CHAPTER FOUR

Jñāna Yoga

Knowledge of the Ultimate Truth

Verse 1

श्रीभगवानुवाच
इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

Transliteration

śrī bhagavān uvāca
imaṁ vivasvate yogaṁ proktavān aham avyayam
vivasvān manave prāha manur ikṣvākave 'bravīt

Anvaya

śrī bhagavān...LordKṛṣṇa the possessor of all opulences; uvāca...said; aham...I; proktavān... instructed; imaṁ...this; avyayam...imperishable; yogam...the science of uniting the individual consciousness with the Ultimate Consciousness; vivasvate...unto the sun-god Sūrya; vivasvān... Sūrya; prāha...taught; manave...his son Vaisvasta Manu; (ca)...and; manuḥ...Vaisvasta Manu; abravīt...related it; ikṣvākave...unto his son King Ikṣvāku.

TRANSLATION

Lord Kṛṣṇa said: I instructed the imperishable science of uniting the individual consciousness with the Ultimate Consciousness unto the sun-god Surya, who taught it unto his sonVaisvastu Manu, who related it unto his son King Ikṣvāku.

Verse 2

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

Transliteration

evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ
sa kāleneha mahatā yogo naṣṭaḥ parantapa

Anvaya

evaṁ...in this way; rāja-ṛṣayaḥ...the saintly kings; viduḥ...came to know; imam...this science; prāptam...received; paramparā...by disciplic succession; mahatā kālena...after a great duration of time; saḥ...that; yogaḥ...science of uniting the individual consciousness with the Ultimate Consciousness ; naṣṭaḥ...became lost; iha...in this world; (he) parantapa...O Arjuna the conqueror of the enemy.

TRANSLATION

In this way the saintly kings came to know this science received by disciplic succession; after a great duration of time this science of uniting the individual consciousness with the Ultimate Consciousness became lost in this world, O conqueror of the enemy.

Verse 3

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

Transliteration

sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam

Anvaya

ayam saḥ eva...this very same; purātanah...ancient; yogaḥ...science of uniting the individual consciousness with the Ultimate Consciousness; (ca)...and; uttamam rahasyam...which is the supreme secret; iti...therefore; proktaḥ...is being described; mayā...by Me; te...unto you; adya...today; hi...because; asi me...you are My; bhaktaḥ...devotee; ca...and; sakhā...friend.

TRANSLATION

This very same ancient science of uniting the individual consciousness with the Ultimate Consciousness and which is the supreme secret; therefore is being described by Me unto you today because you are My devotee and friend.

Verse 4

अर्जुन उवाच
अपरं भवतो जन्म परं जन्म विविस्वतः ।
कथमेतद् विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Transliteration

arjuna uvāca
aparaṁ bhavato janma paraṁ janma vivasvataḥ
katham etad vijānīyāṁ tvam ādau proktavān iti

Anvaya

arjunaḥ uvāca...Arjuna said; bhavataḥ...Your; janma...birth; aparam...is recent; vivasvataḥ...the sun-god's; janma...birth; param...is previous; (tathā)...therfore; tvam...you; proktavān...instructing; ādau...in ancient times; iti...thus; katham...how; vijānīyām...am I to understand; etat...this.

TRANSLATION

Arjuna said: your birth is recent the sun-god's birth is previous; therefore you instructing in ancient times, how am I to understand this?

Verse 5

श्रीभगवानुवाच
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ५ ॥

Transliteration

śrī bhagavān uvāca
bahūni me vyatītāni janmāni tava cārjuna
tāny ahaṁ veda sarvāṇi na tvam vettha parantapa

Anvaya

śrī bhagavān...Lord Kṛṣṇa the possessor of all opulences; uvāca...said; bahūni...many; janmāni...births; me...of Mine; ca...and also; tava...of yours; vyatītāni...have passed; parantapa...O Arjuna conqueror of the enemy; aham...I; veda...am in full knowledge; tāni sarvāṇi...of all of them; (tu)...but; tvam...you; navettha...are not knowing.

TRANSLATION

Lord Kṛṣṇa said: Many births of Mine and also of yours have passed O Arjuna; I am knowledgeable of all of them; but you are not knowing.

Verse 6

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

Transliteration

ajo 'pi sann avyayātmā bhūtānām īsvaro 'pi san
prakṛtim svām adhiṣṭhāya sambhavāmy ātma-māyayā

Anvaya

api...although; san...being; ajaḥ...birthless; avyaya-ātmā...imperishable and immutable; īśvaraḥ...the Lord; bhūtānām...of all those who take birth; adhiṣṭhāya...being so situated; (aham)...I; sambhavāmi...appear in this world; svām prakṛtim...in My original transcendental form; ātma-māyayā...by My internal potency.

TRANSLATION

Although being birthless, imperishable and immutable, the Lord of all living entities; being so situated I appear in this world in My original transcendental form by My internal potency.

Verse 7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

Transliteration

yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham

Anvaya

yadā yadā...whenever and wherever; glāniḥ...a decline; dharmasya...of righteousnesss; (ca)...and; abhyutthānam...a predominance; adharmasya...of unrighteousness; bhavati... is prevails; tadā...at that time; aham...I; sṛjāmi...manifest; ātmānam...Myself personally; (he)bhārata...O Arjuna descendant of Bhārata.

TRANSLATION

Whenever and wherever a decline of righteousness and a predominance of unrighteousness prevails; at that time I manifest Myself personally, O descendant of Bhārata.

Verse 8

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥

Transliteration

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge

Anvaya

paritrāṇāya...for the protection; sādhūnām...of the devotees; ca...and; vināśāya...the annihilation; duṣkṛtām...of the miscreants; saṁsthāpana-arthāya...to fully establish; dharma... righteousness; sambhavāmi...I do appear; yuge...millennium; yuge...after millennium.

TRANSLATION

For the protection of the devotees and the annihilation of the miscreants and to fully establish righteousness, I appear millenium after millenium.

Verse 9

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

Transliteration

janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna

Anvaya

(he)arjuna...O Arjuna; yaḥ...one who; vetti...knows; divyam...the transcendental; tattvataḥ... reality; me...of My; janma...birth; ca...and; karma...activitiess; evam...by this; tyaktvā...after relinquishing; deham...one's body; na eti...does not have to accept; punaḥ janma...birth again; (tu)...but; eti...does attain; mām...unto Me.

TRANSLATION

O Arjuna, one who knows the transcendental reality of my birth and activities; by this after relinquishing one's body does not have to accept birth again but attains unto Me.

Verse 10

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

Transliteration

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

Anvaya

vīta...freed from; rāga...attachment; bhaya...fear; krodhāḥ...anger; mat- mayā...fully absorbed in Me; bahavaḥ...many persons; putaḥ...being purified; jñāna tapasā...by knowledge and by austerities; mām upāśritāḥ...being fully situated in me; āgatāḥ...attained; mat-bhāvam...loving devotion for Me.

TRANSLATION

Freed from attachment, fear and anger; fully absorbed in Me, many persons being purified by knowledge and austerities, being fully situated in Me, attained loving devotion to Me.

Verse 11

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

Transliteration

ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ

Anvaya

ye..all who; yathā...in whatever way; prapadyante...surrender; mām...unto Me; aham...I; bhajāmi...reward; tan...them; tathā eva...accordingly; manuṣyāḥ...all mankind; anuvartante... follows; mama...My; vartma...path; (he) pārtha...O Arjuna son of Pṛthā; sarvaśaḥ...in all respects.

TRANSLATION

All who in whatever way surrender unto Me, I reward them accordingly. All mankind follows My path O Arjuna, in all respects.

Verse 12

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

Transliteration

kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke siddhir bhavati karmajā

Anvaya

iha...in this world; kāṅkṣantaḥ...those who desire; siddhim...success; karmaṇāṁ...for fruitive activities; yajante...worship; devatāḥ...the various demigods; hi...since; mānuṣe loke...in human society; siddhiḥ...success; karma-ja...from fruitive actions; bhavati...comes; kṣipram...very quickly.

TRANSLATION

In this world those who desire success for fruitive activities worship the various demigods; since in human society success from fruitive actions manifests very quickly.

Verse 13

चातुर्वर्न्यं मया सृष्टं गुणकर्मविभागशः ।
तस्या कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

Transliteration

cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ viddhy akartāram avyayam

Anvaya

cātuh-varṇyam...the four divisions of human order; sṛṣṭaṁ...were created; mayā...by Me; guṇa-karma-vibhāgaśaḥ...according to differences in quality, activities and aptitude; kartāram api... although the creator; tasya...of this; viddhi...know; mām...Me; akartāram...as the nondoer; avyayam...being immutable.

TRANSLATION

The four divisions of human order were created by me according to differences in quality, activities, and aptitude; although the creator of this, know me as the non-doer being immutable.

Verse 14

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

Transliteration

na m karm i limpanti na me karma-phale sp h
iti m m yo 'bhij n ti karmabhir na sa badhyate

Anvaya

karm i...activities; na...never; limpanti...implicate; m ...Me; na...nor; sp h ...any aspiration; karma-phale...for the results of any actions; me...by me; ya ...one who; abhij n ti... does know; m m...me; iti...in this way; sa ...he; na badhyate...never becomes entangled; karmabhi ...by reactions to fruitive actions.

TRANSLATION

Activities never implicate me nor are any aspirations for the results of any action by Me. One who knows me in this way, he never becomes entangled by reactions to fruitive actions.

Verse 15

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

Transliteration

eva jæ tv k ta karma p rvair api mumuk ubhi
kuru karmaiva tasm t tva p rvai p rvatara k tam

Anvaya

jæ tv ...knowing; evam...this; mumuk ubhi api...even those who achieved liberation; p rvai ...the ancient authorities; k ta ...performed; karma...actions; tasm t...therefore; tvam...you; eva...certainly; kuru...must adopt; karma...the actions; p rvataram k tam...performed in the past; p rvai ...by ancient authorities.

TRANSLATION

Knowing this even those who achieved liberation, the ancient authorities performed actions; therefore you certainly must adopt the actions performed in the past by ancient authorities.

Verse 16

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

Transliteration

ki karma kim akarmeti kavayo 'py atra mohit
tat te karma pravak y mi yaj jæ tv mok yase ' ubh t

Anvaya

kavaya api...even the wise; mohit ...are bewildered; iti atra...in this matter of; kim...what is; karma...action; (ca)...and; kim...what is; akarma...inaction; (iti)...thus; pravak y mi...I shall explain; te...unto you; tat karma...that action; yat...which; jæ tv ...knowing; mok yase...you will be liberated; a ubh t...from all worldly inauspiciousness.

TRANSLATION

Even the wise are bewildered in this matter of what is action and what is inaction; thus I shall explain unto that action which knowing you will be liberated form all worldly inauspiciousness.

