

श्रीभगवानुवाच

The Blessed Lord said,  
śrī-bhagavān uvāca

मय्यासक्तमनाः पार्थ

O Arjuna, with your mind devoted to Me,  
mayyāsakta-manāḥ pārtha

योगं युञ्जन्मदाश्रयः ।

practicing yoga, taking refuge in Me,  
yogaṁ yuñjan mad-āśrayaḥ

असंशयं समग्रं मां

certainly, entirely, Me  
asamśayaṁ samagraṁ mām

यथा ज्ञास्यसि तच्छृणु ॥१॥

how you will know, listen to that.  
yathā jñāsyasi tac chr̥ṇu

ज्ञानं तेऽहं सविज्ञानम्

Knowledge, along with realization, unto you  
jñānaṁ te 'haṁ savijñānam

इदं वक्ष्याम्यशेषतः ।

this I shall tell completely,  
idaṁ vakṣyāmy aśeṣataḥ

यज्ज्ञात्वा नेह भूयोऽन्यज्

knowing which, nothing more here  
yaj jñātvā neha bhūyo 'nyaj

ज्ञातव्यमवशिष्यते ॥२॥

remains to be known.  
jñātavyam avaśiṣyate

मनुष्याणां सहस्रेषु

Among thousands of people,  
manuṣyāṇāṁ sahasreṣu

कश्चिद् यतति सिद्धये ।

hardly anyone strives for perfection.  
kaścid yatati siddhaye

यततामपि सिद्धानां

Even among those who strive,  
yatatām api siddhānām

कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

hardly anyone knows Me in reality.  
kaścin mām vetti tattvataḥ

भूमिरापोऽनलो वायुः

Earth, water, fire, air,  
bhūmir āpo 'nalo vāyuḥ

खं मनो बुद्धिरेव च ।

space, mind, intellect, and  
khaṁ mano buddhir eva ca

अहंकार इतीयं मे

ego – thus this is My  
ahaṅkāra itīyaṁ me

भिन्ना प्रकृतिरष्टधा ॥४॥

discrete eight-fold nature.  
bhinnā prakṛtir aṣṭadhā

एतद्योनीनि भूतानि

This source of all creatures,  
etad-yonīni bhūtāni

सर्वाणीत्युपधारय ।

understand thus –  
sarvāṅīty upadhāraya

अहं कृत्स्नस्य जगतः

for the entire world, I am  
ahaṁ kṛtsnasya jagataḥ

प्रभवः प्रलयस्तथा ॥६॥

the origin and dissolution.  
prabhavaḥ pralayas tathā

अपरेयमितस्त्वन्यां

In addition to this lower nature,  
apareyam itas tvanyāṁ

प्रकृतिं विद्धि मे पराम् ।

know My other, higher nature –  
prakṛtiṁ viddhi me parāṁ

जीवभूतां महाबाहो

the essence of all beings, O Arjuna,  
jīva-bhūtāṁ mahā-bāho

ययेदं धार्यते जगत् ॥५॥

by which this world is sustained.  
yayedam dhāryate jagat

मत्तः परतरं नान्यत्

Compared to Me, nothing else greater  
mattaḥ parataram nānyat

किञ्चिदस्ति धनञ्जय ।

exists, O Arjuna.  
kiñcid asti dhanañjaya

मयि सर्वमिदं प्रोतं

On Me, this entire world is strung  
mayi sarvam idam protam

सूत्रे मणिगणा इव ॥७॥

like jewels on thread.  
sūtre maṇi-gaṇā iva

रसोऽहमप्सु कौन्तेय

I am the wetness in water, O Arjuna.  
raso 'ham apsu kaunteya

प्रभास्मि शशिसूर्ययोः ।

I am the light of the moon and sun,  
prabhāsmi śaśi-sūryayoḥ

प्रणवः सर्ववेदेषु

the syllable "om" in all the Vedas,  
praṇavaḥ sarva-vedeṣu

शब्दः खे पौरुषं नृषु ॥८॥

sound in space, and manhood in men.  
śabdaḥ khe pauruṣaṁ nṛṣu

बीजं मां सर्वभूतानां

As the origin of all beings,  
bījaṁ mām sarva-bhūtānām

विद्धि पार्थ सनातनम् ।

know Me, the eternal, O Arjuna.  
viddhi pārtha sanātanam

बुद्धिर्बुद्धिमतामस्मि

The intelligence of the intelligent am I.  
buddhir buddhimatām asmi

तेजस्तेजस्विनामहम् ॥१०॥

The brilliance of the bright am I.  
tejas tejasvinām aham

पुण्यो गन्धः पृथिव्यां च

The pure fragrance in the earth  
puṇyo gandhaḥ pṛthivyām ca

तेजश्चास्मि विभावसौ ।

and the brilliance in fire am I.  
tejaś cāsmi vibhāvasau

जीवनं सर्वभूतेषु

Life in all beings  
jīvanam sarva-bhūteṣu

तपश्चास्मि तपस्विषु ॥९॥

and austerity in ascetics am I.  
tapaś cāsmi tapasviṣu

बलं बलवतां चाहं

The strength of the strong am I,  
balaṁ balavatām cāham

कामरागविवर्जितम् ।

free from desire and passion.  
kāma-rāga-vivarjitam

धर्माविरुद्धो भूतेषु

In accordance with dharma, in all beings  
dharmāviruddho bhūteṣu

कामोऽस्मि भरतर्षभ ॥११॥

I am desire, O Arjuna.  
kāmo 'smi bharatarṣabha

ये चैव सात्त्विका भावा  
The sattvic states  
ye caiva sāttvikā bhāvā

राजसास्तामसाश्च ये ।  
and rajasic and tamasic –  
rājasās tāmasās ca ye

मत्त एवेति तान् विद्धि  
know them to have come from Me alone.  
matta eveti tān viddhi

न त्वहं तेषु ते मयि ॥१२॥  
I am not in them; they are in Me.  
na tvahaṁ teṣu te mayi

दैवी ह्येषा गुणमयी  
This divine, guna-made  
daivī hyeṣā guṇa-mayī

मम माया दुरत्यया ।  
maya of Mine is difficult to understand.  
mama māyā duratyayā

मामेव ये प्रपद्यन्ते  
Those who resort to Me alone  
mām eva ye prapadyante

मायामेतां तरन्ति ते ॥१४॥  
can transcend this maya.  
māyām etāṁ taranti te

त्रिभिर्गुणमयैर्भावैर्  
Because of these three gunas,  
tribhir guṇa-mayair bhāvair

एभिः सर्वमिदं जगत् ।  
this entire world  
ebhiḥ sarvam idaṁ jagat

मोहितं नाभिजानाति  
is deluded, not recognizing  
mohitaṁ nābhijānāti

मामे एभ्यः परमव्ययम् ॥१३॥  
Me, beyond the three, imperishable.  
mām ebhyaḥ param avyayam

न मां दुष्कृतिनो मूढाः  
Deluded sinners,  
na mām duṣkṛtino mūḍhāḥ

प्रपद्यन्ते नराधमाः ।  
the lowest of men, do not seek Me,  
prapadyante narādhamāḥ

