and shudras, O Arjuna,
śūdrāṇām ca parantapa

कर्माणि प्रविभक्तानि

their individual acts
karmāṇi pravibhaktāni

स्वभावप्रभवैर्गुणैः ॥४१॥

are due to gunas born of their own natures.
svabhāva-prabhavair guṇaiḥ

न तदस्ति पृथिव्यां वा

There is nothing on earth
na tad asti pṛthivyām vā

दिवि देवेषु वा पुनः ।

nor in heaven among the gods
divi deveṣu vā punaḥ

सत्त्वं प्रकृतिजैर्मुक्तं

that exists free from
sattvaṁ prakṛtijair muktaṁ

यदेभिः स्यात् त्रिभिर्गुणैः ॥४०॥

these three natural gunas.
yad ebhiḥ syāt tribhir guṇaiḥ

शमो दमस्तपः शौचं

Quietude, restraint, austerity, purity,
śamo damas tapaḥ śaucaṁ

क्षान्तिरार्जवमेव च ।

patience, straightforwardness,
kṣāntir ārjavam eva ca

ज्ञानं विज्ञानमास्तिक्यं

knowledge, discrimination, and faith
jñānam vijñānam āstikyaṁ

ब्रह्मकर्म स्वभावजम् ॥४२॥

are natural acts for brāhmanas.
brahma-karma svabhāvajam

शौर्यं तेजो धृतिर्दाक्ष्यं

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

युद्धे चाप्यपलायनम् ।

not running away in battle,
yuddhe cāpy apalāyanam

दानमीश्वरभावश्च

charity and majesty
dānam īśvara-bhāvaś ca

क्षात्रं कर्म स्वभावजम् ॥४३॥

are natural acts for kshatriyas.
kṣātram karma svabhāvajam

कृषिगोरक्ष्यवाणिज्यं

Farming, cow-herding and trade
kṛṣi-gorakṣya-vāṇijyam

वैश्यकर्म स्वभावजम् ।

are natural acts for vaishyas.
vaiśya-karma svabhāvajam

परिचर्यात्मकं कर्म

Acts of serving
paricaryātmakam karma

शूद्रस्यापि स्वभावजम् ॥४४॥

are natural for shudras.
śūdrasyāpi svabhāvajam

स्वे स्वे कर्मण्यभिरतः

Devoted to one's own acts,
sve sve karmaṇy abhirataḥ

संसिद्धिं लभते नरः ।

a person gains perfection.
samsiddhim labhate naraḥ

स्वकर्मनिरतः सिद्धिं

Perfection due to devotion to one's own acts -
svakarma-nirataḥ siddhim

यथा विन्दति तच्छृणु ॥४५॥

how this is gained, listen to that.
yathā vindati tac chṛṇu

यतः प्रवृत्तिर्भूतानां

The creator of all beings
yataḥ pravṛttir bhūtānām

येन सर्वमिदं ततम् ।

by whom the world is pervaded -
yena sarvam idam tatam

स्वकर्मणा तमभ्यर्च्य

worshiping Him by one's own acts,
svakarmanā tam abhyarcya

सिद्धिं विन्दति मानवः ॥४६॥

a person attains perfection.
siddhim vindati mānavaḥ

श्रेयान् स्वधर्मो विगुणः

One's own dharma, even if imperfect,
śreyān svadharmo viguṇaḥ

परधर्मात् स्वनुष्ठितात् ।

is better than another's dharma well performed.
para-dharmāt svanuṣṭhitāt

स्वभावनियतं कर्म

Performing acts obliged by one's nature,
svabhāva-niyataṁ karma

कुर्वन्नाप्नोति किल्बिषम् ॥४७॥

one does not incur sin.
kurvan nāpnoti kilbiṣam

असक्तबुद्धिः सर्वत्र

One whose intellect is always detached,
asakta-buddhiḥ sarvatra

जितात्मा विगतस्पृहः ।

self-controlled and free from desire -
jitātmā vigata-spr̥haḥ

नैष्कर्म्यसिद्धिं परमां

the highest perfection of actionlessness
naiṣkarmya-siddhim paramām

संन्यासेनाधिगच्छति ॥४९॥

he attains through renunciation.
sannyāsenādhigacchati

सहजं कर्म कौन्तेय

O Arjuna, natural acts are
sahajam karma kaunteya

सदोषमपि न त्यजेत् ।

imperfect, yet should not be renounced.
sadoṣam api na tyajet

