

Bhakti-Sastri
Slokas

Bhagavad-Gita

The following verses are the **Key Thematic Verses** for Bhagavad-gita. Students are expected to know in English (if not by heart, at least sufficiently well to be able to locate) many of these verses. **Key Memory Verses** are **in saffron**. Students are required to learn these in both Sanskrit and English, and they will be assessed these verses during the exams.

Chapter 2. Contents of the Gita Summarized

TEXT 12

*na tv evaham jatu nasam
na tvam neme janadhipah
na caiva na bhavisyamah
sarve vayam atah param*

SYNONYMS

na--never; *tu*--but; *eva*--certainly; *aham*--I; *jatu*--become; *na*--never; *asam*--existed; *na*--it is not so; *tvam*--yourself; *na*--not; *ime*--all these; *jana-adhipah*--kings; *na*--never; *ca*--also; *eva*--certainly; *na*--not like that; *bhavisyamah*--shall exist; *sarve*--all of us; *vayam*--we; *atah param*--hereafter.

TRANSLATION

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

TEXT 13

*dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati*

SYNONYMS

dehinah--of the embodied; *asmin*--in this; *yatha*--as; *dehe*--in the body; *kaumaram*--boyhood; *yauvanam*--youth; *jara*--old age; *tatha*--similarly; *deha-antara*--transference of the body; *praptih*--achievement; *dhirah*--the sober; *tatra*--thereupon; *na*--never; *muhyati*--deluded.

TRANSLATION

As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A self-realized soul is not bewildered by such a change.

TEXT 14

*matra-sparsas tu kaunteya
sitosna-sukha-duhkha-dah
agamapayino 'nityas
tams titikshasva bhārata*

SYNONYMS

matra--sensuous; *sparsah*--perception; *tu*--only; *kaunteya*--O son of Kunti; *sita*--winter; *usna*--summer; *sukha*--happiness; *duhkha-dah*--giving pain; *agama*--appearing; *apayinah*--

disappearing; *anityah*--nonpermanent; *tan*--all of them; *titiksasva*--just try to tolerate; *bharata*--O descendant of the Bharata dynasty.

TRANSLATION

O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

TEXT 20

*na jayate mriyate va kadacin
nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano
na hanyate hanyamane sarire*

SYNONYMS

na--never; *jayate*--takes birth; *mriyate*--never dies; *va*--either; *kadacit*--at any time (past, present or future); *na*--never; *ayam*--this; *bhutva*--came into being; *bhavita*--will come to be; *va*--or; *na*--not; *bhuyah*--or has coming to be; *ajah*--unborn; *nityah*--eternal; *sasvatah*--permanent; *ayam*--this; *puranah*--the oldest; *na*--never; *hanyate*--is killed; *hanyamane*--being killed; *sarire*--by the body.

TRANSLATION

For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.

TEXT 22

*vasamsi jirnani yatha vihaya
navani grhnati naro 'parani
tatha sarirani vihaya jirnany
anyani samyati navani dehi*

SYNONYMS

vasamsi--garments; *jirnani*--old and worn out; *yatha*--as it is; *vihaya*--giving up; *navani*--new garments; *grhnati*--does accept; *narah*--a man; *aparani*--other; *tatha*--in the same way; *sarirani*--bodies; *vihaya*--giving up; *jirnani*--old and useless; *anyani*--different; *samyati*--verily accepts; *navani*--new sets; *dehi*--the embodied.

TRANSLATION

As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.

TEXT 23

*nainam chindanti sastrani
nainam dahati pavakah
na cainam kledayanty apo
na sosayati marutah*

SYNONYMS

na--never; *enam*--this soul; *chindanti*--can cut to pieces; *sastrani*--all weapons; *na*--never; *enam*--unto this soul; *dahati*--burns; *pavakah*--fire; *na*--never; *ca*--also; *enam*--unto this soul;

kledayanti--moistens; *apah*--water; *na*--never; *sosayati*--dries; *marutah*--wind.

TRANSLATION

The soul can never be cut into pieces by any weapon, nor can he be burned by fire, nor moistened by water, nor withered by the wind.

TEXT 24

acchedyo 'yam adahyo 'yam
akledyo 'sosya eva ca
nityah sarva-gatah sthanur
acalo 'yam sanatanah

SYNONYMS

acchedyah--unbreakable; *ayam*--this soul; *adahyah*--cannot be burned; *ayam*--this soul; *akledyah*--insoluble; *asosyah*--cannot be dried; *eva*--certainly; *ca*--and; *nityah*--everlasting; *sarva-gatah*--all-pervading; *sthanuh*--unchangeable; *acalah*--immovable; *ayam*--this soul; *sanatanah*--eternally the same.

TRANSLATION

This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same.

TEXT 45

traī-guṇya-visaya veda
nīstraiguṇyo bhavarjuna
nīrdvandvo nitya-sattva-stho
nīryoga-kṣema atmavan

SYNONYMS

traī-guṇya--pertaining to the three modes of material nature; *visayah*--on the subject matter; *vedah*--Vedic literatures; *nīstraiguṇyah*--in a pure state of spiritual existence; *bhava*--be; *arjuna*--O Arjuna; *nīrdvandvah*--free from the pains of opposites; *nitya-sattva-sthah*--ever remaining in *sattva* (goodness); *nīryoga-kṣemah*--free from (the thought of) acquisition and preservation; *atma-van*--established in the self.

TRANSLATION

The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self.

TEXT 55

sri-bhagavan uvaca
prajahati yada kaman
sarvan partha mano-gatan
atmany evatmana tustah
sthita-prajnas tadocyate

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; *prajahati*--gives up; *yada*--when; *kaman*--desires for sense gratification; *sarvan*--of all varieties; *partha*--O son of Prtha;

manah-gatan--of mental concoction; *atmani*--in the pure state of the soul; *eva*--certainly; *atmana*--by the purified mind; *tustah*--satisfied; *sthita-prajnah*--transcendentally situated; *tada*--at that time; *ucyate*--is said.

TRANSLATION

The Blessed Lord said: O Partha, when a man gives up all varieties of sense desire which arise from mental concoction, and when his mind finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

TEXT 56

*duhkhesv anudvigna-manah
sukhesu vigata-sprhah
vita-raga-bhaya-krodhah
sthita-dhir munir ucyate*

SYNONYMS

duhkhesu--in the threefold miseries; *anudvigna-manah*--without being agitated in mind; *sukhesu*--in happiness; *vigata-sprhah*--without being too interested; *vita*--free from; *raga*--attachment; *bhaya*--fear; *krodhah*--anger; *sthita-dhir*--one who is steady; *munir*--a sage; *ucyate*--is called.

TRANSLATION

One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

TEXT 59

*visaya vinivartante
niraharasya dehinah
rasa-varjam raso 'py asya
param drstva nivartate*

SYNONYMS

visayah--objects for sense enjoyment; *vinivartante*--are practiced to be refrained from; *niraharasya*--by negative restrictions; *dehinah*--for the embodied; *rasa-varjam*--giving up the taste; *rasah*--sense of enjoyment; *api*--although there is; *asya*--his; *param*--far superior things; *drstva*--by experiencing; *nivartate*--ceases from.

TRANSLATION

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

TEXT 70

*apuryamanam acala-pratistham
samudram apah pravisanti yadvat
tadvat kama yam pravisanti sarve
sa santim apnoti na kama-kami*

SYNONYMS

apuryamanam--always filled; *acala-pratistham*--steadily situated; *samudram*--the ocean;

apah--water; pravisanti--enter; yadvat--as; tadvat--so; kamah--desires; yam--unto one; pravisanti--enter; sarve--all; sah--that person; santim--peace; apnoti--achieves; na--not; kama-kami--one who desires to fulfill desires.

TRANSLATION

A person who is not disturbed by the incessant flow of desires--that enter like rivers into the ocean which is ever being filled but is always still--can alone achieve peace, and not the man who strives to satisfy such desires.

Chapter 3. Karma-yoga

TEXT 4

*na karmanam anarambhan
naiskarmyam puruso 'snute
na ca sannyasanad eva
siddhim samadhigacchati*

SYNONYMS

na--without; karmanam--of the prescribed duties; anarambhat--nonperformance; naiskarmyam--freedom from reaction; purusah--man; asnute--achieve; na--nor; ca--also; sannyasanat--by renunciation; eva--simply; siddhim--success; samadhigacchati--attain.

TRANSLATION

Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

TEXT 5

*na hi kascit ksanam api
jatu tisthaty akarma-krt
karyate hy avasah karma
sarvah prakrti-jair gunaih*

SYNONYMS

na--nor; hi--certainly; kascit--anyone; ksanam--even a moment; api--also; jatu--even; tisthati--stands; akarma-krt--without doing something; karyate--forced to work; hi--certainly; avasah--helplessly; karma--work; sarvah--everything; prakrti-jaih--out of the modes of material nature; gunaih--by the qualities.

TRANSLATION

All men are forced to act helplessly according to the impulses born of the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

TEXT 6

*karmendriyani samyamya
ya aste manasa smaran
indriyarthan vimudhatma
mithyacarah sa ucyate*

SYNONYMS

karma-indriyani--the five working sense organs; samyamya--controlling; yah--anyone who; aste--remains; manasa--by mind; smaran--thinking; indriya-arthan--sense objects; vimudha--

foolish; *atma*--soul; *mithya-acarah*--pretender; *sah*--he; *ucyate*--is called.

TRANSLATION

One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes himself and is called a pretender.

TEXT 7

*yas tv indriyani manasa
niyamyarabhate 'rjuna
karmendriyaih karma-yogam
asaktah sa visisyate*

SYNONYMS

yah--one who; *tu*--but; *indriyani*--senses; *manasa*--by the mind; *niyamyā*--regulating; *arabhate*--begins; *arjuna*--O Arjuna; *karma-indriyaih*--by the active sense organs; *karma-yogam*--devotion; *asaktah*--without attachment; *sah*--he; *visisyate*--by far the better.

TRANSLATION

On the other hand, he who controls the senses by the mind and engages his active organs in works of devotion, without attachment, is by far superior.

TEXT 8

*niyatam kuru karma tvam
karma jyayo hy akarmanah
sarira-yatrapi ca te
na prasiddhyed akarmanah*

SYNONYMS

niyatam--prescribed; *kuru*--do; *karma*--duties; *tvam*--you; *karma*--work; *jyayah*--better; *hi*--than; *akarmanah*--without work; *sarira*--bodily; *yatra*--maintenance; *api*--even; *ca*--also; *te*--your; *na*--never; *prasiddhyet*--effected; *akarmanah*--without work.

TRANSLATION

Perform your prescribed duty, for action is better than inaction. A man cannot even maintain his physical body without work.

TEXT 9

*yajnarthat karmano 'nyatra
loko 'yam karma-bandhanah
tad-artham karma kaunteya
mukta-sangah samacara*

SYNONYMS

yajna-arthat--only for the sake of Yajna, or Visnu; *karmanah*--work done; *anyatra*--otherwise; *lokah*--this world; *ayam*--this; *karma-bandhanah*--bondage by work; *tat*--Him; *artham*--for the sake; *karma*--work; *kaunteya*--O son of Kunti; *mukta-sangah*--liberated from association; *samacara*--do perfectly.

TRANSLATION

Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.

TEXT 11

*devan bhavayatanena
te deva bhavayantu vah
parasparam bhavayantah
sreyah param avapsyatha*

SYNONYMS

devan--demigods; *bhavayata*--having pleased; *anena*--by this sacrifice; *te*--those; *devah*--the demigods; *bhavayantu*--will please; *vah*--you; *parasparam*--mutual; *bhavayantah*--pleasing one another; *sreyah*--benediction; *param*--the supreme; *avapsyatha*--do you achieve.