माययापहतज्ञाना  
their wisdom robbed by maya,  
māyayāpahṛta-jñānā

आसुरं भावमाश्रिताः ॥१५॥  
resorting to demonic life.  
āsuram bhāvam āśritāḥ

चतुर्विधा भजन्ते मां

Four kinds of people worship Me  
catur-vidhā bhajante mām

जनाः सुकृतिनोऽर्जुन ।

who do pious deeds, O Arjuna –  
janāḥ sukṛtino 'rjuna

आर्तो जिज्ञासुरर्थार्थी

the distressed, seekers of knowledge, of wealth,  
ārto jijñāsur arthārthī

ज्ञानी च भरतर्षभ ॥१६॥

and the wise, O Arjuna.  
jñānī ca bharatarṣabha

तेषां ज्ञानी नित्ययुक्त

Among them, the wise, always steadfast,  
teṣāṁ jñānī nitya-yukta

एकभक्तिर्विशिष्यते ।

devoted to but one, excels.  
eka-bhaktir viśiṣyate

प्रियो हि ज्ञानिनोऽत्यर्थम्

For the wise, extremely beloved  
priyo hi jñānino 'tyartham

अहं स च मम प्रियः ॥१७॥

am I, and he is beloved for Me.  
aham sa ca mama priyaḥ

उदाराः सर्व एवैते

Noble are all these,  
udārāḥ sarva evaite

ज्ञानी त्वात्मैव मे मतम् ।

but the wise is known as My self,  
jñānī tvātmaiva me matam

आस्थितः स हि युक्तात्मा

steadfast, he abides in Me,  
āsthitaḥ sa hi yuktātmā

मामेवानुत्तमां गतिम् ॥१८॥

the highest goal.  
mām evānuttamām gatim

बहूनां जन्मनामन्ते

After many births,  
bahūnām janmanām ante

ज्ञानवान्मां प्रपद्यते ।

the wise resort to Me  
jñānavān mām prapadyate

वासुदेवः सर्वमिति

thinking thus, "Krishna is all."  
vāsudevaḥ sarvam iti

स महात्मा सुदुर्लभः ॥१९॥

Such a great soul is hard to find.  
sa mahātmā sudurlabhaḥ

कामैस्तैस्तैर्हृतज्ञानाः

Those whose wisdom is robbed by various desires  
kāmais tais tair hr̥ta-jñānāḥ

प्रपद्यन्तेऽन्यदेवताः ।

resort to other gods,  
prapadyante 'nya-devatāḥ

तं तं नियममास्थाय

following various instructions,  
taṁ taṁ niyamam āsthāya

प्रकृत्या नियताः स्वया ॥२०॥

driven by their own natures.  
prakṛtyā niyatāḥ svayā

स तया श्रद्धया युक्तस्

Endowed with that faith, he  
sa tayā śraddhayā yuktaḥ

तस्याराधनमीहते ।

wants to worship that (form)  
tasyārādhanam īhate

लभते च ततः कामान्

and thereby fulfills his desires  
labhate ca tataḥ kāmān

मयैव विहितान् हि तान् ॥२२॥

because they are decreed by Me.  
mayaiva vihitān hi tān

यो यो यां यां तनुं भक्तः

Any worshiper, whatever form  
yo yo yāṁ yāṁ tanuṁ bhaktaḥ

श्रद्धयार्चितुमिच्छति ।

he wants to worship with faith,  
śraddhayārcitum icchati

तस्य तस्याचलां श्रद्धां

for that form, unshakable faith  
tasya tasyācalāṁ śraddhāṁ

तामेव विदधाम्यहम् ॥२१॥

I bestow upon him.  
tām eva vidadhāmy aham

अन्तवत्तु फलं तेषां

Limited are the results for those  
antavat tu phalaṁ teṣāṁ

