

सञ्जय उवाच

Sanjaya said,  
sañjaya uvāca

तं तथा कृपयाविष्टम्

To him (Arjuna) who was overcome by pity,  
taṁ tathā kṛpayāviṣṭam

अश्रुपूर्णाकुलेक्षणम् ।

whose eyes were disturbed and filled with tears,  
aśru-pūrṇākulekṣaṇam

विषीदन्तमिदं वाक्यम्

feeling depressed – this statement  
viṣīdantam idaṁ vākyaṁ

उवाच मधुसूदनः ॥१॥

said Sri Krishna...  
uvāca madhusūdanaḥ

श्रीभगवानुवाच

The Blessed Lord said,  
śrī-bhagavān uvāca

कुतस्त्वा कश्मलमिदम्

How can this timidity beset you  
kutas tvā kaśmalam idaṁ

विषमे समुपस्थितम् ।

in the face of danger?  
viṣame samupasthitam

अनार्यजुष्टमस्वर्ग्यम्

This does not befit a noble person, nor is it pious.  
anārya-juṣṭam asvargyam

अकीर्तिकरमर्जुन ॥२॥

It is disgraceful, Arjuna.  
akīrti-karam arjuna

क्लैब्यं मा स्म गमः पार्थ

Do not yield to unmanliness, O Arjuna.  
klaibyaṁ mā sma gamaḥ pārtha

नैतत्त्वय्युपपद्यते ।

This does not suit you.  
naitat tvayy upapadyate

क्षुद्रं हृदयदौर्बल्यं

This detestable weakness of heart –  
kṣudraṁ hṛdaya-daurbalyaṁ

त्यक्त्वोत्तिष्ठ परन्तप ॥३॥

cast off and arise, O Arjuna.  
tyaktvottiṣṭha parantapa

अर्जुन उवाच

Aruna said,  
arjuna uvāca

कथं भीष्ममहं सङ्ख्ये

How can I, in battle against Bhishma  
kathaṁ bhīṣmam ahaṁ saṅkhye

द्रोणं च मधुसूदन ।

and Drona, O Krishna,  
droṇaṁ ca madhusūdana

इषुभिः प्रतियोत्स्यामि

attack with arrows?  
iṣubhiḥ pratiyotsyāmi

पूजार्हावरिसूदन ॥४॥

They both deserve my reverence, O Krishna.  
pūjārhāv arisūdana

गुरूनहत्वा हि महानुभावान्

Rather than killing great teachers,  
gurūn ahatvā hi mahānubhāvān

श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

it would be better to live upon alms here.  
śreyo bhoktuṁ bhaikṣyam apīha loke

हत्वार्थकामांस्तु गुरूनिहैव

Having killed those teachers to gain wealth,  
hatvārtha-kāmāṁs tu gurūn ihaiva

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥

I would enjoy pleasures stained by their blood.  
bhuñjīya bhogaṅ rudhira-pradigdhān

न चैतद् विद्मः कतरन्नो गरीयो

We do not know which is better for us –  
na caitad vidmaḥ kataran no gariyo

यद् वा जयेम यदि वा नो जयेयुः ।

should we conquer or should they conquer us?  
yad vā jayema yadi vā no jayeyuḥ

यानेव हत्वा न जिजीविषामस्

We would not want to live, having killed them,  
yān eva hatvā na jijīviṣāmas

तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥

the sons of Dritarashtra, standing before us.  
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ

कार्पण्यदोषोपहतस्वभावः

Overcome by the weakness of pity  
kārapṇya-doṣopahata-svabhāvaḥ

पृच्छामि त्वां धर्मसम्मूढचेताः ।

and confused about dharma, I ask you  
pṛcchāmi tvām dharma-sammūḍha-cetāḥ

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

what is best? Tell me clearly.  
yac chreyaḥ syān niścitaṁ brūhi tan me

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥

I am your student. Guide me, I beg you.  
śiṣyas te 'haṁ śādhi mām tvām prapannam