TRANSLATION

The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all.

TEXT 13

*yajna-sistasinah santo
mucyante sarva-kilbisaih
bhunjate te tv agham papa
ye pacanty atma-karanat*

SYNONYMS

yajna-sista--food taken after performance of *yajna*; *asinah*--eaters; *santah*--the devotees; *mucyante*--get relief from; *sarva*--all kinds of; *kilbisaih*--from sins; *bhunjate*--enjoy; *te*--they; *tu*--but; *agham*--grievous sins; *papah*--sinners; *ye*--those; *pacanti*--prepare food; *atma-karanat*--for sense enjoyment.

TRANSLATION

The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

TEXT 27

*prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate*

SYNONYMS

prakrteh--of material nature; *kriyamanani*--all being done; *gunaih*--by the modes; *karmani*--activities; *sarvasah*--all kinds of; *ahankara-vimudha*--bewildered by false ego; *atma*--the spirit soul; *karta*--doer; *aham*--I; *iti*--thus; *manyate*--thinks.

TRANSLATION

The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.

TEXT 30

*mayi sarvani karmani
sannyasyadhyatma-cetasa
nirasir nirmamo bhutva*

yudhyasva vigata-jvarah

SYNONYMS

mayi--unto Me; *sarvani*--all sorts of; *karmani*--activities; *sannyasya*--giving up completely; *adhyatma*--with full knowledge of the self; *cetasa*--consciousness; *nirasih*--without desire for profit; *nirmamah*--without ownership; *bhutva*--so being; *yudhyasva*--fight; *vigata-jvarah*--without being lethargic.

TRANSLATION

Therefore, O Arjuna, surrendering all your works unto Me, with mind intent on Me, and without desire for gain and free from egoism and lethargy, fight.

TEXT 43

*evam buddheh param buddhva
samstabhyatmanam atmana
jahi satrum maha-baho
kama-rupam durasadam*

SYNONYMS

evam--thus; *buddheh*--of intelligence; *param*--superior; *buddhva*--so knowing; *samstabhya*--by steadying; *atmanam*--of the mind; *atmana*--by deliberate intelligence; *jahi*--conquer; *satrum*--the enemy; *maha-baho*--O mighty-armed one; *kama-rupam*--the form of lust; *durasadam*--formidable.

TRANSLATION

Thus knowing oneself to be transcendental to material senses, mind and intelligence, one should control the lower self by the higher self and thus--by spiritual strength--conquer this insatiable enemy known as lust.

Chapter 4. Transcendental Knowledge

TEXT 1

*sri-bhagavan uvaca
imam vivasvate yogam
proktavan aham avyayam
vivasvan manave praha
manur iksvakave 'bravit*

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; *imam*--this; *vivasvate*--unto the sun-god; *yogam*--the science of one's relationship to the Supreme; *proktavan*--instructed; *aham*--I; *avyayam*--imperishable; *vivasvan*--Vivasvan (the sun-god's name); *manave*--unto the father of mankind (of the name Vaivasvata); *praha*--told; *manuh*--the father of mankind; *iksvakave*--unto King Ikshvaku; *abravit*--said.

TRANSLATION

The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikshvaku.

TEXT 2

*evam parampara-praptam
imam rajarsayo viduh
sa kaleneha mahata
yogo nastah parantapa*

SYNONYMS

evam--thus; parampara--disciplic succession; praptam--received; imam--this science; rajarsayah--the saintly kings; viduh--understood; sah--that knowledge; kalena--in the course of time; iha--in this world; mahata--by great; yogah--the science of one's relationship with the Supreme; nastah--scattered; parantapa--O Arjuna, subduer of the enemies.

TRANSLATION

This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.

TEXT 3

*sa evayam maya te 'dya
yogah proktah puratanah
bhakto 'si me sakha ceti
rahasyam hy etad uttamam*

SYNONYMS

sah--the same ancient; eva--certainly; ayam--this; maya--by Me; te--unto you; adya--today; yogah--the science of yoga; proktah--spoken; puratanah--very old; bhaktah--devotee; asi--you are; me--My; sakha--friend; ca--also; iti--therefore; rahasyam--mystery; hi--certainly; etad--this; uttamam--transcendental.

TRANSLATION

That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science.

TEXT 6

*ajo 'pi sann avyayatma
bhutanam isvaro 'pi san
prakrtim svam adhisthaya
sambhavamy atma-mayaya*

SYNONYMS

ajah--unborn; api--although; san--being so; avyaya--without deterioration; atma--body; bhutanam--all those who are born; isvarah--the Supreme Lord; api--although; san--being so; prakrtim--transcendental form; svam--of Myself; adhisthaya--being so situated; sambhavami--I do incarnate; atma-mayaya--by My internal energy.

TRANSLATION

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.

TEXT 8

*paritranaya sadhunam
vinasaya ca duskrtam*

*dharmā-samsthāpanārthāya
sambhāvāmi yuge yuge*

SYNONYMS

paritrānāya--for the deliverance; *sadhunām*--of the devotees; *vināśāya*--for the annihilation; *ca*--also; *duskṛtām*--of the miscreants; *dharma*--principles of religion; *samsthāpana-arthāya*--to reestablish; *sambhāvāmi*--I do appear; *yuge*--millennium; *yuge*--after millennium.

TRANSLATION

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

TEXT 9

*janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna*

SYNONYMS

janma--birth; *karma*--work; *ca*--also; *me*--of Mine; *divyam*--transcendental; *evam*--like this; *yah*--anyone who; *vetti*--knows; *tattvatah*--in reality; *tyaktva*--leaving aside; *deham*--this body; *punah*--again; *janma*--birth; *na*--never; *eti*--does attain; *mam*--unto Me; *eti*--does attain; *sah*--he; *arjuna*--O Arjuna.

TRANSLATION

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

TEXT 11

*ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah*

SYNONYMS

ye--all of them; *yatha*--as; *mam*--unto Me; *prapadyante*--surrender; *tan*--unto them; *tatha*--so; *eva*--certainly; *bhajami*--do I reward; *aham*--I; *mama*--My; *vartma*--path; *anuvartante*--do follow; *manusyah*--all men; *partha*--O son of Prtha; *sarvasah*--in all respects.

TRANSLATION

All of them--as they surrender unto Me--I reward accordingly. Everyone follows My path in all respects, O son of Prtha.

TEXT 13

*catur-varnyam maya srstam
guna-karma-vibhagasah
tasya kartaram api mam
viddhy akartaram avyayam*

SYNONYMS

catur-varnyam--the four divisions of human society; *maya*--by Me; *srstam*--created; *guna*--quality; *karma*--work; *vibhagasah*--in terms of division; *tasya*--of that; *kartaram*--the father; *api*--

-although; *mam*--Me; *viddhi*--you may know; *akartaram*--as the non-doer; *avyayam*--being unchangeable.

TRANSLATION

According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

TEXT 34

*tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah*

SYNONYMS

tat--that knowledge of different sacrifices; *viddhi*--try to understand; *pranipatena*--by approaching a spiritual master; *pariprasnena*--by submissive inquiries; *sevaya*--by the rendering of service; *upadeksyanti*--initiate; *te*--unto you; *jnanam*--knowledge; *jnaninah*--the self-realized; *tattva*--truth; *darsinah*--the seers.

TRANSLATION

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.

Chapter 5. Karma-yoga--Action in Krsna Consciousness

TEXT 2

*sri-bhagavan uvaca
sannyasah karma-yogas ca
nihsreyasa-karav ubhau
tayos tu karma-sannyasat
karma-yogo visisyate*

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; *sannyasah*--renunciation of work; *karma-yogah*--work in devotion; *ca*--also; *nihsreyasa-karau*--all leading to the path of liberation; *ubhau*--both; *tayoh*--of the two; *tu*--but; *karma-sannyasat*--in comparison to the renunciation of fruitive work; *karma-yogah*--work in devotion; *visisyate*--is better.

TRANSLATION

The Blessed Lord said: The renunciation of work and work in devotion are both good for liberation. But, of the two, work in devotional service is better than renunciation of works.

TEXT 3

*jneyah sa nitya-sannyasi
yo na dvesti na kanksati
nirdvandvo hi maha-baho
sukham bandhat pramucyate*

SYNONYMS

jneyah--should be known; *sah*--he; *nitya*--always; *sannyasi*--renouncer; *yah*--who; *na*--never; *dvesti*--abhors; *na*--nor; *kanksati*--desires; *nirdvandvah*--free from all dualities; *hi*--certainly; *maha-baho*--O mighty-armed one; *sukham*--happily; *bandhat*--from bondage; *pramucyate*--is completely liberated.

TRANSLATION

One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, liberated from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

TEXT 5

*yat sankhyaih prapyate sthanam
tad yogair api gamyate
ekam sankhyam ca yogam ca
yah pasyati sa pasyati*

SYNONYMS

yat--what; *sankhyaih*--by means of Sankhya philosophy; *prapyate*--is achieved; *sthanam*--place; *tad*--that; *yogaih*--by devotional service; *api*--also; *gamyate*--one can attain; *ekam*--one; *sankhyam*--analytical study; *ca*--and; *yogam*--action in devotion; *ca*--and; *yah*--one who; *pasyati*--sees; *sah*--he; *pasyati*--actually sees.

TRANSLATION

One who knows that the position reached by means of renunciation can also be attained by works in devotional service and who therefore sees that the path of works and the path of renunciation are one, sees things as they are.

TEXT 6

*sannyasas tu maha-baho
duhkham aptum ayogatah
yoga-yukto munir brahma
na cirenadhigacchati*

SYNONYMS

sannyasah--the renounced order of life; *tu*--but; *maha-baho*--O mighty-armed one; *duhkham*--distress; *aptum*--afflicts one with; *ayogatah*--without devotional service; *yoga-yuktah*--one engaged in devotional service; *munih*--a thinker; *brahma*--the Supreme; *na cirena*--without delay; *adhigacchati*--attains.

TRANSLATION

Unless one is engaged in the devotional service of the Lord, mere renunciation of activities cannot make one happy. The sages, purified by works of devotion, achieve the Supreme without delay.

TEXT 13

*sarva-karmani manasa
sannyasyaste sukham vasi
nava-dvare pure dehi
naiva kurvan na karayan*

SYNONYMS

sarva--all; *karmani*--activities; *manasa*--by the mind; *sannyasya*--giving up; *aste*--remains; *sukham*--in happiness; *vasi*--one who is controlled; *nava-dvare*--in the place where there are nine gates; *pure*--in the city; *dehi*--the embodied soul; *na*--never; *eva*--certainly; *kurvan*--doing anything; *na*--not; *karayan*--causing to be done.

TRANSLATION

When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done.

TEXT 14

*na kartrtvam na karmani
lokasya srjati prabhuh
na karma-phala-samyogam
svabhavas tu pravartate*

SYNONYMS

na--never; *kartrtvam*--proprietorship; *na*--nor; *karmani*--activities; *lokasya*--of the people; *srjati*--creates; *prabhuh*--the master of the city of the body; *na*--nor; *karma-phala*--with the results of activities; *samyogam*--connection; *svabhavah*--the modes of material nature; *tu*--but; *pravartate*--act.

TRANSLATION

The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature.

TEXT 15

*nadatte kasyacit papam
na caiva sukrtam vibhuh
ajnanenavrtam jnanam
tena muhyanti jantavah*

SYNONYMS

na--never; *adatte*--accepts; *kasyacit*--anyone's; *papam*--sin; *na*--nor; *ca*--also; *eva*--certainly; *su-krtam*--pious activities; *vibhuh*--the Supreme Lord; *ajnanena*--by ignorance; *avrtam*--covered; *jnanam*--knowledge; *tena*--by that; *muhyanti*--are bewildered; *jantavah*--the living entities.