Verse 17

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

Transliteration

karma o hy api boddhavya boddhavya ca vikarma a
akarma as ca boddhavya gahan karma o gati

Anvaya

karma a api boddhavyam...the subject of actions prescribed in the Vedas should be understood; ca...also; vikarma a boddhavyam...the subject of actions prohibited by the Vedas should be understood; ca...and; akarma a boddhavyam...the subject of renunciation of action as prescribed by the Vedas should be understood; hi...because; gati ...the intricasies; karma a …of actions; gahan ...are mysterious.

TRANSLATION

The subject of actions prescribed in the Vedas should be understood, the subject of actions prohibited in the Vedas should be understood and the subject of renunciation of action as prescribed by the Vedas should be understood; because the intricasies of actions are very mysterious.

Verse 18

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

Transliteration

karma y akarma ya pa yed akarma i ca karma ya
sa buddhim n manu yesu sa yukta k tsna-karma-k t

Anvaya

ya ...one who; pa yet...realizes; akarma...the renunciation of action; karmani...in activities; ca...and; karma...action; akarma i...in the renunciation of activities; sa buddhim n...he is spiritually intelligent; manu ye u...among mankind; yukta ...transcendentally situated; k tsna-karma- k t...a perfect performer of all actions.

TRANSLATION

One who realizes the renunciation of action in activities and action in the renunciation of activities, he is spiritually intelligent among mankind, transcendentally situated a perfect performer of all actions.

Verse 19

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

Transliteration

yasya sarve sam rambh k ma-sa kalpa-varjit
jæ n gni-dagdha-karm a tam hu pa ita budh

Anvaya

yasya...one whose; sarve...every; sam rambh ...undertaking; k ma-sa kalpa-varjit ...is devoid of motivation for fruitive desires and sense gratification; jæ na-agni-dagdha- karmn an...and who has incinerated all activities in the fire of pure knowledge; budh ...the spiritually intelligent; hu tam...describe him as; pa itam...educated.

TRANSLATION

One whose every undertaking is devoid of motivation for fruitive desires and sense gratification and who has incinerated all activities in the fire of pure knowledge; the spirituallly intelligent describe him as educated.

Verse 20

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥ २० ॥

Transliteration

tyaktv karma-phal sa ga nitya-t pto nir raya
karma y abhiprav tto 'pi naiva kiæcit karoti sa

Anvaya

tyaktv ...after giving up; karma-phala- sa ga ...attachment for fruitive results; nitya-t pta ... always satisfied; nir raya ...indifferent to external phenomena; sa ...he; abhiprav tta api...in spite of being engaged; karma i...in activities; na karoti...does not do; kiæcit eva...anything at all.

TRANSLATION

After giving up attachment for fruitive results, always satisfied, indifferent to external phenomena; he in spite of being engaged in activities does not do anything at all.

Verse 21

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

Transliteration

nir r yata-citt tm tyakta-sarva-parigraha
r ra kevala karma kurvan n pnoti kilbi am

Anvaya

nir ...bereft of desire; yata-citta- tm ...controlled in mind and body; tyakta-sarva-parigraha ... relinquishing all conceptions of proprietorship over anything; (sa)...that person; na pnoti... never incurs; kilbl am...sinful reactions; kurvan...performing; kevalam...only; r ram-karma... actions to maintain bodily sustenance.

TRANSLATION

Bereft of desire, controlled in mind and body, relinquishing all conceptions of proprietorship, that person never incurs sinful reaction performing only actions to maintain body sustenance.

Verse 22

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

Transliteration

yadrcch -l bha-santu o dvandv t to vimatsara
sama siddh v asiddhau ca krtv pi na nibadhyate

Anvaya

yad cch - l bha- santu a ...satisfied with whatever comes by its own accord; dvandva-at ta ... tolerant of dualities; vimatsara ...devoid of envy to others; ca...and; k tv api...while performing; sama ...is equipoised; siddhau-asiddhau...in success or failure; na nibadhyate...is never affected.

TRANSLATION

Satisfied with whatever comes by its own accord, tolerant of dualities, devoid of envy to others and while performing is equipoised in success or failure is never affected.

Verse 23

गतसंगस्य मुक्तस्य ज्ञानवस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

Transliteration

gata-sa gasya muktasya jæ n vasthita-cetasa
yajæ y carata karma samagra pravil yate

Anvaya

gata-sa gasya...for one who is unattached to material nature; muktasya...who is liberated; jæ na-avasthita-cestasa ...whose heart is situated in transcendence; karma- carata ...performing actions; ; yajæ ya...as sacrifice unto the Ultimate Personality; samagram-pravil yate...all reactions are dissolved.

TRANSLATION

For one who is unattached to material nature, who is liberated, whose heart is situated in transcendence, who performs all actions as sacrifice unto the Ultimate Personality all reactions are dissolved.

Verse 24

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

Transliteration

brahm rpa a brahma havir brahm gnau brahma hutam
brahmaiva tena gantavya brahma- karma-samadhin

Anvaya

arpa am...the sacrificial parphenalia; brahma...is the Ultimate Truth; agnau...the sacrificial fire; brahma...is the Ultimate Truth; hutam...the act of offering oblations; havih ca...and ghee; brahmana...by the brahmana; brahma...is the Ultimate Truth; tena...for him; brahma-karma-sam dhin ...being fully absorbed in the Ultimate Truth by spiritual activities; brahma eva... certainly the Ultimate Truth; gantavyam...is attainable.

TRANSLATION

The sacrificial paraphenalia is the Ultimate Truth; the sacrificial fire is the Ultimate Truth, offerings of oblations and ghee by the brahmana is the Ultimate Truth; for him being fully absorbed in the Ultimate Truth by spiritual activities; certainly the Ultimate Truth is attainable.

Verse 25

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

Transliteration

daivam ev pare yajæam yogina paryup sate
brahm gn v apare yajæa yajæenaivopajuhvati

Anvaya

apare...others, karma-yogis; yogina ...following the path of yoga by actions; paryup sate...engage in worship; daivam yajæam eva...offering sacrifice to the demigods only; apare...others, jæ na-yogis; paryup sate... worship perfectly; upajuhvati...invoking; yajæam...offerings of sacrifices; brahma-agnau...into the sacrificial fire of the Ultimate Truth; yajæena eva...as sacrifice itself.

TRANSLATION

Karma-yogis following the path of yoga by actions engage in worship offering sacrifices to the demigods only; jæ na-yogis worship perfectly by invoking offerings of sacrifice into the sacrificial fire of the Ultimate Truth, as sacrifice itself.

Verse 26

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन् विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

Transliteration

rotr d n ndriyany nye sa yam gni u juhvati
abd d n vi ay n anya indriy gni u juhvati

Anvaya

anye...others, celibates; juhvati...offer for sacrificial oblations; indriy ni...the senses; rotra-dini...such as hearing and seeing; sa yama-agni u...into the fire of renunciation; anye... others, householders; juhvati...offer; vi ay n...the objects of sense gratification; abda- din... such as pleasing sounds and pleasant sights; indriya-agni u...into the fire of the senses.

TRANSLATION

Celibates offer for sacrrificial oblations the senses such as hearing and seeing into the fire of renunciation; householders offer the objects of the senses such as pleasing sounds and pleasant sights into the fire of the senses.

Verse 27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

Transliteration

sarv ndriya-karm i pr a-karm i c pare
tm -sa yama-yog gnau juhvati jæ na-d pite

Anvaya

apare...others, monists; juhvati...offer; tm -samyama-yoga-agnau...into the fire of self-purification of the mind by yoga; jæ na-d pite...ignited by the urge for self realization; sarv i...all; indriya- karm i...the senses and their actions; ca...as well as; pr a-karm i... the life breath and its functions.

TRANSLATION

Monists offer into the fire of self-purification of the mind by yoga, ignited by the urge for self-realization; all the senses and their actions as well as the life breath and its functions.

Verse 28

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

Transliteration

dravya-yajæ s tapo-yajæ yoga-yajæ s tath pare
sv dhy ya-jæ na-yajæ ca yatayah sa ita-vrat

Anvaya

tath apare...there are others; dravya-yajæ ...donating their possessions in charity as sacrifice; tapa -yajæ ...performing austerities and penance as sacrifice; yoga-yajæ ..practicing the eight-fold mystic yoga system as sacrifice; sv dhy ya-jæ na-yajæ ca...studying the Vedas and aquiring transcendental knowledge as sacrifice; sarvani...all; yataya ...enlightened persons; sa ita-vrat ...performing strict vows.

TRANSLATION

There are others donating their possessions in charity as sacrifice; performing austerities and penance as sacrifice, practicing the eightfold mystic yoga system as sacrifice and studying the Vedas and aquiring transcendental knowledge as sacrifice; all enlightened beings and performers of strict vows.

Verse 29

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ।
अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ॥ २९ ॥

Transliteration

ap ne juhvati pr a pr e 'p na tath pare
pr pana-gati ruddhv pr y ma-par ya
apare niyat h r pr n pr e u juhvati

Anvaya

apare...some others; juhvati pr am-ap ne…offer the outgoing breath to the incoming breath; (ca)...and; pr e-ap nam…the incoming breath to the outgoingbreath; tath ...in this way; ruddhv ...checking; pr na-ap na-gati...the flow of both the incoming and outgoing breaths; pr y ma-par ya …they arduously practice breath control; apare...others; niyata- h r h… restricting their food intake; juhvati...offer; pr n...the senses; pr e u...into the life breath.

TRANSLATION

Some others offer the outgoing breath to the incoming breath and the incoming breath to the outgoing breath; in this way checking the flow of both the incoming and outgoing breaths they arduously practice breath control. Others strictly reducing their food intake offer the senses into the life breath.

Verse 30

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ।
यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ॥ ३० ॥

Transliteration

sarve 'py ete yajæa-vido yajæa-k apita-kalma
yajæa- i m ta-bhujo y nti brahma san tanam

Anvaya

ete sarve api...certainly all these; yajæa-vida ...are knowledgeable of the purpose of performing sacrifices; yajæa-k apita-kalma ...purified of sinful reactions by performance of sacrifice; am ta-bhuja ...those who have tasted nectar; yajæa- i a...as the result of performing sacrifice; y nti...do reach; san tanam...the eternal; brahma...Ultimate Truth.

TRANSLATION

Indeed all these are knowledgeable of the principle of perfirming sacrifices, purified of sinful reactions by performance of sacrifice. Those who have tasted nectar as the result of performing sacrifice reach the eternal, Ultimate Truth.

Verse 31

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

Transliteration

n ya loko 'sty ayajæasya kuto 'nya kuru-sattama

Anvaya

(he) kuru-sattama...O Arjuna best of the Kurus; ayajæasya...one who performs no sacrifices; na asti...is not fit; ayam loka ...for this world; kuta ...let alone; anya ...the heavenly worlds.