सर्वारम्भा हि दोषेण

With defects, all undertakings
sarvārambhā hi doṣeṇa

धूमेनाग्निरिवावृताः ॥४८॥

are associated, like fire is associated with smoke.
dhūmenāgnir ivāvṛtāḥ

सिद्धिं प्राप्तो यथा ब्रह्म

How one who as gained perfection
siddhim prāpto yathā brahma

तथाप्नोति निबोध मे ।

attains brahman, learn from Me
tathāpnoti nibodha me

समासेनैव कौन्तेय

briefly, O Arjuna,
samāsenaiva kaunteya

निष्ठा ज्ञानस्य या परा ॥५०॥

about the highest state of knowledge.
niṣṭhā jñānasya yā parā

बुद्ध्या विशुद्ध्या युक्तो
Endowed with pure intellect,
buddhyā viśuddhayā yukto

धृत्यात्मानं नियम्य च ।
restraining oneself with firmness,
dhr̥tyātmānaṁ niyamya ca

शब्दादीन् विषयांस्त्यक्त्वा
giving up objects like sound, etc.
śabdādīn viṣayāṁs tyaktvā

रागद्वेषौ व्युदस्य च ॥५१॥
rejecting likes and dislikes ...
rāga-dveṣau vyudasya ca

अहङ्कारं बलं दर्पं
... ego, force, arrogance,
ahaṅkāraṁ balaṁ darpaṁ

कामं क्रोधं परिग्रहम् ।
desire, anger, grasping -
kāmaṁ krodhaṁ parigrahaṁ

विमुच्य निर्ममः शान्तो
free from these, free from "mineness", tranquil -
vimucya nirmamaḥ śānto

ब्रह्मभूयाय कल्पते ॥५३॥
such a person is fit for oneness with brahman.
brahma-bhūyāya kalpate

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

यतवाक्कायमानसः ।
with speech, body and mind restrained,
yata-vāk-kāya-mānasaḥ

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

वैराग्यं समुपाश्रितः ॥५२॥
taking refuge in dispassion ...
vairāgyaṁ samupāśritaḥ

ब्रह्मभूतः प्रसन्नात्मा
Absorbed in brahman, with a quiet mind,
brahma-bhūtaḥ prasannātmā

न शोचति न काङ्क्षति ।
neither grieving nor desiring,
na śocati na kāṅkṣati

समः सर्वेषु भूतेषु
impartial towards all beings,
samaḥ sarveṣu bhūteṣu

मद्भक्तिं लभते पराम् ॥५४॥
he gains the highest devotion to Me.
mad-bhaktiṁ labhate parāṁ

भक्त्या मामभिजानाति

With devotion, one knows Me
bhaktyā mām abhijānāti

यावान् यश्चास्मि तत्त्वतः ।

as I truly am.

yāvān yaś cāsmi tattvataḥ

ततो मां तत्त्वतो ज्ञात्वा

Therefore, knowing Me truly,
tato mām tattvato jñātvā

विशते तदनन्तरम् ॥५५॥

one enters (Me) immediately.

viśate tad-anantaram

सर्वकर्माण्यपि सदा

Always performing all acts
sarva-karmāṇy api sadā

कुर्वाणो मद्व्यपाश्रयः ।

while taking refuge in Me,

kurvāṇo mad-vyapāśrayaḥ

मत्प्रसादादवाप्नोति

by My blessings one obtains
mat-prasādād avāpnoti

शाश्वतं पदमव्ययम् ॥५६॥

the eternal, undecaying state.

śāśvataṁ padam avyayam

चेतसा सर्वकर्माणि

With your mind, renouncing all actions
cetasā sarva-karmāṇi

मयि संन्यस्य मत्परः ।

unto Me, devoted to Me,

mayi sannnyasya mat-parah

बुद्धियोगमुपाश्रित्य

taking refuge in karma yoga,
buddhi-yogam upāśritya

मच्चित्तः सततं भव ॥५७॥

always fix your mind on Me.

mac-cittaḥ satataṁ bhava

मच्चित्तः सर्वदुर्गाणि

Thinking of Me, all difficulties
mac-cittaḥ sarva-durgāṇi

मत्प्रसादात्तरिष्यसि ।

will be transcended by My blessings.

mat-prasādāt tariṣyasi

अथ चेत्त्वमहङ्कारान्

If, due to ego, you

atha cet tvam ahaṅkārān

नश्रोष्यसि विनङ्क्ष्यसि ॥५८॥

will not listen, then you will perish.