TRANSLATION

Nor does the Supreme Spirit assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge.

TEXT 18

*vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva sva-pake ca
panditah sama-darsinah*

SYNONYMS

vidya--education; *vinaya*--gentleness; *sampanne*--fully equipped; *brahmane*--in the

brahmana; *gavi*--in the cow; *hastini*--in the elephant; *sunī*--in the dog; *ca*--and; *eva*--certainly; *sva-pake*--in the dog-eater (the outcaste); *ca*--respectively; *panditah*--those who are so wise; *sama-darsinah*--do see with equal vision.

TRANSLATION

The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].

TEXT 22

*ye hi samsarsa-ja bhoga
duhkha-yonaya eva te
ady-antavantah kaunteya
na tesu ramate budhah*

SYNONYMS

ye--those; *hi*--certainly; *samsarsa-jah*--by contact with the material senses; *bhoga*--enjoyments; *duhkha*--distress; *yonayah*--sources of; *eva*--certainly; *te*--they are; *adi*--beginning; *anta*--end; *vantah*--subject to; *kaunteya*--O son of Kunti; *na*--never; *tesu*--in those; *ramate*--takes delight; *budhah*--the intelligent person.

TRANSLATION

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so the wise man does not delight in them.

TEXT 23

*saknotihaiva yah sodhum
prak sarira-vimoksanat
kama-krodhodbhavam vegam
sa yuktah sa sukhi narah*

SYNONYMS

saknoti--able to do; *iha eva*--in the present body; *yah*--one who; *sodhum*--to tolerate; *prak*--before; *sarira*--body; *vimoksanat*--give up; *kama*--desire; *krodha*--anger; *udbhavam*--generated from; *vegam*--urge; *sah*--he; *yuktah*--in trance; *sah*--he; *sukhi*--happy; *narah*--human being.

TRANSLATION

Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is a yogi and is happy in this world.

TEXT 24

*yo 'ntah-sukho 'ntar-aramas
tathantar-jyotir eva yah
sa yogi brahma-nirvanam
brahma-bhuto 'dhigacchati*

SYNONYMS

yah--one who; *antah-sukhah*--happy from within; *antah-aramah*--active within; *tatha*--as well as; *antah-jyotih*--aiming within; *eva*--certainly; *yah*--anyone; *sah*--he; *yogi*--mystic; *brahma-nirvanam*--liberated in the Supreme; *brahma-bhutah*--self-realized; *adhigacchati*--attains.

TRANSLATION

One whose happiness is within, who is active within, who rejoices within and is illumined within, is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

TEXT 29

*bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati*

SYNONYMS

bhoktaram--beneficiary; *yajna*--sacrifices; *tapasam*--of penances and austerities; *sarva-loka*--all planets and the demigods thereof; *maha-isvaram*--the Supreme Lord; *su-hrdam*--benefactor; *sarva*--all; *bhutanam*--of the living entities; *jnatva*--thus knowing; *mam*--Me (Lord Krsna); *santim*--relief from material pangs; *rcchati*--achieves.

TRANSLATION

The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.

Chapter 6. Sankhya-yoga

TEXT 1

*sri-bhagavan uvaca
anasritah karma-phalam
karyam karma karoti yah
sa sannyasi ca yogi ca
na niragnir na cakriyah*

SYNONYMS

sri-bhagavan uvaca--the Lord said; *anasritah*--without shelter; *karma-phalam*--the result of work; *karyam*--obligatory; *karma*--work; *karoti*--performs; *yah*--one who; *sah*--he; *sannyasi*--in the renounced order; *ca*--also; *yogi*--mystic; *ca*--also; *na*--not; *nir*--without; *agnih*--fire; *na*--nor; *ca*--also; *akriyah*--without duty.

TRANSLATION

The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic: not he who lights no fire and performs no work.

TEXT 6

*bandhur atmatmanas tasya
yenatmaivatmana jitah
anatmanas tu satrutve
vartetatmaiva satru-vat*

SYNONYMS

bandhuh--friend; *atma*--mind; *atmanah*--of the living entity; *tasya*--of him; *yena*--by whom; *atma*--mind; *eva*--certainly; *atmana*--by the living entity; *jitah*--conquered; *anatmanah*--of one who has failed to control the mind; *tu*--but; *satrutve*--because of enmity; *varteta*--remains; *atma*

eva--the very mind; *satru-vat*--as an enemy.

TRANSLATION

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.

TEXT 20-23

*yatroparamate cittam
niruddham yoga-sevaya
yatra caivatmanatmanam
pasyann atmani tusyati
sukham atyantikam yat tad
buddhi-grahyam atindriyam
vetti yatra na caivayam
sthitas calati tattvatah
yam labdhva caparam labham
manyate nadhikam tatah
yasmin sthito na duhkkena
gurunapi vicalyate
tam vidyad duhkha-samyoga-
viyogam yoga-samjnitam*

SYNONYMS

yatra--in that state of affairs; *uparamate*--when one feels transcendental happiness; *cittam*--mental activities; *niruddham*--restrained from matter; *yoga-sevaya*--by performance of *yoga*; *yatra*--in that; *ca*--also; *eva*--certainly; *atmana*--by the pure mind; *atmanam*--the self; *pasyann*--realizing the position; *atmani*--in the self; *tusyati*--becomes satisfied; *sukham*--happiness; *atyantikam*--supreme; *yat*--in which; *tat*--that; *buddhi*--intelligence; *grahyam*--accessible; *atindriyam*--transcendental; *vetti*--knows; *yatra*--wherein; *na*--never; *ca*--also; *eva*--certainly; *ayam*--in this; *sthitah*--situated; *calati*--moves; *tattvatah*--from the truth; *yam*--that which; *labdhva*--by attainment; *ca*--also; *aparam*--any other; *labham*--gain; *manyate*--does not mind; *na*--never; *adhikam*--more than that; *tatah*--from that; *yasmin*--in which; *sthitah*--being situated; *na*--never; *duhkkena*--by miseries; *gurunapi*--even though very difficult; *vicalyate*--becomes shaken; *tam*--that; *vidyat*--you must know; *duhkha-samyoga*--miseries of material contact; *viyogam*--extermination; *yoga-samjnitam*--trance in *yoga*.

TRANSLATION

The stage of perfection is called trance, or samadhi, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

TEXT 26

*yato yato niscalati
manas cancelam asthiram*

*tatas tato niyamyaitad
atmany eva vasam nayet*

SYNONYMS

yatah--whatever; *yatah*--wherever; *niscalati*--verily agitated; *manah*--the mind; *cancalam*--flickering; *asthiram*--unsteady; *tatah*--from there; *tatah*--and thereafter; *niyamyā*--regulating; *etat*--this; *atmani*--in the self; *eva*--certainly; *vasam*--control; *mayet*--must bring in.

TRANSLATION

From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.

TEXT 27

*prasanta-manasam hy enam
yoginam sukham uttamam
upaiti santa-rajasm
brahma-bhutam akalmasam*

SYNONYMS

prasanta--mind fixed on the lotus feet of Kṛṣṇa; *manasam*--of one whose mind is so fixed; *hi*--certainly; *enam*--this; *yoginam*--the yogi; *sukham*--happiness; *uttamam*--the highest; *upaiti*--attains; *santa-rajasm*--pacified passion; *brahma-bhutam*--liberation by identification with the Absolute; *akalmasam*--freed from all past sinful reaction.

TRANSLATION

The yogi whose mind is fixed on Me verily attains the highest happiness. By virtue of his identity with Brahman, he is liberated; his mind is peaceful, his passions are quieted, and he is freed from sin.

TEXT 29

*sarva-bhuta-stham atmanam
sarva-bhutani catmani
iksate yoga-yuktatma
sarvatra sama-darsanah*

SYNONYMS

sarva-bhuta-stham--situated in all beings; *atmanam*--the Supersoul; *sarva*--all; *bhutani*--entities; *ca*--also; *atmani*--in the self; *iksate*--does see; *yoga-yukta-atma*--one who is dovetailed in Kṛṣṇa consciousness; *sarvatra*--everywhere; *sama-darsanah*--seeing equally.

TRANSLATION

A true yogi observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere.

TEXT 30

*yo mam pasyati sarvatra
sarvam ca mayi pasyati
tasyaham na pranasyami
sa ca me na pranasyati*

SYNONYMS

yah--whoever; *mam*--Me; *pasyati*--sees; *sarvatra*--everywhere; *sarvam*--everything; *ca*--and; *mayi*--in Me; *pasyati*--he sees; *tasya*--his; *aham*--I; *na*--not; *pranasyami*--am lost; *sah*--he; *ca*--

also; *me*--to Me; *na*--nor; *pranasyati*--is lost.

TRANSLATION

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

TEXT 31

*sarva-bhuta-sthitam yo mam
bhajaty ekatvam asthitah
sarvatha vartamano 'pi
sa yogi mayi vartate*

SYNONYMS

sarva-bhuta-sthitam--situated in everyone's heart; *yah*--he who; *mam*--unto Me; *bhajati*--serves in devotional service; *ekatvam*--oneness; *asthitah*--thus situated; *sarvatha*--in all respects; *varta-manah*--being situated; *api*--in spite of; *sah*--he; *yogi*--transcendentalist; *mayi*--unto Me; *vartate*--remains.

TRANSLATION

The yogi who knows that I and the Supersoul within all creatures are one worships Me and remains always in Me in all circumstances.

TEXT 32

*atmaupamyena sarvatra
samam pasyati yo 'rjuna
sukham va yadi va duhkham
sa yogi paramo matah*

SYNONYMS

atma--self; *aupamyena*--by comparison; *sarvatra*--everywhere; *samam*--equally; *pasyati*--sees; *yah*--he who; *arjuna*--O Arjuna; *sukham*--happiness; *va*--or; *yadi*--if; *va*--or; *duhkham*--distress; *sah*--such; *yogi*--transcendentalist; *paramah*--perfect; *matah*--considered.

TRANSLATION

He is a perfect yogi who, by comparison to his own self, sees the true equality of all beings, both in their happiness and distress, O Arjuna!

TEXT 35

*sri-bhagavan uvaca
asamsayam maha-baho
mano durnigraham calam
abhyasena tu kaunteya
vairagyena ca grhyate*

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; *asamsayam*--undoubtedly; *maha-baho*--O mighty-armed one; *manah*--mind; *durnigraham*--difficult to curb; *calam*--flickering; *abhyasena*--by practice; *tu*--but; *kaunteya*--O son of Kunti; *vairagyena*--by detachment; *ca*--also; *grhyate*--can be so controlled.

TRANSLATION

The Blessed Lord said: O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.

TEXT 46

*tapasvibhyo 'dhiko yogi
jnanibhyo 'pi mato 'dhikah
karmibhyas cadhiko yogi
tasmad yogi bhavarjuna*

SYNONYMS

*tapasvibhyah--*than the ascetic; *adhikah--*greater; *yogi--*the *yogi*; *jnanibhyah--*than the wise; *api--*also; *matah--*considered; *adhikah--*greater than; *karmibhyah--*than the fruitive worker; *ca--*also; *adhikah--*greater than; *yogi--*the *yogi*; *tasmad--*therefore; *yogi--*a transcendentalist; *bhava--*just become; *arjuna--*O Arjuna.

TRANSLATION

A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogi.

TEXT 47

*yoginam api sarvesam
mad-gatenantar-atmana
sraddhavan bhajate yo mam
sa me yuktatamo matah*

SYNONYMS

*yoginam--*of all *yogis*; *api--*also; *sarvesam--*all types of; *mat-gatena--*abiding in Me; *antah-atmana--*always thinking of Me within; *sraddha-van--*in full faith; *bhajate--*renders transcendental loving service; *yah--*one who; *mam--*Me (the Supreme Lord); *sah--*he; *me--*Mine; *yukta-tamah--*the greatest *yogi*; *matah--*is considered.