TRANSLATION

O Arjuna, one who performs no sacrifice is not fit for this world let alone the heavenly worlds.

Verse 32

एवं बहुविधा यज्ञा विततो ब्रह्मणो मुखे ।
कर्मजान् विद्धि तान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

Transliteration

eva bahu-vidh yajæ vitat brahma o mukhe
karma-j n viddhi t n sarv n eva jæ tv vimok yase

Anvaya

bahu-vidh ...various kinds of; yajæ ...sacrifices; evam...like this vitat ...are mentioned; brahma a -mukhe...by the auspices of the Vedas; viddhi...understand; tan sarv n...that all; karma-jan...manifest from actions; jæ tv ...knowing; evam...this; vimok yase...you will be liberated.

TRANSLATION

Various kinds of sacrifices like this are prescribed by the auspices of the Vedas, understand that all manifest from actions; knowing this you will be liberated.

Verse 33

श्रेयान् द्रव्यमयाद् यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

Transliteration

rey n dravya-may d yajæ j jæ na-yajæa parantapa
sarva karm khila p rtha jæ ne parisam pyate

Anvaya

(he) p rtha...O Arjuna son of P th ; jæ na-yajæ ...offeringsacrifice in knowledge; rey n...is superior; yajæ t...than offering sacrifice; dravya-may t...of material possessions; (he) parantapa... O subduer of enemies; sarvam...all; karma...fruitive activities; parisam pyate... come to an end; akhilam...entirely; jæ ne...by knowledge.

TRANSLATION

O Arjuna, offering sacrifice in knowledge is superior to offering sacrifice of material possessions; O subduer of enemies, all fruitive activities come to an end entirely by knowledge.

Verse 34

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

Transliteration

tad viddhi pra ip tena paripra nena sevay
upadek yanti te jæ na jæ ninas tattva-dar ina

Anvaya

tat...this knowledge; viddhi...should be learned; pra ip tena...by accepting a spiritual master; paripra nena...by submissive inquiries; sevay ...by rendering sincere service; (tam)...unto them; jæ nina ...the self-realized; tattva-dar ina ...holy saints endowed with divine revelation; upadek yanti...will instruct; te...you; jæ nam...in wisdom.

TRANSLATION

This knowledge should be learned by accepting a spiritual master and by submissive inquiries and rendering service unto him. The self-realized and holy saint endowed with divine revelation will instruct you in wisdom.

Verse 35

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषाणि द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

Transliteration

yaj jæ tv na punar moham eva y syasi p ava
yena bh t ny a e i drak yasy tmany atho mayi

Anvaya

(he) p ava…O Arjuna son of P u; jæ tv ...knowing; yat...that knowledge; na y syasi...you will never be subjected; moham...to illusion; evam...like this; puna ...again; yena...by which; drak yasi...you will perceive; a e i bh t ni…all living entities; tmani...in the soul; atho...and then; mayi...in Me.

TRANSLATION

O Arjuna knowing that knowledge you will never be subjected to illusion like this again; by which you will perceive all living entities in the soul and then in Me.

Verse 36

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

Transliteration

api ced asi papebhyah sarvebhyah papa-krt-tamah
sarvam jnana-plavenaiva vrjinam santarisyasi

Anvaya

api...even; cet...if; asi...you are; p pa-k ttama ...the most sinful; p pebhya ...of all sinners; eva... yet; santari yasi...you will cross over; sarvam...all; v jinam...sins and miseries; jæ na-plavena...by the boat of transcendental knowledge.

TRANSLATION

Even if you are the most sinful of all sinners; yet you will cross over all sins and miseries by the boat of transcendental knowledge.

Verse 37

यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥ ३७ ॥

Transliteration

yathaidh si samiddho 'gnir bhasma-s t kurute 'rjuna
jæ n gni sarva-karm i bhasma-s t kurute tath

Anvaya

(he) arjuna...O Arjuna; yath ...just as; samiddha ... a blazing; agni ...fire; kurute...turns; edh si… wood; bhasmas t...to ashes; tath ...similarly; jæ na- agni ...the fire of transcendental knowledge; kurute...turns; sarva-karm i...all reactions of fruitive activities; bhasmas t...to ashes

TRANSLATION

O Arjuna, just as a blazing fire turns wood to ashes; similarly the fire of knowledge turns all reactions from fruitive activities to ashes.

Verse 38

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत् स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

Transliteration

na hi jæ nena sad a pavitram iha vidyate
tat svaya yoga-sa siddha k len tmani vindati

Anvaya

iha...in this world; na hi vidyate...there is nothing that exists; pavitram...as purifying; jæ nena-sad am...in comparison with transcendental knowledge; yoga-sa siddha ...one perfected by the science of uniting the individual consciousness with the Ultimate Consciousness; svayam... automatically; vindati...attains; tat... knowledge; tmani...in the self; k lena...in course of time.

TRANSLATION

In this world there is nothing that exists as purifying, in comparison with transcendental knowledge. One perfected by the science of uniting the individual consciousness with the Ultimate Consciousness automatically attains that knowledge in the self in course of time.

Verse 39

श्रद्धावाल्ँ लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

Transliteration

raddh v labhate jæ na tat-para sa yatendriya
jæ na labdhv par ntim acire dhigacchati

Anvaya

raddh v n...one with full faith; tat-para ...attentively focused; sa yata-indriya ...who has conquered the senses; labhate...achieves; jæ nam...transcendental knowledge; (ca)...and; labdhv ...having achieved; jæ nam...transcendental knowledge; acirena...quickly; adhigacchati... attains; par m ntim...supreme peace.

TRANSLATION

One with full faith, attentively focused, who has conquered the senses achievestranscendental knowledge and having achieved transcendental knowledge quickly attains supreme peace.

Verse 40

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

Transliteration

ajæa c raddadh na ca sa ay tm vina yati
n ya loko sti na paro na sukha sa ay tmana

Anvaya

ajæa ...the ignorant fool; a raddadh na ...one without faith in the Vedic scriptures; ca...and; sa aya- tm ...one afflicted by inner doubt and uncertainty; vina yati...is ruined; ca...and; sa aya- tmana ...for one afflicted by doubt and uncertainty; na asti...there is no; sukham... happiness; ayam...in this; loka ...world; na para ...nor in the next.

TRANSLATION

The ignorant fool, one without faith in Vedic scriptures, and one afflicted by inner doubt and uncertainty is ruined and for one afflicted by doubt and uncertainty there is no happiness in this world nor the next.

Verse 41

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

Transliteration

yoga-sannyasta-karmana jæ na-saæchinna-sa ayam
tmavanta na karm i nibadhnanti dhanaæjaya

Anvaya

(he) dhanaæjaya...O Arjuna conqueror of riches; karm i...activities; na nibadhnanti...cannot bind; sannyasta...one who has renounced; karm a ...the fruits of actions; jæ na-saæchinna-sa ayam...overcoming all doubts by the transcendental knowledge; yoga...of the science of uniting ones individual consciousness with the Ultimate Consciousness; tma-vantam... attains the state of self-realization.

TRANSLATION

O Arjuna, activities cannot bind one who has renounced the fruits of activities; overcoming all doubts by the transcendental knowledge of the the science of uniting one's individual consciousness with the Ultimate Consciousness attains the state of self-realizaion.

Verse 42

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

Transliteration

tasm d ajæ na-sambh ta h t-stha jæ n sin tmana
chittvaina sa aya yogam ti hotti ha bh rata

Anvaya

tasm t...therefore; (he) bh rata...O Arjuna descendant of Bh rata; jæ na-asin ...by the sword of knowledge; chittv ...destroy; enam...these; sa ayam… doubts; tmana …of the self; ajæ na-ambh tam...born of ignorance; h t-stham...situated in the heart; ca...and; ti ha...taking shelter; yogam...of the science of uniting the individual consciousness with the Ultimate Consciousness; utti ha...arise for battle.

TRANSLATION

Therefore O Arjuna, by the sword of transcendental knowledge destroy these doubts of the self, born of ignorance, situated in the heart and taking shelter of the science of uniting the individual consciousness with the Ultimate Consciousness arise for battle.

Thus ends the Śrī Bhagavad-Gītā Trust translation of Śrīmad Bhagavad-Gītā, chapter four entitled: JñānaYoga: Knowledge of the Ultimate Truth.

CHAPTER FIVE

Karma-Vairagya Yoga

Action and Renunciation

Verse 1

अर्जुन उवाच
संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Transliteration

arjuna uv ca
sanny sa karma k a punar yoga ca a sasi
yac chreya etayor eka tan me br hi su-ni citam

Anvaya

arjuna uv ca...Arjuna...said; (he) k a...O K a; sanny sam...from renunciation; karma m... of activities; puna ...again; amsasi ca...you are also praising; yogam...prescribed activities inthe science of uniting the individual consciousness with Ultimate Consciousness by actions; br hi... please tell; me...me; suni citam...definitely; yat... which; ekam...one; etayo ...of these two; reya ...is more beneficial.

TRANSLATION

Arjuna said: O K a from renunciation of activities again you are also praising activities in the science of uniting the individual consciousness with the Ultimate Consciousness. Please tell me definitely which one of the two is more beneficial?

Verse 2

श्रीभगवानुवाच
संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥

Transliteration

r bhagav n uv ca
sanny sa karma-yoga ca ni reyasa-kar v ubhau
tayos tu karma-sanny s t karma-yogo vi i yate

Anvaya

r bhagav n...Lord K a the possessor of all opulences; uv ca...said; ubhau...both; sanny sa ... renunciation of actions; ca...and; karma-yoga ...prescribed actions in the science of uniting the individual consciousness with the Ultimate Consciousness; ni reyasa-karau...lead to the path of liberation; tu...but; tayo ...of the two; karma-yoga...prescribed actions in the science of uniting the individual consciousness with the Ultimate Consciousness; vi i yate...is superior; karma-sanny s t...to renunciation of fruitive activities.

TRANSLATION

Lord K a said: Both renunciation of actions and prescribed actions in the science of uniting the individual consciousness with the Ultimate Consciousness lead to the path of liberation; but of the two prescribed actions in the science of uniting the individual consciousness with the Ultimate Consciousness is superior to renunciation of fruitive activities.

Verse 3

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात् प्रमुच्यते ॥ ३ ॥

Transliteration

jæeya sa nitya-sanny s yo na dve i na k k ati
nirdvandvo hi mah -b ho sukha bandh t pramucyate

Anvaya

(he) m ha-b ho...O Arjuna mighty armed one; jæeya ...it should be known that; ya ...one who; na dve i...neither disdain the fruit of action; na k k ati...nor desires the fruits of action; nitya-sanny si...is always a renunciate; hi...certainly; sa ...that person; nirdvandva ...being free from all dualities; sukham...easily; pramucyate...is liberated; bandh t...from bondage.