न हि प्रपश्यामि ममापनुद्याद्

I do not see what could remove  
na hi prapaśyāmi mamāpanudyād

यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

the sorrow that withers my senses,  
yac chokam ucchoṣaṇam indriyāṇām

अवाप्य भूमावसपत्नमृद्धं

even gaining unrivaled prosperity on earth,  
avāpya bhūmāv asapatnam ṛddham

राज्यं सुराणामपि चाधिपत्यम् ॥८॥

or kingship, or lordship over the gods.  
rājyaṁ surāṇām api cāhipatyam

सञ्जय उवाच

Sanjaya said,  
sañjaya uvāca

एवमुक्त्वा हृषीकेश

Having spoken thus to Sri Krishna,  
evam uktvā hr̥ṣīkeśam

गुडाकेशः परन्तप ।

O King, Arjuna  
guḍākeśaḥ parantapa

न योत्स्य इति गोविन्दम्

said to Krishna, "I will not fight"  
na yotsya iti govindam

उक्त्वा तूष्णीं बभूव ह ॥९॥

and then fell silent.  
uktvā tūṣṇīm babhūva ha

तमुवाच हृषीकेशः

Sri Krishna spoke to him (Arjuna)  
tam uvāca hr̥ṣīkeśaḥ

प्रहसन्निव भारत ।

with a slight laugh, O King,  
prahasann iva bhārata

सेनयोरुभयोर्मध्ये

while between the two armies,  
senayor ubhayor madhye

विषीदन्तमिदं वचः ॥१०॥

saying this to the depressed one –  
viṣīdantam idaṁ vacaḥ

श्रीभगवानुवाच

The Blessed Lord said,  
śrī-bhagavān uvāca

अशोच्यानन्वशोचस्त्वं

You mourn for those who need not be mourned  
aśocyān anvaśocas tvam

प्रज्ञावादांश्च भाषसे ।

and yet you speak words of wisdom.  
prajñā-vādāṁś ca bhāṣase

गतासूनगतासूंश्च

For the dead and for the living  
gatāsūn agatāsūṁś ca

नानुशोचन्ति पण्डिताः ॥११॥

the wise mourn not.  
nānuśocanti paṇḍitāḥ

न त्वेवाहं जातु नासं  
Never did I not exist,  
na tv evāham jātu nāsam

न त्वं नेमे जनाधिपाः ।  
nor you, nor these kings of men,  
na tvaṁ neme janādhipāḥ

न चैव न भविष्यामः  
nor will we cease to exist,  
na caiva na bhaviṣyāmaḥ

सर्वे वयमतः परम् ॥१२॥  
all of us, from this time onward.  
sarve vayam ataḥ param

देहिनोऽस्मिन् यथा देहे  
Just as a person's body undergoes  
dehino 'smin yathā dehe

कौमारं यौवनं जरा ।  
childhood, youth, and old age,  
kaumāram yauvanam jarā

तथा देहान्तरप्राप्तिर्  
so too, another body is acquired.  
tathā dehāntara-prāptir

धीरस्तत्र न मुह्यति ॥१३॥  
About this, the wise are not confused.  
dhīras tatra na muhyati

मात्रास्पर्शास्तु कौन्तेय  
O Arjuna, sense perceptions  
mātrā-sparśās tu kaunteya

शीतोष्णसुखदुःखदाः ।  
causing cold or heat, pleasure or pain,  
śītoṣṇa-sukha-duḥkha-dāḥ

आगमापायिनोऽनित्यास्  
come and go, being impermanent.  
āgamāpāyino 'nityās

तांस्तितिक्षस्व भारत ॥१४॥  
You should endure them, O Arjuna.  
tāṁs titikṣasva bhārata

यं हि न व्यथयन्त्येते  
One whom these do not disturb,  
yaṁ hi na vyathayanty ete

पुरुषं पुरुषर्षभ ।  
O Arjuna, such a person,  
puruṣam puruṣarṣabha

समदुःखसुखं धीरं  
a wise one unchanged by pleasure and pain,  
sama-duḥkha-sukham dhīram