na śroṣyasi vinaṅkṣyasi

यदहङ्कारमाश्रित्य

Resorting to ego,
yad ahaṅkāram āśritya

न योत्स्य इति मन्यसे ।

if you think, "I will not fight"
na yotsya iti manyase

मिथ्यैष व्यवसायस्ते

your determination is wrong.
mithyaiṣa vyavasāyas te

प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥

Nature will coerce you.
prakṛtis tvāṁ niyokṣyati

ईश्वरः सर्वभूतानां

The Lord of all beings
īśvaraḥ sarva-bhūtānām

हृद्देशेऽर्जुन तिष्ठति ।

abides in the hearts of all, O Arjuna,
hṛd-deśe 'rjuna tiṣṭhati

भ्रामयन् सर्वभूतानि

controlling all beings
bhrāmayan sarva-bhūtāni

यन्त्रारूढानि मायया ॥६१॥

like puppets through His power.
yantrārūḍhāni māyayā

स्वभावजेन कौन्तेय

O Arjuna, according to one's natural
svabhāvajena kaunteya

निबद्धः स्वेन कर्मणा ।

karma, one is bound.
nibaddhaḥ svena karmaṇā

कर्तुं नेच्छसि यन्मोहात्

If, due to delusion, you don't want to fight,
kartuṁ necchasi yan mohāt

करिष्यस्यवशोऽपि तत् ॥६०॥

you will be forced to do it.
kariṣyasi avaśo 'pi tat

तमेव शरणं गच्छ

Seek His refuge
tam eva śaraṇaṁ gaccha

सर्वभावेन भारत ।

with all your heart, O Arjuna.
sarva-bhāvena bhārata

तत्प्रसादात्परां शान्तिं

With His grace, supreme peace -
tat-prasādāt parāṁ śāntiṁ

स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

the eternal state - you will obtain.
sthānaṁ prāpsyasi śāśvatam

इति ते ज्ञानमाख्यातं

To you, this knowledge
iti te jñānam ākhyātam

गुह्याद् गुह्यतरं मया ।

most secret of all, has been told by Me.
guhyād guhyataram mayā

विमृश्यैतदशेषेण

Reflect on this thoroughly
vimṛśyaitad aśeṣeṇa

यथेच्छसि तथा कुरु ॥६३॥

and then do whatever you want.
yathēcchasi tathā kuru

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 māṁ namaskuru

मामेवैष्यसि सत्यं ते

You will certainly reach Me.
mām evaiṣyasi satyaṁ te

प्रतिजाने प्रियोऽसि मे ॥६५॥

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

सर्वगुह्यतमं भूयः

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 certainly dear to Me
iṣṭo 'si me dṛḍham iti