TRANSLATION

It should be known, O mighty armed one, that one who neither disdains nor desires the fruits of actions is always a renunciate; certainly that person being free from all dualities is easily liberated from bondage.

Verse 4

सांख्ययोगौ पृथग् बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यासिथ्तः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

Transliteration

s ækhya-yogau prthag b l pravadanti na pa it
ekam apy sthita samyag ubhayor vindate phalam

Anvaya

b l ...the unintelligent; pravadanti...say that; s ækhya-yogau...renunciation of action and prescribed actions in the science of uniting the individual consciousness with the Ultimate Consciousness; p thak...are different; (tu)...but; na...not; pa it ...the educated; samyak sthita ...a person perfectly engaged; ekam api...in even one; vindate...gains; phalam...the result; ubhayo ...of both.

TRANSLATION

The unintelligent say that renunciation of action and prescribed actions in the science of uniting the individual consciousness with the Ultimate Consciousness are different; but not the educated. A person perfectly engaged in even one, gains the result of both.

Verse 5

यत् सांख्यैः प्राप्यते स्थानं तद् योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

Transliteration

yat s ækhyai pr pyate sth na tad yogair api gamyate
eka s ækhya ca yoga ca ya pa yati sa pa yati

Anvaya

yat sth nam...the state which; pr pyate...is achieved; s ækhyai ...by renunciation of action; tat...that; gamyate...is reached; yogai ca...also by prescribed actions in the science of uniting the individual consciousness with the Ultimate Consciousness; ya ...a person who; ekam pa yati...can factually understand as one; s ækhyam ca yogam ca...both renunciation of actions and prescribed action in the science of uniting the individual consciousness with the Ultimate Consciousness; pa yati...actually understands.

TRANSLATION

The state which is achieved by renunciation of actions; that is reached also by prescribed actions in the science of uniting the indivdual consciousness with the Ultimate Consciousness. A person who can factually see as one both renunciation of action and prescribed action in the science of uniting the individual consciousness with the Ultimate Consciousness actually understands.

Verse 6

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

Transliteration

sanny sas tu mah -b ho du kham ptum ayogata
yoga-yukto munir brahma na cire dhigacchati

Anvaya

tu...but; sanny sa ...renounciation of action; mah -b ho...O mighty-armed one; ptum... afflicts one with; du kham...distress; ayogata ...without prescribed action in the science of uniting the individual consciousness with the Ultimate Consciousness; yoga-yuktah...one performing prescribed actions in the science of uniting the individual consciousness with the Ultimate Consciousness; muni ...is a wise man; (ca)...and; na cira a...without delay; adhigacchati...attains; brahma...the Ultimate Truth.

TRANSLATION

But renunciation of action, O mighty armed one, afflicts one with distress without precribed action in the science of uniting the individual consciousness with the Ultimate Consciousness. One performing in prescribed actions in the science of uniting the individual consciousness with the Ultimate Consciousness is a wise man and without delay attains the Ultimate Truth.

Verse 7

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

Transliteration

yoga-yukto vi uddh tm vijit tm jitendriya
sarva-bh t tma-bh t tm kurvann api na lipyate

Anvaya

yoga-yukta ...performing prescribed action in the science of uniting the individual consciousness with the Ultimate Consciousness; vi uddha-atma...those of purified intelligence; vijita- tm ... those of controlled mind; (ca)...and; jita-indriya ... those having conquered the senses; na lipyate...are not affected by actions; kurvan api...although engaged in actions; tma-bh ta- tm ... by realization of the soul within all souls; sarva-bh ta...of every living being.

TRANSLATION

Performing prescribed action in the science of uniting the individual consciousness with the Ultimate Consciousness; those of purified intelligence; those of controlled mind and those who have conquered the senses are not affected by actions although engaged in actions; by self-realization of the soul within all souls of every living being.

Verses 8, 9

नैव किञ्चित् करमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ् शृण्वन् स्पृशञ् जिघ्रन्नश्नन् गच्छन् स्वपञ् श्वसन् ॥ ८ ॥

प्रलपन् विसृजन् गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

Transliteration

naiva kiæcit karom ti yukto manyeta tattvit-vit
pa yaæ van sp aæ jighrann a nan gacchan svapan vasan

pralapan vis jan g h ann unmi an nimi ann api
indriy ndriy rthesu vartanta iti dh rayan

Anvaya

yukta ...a performer of prescribed activities; tattva-vit...a knower of truth; dh rayan...having ascertained; iti...that; indriy i...it is the senses; vartante...engaged; indriya-arthe u...in their various sense objects; na manyeta...never thinks; karomi...he is doing; kiæcit eva...anything; api... although; pa yan...seeing; van...hearing; sp an...touching; jighran...smelling; a nan...eating; gacchan...moving; svapan...sleeping; vasan... breathing; pralapan...speaking; vis jan...excreting; g h an...grasping; unmi an ca mimi an...like the involuntary opening and closing of the eyelids.

TRANSLATION

A performer of prescribed activities, a knower of truth having ascertained that it is the senses engaged in their various sense objects, never thinks he is doing anything; in spite of seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, excreting and grasping; like the involuntary opening and closing of the eyelids.

Verse 10

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

Transliteration

brahma y dhaya karm i sa ga tyaktv karoti ya
lipyate na sa p pena padma-patram iv mbhas

Anvaya

ya ...one who; karoti...acts; dh ya...by dedicating; karm i...all activities; brahma i...unto the Ultimate Truth; tyaktv ...giving up; sa gam... attachment; sa ...one; na lipyate...is not affected; p pena...by sin; iva...just as; padma-patram...a lotus leaf; ambhas ...in water.

TRANSLATION

One who acts by dedicating all activities to the Ultimate Truth, giving up attachment; is not affected by sin; just as a lotus leaf in water.

Verse 11

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये ॥ ११ ॥

Transliteration

k yena manas buddhy kevalair indriyair api
yogina karma kurvanti sa ga tyaktv tma- uddhaye

Anvaya

yogina ...followers of the science of uniting the individual consciousness with the Ultimate Consciousness; tyaktv ...giving up; sa ga … attachment; karma-kurvanti...they perform prescribed actions; k yena...by the body; manas ...by the mind; buddhy ...by the intelligence; kevalai api indriyai ...and by the separate senses; tma- uddhaye....for purifying the self.

TRANSLATION

Followers of the science of uniting the individual consciousness with the Ultimate Consciousness, giving up attachment perform prescribed actions by the body, by the mind , by the intelligence and by the separated senses for purifying the self.

Verse 12

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

Transliteration

yukta karma-phala tyaktv aætim pnoti nai hik m
ayukta k ma-k re a phale sakto nibadhyate

Anvaya

yukta ...a performer of prescribed activities; tyaktv ...giving up; karma-phalam...the desire for results of activities; pnoti...obtains; nai hik m...uninterupted; ntim...peace; (tu)...but; ayukta ...a performer of fruitive activities; nibadhyate...becomes bound; sakta ...by obsession; phale...to the results of actions; k ma-k re a...due to the desire to enjoy the fruits of action.

TRANSLATION

A performer of prescribed activities giving up the desire for results of activities obtains uninterupted peace; but a performer of fruitive activities becomes bound by obsession to the results of actions due to desire to enjoy the fruit of actions.

Verse 13

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

Transliteration

sarva-karm i manas sannyasy ste sukha va
nava-dv re pure deh naiva kurvan na k rayan

Anvaya

manas ...mentally; sannyasya...renouncing; sarva...all; karm i… fruitive activities; va i...the self-controlled; deh ...embodied being; nava-dv re-pure...within the abode of nine gates; na eva kurvan...free from thinking he is the actual doer of anything; na k rayan...and free from thinking he is the cause of anything; ste...resides; sukham...happily.

TRANSLATION

Mentally renouncing all fruitive activities, the self-controlled enbodied being within the physical body of nine openings; free from thinking he is the actual doer of anything and free from thinking he is the cause of anything resides happily.

Verse 14

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

Transliteration

na kart tva na karm i lokasya s jati prabhu
na karma-phala-sa yoga svabh vas tu pravartate

Anvaya

prabhu ...the Ultimate Consciousness; na s jati...neither creates; lokasya kart tva ...human misconceptions of bodily identification; na...nor; karm i…the bodies identification with fruitive activities; na...nor; karma-phala-sa yogam...the union of their fruitive actions with their resultant fruits; tu...but; svabh va ...it is due to the modes of material nature; pravartate...engaging in acts.

TRANSLATION

The Ultimate Consciousness neither creates human misconceptions of bodily identification; nor the bodily identifications fruitive activities; nor the union of the fruitive actions and the resultant fruits; but it is due to the modes of material nature, engaging in acts.

Verse 15

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

Transliteration

n datte kasyacit p pa na caiva suk ta vibhu
ajæ nen v ta jæ na tena muhyanti jantava

Anvaya

vibhu ...the omnipresent Ultimate Consciousness; na datte...never accepts; p pam...the sins; suk tam ca na...nor either the virtues; kasyacit...of anyone; jæ nam...actual knowledge; v tam... is covered; ajæ nena...by ignorance; tena eva...and because of that; jantava ...the living entities; muhyanti...are deluded.

TRANSLATION

The omnipresent Ultimate Consciousness never accepts the sins nor either the virtues of anyone; actual knowledge is enveloped by ignorance and because of that the living entities are deluded.

Verse 16

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परम् ॥ १६ ॥

Transliteration

jæ nena tu tad ajæ na ye n itam tmana
te m dityavaj jæ na prak ayati tat param

Anvaya

tu...but; ye m…of those whom; tat jæ nam...this ignorance; n tam…has been destroyed; tmana jæ nena...by the knowledge of the self; tat jæ nam...that knowledge; te m…of those persons; dityavat...like the rising sun; prak ayati...illuminated; tat param...by the Ultimate Truth.

TRANSLATION

But of those whom this ignorance has been destroyed by the knowledge of the self; that knowledge is like the rising sun illuminated by the Ultimate Truth.

Verse 17

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

Transliteration

tad-buddhayas tad- tm nas tan-ni h s tat-par ya a
gacchanty apunar- v tti jæ na-nirdh ta-kalma

Anvaya

jæ na-nirdh ta-kalma ...those whose illusions are dispelled by knowledge; tat-buddhaya ... who are endowed with spiritual intelligence; tat- tm n h...who meditate on the inner self; tat-ni h ...whose faith is fixed; (ca)...and; tat-par ya ...who have taken complete shelter of the Ultimate Truth; gacchanti...attains; apuna - v ttim...liberation from the material existence.

TRANSLATION

Those whose illusions are dispelled by knowledge, who are endowed with spiritual intelligence, who meditate on the inner self, whose faith is fixed and who have taken complete shelter of the Ultimate Truth attain liberation from the material existence.