सोऽमृतत्वाय कल्पते ॥१५॥  
is prepared for immortality.  
so 'mṛtatvāya kalpate

नासतो विद्यते भावो

For the non-existent, there is no existence (birth).  
nāsato vidyate bhāvo

नाभावो विद्यते सतः ।

For the existent, there is no non-existence (death).  
nābhāvo vidyate sataḥ

उभयोरपि दृष्टोऽन्तस्

The certainty of these both is seen  
ubhayor api dṛṣṭo 'ntas

त्वनयोस्तत्त्वदर्शिभिः ॥१६॥

by those who perceive truth.  
tv anayos tattva-darśibhiḥ

अविनाशि तु तद् विद्धि

Understand that which is indestructible,  
avināśi tu tad viddhi

येन सर्वमिदं ततम् ।

by which this entire universe is pervaded.  
yena sarvam idaṁ tatam

विनाशमव्ययस्यास्य

Destruction of the indestructible  
vināśam avyayasyāsyā

न कश्चित् कर्तुमर्हति ॥१७॥

cannot be done by anyone.  
na kaścit kartum arhati

अन्तवन्त इमे देहा

These mortal bodies  
antavanta ime dehā

नित्यस्योक्ताः शरीरिणः ।

are said to belong to the immortal embodied being  
nityasyoktāḥ śarīriṇaḥ

अनाशिनोऽप्रमेयस्य

which is indestructible and immeasurable.  
anāśino 'prameyasya

तस्माद् युध्यस्व भारत ॥१८॥

Therefore, go fight, O Arjuna.  
tasmād yudhyasva bhārata

य एनं वेत्ति हन्तारं

One who thinks this (embodied being) is a slayer  
ya enaṁ vetti hantāraṁ

यश्चैनं मन्यते हतम् ।

and one who thinks it can be slain –  
yaś cainaṁ manyate hatam

उभौ तौ न विजानीतो

both of them do not understand  
ubhau tau na vijānīto

नार्यं हन्ति न हन्यते ॥१९॥

it cannot slay or be slain.  
nāyaṁ hanti na hanyate

न जायते म्रियते वा कदाचिन्

It was never born nor will it ever die,  
na jāyate mriyate vā kadācin

नायं भूत्वा भविता वा न भूयः ।

nor having been born, will it die again.  
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ

अजो नित्यः शाश्वतोऽयं पुराणो

Unborn, eternal, everlasting, and ancient,  
ajo nityaḥ śāśvato 'yaṁ purāṇo

न हन्यते हन्यमाने शरीरे ॥२०॥

it does not die when the body is slain.  
na hanyate hanyamāne śarīre

वेदाविनाशिनं नित्यं

Knowing it is indestructible, eternal,  
vedāvināśinaṁ nityaṁ

य एनमजमव्ययम् ।

unborn, and imperishable,  
ya enam ajam avyayam

कथं स पुरुषः पार्थ

O Arjuna, that person,  
kathaṁ sa puruṣaḥ pārtha

कं घातयति हन्ति कम् ॥२१॥

whom does he cause to slay? Whom does he slay?  
kaṁ ghātayati hanti kam

वासांसि जीर्णानि यथा विहाय

Just as casting off old clothes  
vāsāṁsi jīrṇāni yathā vihāya

नवानि गृह्णाति नरोऽपराणि ।

a person takes new ones,  
navāni gṛhṇāti naro 'parāṇi

तथा शरीराणि विहाय जीर्णान्य्-

so too, casting off old bodies,  
tathā śarīrāṇi vihāya jīrṇāny-

अन्यानि संयाति नवानि देही ॥२२॥

the embodied being takes new ones.  
anyāni saṁyāti navāni dehī

नैनं छिन्दन्ति शस्त्राणि

Weapons cannot pierce this (embodied being),  
nainam chindanti śastrāṇi

नैनं दहति पावकः ।

fire cannot burn it,  
nainam dahati pāvakaḥ

न चैनं क्लेदयन्त्यापो

water cannot wet it,  
na cainam kledayanty āpo

न शोषयति मारुतः ॥२३॥

nor can wind whither it.  
na śoṣayati mārutaḥ

अच्छेद्योऽयमदाह्योऽयम्

It cannot be pierced, nor can it be burnt.  
acchedyo 'yam adāhyo 'yam

अक्लेद्योऽशोष्य एव च ।

It cannot be wet, nor can it be withered.  
akledyo 'śoṣya eva ca

नित्यः सर्वगतः स्थाणुर्

Eternal, all-pervasive, unchanging,  
nityaḥ sarva-gataḥ sthāṇur

अचलोऽयं सनातनः ॥२४॥

and unmoving, it is everlasting.  
acalo 'yaṁ sanātanaḥ

अव्यक्तोऽयमचिन्त्योऽयम्

It is unmanifest, it is unthinkable,  
avyakto 'yam acintyo 'yam

अविकार्योऽयमुच्यते ।

it is unchangable, thus it is said.  
avikāryo 'yam ucyate

तस्मादेवं विदित्वैनं

Therefore, knowing this to be so,  
tasmād evaṁ viditvainam

नानुशोचितुमर्हसि ॥२५॥

you should not mourn.  
nānuśocitum arhasi

अथ चैनं नित्यजातं

Now, as eternally born  
atha cainam nitya-jātam

नित्यं वा मन्यसे मृतम् ।

or eternally dying, if you consider this (embodied being),  
nityam vā manyase mṛtam

