

अर्जुन उवाच

Arjuna said,  
arjuna uvāca

संन्यासम् कर्मणां कृष्ण

O Krishna, renunciation of action  
sannyāsam karmaṇām kṛṣṇa

पुनर्योगं च शंससि ।

you praise, along with karma yoga.  
punar yogam ca śamsasi

यच्छ्रेय एतयोरेकं

Of the two, the one that is best  
yac chreya etayor ekam

तन्मे ब्रूहि सुनिश्चितम् ॥१॥

tell me clearly.  
tan me brūhi su-niścitam

श्रीभगवानुवाच

The Blessed Lord said,  
śrī-bhagavān uvāca

संन्यासः कर्मयोगश्च

Renunciation and karma yoga  
sannyāsaḥ karma-yogaś ca

निःश्रेयसकरावुभौ ।

both lead to liberation.  
niḥśreyasa-karāv ubhau

तयोस्तु कर्मसंन्यासात्

But compared to renunciation of action,  
tayos tu karma-sannyāsāt

कर्मयोगो विशिष्यते ॥२॥

karma yoga excels.  
karma-yogo viśiṣyate

ज्ञेयः स नित्यसंन्यासी

He is known as an eternal sannyasi  
jñeyaḥ sa nitya-sannyāsī

यो न द्वेष्टि न काङ्क्षति ।

who neither hates nor desires.  
yo na dveṣṭi na kāṅkṣati

निर्द्वन्द्वो हि महाबाहो

Indifferent to opposites, O Arjuna,  
nirdvandvo hi mahā-bāho

सुखं बन्धात् प्रमुच्यते ॥३॥

he is easily liberated from bondage.  
sukhaṁ bandhāt pramucyate

सांख्ययोगौ पृथग् बालाः

Knowledge and karma yoga – the childish  
sāṅkhya-yogau pṛthag bālāḥ

प्रवदन्ति न पण्डिताः ।

call separate, not wise ones.  
pravadanti na paṇḍitāḥ

एकमप्यास्थितः सम्यग्

Practicing either of them properly,  
ekam apy āsthitaḥ samyag

उभयोर्विन्दते फलम् ॥४॥

one gains the fruits of both.  
ubhayor vindate phalam

यत् सांख्यैः प्राप्यते स्थानं

That which is gained by seekers of knowledge  
yat sāṅkhyaiḥ prāpyate sthānam

तद् योगैरपि गम्यते ।

is also gained by practitioners of karma yoga.  
tad yogair api gamyate

एकं सांख्यं च योगं च

Knowledge and karma yoga are one.  
ekam sāṅkhyam ca yogam ca

यः पश्यति स पश्यति ॥५॥

One who perceives this truly perceives.  
yaḥ paśyati sa paśyati

संन्यासस्तु महाबाहो

But renunciation, O Arjuna,  
sannyāsas tu mahā-bāho

दुःखमाप्तुमयोगतः ।

is difficult to gain for the immature.  
duḥkham āptum ayogataḥ

योगयुक्तो मुनिर्ब्रह्म

A sage, matured through karma yoga,  
yoga-yukto munir brahma

नचिरेणाधिगच्छति ॥६॥

quickly attains brahman.  
nacireṇādhigacchati

योगयुक्तो विशुद्धात्मा

One who is matured through karma yoga, purified,  
yoga-yukto viśuddhātmā

विजितात्मा जितेन्द्रियः ।

self-controlled, senses restrained,  
vijitātmā jitendriyaḥ

सर्वभूतात्मभूतात्मा

whose self has become the self of all,  
sarva-bhūtātma-bhūtātmā

कुर्वन्नपि न लिप्यते ॥७॥

is not tainted even when acting.  
kurvann api na lipyate

नैव किञ्चित् करोमीति

"I do nothing at all." Thus  
naiva kiñcit karomīti

युक्तो मन्येत तत्त्ववित् ।

would think a mature knower of truth  
yukto manyeta tattvavit

पश्यञ् शृण्वन् स्पृशञ् जिघ्रन्

even while seeing, hearing, touching, smelling,  
paśyañ śṛṇvan sprśañ जिघ्रन्

अश्नन् गच्छन् स्वपन् श्वसन् ॥८॥

eating, walking, sleeping, breathing...  
aśnan gacchan svapan śvasan

प्रलपन् विसृजन् गृह्णन्

...talking, releasing, grasping,  
pralapan visṛjan gr̥hṇann

उन्मिषन्निमिषन्नपि ।

or opening and closing the eyes.  
unmiṣan nimiṣann api

इन्द्रियाणीन्द्रियार्थेषु

"With sense objects, the senses  
indriyāṇīndriyārtheṣu

वर्तन्त इति धारयन् ॥९॥

are engaged." Thus understanding this.  
vartanta iti dhārayan

ब्रह्मण्याधाय कर्माणि

Attributing actions to brahman  
brahmaṇya ādhāya karmāṇi

सङ्गं त्यक्त्वा करोति यः ।

and giving up attachment, one who acts  
saṅgam tyaktvā karoti yaḥ

लिप्यते न स पापेन

is not tainted by sin  
lipyate na sa pāpena

पद्मपत्रमिवाम्भसा ॥१०॥

like a drop of water on a lotus leaf.  
padma-patram ivāmbhasā

कायेन मनसा बुद्ध्या

With the body, mind, or intellect,  
kāyena manasā buddhyā

केवलैरिन्द्रियैरपि ।

or with the senses alone,  
kevalair indriyair api

योगिनः कर्म कुर्वन्ति

yogis performs action  
yoginaḥ karma kurvanti

सङ्गं त्यक्त्वात्मशुद्धये ॥११॥

without attachment for the sake of self-purification.  
saṅgam tyaktvātma-śuddhaye