Verse 18

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

Transliteration

vidy -vinaya-sampanne br hma e gavi hastini
uni caiva vap ke ca pa it sama-dar ina

Anvaya

sama-dar ina eva...only those who see with equal vision the Ultimate Truth; br hma e... in a br hma a; vidy - vinaya-sampanne...endowed with Vedic knowledge and humilty; gavi...in a cow; hastini...in an elephant; uni...in a dog; ca...and; vap ke...in the lower animal eating members of humanity; pa it ...learned in genuine wisdom.

TRANSLATION

Only those who see with equal vision the Ultimate Truth in a br hma a endowed with Vedic knowledge and humility, in a cow, in an elephant, in a dog and in the lower animal eating members of humanity are learned in genuine wisdom.

Verse 19

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ १९ ॥

Transliteration

ihaiva tair jita sargo ye s mye sthita mana
nirdo a hi sama brahma tasm d brahma i te sthit

Anvaya

ye m...for those whose; mana ...minds; sthita ...are situated; s mye...in equanimity; tai ...they; jita ...conquer; sarga ...this world; eva iha..in this very life; hi...since; te brahma samam; they are endowed with the equal vision of the Ultimate Truth; (ca) and; nirdo am...free from all dualities; tasm t... therefore; te...they; brahma i sthit ...are situated in the Ultimate Truth.

TRANSLATION

Those whose minds are situated in equanimity, they conquer this world in this very life; since they are endowed with the equal vision of the Ultimate Truth and free from all dualities, they are situated in the Ultimate Truth.

Verse 20

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ २० ॥

Transliteration

na prah yet priya pr pya nodvijet pr pya c priyam
sthira-buddhir asamm ho brahma-vid brahma i sthita

Anvaya

brahma i-sthita ...fully situated in the Ultimate Truth; sthira-buddhi ...poised with spiritual intelligence; asamm ha ...devoid of delusion; brahma-vit...one realized in the Ultimate Truth; na prah yet...neither rejoices; priyam pr pya...obtaining the pleasurable; na ca udvijet... nor laments; apriyam pr pya...obtaining the unpleasuarable.

TRANSLATION

Fully situated in the Ultimate Truth, poised in spiritual intelligence, devoid of delusion; one realized in the Ultimate Truth neither rejoices obtaining the pleasuarble nor laments when obtaining the unpleasurable.

Verse 21

बाह्यस्पर्षेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

Transliteration

b hya-spar e v asakt tm vindaty tmani yat sukham
sa brahma-yoga-yukt tm sukham ak ayam a nute

Anvaya

asakta- tm ...one whose mind is not attached; b hya-spar e u...to external sense objects; vindati... enjoys; sukham...the happieness; yat tmani...of the inner self; brahma-yoga-yukta- tm ...self-realized in the Ultimate Truth by the science of uniting the individual consciousness with the Ultimate Consciousness; sa ...one; a nute...enjoys; ak ayam...unlimited; sukham...bliss.

TRANSLATION

One whose mind is not attached to external sense objects enjoys the happieness of the inner self; self-realized in the Ultimate Truth by the science of uniting the individual consciousness with the Ultimate Consciousness, one enjoys unlimited bliss.

Verse 22

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

Transliteration

ye hi sa spar a-j bhog du kha-yonaya eva te
dy-antavanta kaunteya na te u ramate budha

Anvaya

(he) kaunteya...O Arjuna son of Kunt ; ye bhog ...those pleasures; sa spar a- j ...arising from the senses contacting the sense objects; te du kha-yonaya eva...are indeed the source of misery; hi...only; di-antavanta ...subject to a beginning and an end; (ata)...therefore; budha ...the spiritually intelligent; na ramate...never take delight; te u...in them.

TRANSLATION

O Arjuna, those pleasures arising from the senses contacting sense objects are indeed the source of misery only; subject to a beginning and an end; therefore the spiritually intelligent never take delight in them.

Verse 23

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षनात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

Transliteration

aknotihaiva ya so hu pr k ar ra-vimok a
k ma-krodhodbhava vega s yukta sa sukh nara

Anvaya

ya ...that person who; aknoti...is able; so hum...to neutralize; iha eva...in this very life; k ma-krodha-udbhavam vegam... the physical, mental and emotional urges generated from desire and anger; pr k...before; ar ra-vimok a t...the death of the body; sa ...he; yukta ...is fully self-controlled. sa nara ...and certainly; sukhi...happy.

TRANSLATION

That person who is able to neutralize in this life, the physical, mental and emotional urges generated from desire and passion, before the death of the body; he is fully self-controlled and certainly happy.

Verse 24

यो न्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

Transliteration

yo 'nta -sukho 'ntar- r mas tath ntar-jyotir eva ya
sa yog brahma-nirv a brahma-bh to 'dhigacchati

Anvaya

ya ...one who; anta -sukha ...experiences internal happiness; anta - r ma ...with mind immersed in the self; tath ya ...and who; anta -jyoti ...sees the self within; eva...as well; s a yog ...such a one perfecting the science of uniting the individual consciousness with the Ultimate Consciousness; brahma-bh tah...spiritually realizing the Ultimate Truth; adhigacchati... attains; brahma-nirv am...the liberation of the Ultimate Truth.

TRANSLATION

One who experiences internal happiness with the mind immersed in the self, and who sees the self within as well; such a one perfecting the science of uniting the indidual consciousness with the Ultimate Consciousness, spiritually realizing the Ultimate Truth attains the liberation of the Ultimate Truth.

Verse 25

लभन्ते ब्रह्मनिर्वाणम् ऋषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

Transliteration

labhante brahma-nirv am aya k a-kalma
chinna-dvaidh yat tm na sarva-bh ta-hite rat

Anvaya

aya ...those seers of truth; chinna dvaidh ...whose doubts have been dispelled;k a-kalma ... devoid of all sins; yata- tm na ...engaged in self-realization; sarva-bh ta-hite-rat h...and who are always concerned for the spiritual welfare of all living beings; labhante... achieve; brahma-nirv am...liberation of the Ultimate Truth.

TRANSLATION

Those seers of truth, whose doubts have been dispelled, devoid of all sins, engaged in self-realization and who are always concerned for the spiritual welfare of all living beings, achieve liberation in the Ultimate Truth.

Verse 26

कामक्रोधविमुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

Transliteration

k ma-krodha-vimukt n yat n yata-cetas m
abhito brahma-nirv a vartate vidit tman m

Anvaya

yat n m...for those renounced; vidita- tman m...who aware of the soul are self-realized; k ma-krodha-vimukt n m...and who are free from lust and anger; brahma-nirv am...liberation in the Ultimate Truth; vartate...occurs; abhita ...in this life and the next.

TRANSLATION

For those renounced, who aware of the soul are self-realized and who are free from lust and anger; liberation in the Ultimate Truth occurs in this life and the next.

Verses 27 , 28

स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

Transliteration

spar n k tv bahir b hy s cak u caiv ntare bhruvo
pr p nau samau k tv n s bhyantara c rinau

yatendriya-mano-buddhir munir mok a-par ya a
vigatecch -bhaya-krodho ya sad mukta eva sa

Anvaya

ya ...that person who; bahi k tv ...expelling from the mind; b hy n-spar n...unnecessary external sense objects; k tv ...fixing; cak u ...the eyes; antare...between; bhruvo ...the eyebrows; k tv samau...practicing the suspension of breath control; pr a- ap nau...in the inhalation and exhalation of air; n sa- abhyantara-c ri au...flowing through the nostrils; sa ... such a person; yata-indriya-mana -buddhi ...is in control of his senses, mind and spiritual intelligence; par ya a ...being dedicated; mok a...to liberation; vigata-icch -bhaya-krodha ... devoid of desire, fear and anger; muni ...this wise one; sad ...is always; mukta eva ...factually liberated.

TRANSLATION

That person expelling from the mind unnecessary external sense objects, fixing the eyes between the eyebrows, practicing the suspension of breath control in the inhalation and exhalation of air flowing threw the nostrils; such a person is in control of his senses, mind and spiriual intelligence; being so dedicated to liberation, devoid of desire, fear and anger, this wise one is certainly always factually liberated.

Verse 29

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

Transliteration

bhokt ra yajæa-tapas sarva-loka-mahe varam
suh da sarva-bh t n m jæ tva m ntim cchati

Anvaya

jæ tv ..thus knowing; mam...Me; bhokt ra …as the worshipable beneficiary; yajæa...of offering sacrifices; tapas m (ca)...and austerities to; mah - varam...the Ultimate Controller; sarva-loka... of all planes of existence and the demigods thereof; suh dam ca...and the merciful benefactor; sarva- bh t n m...of all living entities; cchati...achieves; ntim...perfect peace.

TRANSLATION

Thus knowing Me as the most worshipable beneficiary of offering sacrifices and auterities; the Ultimate Controller of all planes of existence and the demigods thereof and the most merciful benefactor of all living entities achieces perfect peace.

Thus ends the Śri Bhagavad-Gītā Trust translation of Śrīmad Bhagavad-Gītā, chapter five, entitled: KarmaVairāgya Yoga: Action and Renunciation.

CHAPTER SIX

Abhy sa Yoga

The Science of Self Realization

Verse 1

श्रीभगवानुवाच
अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

Transliteration

r bhagav n uv ca
an rita karma-phala k rya karma karoti ya
sa sanny s ca yog ca na niragnir na c kriya

Anvaya

r bhagav n...Lord K a the possessor of all opulences; uv ca...said; ya ...one who; karoti... enacts; k ryam...obligatory; karma...prescribed actions; an rita ...without expectation; karma-phalam...of the result of the actions; s a ca...he is truly; sanny si...a renunciate; ca...and; yogi...a follower of the science of uniting the individual consciousness with the Ultimate Consciousness; na niragni ...not one without prescribed duties; na ca akriya ...nor one who merely renounces bodily activities.

TRANSLATION

Lord K a said: One who enacts obligatory prescribed actions without expectation of the result of actions he is truly a renunciate and a follower of the science of uniting the individual consciousness with the Ultimate consciousness; not one without prescribed duties, nor one who merely renounces bodily activities.

Verse 2

यं संन्याससमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

Transliteration

ya sanny sam iti pr hur yoga ta viddhi p ava
na hy asannyasta-sa kalpo yog bhavati ka cana

Anvaya

(he) p ava …O Arjuna son of P u; viddhi...you should know; yam...that which; pr hu …is acclaimed; sanny sam iti...as renunciation; tam yogam...is the science of uniting the individual consciousness with the Ultimate Consciousness by meditation; hi...certainly; asannyasta...without renouncing; sa kalpa ...desire for fruitive results; ka cana...one; na bhavati...cannot become; yog ...one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness.