तथापि त्वं महाबाहो

even then, O Arjuna, you  
tathāpi tvam mahā-bāho

नैनं शोचितुमर्हसि ॥२६॥

should not mourn for this.  
nainam śocitum arhasi

जातस्य हि ध्रुवो मृत्युर्

For the born, death is certain,  
jātasya hi dhruvo mṛtyur

ध्रुवं जन्म मृतस्य च ।

and for the dead, birth is certain.  
dhruvam janma mṛtasya ca

तस्मादपरिहार्येऽर्थे

Therefore, for what is inevitable,  
tasmād aparihārye 'rthe

न त्वं शोचितुमर्हसि ॥२७॥

you should not mourn.  
na tvam śocitum arhasi



अव्यक्तादीनि भूतानि

Beings are unmanifest at first,  
avyaktādīni bhūtāni

व्यक्तमध्यानि भारत ।

manifest in the middle, O Arjuna,  
vyakta-madhyāni bhārata

अव्यक्तनिधनान्येव

and unmanifest at the end.  
avyakta-nidhanāny eva

तत्र का परिदेवना ॥२८॥

What grief can there be regarding this?  
tatra kā paridevanā

आश्चर्यवत् पश्यति कश्चिद् एनम्

Someone sees this with amazement,  
āścaryavat paśyati kaścīd enam

आश्चर्यवद् वदति तथैव चान्यः ।

another speaks of it with amazement,  
āścaryavad vadati tathaiva cānyaḥ

आश्चर्यवच्चैनमन्यः शृणोति

and another hears of it with amazement,  
āścaryavac cainam anyaḥ śṛṇoti

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥

yet even hearing of it, no one knows it.  
śrutvāpy enam veda na caiva kaścīd

देही नित्यमवध्योऽयं

This eternal, indestructable, embodied being  
dehī nityam avadhyo 'yam

देहे सर्वस्य भारत ।

dwells in all bodies, O Arjuna.  
dehe sarvasya bhārata

तस्मात् सर्वाणि भूतानि

Therefore, for all beings  
tasmāt sarvāṇi bhūtāni

न त्वं शोचितुमर्हसि ॥३०॥

you should not mourn.  
na tvam śocitum arhasi

स्वधर्ममपि चावेक्ष्य

Also, with respect to your own duties,  
sva-dharmam api cāvekṣya

न विकम्पितुमर्हसि ।

you should not waver.  
na vikampitum arhasi

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्

Nothing better than a righteous battle  
dharmaḥ dhi yuddhāc chreyo 'nyat

क्षत्रियस्य न विद्यते ॥३१॥

exists for a warrior.  
kṣatriyasya na vidyate

यद्द्रच्छया चोपपन्नं

(A battle) gained by good fortune  
yadrcchayā copapannaṁ

स्वर्गद्वारमपावृतम् ।

is an open gate to heaven.  
svarga-dvāram apāvṛtam

सुखिनः क्षत्रियाः पार्थ

O Arjuna, happy are the warriors  
sukhinaḥ kṣatriyāḥ pārtha

लभन्ते युद्धमीदृशम् ॥३२॥

who gain such a battle.  
labhante yuddham īdṛśam

अथ चेत्त्वमिमं धर्म्यं

Now, if this righteous  
atha cet tvam imaṁ dharmyaṁ

सङ्ग्रामं न करिष्यसि ।

battle you do not undertake,  
saṅgrāmaṁ na kariṣyasi

ततः स्वधर्मं कीर्तिं च

then your own duties and fame  
tataḥ sva-dharmaṁ kīrtiṁ ca

हित्वा पापमवाप्स्यसि ॥३३॥

abandoning, you will incur sin.  
hitvā pāpam avāpsyasi

अकीर्तिं चापि भूतानि

Also, your disgrace people  
akīrtiṁ cāpi bhūtāni

कथयिष्यन्ति तेऽव्ययाम् ।

will declare forever.  
kathayiṣyanti te 'vyayām

सम्भावितस्य चाकीर्तिर्

For the honorable, disgrace  
sambhāvitasya cākīrtir

मरणादतिरिच्यते ॥३४॥

is worse than death.  
maraṇād atiricyate

भयाद् रणादुपरतं

Abstaining from battle due to fear –  
bhayād raṇād uparataṁ

मंस्यन्ते त्वां महारथाः ।

thus great warriors will think about you.  
maṁsyante tvāṁ mahā-rathāḥ

येषां च त्वं बहुमतो

Among the esteemed, you  
yeṣāṁ ca tvāṁ bahu-mato

भूत्वा यास्यसि लाघवम् ॥३५॥

will be taken lightly.  
bhūtvā yāsyasi lāghavam

अवाच्यवादांश्च बहून्  
Many unspeakable words  
avācya-vādāṁś ca bahūn

वदिष्यन्ति तवाहिताः ।  
your detractors will utter,  
vadiṣyanti tavāhitāḥ

निन्दन्तस्तव सामर्थ्यं  
belittling your abilities.  
nindantas tava sāmartyam

ततो दुःखतरं नु किम् ॥३६॥  
What could be more painful than that?  
tato duḥkhataram nu kim