युक्तः कर्मफलं त्यक्त्वा

A mature person, giving up the fruits of action,  
yuktaḥ karma-phalam tyaktvā

शान्तिमाप्नोति नैष्ठिकीम् ।

gains complete peace.  
śāntim āpnoti naiṣṭhikīm

अयुक्तः कामकारेण

An immature person, driven by desire,  
ayuktaḥ kāma-kāreṇa

फले सक्तो निबध्यते ॥१२॥

attached to the fruits, is bound.  
phale sakto nibadhyate

सर्वकर्माणि मनसा

Renouncing all actions with the mind,  
sarva-karmāṇi manasā

संन्यस्यास्ते सुखं वशी ।

one who is self-controlled remains happy.  
sannyasyāste sukham vaśī

नवद्वारे पुरे देही

He dwells in the city (body) of nine gates,  
nava-dvāre pure dehī

नैव कुर्वन्न कारयन् ॥१३॥

neither acting nor causing action.  
naiva kurvan na kārayan

न कर्तृत्वं न कर्माणि

Neither agency nor the actions  
na kartṛtvaṁ na karmāṇi

लोकस्य सृजति प्रभुः ।

of people does atma create,  
lokasya sṛjati prabhuḥ

न कर्मफलसंयोगं

nor the union of action and result.  
na karma-phala-samyogaṁ

स्वभावस्तु प्रवर्तते ॥१४॥

Rather, nature acts.  
svabhāvas tu pravartate

नादत्ते कस्यचित् पापं

Nobody's sin

nādatte kasyacit pāpaṃ

न चैव सुकृतं विभुः ।

or merit does atma receive.

na caiva sukṛtaṃ vibhuḥ

अज्ञानेनावृतं ज्ञानं

Knowledge is covered by ignorance,

ajñānenāvṛtaṃ jñānaṃ

तेन मुह्यन्ति जन्तवः ॥१५॥

therefore people are deluded.

tena muhyanti jantavaḥ

ज्ञानेन तु तदज्ञानं

But when that ignorance

jñānena tu tad ajñānaṃ

येषां नाशितमात्मनः ।

is destroyed by knowledge of atma,

yeṣāṃ nāśitam ātmanaḥ

तेषामादित्यवज्ज्ञानं

for them, knowledge – like the sun –

teṣāṃ ādityavaj jñānaṃ

प्रकाशयति तत् परम् ॥१६॥

reveals the supreme truth.

prakāśayati tat param

तद्बुद्ध्यस्तदात्मानस्

With minds fixed on that (atma), selves fixed in that,

tad-buddhayaś tad-ātmānaś

तन्निष्ठास्तत्परायनाः ।

established in that, attentive to that,

tan-niṣṭhāś tat-parāyanāḥ

गच्छन्त्यपुनरावृत्तिं

they become free from rebirth

gacchanty apunar-āvṛttim

ज्ञाननिर्धूतकल्मषाः ॥१७॥

whose sins are removed by knowledge.

jñāna-nirdhūta-kalmaṣāḥ

विद्याविनयसम्पन्ने

In a wise and humble brahman,

vidyā-vinaya-sampanne

ब्राह्मणे गवि हस्तिनि ।

or in a cow or elephant,

brāhmaṇe gavi hastini

शुनि चैव श्वपाके च

or in a dog or a dog-eater,

śuni caiva śva-pāke ca

पण्डिताः समदर्शिनाः ॥१८॥

wise ones see the same (atma).

paṇḍitāḥ sama-darśinaḥ

इहैव तैर्जितः सर्गो

By those who have conquered rebirth,  
ihaiva tair jitaḥ sargo

येषां साम्ये स्थितं मनः ।

whose minds are established  
yeṣāṃ sām्ये sthitaṃ manaḥ

निर्दोषं हि समं ब्रह्म

in seeing pure brahman being the same (in all),  
nirdoṣaṃ hi samaṃ brahma

तस्माद् ब्रह्मणि ते स्थिताः ॥१९॥

therefore they are established in brahman.  
tasmād brahmaṇi te sthitaḥ

न प्रहृष्येत् प्रियं प्राप्य

Not rejoicing when obtaining the pleasing,  
na prahr̥ṣyet priyaṃ prāpya

नोद्विजेत् प्राप्य चाप्रियम् ।

nor getting upset by the displeasing,  
nodvijet prāpya cāpriyam

स्थिरबुद्धिरसम्मूढो

firm of mind, free from delusion,  
sthira-buddhir asammūḍho

ब्रह्मविद् ब्रह्मणि स्थितः ॥२०॥

the knower of brahman is established in brahman.  
brahmavid brahmaṇi sthitaḥ

बाह्यस्पर्शेष्वसक्तात्मा

One who is unattached to external objects,  
bāhya-sparśeṣv asaktātmā

विन्दत्यात्मनि यत् सुखम् ।

and finds happiness in atma,  
vindaty ātmani yat sukham

स ब्रह्मयोगयुक्तात्मा

he is united with brahman  
sa brahma-yoga-yuktātmā

सुखमक्षयमश्नुते ॥२१॥

and enjoys unfaltering happiness.  
sukham akṣayam aśnute

ये हि संस्पर्शजा भोगा

Enjoyments born of sense objects  
ye hi saṃsparśajā bhogā

दुःखयोनय एव ते ।

are sources of suffering.  
duḥkha-yonaya eva te

आद्यन्तवन्तः कौन्तेय

They begin and end, O Arjuna.  
ādyantavantaḥ kaunteya

न तेषु रमते बुधः ॥२२॥

A wise person does not revel in them.  
na teṣu ramate budhaḥ

शक्नोतीहैव यः सोढुं

One here who can endure –  
śaknotīhaiva yaḥ soḍhum

प्राक् शरीरविमोक्षणात् ।

before being freed from one's body –  
prāk śarīra-vimokṣaṇāt

कामक्रोधोद्भवं वेगं

the agitation born of desire and anger,  
kāma-krodhodbhavaṁ vegaṁ

स युक्तः स सुखी नरः ॥२३॥

he is mature; that man is happy.  
sa yuktaḥ sa sukhī naraḥ

योऽन्तःसुखोऽन्तरारामस्

One whose happiness is within, whose delight is within,  
yo 'ntaḥ-sukho 'ntar-ārāmas

तथान्तर्ज्योतिरेव यः ।

whose light is within,  
tathāntar-jyotir eva yaḥ

स योगी ब्रह्मनिर्वाणं

that yogi becomes absorbed in brahman,  
sa yogī brahma-nirvāṇam

ब्रह्मभूतोऽधिगच्छति ॥२४॥

being non-separate from brahman.  
brahma-bhūto 'dhigacchati

लभन्ते ब्रह्मनिर्वाणम्

They gain absorption in brahman –  
labhante brahma-nirvāṇam

ऋषयः क्षीणकल्मषाः ।

the rishis who are purified of sin,  
ṛṣayaḥ kṣīṇa-kalmaṣāḥ

छिन्नद्वैधा यतात्मानः

freed from doubts, self-controlled,  
chinna-dvaidhā yatātmānaḥ

सर्वभूतहिते रताः ॥२५॥

reveling in the welfare of all.  
sarva-bhūta-hite ratāḥ

कामक्रोधविमुक्तानां

For those free from desire and anger  
kāma-krodha-vimuktānām

यतीनां यतचेतसाम् ।

who strive with controlled minds,  
yatīnām yata-cetasām

अभितो ब्रह्मनिर्वाणं

absorption in brahman is near  
abhito brahma-nirvāṇam

वर्तते विदितात्मनाम् ॥२६॥

for those who know atma.  
vartate viditātmanām

स्पर्शान् कृत्वा बहिर्बाह्यांश्  
Keeping sense objects outside,  
sparśān kṛtvā bahir bāhyāṁś

चक्षुश्चैवान्तरे भ्रुवोः ।  
fixing the gaze between the eyebrows,  
cakṣuś caivāntare bhruvoḥ

प्राणापानौ समौ कृत्वा  
making the inhalation and exhalation equal  
prāṇāpānau samau kṛtvā

नासाभ्यन्तरचारिणौ ॥२७॥  
as it flows through the nose...  
nāsābhyantara-cāriṇau

यतेन्द्रियमनोबुद्धिर  
...senses, mind, and intellect restrained,  
yatendriya-mano-buddhir

मुनिर्मोक्षपरायणः ।  
that sage, intent on becoming liberated,  
munir mokṣa-parāyaṇaḥ

विगतेच्छभयक्रोधो  
free from desire, fear and anger,  
vigatecchā-bhaya-krodho

यः सदा मुक्त एव सः ॥२८॥  
he is sure to be liberated.  
yaḥ sadā mukta eva saḥ

भोक्तारं यज्ञतपसां  
As the enjoyer of sacrifice,  
bhoktāraṁ yajña-tapasāṁ

सर्वलोकमहेश्वरम् ।  
lord of all people,  
sarva-loka-maheśvaram

सुहृदं सर्वभूतानां  
and friend of all creatures –  
suhṛdaṁ sarva-bhūtānāṁ

ज्ञात्वा मां शान्तिमृच्छति ॥२९॥  
knowing me thus, one gains peace.  
jñātvā mām śāntim ṛcchati