TRANSLATION

O Arjuna, you should know that which is acclaimed as renunciation is the science of uniting the individual consciousness with the Ultimate Consciousness; since without renouncing the desire for fruitive results one cannot become perfected in the science of uniting the individual consciousness with the Ultimate Consciousness.

Verse 3

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

Transliteration

ruruk or muner yoga karma k ra am ucyate
yog r hasya tasyaiva ama k ra am ucyate

Anvaya

mune ...for the seer; ruruk o ...desirious of progress; yogam...in the science of uniting the individual consciousness with the Ultimate Consciousness; karma...actions; ucyate...is declared; k ra am…as the means; tasya eva yoga- r hasya…and of one who has attained perfection in uniting the individual consciousness with the Ultimate Consciousness; ama ...cessation of all activities; ucyate...is declared; k ra am...as the means.

TRANSLATION

For the sage desirious of progress in the science of uniting the individual consciousness with the Ultimate Consciousness action is declared as the means; and for one who has attained perfection in uniting the individual consciousness with the Ultimate Consciousness, cessation of action is declared as the means.

Verse 4

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

Transliteration

yad hi nendriy rthe u na karmasv anu ajjate
sarva-sa kalpa-sanny s yog ru has tadocyate

Anvaya

yad hi...when one; na anu ajjate...is not addicted; indriya-arthe u...to desires for sense gratification na karmasu...nor in fruitive activities; sarva-sa kalpa-sanny si...renouncing all material desires; tada...then only; ucyate...it is declared; yoga- r ha …that one is elevated to the science of uniting the individual consciousness with the Ultimate Consciousness.

TRANSLATION

When one is not addicted to desire for sense gratification nor in fruitive activities, renouncing all material desires; then only it is declared that one is elevated to the science of uniting the individual consciousness with the Ultimate Consciousness.

Verse 5

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

Transliteration

uddhared tman tm na n tm nam avas dayet
tmaiva hy tmano bandhur tmaiva ripur tmana

Anvaya

tm nam…the conditioned being; uddharet...must be delivered from material nature; tman …by the realized mind; tm nam…and the conditioned being; na avas dayet...must not become degraded; hi...since; tma eva...this very mind; bandhu ...is the friend; na …of the conditioned being; tm eva...this very mind; ca...also; ripu ...the enemy tmana ...of the conditioned being.

TRANSLATION

The conditioned being must be delivered from material nature by the realized mind. The conditioned being must not be come degraded ; since this very mind is the friend of the conditioned being as well as the enemy of the conditioned being.

Verse 6

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

Transliteration

bandhur tm tmanas tasya yen tmaiv tman jita
an tmanas tu atrutve vartet tmaiva atruvat

Anvaya

yena tmana ...for the being who; jita ..has conquered; tm ...the mind; tasya...that; taman ...beings; tma...mind; bandhu eva...is the best friend; tu...but; an tmana ... for one whose mind is uncontrolled; tma eva...that very mind; varteta...acts; atrutve... as the worst; satruvat...of enemies.

TRANSLATION

For the being who has conquered the mind; that beings mind is the best of friends; but for one whose mind is uncontrolled, that very mind acts as the worst of enemies.

Verse 7

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

Transliteration

jit tmana pra ntasya param tm sam hita
to a-sukha-du khe u tath m n pam nayo

Anvaya

jita- tmana ...the being who has conquered the mind; pra ntasya...transcendingthe dualities attraction and aversion; ta- u a-sukha- du khe u...in cold, heat, happiness, distress; tath - m na-apam nayo ...honor and dishonor; sam hita ...is firmly established; param tm ... with the Ultimate Consciousness within.

TRANSLATION

The being who has conquered the mind, transcending the dualities of cold,heat, happiness, distress, honor and dishonor is firmly established with the Ultimate Consciousness within.

Verse 8

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्ट्राश्मकाञ्चनः ॥ ८ ॥

Transliteration

jnana-vijnana-trptatma kuta-stho vijitendriyah
yukta ity ucyate yogi sama-lostrasma-kancanah

Anvaya

yogi...one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness; jæ na-vijæ na-t pta- tm ...by acquired Vedic knowledge and direct realization within the self; k astha ...fixed in consciousness; vijita-indriya ...with senses fully controlled; ama -lo ra-a ma-k ækana ...observing with equal vision a clod of dirt, a stone or gold; ucyate...is declared; yukta hi...to be realized.

TRANSLATION

One perfected in the science of uniting the individual consciousness with the Ultimate Consciousness by acquired Vedic knowledge and direct realization within the self, foxed in this state with senses fully controlled observing with equal vision a clod of dirt, a stone or gold is declared to be realized.

Verse 9

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

Transliteration

suh n-mitr ry-ud s na-madhyastha-dve ya-bandhu u
s dhu v api ca p pe u sama-buddhir vi i yate

Anvaya

(tu)...but; vi i yate...more superior is; (ya)...one who; sama-buddhi ...with spiritual intelligence acts equally; suh t...towards natural well-wishers; mitra...affectionate well-wishers; ari...enemies; ud s na...those indifferent in disputes; madhyastha... mediators of disputes; dve ya...the envious; bandhu u...friends; s dhu u...a saintly person; p pe u ca api...as well as the sinful.

TRANSLATION

But more superior is one who with spiritual intelligence acts equally towards natural well-wishers, affectionate well-wishers, enemies, those indifferent to disputes, mediators of disputes, the envious, friends, saintly person as well as the sinful.

Verse 10

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

Transliteration

yog yuæj ta satatam tm na rahasi sthita
ek k yata-citt tm nir ir aparigraha

Anvaya

yog ...one perfecting the science of uniting the individual consciousness with the Ultimate Consciousness; satatam...consistently, sthita ...residing; ek k ...alone; rahasi...in a secluded place; yata-citta- tm ...engaged in controlling the mind; nir ...desireless; aparigraha ... free from proprietorship; tm nam yuæj ta...should meditate on the inner self.

TRANSLATION

One perfecting the science of uniting the individual consciousness with the Ultimate Consciousness, consistently residing alone in a secluded place engaged in controlling the mind; desireless, free from proprietorship; should meditate on the inner self.

Verses 11,12

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद् योगमात्मविशुद्धये ॥ १२ ॥

Transliteration

ucau de e prati h pya sthiram sanam tmana
n ty-ucchrita n tin ca cail jina-ku ottaram

tatraik gra mana k tv yata-cittendriya-kriya
upavi y sane yuæjy d yogam tma-vi uddhaye

Anvaya

ucau-de e...in a sacred and purified place; prati h pya...after establishing; sanam... seat; na ati-ucchrutam...neither to high; na ati-nicam...nor to low; cela-ajna-ku a-uttaram...of ku a grass, deerskin or natural cloth; tatra...thereupon; upavi ya...sitting; sthiram...firmly; as ne...on that seat; yata-citta... controlling the mind; (ca)...and; indriya-kriya ...activities of the senses; k tv … making; mana ...the mind; ek -gram...one-pointed; tm nam…one in realization; yuæjy t...should meditate; yogam...by the science of uniting the individual consciousness with the Ultimate Consciousness; tma-vi uddhaye...for purifying the mind.

TRANSLATION

In a sacred and purified place after establishing a seat neither too high nor too low of ku a grass, deerskin or natural cloth; thereupon sitting firmly on that seat controlling the mind and activities of the senses making the mind one pointed; one in realization should meditate by the science of uniting the individual consciousness with the Ultimate Consciousness for purifying the mind.

Verses 13, 14

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

Transliteration

sama k ya- iro-gr va dh rayann acala sthira
samprek ya n sik gra sva di a c navalokayan

pra nt tm vigata-bh r brahmac ri-vrate sthita
mana sa yamya mac-citto yukta s ta mat-para

Anvaya

dh rayan...holding; k ya- ira -gr vam...the physical body, head and neck; samam...straight; acalam... unmoved; sthira ...stable; samprek ya...gazing upon; n sik -agram...the tip of the nose; na anavalokayan...and not glancing; di a …in any direction; brahmac ri-vrate-sthita ...fixed by the vow of celibacy; pra nta- tm …with an unagitated mind; vigata-bh ...fearless; sa yamya… completely subduing; mana ...the mind; yukta ...the renunciate; s ta...should sit; citta ... concentrating the mind; mat...upon Me; para ...as the Ultimate Goal.

TRANSLATION

Holding the body, head and neck straight, umoving and stable, gazing upon the tip of the nose and not glancing in any direction, fixed in the vow of celibacy, with an unagitated mind, fearless, completely subduing the mind; the renunciate should sit concentrating the mind upon Me as the Ultimate Goal.

Verse 15

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

Transliteration

yuæjann eva sad tm na yog niyata-m nasa
ntim nirv a-param m mat-sa sth m adhigacchati

Anvaya

evam...in this way; sad ...consistently; tm nam-yuæjan...engaging the self in meditation; yogi...one perfecting the science of uniting the individual consciousness with the Ultimate Consciousness; niyata-m nasa ...with mind withdrawn within; adhigacchati...attains; ntim... perfect peace; nirv a-paramam...by the cessation of material existence; mat-sa sth m...into the spiritual effulgence of My impersonal aspect.

TRANSLATION

In this way consisitently engaging the self in meditation, one perfecting the science of uniting the individual consciousness with the Ultimate Consciousness, with the mind withdrawn within attains perfect peace by the cessation of material existence into the spiritual effulgence of my impersonal aspect.

Verse 16

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

Transliteration

n tya natas tu yogo 'sti na caik ntam ana nata
na c ti svapna-s lasya j grato naiva c rjuna

Anvaya

(he) arjuna...O Arjuna; yoga ...the science of uniting the individual consciousness with the Ultimate Consciousness; na asti...never occurs; ati-a nata tu...for one who eats too much; na ca...nor; ek ntam-ana nata ...one who eats too little; na ca...nor also; ati- svapna- lasya... one who sleeps too much; eva j grata ...or sleeps too little.

TRANSLATION

O Arjuna, the science of uniting the individual consciousness with the Ultimate Consciousness never occurs for one who eats too much or one who eats too little, nor also for one who sleeps too much or sleeps too little.

Verse 17

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

Transliteration

yukt h ra-vih rasya yukta-ce asya karmasu
yukta-svapn vabodhasya yogo bhavati du kha-h

Anvaya

yukta...regulated; hara-vih rasya...in eating and recreation; yukta...regulated; ce asya-karmasu...in discharging one's prescribed duties for self maintenance; yukta...regulated; svapna-avabodhasya... in sleeping and wakefulness; (sa)...one; yogah...by the science of uniting the individual consciousness with the Ultimate Consciousness; bhavati...is able to; du kha-h ...mitigate all misery.

TRANSLATION

Regulated in eating and recreation, regulated in discharging prescribed duties for self maintenance, regulated in sleeping and wakefulness; one by the science of uniting the individual consciousness with the Ultimate Consciousness is able to mitigate all misery.