तद् भवत्यल्पमेधसाम् ।

of little understanding.  
tad bhavaty alpa-medhasām

देवान् देवयजो यान्ति

Worshippers of the gods reach the gods;  
devān deva-yajo yānti

मद्भक्ता यान्ति मामपि ॥२३॥

those who worship Me reach Me.  
mad-bhaktā yānti mām api

अव्यक्तं व्यक्तिमापन्नं

The unmanifest become manifest –  
avyaktaṁ vyaktim āpannam

मन्यन्ते मामबुद्धयः ।

thus the unintelligent consider Me,  
manyante mām abuddhayaḥ

परं भावमजानन्तो

not understanding My supreme nature,  
param bhāvam ajānanto

ममाव्ययमनुत्तमम् ॥२४॥

imperishable and unsurpassed.  
mamāvyayam anuttamam

वेदाहं समतीतानि

I know all past beings,  
vedāhaṁ samatītāni

वर्तमानानि चार्जुन ।

and the present, O Arjuna,  
vartamānāni cārjuna

भविष्याणि च भूतानि

and future beings,  
bhaviṣyāṇi ca bhūtāni

मां तु वेद न कश्चन ॥२६॥

but no one knows Me.  
mām tu veda na kaścana

नाहं प्रकाशः सर्वस्य

I am not evident for everyone  
nāhaṁ prakāśaḥ sarvasya

योगमायासमावृतः ।

who are overcome by the power of maya.  
yoga-māyā-samāvṛtaḥ

मूढोऽयं नाभिजानाति

This deluded world does not recognize  
mūḍho 'yaṁ nābhijānāti

लोको मामजमव्ययम् ॥२५॥

Me, the unborn and imperishable.  
loko mām ajam avyayam

इच्छद्वेषसमुत्थेन

Due to desire and aversion,  
icchā-dveṣa-samutthena

द्वन्द्वमोहेन भारत ।

due to the delusion of duality, O Arjuna,  
dvandva-mohena bhārata

सर्वभूतानि सम्मोहं

all beings, into great delusion  
sarva-bhūtāni sammohaṁ

सर्गे यान्ति परन्तप ॥२७॥

fall at birth, O Arjuna.  
sarge yānti parantapa

येषां त्वन्तगतं पापं

But those whose sins have ceased,  
yeṣāṃ tvanta-gataṃ pāpaṃ

जनानां पुण्यकर्मणाम् ।

for people whose deeds are pious,  
janānāṃ puṇya-karmaṇām

ते द्वन्द्वमोहनिर्मुक्ता

they, freed from the delusion of duality,  
te dvandva-moha-nirmuktā

भजन्ते मां दृढव्रताः ॥२८॥

worship Me with firm vows.  
bhajante mām dṛḍha-vratāḥ

जरामरणमोक्षाय

For freedom from old age and death,  
jarā-maraṇa-mokṣāya

मामाश्रित्य यतन्ति ये ।

those who strive, resorting to Me,  
mām āśritya yatanti ye

ते ब्रह्म तद् विदुः कृत्स्नम्

they know brahman entirely  
te brahma tad viduḥ kṛtsnam

अध्यात्मं कर्म चाखिलम् ॥२९॥

and the Self and karma completely.  
adhyātmaṃ karma cākḥilam

साधिभूताधिदैवं मां

Me, along with the world, deities,  
sādhibhūtādhidaivaṃ mām

साधियज्ञं च ये विदुः ।

and rituals, those who know  
sādhiyajñaṃ ca ye viduḥ

प्रयाणकालेऽपि च मां

at the end of life, Me  
prayāṇa-kāle 'pi ca mām

ते विदुर्युक्तचेतसः ॥३०॥

they know with steadfast minds.  
te vidur yukta-cetasāḥ