हतो वा प्राप्स्यसि स्वर्गं  
If killed, you will attain heaven.  
hato vā prāpsyasi svargam

जित्वा वा भोक्ष्यसे महीम् ।  
If victorious, you will enjoy the world.  
jityā vā bhokṣyase mahīm

तस्मादुत्तिष्ठ कौन्तेय  
Therefore, get up, O Arjuna,  
tasmād uttiṣṭha kaunteya

युद्धाय कृतनिश्चयः ॥३७॥  
resolved to fight.  
yuddhāya kṛta-niścayaḥ

सुखदुःखे समे कृत्वा  
Consider pleasure and pain alike,  
sukha-duḥkhe same kṛtvā

लाभालाभौ जयाजयौ ।  
so too, gain and loss, victory and defeat.  
lābhālābhau jayājayau

ततो युद्धाय युज्यस्व  
Then engage yourself in battle.  
tato yuddhāya yujyasva

नैवं पापमवाप्स्यसि ॥३८॥  
Thus, you will incur no sin.  
naivam pāpam avāpsyasi

एषा तेऽभिहिता साङ्ख्ये  
This much said to you is based on knowledge,  
eṣā te 'bhihitā sāṅkhye

बुद्धिर्योगे त्विमां शृणु ।  
but now listen to teachings about karma yoga.  
buddhir yoge tv imāṁ śṛṇu

बुद्ध्या युक्तो यया पार्थ  
Endowed with these teachings, O Arjuna,  
buddhyā yukto yayā pārtha

कर्मबन्धं प्रहास्यसि ॥३९॥  
you will be freed from the bondage of karma.  
karma-bandham prahāsyasi

नेहाभिक्रमनाशोऽस्ति

Here (in karma yoga), no effort is wasted  
nehābhikrama-nāśo 'sti

प्रत्यवायो न विद्यते ।

nor can there be sins of omission.  
pratyavāyo na vidyate

स्वल्पमप्यस्य धर्मस्य

Even a little of this practice  
svalpam apy asya dharmasya

त्रायते महतो भयात् ॥४०॥

protects one from great fear.  
trāyate mahato bhayāt

व्यवसायात्मिका बुद्धिर्

Teachings that are well-ascertained  
vyavasāyātmikā buddhir

एकेह कुरुनन्दन ।

are one in this matter, O Arjuna.  
ekeha kuru-nandana

बहुशाखा ह्यनन्ताश्च

But countless are the many branches  
bahu-śākhā hy anantāś ca

बुद्ध्योऽव्यवसायिनाम् ॥४१॥

of teachings for those who have not ascertained properly.  
buddhayo 'vyavasāyinām

यामिमां पुष्पितां वाचं

The flowery words  
yām imām puṣpitām vācam

प्रवदन्त्यविपश्चितः ।

ignorant ones proclaim,  
pravadanty avipaścitaḥ

वेदवादरताः पार्थ

O Arjuna, delighting in Vedic rituals,  
veda-vāda-ratāḥ pārtha

नान्यदस्तीति वादिनः ॥४२॥

saying, "There is no other way" ...  
nānyad astīti vādinaḥ

कामात्मानः स्वर्गपरा

...desirous, eager for heaven,  
kāmātmānaḥ svarga-parā

जन्मकर्मफलप्रदाम् ।

intent on rituals bestowing good karma and better births  
janma-karma-phala-pradām