ततो वक्ष्यामि ते हितम् ॥६४॥

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

सर्वधर्मान् परित्यज्य

Abandoning all else,
sarva-dharmān parityajya

मामेकं शरणं ब्रज ।

take refuge in Me alone.
mām ekaṁ śaraṇaṁ vraja

अहं त्वा सर्वपापेभ्यो

From all sins, I
ahaṁ tvā sarva-pāpebhyo

मोक्षयिष्यामि मा शुचः ॥६६॥

will free you. Do not grieve.
mokṣayiṣyāmi mā śucaḥ

इदं ते नातपस्काय

This should never be told to the undisciplined,
idaṁ te nātapaskāya

नाभक्ताय कदाचन ।

nor to the irreverent,
nābhaktāya kadācana

न चाशुश्रूषवे वाच्यं

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

न च मां योऽभ्यसूयति ॥६७॥

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

न च तस्मान्मनुष्येषु

Among people, than him
na ca tasmān manuṣyeṣu

कश्चिन्मे प्रियकृत्तमः ।

none are more dear to Me.
kaścin me priya-kṛttamaḥ

भविता न च मे तस्माद्

For Me, than him
bhavitā na ca me tasmād

अन्यः प्रियतरो भुवि ॥६९॥

no other on earth will be more dear.
anyaḥ priyatarao bhuvi

य इदं परमं गुह्यं

One who gives this highest secret
ya idaṁ paramaṁ guhyam

मद्भक्तेष्वभिधास्यति ।

to My devotees,
mad-bhakteṣv abhidhāsyati

भक्तिं मयि परां कृत्वा

developing utmost devotion to Me,
bhaktim mayi parāṁ kṛtvā

मामेवैष्यत्यसंशयः ॥६८॥

he will reach Me without doubt.
mām evaiṣyaty asaṁśayaḥ

अध्येष्यते च य इमं

He who studies this
adhyeṣyate ca ya imaṁ

धर्म्यं संवादमावयोः ।

sacred dialogue between us,
dharmaṁ saṁvādam āvayoḥ

ज्ञानयज्ञेन तेनाहम्

through his sacrifice of knowledge,
jñāna-yajñena tenāham

इष्टः स्यामिति मे मतिः ॥७०॥

I become dear to him. This is my conclusion.
iṣṭaḥ syām iti me matiḥ

श्रद्धावाननसूयश्च

One with faith, free from contempt,
śraddhāvān anasūyaś ca

शृणुयादपि यो नरः ।

who listens to this,
śṛṇuyād api yo naraḥ

सोऽपि मुक्तः शुभालँ लोकान्

he will also be freed. The holy realms
so 'pi muktaḥ śubhāl' lokān

प्राप्नुयात् पुण्यकर्मणाम् ॥७१॥

of good karma, he will attain.
prāpnuyāt puṇya-karmaṇām

अर्जुन उवाच

Arjuna said,
arjuna uvāca

कच्चिदेतच्छ्रुतं पार्थ

O Arjuna, have you listened to this
kaccid etac chrutaṁ pārtha

त्वयैकाग्रेण चेतसा ।

with a one-pointed mind?
tvayaikāgreṇa cetasā

कच्चिदज्ञानसम्मोहः

Has your delusion
kaccid ajñāna-sammohaḥ

प्रणष्टस्ते धनञ्जय ॥७२॥

been removed, O Arjuna?
praṇaṣtas te dhanañjaya

नष्टो मोहः स्मृतिर्लब्धा

My delusion is destroyed and wisdom gained
naṣṭo mohaḥ smṛtir labdhā

त्वत्प्रसादान्मयाच्युत ।

by Your blessings, O Krishna.
tvat-prasādān mayācyuta

स्थितोऽस्मि गतसन्देहः

I am now stand free from confusion.
sthito 'smi gata-sandehaḥ

करिष्ये वचनं तव ॥७३॥

I will follow Your instructions.
kariṣye vacanam tava

सञ्जय उवाच
Sanjaya said,
sañjaya uvāca

इत्यहं वासुदेवस्य
Between Lord Krishna
ity aham vāsudevasya

पार्थस्य च महात्मनः ।
and the great Arjuna,
pārthasya ca mahātmanah

संवादमिममश्रौषम्
this dialogue I heard -
saṁvādam imam aśrauṣam

अद्भुतं रोमहर्षणम् ॥७४॥
amazing and hair-raising.
adbhutaṁ roma-harṣaṇam

व्यासप्रसादाच्छ्रुतवान्
By the grace of Vyāsa, I heard
vyāsa-prasādāc chrutavān

एतद् गुह्यमहं परम् ।
this highest secret
etad guhyam aham param

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

साक्षात्कथयतः स्वयम् ॥७५॥
directly, as said by Himself.
sākṣāt kathayataḥ svayam

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

संवादमिममद्भुतम् ।
this amazing, holy dialogue
saṁvādam imam adbhutam

केशवार्जुनयोः पुण्यं
between Krishna and Arjuna,
keśavārjunayoḥ puṇyaṁ

हृष्यामि च मुहुर्मुहुः ॥७६॥
I rejoice again and again.
hṛṣyāmi ca muhur muhuḥ

तच्च संस्मृत्य संस्मृत्य

Remembering again and again
tac ca saṁsmṛtya saṁsmṛtya

रूपमत्यद्भुतं हरेः ।

the extremely astonishing appearance of God,
rūpam atyadbhutam hareḥ

विस्मयो मे महान् राजन्

I am greatly astounded, O King.
vismayo me mahān rājan

हृष्यामि च पुनः पुनः ॥७७॥

I rejoice again and again.
hr̥ṣyāmi ca punaḥ punaḥ

यत्र योगेश्वरः कृष्णो

Wherever Krishna, Lord of yoga, is
yatra yogeśvaraḥ kṛṣṇo

यत्र पार्थो धनुर्धरः ।

with Arjuna, the archer,
yatra pārtho dhanur-dharaḥ

तत्र श्रीर्विजयो भूतिर्

there will be wealth, victory, fame,
tatra śrīr vijayo bhūtir

ध्रुवा नीतिर्मतिर्मम ॥७८॥

and certainly righteousness. Thus I think.
dhruvā nītir matir mama