TRANSLATION

And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.

Chapter 7. Knowledge of the Absolute

TEXT 1

*sri-bhagavan uvaca
mayy asakta-manah partha
yogam yunjan mad-asrayah
asamsayam samagram mam
yatha jnasyasi tac chrnu*

SYNONYMS

*sri-bhagavan uvaca--*the Supreme Lord said; *mayi--*unto Me; *asakta-manah--*mind attached; *partha--*O son of Prtha; *yogam--*self-realization; *yunjan--*so practicing; *mat-asrayah--*in consciousness of Me (Krsna consciousness); *asamsayam--*without doubt; *samagram--*completely; *mam--*unto Me; *yatha--*as much as; *jnasyasi--*you can know; *tac--*that; *srnu--*try to hear.

TRANSLATION

Now hear, O son of Prtha [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.

TEXT 4

*bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha*

SYNONYMS

bhumih--earth; apah--water; analah--fire; vayuh--air; kham--ether; manah--mind; buddhih--intelligence; eva--certainly; ca--and; ahankarah--false ego; iti--thus; iyam--all these; me--My; bhinna--separated; prakrtih--energies; astadha--total eight

TRANSLATION

Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies.

TEXT 5

*apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat*

SYNONYMS

apara--inferior; iyam--this; itah--besides this; tu--but; anyam--another; prakrtim--energy; viddhi--just try to understand; me--My; param--superior; jiva-bhutam--the living entities; maha-baho--O mighty-armed one; yaya--by whom; idam--this; dharyate--being utilized or exploited; jagat--the material world.

TRANSLATION

Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.

TEXT 6

*etat-yonini bhutani
sarvani upadharaya
aham krtsnasya jagatah
prabhavah pralayas tatha*

SYNONYMS

etat--these two natures; yonini--source of birth; bhutani--everything created; sarvani--all; iti--thus; upadharaya--know; aham--I; krtsnasya--all-inclusive; jagatah--of the world; prabhavah--source of manifestation; pralayah--annihilation; tatha--as well as.

TRANSLATION

Of all that is material and all that is spiritual in this world, know for certain that I am both its origin and dissolution.

TEXT 7

*mattah parataram nanyat
kincid asti dhananjaya*

*mayi sarvam idam protam
sutre mani-gana iva*

SYNONYMS

mattah--beyond Myself; *para-taram*--superior; *na*--not; *anyat kincit*--anything else; *asti*--there is; *dhananjaya*--O conqueror of wealth; *mayi*--in Me; *sarvam*--all that be; *idam*--which we see; *protam*--strung; *sutre*--on a thread; *mani-ganah*--pearls; *iva*--likened.

TRANSLATION

O conqueror of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

TEXT 14

*daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te*

SYNONYMS

daivi--transcendental; *hi*--certainly; *esa*--this; *guna-mayi*--consisting of the three modes of material nature; *mama*--My; *maya*--energy; *duratyaya*--very difficult to overcome; *mam*--unto Me; *eva*--certainly; *ye*--those; *prapadyante*--surrender; *mayam etam*--this illusory energy; *taranti*--overcome; *te*--they.

TRANSLATION

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

TEXT 15

*na mam duskrino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah*

SYNONYMS

na--not; *mam*--unto Me; *duskrinah*--miscreants; *mudhah*--foolish; *prapadyante*--surrender; *nara-adhamah*--lowest among mankind; *mayaya*--by the illusory energy; *apahrta*--stolen by illusion; *jnana*--knowledge; *asuram*--demonic; *bhavam*--nature; *asritah*--accepting.

TRANSLATION

Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.

TEXT 16

*catur-vidha bhajante mam
janah sukrino 'rjuna
arto jijnasur artharhi
jnani ca bharatarsabha*

SYNONYMS

catur-vidhah--four kinds of; *bhajante*--render services; *mam*--unto Me; *janah*--persons; *su-*

krtinah--those who are pious; *arjuna*--O Arjuna; *artah*--the distressed; *jijnasuh*--the inquisitive; *artha-arthi*--one who desires material gain; *jnani*--one who knows things as they are; *ca*--also; *bharata-rsabha*--O great one amongst the descendants of Bharata.

TRANSLATION

O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me--the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

TEXT 19

*bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma su-durlabhah*

SYNONYMS

bahunam--many; *janmanam*--births; *ante*--after; *jnana-van*--he possessing knowledge; *mam*--unto Me; *prapadyate*--surrenders; *vasudevah*--cause of all causes; *sarvam*--all; *iti*--thus; *sah*--such; *maha-atma*--great soul; *su-durlabhah*--very rare.

TRANSLATION

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

TEXT 20

*kamais tais tair hrta-jnanah
prapadyante 'nya-devatah
tam tam niyamam asthaya
prakrtya niyatah svaya*

SYNONYMS

kamaih--by desires; *taih*--by those; *taih*--by those; *hrta*--distorted; *jnanah*--knowledge; *prapadyante*--surrender; *anya*--other; *devatah*--demigods; *tam*--that; *tam*--that; *niyamam*--rules; *asthaya*--following; *prakrtya*--by nature; *niyatah*--controlled; *svaya*--by their own.

TRANSLATION

Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.

TEXT 23

*antavat tu phalam tesam
tad bhavaty alpa-medhasam
devan deva-yajo yanti
mad-bhakta yanti mam api*

SYNONYMS

anta-vat tu--limited and temporary; *phalam*--fruits; *tesam*--their; *tat*--that; *bhavati*--becomes; *alpa-medhasam*--of those of small intelligence; *devan*--demigods' planets; *deva-yajah*--worshippers of demigods; *yanti*--achieve; *mat*--My; *bhaktah*--devotees; *yanti*--attain; *mam*--to Me; *api*--surely.

TRANSLATION

Men of small intelligence worship the demigods, and their fruits are limited and

temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.

TEXT 24

*avyaktam vyaktim apannam
manyante mam abuddhayah
param bhavam ajananto
mamavyayam anuttamam*

SYNONYMS

avyaktam--nonmanifested; *vyaktim*--personality; *apannam*--achieved; *manyante*--think; *mam*--unto Me; *abuddhayah*--less intelligent persons; *param*--supreme; *bhavam*--state of being; *ajanantah*--without knowing; *mama*--My; *avyayam*--imperishable; *anuttamam*--the finest.

TRANSLATION

Unintelligent men, who know Me not, think that I have assumed this form and personality. Due to their small knowledge, they do not know My higher nature, which is changeless and supreme.

Chapter 8. Attaining the Supreme

TEXT 5

*anta-kale ca mam eva
smaran muktva kalevaram
yah prayati sa mad-bhavam
yati nasty atra samsayah*

SYNONYMS

anta-kale--at the end of life; *ca*--also; *mam*--unto Me; *eva*--certainly; *smaran*--remembering; *muktva*--quitting; *kalevaram*--the body; *yah*--he who; *prayati*--goes; *sah*--he; *mat-bhavam*--My nature; *yati*--achieves; *na*--not; *asti*--there is; *atra*--here; *samsayah*--doubt.

TRANSLATION

And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

TEXT 6

*yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah*

SYNONYMS

yam yam--whatever; *va*--either; *api*--also; *smaran*--remembering; *bhavam*--nature; *tyajati*--give up; *ante*--at the end; *kalevaram*--this body; *tam tam*--similar; *eva*--certainly; *eti*--gets; *kaunteya*--O son of Kunti; *sada*--always; *tat*--that; *bhava*--state of being; *bhavitah*--remembering.

TRANSLATION

Whatever state of being one remembers when he quits his body, that state he will attain without fail.

TEXT 7

*tasmat sarvesu kalesu
mam anusmara yudhya ca
mayy arpita-mano-buddhir
mam evaisyasy asamsayah*

SYNONYMS

tasmat--therefore; *sarvesu*--always; *kalesu*--time; *mam*--unto Me; *anusmara*--go on remembering; *yudhya*--fight; *ca*--also; *mayi*--unto Me; *arpita*--surrender; *manah*--mind; *buddhih*--intellect; *mam*--unto Me; *eva*--surely; *esyasi*--will attain; *asamsayah*--beyond a doubt.

TRANSLATION

Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

TEXT 14

*ananya-cetaḥ satatam
yo mam smarati nityasah
tasyaḥ su-labhah partha
nitya-yuktasya yoginah*

SYNONYMS

ananya-cetaḥ--without deviation; *satatam*--always; *yah*--anyone; *mam*--Me (Kṛṣṇa); *smarati*--remembers; *nityasah*--regularly; *tasya*--to him; *aham*--I am; *su-labhah*--very easy to achieve; *partha*--O son of Prtha; *nitya*--regularly; *yuktasya*--engaged; *yoginah*--of the devotee.

TRANSLATION

For one who remembers Me without deviation, I am easy to obtain, O son of Prtha, because of his constant engagement in devotional service.

TEXT 16

*abrahma-bhuvanā lokah
punar avartino 'rjuna
mam upetya tu kaunteya
punar janma na vidyate*

SYNONYMS

abrahma--up to the Brahmāloka planet; *bhuvanā*--from the planetary systems; *lokaḥ*--planets; *punah*--again; *avartinah*--returning; *arjuna*--O Arjuna; *mam*--unto Me; *upetya*--arriving; *tu*--but; *kaunteya*--O son of Kuntī; *punah janma*--rebirth; *na*--never; *vidyate*--takes to.

TRANSLATION

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.

TEXT 28

*vedesu yajnesu tapahsu caiva
danesu yat punya-phalam pradistam
atyeti tat sarvam idam viditva
yogi param sthanam upaiti cadyam*

SYNONYMS

vedesu--in the study of the *Vedas*; *yajnesu*--in the performances of *yajna*, sacrifice; *tapahsu*--undergoing different types of austerities; *ca*--also; *eva*--certainly; *danesu*--in giving charities; *yat*--that which; *punya-phalam*--the result of pious work; *pradistam*--directed; *atyeti*--surpasses; *tat*--all those; *sarvam idam*--all those described above; *viditva*--knowing; *yogi*--the devotee; *param*--supreme; *sathanam*--abode; *upaiti*--achieved peace; *ca*--also; *adyam*--original.

TRANSLATION

A person who accepts the path of devotional service is not bereft of the results derived from studying the Vedas, performing austere sacrifices, giving charity or pursuing philosophical and fruitive activities. At the end he reaches the supreme abode.

Chapter 9. The Most Confidential Knowledge

TEXT 1

sri-bhagavan uvaca
idam tu te guhyatamam
pravaksyamy anasuyave
jnanam vijnana-sahitam
yaj jnatva moksyase 'subhat

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; *idam*--this; *tu*--but; *te*--unto you; *guhya-tamam*--the most confidential; *pravaksyami*--I am speaking; *anasuyave*--to the nonenvious; *jnanam*--knowledge; *vijnana*--realized knowledge; *sahitam*--with; *yat*--which; *jnatva*--knowing; *moksyase*--be released; *asubhat*--from this miserable material existence.

TRANSLATION

The Supreme Lord said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most secret wisdom, knowing which you shall be relieved of the miseries of material existence.

TEXT 2

raja-vidya raja-guhyam
pavitram idam uttamam
pratyaksavagamam dharmyam
su-sukham kartum avyayam

SYNONYMS

raja-vidya--the king of education; *raja-guhyam*--the king of confidential knowledge; *pavitram*--the purest; *idam*--this; *uttamam*--transcendental; *pratyaksa*--directly experienced; *avagamam*--understood; *dharmyam*--the principle of religion; *su-sukham*--very happy; *kartum*--to execute; *avyayam*--everlasting.