क्रियाविशेषबहुलां

composed of many specific steps  
kriyā-viśeṣa-bahulām

भोगैश्वर्यगतिं प्रति ॥४३॥

which bestow pleasure and power ...  
bhogaiśvarya-gatiṁ prati

भोगैश्वर्यप्रसक्तानां

...for those attached to pleasure and power,  
bhogaiśvarya-prasaktānām

तयापहतचेतसाम् ।

whose minds are overcome by this,  
tayāpahṛta-cetasām

व्यवसायात्मिका बुद्धिः

well-ascertained teachings  
vyavasāyātmikā buddhiḥ

समाधौ न विधीयते ॥४४॥

will never lead to samadhi.  
samādhau na vidhīyate

त्रैगुण्यविषया वेदा

Vedic rituals deal with worldly matters;  
traī-guṇya-viṣayā vedā

निस्त्रैगुण्यो भवार्जुन ।

break free from worldly matters, O Arjuna.  
nistrai-guṇyo bhavārjuna

निर्द्वन्द्वो नित्यसत्त्वस्थो

Be impartial, always established in goodness,  
nirdvandvo nitya-sattvastho

निर्योगक्षेम आत्मवान् ॥४५॥

free from acquiring and safeguarding, self-possessed.  
niryoga-kṣema ātmavān

यावानर्थ उदपाने

As much value as for a well  
yāvān artha udapāne

सर्वतः सम्प्लुतोदके ।

surrounded by water on all sides,  
sarvataḥ samplutodake

तावान् सर्वेषु वेदेषु

such is the value of all Vedic rituals  
tāvān sarveṣu vedeṣu

ब्राह्मणस्य विजानतः ॥४६॥

for a wise brahmana.  
brāhmaṇasya vijānataḥ

कर्मण्येवाधिकारस्ते

You have command over your actions  
karmaṇy evādhikāras te

मा फलेषु कदाचन ।

but never over their results.  
mā phaleṣu kadācana

मा कर्मफलहेतुर्भूर्

Do not consider yourself to be in command of results,  
mā karma-phala-hetur bhūr

मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥

nor should you be attached to inaction.  
mā te saṅgo 'stv akarmaṇi

योगस्थः कुरु कर्माणि

Being steadfast in karma yoga, perform actions  
yoga-sthaḥ kuru karmāṇi

सङ्गं त्यक्त्वा धनञ्जय ।

without attachment, O Arjuna,  
saṅgam̐ tyaktvā dhanañjaya

सिद्धयसिद्धयोः समो भूत्वा

treating success and failure alike.  
siddhy-asiddhyoḥ samo bhūtvā

समत्वं योग उच्यते ॥४८॥

Karma yoga is called equanimity.  
samatvaṁ yoga ucyate

दूरेण ह्यवरं कर्म

Mere action is far inferior  
dūreṇa hy avaram̐ karma

बुद्धियोगाद्धनञ्जय ।

to karma yoga, O Arjuna.  
buddhi-yogād dhanañjaya

बुद्धौ शरणमन्विच्छ

Seek refuge in these teachings.  
buddhau śaraṇam anviccha

कृपणाः फलहेतवः ॥४९॥

Lowly are those who are motivated by results.  
kr̥paṇāḥ phala-hetavaḥ

बुद्धियुक्तो जहातीह

Engaged in karma yoga, one abandons in life  
buddhi-yukto jahātiha

उभे सुकृतदुष्कृते ।

both good and bad karmas.  
ubhe sukṛta-duṣkṛte

तस्माद् योगाय युज्यस्व

Therefore, be engaged in karma yoga.  
tasmād yogāya yujyasva

योगः कर्मसु कौशलम् ॥५०॥

Karma yoga is being skillful in actions.  
yogaḥ karmasu kauśalam

कर्मजं बुद्धियुक्ता हि

Those engaged in karma yoga,  
karmajam̐ buddhi-yuktā hi

फलं त्यक्त्वा मनीषिणः ।

giving up the results of action, being wise,  
phalam̐ tyaktvā manīṣiṇaḥ

जन्मबन्धविनिर्मुक्ताः

are freed from the bondage of rebirth  
janma-bandha-vinirmuktāḥ

पदं गच्छन्त्यनामयम् ॥५१॥

and reach the abode free from suffering.  
padam̐ gacchanty anāmayam

यदा ते मोहकलिलं

When your accumulation of ignorance  
yadā te moha-kalilam

बुद्धिर्व्यतितरिष्यति ।

wisdom transcends,  
buddhir vyatitariṣyati

तदा गन्तासि निर्वेदं

then you will gain indifference  
tadā gantāsi nirvedam

श्रोतव्यस्य श्रुतस्य च ॥५२॥

for what is heard and prescribed (Vedic rituals).  
śrotavyasya śrutasya ca

श्रुतिविप्रतिपन्ना ते

Disregarding Vedic rituals,  
śruti-vipratipannā te

यदा स्थास्यति निश्चला ।

when remaining unwavering  
yadā sthāsyati niścalā

समाधावचला बुद्धिस्त

in samadhi due to your steady wisdom,  
samādhāv acalā buddhis

तदा योगमवाप्स्यसि ॥५३॥

then you will attain karma yoga.  
tadā yogam avāpsyasi

अर्जुन उवाच

Arjuna said,  
arjuna uvāca

स्थितप्रज्ञस्य का भाषा

What is the description of one with firm wisdom  
sthita-prajñasya kā bhāṣā

समाधिस्थस्य केशव ।

who is established in samadhi, O Krishna?  
samādhi-sthasya keśava

स्थितधीः किं प्रभाषेत

One with firm wisdom, how would he speak?  
sthita-dhīḥ kiṁ prabhāṣeta

किमासीत व्रजेत किम् ॥५४॥

How would he sit or move?  
kim āsīta vrajeta kim

श्रीभगवानुवाच

The Blessed Lord said,  
śrī-bhagavān uvāca

प्रजहाति यदा कामान्

When he casts off all desires  
prajahāti yadā kāmān

सर्वान् पार्थ मनोगतान् ।

emerging from the mind, O Arjuna,  
sarvān pārtha mano-gatān

आत्मन्येवात्मना तुष्टः

content in oneself with oneself,  
ātmany evātmanā tuṣṭaḥ

स्थितप्रज्ञस्तदोच्यते ॥५५॥

then he is called one with firm wisdom.  
sthita-prajñas tadocyate

दुःखेष्वनुद्विग्नमनाः

Whose mind is undisturbed by pain,  
duḥkheṣv anudvigna-manāḥ

सुखेषु विगतस्पृहः ।

and free from longing for pleasure,  
sukheṣu vigata-spr̥haḥ

वीतरागभयक्रोधः

who is free from desire, fear, and anger,  
vīta-rāga-bhaya-krodhaḥ

स्थितधीर्मुनिरुच्यते ॥५६॥

that wise person is one with firm wisdom.  
sthita-dhīr munir ucyate

यः सर्वत्रानभिस्नेहस्

One free from attachment in all situations,  
yaḥ sarvatrānabhisnehas

तत्तत्प्राप्य शुभाशुभम् ।

whether receiving the pleasant or unpleasant  
tat tat prāpya śubhāśubham

नाभिनन्दति न द्वेष्टि

without rejoicing or despising,  
nābhinandati na dveṣṭi

तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

his wisdom is firm.  
tasya prajñā pratiṣṭhitā



यदा संहरते चायं

When he withdraws,  
yadā saṁharate cāyaṁ

कूर्मोऽङ्गानीव सर्वशः ।

like a tortoise withdraws all its limbs,  
kūrmo 'ṅgānīva sarvaśaḥ

इन्द्रियाणीन्द्रियार्थेभ्यस्

his senses from all sense objects,  
indriyāṇīndriyārthebhyas

तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

then his wisdom is firm.  
tasya prajñā pratiṣṭhitā

विषया विनिवर्तन्ते

Objects go away  
viṣayā vinivartante

निराहारस्य देहिनः ।

from one who abstains,  
nirāhārasya dehinaḥ

रसवर्जं रसोऽप्यस्य

except the taste remains. Taste also  
rasa-varjaṁ raso 'py asya

परं दृष्ट्वा निवर्तते ॥५९॥

goes away for one having seen the supreme.  
param dṛṣṭvā nivartate

यततो ह्यपि कौन्तेय

O Arjuna, even with effort,  
yatato hy api kaunteya

पुरुषस्य विपश्चितः ।

for a wise person  
puruṣasya vipaścitaḥ

इन्द्रियाणि प्रमाथीनि

the turbulent senses  
indriyāṇi pramāthīni

हरन्ति प्रसभं मनः ॥६०॥

forcefully carry away the mind.  
haranti prasabhaṁ manaḥ

तानि सर्वाणि संयम्य

Having controlled all these (senses)  
tāni sarvāṇi saṁyamya

युक्त आसीत् मत्परः ।

one should sit in meditation, concentrating on me.  
yukta āsīt mat-paraḥ

वशे हि यस्येन्द्रियाणि

One whose senses are restrained,  
vaśe hi yasyendriyāṇi

तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

his wisdom is firm.  
tasya prajñā pratiṣṭhitā

ध्यायतो विषयान् पुंसः

For a person dwelling on objects,  
dhyāyato viṣayān puṁsaḥ

सङ्गस्तेषूपजायते ।

attachment to them arises.  
saṅgas teṣūpajāyate

सङ्गात्सञ्जायते कामः

From attachment, desire is born.  
saṅgāt sañjāyate kāmāḥ

कामात्क्रोधोऽभिजायते ॥६२॥

From desire, anger arises.  
kāmāt krodho 'bhijāyate

क्रोधाद् भवति सम्मोहः

From anger, delusion comes.  
krodhād bhavati sammohaḥ

सम्मोहात्स्मृतिविभ्रमः ।

Due to delusion, values are forgotten.  
sammohāt smṛti-vibhramāḥ

स्मृतिभ्रंशाद् बुद्धिनाशो

When values are forgotten, the intellect is destroyed.  
smṛti-bhraṁśād buddhi-nāśo