Verse 18

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

Transliteration

yad viniyata cittam tmany ev vati hate
nisp hah sarva-k mebhyo yukta ity ucyate tad

Anvaya

yad ...when; viniyatam...the specifically disciplined; cittam...mind; avati hate...resides; tmani... solely in the self; tad ...then; nisp hah...devoid of any attachment; sarva- k mebhya ...to all types of material desire for sense gratification; (sa)...one; ucyate...is declared; yukta ...properly situated spirituality.

TRANSLATION

When the specifically disciplined mind resides solely in the self; then devoid of attachment to all types of material desire for sense gratification is declared properly situated spiritually.

Verse 19

यथा दीपो निवातस्थो नेंगते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

Transliteration

yath d po niv tastho ne gate sopam sm t
yogino yata-cittasya yu jato yogam tmana

Anvaya

yath ...as; d pa ...a flame; niv ta-stha ...in a place without wind; na i gate...does not waver; upam ...the analogy; sm t ...is cited; yogina ...of one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness; sa...just as; tm na …the self-realized being; yata-cittasya...whose controlled mind; yuæjata ...unwaveringly engages; yogam...in the science of uniting the individual consciousness with the Ultimate Consciousness.

TRANSLATION

As a flame in a windless place does not waver, the analogy is cited of one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness; just as the self-realized being, whose controlled mind unwaveringly engages in the science of unting the individual consciousness with the Ultimate Consciousness.

Verses 20,21,22,23

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥
सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥
तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसः ॥ २३ ॥

Transliteration

yatroparamate citta niruddha yoga-sevay
yatra caiv tman tm na pa yann tmani tu yati
sukham tyantika yat tad buddhi-gr hyam at ndriyam
vetti yatra na caiv ya sthita calati tattvata
ya labdhv c para l bha manyate n dhika tata
yasmin sthito na duhkhena guru pi vic lyate
ta vidy d du kha-sa yoga-viyoga yoga-sa jæitam

Anvaya

yatra...thus; cittam...the mind; niruddham...disciplined; yoga-sevaya...by executing the science of uniting the individual consciousness with the Ultimate Consciousness; uparamate...becomes spiritually stable; ca...and; yatra...by this; pa yan...perceiving; tm nam...the inner self; tman ... by the purifiedmind; tu yati...becomes satisfied, tmani eva...only by the inner self; yatra...thus; ayam...this being; vetti vat...experiences; tyantikam...superior; at ndriyam...transcendental; sukham...happiness; yat...which is; buddhi-gr hyam...perceptible by spiritual intelligence; ca... and; yatra...thus; sthita ...situated; ne eva calati...one never deviates; tattvata ...from the truth; yam labdhva...by attainment of this state; na manyate...one does not consider; aparam l bham... any other attainment; adhikam...greater; tata ...than that; ca...and; yasmin sthita ...being situated within which; na vic lyate...one never is distraught; guru du khena api...by even intense suffering; du kha-sa yoga-viyogam...as soon as suffering commences it is dispelled; vidy t... you must know; tam...that; yoga-sa jæitam...perfection is the science of uniting the individual consciousness with the Ultimate Consciousness.

TRANSLATION

Thus the mind disciplined by executing the science of uniting the individual consciousness with the Ultimate Consciousness becomes spiritually stable and by this, perceiving the inner self by the purified becomes satisfied only in the inner self; thus this being experiences superior, transcendental bliss, which is perceptible by spiritual intelligence and thus situated one never deviates from the truth. By attainment of this state one does not consider any other attainment greater than that and being situated within which one never is distraught by even intense suffering for as soon as suffering commences it is dispelled. Know that all perfection is the science of uniting the individual consciousness with the Ultimate Consciousness.

Verse 24

संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

Transliteration

sa ni cayena yoktavyo yogo'nirvi a-cetas
sa kalpa-prabhav n k m s tyaktv sarv n a e ata
manasaivendriya-gr ma viniyamya samantata

Anvaya

yoktavya ...ones eternal duty; sa yoga ...this science of uniting the individual consciousness with the Ultimate Consciousness; ni cayena...by perserverance; anirvi a-cetas ...dedication and conviction; tyaktv ...abandoning; sarv n-k m n...all desires for sense gratification; sa kalpa-prabhav n...arising from stimulus of mental imagery; viniyamya...withdraw; indriya-gr mam...all the senses completely; samantata ... on all sides; manas eva...solely by the mind.

TRANSLATION

Ones eternal duty is to perfect the science of uniting the individual consciousness with the Ultimate Consciousness by perserverance, dedidcation and conviction; abandoning all desires for sense gratification arising from the stimulus of mental imagery by withdrawing all of the senses completely on all sides solely by the mind.

Verse 25

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

Transliteration

anai anair uparamed buddhy dh ti-g h tay
tma-sa stha mana k tv na kiæcid api cintayet

Anvaya

buddhy ...by spiritual intelligence; (ca)...and; dh ti-g h tay ...concentrated meditation; mana - tm -sa stham-k tv ...establish the mind fully within the self; anai anaih...and gradually step by step; uparamet...become focused within ; na cintayet...not thinking; kiæcit api...of anything else

TRANSLATION

By spiritual intelligence and concentrated meditation establish the mind fully within the self; gradually step by step become focused within, not thinking of anything else.

Verse 26

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

Transliteration

yato yato ni calati mana caæcalam asthiram
tatas tato niyamyaitad tmany eva va a nayet

Anvaya

yata yata ...to whatever and wherever; caæcalam...the restless; (ca)...and; asthiram...unsteady; mana ...mind; ni calati...wanders; etat...this mind; niyamya...should be restrained; tata tata ... then and there; (ca)...and; nayet va am...brought under the control; tmani eva...of the self alone.

TRANSLATION

To whatever and wherever the restless and unsteady mind wanders this mind should be restrained then and there and brought under the control of the self alone.

Verse 27

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

Transliteration

pra nta-manasa hy ena yogina sukham uttamam
upaiti nta-rajasa brahma-bh tam akalma am

Anvaya

enam yoginam hi...certainly one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness; nta rajasam...free from passion; pra nta...of tranquil; manasam...mind; akalma am...devoid of any sinful reactions; brahma-bh tam...being liberated by realization of the Ultimate Truth; upaiti...gains; uttaman sukham...supreme bliss.

TRANSLATION

Certainly one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness, free from passion, of tranquil mind, devoid of all sinful reactions; being liberated by realization of the Ultimate Truth gains supreme bliss.

Verse 28

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

Transliteration

yuæjann eva sad tm na yog vigata-kalma a
sukhena brahma-sa spar am atyanta sukham a nute

Anvaya

sad yuæjan...consistently experiencing; evam...in this way; tm nam…the realization of the self; yog ...one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness; vigata...is freed from; kalma a …all material contamination; sukhena...easily; a nute...attaining; atyantam sukham...transcendental happiness; brahma-sa spar am...being in realization of the Ultimate Truth.

TRANSLATION

Consistently experiencing in this way the realization of the self, one perfected in the science of unting the individual consciousness with the Ultimate Consciousness is freed from all material contamination easily attaining transcendental happiness being in realization of the Ultimate Truth.

Verse 29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

Transliteration

sarva-bh ta-stham tm na sarva-bh t ni c tmani
k ate yoga-yukta- tm sarvatra sama-dar ana

Anvaya

yogo-yukta- tm ...one perfectly realized and perfected in the science of uniting the individual consciousness with the Ultimate Consciousness; sarvatra sama-dar ana ...identifying with this consciousness everywhere and in everything; k ate...perceives; tm nam...the realized self; sarva-bh ta- stham...situated in all living entities; ca...and; sarva-bh t ni...all living entities; tmani...in the realized self.

TRANSLATION

One perfectly realized and perfected in the sceience of uniting the individual consciousness with the Ultimate Consciousness, identifying with this consciousness everywhere and in everything perceives the realized self situated in all living entities and all living entities in the realized self.

Verse 30

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तसयाहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

Transliteration

yo m pa yati sarvatra sarva ca mayi pa yati
tasy ha na pra a y mi sa ca me na pra a yati

Anvaya

ya ...for one who; pa yati...sees; m m...Me; sarvatra...everywhere; ca...and; pa yati...sees; sarva ...everything; mayi...in Me; aham...I; na prana yami...am never forgotten; tasya...by them; sa ca...and they; na pra a yati...are never forgotten; me...by Me.

TRANSLATION

For one who sees Me everywhere and sees everything in Me, I am never forgotten by them and they are never forgotten by Me.

Verse 31

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

Transliteration

sarva-bh ta-sthita yo m bhajaty ekatvam sthita
sarvath vartam no 'pi sa yog mayi vartate

Anvaya

ya ...one who; sthita ...taking shelter; m m...of Me; bhajati...rendering service with a spirit of devotion; ekatvam...as the non-differential one; sarva-bh ta-sthitam...residing in the heart of all living entities; sa yogi...such a one perfected in the science of uniting the individual consciousness with the Ultimate Cosciousness; vartate...resides; m m...in Me; vartam na api...although being; sarvath ...in all various circumstances.

TRANSLATION

One who taking shelter of Me, rendering service with a spirit of devotion always as the non-differential one residing in the heart of all living entities; such a living entity perfected in the science of uniting the individual consciousness with the Ultimate Consciousness resides in Me although being in various circumstances.

Verse 32

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

Transliteration

tmaupamyena sarvatra sama pa yati yo 'rjuna
sukha v yadi v du kha sa yog paramo mata

Anvaya

(he) arjuna...O Arjuna; ya ...one who; pa yati...perceives; aupamyena...in comparison; tma... with the self; sarvatra...all beings; samam...equally; sukham v yadi v du khham...even in happiness and distress; sa yogi...such a one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness; mata ...is considered; parama ...the highest.

TRANSLATION

One who perceives in comparison with the self, all living entities equally, in happiness and distress; such a one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness is considered the highest.

Verse 33

यो यं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥

Transliteration

arjuna uv ca
yo 'ya yogas tvay prokta s myena madhus dana
etasy ha na pa y mi caæcalatv t sthiti sthir m

Anvaya

arjuna uv ca...Arjuna said; (he)...O; madhusudana...Lord K a the destroyer of the demon Madhu; etasya...in this; yoga ...science of uniting the individual consciousness with the Ultimate Consciousness; s myena...by equality of vision; prokta ...as described; tvay ...by you; aham...I; na pa y mi...do not perceive; sthir m...a permanent; sthiti ...situation; caæcalatv t...due to the minds flickering nature.

TRANSLATION

Arjuna said: O K a in this science of uniting the individual consciousness with the Ultimate Consciousness by equality of vision as described by you; I do not perceive a permanent situation due to the minds flickering nature.