TRANSLATION

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

TEXT 4

maya tatam idam sarvam
jagad avyakta-murtina

*mat-sthani sarva-bhutani
na caham tesv avasthitah*

SYNONYMS

maya--by Me; *tatam*--spread; *idam*--all these manifestations; *sarvam*--all; *jagat*--cosmic manifestation; *avyakta-murtina*--unmanifested form; *mat-sthani*--unto Me; *sarva-bhutani*--all living entities; *na*--not; *ca*--also; *aham*--I; *tesu*--in them; *avasthitah*--situated.

TRANSLATION

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

TEXT 5

*na ca mat-sthani bhutani
pasya me yogam aisvaram
bhuta-bhrn na ca bhuta-stho
mamatma bhuta-bhavanah*

SYNONYMS

na--never; *ca*--also; *mat-sthani*--situated in Me; *bhutani*--all creation; *pasya*--just see; *me*--My; *yogam aisvaram*--inconceivable mystic power; *bhuta-bhrt*--maintainer of all living entities; *na*--never; *ca*--also; *bhuta-sthah*--in the cosmic manifestation; *mama*--My; *atma*--Self; *bhuta-bhavanah*--is the source of all manifestations.

TRANSLATION

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, still My Self is the very source of creation.

TEXT 10

*mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate*

SYNONYMS

maya--by Me; *adhyaksena*--by superintendence; *prakrtih*--material nature; *suyate*--manifests; *sa*--with; *cara-acaram*--the moving and the nonmoving; *hetuna*--for this reason; *anena*--this; *kaunteya*--O son of Kunti; *jagat*--the cosmic manifestation; *viparivartate*--is working.

TRANSLATION

This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.

TEXT 11

*avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram*

SYNONYMS

avajananti--deride; *mam*--Me; *mudhah*--foolish men; *manusim*--in human form; *tanum*--

body; *asritam*--assuming; *param*--transcendental; *bhavam*--nature; *ajanantah*--not knowing; *mama*--Mine; *bhuta*--everything that be; *maha-isvaram*--the supreme proprietor.

TRANSLATION

Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.

TEXT 12

moghasa mogha-karmano
mogha-jnana vicetasah
raksasim asurim caiva
prakrtim mohinim sritah

SYNONYMS

mogha-asah--baffled hope; *mogha-karmanah*--baffled in fruitive activities; *mogha-jnanah*--baffled in knowledge; *vicetasah*--bewildered; *raksasim*--demonic; *asurim*--atheistic; *ca*--and; *eva*--certainly; *prakrtim*--nature; *mohinim*--bewildering; *sritah*--taking shelter of.

TRANSLATION

Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

TEXT 13

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

SYNONYMS

maha-atmanah--the great souls; *tu*--but; *mam*--unto Me; *partha*--O son of Prtha; *daivim*--divine; *prakrtim*--nature; *asritah*--taken shelter of; *bhajanti*--render service; *ananya-manasah*--without deviation of the mind; *jnatva*--knowing; *bhuta*--creation; *adim*--original; *avyayam*--inexhaustible.

TRANSLATION

O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

TEXT 14

satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nitya-yukta upasate

SYNONYMS

satatam--always; *kirtayantah*--chanting; *mam*--Me; *yatantah ca*--fully endeavoring also; *drdha-vratah*--with determination; *namasyantah ca*--offering obeisances; *mam*--unto Me; *bhaktya*--in devotion; *nitya-yuktah*--perpetually engaged; *upasate*--worship.

TRANSLATION

Always chanting My glories, endeavoring with great determination, bowing down before

Me, these great souls perpetually worship Me with devotion.

TEXT 20

*trai-vidya mam soma-pah puta-papa
yajnair istva svar-gatim prarthayante
te punyam asadya surendra-lokam
asnanti divyan divi deva-bhogan*

SYNONYMS

trai-vidyah--the knowers of the three Vedas; mam--unto Me; soma-pah--drinkers of soma juice; puta--purified; papah--sins; yajnaih--with sacrifices; istva--after worshiping; svah-gatim--passage to heaven; prarthayante--pray; te--they; punyam--virtue; asadya--enjoying; sura-indra--of Indra; lokam--the world; asnanti--enjoy; divyan--celestial; divi--in heaven; deva-bhogan--pleasures of the gods.

TRANSLATION

Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights.

TEXT 21

*te tam bhuktva svarga-lokam visalam
ksine punye martya-lokam visanti
evam trayi-dharmam anuprapanna
gatagatam kama-kama labhante*

SYNONYMS

te--they; tam--that; bhuktva--enjoying; svarga-lokam--heaven; visalam--vast; ksine--being exhausted; punye--merits; martya-lokam--mortal earth; visanti--fall down; evam--thus; trayi--three Vedas; dharmam--doctrines; anuprapannah--following; gata-agatam--death and birth; kama-kamah--desiring sense enjoyments; labhante--attain.

TRANSLATION

When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness.

TEXT 22

*ananyas cintayanto mam
ye janah paryupasate
tesam nityabhiyuktanam
yoga-ksemam vahamy aham*

SYNONYMS

ananyah--no other; cintayantah--concentrating; mam--unto Me; ye--who; janah--persons; paryupasate--properly worship; tesam--their; nitya--always; abhiyuktanam--fixed in devotion; yoga-ksemam--requirements; vahami--carry; aham--I.

TRANSLATION

But those who worship Me with devotion, meditating on My transcendental form--to them I carry what they lack and preserve what they have.

TEXT 23

*ye 'py anya-devata-bhakta
yajante sraddhayanvitah
te 'pi mam eva kaunteya
yajanty avidhi-purvakam*

SYNONYMS

ye--those; api--also; anya--other; devata--demigods; bhaktah--devotees; yajante--worship; sraddhaya anvitah--with faith; te--they; api--also; mam--Me; eva--even; kaunteya--O son of Kunti; yajanti--sacrifice; avidhi-purvakam--in a wrong way.

TRANSLATION

Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding.

TEXT 24

*aham hi sarva-yajnanam
bhokta ca prabhur eva ca
na tu mam abhijananti
tattvenatas cyavanti te*

SYNONYMS

aham--I; hi--surely; sarva--of all; yajnanam--sacrifices; bhokta--enjoyer; ca--and; prabhuh--Lord; eva--also; ca--and; na--not; tu--but; mam--Me; abhijananti--know; tattvena--in reality; atah--therefore; cyavanti--fall down; te--they.

TRANSLATION

I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down.

TEXT 25

*yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam*

SYNONYMS

yanti--achieve; deva-vratah--worshippers of demigods; devan--to demigods; pitrn--to ancestors; yanti--go; pitr-vratah--worshippers of the ancestors; bhutani--to ghosts and spirits; yanti--go; bhuta-ijyah--worshippers of ghosts and spirits; yanti--go; mat--My; yajinah--devotees; api--also; mam--unto Me.

TRANSLATION

Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.

TEXT 26

*patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah*

SYNONYMS

patram--a leaf; *puspam*--a flower; *phalam*--a fruit; *toyam*--water; *yah*--whoever; *me*--unto Me; *bhaktya*--with devotion; *prayacchati*--offers; *tat*--that; *aham*--I; *bhakti-upahrtam*--offered in devotion; *asnami*--accept; *prayata-atmanah*--of one in pure consciousness.

TRANSLATION

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

TEXT 27

*yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam*

SYNONYMS

yat--whatever; *karosi*--you do; *yat*--whatever; *asnasi*--you eat; *yat*--whatever; *juhosi*--you offer; *dadasi*--you give away; *yat*--whatever; *yat*--whatever; *tapasyasi*--austerities you perform; *kaunteya*--O son of Kunti; *tat*--that; *kurusva*--make; *mat*--unto Me; *arpanam*--offering.

TRANSLATION

O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

TEXT 28

*subhasubha-phalair evam
moksya karma-bandhanaih
sannyasa-yoga-yuktatma
vimukto mam upaisyasi*

SYNONYMS

subha--good; *asubha*--evil; *phalaih*--results; *evam*--thus; *moksya*--free; *karma*--action; *bandhanaih*--bondage; *sannyasa*--of renunciation; *yoga*--the yoga; *yukta-atma*--having the mind firmly set on; *vimuktah*--liberated; *mam*--to Me; *upaisyasi*--you will attain.

TRANSLATION

In this way you will be freed from all reactions to good and evil deeds, and by this principle of renunciation you will be liberated and come to Me.

TEXT 29

*samo 'ham sarva-bhutesu
na me dvesyo 'sti na priyah
ye bhajanti tu mam bhaktya
mayi te tesu capy aham*

SYNONYMS

samah--equally disposed; *aham*--I; *sarva-bhutesu*--to all living entities; *na*--no one; *me*--Mine; *dvesyah*--hateful; *asti*--is; *na*--nor; *priyah*--dear; *ye*--those; *bhajanti*--render transcendental service; *tu*--yet; *mam*--unto Me; *bhaktya*--in devotion; *mayi*--unto Me; *te*--such persons; *tesu*--in them; *ca*--also; *api*--certainly; *aham*--I.

TRANSLATION

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

TEXT 34

*man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi yuktvaivam
atmanam mat-parayanah*

SYNONYMS

mat-manah--always thinking of Me; *bhava*--become; *mat*--My; *bhaktah*--devotee; *mat*--My; *yaji*--worshiper; *mam*--unto Me; *namaskuru*--offer obeisances; *mam*--unto Me; *eva*--completely; *esyasi*--come; *yuktva evam*--being absorbed; *atmanam*--your soul; *mat-parayanah*--devoted to Me.

TRANSLATION

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.

TEXT 8

*aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah*

SYNONYMS

aham--I; *sarvasya*--of all; *prabhavah*--source of generation; *mattah*--from Me; *sarvam*--everything; *pravartate*--emanates; *iti*--thus; *matva*--knowing; *bhajante*--becomes devoted; *mam*--unto Me; *budhah*--learned; *bhava-samanvitah*--with great attention.

TRANSLATION

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

Chapter 10. The Opulence of the Absolute

TEXT 8

*aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah*

SYNONYMS

aham--I; *sarvasya*--of all; *prabhavah*--source of generation; *mattah*--from Me; *sarvam*--everything; *pravartate*--emanates; *iti*--thus; *matva*--knowing; *bhajante*--becomes devoted; *mam*--unto Me; *budhah*--learned; *bhava-samanvitah*--with great attention.

TRANSLATION

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

TEXT 9

*mac-citta mad-gata-prana
bodhayantah parasparam*

*kathayantas ca mam nityam
tusyanti ca ramanti ca*

SYNONYMS

mat-cittah--minds fully engaged in Me; mat-gata-pranah--lives devoted to the service of Krsna; bodhayantah--preaching; parasparam--among themselves; kathayantah ca--talking also; mam--about Me; nityam--perpetually; tusyanti--are pleased; ca--also; ramanti--enjoy transcendental bliss; ca--also.

TRANSLATION

The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

TEXT 10

*tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te*

SYNONYMS

tesam--unto them; satata-yuktanam--always engaged; bhajatam--in devotional service; priti-purvakam--in loving ecstasy; dadami--I give; buddhi-yogam--real intelligence; tam--that; yena--by which; mam--unto Me; upayanti--come; te--they.

TRANSLATION

To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.

TEXT 11

*tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhavastho
jnana-dipena bhasvata*

SYNONYMS

tesam--for them; eva--certainly; anukampa-artham--to show special mercy; aham--I; ajnana-jam--due to ignorance; tamah--darkness; nasayami--dispel; atma--within; bhavasthah--themselves; jnana--of knowledge; dipena--with the lamp; bhasvata--glowing.