बुद्धिनाशात्प्रणश्यति ॥६३॥

When the intellect is destroyed, one is lost.  
buddhi-nāśāt praṇaśyati

रागद्वेषविमुक्तैस्तु

With freedom from likes and dislikes,  
rāga-dveṣa-vimuktais tu

विषयानिन्द्रियैश्चरन् ।

even when the senses encounter objects,  
viṣayān indriyaiś caran

आत्मवश्यैर्विधेयात्मा

being self-controlled, a restrained person  
ātma-vaśyair vidheyātmā

प्रसादमधिगच्छति ॥६४॥

gains tranquility.  
prasādam adhigacchati

प्रसादे सर्वदुःखानां

In tranquility, all suffering  
prasāde sarva-duḥkhānām

हानिरस्योपजायते ।

is destroyed for him.  
hānir asyopajāyate

प्रसन्नचेतसो ह्याशु

For one with a tranquil mind, quickly  
prasanna-cetaso hy āśu

बुद्धिः पर्यवतिष्ठते ॥६५॥

his wisdom becomes firm.  
buddhiḥ paryavatiṣṭhate

नास्ति बुद्धिरयुक्तस्य

There is no wisdom for the undisciplined.  
nāsti buddhir ayuktasya

न चायुक्तस्य भावना ।

For the undisciplined, there is no meditation.  
na cāyuktasya bhāvanā

न चाभावयतः शान्तिर्

For the non-meditator, there is no peace.  
na cābhāvayataḥ śāntir

अशान्तस्य कुतः सुखम् ॥६६॥

For the unpeaceful, how can there be happiness?  
aśāntasya kutaḥ sukham

इन्द्रियाणां हि चरतां

When the wandering senses  
indriyāṇāṃ hi caratām

यन्मनोऽनुविधीयते ।

control one's mind,  
yan mano 'nuvidhīyate

तदस्य हरति प्रज्ञां

then his wisdom is carried away  
tad asya harati prajñām

वायुर्नावमिवाम्भसि ॥६७॥

like wind carries away a boat on the water.  
vāyur nāvam ivāmbhasi

तस्माद् यस्य महाबाहो

Therefore, O Arjuna, one  
tasmād yasya mahā-bāho

निगृहीतानि सर्वशः ।

who has completely restrained  
nigṛhītāni sarvaśaḥ

इन्द्रियाणीन्द्रियार्थेभ्यस्

his senses from all sense objects,  
indriyāṇīndriyārthebhyas

तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

his wisdom is firm.  
tasya prajñā pratiṣṭhitā

या निशा सर्वभूतानां

What is night for all beings,  
yā niśā sarva-bhūtānām

तस्यां जागर्ति संयमी ।

in that, the restrained one is awake.  
tasyām jāgarti saṃyamī

यस्यां जाग्रति भूतानि

That in which beings are awake  
yasyām jāgrati bhūtāni

सा निशा पश्यतो मुनेः ॥६९॥

is night for a discerning wise person.  
sā niśā paśyato muneḥ

आपूर्यमाणमचलप्रतिष्ठं

Being constantly filled yet remaining unchanged,  
āpūryamāṇam acala-pratiṣṭham

समुद्रमापः प्रविशन्ति यद्वत् ।

like waters entering the sea,  
samudram āpaḥ praviśanti yadvat

तद्वत् कामा यं प्रविशन्ति सर्वे

so too, all desires enter him.  
tadvat kāmā yaṁ praviśanti sarve

स शान्तिमाप्नोति न कामकामी ॥७०॥

He attains peace, not the desirer of pleasures.  
sa śāntim āpnoti na kāma-kāmī

विहाय कामान् यः सर्वान्

Giving up all desires,  
vihāya kāmān yaḥ sarvān

पुमांश्चरति निःस्पृहः ।

a person living without longing,  
pumāṁś carati niḥspr̥haḥ

निर्ममो निरहङ्कारः

free from possessiveness and ego,  
nirmamo nirahaṅkāraḥ

स शान्तिमधिगच्छति ॥७१॥

attains peace.  
sa śāntim adhigacchati

एषा ब्राह्मी स्थितिः पार्थ

O Arjuna, this is the state of reality.  
eṣā brāhmī sthitiḥ pārtha

नैनां प्राप्य विमुह्यति ।

Having attained it, one is free from delusion.  
naināṁ prāpya vimuhyati

स्थित्वास्यामन्तकालेऽपि

Remaining in it at the end of life,  
sthitvāsyām anta-kāle 'pi

ब्रह्मनिर्वाणमृच्छति ॥७२॥

one attains brahma-nirvana.  
brahma-nirvāṇam ṛcchati