Verse 34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

Transliteration

caæcala hi mana k a pram thi balavad d ham
tasy ha nigraha manye v yor iva sudu karam

Anvaya

(he)...O; k a…Lord K a; caæcala ...the flickering; mana ...mind; hi...certainly; pram thi... turbulent; balavat...strong; (ca)...and; d dham... obstinate; aham...I; manye...think; nigraha … subduing; tasya...the mind; sudu karam...is more difficult; vayo eva...than the wind.

TRANSLATION

O K a, the flickering mind is certainly turbulent, strong and obstinate; I think that subduing the mind is more difficult than the wind.

Verse 35

श्रीभगवानुवाच
असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

Transliteration

r bhagav n uv ca
asa aya mah -b ho mano durnigraha calam
abhy sena tu kaunteya vair gye a ca g hyate

Anvaya

r bhagav n...Lord K a the possessor of all opulences; uv ca...said; (he)...O; mah -b ho... mighty armed one; asa ayam...undoubtedly; mana ...the mind; calam...is fickle; (ca)...and; durnigraham...difficult to master; tu...but; g hyate...it can be controlled; abhy sena...by practice; (he) kaunteya...O Arjuna son of Kunti; ca...and; vair gye a...detachment from sense enjoyment.

TRANSLATION

Lord K a said: O mighty armed one, undoubtedly the mind is fickle and difficult to master; but it can be controlled by diligent practice, O Arjuna and detachment from sense enjoyment.

Verse 36

असंयतातमना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

Transliteration

asa yat tman yogo du pr pa iti me mati
va y tman tu yatat akyo 'v ptum up yata

Anvaya

tu...but; yoga ...the science of uniting the individual consciousness with the Ultimate Consciousness; asa yata- tman ...practiced by one with uncontrolled mind; du pr pa ...is difficult to obtain; iti...thus it is; me...My; mati ...opinion; yatat ...in this endeavor; va ya- tman ...controlling the mind; akya ...is the practical; (ca)...and; up yata ...appropriate means; av ptum...of achievement.

TRANSLATION

But the science of uniting the individual consciousness with the Ultimate Consciousness practiced by one with uncontrolled mind is difficult to obtain; thus it is My opinion that in this endeavor controlling the mind is the practical and appropriate means of achievement.

Verse 37

अर्जुन उवाच
अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

Transliteration

arjuna uv ca
ayati raddhayopeto yog c calita-m nasa
apr pya yoga-sa siddhi k gati k a gacchati

Anvaya

arjuna uv ca...Arjuna said; (he)...O; K a…Lord K a; kam gati gacchati...what is the fate of; ayati ...the unsuccessful transcendentalist; upeta ...engaged; raddhay ...with faith; yog t...in the science of uniting the individual consciousness with the Ultimate Consciousness; (tu)...but; calita-m nasa ...whose minddeviates; apr pya...failing to achieve; yoga-sa siddhim...perfection in the science of uniting the individual consciousness with the Ultimate Consciousness.

TRANSLATION

Arjuna said: O K a what is the fate of the unsucessful transcendentalist engaged with faith in the science if uniting the individual consciousness with the Ultimate Consciousness; but whose mind deviates failing to achieve perfection in the science of uniting the individual consciousness with the Ultimate Consciousness.

Verse 38

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥ऽब्रवीत् ॥ १ ॥

Transliteration

kaccin nobhaya-vibhra a chinn bhram iva na yati
aprati ho mah -b ho vim ho brahma a pathi

Anvaya

(he) mah -b ho...O mighty armed one; vim a ...bewildered; brahma a pathi...on the path to the Ultimate Truth; aprati ha ...without any refuge; ubhaya-vibhra a ...deviated from the path of both yoga and meditation; kaccit na...is it not that; (sa)...one; na yati...is ruined; iva...like; chinna-abhram...a fragmented cloud.

TRANSLATION

O mighty armed one, bewildered on the path to the Ultimate Truth, without any refuge, deviated from both yoga and meditation; is it not that one is ruined like a fragmented cloud?

Verse 39

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

Transliteration

etan me sa aya k a chettum arhasy a e ata
tvad-anya sa ayasy sya chett na hy upapadyate

Anvaya

(he)...O; k a...Lord K a; etat sa ayam...this doubt of mine; (aham)...I; arhasi...requesting; (tvam)...you; a e atah-chettum...to completely dispel; tvat anya ...other than You; chett ...the remover; asya sa ay sya...of this doubt; na hi upapadyate...is not to be found.

TRANSLATION

O K a this doubt of mine, I am requesting You to completely dispel; other than You, the remover of this doubt is not to be found.

Verse 40

श्रीभगवानुवाच
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ४० ॥

Transliteration

r bhagav n uv ca
p rtha naiveha n mutra vin as tasya vidyate
na hi kaly a-k t ka cid durgati t ta gacchati

Anvaya

r bhagav n...Lord K a the posessor of all opulences; uv ca...said; (he)p rtha...O Arjuna son of P th ; na vidyate...there never exists; tasya vin a ...destruction for one; iha eva...in this life; na...nor; amutra...in the next life; hi...since; t ta...dear friend; ka cit...anyone; kaly a-k t…who is engaged in virtuous actions; na gacchati...never comes; durgatim...to evil.

TRANSLATION

Lord K a said: O Arjuna their never exists destruction for one in this life nor in the next life; since dear friend anyone who is engaged in virtuous acts never comes to evil.

Verse 41

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

Transliteration

pr pya pu ya-k t lok n u itv vat sam
uc n r mat gehe yoga-bhra o 'bhij yate

Anvaya

pr pya...after achieving; lok n...the planets; pu ya-k t m...of those who performed pious activities; yoga-bhra a ...one who has fallen from the science of uniting the individual consciousness with the Ultimate Consciousness; u itv ...after residing; vat sam ...for many, many years; abhij yate...takes birth; gehe...in a family; uc n m...of the pious; (ca)...and; r - mat m...prosperous.

TRANSLATION

After achieving the planets of those who performed pious activities; one who has fallen from the science of uniting the individual consciousness with the Ultimate Consciousness, after residing there for many, many years takes birth in a family of the pious and prosperous.

Verse 42

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

Transliteration

athav yogin m eva kule bhavati dh mat m
etaddhi durlabhatara loke janma yad d am

Anvaya

athav ...otherwise; bhavati eva...one surely takes birth; kule...in a family; dh mat m...endowed with wisdom; yogin m...in the science of uniting the individual consciousness with the Ultimate Consciousness; hi...certainly; yat d am...such; janma...a birth; etat...as this; durlabhataram...is very rare; loke...in this world.

TRANSLATION

Otherwise one surely takes birth in a family endowed with wisdom in the science of uniting the individual consciousness with the Ultimate Consciousness; certainly such a birth as this is very rare in this world.

Verse 43

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

Transliteration

tatra ta buddhi-sa yoga labhate paurva-dehikam
yatate ca tato bh ya samsiddhau kuru-nandana

Anvaya

(he) kuru-nandana...O Atjuna son of the Kuru dynasty; tatra...in this way; buddhi-sa yogam... the revival of spiritual intelligence; labhate...is regained; tam...that; paurva- dehikam...he had practiced in the previous life; tata ca...thereafter; yatate...he endeavors; bh ya ...once again; sa siddhau...for perfection.

TRANSLATION

O Arjuna, in this way the revival of spiritual intelligence is regained that was practiced in a previous life; thererfter he endeavors once again for perfection.

Verse 44

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

Transliteration

p rv bhy sena tenaiva hriyate hy ava o 'pi sa
jijæ sur api yogasya abda-brahm tivartate

Anvaya

hi...because; tena-p rva-abhy sena...of the strength of the previous practice; sa ...one; ava a ...is irresistibly; hriyate...attracted; eva...certainly; jij su api... even the inquisitive; yogasya...in the science of uniting the individual consciousness with the Ultimate Consciousness; ativartate... surpasses; abda-brahma...the ritualistic principles for fruitive actions in the Vedas.

TRANSLATION

Because of the strength of the previous practice one is irresistibly attracted; certainly even the inquisitive in the science of uniting the individual consciousness with the Ultimate Consciousness surpasses the ritualistic principles for fruitive actions in the Vedas.

Verse 45

प्रयत्नाद् यतमानस्तु योगी शंसुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

Transliteration

prayatn d yatam nas tu yog sa uddha-kilbi a
aneka-janma-sa siddhas tato y ti par gatim

Anvaya

yogi...one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness; yatam na ...diligently endeavoring; prayatn t...by rigid practice; sa uddha-kilbi a ...purified of worldly attachment; aneka-janma-sa siddha ...achieves the perfection of many, many lifetimes; tata ... thereafter; y ti...attains; par m gatim...the supreme goal.

TRANSLATION

One perfected in the science of uniting the individual consciousness with the Ultimate Consciousness diligently endeavoring by ridgid practice, purified of worldly attachment; achieves the perfection of many, many lifetimes and attains the supreme goal.

Verse 46

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुनु ॥ ४६ ॥

Transliteration

tapasvibhyo 'dhiko yog jæ nibhyo 'pi mato 'dhika
karmibhya c dhiko yog tasm d yog bhav rjuna

Anvaya

yogi...one perfecting the science of uniting the individual consciousness with the Ultimate Consciousness; mata ...is considered; adhika ...superior; tapas-vibhya ...to the performer of asceticism; adhika api...and is superior; jæ nibhyah...to those followers of impersonal knowledge; yogi...one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness; adika ca...is also superior; karmibhya ...to fruitive workers; tasm t...therefore; (he) arjuna...O Arjuna; bhava...just become; yog ...one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness.

TRANSLATION

One perfecting the science of uniting the individual consciousness with the Ultimate Consciousness is considered superior to the performers of asceticism and is superior to the followers of impersonal knowledge. One perfected in the science of uniting the individual consciousness with the Ultimate Consciousnessis also superior to the fruitive worker; therefore O Arjuna, just become one perfected in the science of uniting the individual consciousness with the Ultimate Consciousness.

Verse 47

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

Transliteration

yogin m api sarve m mad-gaten ntar tman
raddh v n bhajate yo m sa me yuktatamo mata

Anvaya

sarve m-yogin m api...of all those perfecting the science of uniting the individual consciousness with the Ultimate Consciousness; ya ...one; raddh v n...in full faith; anta - tman ...is always thinking of Me within; mat-gatena...deeply dedicated to me; bhajate mam...rendering devotional service to Me; mata ...is considered; me...by Me; yuktatama ...is the most superior of all.

TRANSLATION

Of all those perfecting the science of uniting the individual consciousness with the Ultimate Consciousness one who in full faith is always thinking of Me within, deeply dedicated to me, rendering devotional service to Me is the most superior of all.

Thus ends the Śrī Bhagavad-Gītā Trust translation of Śrīmad Bhagavad-Gītā, chapter six, entitled: AbhyāsaYoga: The Science of Self Realization.

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