TRANSLATION

Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

Chapter 11. The Universal Form

TEXT 54

*bhaktya tv ananyaya sakyah
aham evam-vidho 'rjuna
jnatum drastum ca tattvena
pravestum ca parantapa*

SYNONYMS

bhaktya--by devotional service; tu--but; ananyaya--without being mixed with fruitive activities or speculative knowledge; sakyah--possible; aham--I; evam-vidhah--like this; arjuna--

O Arjuna; *jnatum*--to know; *drastum*--to see; *ca*--and; *tattvena*--in fact; *pravestum*--and to enter into; *ca*--also; *parantapa*--O mighty-armed one.

TRANSLATION

My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

TEXT 55

*mat-karma-krn mat-paramo
mad-bhaktah sanga-varjitah
nirvairah sarva-bhutesu
yah sa mam eti pandava*

SYNONYMS

mat-karma-krt--engaged in doing My work; *mat-paramah*--considering Me the Supreme; *mat-bhaktah*--engaged in My devotional service; *sanga-varjitah*--freed from the contamination of previous activities and mental speculation; *nirvairah*--without an enemy; *sarva-bhutesu*--to every living entity *yah*--one who; *sah*--he; *mam*--unto Me; *eti*--comes; *pandava*--O son of Pandu.

TRANSLATION

My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

Chapter 12. Devotional Service

TEXT 2

*sri-bhagavan uvaca
mayy avesya mano ye mam
nitya-yukta upasate
sraddhaya parayopetas
te me yuktatama matah*

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; *mayi*--unto Me; *avesya*--fixing; *manah*--mind; *ye*--one who; *mam*--unto Me; *nitya*--always; *yuktah*--engaged; *upasate*--worships; *sraddhaya*--with faith; *paraya*--transcendental; *upetah*--engages; *te*--they; *me*--Me; *yukta-tamah*--most perfect; *matah*--I consider.

TRANSLATION

The Blessed Lord said: He whose mind is fixed on My personal form, always engaged in worshipping Me with great and transcendental faith, is considered by Me to be most perfect.

TEXT 3-4

*ye tv aksaram anirdesyam
avyaktam paryupasate
sarvatra-gam acintyam ca
kuta-stham acalam dhruvam
sanniyamyendriya-gramam
sarvatra sama-buddhayah
te prapnuvanti mam eva*

sarva-bhuta-hite ratah

SYNONYMS

ye--those; *tu*--but; *aksaram*--which is beyond the perception of the senses; *anirdesyam*--indefinite; *avyaktam*--unmanifested; *paryupasate*--completely engages; *sarvatra-gam*--all-pervading; *acintyam*--inconceivable; *ca*--also; *kuta-stham*--in the center; *acalam*--immovable; *dhruvam*--fixed; *sanniyamya*--controlling; *indriya-gramam*--all the senses; *sarvatra*--everywhere; *sama-buddhayah*--equally disposed; *te*--they; *prapnuvanti*--achieve; *mam*--unto Me; *eva*--certainly; *sarva-bhuta-hite*--all living entities' welfare; *ratah*--engaged.

TRANSLATION

But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, fixed and immovable--the impersonal conception of the Absolute Truth--by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

TEXT 5

*kleso 'dhikataras tesam
avyaktasakta-cetasam
avyakta hi gatir duhkham
dehavadbhir avapyate*

SYNONYMS

klesah--trouble; *adhika-tarah*--more troublesome; *tesam*--of them; *avyakta*--to unmanifested; *asakta*--being attached; *cetasam*--of those whose minds; *avyakta*--toward the unmanifested; *hi*--certainly; *gatir duhkham*--progress is troublesome; *deha-vadbhih*--of the embodiments; *avapyate*--achieve.

TRANSLATION

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

TEXT 6-7

*ye tu sarvani karmani
mayi sannyasya mat-parah
ananyenaiva yogena
mam dhyayanta upasate
tesam aham samuddharta
mrtyu-samsara-sagarat
bhavami na cirat partha
mayy avesita-cetasam*

SYNONYMS

ye--one who; *tu*--but; *sarvani*--everything; *karmani*--activities; *mayi*--unto Me; *sannyasya*--giving up; *mat-parah*--being attached to Me; *ananyena*--without division; *eva*--certainly; *yogena*--by practice of such *bhakti-yoga*; *mam*--unto Me; *dhyayantah*--meditating; *upasate*--worship; *tesam*--of them; *aham*--I; *samuddharta*--deliverer; *mrtyu*--death; *samsara*--material existence; *sagarat*--from the ocean; *bhavami*--become; *na cirat*--not a long time; *partha*--O son of Prtha; *mayi*--unto Me; *avesita*--fixed; *cetasam*--of those whose minds are like that.

TRANSLATION

For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Prtha, for him I am the swift deliverer from the ocean of birth and death.

TEXT 8

*mayy eva mana adhatsva
mayi buddhim nivesaya
nivasisyasi mayy eva
ata urdhvam na samsayah*

SYNONYMS

mayi--unto Me; eva--certainly; manah--mind; adhatsva--fix; mayi--upon Me; buddhim--intelligence; nivesaya--apply; nivasisyasi--you live; mayi--unto Me; eva--certainly; atah urdhvam--thereafter; na--never; samsayah--doubt.

TRANSLATION

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

TEXT 9

*atha cittam samadhatum
na saknosi mayi sthiram
abhyasa-yogena tato
mam icchaptum dhananjaya*

SYNONYMS

atha--if, therefore; cittam--mind; samadhatum--fixing; na--not; saknosi--able; mayi--upon Me; sthiram--fixed; abhyasa--practice; yogena--by devotional service; tatah--therefore; mam--Me; iccha--desire; aptum--to get; dhanam-jaya--O Arjuna.

TRANSLATION

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulated principles of bhakti-yoga. In this way you will develop a desire to attain to Me.

TEXT 10

*abhyase 'py asamartho 'si
mat-karma-paramo bhava
mad-artham api karmani
kurvan siddhim avapsyasi*

SYNONYMS

abhyase--in practice of; api--even; asamarthah--unable; asi--you are; mat-karma--My work; paramah--supreme; bhava--you become; mat-artham--for My sake; api--even though; karmani--work; kurvan--performing; siddhim--perfection; avapsyasi--achieve.

TRANSLATION

If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.

TEXT 11

athaitad apy asakto 'si

*kartum mad-yogam asritah
sarva-karma-phala-tyagam
tatah kuru yatatmavan*

SYNONYMS

atha--even though; *etat*--this; *api*--also; *asaktah*--unable; *asi*--you are; *kartum*--to perform; *mat*--unto Me; *yogam*--devotional service; *asritah*--refuge; *sarva-karma*--all activities; *phala*--result; *tyagam*--renunciation; *tatah*--therefore; *kuru*--do; *yata-atma-van*--self-situated.

TRANSLATION

If, however, you are unable to work in this consciousness, then try to act giving up all results of your work and try to be self-situated.

TEXT 12

*sreyo hi jnanam abhyasaj
jnanad dhyanam visisyate
dhyanat karma-phala-tyagas
tyagac chantir anantaram*

SYNONYMS

sreyah--better; *hi*--certainly; *jnanam*--knowledge; *abhyasat*--by practice; *jnanat*--better than knowledge; *dhyanam*--meditation; *visisyate*--especially considered; *dhyanat*--from meditation; *karma-phala-tyagah*--renunciation of the results of fruitive action; *tyagat*--by such renunciation; *santih*--peace; *anantaram*--thereafter.

TRANSLATION

If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

Chapter 13. Nature, the Enjoyer, and Consciousness

TEXT 3

*ksetra-jnam capi mam viddhi
sarva-ksetresu bharata
ksetra-ksetrajnayor jnanam
yat taj jnanam matam mama*

SYNONYMS

ksetra-jnam--the knower; *ca*--also; *api*--certainly; *mam*--Me; *viddhi*--know; *sarva*--all; *ksetresu*--in bodily fields; *bharata*--O son of Bharata; *ksetra*--field of activities (the body); *ksetra-jnayah*--the knower of the field; *jnanam*--knowledge; *yat*--that which is taught; *tat*--that; *jnanam*--knowledge; *matam*--opinion; *mama*--that.

TRANSLATION

O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.

TEXT 20

*prakrtim purusam caiva
viddhy anadi ubhav api
vikarams ca gunams caiva
viddhi prakrti-sambhavan*

SYNONYMS

prakrtim--material nature; *purusam*--living entities; *ca*--also; *eva*--certainly; *viddhi*--must know; *anadi*--without beginning; *ubhau*--both; *api*--also; *vikaran*--transformations; *ca*--also; *gunan*--three modes of nature; *ca*--also; *eva*--certainly; *viddhi*--know; *prakrti*--material nature; *sambhavan*--produced of.

TRANSLATION

Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.

TEXT 21

karya-karana-kartrtve
hetuh prakrtir ucyate
purusah sukha-duhkhanam
bhoktrtve hetur ucyate

SYNONYMS

karya--effect; *karana*--cause; *kartrtve*--in the matter of creation; *hetuh*--instrument; *prakrtih*--material nature; *ucyate*--is said to be; *purusah*--the living entity; *sukha*--of happiness; *duhkhanam*--and distress; *bhoktrtve*--in enjoyment; *hetuh*--the instrument; *ucyate*--is said to be.

TRANSLATION

Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

TEXT 22

purusah prakrti-stho hi
bhunkte prakrti-jan gunan
karanam guna-sango 'sya
sad-asad-yoni-janmasu

SYNONYMS

purusah--the living entity; *prakrti-sthah*--being situated in the material energy; *hi*--certainly; *bhunkte*--enjoys; *prakrti-jan*--produced by the material nature; *gunan*--modes of nature; *karanam*--cause; *guna-sangah*--association with the modes of nature; *asya*--of the living entity; *sat-asat*--good and bad; *yoni*--species of life; *janmasu*--birth.

TRANSLATION

The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.

TEXT 23

upadrastanumanta ca
bharta bhokta mahesvarah
paramatmeti capy ukto
dehe 'smin purusah parah

SYNONYMS

upadrasta--overseer; *anumanta*--permitter; *ca*--also; *bharta*--master; *bhokta*--supreme enjoyer; *maha-isvarah*--the Supreme Lord; *parama-atma*--Supersoul; *iti*--also; *ca*--and; *api* *uktah*--is said; *dehe*--in this body; *asmin*--this; *purusah*--enjoyer; *parah*--transcendental.

TRANSLATION

Yet in this body there is another, a transcendental enjoyer who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul.

TEXT 25

*dhyanenatmani pasyanti
kecid atmanam atmana
anye sankhyena yogena
karma-yogena capare*

SYNONYMS

dhyanena--by meditation; *atmani*--self; *pasyanti*--see; *kecid*--one; *atmanam*--Supersoul; *atmana*--by the mind; *anye*--others; *sankhyena*--by philosophical discussion; *yogena*--by the yoga system; *karma-yogena*--by activities without fruitive desire; *ca*--also; *apare*--others.

TRANSLATION

That Supersoul is perceived by some through meditation, by some through the cultivation of knowledge, and by others through working without fruitive desire.

TEXT 26

*anye tv evam ajanantah
srutvanyebhya upasate
te 'pi catitaranty eva
mrtyum sruti-parayanah*

SYNONYMS

anye--others; *tu*--but; *evam*--thus; *ajanantah*--without spiritual knowledge; *srutva*--by hearing; *anyebhyah*--from others; *upasate*--begin to worship; *te*--they; *api*--also; *ca*--and; *atitaranti*--transcend; *eva*--certainly; *mrtyum*--the path of death; *sruti-parayanah*--inclined to the process of hearing.

TRANSLATION

Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death.

Chapter 14. The Three Modes Of Material Nature

TEXT 4

*sarva-yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad yonir
aham bija-pradah pita*

SYNONYMS

sarva-yonisu--in all species of life; *kaunteya*--O son of Kunti; *murtayah*--forms; *sambhavanti*--as they appear; *yah*--which; *tasam*--all of them; *brahma*--supreme; *mahat yonih*--the source of birth in the material substance; *aham*--Myself; *bija-pradah*--seed-giving; *pita*--father.

TRANSLATION

It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father.

TEXT 6

*tatra sattvam nirmalatvat
prakasakam anamayam
sukha-sangena badhnati
jnana-sangena canagha*

SYNONYMS

tatra--thereafter; *sattvam*--mode of goodness; *nirmalatvat*--being purest in the material world; *prakasakam*--illuminating; *anamayam*--without any sinful reaction; *sukha*--happiness; *sangena*--association; *badhnati*--conditions; *jnana*--knowledge; *sangena*--association; *ca*--also; *anagha*--O sinless one.

TRANSLATION

O sinless one, the mode of goodness being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.

TEXT 7

*rajo ragatmakam viddhi
trsna-sanga-samudbhavam
tan nibadhnati kaunteya
karma-sangena dehinam*

SYNONYMS

rajah--the mode of passion; *raga-atmakam*--born of desire or lust; *viddhi*--know; *trsna*--with hankering; *sanga*--association; *samudbhavam*--produced of; *tat*--that; *nibadhnati*--binds; *kaunteya*--O son of Kunti; *karma-sangena*--by association with fruitive activity; *dehinam*--the embodied.

TRANSLATION

The mode of passion is born of unlimited desires and longings, O son of Kunti, and because of this one is bound to material fruitive activities.

TEXT 8

*tamas tv ajnana-jam viddhi
mohanam sarva-dehinam
pramadasya-nidrabhis
tan nibadhnati bharata*

SYNONYMS

tamah--mode of ignorance; *tu*--but; *ajnana-jam*--products of ignorance; *viddhi*--knowing; *mohanam*--delusion; *sarva-dehinam*--of all embodied beings; *pramada*--madness; *alasya*--indolence; *nidrabhis*--sleep; *tat*--that; *nibadhnati*--binds; *bharata*--O son of Bharata.

TRANSLATION

O son of Bharata, the mode of ignorance causes the delusion of all living entities. The result of this mode is madness, indolence and sleep, which bind the conditioned soul.

TEXT 18

*urdhvam gacchanti sattva-stha
madhye tisthanti rajasah*

*jaghanya-guna-vrtti-stha
adho gacchanti tamasah*

SYNONYMS

urdhvam--upwards; *gacchanti*--go; *sattva-sthah*--one who is situated in the mode of goodness; *madhye*--in the middle; *tisthanti*--dwell; *rajasah*--those who are situated in the mode of passion; *jaghanya*--abominable; *guna*--quality; *vrtti-sthah*--occupation; *adhah*--down; *gacchanti*--go; *tamasah*--people in the mode of ignorance.

TRANSLATION

Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.

TEXT 26

*mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate*

SYNONYMS

mam--unto Me; *ca*--also; *yah*--person; *avyabhicarena*--without fail; *bhakti-yogena*--by devotional service; *sevate*--renders service; *sah*--he; *gunan*--all the modes of material nature; *samatitya*--transcending; *etan*--all this; *brahma-bhuyaya*--to be elevated to the Brahman platform; *kalpate*--is considered.

TRANSLATION

One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

TEXT 27

*brahmano hi pratisthaham
amrtasyavyayasya ca
sasvatasya ca dharmasya
sukhasyaikantikasya ca*

SYNONYMS

brahmanah--of the impersonal *brahmajyoti*; *hi*--certainly; *pratistha*--the rest; *aham*--I am; *amrtasya*--of the immortal; *avyayasya*--of the imperishable; *ca*--also; *sasvatasya*--of the eternal; *ca*--and; *dharmasya*--of the constitutional position; *sukhasya*--happiness; *aikantikasya*--ultimate; *ca*--also.

TRANSLATION

And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal.

Chapter 15. The Yoga of the Supreme Person

TEXT 7

*mamaivamsa jiva-loke
jiva-bhutih sanatanah
manah-sasthanindriyani
prakrti-sthani karsati*

SYNONYMS

mama--My; eva--certainly; amsah--fragmental particles; jiva-loke--world of conditional life; jiva-bhutah--the conditioned living entity; sanatanah--eternal; manah--mind; sasthani--six; indriyani--senses; prakrti--material nature; sthani--situated; karsati--struggling hard.

TRANSLATION

The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

TEXT 8

*sariram yad avapnoti
yac capy utkramatisvarah
grhitvaitani samyati
vayur gandhan ivasayat*

SYNONYMS

sariram--body; yat--as much as; avapnoti--gets; yat--that which; ca--also; api--virtually; utkramati--gives up; isvarah--the lord of the body; grhitva--taking; etani--all these; samyati--goes away; vayuh--air; gandhan--smell; iva--like; asayat--from the flower.

TRANSLATION

The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas

TEXT 9

*srotram caksuh sparsanam ca
rasanam ghranam eva ca
adhithaya manas cayam
visayan upasevate*

SYNONYMS

srotram--ears; caksuh--eyes; sparsanam--touch; ca--also; rasanam--tongue; ghranam--smelling power; eva--also; ca--and; adhithaya--being situated; manah--mind; ca--also; ayam--this; visayan--sense objects; upasevate--enjoys.

TRANSLATION

The living entity, thus taking another gross body, obtains a certain type of ear, tongue, and nose and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects.

TEXT 15

*sarvasya caham hrdis sannivisto
mattah smrtir jnanam apohanam ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham*

SYNONYMS

sarvasya--of all living beings; ca--and; aham--I; hrdis--in the heart; sannivistah--being situated; mattah--from Me; smrtih--remembrance; jnanam--knowledge; apohanam ca--and forgetfulness; vedaih--by the Vedas; ca--also; sarvaih--all; aham--I am; eva--certainly; vedyah--knowable; vedanta-krt--the compiler of the Vedanta; veda-vid--the knower of the Vedas; eva--certainly; ca--and; aham--I.

TRANSLATION

I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas I am to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas.

TEXT 19

*yo mam evam asammudho
janati purusottamam
sa sarva-vid bhajati mam
sarva-bhavena bharata*

SYNONYMS

*yah--*anyone; *mam--*unto Me; *evam--*certainly; *asammudhah--*without a doubt; *janati--*knows; *purusa-uttamam--*the Supreme Personality of Godhead; *sah--*he; *sarva-vit--*knower of everything; *bhajati--*renders devotional service; *mam--*unto Me; *sarva-bhavena--*in all respects; *bharata--*O son of Bharata.

TRANSLATION

Whoever knows Me as the Supreme Personality of Godhead, without doubting, is to be understood as the knower of everything, and He therefore engages himself in full devotional service, O son of Bharata.

TEXT 20

*iti guhyatamam sastram
idam uktam mayanagha
etad buddhva buddhiman syat
krta-krtayas ca bharata*

SYNONYMS

*iti--*thus; *guhya-tamam--*the most confidential; *sastram--*revealed scripture; *idam--*this; *uktam--*disclosed; *maya--*by Me; *anagha--*O sinless one; *etad--*this; *buddhva--*understanding; *buddhi-man--*intelligent; *syat--*one becomes; *krta-krtayah--*the most perfect; *ca--*and; *bharata--*O son of Bharata.

TRANSLATION

This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. Whoever understands this will become wise, and his endeavors will know perfection.

Chapter 16. The Divine And Demonic Natures

TEXT 13-15

*idam adya maya labdham
imam prapsye manoratham
idam astidam api me
bhavisyati punar dhanam
asau maya hatah satrur
hanisye caparan api
isvaro 'ham aham bhogi
siddho 'ham balavan sukhi
adhyo 'bhijanavan asmi*

*ko 'nyo 'sti sadrso maya
yaksye dasyami modisya
ity ajnana-vimohitah*

SYNONYMS

idam--this; *adya*--today; *maya*--by me; *labdham*--gained; *imam*--this; *prapsye*--I shall gain; *manah-ratham*--according to my desires; *idam*--this; *asti*--there is; *idam*--this; *api*--also; *me*--mine; *bhavisyati*--will increase in the future; *punah*--again; *dhanam*--wealth; *asau*--that; *maya*--by me; *hatah*--has been killed; *satruh*--enemy; *hanisye*--I shall kill; *ca*--also; *aparan*--others; *api*--certainly; *isvarah*--the lord; *aham*--I am; *aham*--I am; *bhogi*--the enjoyer; *siddhah*--perfect; *aham*--I am; *bala-van*--powerful; *sukhi*--happy; *adhyah*--wealthy; *abhijana-van*--surrounded by aristocratic relatives; *asmi*--I am; *kah*--who else; *anyah*--other; *asti*--there is; *sadrсах*--like; *maya*--me; *yaksye*--I shall sacrifice; *dasyami*--I shall give charity; *modisye*--I shall rejoice; *iti*--thus; *ajnana*--by ignorance; *vimohitah*--deluded by.

TRANSLATION

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

TEXT 19

*tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asurisy eva yonisu*

SYNONYMS

tan--those; *aham*--I; *dvisatah*--envious; *kruran*--mischievous; *samsaresu*--into the ocean of material existence; *nara-adhaman*--the lowest of mankind; *ksipami*--put; *ajasram*--innumerable; *asubhan*--inauspicious; *asurisu*--demoniac; *eva*--certainly; *yonisu*--in the wombs.

TRANSLATION

Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

TEXT 21

*tri-vidham narakasyedam
dvaram nasanam atmanah
kamah krodhas tatha lobhas
tasmad etat trayam tyajet*

SYNONYMS

tri-vidham--three kinds of; *narakasya*--hellish; *idam*--this; *dvaram*--gate; *nasanam*--destructive; *atmanah*--of the self; *kamah*--lust; *krodhah*--anger; *tatha*--as well as; *lobhah*--greed; *tasmad*--therefore; *etat*--these; *trayam*--three; *tyajet*--must give up.

TRANSLATION

There are three gates leading to this hell--lust, anger and greed. Every sane man should

give these up, for they lead to the degradation of the soul.

TEXT 23

*yah sastra-vidhim utsrjya
vartate kama-karatah
na sa siddhim avapnoti
na sukham na param gatim*

SYNONYMS

yah--anyone; *sastra-vidhim*--the regulations of the scriptures; *utsrjya*--giving up; *vartate*--remains; *kama-karatah*--acting whimsically in lust; *na*--never; *sah*--he; *siddhim*--perfection; *avapnoti*--achieves; *na*--never; *sukham*--happiness; *na*--never; *param*--the supreme; *gatim*--perfectional stage.

TRANSLATION

But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination

TEXT 24

*tasmac chastram pramanam te
karyakarya-vyavasthitau
jnatva sastra-vidhanoktam
karma kartum iharhasi*

SYNONYMS

tasmac--therefore; *chastram*--scriptures; *pramanam*--evidence; *te*--your; *karya*--duty; *akarya*--forbidden activities; *vyavasthitau*--in determining; *jnatva*--knowing; *sastra*--of scripture; *vidhana*--regulations; *uktam*--as declared; *karma*--work; *kartum*--to do; *iha arhasi*--you should do it.

TRANSLATION

One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.

Chapter 18. Conclusion--The Perfection of Renunciation

TEXT 42

*samo damas tapah saucam
ksantir arjavam eva ca
jnanam vijnanam astikyam
brahma-karma svabhava-jam*

SYNONYMS

samah--peacefulness; *damas*--self-control; *tapah*--austerity; *saucam*--purity; *ksantih*--tolerance; *arjavam*--honesty; *eva*--certainly; *ca*--and; *jnanam*--knowledge; *vijnanam*--wisdom; *astikyam*--religiousness; *brahma*--of a brahmana; *karma*--duty; *svabhava-jam*--born of his own nature.

TRANSLATION

Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness--these are the qualities by which the brahmanas work.

TEXT 43

*sauryam tejo dhrtir daksyam
yuddhe capy apalayanam
danam isvara-bhavas ca
ksatram karma svabhava-jam*

SYNONYMS

sauryam--heroism; *tejah*--power; *dhrtih*--determination; *daksyam*--resourcefulness; *yuddhe*--in battle; *ca*--and; *api*--also; *apalayanam*--not fleeing; *danam*--generosity; *isvara*--leadership; *bhavah*--nature; *ca*--and; *ksatram*--*ksatriya*; *karma*--duty; *svabhava-jam*--born of his own nature.

TRANSLATION

Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the ksatriyas.

TEXT 44

*krsi-go-raksya-vanijyam
vaisya-karma svabhava-jam
paricaryatmakam karma
sudrasyapi svabhava-jam*

SYNONYMS

krsi--plowing; *go*--cows; *raksya*--protection; *vanijyam*--trade; *vaisya*--*vaisya*; *karma*--duty; *svabhava-jam*--born of his own nature; *paricarya*--service; *atmakam*--nature; *karma*--duty; *sudrasya*--of the *sudra*; *api*--also; *svabhava-jam*--born of his own nature.

TRANSLATION

Farming, cow protection and business are the qualities of work for the vaisyas, and for the sudras there is labor and service to others.

TEXT 46

*yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah*

SYNONYMS

yatah--from whom; *pravrttih*--the emanation; *bhutanam*--of all living entities; *yena*--by whom; *sarvam*--all; *idam*--this; *tatam*--is pervaded; *sva-karmana*--in his own duties; *tam*--Him; *abhyarcya*--by worshiping; *siddhim*--perfection; *vindati*--achieves; *manavah*--a man.

TRANSLATION

By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.

TEXT 47

*sreyan sva-dharmo vigunah
para-dharmat svanusthitat
svabhava-niyatam karma
kurvan napnoti kilbisam*

SYNONYMS

sreyan--better; *sva-dharmah*--one's own occupation; *vigunah*--imperfectly performed; *para-dharmat*--another's occupation; *suanusthitat*--perfectly done; *svabhava-niyatam*--prescribed duties according to one's nature; *karma*--work; *kurvan*--performing; *na*--never; *apnoti*--achieve; *kilbisam*--sinful reactions.

TRANSLATION

It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Prescribed duties, according to one's nature, are never affected by sinful reactions.

TEXT 48

*saha-jam karma kaunteya
sa-dosam api na tyajet
sarvarambha hi dosena
dhumenagnir ivavrtah*

SYNONYMS

saha-jam--born simultaneously; *karma*--work; *kaunteya*--O son of Kunti; *sa-dosam*--with fault; *api*--although; *na*--never; *tyajet*--to be given up; *sarva-arambhah*--any venture; *hi*--certainly; *dosena*--with fault; *dhumena*--with smoke; *agnih*--fire; *iva*--as; *avrtah*--covered.

TRANSLATION

Every endeavor is covered by some sort of fault, just as fire is covered by smoke. Therefore one should not give up the work which is born of his nature, O son of Kunti, even if such work is full of fault.

TEXT 54

*brahma-bhutam prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param*

SYNONYMS

brahma-bhutam--being one with the Absolute; *prasanna-atma*--fully joyful; *na*--never; *socati*--laments; *na*--never; *kanksati*--desires; *samah*--equally disposed; *sarvesu*--all; *bhutesu*--living entities; *mat-bhaktim*--My devotional service; *labhate*--gains; *param*--transcendental.

TRANSLATION

One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

TEXT 55

*bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram*

SYNONYMS

bhaktya--by pure devotional service; *mam*--Me; *abhijanati*--one can know; *yavan*--as much as; *yah ca asmi*--as I am; *tattvatah*--in truth; *tatah*--thereafter; *mam*--Me; *tattvatah*--by truth; *jnatva*--knowing; *visate*--enters; *tad-anantaram*--thereafter.

TRANSLATION

One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.

TEXT 61

*isvarah sarva-bhutanam
hrt-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya*

SYNONYMS

isvarah--the Supreme Lord; *sarva-bhutanam*--of all living entities; *hrt-dese*--in the location of the heart; *arjuna*--O Arjuna; *tisthati*--resides; *bhramayan*--causing to travel; *sarva-bhutani*--all living entities; *yantra*--machine; *arudhani*--being so placed; *mayaya*--under the spell of material energy.

TRANSLATION

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

TEXT 65

*mat-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me*

SYNONYMS

mat-manah--thinking of Me; *bhava*--just become; *mat-bhaktah*--My devotee; *mat-yaji*--My worshiper; *mam*--unto Me; *namaskuru*--offer your obeisances; *mam*--unto Me; *eva*--certainly; *esyasi*--come; *satyam*--truly; *te*--to you; *pratijane*--I promise; *priyah*--dear; *asi*--you are; *me*--Mine.

TRANSLATION

Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

TEXT 66

*sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah*

SYNONYMS

sarva-dharman--all varieties of religion; *parityajya*--abandoning; *mam*--unto Me; *ekam*--only; *saranam*--surrender; *vraja*--go; *aham*--I; *tvam*--you; *sarva*--all; *papebhyah*--from sinful reactions; *moksaisyami*--deliver; *ma*--not; *sucah*--worry.

TRANSLATION

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all

sinful reaction. Do not fear.

Sri Isopanisad.

Invocation

*Om purnam adah purnam idam
Purnat purnam udacyate
Purnasya purnam adaya
Purnam evavasisyate*

om-the Complete Whole; *purnam*-perfectly complete; *adah*-that; *purnam*-perfectly complete; *idam*-this phenomenal world; *purnat*-from the all-perfect; *purnam*-complete unit; *udacyate*-is produced; *purnasya*-of the Complete Whole; *purnam*-completely, all; *adaya*-having been taken away; *purnam*-the complete balance; *eva*-even; *evasisyate*-is remaining.

TRANSLATION

The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.

Mantra 1

*isavasyam idam sarvam
yat kinca jagatyam jagat
tena tyaktena bhunjitha
ma grdhah kasya svid dhanam*

SYNONYMS

isa--by the Lord; *avasyam*--controlled; *idam*--this; *sarvam*--all; *yat kinca*--whatever; *jagatyam*--within the universe; *jagat*--all that is animate or inanimate; *tena*--by Him; *tyaktena*--set-apart quota; *bhunjithah*--you should accept; *ma*--do not; *grdhah*--endeavor to gain; *kasya svid*--of anyone else; *dhanam*--the wealth.

TRANSLATION

Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.

Nectar of Instruction

Text 1

vaco vegam manasah krodha-vegam

jihva-vegam udaropastha-vegam
etan vegan yo visaheta dhirah
sarvam apimam prthivim sa sisyat

TRANSLATION

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

Text 2

*atyaharah prayasas ca
prajalpo niyamāgrahah
jana-sangas ca laulyam ca
sadbhir bhaktir vinaçyati*

SYNONYMS

ati-aharah — overeating or too much collecting; prayasah — overendeavouring; ca — and; prajalpah — idle talk; niyama — rules and regulations; agrahah — too much attachment to (or agrahaha — too much neglect of); jana-sangah — association with worldly-minded persons; ca— and; laulyam — ardent longing or greed; ca — and; sadbhir — by these six; bhaktih — devotional service; vinacyati — is destroyed.

TRANSLATION

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) Practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements.

Text 3

*utsahan niscayad dhairyat
tat-tat-karma-pravartanat
sanga-tyagat sato vrtteh
sadbhir bhaktih prasidhyati*

SYNONYMS

utsāhān—by enthusiasm; niscayād—by confidence; dhairyāt—by patience; tat-tat-karma—various activities favorable for devotional service; pravartanāt—by performing; sanga-tyāgāt—by giving up the association of nondevotees; satah—of the great previous ācāryas; vrtteh—by following in the footsteps; sadbhir—by these six; bhaktih—devotional service; prasidhyati—advances or becomes successful.

TRANSLATION

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles (such as *sravanam kirtanam vishu smaranam* [SB 7.5.23] — hearing, chanting and remembering Kṛṣṇa), (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous acaryas. These six principles undoubtedly assure the complete success of pure devotional service.

Bhakti-rasamṛta-sindhu 1.1.11

*anyabhilasita-sunyam`
jñana-karmady-anavrtam
anukulyena kṛṣṇanu-
silanam` bhaktir uttama*

SYNONYMS

anya-abhilasita-sunyam — without desires other than those for the service of Lord Kṛṣṇa, or without material desires (such as those for meat-eating, illicit sex, gambling and addiction to intoxicants); *jñana* — by the knowledge of the philosophy of the monist Mayavadis; *karma* — by fruitive activities; *adi* — by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sankhya philosophy, and so on; *anavrtam* — not covered; *anukulyena* — favorable; *kṛṣṇa-anusilanam* — cultivation of service in relationship to Kṛṣṇa; *bhaktih uttama* — first-class devotional service.

TRANSLATION

'When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.'

(quoted in *Sri Caitanya Caritamṛta Madhya 19.167*)

Bhakti-rasamṛta-sindhu 1.1.12

*sarvopadhi-vinirmuktam`
tat-paratvena nirmalam
hrsikena hrsikesa-
sevanam` bhaktir ucyate*

SYNONYMS

sarva-upadhi-vinirmuktam — free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; *tat-paratvena* — by the sole purpose of serving the Supreme Personality of Godhead; *nirmalam* — uncontaminated by the effects of speculative philosophical research or fruitive activity; *hrsikena* — by purified senses freed from all designations; *hrsikesa* — of the master of the senses; *sevanam* — the service to satisfy the senses; *bhaktih* — devotional service; *ucyate* — is called.

TRANSLATION

'Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders

service unto the Supreme, there are two side effects. One is freed from all material designations, and one's senses are purified simply by being employed in the service of the Lord.'

(originally from *Narada-pañcaratra*, quoted in *Sri Caitanya Caritamṛta Madhya* 19.170)

Bhakti-rasamta-sindhu 1.2.234

*atah sri-kṛṣṇa-namadi
na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvadau
svayam eva sphuraty adah*

SYNONYMS

atah — therefore (because Kṛṣṇa's name, form and qualities are all on the absolute platform); *sri-kṛṣṇa-nama-adi* — Lord Kṛṣṇa's name, form, qualities, pastimes and so on; *na* — not; *bhaved* — can be; *grahyam* — perceived; *indriyaiḥ* — by the blunt material senses; *seva-unmukhe* — to one engaged in His service; *hi* — certainly; *jihva-adau* — beginning with the tongue; *svayam* — personally; *eva* — certainly; *sphurati* — become manifest; *adah* — those (Kṛṣṇa's name, form, qualities and so on).

TRANSLATION

'Therefore material senses cannot appreciate Kṛṣṇa's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.'

(originally from *Padma Purana*, quoted in *Caitanya-caritamṛta Madhya* 17.136)

Bhakti-rasamṛta-sindhu 1.2.255-6

*anasaktasya visayan
yatharham upayujjataḥ
nirbandhah kṛṣṇa-sambandhe
yuktam' vairagyam ucyate*

SYNONYMS

anasaktasya -- of one who is without attachment; *visayan* -- to material sense objects; *yatharham* -- according to suitability; *upayujjataḥ* -- engaging; *nirbandhah* -- without bondage; *kṛṣṇa-sambandhe* -- in relationship with Kṛṣṇa; *yuktam* -- proper; *vairagyam* -- renunciation; *ucyate* -- is called;

TRANSLATION

"When one is not attached to anything but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness."