

Gītār Gān

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Bengali Poetic Edition of Bhagavad-gītā As It Is

Introduction

Last year His Master's Voice recording studio in India expressed their willingness to produce a musical presentation of Śrīla Prabhupāda's *Gītār Gān* and market it throughout India. We naturally became quite excited about the project. But we soon realized that it would not be possible, because the Bhaktivedanta Book Trust did not want to give the copyright to any outside organization.

The only way open to us at that time was to produce it ourselves. However, it was a large production and needed a lot of money.

My initial reaction after that was to forget the project. But then it occurred to me that it would be a nice gift to offer to Śrīla Prabhupāda for his centennial. His Divine Grace was very emphatic about popularizing his *Gītār Gān*, among the Bengali speaking people. I realized what an impact this musical rendition of *Gītār Gān* would have on the music-loving Bengalis if it were professionally produced. It will undoubtedly go a long way to turn them on to the message of Bhagavad Gītā.

With the help of His Masters Voice, we got the best musicians and singers in Calcutta. About a dozen artists worked full time for about 2 months to produce these 6 tapes. The music director, an eminent sarod player, Mr Srikumar Banerjee, often stayed up until early in the morning writing the musical scores, and then went to the studio to record throughout the day. This naturally shows what a keen interest he took in composing the music.

For such a large production, one major problem is that it can become monotonous. Especially when the entire book has been written in the same poetic meter. However, Mr. Srikumar Banerjee dealt with that problem very expertly. Perfect application of different ragas with different beats maintained

the novelty and excitement.

Finally we offered the tapes to Śrīla Prabhupāda on 4th February 1995, through a grand celebration in the most prestigious auditorium in Calcutta. The auditorium was packed with the elite of Calcutta. The first performance was made for Śrīla Prabhupāda's pleasure. It seems that His Divine Grace liked it. Now it is being offered to the devotees all over the world. If they like it, I will consider our endeavour has been successful.

Bhakti Charu Swami
Ramnavami
9 April 1995

Chapter 1

Observing the Armies on the Battlefield of Kurukṣetra

*dharma-kṣetre kuru-kṣetre haiyā ekatra
yuddhakāmī mamaṅputra pāṇḍava sarvatra
ki karila tārpar kahata sañjay
dhṛtarāṣṭra jijñāsaye sandigdha hṛday*

Text 1: Dhṛtarāṣṭra said: O Sañjaya, after my sons and the sons of Pāṇḍu assembled in the place of pilgrimage at Kurukṣetra, desiring to fight, what did they do?

*sañjay kahilen:
rājā śuna mana diyā
pāṇḍaver sainya-sajjā sājāna dekhiyā
rājā duryodhan śighra droṇācārya pāśe*

yāiyā vṛttānta sab kahila sakāśe

Text 2: Sañjaya said: O King, after looking over the army arranged in military formation by the sons of Pāṇḍu, King Duryodhana went to his teacher and spoke the following words.

*ācārya cāhiyā dekha mahatī senānī
pāṇḍu-putra raciyāche vyūha nānā-sthānī
tava śiṣya vuddhimān drupadera putra
sājāila ei sab kari ekasūtra*

Text 3: O my teacher, behold the great army of the sons of Pāṇḍu, so expertly arranged by your intelligent disciple the son of Drupada.

*eisthāne vartamān vahu yoddhāgaṇ
bhīmārjun-sama tā'rā dhanurdhārī han
yuyudhān virāṭ drupad mahārathī sab
dhṛṣṭaketu cekitān kāśīra puṅgav*

*purujit kuntibhoj śaivya-rājā-gaṇ
yudhāmanyu vikrānta nahe sādharmaṇ
vīryavān ye ei soubhadra draupadeya
sakalei mahārathī keha nahe heya*

Text 4: Here in this army are many heroic bowmen equal in fighting to Bhīma and Arjuna: great fighters like Yuyudhāna, Virāṭa and Drupada.

Text 5: There are also great heroic, powerful fighters like Dhṛṣṭaketu, Cekitāna, Kāśīrāja, Purujit, Kuntibhoja and Śaivya.

Text 6: There are the mighty Yudhāmanyu, the very powerful Uttamaujā, the son of Subhadra and the sons of Draupadī. All these warriors are great chariot fighters.

*āmāder madhye yārā viśiṣṭa mahān
dvijottama śuna tāhā kariyā manan
senāpati ye ye sab mama sainya-pāśe
samjñārthe tomāre kahi aśeṣa viśeṣe*

Text 7: But for your information, O best of the brāhmaṇas, let me tell you about the captains who are especially qualified to lead my military force.

*āpani ār pitāmaha bhīṣmādi-gaṇ
kṛpācārya raṇajayī hay ekatre varṇan
aśvatthāmā vikarṇādi soumadatti ār
yathā-yathā tathā tathā sainya se apār*

Text 8: There are personalities like you, Bhīṣma, Karṇa, Kṛpa, Aśvatthāmā, Vikarṇa and the son of Somadatta called Bhūriśrava, who are always victorious in battle.

*ār ye anek vīr āmāra lāgiyā
āsiyāche hethā sab jīvana tyajiyā
nānā-astrapāṇi sab yuddhe viśārad
erā sab hay mor yuddhera saṁsad*

Text 9: There are many other heroes who are prepared to lay down their lives for my sake. All of them are well equipped with different kinds of weapons, and all are experienced in military science.

*aparyāpta mama sainya bhīṣma senāpati
paryāpta oder sainya bhīm yār gati
yathā-sthāne sthita thāki āpani sakale
rakṣa bhīṣma pitāmahe hena yuddha-sthale*

Text 10: Our strength is immeasurable, and we are perfectly protected by

Grandfather Bhīṣma, whereas the strength of the Pāṇḍavas, carefully protected by Bhīma, is limited.

Text 11: All of you must now give full support to Grandfather Bhīṣma, as you stand at your respective strategic points of entrance into the phalanx of the army.

*tabe sei pītāmaha vṛddha kurupati
harṣa utpādane yave kaila sthira-mati
simha-nāde bājāila śamkha sei vīr
ucca-rav sei sab atīva gambhīr*

Text 12: Then Bhīṣma, the great valiant grandsire of the Kuru dynasty, the grandfather of the fighters, blew his conchshell very loudly, making a sound like the roar of a lion, giving Duryodhana joy.

*śuni sei śatru-rav yata śamkha bherī
gomukha paṇavānaka bājila satvari
sahasā uthila sei raṇera jhamkār
tumula haila śavda vahula apār*

Text 13: After that, the conchshells, drums, bugles, trumpets and horns were all suddenly sounded, and the combined sound was tumultuous.

*tārpar śveta aśva rathete vasiyā
āsila ye mahā-yuddhe niyukta haiyā
mādhava āra pāṇḍava divya samkha dhari
vājāila pare pare apūrva mādhuri*

Text 14: On the other side, both Lord Kṛṣṇa and Arjuna, stationed on a great chariot drawn by white horses, sounded their transcendental conchshells.

*hṛṣikeśa bhagavān pāñcajanya-rave
dhanañjaya bājāila devadatta sabe*

*bhīmakarmā bhīmasen bājāila pare
pouṇḍra-nām śamkha sei ati uccaiḥ-svare*

Text 15: Lord Kṛṣṇa blew His conchshell, called Pāñcajanya; Arjuna blew his, the Devadatta; and Bhīma, the voracious eater and performer of herculean tasks, blew his terrific conchshell, called Pouṇḍra.

*yudhīṣṭhir dhare śamkha rājā kuntiputra
ananta-vijay sei ghoṣaṇā sarvatra
nakula bājāla śamkha sughoṣa tāra nām
sahadev bājāla maṇi-puṣpaka nām
tārpar eke eke yata mahā-rathī
dhanurdhar kāśirāj śikhaṇḍī sārathi
dhṛṣṭadyumna virāṭādi vīr se sātyaki
mahā-yoddhā pāre yārā yujhite ekākī
drupad āra draupadeya pṛthivīpate
soubhadra bājāla śamkha yār yār mate*

Texts 16-18: King Yudhiṣṭhira, the son of Kuntī, blew his conchshell, the Anantavijaya, and Nakula and Sahadeva blew the Sughoṣa and Maṇipuṣpaka. That great archer the king of Kāśī, the great fighter Śikhaṇḍī, Dhṛṣṭadyumna, Virāṭa, the unconquerable Sātyakī, Drupada, the sons of Draupadī, and others, O King, such as the mighty-armed son of Subhadra, all blew their respective conchshells.

*se śavda bhāñila buk dhārta-rāṣṭragaṇe
ākāśa bhedila pṛthvī kṇāpila saghane*

Text 19: The blowing of these different conchshells became uproarious. Vibrating both in the sky and on the earth, it shattered the hearts of the sons of Dhṛtarāṣṭra.

kapi-dhvaj dekhi dhārta-rāṣṭrera gaṇere

*yuddhera sajjāy sethā milila acire
nija astra dhanurvāṇ yathāsthāne dhari
yuddhera lāgiyā sethā smarila śrīhari*

Text 20: At that time, Arjuna, the son of Pāṇḍu, seated in the chariot bearing the flag of Hanumān, took up his bow and prepared to shoot his arrows. O King, after looking at the sons of Dhṛtarāṣṭra drawn in military array, Arjuna then spoke to Lord Kṛṣṇa these words.

*mahipate! pāṇḍuputra kahe hṛṣīkeśe
ubhaya senār mājhe rathera praveśe
yāvata dekhiba ei yuddha-kāmīgaṇe
tāvata rākhibe ratha acyuta ekhāne
dekhibāre cāhi kevā āsiyāche hethā
kāhāra sahita habe yujhibāre sethā*

Texts 21-22: Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see those present here, who desire to fight, and with whom I must contend in this great trial of arms.

*yuddhakāmīgaṇe āj nirakhibā āmi
durvuddhi dhārta-rāṣṭrer janya yuddhakāmī*

Text 23: Let me see those who have come here to fight, wishing to please the evil-minded son of Dhṛtarāṣṭra.

*se kathā śuniyā hṛṣīkeś bhagavān
ubhaya senār dike haila āguyān
ubhaya senār madhye rākhi rathottam
kahite lāgila kṛṣṇa haiyā sambhram*

Text 24: Sañjaya said: O descendant of Bharata, having thus been addressed by Arjuna, Lord Kṛṣṇa drew up the fine chariot in the midst of the armies of both

parties.

*dekha pārtha samaveta dhārta-rāṣṭraṅgaṅ
bhīṣma droṇa pramukhata yata yoddhāgaṅ*

Text 25: In the presence of Bhīṣma, Droṇa and all the other chieftains of the world, the Lord said, Just behold, Pārtha, all the Kurus assembled here.

*tārpaṛ dekhe pārtha yoddhṛ-pitṛgaṅ
ācārya mātul ādi pitṛsama han
dekhe putra pautrādik yata sakhājan
ār saba vahu lok ātmīya-svajan
śvaśurādi kuṭumbvīya nāhi pārāpār
ubhaya-pakṣīya sainya se hala apār*

Text 26: There Arjuna could see, within the midst of the armies of both parties, his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, and also his father-in-law and well-wishers.

*tādera dekhila pārtha saba-i vāndhava
kṇāpila hṛdaya tāra viṣaṅṅa vaibhava
kṛpāte kṇādila man ati dayāvān
viṣaṅṅa haiyā bale śuna bhagavān*

Text 27: When the son of Kuntī, Arjuna, saw all these different grades of friends and relatives, he became overwhelmed with compassion and spoke thus.

*arjun kahaye kṛṣṇa erā ye svajan
raṅāṅgane āsiyāche karibāre raṅ
dekhiyā āmār gātre hayeche romāñca
mukha-madhya ras nāi e ye mahāvañca*

Text 28: Arjuna said: My dear Kṛṣṇa, seeing my friends and relatives present

before me in such a fighting spirit, I feel the limbs of my body quivering and my mouth drying up.

*kñāpiche śarīr mor sahite nā pāri
gāṇḍīv khasiyā yāy ki kariyā dhari
jvaliyā uṭhiche tvak mahā-tāpa vāṅ
haio nā haio nā vandhu ār āguyān*

Text 29: My whole body is trembling, my hair is standing on end, my bow Gāṇḍīva is slipping from my hand, and my skin is burning.

*asthira hayechi āmi sthir nahe man
sab bhul haye yāya ki kari ekhan
viparīta artha dekhi śunaha keśav
e yuddhe kāj nāhi hala paṇḍa sab*

Text 30: I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I see only causes of misfortune, O Kṛṣṇa, killer of the Keśī demon.

*kona hita nāhi hethā svajana-saṁhāre
yuddhe mor kāj nāi phirāo āmāre
he kṛṣṇa! vijaya mor nāhi se ākāṅkṣā
rājya ār sukh śānti saba-i āśaṅkā*

Text 31: I do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Kṛṣṇa, desire any subsequent victory, kingdom, or happiness.

*yādera lāgiyā cāhi sukha-bhoga śānti
tārāi eseche hethā dite se aśānti
dhana prāṇa saba tyaji marivār tare*

sabāi eseche hethā ke jīye ke mare

*eseche ācārya pūjya pitāra samān
saṅge āche pītāmaha ār putragaṅ*

*mātula śvaśura pauṭra kata ye kahiba
śālā ār samvandhī sabāi mariba*

*āmi mari kṣati nāi erā yadi mare
edera marite śakti nāhi dekhībāre*

*tribhuvana rājya yadi pāiba jiniyā
tathāpi nā lai tāhā edera māriyā*

*dhārta-rāṣṭragaṅe māri kivā prīti habe
janārdana tumi kṛṣṇa āpani kahibe*

Text 32-35: O Govinda, of what avail to us are a kingdom, happiness or even life itself when all those for whom we may desire them are now arrayed on this battlefield? O Madhusūdana, when teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives are ready to give up their lives and properties and are standing before me, why should I wish to kill them, even though they might otherwise kill me? O maintainer of all living entities, I am not prepared to fight with them even in exchange for the three worlds, let alone this earth. What pleasure will we derive from killing the sons of Dhṛtarāṣṭra?

*edera mārile mātra pāpa lābha habe
emana vipakṣa śatru ke dekheche kabe
ei dhārtarāṣṭra-gaṅ sa-vāndhava hay
ucita nā hay kārya tāhādera kṣay
svajana māriyā bala kebā kabe sukhī*

sukha-leśa nāhi mātra haba śudhu duḥkhī

Text 36: Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhṛtarāṣṭra and our friends. What should we gain, O Kṛṣṇa, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?

*yadyapi erā nāhi dekhe lobhijana
kula-kṣaya mitra-droha saba alakṣaṇa
esab pāpera rāśi ke vahite pāre
bujhibe tumi ta sab bujhāve āmāre
ucit ki nahe ei pāpe nivṛtti
bujhā ki ucit nahe sei kupravṛtti
kulakṣaye yei doṣ jāna janārdan
ataev ei yuddha kara nivāraṇ*

Texts 37-38: O Janārdana, although these men, their hearts overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we, who can see the crime in destroying a family, engage in these acts of sin?

*kula-kṣaye kaluṣita sanātana dharma
dharma-naṣṭe prādurbhāve haibe adharma*

Text 39: With the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligion.

*adharmar prādurbhāve kula-nārīgaṇ
patitā haibe sab kara anveṣaṇ*

Text 40: When irreligion is prominent in the family, O Kṛṣṇa, the women of the family become polluted, and from the degradation of womanhood, O descendant of Vṛṣṇi, comes unwanted progeny.

*duṣṭā strī haile janme varṇa-saṅkar dal
varṇa-saṅkar hale habe naraker phal
yei se kāraṇa hay varṇa-saṅkarera
kulakṣay kulaghnāni yei aparer*

Text 41: An increase of unwanted population certainly causes hellish life both for the family and for those who destroy the family tradition. The ancestors of such corrupt families fall down, because the performances for offering them food and water are entirely stopped.

*narake patana hay luṭṭa piṇḍa janya
tarivār nāhi kona upāy ye anya
kula dharmer naṣṭa-kārī varṇa-saṅkar phale
ś āśvata jāti dharmā utsādita hale*

Text 42: By the evil deeds of those who destroy the family tradition and this give rise to unwanted children, all kinds of community projects and family welfare activities are devastated.

*narake niyata vāsa se manuṣyer hay
tumi jāna janārdan se saba viṣay
āmi śuniyāchi tāi sādhu-santa mukhe
naraker pathe cali ke rahibe sukhe*

Text 43: O Kṛṣṇa, maintainer of the people, I have heard by disciplic succession that those whose family traditions are destroyed dwell always in hell.

*hāya hāya mahāpāp karite udyata
hayechi āmrā śudhu haye kaluṣita
rājyera lobhete paḍe e duṣkārya kari
svajana hanana ei ucita ki hari?*

Text 44: Alas, how strange it is that we are preparing to commit greatly sinful acts. Driven by the desire to enjoy royal happiness, we are intent on killing our own kinsmen.

*yadi dhārta-rāṣṭra-gaṇ āmāke māriyā
ei raṇe rājya lay aśastra bujhiyā
se bhālo mane kari yuddha se apekṣā
vinā-yuddhe sei āmi kariba pratikṣā*

Text 45: Better for me if the sons of Dhṛtarāṣṭra, weapons in hand, were to kill me unarmed and unresisting on the battlefield.

*ekathā baliyā pārtha niścala basila
rathopastha yuddha madhye astra se tyajila
śokete udvignamanā arjun sadaya
viśād-yoga nām ei gītāra viṣay*

Text 46: Sañjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 2

Contents of the Gītā Summarized

*dekhiyā arjune kṛṣṇa sei aśrujale
kṛpāy āviṣṭa haye bhāvita vikale
kṛpāmay madhusūdan kahila tāhāre
iti-vākya bandhu-bhāve ati miṣṭa-svare*

Text 1: Sañjaya said: Seeing Arjuna full of compassion, his mind depressed, his eyes full of tears, Madhusūdana, Kṛṣṇa, spoke the following words.

*śrī-bhagavān kahilen:
kibhāve arjuna tumi ghor yuddhasthale
anāryer śokānal pradīpta karile
akīrti asvarga lābh haibe tomār
chi chi bandhu chāḍa ei ayogyā ācār*

Text 2: The Supreme Personality of Godhead said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the value of life. They lead not to higher planets, but to infamy.

*napuṁsak naha pārtha e ki vyavahār
yogyā nahe e kārya bandhu ye āmār
hṛday-daurvalya ei niṣcayai jānibe
chāḍa ei, kara yuddha yadi śatrūke māribe*

Text 3: O son of Pṛthā, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

*arjun kahilen :
madhusūdan! ki ājñā kara tumi more*

*bhīṣma droṇ gurujan tāre māribāre?
pūjār yogya ye tñārā han nityakāla
tñāder śarīre vāṇ sutīkṣṇa dhārāla?*

Text 4: Arjuna said: O killer of enemies, O killer of Madhu, how can I counterattack with arrows in battle men like Bhīṣma and Droṇa, who are worthy of my worship?

*śudhu guru nahe tñārā, mahānubhav hay yñārā
hatyā kari tñāder sabāre
tadapekṣā bhikṣā bhāla, kāṭīye yāibe kāl,
mithyā yuddha karāo āmāre
hatyā ei mahākām, vidhi ye haila vām,
ei yuddhe guru hatyā habe
se bhog rudhira mākhā, kemane kariba sakhā,
se yuddha ke kariyāche kabe*

Text 5: It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly gain, they are superiors. If they are killed, everything we enjoy will be tainted with blood.

*bujhite pāri nā bhāla, kothāya garimā hala,
kon kārya juyāya āmāy
kivā āmi jay kari, kimbā āmi nije mari
dui noukā āmāre nācāy
yāder māriyā raṇe, bñāciba se akāraṇe,
tārā sab āmār sammukhe
dhṛtarāṣṭra-putragaṇ, ār yata bandhu-jan,
marile se habe mor duḥkha*

Text 6: Nor do we know which is better-conquering them or being conquered

by them. If we killed the sons of Dhṛtarāṣṭra, we should not care to live. Yet they are now standing before us on the battlefield.

kārpaṇya doṣete dūṣī, mohete hayechi vaśī,
sva svabhāv hala apahṛta
nija dharma chāḍi mūḍha jijñāsi tomāre dṛḍha
kṛpā kari karaha saṁyata
tumi jāna hita mor, hayechi mohete bhor,
bhāla yāte karaha bicāre
hainu tomār śiṣya, dekhuk sakal viśva,
śikṣā dāo ei praṇannere

Text 7: Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

dekhi nā āmi ye andha, tāhe buddhi ati manda,
śo-kānal nibhibe kibhābe
ye śok jvālāya more, indriyādi sab poḍe,
bhava-rog kirūpe ghucābe
yadi pāi tribhuvan, rājya-lakṣmī sulobhan,
asapatna rājyera vikāśa
devaloke ādhipatya, tomāke kahinu satya,
nāhi habe e śoka vināśa

Text 8: I can find no means to drive away this grief which is drying up my senses. I will not be able to dispel it even if I win a prosperous, unrivaled kingdom on earth with sovereignty like that of the demigods in heaven.

sañjay kahilen:
se-kathā baliyā guḍākeśa paratāpī
hṛṣīkeśe nivedila yadio pratāpī

*he govinda! mor dvārā yuddha nāhi habe
yuddha chāḍi sei vīr rahila nīrabe*

Text 9: Sañjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Kṛṣṇa, "Govinda, I shall not fight," and fell silent.

*snigdha hāsi manohar hṛṣīkeś bale
he bhārat! arjunera śuniyā sakale
yuddha kṣetre sainya-madhye hāsiyā hāsiyā
upadeśa karen gītā viṣaṇṇa dekhiyā*

Text 10: O descendant of Bharata, at that time Kṛṣṇa, smiling, in the midst of both the armies, spoke the following words to the grief-stricken Arjuna.

*śrī-bhagavān kahilen:
aśocya viṣaye śok kara tumi vīr
prajñāvād bhāṣyakār yena kona dhīr
paṇḍita ye jana hay śok nāhi tār
mṛta deha nitya ātmā se jāne vicār*

Text 11: The Supreme Personality of Godhead said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor for the dead.

*tumi āmi yata rājā sammukhe tomār
erā sab cira nitya karaha vicār
pūrve erā nāhi chila pare nā thākibe
mūrkhera vicāra ei niścayai jānibe*

Text 12: 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.

deha dehī bheda dui nityānitya sei

*kaumār youvan jarā parivartan yei
deher svakārya hay dehī nitya rahe
tathā dehāntar-prāpti paṇḍiterā kahe*

Text 13: 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 sober person is not bewildered by such a change.

*śīt uṣṇa sukh duḥkha indriya vikār
indriyer dāsa yārā tāhe adhikār
se sab anitya vastu āsi cali yāy
sahiṣṇutā mātra guṇ tāhāra upāya*

Text 14: O son of Kuntī, 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.

*vyathā nāhi dyāya yāre anitya eisab
sejan bujhila jāna puruṣārtha vaibhav
samaduḥkha sukha-dhīr anitya vyāpāre
amaratva sei pāy jitiyā saṁsāre*

Text 15: O best among men (Arjuna), the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.

*asat śarīra ei sattā nāhi tār
nitya-satya jīva haya mṛtyu nāhi yār
ubhaya vicār kari karila niścīt
tattvadarśī sei kahe yei hay hit*

Text 16: Those who are seers of the truth have concluded that of the

non-existent (the material body) there is no endurance and of the eternal (the soul) there is no change. This they have concluded by studying the nature of both.

*avināśī sei bujha sarvatra vistār
yāhār abhāve haya deha mahābhār
kṣay-vyay nāhi yār ke mārīte pāre
amarer mār kivā karaha vicār*

Text 17: That which pervades the entire body you should know to be indestructible. No one is able to destroy that imperishable soul.

*niḥśeṣa haiyā yābe ei jaḍa deha
nitya ātmā jāna bhāla nā maribe keha
vināśī prameya nahe ātmā bhāla mate
satya bujhi dṛḍha-vrata hao ta' yuddhete*

Text 18: The material body of the indestructible, immeasurable and eternal living entity is sure to come to an end, therefore, fight, O descendant of Bharata.

*ye jana bujheche ātmā mare yete pāre
athavā ye jana bujhe ātmā anye māre
ubhayei bhramātmak kichu nāhi bujhe
mare nā māre nā ātmā jāna yuddha yujhe*

Text 19: Neither he who thinks the living entity the slayer nor he who thinks it slain is in knowledge, for the self slays not nor is slain.

*janama maraṇa nāi, haya nāi, habe nāi
hayechila tāhā nahe ātmā
aja nitya śāśvata, purātana nitya satya,
śarīrer nās nahe mṛtyu*

Text 20: For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

*ye jeneche ātmā nitya aja avināśī
avyay ajar ātmā sarva divāniśī
se kena māribe anye mūrkhera matan
se jāne niścita ātmā mare nā kakhana*

Text 21: O Pārtha, how can a person who knows that the soul is indestructible, eternal, unborn, and immutable kill anyone or cause anyone to kill?

*purātana vastra yathā, bhaṅgura śarīra tathā
ek chāḍi anya vastra par
purātana vastra chāḍe, navīna basana pare
navīna śarīra sei dhare
jīrṇa śarīr chāḍi, navīna śarīra dhari
dehīnavya haya punarvāra
deha dehī ei bhed, tāhāte vā kivā khed
chāḍa duḥkha yuddha karibāra*

Text 22: As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

*astrāghāte nāhi kāṭe cinmaya śarīr
agni nā jvālāya tāhā śuna vijña vīr
jal dvārā nāhi bhije vāyu nā śukāy
ghāt pratighāt sab jaḍete juyāy*

Text 23: The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.

acchedya je ātmā hay akledya aśoṣya
cidānanda ātmā nahe jaḍera se poṣya
sarvatra ātmāra gati sthir sanātan
acala aṭala ātmā nitya se nūtan

Text 24: This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, present everywhere, unchangeable, immovable and eternally the same.

kāṭā jvālā bhijā śukā jaḍera lakṣaṇ
jaḍer dvārā vyakta nahe avyakta kakhan
man dvārā cintya hay jaḍera lakṣaṇ
ātmā jaḍa vastu nahe acintya kathan
jaḍera vikāra hay ātmā avikār
jaḍa ātmā bibhinnatā śuna bār bār
yathā-yatha ātma-tattva karaha vicār
vicāra karile citte pābe camatkār

Text 25: It is said that the soul is invisible, inconceivable, and immutable. Knowing this, you should not grieve for the body.

vicāra karibe yabe śok nāhi rabe
ātmāra nityatva jāni nityānanda pābe
yadi tāi māna tumi dehai sarvasva
paricaya nāhi kichu ātmāra nijasva
nitya janma nitya mṛtyu deha mātra hay
tabuo tomāra duḥkha nāhi tabu tāy

Text 26: If, however, you think that the soul (or the symptoms of life) is always born and dies forever, you still have no reason to lament, O mighty-armed.

jaḍa deha upajaya anivārya kṣay
kṣay haye jaḍa dravya punaḥ upajay
jaḍa dravya rūpa chādi anya rūpa hay
nūtana rūpera janya anya rūpa kay
ei jaḍa vijña yadi karaye vicār
tathāpi śokera kathā nahe tiladhār

Text 27: One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament.

jaḍera rūpādi nāhi pareo thāke nā
madhye mātra rūpa guṇa sakali bhāvanā
ataeva nirākāra yadi nirākār
tāhāte tomāra duḥkha kisera ābār

Text 28: All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when annihilated. So what need is there for lamentation?

āścarya ātmār kathā, nā bujhaye yathā tathā
āścarya tāhār dekhā-śunā
āścarya kehavā bale, āścarya kehavā chale
āścarya tāhār adhyāpanā
āścarya haiyā śune, tathāpi vā nāhi māne
āścarya ye āścaryera kathā
āścarya haiyā rahe, āścarya bujhite nahe
āścarya ati durlabhatā

Text 29: Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all.

*siddhānta ātmāra kathā, śuna he bhārat
vedānta āmāra kathā śuna sei-mata
dehī nitya mare nāhi sakala deher
deher vināśa tāi nahe ta' śoker*

Text 30: O descendant of Bharata, he who dwells in the body can never be slain. Therefore you need not grieve for any living being.

*nija dharma dekhi punaḥ nā hao vikal
kṣatriyera yuddha karā dharma ye sakal*

Text 31: Considering your specific duty as a kṣatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

*anāyāse pāiyācha svarga-dvār kholā
se yuddha kāryete nāhi kara abahelā
bhāgyavān vīr sei hena yuddha pāy
yuddha kari yajña-phal kṣatriya labhay*

Text 32: O Pārtha, happy are the kṣatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.

*ataeva tumi pārtha yadi yuddha chāḍa
svadharmā svakīrti sab ekatre ugāra*

Text 33: If, however, you do not perform your religious duty of fighting, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

*tomāra akīrti lok niścayai gāhibe
vñāciyā maraṇa taba vighoṣita habe*

Text 34: People will always speak of your infamy, and for a respectable person, dishonour is worse than death.

*mahārath yārā sab nindā ye karibe
bhay peye chāḍe raṇ tārā ye balibe
yāhāder gaṇya-mānya tumi ye ekhan
sakaler cakṣe choṭa haibe takhan*

Text 35: The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you insignificant.

*kata gālāgāli dibe akathya kathan
bhābi dekha taba hita ki habe takhan
nija nindā śuni tumi nīraba rahibe
bala pārtha sei nindā kemane sahibe*

Text 36: Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you?

*mare yadi svarga pāo seo bhāla kathā
bhāciyā pāibe bhog nahe se anyathā
bhācā marā dui bhāla yuddhete niścay
hena yuddha chāda tumi āścarya viṣay
he kaunteya uṭha tumi nāhi kara helā
yuddha karibāre niścaya kara ei belā*

Text 37: O son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, get up with determination and fight.

*sukha-duḥkha samakar hāni lābha saba
jayā-jay nāhi bhay kartavya baliba*

*yuddhera lāgiyā tumi śudhu yuddha kara
nāhi tāte pāp bhay ei satya baḍa*

Text 38: Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat—and by so doing you shall never incur sin.

*jñānera vicāre sab balinu tomāke
ebe śuna buddhi-yoge jñān pariṣāka
jñānīra yogyatā yadi pariṣāk hay
bhakti dvārā buddhi-yog tabe se bujhay
bhakti-yukta karma haya karma-yoga nām
yāhār sādhanē karma bandhana virām*

Text 39: Thus far I have described this knowledge to you through analytical study. Now listen as I explain it in terms of working without fruitive results. O son of Pṛthā, when you act in such knowledge you can free yourself from the bondage of works.

*kṣay vyay nāhi nāś se kārya sādhanē
yāhā pāra kare yāo sañcay e dhane
svalpa mātra haya yadi se dharma sādhan
mahā-bhay hate rakṣā pāibe takhan*

Text 40: In this endeavour there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.

*vyavasāyātmikā buddhi he kuru-nandana
ek-mātra haya tāhā bahu nā kakhana
ananta apār se a-vyavasāyī hay
bahu śākhā bistārīta ke kare nirṇay*

Text 41: Those who are on this path are resolute in purpose, and their aim is

one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

*puṣpera sājane yāhā iṣṭa miṣṭa kathā
karmīra hṛday tāhā kare prafullitā
sei veda bādī sab bhoger kāraṇ
yathā-sarva sei kathā karaye varaṇ*

*mūrkha sei bhogabādī āpāta madhur
datta-citta haye yāya āsale phatur
kāmatmanā loka sab svarga bhog cāy
karma-phal bhoga-lipsā ār nā bujhay
āḍambare bhule yāya bhogaiśvarya cāy
buddhi-yog ek lakṣya tāhā nā mānay*

Texts 42-43: Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

*bhogaiśvarye āsakta ye pāgalera mata
nijeke hāriyā base āśā śata śata
tārā nāhi bujhe vyavasāyātmikā buddhi
āsakti tāder śudhu bhukti mukti siddhi*

Text 44: In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.

*triguṇera madhye ved sattva rajastama
tāhāra upare uṭha tabe se uttama
takhani dvandva bhāv ghucibe tomār*

*nitya śuddha sattva bhāv habe āviṣkār
ātma-vāna hay sadā niryoga niṣem
ye dhane se dhanī tāhā bhagavad prem*

Text 45: The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.

*sei preme bhāsamān sarva lābha pāy
kūpa jala nadī jal yathā yathā hay
ek kūpe hay ek kāryera sādhan
nadīra jalete hay ekatre bhājan
vedera tātparya sei ek lakṣya hay
brāhmaṇa ye hay sei samasta bujhay*

Text 46: All purposes served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

*nija adhikār mātra karma kare yāo
karma-phal nāhi cāo āsakti ghucāo
karma-phal hetu sadā nā haibe tumi
anukūla karma yei sei karma bhūmi*

Text 47: You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.

*yogī haye kara karma āsakti rahita
āsakti rahita karma bhagavāne prīta
dhanañjaya! saṅga tyaji karma kare yāo
siddhi vā asiddhi sama vaiṣamya ghucāo*

*ei sama bhāv hay yogo siddhi nām
sei siddhi-lābhe pūrṇa sarva manaskām*

Text 48: Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.

*buddhi-yoga dvārā chāḍā karma avarādi
kām kṛṣṇa karmārpaṇe nā hao viṣādī
anukṣaṇ sei buddhe śaraṇāgati yār
kṛpaṇer phal hetu icchā nahe tār*

Text 49: O Dhanañjaya, keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the Lord. Those who want to enjoy the fruits of their work are misers.

*buddhi-yog dvārā karma sukṛti ye phal
duṣkṛti vā phale yāhā karaye nirmal
ataev tumi sei yoge yuddha kara
karmaera kouśal ei buddhi-yog dhara*

Text 50: A man engaged in devotional service rids himself of both good and bad reactions even in this life. Therefore strive for yoga, which is the art of all work.

*manīṣī yei se karma buddhi yog dvārā
tyāgete samartha hay karma phal sārā
janma-bandha vinirmukta sei karma-yogī
anāmay pada prāpta haya sei tyāgī*

Text 51: By thus engaging in devotional service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries (by going back to Godhead).

yakhana tomāra man buddhi yog dvārā
moharūpa kardamākta haye yābe pārā
takhana nirved sab haye yābe kām
śrutira śrotavya taba nāhi rabe dhām

Text 52: When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard.

śrutira gṛhīta jñān yakhana niścalā
karma jñān yoga ādi takhani saphalā
samādhi takhana hay karma yoge sthiti
sthita-prajña tār nāma yogārūḍha gati

Text 53: When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the Divine consciousness.

arjun kahilen:
ki lakṣaṇ sthita-prajña kivā tñār bhāṣā
he keśav! kaha more samādhista āśā
sthita-dhī ki bale kimbā uṭhā-basā kare
ki bhābe gaman kare kahata bistāre

Text 54: Arjuna said: O Kṛṣṇa, what are the symptoms of one whose consciousness is thus merged in transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?

śrī-bhagavān kahilen:
nijera indriya sukhe yata kām āche
baddha jīva mano-dharme dhāya pāche pāche
se sab kāmanā tyaji ātma-bhagavāne

*sambandha jāniyā krame hay āguyāne
takhana jānibe tuṣṭa sthita-prajña sukhī
e chādā ār ye lok sakalei duḥkhī*

Text 55: The Supreme Personality of Godhead said: O Pārtha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

*duḥkhe anudvigna-manā sukhe nāhi spṛhā
nija sebā kārye yñār ekamātra ihā
vītarāg śoka bhay krodh nāhi yñār
se jana sthita-dhī muni vidita sabār*

Text 56: One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

*deha smṛti nāhi yñār śubhāśubha kibā tñār
sarvatra anabhi sneha lok vyavahār
abhinanda dveṣ nāi sarva hite rata
tñāhār jānio prajñā sthir pratiṣṭhita*

Text 57: In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it nor despising it, is firmly fixed in perfect knowledge.

*go-dāsa indriya sukhe vicalita sadā
gosvāmī hayeche dhīr ātmāte sarvadā
tāi se indriya saba kūrma aṅga mata
indriya bhogārtha sadā viṣaye virata
ataeva jāni tñāra prajñā pratiṣṭhita*

se jana upādhi mukta gosvāmī vidita

Text 58: One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is firmly fixed in perfect consciousness.

*vairāgya kariyā hay viṣaya-nivṛtti
tāhā nahe sthita-prajñā svābhāvik vṛtti
paramānanda jāni yebā jaḍānanda chāḍe
sthita-prajñā sei vīr viṣaya vihāre*

Text 59: 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.

*ātmāra samṣarka nāi vairāgyer yatan
paṇḍita haleo tār prasabhita man
pramāthī indriya tāke viṣayete phele
śuṣka vairāgīr lāge āguna kaṇḍāle*

Text 60: The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavouring to control them.

*kṛṣṇa-sevā yukta hay indriya saṁyata
indriya ye baś hay prajñā pratiṣṭhita*

Text 61: One who restrains his senses, keeping them under full control, and fixes his consciousness upon Me, is known as a man of steady intelligence.

*śuṣka vairāgya ye ār viṣayete dhyān
krame krame saṅga sei hay āguyān
saṅga krame kām haya kāme krodha hay*

*krodhe sammohan pare vibhrama bāḍaya
smṛti bhraṣṭa hale pare buddhi-nāśa hay
vairāgīr sarva-nāś sei se paryāy*

Texts 62-63: While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.

*ataeva rāg dveṣ nāhi yñār ati
mukta yevā haiyāche viṣayera gati
citta prasāde se hay kṛṣṇārṇvita man
viṣaye thākiyā tini jīvanmukta han*

Text 64: But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord.

*paramānanda sukh yei prasāda tār nām
yāhāra prāptite duḥkha hay antardhān
se prasāde pratiṣṭhita ye hay niścita
ātmaniṣṭhā buddhi tār jagate vidita*

Text 65: For one thus satisfied (in Kṛṣṇa consciousness), the threefold miseries of material existence exist no longer; in such satisfied consciousness, one's intelligence is soon well established.

*jīvera svarūpa hay ānandete mati
buddhiyoga vinā tāra kothāy vā gati
ataeva se bhāvanā nāhi yār sthiti
kothā śānti tār bala sukhera pragati*

Text 66: One who is not connected with the Supreme (in Kṛṣṇa consciousness) can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. And how can there be any happiness without peace?

*indriya cālita kari manodharme sthiti
vāyura madhyete yathā noukāra pragati
se noukā yemana sadā ṭalamala kare
ayukta vyaktira prajñā seirūpa hare*

Text 67: As a strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.

*ataeva mahāvāho śuna man diyā
nigṛhīta man yñāra āmāre śnapīyā
tñāhāra indriya vaś more samarṣita
tñāhāra-i prajñā haya pūrṇa pratiṣṭhita*

Text 68: Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence.

*viṣayī viṣaye niṣṭhā kare se pracur
sarvadā jāgrata sei sadā bharapur
saṁyamīra sei ceṣṭā niśāra samān
saṁyamī jāgrata thāke ātma-viṣayān
viṣayīra sei ātmā rātrira samān
ubhayera kārya haya bahu vyavadhān*

Text 69: What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.

samudre nadīr jala yemana praveś

*vicalita nahe sei sadā nirviṣeṣ
seibhābe mane yār kāmera cālanā
se śānti pāibe phal śāntira sādhanā*

Text 70: 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.

*kāma chāḍi saba yebā nisṛṣṭha dhīmān
sarvatra bhramaṇa kare nāradiya gān
mamatā-vihīna ārahaṅkāra nāi
tār śānti viniścita sei ta' gosani*

Text 71: A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego-he alone can attain real peace.

*sei se smṛtir nām brāhmī-sthiti hay
yñār prāpti hay tñār mohana kothāya
sei sthiti yadi haya maraṇera kāle
brahma-sthiti bhāva nahe kālera kabale*

Text 72: That is the way of the spiritual and godly life, after attaining which a man is not bewildered. If one is thus situated even at the hour of death, one can enter into the kingdom of God.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 3

Karma-yoga

*arjun kahilen:
yadi buddhi-yoga śreṣṭha ohe janārdan
ghor yuddhe niyojita kara ki kāraṇ*

Text 1: Arjuna said: O Janārdana, O Keśava, why do You want to engage me in this ghastly warfare, if You think that intelligence is better than fruitive work?

*dvyarthak kathāy buddhi mohit ye hay
niścīt yā hay kaha śreya upajay*

Text 2: My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively which will be most beneficial for me.

*śrī-bhagavān kahilen:
dvibidha loker niṣṭhā balechi tomāre
sāṁkhya ār jñāna-yog yogya adhikāre*

Text 3: The Supreme Personality of Godhead said: O sinless Arjuna, I have already explained that there are two classes of men who try to realize the self. Some are inclined to understand it by empirical, philosophical speculation, and others by devotional service.

*vihita karmar niṣṭhā nā kari ārambha
naiṣkarma jñān ye carcā hay eka dambha
vihita karmar tyāge cittaśuddhi nay*

keval sannyāse kārya siddhi nāhi hay

Text 4: Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

*kṣaṇek samay mātra nā kariyā karma
thākite pāre nā keha svābhāvik dharma
prakṛtir guṇ yathā sabār nirvandha
sei kārya kare yāte karamer vandha*

Text 5: Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

*karmendriya rodh kari manete smaraṇa
ihā nāhi cittaśuddhi naiṣkarma kāraṇ
ataev sei vyakti vimūḍhātmā hay
indriyārtha mithyācārī śāstrete kahay*

Text 6: One who restrains the senses of action but whose mind dwells on sense objects certainly deludes himself and is called a pretender.

*kintu yadi nijendriya saṁyata niyame
karmar ārambha kare yathā yathā krame
vātul nā hay markaṭ vairāgya kari
antarniṣṭhā hale hay sahāy śrī-hari
sei hay karma-yog karmendriya dvārā
āsakti-rahit karma viśeṣ prakārā*

Text 7: On the other hand, if a sincere person tries to control the active senses by the mind and begins karma-yoga [in Kṛṣṇa consciousness] without attachment, he is by far superior.

*niyamita karma bhāla sei akarma apekṣā
anadhikārīra karma tyāga, para-mukhāpekṣā
śarīr nirvāha yār nahe karma vinā
karma-tyāg tār pakṣe hay viḍambanā*

Text 8: Perform your prescribed duty, for doing so is better than not working. One cannot even maintain one's physical body without work.

*yajñeśvar bhagavāner santoṣ lāgiyā
niyamita karma kara āsakti tyajiyā
ār yata karma hay bandhera kāraṇa
ataeva sei kārya kara nivāraṇa
bhagavada santoṣārtha karmera prasāṅga
yata kichu ācaraṇa saba mukta saṅga*

Text 9: Work done as a sacrifice for Viṣṇu has to be performed, otherwise work causes bondage in this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

*prajāpati sṛṣṭi kari yajñera sādhana
upadeś karechila śune prajāgaṇa
yajñera sādhana kari sukhī hao sabe
yajña-dvārā bhog pābe indriya vaibhave*

Text 10: In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Viṣṇu, and blessed them by saying, "Be thou happy with this yajña [sacrifice] because its performance will bestow upon you everything desirable for living happily and achieving liberation."

adhikārī devagaṇ yajñera prabhāve

*yajña anuṣṭhān dekhi sabe prīta habe
paraspara prīti-bhāv hale sampādana
bhogera sāmagrī śreya nahe anaṭana*

Text 11: The demigods, being pleased by sacrifices, will also please you, and thus, by cooperation between men and demigods, prosperity will reign for all.

*yajñete santuṣṭa haye abhīṣṭa ye bhoga
devatārā dyāya sab pracura prayoga
sei datta anna yāhā devatārā dyāya
tñāhāder nā diyā khāya cor sei hay*

Text 12: In charge of the various necessities of life, the demigods, being satisfied by the performance of *yajña* [sacrifice], will supply all necessities to you. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.

*yajñera sādhana kari anna yevā khāy
muktira pathete cale pāp nāhi hay
ār yebā anna pāk nija svārthe kare
pāper bojhā krame bāḍe duḥkha-bhog tare*

Text 13: 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.

*anna kheyē jīv bāñce anna ye jīvana
sei anna utpādane vṛṣṭi ye kāraṇa
sei vṛṣṭi hay yadi yajña kārye hay
sei yajña sādhyā hay karmēra kāraṇa*

Text 14: All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* [sacrifice], and *yajña* is born

of prescribed duties.

*karma yāhā veda-vāṇī nahe mano-dharma
veda-vāṇī bhagavadukti akṣarera kāraṇa
ataeva karma hay īśvara-sādhana
sarva-gata brahma-nitya yajñete sthāpanā*

Text 15: Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently the all-pervading Transcendence is eternally situated in acts of sacrifice.

*sei se brahmera cakra āche pravartita
se cakre ye nāhi hay viśeṣa vartita
pāpera jīvana tār ati bhayaṅkara
indriya prītaye kare pāpa paraspara*

Text 16: My dear Arjuna, one who in human life does not follow the cycle of sacrifice thus established by the *vedas* certainly leads a life full of sin. Living only for the satisfaction of the senses, such a person lives in vain.

*ār ye bujhiyāche ātma-tattva-sār
kārya karma kichu nāi karibār tār
pūrṇa-jñāne bhagavāne bhakti kare yei
ātma-tr̥pta ātma-jñānī tuṣṭa ātmātei*

Text 17: But for one who takes pleasure in the self, whose human life is one of self-realization, and who is satisfied in the self only, fully satiated-for him there is no duty.

*arthānartha vicārādi ātma-tr̥pta nahe
kartavyā-kartavya yāhā veda-śāstra kahe
se nahe kāhāra ṛṇī nijārtha sādhanē
sarvasva hayeche pūrṇa śaraṇya śaraṇē*

Text 18: A self-realized man has no purpose to fulfill in the discharge of his prescribed duties, nor has he any reason not to perform such work. Nor has he any need to depend on any other living being.

*ataev anāsakta haye kārya kara
yukta vairāgya sei tāte hao dṛḍha
anāsakta kārya kare parama padete
yogyā hay krame krame se pada labhite*

Text 19: Therefore, without being attached to the fruits of activities, one should act as a matter of duty, for by working without attachment one attains the Supreme.

*janakādi mahājan karma sādhyā kari
siddhi-lābh karechila āṇi ācari
tumi-o serūṇ kara loka-śikṣā lāgi
lābh nāi kichumātra markṣa vairāgi*

Text 20: Kings such as Janaka attained perfection solely by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work.

*śreṣṭha vyakti yāhā kare lokera ādarśa
itara janatā yāhā kare hay harṣa
śreṣṭha vyakti yāhā kichu prāmāṇya svikāre
tāhāi svikārya hay prati ghare ghare*

Text 21: Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.

*āmāra kartavya nāi tribhuvana mājhe
pārtha tumi jāna kevā samatulya āche
prāptavya baliyā kichu kothā nāhi mor*

tathāpi dekhaha āmi kartavye vibhor

Text 22: O son of Pṛthā, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I a need to obtain anything-and yet I am engaged in prescribed duties.

*āmi yadi karma tyaji atandrita haye
mama vartma sabe anugamana karaye*

Text 23: For if I ever failed to engage in carefully performing prescribed duties, O Pārtha, certainly all men would follow My path.

*phal ei habe sabāi ucchanna yābe
āmāra darśita path dekhāra abhābe
vidhi ār kichu nāhi rabe dharātale
vinaṣṭa haibe ei prajāṛā sakale*

Text 24: If I did not perform prescribed duties, all these worlds would be put to ruination. I would be the cause of creating unwanted population, and I would thereby destroy the peace of all living beings.

*vidvāner ye kartavya avidvān sama
vāhyata āsakta haye karma samāgama
antare āsakti nāi lokera saṁgraha
vidvāner hay sei karmete āgraha*

Text 25: As the ignorant perform their duties with attachment to results, the learned may similarly act, but without attachment, for the sake of leading people on the right path.

*buddhi-bhed nāhi kari mūḍha karmīder
ajñānī ye hay tārā tāi herpher
tāi se sājāte habe sarva karma mājhe*

āpani ācari sab avidyāra sāje

Text 26: So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities [for the gradual development of Kṛṣṇa consciousness].

*vidvāna mūrkhete hay ei mātra bhed
prakṛtir vaś ek anya se bicched
prakṛtir guṇe vaś kārya kari yāy
ahaṁkāre matta haye nije kartā hay
āpanār paricaya prakṛtira māne
dehe ātma-buddhi kare asatyera dhyāne*

Text 27: The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.

*tattvavit ye vidvān bujhe guṇa-karma
guṇ dvārā kārya hay jāne sār-marma
ataev guṇa-kārya nā kare sajjan
prakṛtir guṇa-kārya āsakta nā han*

Text 28: One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in devotion and work for fruitive results.

*guṇa-karme āsakti se guṇete saṁmūḍha
prākṛta nijeke māne sei kārye dṛḍha
bhava-rogi mūḍha jane nā kari bañcan
karma yojanā hate krame jñān val*

Text 29: Bewildered by the modes of material nature, the ignorant fully engage

themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

*ataev tumi pārtha chāḍa abhimān
tomār samasta śakti kara more dān
karma-phal āmā chāḍa nirmama haiyā
yuddha kara āśā tyaji mūḍhatā tyajiyā*

Text 30: Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.

*āmāra emata kārya anuṣṭhān kari
sarva karma kare śūdhu bhajite śrī-hari
śraddhāvān mor bhakta asūyā-bihīn
karma-phal mukta hay bhaktite bilīn*

Text 31: Those persons who execute their duties according to My injunctions and who follow this teaching faithfully, without envy, become free from the bondage of fruitive actions.

*prakṛti-sadṛśa ceṣṭā kare guṇavān
prakṛtir vaśe sarva kārya anuṣṭhān*

Text 32: But those who, out of envy, do not regularly follow these teachings are to be considered bereft of all knowledge, befooled, and ruined in their endeavours for perfection.

*vahukāl hate yārā prakṛtir vaś
nigraha karite nāre haiyā vivaś*

Text 33: Even a man of knowledge acts according to his own nature, for

everyone follows the nature he has acquired from the three modes. What can repression accomplish?

*ataev indriyārthe rāg dveṣ chāḍi
viṣayete rāg dveṣ kichu nāhi kari
tāhār vaśete nije kabhu nā rahibā
anāsakta viṣayete mādhaveva sevā*

Text 34: There are principles to regulate attachment and aversion pertaining to the senses and their objects. One should not come under the control of such attachment and aversion, because they are stumbling blocks on the path of self-realization.

*nija dharma śreya jāna para-dharmāpekṣā
bhagavad sevā lāgi karma-yoga śikṣā
svadharme nidhan bhāla nahe paradharma
bhāla kari bujha tumi ei gūḍha marma*

Text 35: It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

*arjun kahilen:
he vārṣṇeya kaha tumi bujhāiyā more
ki lāgi hayeche jīva yukta pāpa ghore
anicchā-sattveo hay pāpe niyojita
avaśa haiyā kare pāpa se garhita*

Text 36: Arjuna said: O descendant of Vṛṣṇi, by what is one impelled to sinful acts, even unwillingly, as if engaged by force?

śrī-bhagavān kahilen:

kām āṛ krodh hay rajoguṇ dvārā
abhibhūta baddha-jīva tri-jagate sārā
jñānī-jīva ei dui mahā śatru jāne
kare tāi guṇātīta kārya sāvadhāne

Text 37: The Supreme Personality of Godhead said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.

tri-jagate kām mātra sarva āvaraṇ
āgunete dhūm yathā dhūsara darśan
athavā jarāyu yathā garbha āvaraṇ
alpādhik ei sab kāmera kāraṇ

Text 38: As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly covered by different degrees of this lust.

ei nitya vairī kare jñāna āvaraṇ
jīva tāhe vaddha hay nahe sādharmaṇ
kām hay duṣpūraṇ agnira samān
ataev kām lāgi hao sāvadhān

Text 39: Thus the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

sei kām adhiṣṭhita indriyādi mane
vuddhite vasiyā āñke nikhila bhuvane
vaddha jīva se kāraṇ deha abhimānī
svātantryer vyavahār nāhi jāne jñānī

Text 40: The senses, the mind and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him.

*ataev he bhārat! prathamete kām
nīyantrita kari hao sampūrṇa niṣkām
bhaktira dhāraṇa sei kāma jaya janya
se jñān vijñan-nāśī, nāhi patha anyā*

Text 41: Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of knowledge and self-realization.

*baddha-jīva jaḍa-buddhi indriya pradhān
indriyādhipati man karmera bidhān
man hate para-buddhi tārpar ātmā
ataev kara sevā sei paramātmā*

Text 42: The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.

*aprākṛta buddhi dvārā kara dāsya tār
ghucibe sakal moha kāma vyavahār
sei se upāy ek śatru jinibār
kāmarūpa durāsada keha nāhi ār*

Text 43: Thus knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence [Kṛṣṇa consciousness] and thus-by spiritual strength-conquer this insatiable enemy known as lust.

bhaktivedānta kahe śrī-gītāra gān

śune yadi śuddha bhakta kṛṣṇagata-prāṇ

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 4 Transcendental Knowledge

*śrī bhagavān kahilen:
pūrve āmi balechilām, sūryake pratham
ei se niškām karm apūrva kathan
sūrya balechila pare manuke svaputre
ikṣvāku śunila pare paramparā sūtre*

Text 1: The Personality of Godhead, Lord Śrī Kṛṣṇa, said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.

*sei paramparā dvār rājarṣigaṇ
eke eke śune saba gītāra vacan
kālakrame paramparā hayeche vinaṣṭa
paramparā vinā jāna saba artha bhraṣṭa*

Text 2: 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.

*ataeva kahi punaḥ sei purātan
punarvāra paramparā karite sthāpan
bhakti vinā ke bujhibe gītāra rahasya
tumi mor priya sakhā karaha vimuṣya*

Text 3: 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 and can therefore understand the transcendental mystery of this science.

*arjun kahilen:
tumi ta' navīna sakhā sedina janmile
koṭi koṭi varṣa pūrve sūrya janma nile
e kathā ki kare bujhi pūrva eta dine
upadeś purātan tumi balechile*

Text 4: Arjuna said: The sun-god Vivasvān is senior by birth to You. How am I to understand that in the beginning You instructed this science to him?

*śrī-bhagavān kahilen:
he arjun bahu janma tomāra āmār
hayechē pūrvakāle se saba apār
bhuli nāi āmi sei tumi bhule gecha
āmi bibhu tumi jīv ei bhāve ācha*

Text 5: The Personality of Godhead said: Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy!

*sakaler niyāmak ajanmā haiyā
avyayātmā paramātmā bhuvana bhariyā
tathāpi sva-śakti sāthe janma lai āmi
sei bhagavattā mor bhāla bujha tumi*

Text 6: Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, I still appear in every millennium in My original transcendental form.

*yadā yadā dharma-glāni haila saṁsāre
he bhārat! viśva-bhār laghu karibāre
adharmar abhyutthān dharma-glāni hale
ātmāra sṛjan kari dekhaye sakale*

Text 7: Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.

*sādhuder paritraṇ asādhur vināś
ye kare adharma tār kari sarva-nāś
ār dharma sthiti artha karite sādhan
yuge yuge āsi āmi mānase vacan*

Text 8: To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I Myself appear, millennium after millennium.

*āmāra ye janma-karma se ati mahān
ye bujhila sei kathā seo bhāgyavān
se chāḍiyā deha ei nahe punarjanma
mama dhāme phiri āse chāḍe jaḍa dharma*

Text 9: 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.

*chāḍi rāg bhay krodh trividha asār
manmaya madbhakti sādhyā kariyā vicār*

*vahu bhakta jñānī sab tapasyār dvāre
vidhauta haiyā pāp peyeche āmāre*

Text 10: Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me-and thus they all attained transcendental love for Me.

*yebhāve ye bhaje more āmi sei bhāve
yathā-yogya phal di-i āpana prabhāve
āmākei sarva mate cāhe sarva thmāi
āgupichu mātra hay pathe bhed nāi*

Text 11: As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.

*karma-kāṇḍī siddhi lāgi vahu dev-devī
iha-lok hay sab bahu sevya sevī
śīghra yei karma-phal e manuṣya-loke
anitya se phal bhunje duḥkhe ār śoke*

Text 12: Men in this world desire success in fruitive activities, and therefore they worship the demigods. Quickly, of course, men get results from fruitive work in this world.

*cāri varṇa sṛṣṭi mora guṇa karma bhāge
yār yāhā guṇ hay kaḥiba se āge
tathāpi se nahi āmi guna karma mājhe
yadyapi niyantā āmi sakalera kāje*

Text 13: According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

*āmi karma-phale lipta nahi kona kāle
sprhā kabhu nāi mor kona karma-phale
āmāra karmera kathā bujhe bhāla mate
bandhana ghucila tār karmera phalete*

Text 14: There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.

*ei gūḍha tattva-kathā pūrve ye bujhila
anāyāse tārā sab saṁsāra tarila
tumi pūrva mahājane yathā anusār
yathāvat siddhi-lābh haibe vistar*

Text 15: All the liberated souls in ancient times acted with this understanding of My transcendental nature. Therefore you should perform your duty, following in their footsteps.

*kivā karma akarma vā karite vicār
baḍa baḍa muni ṛṣi hay camatkār
tāi se baliba āmi kivā karma hay
jānile se tattva-kathā aśubhera kṣay*

Text 16: Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is, knowing which you shall be liberated from all misfortune.

*karma ye bujhite tumi akarma bujhibe
vikarma bujhite tathā bhāve buddha habe*

Text 17: The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what

inaction is.

*durgama karmera gati nigūḍha se tattva
ye bujhila se bujhila tāhāra mahattva
karmete akarma dekhe akarme ye karma
ye buddhimān manuṣya se bujheche marma*

Text 18: One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities.

*sakala samārambhe yār samkalpa varjan
jñānāgnite dagdha karma pāṇḍitye grahaṇ*

Text 19: One is understood to be in full knowledge whose every endeavor is devoid of desire for sense gratification. He is said by sages to be a worker for whom the reactions of work have been burned up by the fire of perfect knowledge.

*tyakta karmaphalāsaṅga āśraya vihīn
nitya tṛpta nityānanda nija karme līna
se pravṛtta nija karme kichu nāhi kare
anāsakta karmaphal sacchanda vihare*

Text 20: Abandoning all attachment to the results of his activities, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertakings.

*karma-phale spṛhā-hīn datta citta ātmā
sarva pari-graha tyakta yukta se sarvathā
śarīra nirvāha mātra karma yei kare
kariyāo sarva karma sarva pāpa hare*

Text 21: Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions, and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.

*yathā-lābh tathā tuṣṭa sarva dvandva mukta
nirmatsar samacitta nija karme yukta
siddhāsiddha samadrṣṭi nāhita vidveṣ
kariyāo sarva karma karma-phala śeṣ*

Text 22: He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady in both success and failure, is never entangled, although performing actions.

*asaṅga niyukta jñānī citte kṣobh nāi
jñānāvasthita sei sarvadā sab ṭhñāi
sei se yājñika sadā ācaraṇe dakṣa
tār karma pravilīta ekānta samakṣa*

Text 23: The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence.

*brahma-maya karma tār brahmete arpaṇ
brahma habi brahma agni hotā brahma-phal
tāhāra se brahma-gati niścita nirṇaya
brahma karma samādhista sarvatra vijay*

Text 24: A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature.

*daiva yajña kare pare seo yogī hay
brahma-jñānī seo yogī homādi nilay
naiṣṭhika brahmacārīr yajña indriya saṁyam
śrotādi mānasa tapa agnite arpaṇ*

Text 25: Some yogīs perfectly worship the demigods by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman.

*rūpa rasa śabda sparśa viṣaye saṁyam
yajñāhuti sei haya indriya haban*

Text 26: Some [the unadulterated brahmacārīs] sacrifice the hearing process and the senses in the fire of mental control, and others [the regulated householders] sacrifice the objects of the senses in the fire of the senses.

*sarvendriya karma prāṇ saṁyam agnite
yatnaśīl yata yogī habana karite
ātma-saṁyamādi yog jñāna dīpīte
pṛthak pṛthak yogī hay yukta se yogete*

Text 27: Others, who are interested in achieving self-realization through control of the mind and senses, offer the functions of all the senses, and of the life breath, as oblations into the fire of the controlled mind.

*dravya-yajña tapo-yajña yoga-yajña yata
svādhyāya yogīra jñān śamsita se vrata*

Text 28: Having accepted strict vows, some become enlightened by sacrificing their possessions, and others by performing severe austerities, by practicing the yoga of eightfold mysticism, or by studying the Vedas to advance in transcendental knowledge.

*prāṇāpān yogakriyā apāne haban
prāṇāpān gaturuddha prāṇāyāmī han
āhārādi kharva kari niyata āhār
prāṇke prāṇete dyaya homera ākār*

Text 29: Still others, who are inclined to the process of breath restraint to remain in trance, practice by offering the movement of the outgoing breath into the incoming, and the incoming breath into the outgoing, and thus at last remain in trance, stopping all breathing. Others, curtailing the eating process, offer the outgoing breath into itself as a sacrifice.

*ei sab tattvavit kṣīṇ pāpa hay
krame krame pāpahīn brahma se prāpay
yajña niṣṭha bhojī tārā niṣpāpa jīvan
yogya vyakti hay lābhe brahma sanātan*

Text 30: All these performers who know the meaning of sacrifice become cleansed of sinful reactions, and, having tasted the nectar of the results of sacrifices, they advance toward the supreme eternal atmosphere.

*ihaloke yajña vinā kona sukh nāi
paralok vinā yajñe kemane se pāi*

Text 31: O best of the Kuru dynasty, without sacrifice one can never live happily on this planet or in this life: what then of the next?

*he puruṣottama! ataḥ yajñai ye dharma
ār sab yāhā kichu sakala vikarma
vedādi śāstrete tathā bahu yajña hay
kata śākhā praśākhādi ke kare nirṇay
se sab yajñādi jāna saba karmajān
muktīpatha sei jāna yajña se sarvān*

Text 32: All these different types of sacrifice are approved by the Vedas, and all of them are born of different types of work. Knowing them as such, you will become liberated.

*kintu śreya jñāna-yajña dravya yajñāpekṣā
jñānīra nāhika āṛ karmaja apekṣā
sarva karma śeṣ hay jñāne samāpan
karma-śuddha citte hay jñānera sādhan*

Text 33: O chastiser of the enemy, the sacrifice performed in knowledge is better than the mere sacrifice of material possessions. After all, O son of Pṛthā, all sacrifices of work culminate in transcendental knowledge.

*ataeva se vijñān ye jānibāre cāy
upayukta guruṇpada karaye āśray
praṇipāt pariṇpraśna sevāra sahit
guru-sthāne jāni lao āpanār hit*

Text 34: Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

*se sab jñānera kathā bujhite pāṛile
moha āṛ habe nāhi hāṛile jitile
takhana se ātmā-dṛka dekhe brahma-sama
sampūrṇa darśana sei samparka se sama*

Text 35: Having obtained real knowledge from a self-realized soul, you will never fall again into such illusion, for by this knowledge you will see that all living beings are but part of the Supreme, or, in other words, that they are Mine.

pāpī hate pāpī yadi haye thāka tumi

tathāpi jñānera pote taribe āpani

Text 36: Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge you will be able to cross over the ocean of miseries.

*pravala agnite yathā kāṣṭha bhasmasāt
jñānāgni jvalile pāpa sakala nipāt
ataev jñānatulya nāhi se pavitra
tāhā nahe jaḍa jñān lābh yatra-tatra*

Text 37: As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities.

*yog-siddha sei jñān cinmaya nirmal
se jñān labhile habe ānande vihval*

Text 38: In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has become accomplished in the practice of devotional service enjoys this knowledge within himself in due course of time.

*sraddhāvān yei hay labhe sei jñān
saṁyata indriya yār tatpara se han
se jñān labhile śānti acirāt pāya
saṁsārera yata kleś sab miṭe yāy*

Text 39: A faithful man who is dedicated to transcendental knowledge and who subdues his senses is eligible to achieve such knowledge, and having achieved it he quickly attains the supreme spiritual peace.

*saṁśayātmā ajña yārā tāhe śraddhā nāi
vināśa niścaya tār kahinu niścaya-i*

*se sab lokera nāi iha-ṣarakāl
saṁśayī ātmā se duḥkhī se saṁsāra-jāl*

Text 40: But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next.

*ataeva yoga dvārā sandeha vihīna
jñāna-lābha dvārā haya saṁśay vilīna
ātmavān jñānavān karma hate mukta
he dhanañjay! tumi sei hao nityamukta*

Text 41: One who acts in devotional service, renouncing the fruits of his actions, and whose doubts have been destroyed by transcendental knowledge, is situated factually in the self. Thus he is not bound by the reactions of work, O conqueror of riches.

*ajñāna-sambūta moha jñāna asi dvārā
hṛdaye udaya sab haiyāche yār
ei sab chinna kari jāgiyā uṭhibe
he bhārat! yogotiṣṭha hao e saṁsāre*

Text 42: Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bharata, stand and fight.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 5

Karma-yoga-Action in Kṛṣṇa Consciousness

*arjun kahilen:
he kṛṣṇa bārek karma tyāga ye kathan
punarāy karma-yog kaha vivaraṇ
tār madhye yevā niścita jānibā
saṁśaya-bihīn kari āmāre kahibā*

Text 1: Arjuna said: O Kṛṣṇa, first of all You ask me to renounce work, and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is more beneficial?

*śrī-bhagavān kahilen:
sannyāsa ār karma-yog dui śreya hay
sakala vedādi śāstre tāi se kahaya
tār madhye karma-yog sannyāsa apekṣā
kriyātmak jana-madhye nā kara upekṣā*

Text 2: The Personality of Godhead replied: 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 work.

*rāg-dveṣa vivarjita yevā karma-yogī
anāsakta viṣayete nahe ta' se bhogī
nirdvanda se mahāvāho duḥkha bandha nahe
tomāre kahinu āmi kariyā niścay*

Text 3: One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

*sāṅkhya-yog karma-yog yevā pṛthak bale
paṇḍita se nahe kabhu bālakera chale
ubhaya kāryera madhye ye kona se ek
ubhayer phal prāpti haibe samyak*

Text 4: Only the ignorant speak of devotional service [karma-yoga] as being different from the analytical study of the material world [Sāṅkhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

*sāṅkhya-yog sādhyā kari ye pada se pāy
yog-siddha hale lābh tāhā upajay
ataeva sāṅkhya kimvā yog ek bal
buddhimān sei hay ye bujhe ek phal*

Text 5: One who knows that the position reached by means of analytical study can also be attained by devotional service, and who therefore sees analytical study and devotional service to be on the same level, sees things as they are.

*sannyāsa kariyā yadi nahe karma yogī
mahā-vāho ki baliba vṛthā sei tyāgī
yog-yukta muni yevā brahmapada pāy
acirāt sei kārya siddhi yoge hay*

Text 6: Merely renouncing all activities yet not engaging in the devotional service of the Lord cannot make one happy. But a thoughtful person engaged in devotional service can achieve the Supreme without delay.

yog-yukta viśuddhātmā jita ṣaḍa guṇ

*jitendriya hay sei atyanta pravīṇ
sarva-bhūt lāgi yevā karma-yog sādhe
viṣayer madhye thāke viṣaye nā bādhe*

Text 7: One who works in devotion, who is a pure soul, and who controls his mind and senses is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

*se yogī cintaye sadā haye tattvavit
sarva kārya kari kintu kari nā kiñcit
dekhi śuni sparśa kari niḥśvāse praśvāse
svapane gamane kimvā bhojane vilāse
pralāpan kari kimvā bhoge vā se tyāge
unmīlan nimīlan kimvā nidrā yāya jāge
jaḍa-kārye jaḍendriya satata se jāne
nija kārya ātma-tattva sarvadā se dhyāne*

Texts 8-9: A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, or opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.

*brahmaṇi niviṣṭa kārya niḥsaṅga ye kare
viṣaya prabhāve sei tāhāte nā dare
ataeva pāp-puṇye nāhi tāre lepe
sei padma-ṭatra jale jāni vā saṁkṣepe*

Text 10: One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water.

*kāya mana vākye se ye yogera sādhana
man buddhi indriyādi ekatre bandhana
yogārthe ye kārya hay vairāgya se yukta
sakala samaye jñān yogī nitya-yukta*

Text 11: The yogīs, abandoning attachment, act with body, mind, intelligence and even with the senses, only for the purpose of purification.

*karma-phal tyaji yukta vairāgya sādhana
naiṣṭhikī sānti se, nahe saṁsāra bandhana
phalgu vairāgya ye kām kāri phal
phal-kārye nivandhana tāi se durval*

Text 12: The steadily devoted soul attains unadulterated peace because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labour, becomes entangled.

*bāhye sarva-kārya kare antare sanniyās
sarva-kārye suṣṭhu kari sukhete nivās
nava-dvār yukta deha thāki sei pure
nije kichu nāhi kare nā karāy pare*

Text 13: 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.

*anādi karma-phale bhavārṇava jvale
āche paḍe vā nā hay tñāhāra sṛjan
karma-phal yevā yog yāhā kare bhog
svabhāva se kārya hay nām bhava-rog*

Text 14: 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.

*īśvarer datta nahe sei pāpa puṇya
pāp puṇya yāhā kichu nija icchā janya
ajñāna-janita sei bhog icchā kare
pāśe thāki māyā tāre jāpaṭiyā dhare*

Text 15: Nor does the Supreme Lord assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge.

*ataev jñān upajile māyā nāś
ātmāra svarūpa tathā svataḥ-i prakāś
sūryera prakāśe yathā andhakār yāy
jñānera prakāśe tathā ajñāner kṣay*

Text 16: When, however, one is enlightened with the knowledge by which nescience is destroyed, then his knowledge reveals everything, as the sun lights up everything in the day time.

*sei jñāna anukūle buddhi niṣṭhā yār
ātma-jñān parāyaṇ saṁsāra uddhār*

Text 17: When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

*samadarśī hay se jñānera prabhāve
vidyā-vinay-sampanna brāhmaṇe vā gabe
hastī vā kukur vā se nīca caṇḍāl
samadarśī jñānī dekhe sabāi samān*

Text 18: The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].

*jīvanmukta sei jñānī sādharmaṇ nay
sei sāmīyasthita mane saṁsāra ye kṣaya
samatā nirdeśa brahma tāhe brahma-sthiti
brahma-jñānī yei tār sei haya rīti*

Text 19: Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.

*priya vastu prāpya hale uṭhe nā nāciyā
apriya prāptite kabhu mare nā knādiyā
sthīr buddhi brahma-vid asaṁ-mūḍha mati
brahmete niyata vās nām brahma-sthiti*

Text 20: A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, who is unbewildered, and who knows the science of God, is already situated in transcendence.

*bāhya-sparśa sukha yāhā nāi ye āsakti
ātmānande sevānandī ātmāte vindati
sei brahma-yog yukta ātmā pāy
akṣara sukhetē magna sarvadā se ray*

Text 21: Such a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way, the self-realised person enjoys unlimited happiness, for he concentrates on the Supreme.

sparśa sukhe ye ānanda tāhā duḥkhamaya

*bhog nahe bhogī sei jāniha niścay
sei sukhe ādi ante śudhu duḥkha hay
buddhimān vyakti yei nā tāte ramay*

Text 22: An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them.

*śarīra chāḍite pūrve ye abhyāsa kare
tāhāra sulabha sei anye kñādi mare
ṣaḍaveg jay kari gosvāmī ye hay
sukhī sei nara-nārī kare dig-vijay*

Text 23: 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 well situated and is happy in this world.

*bāhirer sukh chāḍi yevā antarmukh
antare ramaṇ kare antarjyoti-rūp
brahma-bhūta hay sei brahmate nirvāṇ
bahirangā māyā chāḍe pāy bhagavān*

Text 24: One whose happiness is within, who is active and rejoices within, and whose aim is inward is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

*niṣpāpa haiyā ṛṣī brahmete nirvāṇ
sarva-bhūta hite rata chinna dvidhā-jñān*

Text 25: Those who are beyond the dualities that arise from doubts, whose minds are engaged within, who are always busy working for the welfare of all living beings, and who are free from all sins achieve liberation in the Supreme.

*kām krodha vinirmukta yata citta dhīr
ātma-tattva jñānī yati atīva gambīr
sadasad vicāra kari brahmete nirvāṇ
prakṛti atīta tār brahme avasthān*

Text 26: Those who are free from anger and all material desires, who are self-realised, self-disciplined and constantly endeavouring for perfection, are assured of liberation in the Supreme in the very near future.

*e chāḍā aṣṭāṅga yog tāhā bali śuna
abhyāsa yāhār hay atīva triguṇa
śavda sparśa rūpa ras āṛ yāhā gandha
bahirbāhya kari rākhi nā rākhi samvandha
cakṣu sei bhrumadhye rākhiyā niścal
prāṇāpān vāyu dhari nāsā abhyantar
nāsikār agrabhāg kevala darśan
uttama prakriyā sei yogera sādhan
indriya saṁyam sei yog prakaraṇ
man buddhi dvārā muni mokṣa parāyaṇ
se bhāve ye vīt icchā bhay āṛ krodh
yukta hay se puruṣ saṁyata nirodh*

Texts 27-28: Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and the outward breaths within the nostrils, and thus controlling the mind, senses and intelligence, the transcendentalist aiming at liberation becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

*yogeśvara āmi hai āmi sei lakṣya
se kathā ye bujhe bhāla sei yogī dakṣa
sakala yajña tapasyār āmi bhoktā hai
samasta loker svāmī keha nahe sei*

*samasta jīver bandhu āmi ekmātra
jagater śānti hay jānile sarvatra*

Text 29: A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 6 Dhyāna-yoga

*śrī-bhagavān kahilen:
anāśrita karma-phal sei mukhya hay
tāhā vinā sannyāsī ki yogī kichu nay
karma-tyāg nahe mukhya karma-phal tyāg
daijik ceṣṭā se tyāg nahe ta' samyak
tāi se sannyāsī yogī samān ye kram
karma-phal tyāg vinā dui sei bhram*

Text 1: The Supreme Personality of Godhead 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 duty.

*asmñnyasta sañkalpa vinā nahe yogī
vāhye mātra kriyāhīn antare se bhogī*

Text 2: What is called renunciation you should know to be the same as yoga, or linking oneself with the Supreme, O son of Pāṇḍu, for one can never become a yogī unless he renounces the desire for sense gratification.

*sab yog hay siddha karma se kāraṇ
ārurukṣa muni sei śuna vivaraṇ
yogete ārūḍha sei śamatā kāraṇ
sādhaker krama panthā yogānusaraṇ*

Text 3: For one who is a neophyte in the eightfold yoga system, work is said to be the means; and for one who is already elevated in yoga, cessation of all material activities is said to be the means.

*indriyārtha yadā karma ācarita nay
sarva sañkalpa-śūnya sannyāsī se hay
yogārūḍha se avasthā śāstrera nirṇay
se avasthā mukta path karaha āśray*

Text 4: A person is said to be elevated in yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

*anāsakta viṣayete yathā karma dṛḍha
sañsāra se kūṭ hate nija ātmā kāda
ātmāke uddhār karā ātmāra ucit
ātmāke nāhi kabhu kara abasād
ātmāi ātmār bandhu ātmāi se ripu
ātmāra śatru ye hay hiraṇyakaśipu*

Text 5: One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

*ye jan jinila nija man ātmajita
se man ye bandhu tāhā śāstrete kathita
ajita ye man sei man nija śatru
apakārī hay sadā viruddha vipakṣa*

Text 6: For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his mind will remain the greatest enemy.

*praśānta ye man sei sarvadāi jita
ātmajita man paramātmā samāhita
grīṣma śīt yata duḥkha mān apamān
jita man yār tār sakali samān*

Text 7: For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquility. To such a man happiness and distress, heat and cold, honour and dishonour are all the same.

*nija tṛpta sei man jñān vijñānete
kūṭastha vijitendriya nijera kāryete
sama loṣṭra svarṇa yār yukta hay yogī
sakala avasthāte ye sarvadāi tyāgī*

Text 8: A person is said to be established in self-realization and is called a yogī [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything-whether it be pebbles, stones or gold-as the same.

*suhṛd mitra niṣpakṣa bandhu kimbā ari
sakaler prati yini sama bhuddhi kari
madhyastha kimbā sādhu ye pāpīyasī hay*

sakaler prati sām̐ya śreṣṭhatā prāp̐y

Text 9: A person is considered still further advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all with an equal mind.

*ye yogī satata thāki ekākī nirjane
nirāśī aparigraha cittera yatane
samādhista haye thāke adhika samay
vairāgī tāhār man vaśībhūta hay*

Text 10: A transcendentalist should always engage his body, mind and self in relationship with the Supreme; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.

*ṣavitra sthānete basi nijāsan upare
celājīn vastra āsanādi paropare
ati ucce nāhi base ati nīce nahe
sthir man haye evā yogābhyāse rahe
ekāgrataḥ man kari yata cittendriya
yogābhyās kare muni viśuddha hṛday*

Texts 11-12: To practice yoga, one should go to a secluded place and should lay kuśa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogī should then sit on it very firmly and practice yoga to purify the heart by controlling his mind, senses and activities and fixing the mind on one point.

*deha śir grīvā tin samāna kariyā
acala avasthā dhīr bhāvetē basiyā
nāsikār agra-bhāg satata dekhiyā*

*anya yata dṛśya-vastu kichu nā dekhiyā
praśāntātmā bhay nāi brahmacārī vrata
saṁyamita man yevā āmātei rata*

Texts 13-14: One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.

*se bhāve ye yoga sādhe niyata mānas
sadātma sei yogī amṛta paraś
nirvāṇ parama śānti hay adhikārī
phire yāy mama dhāme yathā līlāhari*

Text 15: Thus practising constant control of the body, mind and activities, the mystic transcendentalist, his mind regulated, attains to the kingdom of God [or the abode of Kṛṣṇa] by cessation of material existence.

*ati-bhojī anāhārī yoge siddha nay
ati-nidrā ati-jāgī śuna dhanañjay*

Text 16: There is no possibility of one's becoming a yogī, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough.

*yukta-bhojī vihāra se yukta karma ceṣṭā
yukta nidrā yukta jāgi yoga parāśṛṣṭā*

Text 17: He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practising the yoga system.

*yatātmā viniyata citta ātma-tuṣṭa
nispraha ye sarvakāme sei yoga-ṣuṣṭa*

Text 18: When the yogī, by practice of yoga, disciplines his mental activities

and becomes situated in transcendence-devoid of all material desires-he is said to be well-established in yoga.

*yathā dīp vinā vāyu sthir bhāve thāke
uttama upamā sei yogīra niṣṭhāke*

Text 19: As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self.

*yogīra se ātma-sthir yoga sādhanete
yogātmana tār nām yog abhyāsete
viṣay bhoger uparati yogīra pramāṇ
niruddha se yog-sevā siddhira nidhān
ātmārām yadā tuṣṭa ātmār darśane
siddha sei yogī hay yogera sādhanete
satya ye sukh tāhā indriyatīta
yev sei nāhi jāne asthira tattvataḥ
ye sukh haile lābh sarva-lābh hay
anya sab yata lābh kichu kāmya nay
yāhāte haile sthita guru duḥkhe ati
asthira nā hay thāke aṭala vicyuti
yog sādhi se avasthā yadi labhya hay
aṣṭāṅga yoger siddhi tāhāre kahay*

Texts 20-23: In the stage of perfection called trance, or samādhi, one's mind is completely restrained from material mental activities by practice of yoga. This perfection 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 realized 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.

*utsāha dhairya ār nilaya ātmikā
yog-siddhi lāgi chāḍi nirveda prāpikā
saṅkalpa samasta dvārā nā haye kiñcit
man dvārā indriyake kariyā vijit*

Text 24: One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path. One should abandon, without exception, all material desires born of mental speculation and thus control all the senses on all sides by the mind.

*krame krame uparām viṣaya bhogete
ātmasthita man kari virāma cintāte*

Text 25: Gradually, step by step, one should become situated in trance by means of intelligence sustained by full conviction, and thus the mind should be fixed on the self alone and should think of nothing else.

*asthira cañcal man yathā yathā dhāy
ceṣṭā kari sei man vaśete rākhay
ātmāra vaśete man sadāi rākhibe
cañcal svabhāva tār śodhana karibe*

Text 26: From 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.

*praśānta haile man sukh uttam yogīr
śānta hay rajoguṇ niṣpāp śarīr
niṣpāpa haile sei sattva guṇe sthita
brahma-bhūta nām tār śuddha samāhita*

Text 27: The yogi whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. He is beyond the mode of passion, he realises his qualitative identity with the Supreme, and thus he is freed from all reactions to past deeds.

*vidhauta samasta pāp yogī akalmaṣa
sukhe brahma saṁsparśa se kramaśa kramaśa
brahma sukhe magna hay se yogī takhana
prākṛta guṇādi tyaji brahma anubhava
brahma sparśa kivā hay kemane tā jāni
sarva-bhūta brahme darśan sarva brahma jāni*

Text 28: Thus the self-controlled yogī, constantly engaged in yoga practice, becomes free from all material contamination and achieves the highest stage of perfect happiness in transcendental loving service to the Lord.

*sarvatra samān dṛṣṭi yog-yukta ātmā
samādhista sei yogī dekhe paramātmā*

Text 29: A true yogī observes Me in all beings and also sees every being in Me. Indeed, the self-realised person sees Me, the same Supreme Lord, everywhere.

*se dekhe āmāre sab stāvara jaṅgame
anya dṛṣṭi nāhi tār nirguṇa saṅgame
se hay āmār premī āmi hai tār
nīrasa śuknā tarka nahe vyavahār*

Text 30: For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

*sarva-bhūta-sthita dekhe sarvatra āmāre
bhajane āsthita haye sevaye se more
se yogī nikhila bhava sarvatra thākiyā*

āmāte vasaye nitya āmāre bhajiyā

Text 31: Such a yogī, who engages in the worshipful service of the Supersoul, knowing that I and the Supersoul are one, remains always in Me in all circumstances.

*vasudhā kuṭumba tār keha nahe par
prākṛta vicāra nāi svpar apar
nija sukha nija duḥkha anyete vyavahār
sei se samānadarśī sarvatra pracār*

Text 32: He is a perfect yogī who, by comparison to his own self, sees the true equality of all beings, in both their happiness and their distress, O Arjuna!

*arjun kahilen:
āpani ye yoga vārta kahilen āmāre
he madhusūdan! tāhā nā sambhave more
mor mana cañcala se asthira se mati
ataeva bujhi āmi asambhava gati*

Text 33: Arjuna said: O Madhusūdana, the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.

*he kṛṣṇa jāna nā kivā pramāthī manere
ati balavāna sei saba paṇḍa kare
tāhāra nigraha māni ati suduṣkara
vāyu rodha yathā hay atyanta prakhara*

Text 34: The mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it, I think, is more difficult than controlling the wind.

śrī-bhagavān kahilen:

*asamśaya sei kathā tumi yā kahile
atyanta kaṭhina sei manera cañcale
kintu yadi kare ceṣṭā śunaha kaunteya
vairāgya sādhanē tabe hay kārya śreya*

Text 35: Lord Śrī Kṛṣṇa said: O mighty-armed son of Kuntī, it is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and by detachment.

*asamyata mana yār yog se duṣkar
sei se āmāra mat bujaha bistar
ātma-vaśi ceṣṭā kari ye kare upāy
tāhāra se kārya siddhi jānaha niścay*

Text 36: For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by appropriate means is assured of success. That is My opinion.

*arjun kahilen:
ceṣṭā kariyāo yadi siddha nāhi hay
he kṛṣṇa! bala tār ki āche upāy
sādhyamata ceṣṭā kari vicalita hay
aprāpya se yoga-siddhi tāhāra niścay*

Text 37: Arjuna said: O Kṛṣṇa, what is the destination of the unsuccessful transcendentalist, who in the beginning takes to the process of self-realization with faith but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?

*ubhaya bhraṣṭa chinnābhra mato sarvanāś
vimūḍha brahmera paṭhe kivā tār āś
mahāvāho! e samśaya karaha chedan*

ghucāo āpani sei manera vedan

Text 38: O mighty-armed Kṛṣṇa, does not such a man, who is bewildered from the path of transcendence, fall away from both spiritual and material success and perish like a riven cloud, with no position in any sphere?

*tumi kṛṣṇa se svayaṁ sab kichu jāna
tumi vinā chettā kivā āche ār āna*

Text 39: This is my doubt, O Kṛṣṇa, and I ask You to dispel it completely. But for You, no one is to be found who can destroy this doubt.

*śrī-bhagavān kahilen:
he pārtha! śunaha tumi se rūp tāhār
ek-janme nahe siddha vipatti apār
tāhār-o nāhi nās iha vā amutra
kalyāṇa kārya ye sei vijaya sarvatra*

Text 40: The Supreme Personality of Godhead said: Son of Pṛthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

*yadvivā haila bhraṣṭa yogera sādhanē
tathāpi se pāy sei yāhā puṇyavānē
uttama brāhmaṇa dhanī vaṇikera ghare
yogabhraṣṭa janma lay vidhira vicāre*

Text 41: The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.

athavā yogīra kule tār janma hay

*durlabha se saba janma kivā tār bhay
se sab durlabha janma yadi keha pāy
tārpar saṅga doṣe yadi nā bhramay*

Text 42: Or [if unsuccessful after long practice of yoga] he takes his birth in a family of transcendentalists who are surely great in wisdom. Certainly, such a birth is rare in this world.

*buddhira saṁyoge pūrva dehe ye sādhipa
he kurunandana jāna sei niścaya-i bujhila
tabe buddhimān kare puṇah yoger sādhan
dṛḍha ceṣṭa kari yogī puṇaḥ siddha han*

Text 43: On taking such a birth, he revives the divine consciousness of his previous life, and he again tries to make further progress in order to achieve complete success, O son of Kuru.

*svābhāvika bhāve sei icchāra udyam
ākṛṣṭa haiyā kare se kārye udyam
jijñāsu yadi vā hay yogera viṣay
tathāpi se karmakāṇḍa atīta taray*

Text 44: By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles—even without seeking them. Such an inquisitive transcendentalist stands always above the ritualistic principles of the scriptures.

*yatna-mātra kari yogī kārya siddhi kare
janma-janmāntare siddha bhavārṇava tare*

Text 45: And when the yogī engages himself with sincere endeavour in making further progress, being washed of all contaminations, then ultimately, achieving perfection after many, many births of practice, he attains the supreme goal.

*tapasvī se yata āche, saba-nimna yogī kāche,
jñānī nahe tār samatulya
karmīra ki kathā ār, kothāy tulanā tār,
he arjun! yogī hao yogya*

Text 46: A yogī is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogī.

*yata yogī prakāra se śāstrete nirṇay
tār madhye mad-gata-prāṇ yevā keha hay
sabāra se śreṣṭha yogī jāniha niścay
śraddhāvān yadi sei āmāre bhajay*

Text 47: And of all the yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 7 Knowledge of the Absolute

*śrī-bhagavān kahilen:
āmāte āsakta haye yogera sādhan
tomāre kahinu pārtha sab etakṣaṇ
se yog āśray kari samagra ye āmi
asamśay bujhibe ye anivārya tumi
śuna pārtha sei kathā tomāke ye kahi
bhakti-yog śuddha sattva yāte tuṣṭa rahi*

Text 1: The Supreme Personality of Godhead said: Now hear, O son of Pṛthā, how by practising yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.

*āmār viṣaye ye hay jñān-vijñān
se viṣaye aśeṣata śuna diyā man
jānile se tattva-jñān jñātavya viṣay
sahaje-i sab tattva samādhān hay*

Text 2: I shall now declare unto you in full this knowledge, both phenomenal and numinous. This being known, nothing further shall remain for you to know.

*sahasra manuṣya madhye kona ekjan
siddhi-lābh karibāre karaye yatan
yatnaśīl sei kāry kona ekjan
siddhilābh karibāre upayukta han
tār madhye keha keha āmāke tattvata
bujhite samartha han vivekavaśata*

Text 3: Out of many thousands among men, one may endeavour for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

bhūmi jal agni vāyu buddhi ye ākāś

*ār ahaṅkāraṁ mānabuddhiraṁ prakāśaṁ
ei sab aṣṭa prakāraṇāṁ hay ye prakṛti
bhinnā sei āmā hate bāhira bibhūti*

Text 4: Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies.

*anutkṛṣṭā tārā saha utkṛṣṭā tā hate
prakṛti āra ek ye āchaye āmāte
jīva-bhūtā se prakṛti śuna mahābāho
jīva dvāra dhārya jaḍā jāna aharaha*

Text 5: Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.

*ei dui prakṛti se nāma parāparā
sarva-bhūta yoni tārā jāna paramparā
yehetu prakṛti dui āmā hate hay
jagatera utpatti lay āmi se niścaya*

Text 6: All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.

*āmāpekṣā paratattva śuna dhanañjay
parātpar ye tattva anya keha nay
āmāte samasta jagat āche pratiṣṭhita
sūtre yena gñāthā thāke maṇigaṇ yata*

Text 7: O conqueror of wealth! There is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

*jalera ye sarasatā āmi se kounteya
candra-sūrya ṛabhā yei āmā hate jñeya
sarva-vede ye praṇab hay mukhya tattva
ākāsera śavda sei āmi hai satya*

Text 8: O son of Kuntī, I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.

*ṛthivīra puṇya gandha sūryera ṛabhāv
jīvana sarva-bhūter tapasvīra tāp*

Text 9: I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics.

*utpattira vīj-rūṣ sabāra se āmi
sanātana tattva ṛrtha sakalera svāmī
buddhi-mān yevā hay tār buddhi āmi
tejasvīra teja hay yāhā antaryāmī*

Text 10: O son of Ṛthā, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men.

*valavān yata āche tār val āmi
kāma-rāga vivarjita yata agragāmī
dharma aviruddha kāma he bharatarṣabha
se saba bujhaha tumi āmāra baibhava*

Text 11: I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O Lord of the Bhāratas [Arjuna].

ye sab sāttvika bhāv rajasa tamasa

āmā hate hay sab āmi nahi vaś

Text 12: Know that all states of being—be they of goodness, passion or ignorance—are manifested by My energy. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, for they, on the contrary, are within Me.

*ei tin guṇ dvārāmohita jagata
nā bujhite pāre more parama śāśvata*

Text 13: Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible.

*ataev guṇamayī āmāra ye māyā
bahiraṅgā śakti sei ati duratyayā
se māyāra hāt hate yadi mukti cāy
āmāra caraṇe sei prapatti karaya*

Text 14: 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.

*kintu yārā durācār narādham mūḍha,
sarvadāi guṇa-kārye ati-mātrā dṛḍha
māyāra dvārāte jārā apahr̥ta jñān
prapatti kare nā tārā yata asurān*

Text 15: Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.

*sukṛti kareche yārā sei cārijan
ārta arthārthi jijñāsu kimbā jñānī han*

*praṇatti sahita tārā karaye bhajan
asurādi māyā-yuddhe hārāy jīvan*

Text 16: O best among the Bhāratas, four kinds of pious men begin to render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

*ei cārijana madhye jñānī se viśiṣṭa
priya hay jñānī mor ati se valiṣṭha*

Text 17: Of these, the one who is in full knowledge and who is always engaged in pure devotional service is the best. For I am very dear to him, and he is dear to Me.

*ukta cārijan bhakta sakale udār
śuddha bhakti prāpta han kramaśa vistār
tār madhye jñānī bhakta ati se ātmīya
se kāraṇe uttam gati hay varaṇīya*

Text 18: All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider to be just like My own self. Being engaged in My transcendental service, he is sure to attain Me, the highest and most perfect goal.

*krame krame jñānījan bahu janma pare
āmāra caraṇe śuddha praṇatti se kare
vāsudevamaya tadā jagat darśan
durlabha mahātmā sei śāstrera varṇan*

Text 19: 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.

ye paryanta kāmanār dvārā thāke vaśībhūta
prapatti āmāte tadā-nahe ta sambhūta
sei kām dvārā tārā hṛta-jñān hay
āmāke chāḍiyā anya devatā pūjay

Text 20: Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.

āmi antaryāmī tār thākiyā antare
sei sei devapūjā karāi satvare
sei sei śraddhā di-i kariyā acal
ataev anya dev karaye pūjan

Text 21: I am in everyone's heart as the Supersoul. As soon as one desires to worship some demigod, I make his faith steady so that he can devote himself to that particular deity.

se takhan śraddhāyukta dev ārādhan
kariyā se phal pāy āmāra kāraṇ
kintu sei sei phal anitya sakal
svalpa medhā cāhe tāi sādhanā viphal

Text 22: Endowed with such a faith, he endeavours to worship a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone.

tārā devaloke jāy anitya se dhām
mor bhakta mor dhāme nitya pūrṇa kām
svalpa-buddhi yār hay se bale nirākār
jāne nā tāhārā cid vighraha āmār

Text 23: 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.

*sarvottama śreṣṭha hay āmāra śarīr
avyaya saccidānanda yāhā jāne sab dhīr
āmi sūrya sama nitya sanātana dhām
sabāra nikaṭe nahi dṛśya ātmārām*

Text 24: Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Kṛṣṇa, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.

*uṣarokta mūḍha lok nāhi dekhe more
āmi ye avyaya ātmā ajara amare*

Text 25: I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.

*āmāra ānanda rūṣ nitya avasthiti
se kāraṇe he arjun trikāla vidhiti
vartamān bhaviṣyat athavā atīt
samasta kāler gati āmāte vidit
kintu mūḍha lok yārā nāhi jāne more
īśvara ṣarama kṛṣṇa vidita saṁsāre*

Text 26: O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

*durbhāgā ye lok sei dvandve-te mohita
icchā dveṣ dvārā tārā saṁsāre cālita
ataev he bhārat tārā janma kāle
pūrvā-pūrva saṁskārera sarvadā kavale*

Text 27: O scion of Bharata, O conquerer of the foe, all living entities are born into delusion, bewildered by dualities arisen from desire and hate.

*niṣpāpa hayeche yārā puṇya karma dvārā
dvandva moha hate mukta hayeche yāhārā
tārā hay dṛḍha-vrata bhajane āmār
nirbhay tāhārā sab jinite saṁsār*

Text 28: Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination.

*āmāke āśray kari ye jana saṁsāre
jarā maraṇ mokṣer mārḡa sadā yatna kare
se yogī jāne tattva brahma paramātmā
kimbā karmagati yāha jāne se dharmātmā*

Text 29: Intelligent persons who are endeavouring for liberation from old age and death take refuge in Me in devotional service. They are actually Brahman because they entirely know everthing about transcendental activities.

*adhibhūta adhidaiva kimbā adhi-yajña
sei sab tattvajñāne yārā haya vijña
tāhārāo prayāṇa samaye bujhe more
paramātmār sālokya lābh sei kare*

Text 30: Those in full consciousness of Me, who know Me, the Supreme Lord,

to be the governing principle of the material manifestation, of the demigods, and of all methods of sacrifice, can understand and know Me, the Supreme Personality of Godhead, even at the time of death.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 8 Attaining the Supreme

*arjun kahilen:
brahma kimbā adhyātma ki karma puruṣottama
adhibhūta adhidaiva kaha tāra krama*

Text 1: Arjuna inquired: O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me.

*adhiyajña kivā sei he madhusūdan
kibhāve tomāke pāy prayāṇa yakhan*

Text 2: Who is the Lord of sacrifice, and how does He live in the body, O Madhusūdana? And how can those engaged in devotional service know You at the time of death?

śrī-bhagavān kahilen:

*akṣay vināś nāi ataev brahma
āmi bhagavān sejanya parama-brahma
paramātmā ār ye bhagavān
sei ye parama-tattva sei brahma-jñān
karma se kāraṇ jaḍa śarīra visarga
bhūtombhava yār nām śuna tār varga*

Text 3: The Supreme Personality of Godhead said: The indestructible, transcendental living entity is called Brahman, and his eternal nature is called adhyātma, the self. Action pertaining to the development of the material bodies of the living entities is called karma, or fruitive activities.

*padārtha ye adhibhūta kṣara bhāva nām
virāṭa puruṣa sei adhidaiva nām
antaryāmī āmi sei adhiyajña nām
yata dehī āche tār hṛde mor dhām*

Text 4: O best of the embodied beings, the physical nature, which is constantly changing, is called adhibhūta [the material manifestation]. The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called adhidaiva. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called adhiyajña [the Lord of sacrifice].

*ataev antakāle āmāre smariyā
yebā cali yāy ei śarīra chāḍiyā
se pāy āmāra bhāv amara se hay
niścaya-i kahinu ei nāhita samśay*

Text 5: And whoever, at the end of his life, quits his body remembering Me alone at once attains My nature. Of this there is no doubt.

*ye yei smaraṇa kare jīva anta kāle
ye-bhāve se tyāje nija jaḍa kalevare*

*sei sei bhāva yukta tatta lābha kare
he kounteya! thāki sadā sei bhāva ghare*

Text 6: Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.

*ataeva tumi sadā āmāke smaribe
kāyamana buddhi sab āmāke arpibe
sebhābe thākile more pāibe niścay
āmāte arpita man yadi asaṁśay*

Text 7: 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.

*kaṭhina nahe ta' ei abhyāsa karile
manke anyatra sadā nāhi yete dile
he pārtha se-bhāve cinti parama puruṣe
niścaya-i pāibe tumi deha avaśeṣe*

Text 8: He who meditates on Me as the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Pārtha, is sure to reach me.

*parama puruṣa dhyān śunaha tāhāra jñān,
sarvajña tini se sanātana
niyantā se ati sūkṣma, vidhātā se antarīkṣa,
agocara jaḍa buddhi mana
ye jan smaraṇa kare, nitya sei puruṣere
ādityera nyāy svaprakāśa
prakṛtir paraṇāre, ye jāne se vidhātāre*

svarāṭ tini cid vilāsa

Text 9: One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun, and He is transcendental, beyond this material nature.

*acal manete yevā, prayāṇa-kālete kivā,
bhakti-yukta haye yoga-vale
bhrur madhye rākhi prāṇ, yadi hay se smaraṇ
divya puruṣa tāhāre mile*

Text 10: One who, at the time of death, fixes his life air between the eyebrows and, by the strength of yoga, with an undeviating mind, engages himself in remembering the Supreme Lord in full devotion, will certainly attain to the Supreme Personality of Godhead.

*veda-jñānī ye akṣar, lābhe hay tatpar
yāhāte praviṣṭa hay yatigaṇ
vītarāg brahmacārī, sadā ācaraṇa kari,
se tathya bali śuna vivaraṇ*

Text 11: Persons who are learned the in Vedas, who utter the omkāra and who are great sages in the renounced order enter into Brahman. Desiring such perfection, one practices celibacy. I shall now briefly explain to you this process by which one may attain salvation.

*samasta indriya dvār, ruddha hayeche yār,
viṣayete anāsakti nām
manke nirodh kari, hṛdayete sthir kari,
yei jan hayeche niškām
prāṇke bhrur mājhe, yogya sei yogī-sāje,*

samartha yog dhāraṇe sei

Text 12: The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

*omkāra akṣara brahma, uccāraṇe yei brahma,
āmake smaraṇa kare yei
se yāy śarīra chādi, vaikuṅṭha vihārī hari,
samān lokete hay vās
sei se paramā gati, śrīhari caraṇe rati,
dhanya tār paramārtha āś*

Text 13: After being situated in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

*ye yogī ananya citta, āmake smaraye nitya,
dṛḍhatār saha avirām
tāhāra sulabha āmi, he pārtha jānaha tumi,
nitya yoge tāhāra viśrām*

Text 14: For one who always remembers Me without deviation, I am very easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service.

*āmake lābh kare se mahātmā hay
nahe tār punarjanma yethā duḥkhālay
aśāśvata saṁsārete nahe tāra sthiti
paramā gatite tār siddha avasthiti*

Text 15: After attaining Me, the great souls, who are yogīs in devotion, never

return to this temporary world, which is full of miseries, because they have attained the highest perfection.

*caturdaśa bhuvanete yata lok hay
brahmalok paryanta se nitya keha nay
se sab lokete sthān gamanā-gaman
sakala lokete āche janama-maraṇ
bhaktira āśray yevā āmāke ye pāy
kevala tāhāra mātra punarjanma nay*

Text 16: 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.

*manuṣer sahasra ye caturyug yāy
brahmāra se ekadin kariyā gaṇay
seirūp ekarātri brahmāra gaṇana
rātri-dina brahmāra ye karaha manana*

Text 17: By human calculation, a thousand ages taken together form the duration of Brahmā's one day. And such also is the duration of his night.

*sei rātri abasāne avyakta haite
vyakta hay e trilok brahmāra dinete
ābāra se rātri-kāle haibe pralay
avyakta haite janma avyakte milāy*

Text 18: At the beginning of Brahmā's day, all living entities become manifest from the unmanifest state, and thereafter, when the night falls, they are merged into the unmanifest again.

*carācara yāhā kichu sei udbhav pralay
punaḥ punaḥ janma ār punaḥ punaḥ kṣay*

Text 19: Again and again, when Brahmā's day arrives, all living entities come into being. And with the arrival of Brahmā's night they are helplessly annihilated.

*tāhāra upare yei bhāvera nirṇay
sanātan sei dhām akṣaya avyay
sakala sṛṣṭira nāṣ e jagate hay
sanātana dhām nahe haibe pralay*

Text 20: Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.

*sei se avyakta nām 'akṣara' tāhār
jīvera se gati nām paramā yāhār
se gati haile lābh nā āse phiriyā
āmāra se nitya dhām saṁsāra jiniyā*

Text 21: That which the Vedāntists describe as unmanifest and infallible, that which is known as the supreme destination, that place from which, having attained it, one never returns—that is My supreme abode.

*parama-ṣuruṣa sei nitya dhāme vās
he pārtha! ananya bhakti tāhāra prayāsa
tñāhār-i antarete hay samasta jagata
antaryāmī se ṣuruṣa sarvatra viṣṭṛta*

Text 22: The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him.

ye kālete anāvṛtti yogīra sambhav

balitechi śuna tāhā bharata ṛṣabh

Text 23: O best of the Bhāratas, I shall now explain to you the different times at which, passing away from this world, the yogī does or does not come back.

*brahmavit puruṣa ye jyoti śubhadine
uttarāyaṇa kālete karile prayāṇe
brahma-lābh haya tār anāvṛtti gati
karmīra jñānīra sei sādharmaṇa mati*

Text 24: Those who know the Supreme Brahman attain that Supreme by passing away from the world during the influence of the fiery god, in the light, at an auspicious moment of the day, during the fortnight of the waxing moon, or during the six months when the sun travels in the north.

*tārā iṣṭāpūrti karme rātri kṛṣṇa-pakṣe
dhūm vā dakṣiṇāyana candra jyoti lakṣe
mārga sei āśrayete punarāgaman
karma-yogī nāhi kare brahma-nirūpaṇ*

Text 25: The mystic who passes away from this world during the smoke, the night, the fortnight of the waning moon, or the six months when the sun passes to the south reaches the moon planet but again comes back.

*ataev dui mārga śukla kṛṣṇa nām
śāśvata ye dui path hai vartamān
śukla-mārge yār gati tār anāvṛtti
kṛṣṇa-mārge yār gati se āvṛtti*

Text 26: According to Vedic opinion, there are two ways of passing from this world—one in light and one in darkness. When one passes in light, he does not come back; but when one passes in darkness, he returns.

*kintu pārtha bhakta mor dui mārga jāni
moha-prāpta nāhi hay bhakti-yog māni
ataev he arjun! more nitya smara
bhakti-yog-yukta hao kabhu nā pāsara*

Text 27: Although the devotees know these two paths, O Arjuna, they are never bewildered. Therefore be always fixed in devotion.

*vedādi śāstrete yāhā, yajña tapa dān tāhā,
 puṇya-phal yāhā se pradiṣṭa
se yog ye avalambe, pāy tāhā avilambe,
 samyaka bujhiyā nija iṣṭa*

Text 28: 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. Simply by performing devotional service, he attains all these, and at the end he reaches the supreme eternal abode.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 9 The Most Confidential Knowledge

*śrī-bhagavān kahilen:
evāra he arjun śuna asūyā rahita
ei ek guhyatama kahi tava hita
ihā hay jñān ār vijñāna-sammata
jānile se mukta hay sarb aśubhata*

Text 1: The Supreme Personality of Godhead said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realization, knowing which you shall be relieved of the miseries of material existence.

*rāj-vidyā ei jñān rāj guhya kahe
pavitra uttam tāhā sādharmaṇ nahe
yāhāra sādhanē hay pratyakṣānubhav
susukha se dharma hay avyay baibhav*

Text 2: 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 realisation, it is the perfection of religion. It is everlasting, and it is joyfully performed.

*yāhāra se śraddhā nāi ohe parantaṇ
ei dharma vijñānete vṛthā japataṇ
se āmāke nāhi pāy jāniha niścay
mṛtyu saṁsārera pathe nirantar ray*

Text 3: Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world.

*avyakta ye nirviśeṣ āmār-i rūṇ
jagata vyāpiyā thāki anirdiṣṭa rūṇ*

*āmāte jagat sab nā āmi tāhāte
pariṇām hay tāhā āmāra śaktite*

Text 4: By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

*āmāra śaktite thāke bhinna āmā hate
yogaiśvarya sei mor bujha bhāla mate
bhartā sakala bhūter nahi se bhūtastha
bhūta-bhṛt nām mor bhūtādi taṭastha*

Text 5: 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, I am not a part of this cosmic manifestation, for My Self is the very source of creation.

*ākāśa ār ye vāyu serūpa tulanā
ākāśa pṛthaka hate vāyura cālanā
ākāśa sarvatra vyāpta vāyu yathā thāke
tathā sarvabhūta sthita thāke ye āmāte*

Text 6: Understand that as the mighty wind, blowing everywhere, rests always in the sky, all created beings rest in Me.

*prakṛtir lay hale viśrāma āmāte
kalpārambhe hay sṛṣṭi punaḥ āmā hate
pralayer pare thāki āmi ye īśvar
sṛṣṭā-ṣṛṣṭa yāhā kichu āmāra kiṅkar*

Text 7: O son of Kuntī, at the end of the millennium all material manifestations enter into My nature, and at the beginning of another millennium, by My potency, I create them again.

*āmāra prakṛti dvārā sṛji punaḥ punaḥ
prakṛtira vaśe hay yata bhūta grām*

Text 8: The whole cosmic order is under Me. Under My will it is automatically manifested again and again, and under My will it is annihilated at the end.

*kintu dhanañjay tumi bujhibe niścay
prakṛtira kārye kabhu āmi lipta nay
udāsīn āmi sei prakṛtira kārye
āsakti nahe ta' mor prakṛti vidhārye*

Text 9: O Dhanañjaya, all this work cannot bind Me. I am ever detached from all these material activities, seated as though neutral.

*iṅgita-mātra se mor jaḍā-kārya kare
carācar yata kichu prasabe sabāre
jagat parivartana hay sei se kāraṇ
punaḥ punaḥ hay yata janama maraṇ*

Text 10: This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and non-moving beings. Under its rule this manifestation is created and annihilated again and again.

*āmāra manuṣyākār vighraha dekhiyā
mūḍha lok nāhi bujhe avajñā kariyā
āmi mahēśvara ei jagata saṁsāre
āmāra parama bhāv ke bujhite pāre*

Text 11: Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.

*āmāke avajñā tāi vyartha sab āśā
biphala karama tār jñānera jijñāsā*

*yāhāra āsurī bhāv rākṣasa svabhāv
chāḍe more māne śudhu prakṛti baibhav
prakṛti mohinī mūrti tāre jāri māre
māyāmay mūrti bale tāhārā āmāre*

Text 12: 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.

*kintu yevā mahātmā se ārādhya-prakṛti
āśraya laiya kare bhajana saṅgati
ananya manete kare viśuddha bhajan
samasta bhūtera ādi āmāke takhan*

Text 13: O son of Pṛthā, 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.

*lakṣaṇa se mahātmār hay vilakṣaṇ
mahimā āmār kare satata kīrtan
āmāra mahimā janya sarva karme rata
sakala viṣaye yata hao dṛḍha-vrata*

Text 14: Always chanting My glories, endeavouring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

*bhaktira yājana ār praṇāma vijñapti
nitya-sevā upāsanā āmākei prāpti
yārā śuddha bhakta nahe kintu more bhaje
jñān yajña kari tārā tin-bhāve maje
ahaṅgraha upāsan ekatva se nām*

*ṛthakatve upāsanā pratīkopāsan
viśva-rūpa upāsanā anirdiṣṭa-rūp
nirākār-bhāv kimbā bhāve bahu-rūp*

Text 15: Others, who engage in sacrifice by the cultivation of knowledge, worship the Supreme Lord as the one without a second, as diverse in many, and in the universal form.

*āmi-i sei smārta-yajñe śrouta vaiśyadev
āmi-i se svadhā mantra ouśadha vibhed
āmi-i se agni homa ghṛtādi sāmagrī
āmi pitā āmi mātā athavā vidhātṛ*

Text 16: But it is I who am the ritual, I the sacrifice, the offering to the ancestors, the healing herb, the transcendental chant. I am the butter and the fire and the offering.

*āmi pitāmaha vedya pavitra omkār
āmi ṛk āmi sām yaju kimbā ār*

Text 17: I am the father of the universe, the mother, the support and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Ṛg, the Sāma and the Yajur Vedas.

*āmi gati āmi bhartā more sākṣī kara
āmi se śaraṇya-dhām prabhava pralaya*

Text 18: I am the goal, the sustainer, the master, the witness, the abode, the refuge and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

*āmi se utpatti sthiti vīja avyay
āmi vṛṣṭi āmi megh āmi mṛtyumay*

*āmi se amṛta tattva śuna he arjun
sadasad yāhā kichu āmi viśvarūp*

Text 19: O Arjuna, I give heat, and I withhold and send forth the rain. I am immortality, and I am also death personified. Both spirit and matter are in Me.

*karma-kāṇḍa veda tray, sādhanē ye pūrṇa hay,
soma-ras pāne pāpa kṣay
yajña mor upāsanā, yevā kare se sādhanā,
svarga-sukh prārthanā se kare
puṇyera phalete sei, surendra lokete yāy,
divya-sukh bhog sethā kare
viśāla se svarga-sukh, bhule yāy jaḍa duḥkha,
krame krame tāra puṇya hare
trayī dharma karma-kāṇḍa payo-mukha viśa-bhāṇḍa
amṛta bhāviyā yevā khāy
gatāgati kāma-lābh, janme janme mahātāp,
tār janma adhaḥpāte yāy*

Text 20: Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra, where they enjoy godly delights.

Text 21: When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death.

*kintu ye ananya-bhāve more cintā kare
ekānta haiyā śudhu āmāke ye smare
sei nitya-yukta bhakta āmāra se priya
ye sukha cāhaye sei hay mor deya
āmi tār yogakṣem bahi lai yāi*

āmā vinā anya tār kona cintā nāi

Text 22: But those who always worship Me with exclusive devotion, meditating on My transcendental form-to them I carry what they lack, and I preserve what they have.

*itara devatā yevā pūje śraddhā kari
śeo āmāke pūje vidhi dharma chāḍi*

Text 23: Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kuntī, but they do so in a wrong way.

*sarva yajñeśvara āmi prabhu āra bhoktā
se kathā bujhe nā yārā nahe tattva-vettā
ataev tattva-jñān haite vicyuta
pratīkopāsanā sei tāttvika vismṛta*

Text 24: I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognise My true transcendental nature fall down.

*itara devatā yājī yāy devaloke
pitṛlok upāsak yāy pitṛloke
bhūt-pret upāsak bhūtaloke yāy
āmāke bhajana kare āmākei pāy
āmāra pūjana hay sakale sambhav
daridra hale-o nahe apekṣā vaibhav*

Text 25: Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.

patra puṣpa phal jal bhakta more dyay

*bhaktira kāraṇa sei grahaṇīya hay
yatna kari mor bhakta yāhā kichu dyay
santuṣṭa haiyā lai bhaktira prabhāy
nirapekṣa bhakta tumi e mora niścaya
tomāra ye kāryakram saba bhakti haya*

Text 26: If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.

*ataev kara yāhā bhog yajña tap
arpaṇa karaha tumi āmāke sesab*

Text 27: Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me.

*śubhāśubha phal yāhā hay tāhā dvārā
tāhāra bandhana hate mukt tumi sārā
sei se sannyāsa-yog karite yuyāy
yāhāra phalete lok more prāpta haya*

Text 28: In this way you will be freed from bondage to work and its auspicious and inauspicious results. With your mind fixed on Me in this principle of renunciation, you will be liberated and come to Me.

*āmi ta' sakala bhūte dekhi samabhāv
nahe keha priya mor dveṣya vā prabhāv
kintu sei bhaje more bhakti-yukta hai
se āmāte āmi tāte āsakta ye rai*

Text 29: 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.

*ananya ye bhakta yadi kabhu durācār
bhajana karaye more ekaniṣṭhatār
se sādhu mantavya hay samyag vyavasita
doṣa tār kichu nay se ye dṛḍha-vrata*

Text 30: Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.

*ati-śīghra yābe sei bhāva durācār
dharma-bhāv habe tār bhaktite āmār
he kaunteya! pratijñā e śunaha āmār
āmāra ye bhakta hay nās nāhi tār*

Text 31: He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.

*āmāke āśray kari yevā pāp-yoni
mlecchādi yavan kimbā beśyā madhye gaṇi
kimbā vaiśya śūdra yadi āmāra āśray
pāibe vaikuṅṭha gati jāniha niścay*

Text 32: O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants] and śūdras [workers]—can attain the supreme destination.

*brāhmaṇa kṣatriya yārā tādera ki kathā
puṇyavāna hay tārā jānibe sarvathā
ataev e anitya saṁsāre āsiyā
bhajana karaha mor niścinte basiyā*

Text 33: How much more this is so of the righteous brāhmaṇas, the devotees

and the saintly kings. Therefore, having come to this temporary, miserable world, engage in loving service unto Me.

*manmanā madbhakta mor bhajana pūjan
āmāke praṇām tumi kara sarvakṣaṇ
matpara haye tumi nija kārya kara
avaśya pāibe more jāna ihā kara*

Text 34: Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 10 The Opulence of the Absolute

*śrī-bhagavān kahilen:
ābāra bali ye śuna parama vacana
tomāra maṅgala hetu kahi vivaraṇa*

Text 1: The Supreme Personality of Godhead said: Listen again, O mighty-armed Arjuna. Because you are My dear friend, for your benefit I shall speak to you further, giving knowledge that is better than what I have already

explained.

*āmāra prabhāva yei keha nāhi jāne
suragaṇ ṛṣigaṇ kata jane jane
sakaler ādi āmi dev ṛṣi yata
bhaviyā cintiyā tārā ki bujhibe kata*

Text 2: Neither the hosts of demigods nor the great sages know My origin or opulences, for, in every respect, I am the source of the demigods and sages.

*ye more anādi jāne loka maheśvara
saccida ānanda śreṣṭha avyaya ajara
marta-loke asaṁmūḍha yei vyakti hay
ei mātra jāni tār sarva pāpa kṣay*

Text 3: He who knows Me as the unborn, as the beginningless, as the Supreme Lord of all the world—he only, undeluded among men, is freed from all sins.

*sūkṣmārtha nirṇaya yogya buddhi yāhā hay
ātma ye anātma tāhā jñānera viṣay
satya, dama, śama, kṣamā, sukha, duḥkha, bhay
abhaya, bhabābhava ār ahimsā yā hay
samatādi-tuṣṭi-yaśa a-yaśa vā dāna
sakala bhūtera bhāv yāhā kichu āna
āmi tār sṛṣṭi-kartā pṛthaka pṛthak
buddhimān yevā hay bujhaye nichak*

Texts 4-5: Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness and distress, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy—all these various qualities of living beings are created by Me alone.

marīcyādi sapta-ṛṣi cāri sanakādi
caturdaś manu pūrva hiraṇya-garbhādi
tādera e prajā sab yata loke āche
āmā hate janma sab mānasādi pāche

Text 6: The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] come from Me, born from My mind, and all the living beings populating the various planets descend from them.

āmāra svarūpa-jñān śakti va bibhūti
samasta kriyādi yog śreṣṭha se bhakati
ei sab tattva yārā niścita jānila
bhakti-yog sādhibāre yogya se haila

Text 7: One who is factually convinced of this opulence and mystic power of Mine engages in unalloyed devotional service; of this there is no doubt.

prākṛtāprākṛt sab āmā hate hay
buddhimān vyakti jāni āmāke bhajay
āmār ye bhāv tāhā bhaktira lakṣaṇ
apaṇḍit nāhi jāne jāne paṇḍitagaṇ

Text 8: I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

āmār ananya-bhakta maccitta mat-prāṇ
paraspara bujhe paḍe ānande magan
āmāra se-kathā nitya baliyā śuniyā
toṣaṇ ramaṇ kare bhaktite majiyā

Text 9: The thoughts of My pure devotees dwell in Me, their lives are fully

devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about me.

*sei nitya-yukta yārā bhajane kuśal
prītira sahit tārā dhare bhakti-bal
āmi di-i bhakti-yog tādera antare
āmāra parama dhām tārā lābh kare*

Text 10: To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

*sei se ananya-bhakta nahe ta ajñānī
āmi tār hṛdayete jñān-dvīp āni
andhakāra tamonāśa kari se aśani
jñāna-dvīp jvālāiyā kari tāre jñānī*

Text 11: To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

*arjun kahilen:
parama brahma parama dhāma pavitra param
tumi kṛṣṇa hao nitya ei mora jñān
śāśvata puruṣ tumi aja, ādi bibhu
apṛākṛta deha taba sakalera prabhu
devarṣi nārada ār jata ṛṣi āche
asita-devala vyās sei gāhiyāche
tomāra ei śrī-mūrti ohe bhagavān
nā jāne devatā kimbā yārā dānavān*

Texts 12-13: Arjuna said: You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn, the greatest. All the great sages such as Nārada, Asita, Devala and Vyāsa confirm this truth about You, and

now You Yourself are declaring it to me.

*he keśava tomāra e gīta vāñī yata
sarva satya māni āmi se veda-sammata
tomāra mahimā tumi jāna bhāla mate
ananta pāre nā gāhite ananta jihvāte*

Text 14: O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the demigods nor the demons, O Lord, can understand Your personality.

*he puruṣottama, tumi jāna tomāra tomāke
bhūta-bhāvana bhūteśa deva-deva jagat-pate
tomāra bibhūti yog divya se aśeṣ
yadi kṛpā kari bala bistāri viśeṣ*

Text 15: Indeed, You alone know Yourself by Your own internal potency, O Supreme Person, origin of all, Lord of all beings, God of gods, Lord of the universe!

*ye ye bihūti bale bhuvana caturdaś
vyāpiyā rayecha tumi sarvatra se yaś
kibhāve kariyā cintā tomāra mahimā
he yogī tomāke jāni tāhā se kahibā*

Text 16: Please tell me in detail of Your divine opulences by which You pervade all these worlds.

*kibhāve bujhiva āmi tomāra se baibhav
kṛpā kari tumi more kaha se bhāv*

Text 17: O Kṛṣṇa, O supreme mystic, how shall I constantly think of You, and how shall I know You? In what various forms are You to be remembered, O Supreme Personality of Godhead?

*he janārdan tomāra yoga vā bibhūti
bistāra śunite mana hayeche se ati
punaḥ punaḥ bala yadi tabu tṛpta nay
amṛta tomāra kathā mṛtattva nā kṣay*

Text 18: O Janārdana, again please describe in detail the mystic power of Your opulences. I am never satiated in hearing about You, for, the more I hear the more I want to taste the nectar of Your words.

*śrī-bhagavān kahilen:
he arjun bali śuna bibhūti āmār
yāhāra nāhika anta ananta apār
pradhānata bali kichu śuna man diyā
kuru-śreṣṭha nija sreṣṭha bujha se śuniyā*

Text 19: The Supreme Personality of Godhead said: Yes, I will tell you of My splendid manifestations, but only of those which are prominent, O Arjuna, for my opulence is limitless.

*sarva-bhūta āśraya se āmi guḍākeś
āmi ādi āmi madhya āmi se-i šeṣ*

Text 20: I am the Supersoul, O Arjuna, seated in the hearts of all living entities. I am the beginning, the middle and the end of all beings.

*aditya-gaṇera viṣṇu jyotiṣe se sūrya
marīci marut-gaṇe śaśī tārācarya*

Text 21: Of the Ādityas I am Viṣṇu, of lights I am the radiant sun, of the Maruts I am Marīci, and among the stars I am the moon.

*ved-madhya sām-ved devgaṇe indra
indriya-gaṇera man cetanār kendra*

Text 22: Of the Vedas I am the Sāma Veda; of the Demigods I am Indra, the king of heaven; of the senses I am the mind; and in living beings I am the living force (consciousness).

*rudradera madhye śiv yakṣera kuver
pāvaka se vasu-madhye parvate sumer*

Text 23: Of all the Rudras I am Lord Śiva, of the Yakṣas and Rākṣasas I am the Lord of wealth (Kuvera), of the Vasus I am fire (Agni), and of mountains I am Meru.

*purohita-gaṇa madhye hai bṛhaṣpati
senānīra madhye skanda sāgara jaleti*

Text 24: Of priests, O Arjuna, know Me to be the chief, Bṛhaspati. Of generals I am Kārtikeya, and of bodies of water I am the ocean.

*maharṣi-gaṇera madhye bhṛgu āmi hai
omkāra praṇava āmi ekākṣara sei
yajña yata hay tāra madhye āmi jaṇ
acalete himālaya sthāvara ye sab*

Text 25: Of the great sages I am Bhṛgu; of vibrations I am the transcendental om̐. Of sacrifices I am the chanting of the holy names [japa], and of immovable things I am the Himālayas.

*sarva vṛkṣa madhye hai aśvattha viśāl
devarṣira madhye nām nārada āmār
gandharvera citra-rath siddhera kapil
muni-gaṇer madhye se sarvata jaṭil*

Text 26: Of all trees I am the banyan tree, and of the sages among the demigods I am Nārada. Of the Gandharvas I am Citra-ratha, and among

perfected beings I am the sage Kapila.

*aśvadera madhye hai uccaiḥśravā nām
samudra manthane se hay mor dhām
gajendra-gaṇera madhye airāvata hai
samrāṭa-gaṇera madhye manuṣyete sei*

Text 27: Of horses know Me to be Uccaiḥśravā, produced during the churning of the ocean for nectar. Of lordly elephants I am Airāvata, and among men I am the monarch.

*astrera madhyete vajra dhenu kāmadhenu
utpattira kandarpa hai kāmтанu
sarpa-gaṇer madhyete āmi se vāsuki
ananta se nāga-gaṇe varuṇa yādasi
pitṛdeva madhye āmi hai se aryamā
yamaraja āmi sei madhyete saṁyamā*

Texts 28-29: Of weapons I am the thunderbolt; among cows I am the surabhi. Of causes for procreation I am Kandarpa, the god of love, and of serpents I am Vāsuki. Of the many-hooded Nāgas I am Ananta, and among the aquatics I am the demigod Varuṇa. Of departed ancestors I am Aryamā, and among the dispensers of law I am Yama, the lord of death.

*daityadera prahlāda se bhaktira pīpāsī
vaśīdera madhye āmi kāl mahā-vaśī
mṛgadera madhye simha āmi haye thāki
pakṣīdera madhye āmi garuḍa se pakṣe*

Text 30: Among the Daitya demons I am the devoted Prahlāda, among subduers I am time, among beasts I am the lion, and among birds I am Garuḍa.

vegavāna madhye āmī hai se pavan

*śastradhārī madhye se āmi paraśurām
jalacara madhye āmi hayechi makar
jahnavī āmāra nām madhye nadīvar*

Text 31: Of purifiers I am the wind, of the wielders of weapons I am Rāma, of fishes I am the shark, and of flowing rivers I am the Ganges.

*yata sṛṣṭa vastu tār ādi madhya anta
he arjun dekha mor aiśvarya ananta
yata vidyā hay tār madhye ātma-jñān
āmi se siddhānta madhye yata bādīgaṇ*

Text 32: Of all creations I am the beginning and the end and also the middle, O Arjuna. Of all sciences I am the spiritual science of the self, and among logicians I am the conclusive truth.

*akṣarera madhye āmi 'a'-kāra se hai
samāsera dvandva āmi kintu dvandva nai
sraṣṭā-gaṇe āmi brahma dhvaṁse mahākāla
rudra nāma dhari āmi saṁhāri viśāla*

Text 33: Of letters I am the letter A, and among compound words I am the dual compound. I am also inexhaustible time, and of creators I am Brahmā.

*haraṇera madhye āmi mṛtyu sarva-hara
bhaviṣya ye haya āmi udbhava ākara
nārīder madhye āmi śrī vāṇī smṛti
kīrti, medhā, kṣamā mūrti athavā se dhṛti*

Text 34: I am all-devouring death, and I am the generating principle of all that is yet to be. Among women I am fame, fortune, fine speech, memory, intelligence, steadfastness and patience.

sām ved madhye āmi bṛhata se sām
chanda yata tār madhye gāyatrī se nām
mās-gaṇe āmi hai se agrahāyaṇ
vasanta nāma mora madhye ṛtugaṇ

Text 35: Of the hymns in the Sāma Veda I am the Bṛhat-sāma, and of poetry I am the Gāyatrī. Of months I am Mārgaśīrṣa [November-December], and of seasons I am flower-bearing spring.

vañcanār madhye āmi hai dyūta krīḍa
tejasvī-gaṇera madhye āmi tejavīrā
udyamera madhye hai āmi se vijay
tāra madhye śreṣṭha āmi hai vyavasāya
balavān madhye āmi haye thāki bal
āmāra bibhūti ei bujhaha sakal

Text 36: I am also the gambling of cheats, and of the splendid I am the splendor. I am victory, I am adventure, and I am the strength of the strong.

vṛṣṇider madhye āmi vāsudev hai
pāṇḍaver madhye āmi jāna dhanañjay
munidera madhye vyāsa kavi śukrācārya
sakalera madhye śreṣṭha āmi sei ārya

Text 37: Of the descendants of Vṛṣṇi I am Vāsudeva, and of the Pāṇḍavas I am Arjuna. Of the sages I am Vyāsa, and among great thinkers I am Uśanā.

śāsana-kartāra sei āmi hai daṇḍa
nyāyādhiśgaṇa madhye āmi se nyāyya
guṇta ye viśaya haya tāra madhye mouna
jñānī-der āmi jñān ār sab gauṇa

Text 38: Among all means of suppressing lawlessness I am punishment, and of those who seek victory I am morality. Of secret things I am silence, and of the wise I am the wisdom.

*śarva-bhūta pravāha vīja āmi se arjun
āmi vinā carācar sakala aguṇ*

Text 39: Furthermore, O Arjuna, I am the generating seed of all existences. There is no being—moving or non-moving that can exist without Me.

*āmāra bibhūti divya nāhi tār anta
saṁkṣepe balinu sab śuna he tapanta*

Text 40: O mighty conqueror of enemies, there is no end to My divine manifestations. What I have spoken to you is but a mere indication of My infinite opulences.

*yekhāne bibhūti sattā aiśvaryaḍi bal
se saba āmāra kṛpā jānibe sakal
āmāra tejāṁsa dvārā hay se sambhav
sekhāne āmāra sattā kara anubhava*

Text 41: Know that all opulent, beautiful and glorious creations spring from but a spark of My splendour.

*adhika ki bali arjun saṁkṣepe śuna
āmi se praviṣṭa hai sarvaśakti guṇa
jagate sarvatra thāki āmāra ekāṁśe
satyavat jaḍa māyā tāi se prakāśe*

Text 42: But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.

bhaktivedānta kahe śrī-gītāra gān

śune yadi śuddha bhakta kṛṣṇagata-prāṇ

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 11 The Universal Form

arjun kahilen:

*anugraha kari more śunāile yāhā
moha naṣṭa haiyāche śuni tattva tāhā
sei se adhyātma tattva ati guhyatama
bigata sandeha hala yata chila mama*

Text 1: Arjuna said: By my hearing the instructions You have kindly given me about these most confidential spiritual subjects, my illusion has now been dispelled.

*dui tattva śunilām kamala patrākṣa
sṛṣṭi, sthiti, lay ān nitya tattva
ei sṛṣṭi madhye yathā tumi he parameśvar
nija rūpa prakāṣiyā prakāśa bistar*

Text 2: O lotus-eyed one, I have heard from You in detail about the appearance and disappearance of every living entity and have realized Your inexhaustible glories.

puruṣottama se yadi dekhāo āmāke

icchā mor dekhībār yadi śakti thāke

Text 3: O greatest of all personalities, O supreme form, though I see You here before me in Your actual position, as You have described Yourself, I wish to see how You have entered into this cosmic manifestation. I want to see that form of Yours.

*ataev tumi yadi yogya mane kara
dekhībāre viśvarūṭ tomāra bistara
yogeśvara tāhā tūmi dekhāo āmāre
nivedan ei mor kahinu tomāre*

Text 4: If You think that I am able to behold Your cosmic form, O my Lord, O master of all mystic power, then kindly show me that unlimited universal Self.

*śrī-bhagavān kahilen:
he pārtha āmāra rūṭ sahasra se śata
ei dekha nānā-vidha divya bhāla mata
aneka ākṛti varṇa karaha pratyakṣa
sakala āmāra sei hay yogaiśvārya*

Text 5: The Supreme Personality of Godhead said: My dear Arjuna, O son of Pṛthā, see now My opulence, hundreds of thousands of varied divine and multicoloured forms.

*adityādi vasu rudra aśvinī maruta
adṛṣṭa apūrba sab āścarya bhārata*

Text 6: O best of the Bhāratas, see here the different manifestations of Ādityas, Vasus, Rudras, Aśvinī-kumāras and all the other demigods. Behold the many wonderful things which no one has ever seen or heard of before.

carācara viśvarūṭa āmāra bhitar

*dekha āj ekasthāne sab parāpar
guḍākeś āmi kṛṣṇa parātpara tattva
dekha tumi bhāla kari āmāra mahattva*

Text 7: O Arjuna, whatever you wish to see, behold at once in this body of Mine! This universal form can show you whatever you now desire to see and whatever you may want to see in the future. Everything—moving and non-moving—is here completely, in one place.

*tumi śuddha bhakta mor nahe prakṛta darśan
ataev divya cakṣu kari tomāre arpaṇ
divya cakṣu sopādhik kintu sthūla nahe
aparokṣa anubhūti sakale se kahe*

Text 8: But you cannot see Me with your present eyes. Therefore I give you divine eyes. Behold My mystic opulence!

*sañjay kahilen:
ataḥpar śuna rājā yogeśvara hari
pārthake aiśvarya-rūp dekhāla śrī-hari*

Text 9: Sañjaya said: O King, having spoken thus, the Supreme Lord of all mystic power, the Personality of Godhead, displayed His universal form to Arjuna.

*aneka nayana vajra adbhuta darśana
aneka se astra āṛ divya āvaraṇa
divya mālā gandha āṛ candana lepana
sab-iāścarya rūp viśvera sṛjana*

Texts 10-11: Arjuna saw in that universal form unlimited mouths, unlimited eyes, unlimited wonderful visions. The form was decorated with many celestial ornaments and bore many divine upraised weapons. He wore celestial garlands

and garments, and many divine scents were smeared over His body. All was wondrous, brilliant, unlimited, all-expanding.

*yadi sūrya dine uṭhe sahasra sahasra
ekatre kiraṇa bujha ananta ajasra
tāhā hale kichu tār amśa anumān
anyathā se divya tej naheta pramāṇ*

Text 12: If hundreds of thousands of suns were to rise at once into the sky, their radiance might resemble the effulgence of the Supreme Person in that universal form.

*arjun dekhila tabe kṛṣṇera śarīre
ekatre se abasthān ananta viśver
ek ek se bibhakta yathā-sthān
sei tej jyoti madhye bidhira bidhān*

Text 13: At that time Arjuna could see in the universal form of the Lord the unlimited expansions of the universe situated in one place although divided into many, many thousands.

*dhanañjay hṛṣṭarām dekhiyā vismita
śirasā praṇām kare kṛtañjalipuṭe
kahite lāgila sei sambhrama-sahita
devatār kāche yathā yāce nija hita*

Text 14: Then, bewildered and astonished, his hair standing on end, Arjuna bowed his head to offer obeisances and with folded hands began to pray to the Supreme Lord.

*arjun kahilen:
he dev śarīre taba, dekhitechhi ye vaibhava,
nahe vākya manera gocara*

tumi hao ananta avyaya

Text 18: You are the supreme primal objective. You are the ultimate resting place of all this universe. You are inexhaustible, and You are the oldest. You are the maintainer of the eternal religion, the Personality of Godhead. This is my opinion.

*tava ādi anta nāi, madhyera ki kathā tāi,
tumi hao se ananta vīrya
tomāra vāhu mahān, candra-sūrya netravan,
tomāra hutāśa dīpta vaktra
nija teja rāśi dvārā, taṭṭa kara viśva sārā,
vyāpta tomāra sarvatra teja
pṛthivī vā antarīkṣe, vāhire bhitare madhye,
yata dig-digantera deśa
dekhiyā tomār rūp, mahāna ye viśvarūp,
yāhā hay adbhuta darśana
hayeche dekhiyā bhīta, tribhuvane ye vyathita,
sab loka śuna mahātmana*

Text 19: You are without origin, middle or end. Your glory is unlimited. You have numberless arms, and the sun and the moon are Your eyes. I see You with blazing fire coming forth from Your mouth, burning this entire universe by Your own radiance.

Text 20: Although You are one, You spread throughout the sky and the planets and all space between. O great one, seeing this wondrous and terrible form, all the planetary systems are perturbed.

*ai ye yata deva-gaṇ, laiteche ye śaraṇ,
keha vā hayeche bhīta mane
stav kare joḍ hāte, maharṣira se santati,*

svasti-vād sakale bākhāne

Text 21: All the hosts of demigods are surrendering before You and entering into You. Some of them, very much afraid, are offering prayers with folded hands. Hosts of great sages and perfected beings, crying " All peace!" are praying to You by singing the Vedic hymns.

*rudra āṛ ye āditya, vasu āṛ yata sādhyā,
aśvinī kumāra viśvadeva
maruta vā piṭṛlok, gandharva vā siddhalok,
dekhite āsiyāche se saba*

Text 22: All the various manifestations of Lord Śiva, the Ādityas, the Vasus, the Sādhyas, the Viśvadevas, the two Aśvīns, the Maruts, the forefathers, the Gandharvas, the Yakṣas, the Asuras, and the perfected demigods are beholding You in wonder.

*tomāra mahāna rūpa, bahu netra bahu mukha,
bahu pāda ūru mahāvāho
bahu udara danta, karāla nāhika anta,
dekhiyā manete bhayābaha*

Text 23: O mighty-armed one, all the planets with their demigods are disturbed at seeing Your great form, with its many faces, eyes, arms, thighs, legs and bellies and Your many terrible teeth; and as they are disturbed, so am I.

*ākāśe ṭhekeche māthā, jhule yena agni-mākhā,
vahu varṇa hayeche vistāra
vyāptānana dīpta netra, jhalasiyā se sarvatra,
dhairyacyuti kareche āmāra*

Text 24: O all-pervading Viṣṇu, seeing You with Your many radiant colours touching the sky, Your gaping mouths, and Your great glowing eyes, my mind

is perturbed by fear. I can no longer maintain my steadiness or equilibrium of mind.

*karāla dñātera pāṭi, mukhe tava āṭisāṭi,
kālānala jveleche yemana
dika-bhrama saba karma, bujhi nā āmāra śarma,
rakṣā kara ohe bhagavān*

Text 25: O Lord of lords, O refuge of the worlds, please be gracious to me. I cannot keep my balance seeing thus Your blazing deathlike faces and awful teeth. In all directions I am bewildered.

*dhṛtarāṣṭra putra yata, tārā saba avirata,
saṅge laye yata dik-pāl
bhīṣma droṇa ār karṇa, āmādera yata sainya,
piṣṭa tava dantete karāl
sabāi praveśa kare, bhayānaka danta stare,
cūrṇa haye thāke se lāgiyā
bhāvi se dekhiyā mane, nadī srota dhāvamāne,
gela bujhi samudre miśiyā
yata nara lokavīr, jvale gela hala sthir,
tomāra mukhera ye gahvare
yemana pataṅga jvale, agnite praveśa kāle,
dhvaṁsa hay nijera vegete
tumi'ta karicha grās, yata loka itihās,
jvalita tomāra ei mukhe
se tejete bhāsamān, jagatera nāhi trāṇ,
he viṣṇu sabāi mare duḥkhe*

Texts 26-27: All the sons of Dhṛtarāṣṭra, along with their allied kings, and Bhīṣma, Droṇa, Karṇa—and our chief soldiers also—are rushing into Your fearful mouths. And some I see trapped with heads smashed between Your

teeth.

Text 28: As the many waves of the rivers flow into the ocean, so do all these great warriors enter blazing into Your mouths.

Text 29: I see all people rushing full speed into Your mouths, as moths dash to destruction in a blazing fire.

Text 30: O Viṣṇu, I see You devouring all people from all sides with Your flaming mouths. Covering all the universe with Your effulgence, You are manifest with terrible, scorching rays.

*kṛpā kari bala more, kevā tumi ugra-ghore
praṇami prasāda tumi prabhu
ki kāraṇa e adbhuta, dhariyācha viśvarūpa,
dekhi nāi bujhi nāi kabhu
kivā se pravṛtti taba, jijñāsi tomāre saba
icchā haya jānibār tare
yadi kṛpā taba hay, vivaraṇa se niścay,
kṛpā kari kaha prabhu more*

Text 31: O Lord of lords, so fierce of form, please tell me who You are. I offer my obeisances unto You; please be gracious to me. You are the primal Lord. I want to know about You, for I do not know what Your mission is.

*śrī-bhagavān kahilen:
mahākāl āmi sei, pravṛddha icchāy hai,
yata lok grās karibāre
pravṛtta hayechi āmi, āmi sei antaryāmī,
loka-kṣay antare antare*

Text 32: The Supreme Personality of Godhead said: Time I am, the great destroyer of the worlds, and I have come here to destroy all people. With the exception of you [the Pāṇḍavas], all the soldiers here on both sides will be slain.

ataev yāra hethā, yuddha lāgi samavetā,
tumi vinā sakale maribe
yata yoddhā āsiyāche, sammukhe dñāḍāiyāche,
keha nāhi jīvita se rabe
ataev kara yuddha, yaśa-lābh habe śuddha,
śatru jini sukhe rājya kara
āmi sei prathamete, māriyā rekhechi ete
nimittamātra se tumi yuddha kara

Text 33: Therefore get up. Prepare to fight and win glory. Conquer your enemies and enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācī, can be but an instrument in the fight.

droṇ ār bhīṣma karṇa, jayadratha tathā anya,
yata yoddhā vīr āsiyāche
mariyāche jāna tāra, āmāra icchāra dvārā
kivā duḥkha karibāra āche

Text 34: Droṇa, Bhīṣma, Jayadratha, Karṇa and the other great warriors have already been destroyed by Me. Therefore, kill them and do not be disturbed. Simply fight, and you will vanquish your enemies in battle.

sañjay kahilen:
arjun śuniyā tāhā, kṛtāñjalipute ihā,
kampita śarīr punaḥ punaḥ
namaskār kare bhūme, bhaya-bhīta sasambhrame,
ye kahila bali tāhā śuna

Text 35: Sañjaya said to Dhṛtarāṣṭra: O King, after hearing these words from the Supreme Personality of Godhead, the trembling Arjuna offered obeisances with folded hands again and again. He fearfully spoke to Lord Kṛṣṇa in a faltering voice, as follows.

arjun kahilen:
 taba kīrti hṛṣikeśa, śuniyāche ye aśeṣa,
 jagatera yevā yethā āche
 ānandita haye tārā, anugata hay yārā,
 pāgala haiyā dhāya pāche
 rākṣasādi bhaye bhīta, yadi cāhe nija hita,
 pālāya se dig-digantare
 yārā haya siddhajana, sadā praṇamita mana,
 yukta hay se kārya tādere

Text 35-36: Arjuna said: O master of the senses, the world becomes joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done.

kena nā he mahātmana, nāhi labe se śaraṇa,
 tumi hao sarva garīyasī
 brahmāra ādi kartā, tumi hao tār bhartā,
 taba kīrti ati mahīyasī
 he ananta deva īśa, tumi hao jagadīśa,
 sadasad pare ye akṣara
 tumi hao sei tattva, ke bujhibe se mahattva,
 naha tumi bhoutika vā jaḍa

Text 37: O great one, greater even than Brahmā, You are the original creator. Why then should they not offer their respectful obeisances unto You? O limitless one, God of gods, refuge of the universe! You are the invincible source, the cause of all causes, transcendental to this material manifestation.

tumi ādi deva hao sakalera sādhyā nao
 purāṇa puruṣa sabā hate
 jagatera yāhā kichu sambhava hayeche pichu

sthira ei jagata tomāte
tumi jāna sab prabhu sanātana tumi bibhu
tumi hao parama nidhāna
e viśva tomāra dvārā vyāpta hayeche sārā
ananta se tomāra bidhāna

Text 38: You are the original Personality of Godhead, the oldest, the ultimate sanctuary of this manifested cosmic world. You are the knower of everything, and You are all that is knowable. You are the supreme refuge, above the material modes. O limitless form! This whole cosmic manifestation is pervaded by You!

vāyu yama bahni candra sakalera tumi kendra
varuṇa ye tumi hao saba
tumi hao prajāpati prapitāmaha se ati
yāhā hay tomāra baibhava
sahasra se namaskār kari prabhu bār bār
tomāra caraṇe āmi dhari
punaḥ punaḥ namaskār bhūya bhūya bār bār
kṛpā dṛṣṭi kara he śrī-hari

Text 39: You are air, and You are the supreme controller! You are fire, You are water, and You are the moon! You are Brahmā, the first living creature, and You are the great-grandfather. I therefore offer my respectful obeisances unto You a thousand times, and again and yet again!

sammukhe paścāte taba sarvato praṇāme raba
namaskāra taba pādapadme
antaryāmī urukrama tumi vinā saba bhrama
prakāśita tumi nija chande

Text 40: Obeisances to You from the front, from behind and from all sides! O

unbounded power, You are the master of limitless might! You are all-pervading, and thus You are everything!

māniyā tomāke sakhā pragalabha karechi vṛthā
he kṛṣṇa he yādava kata balechi
nā jāni ei mahimā āścarya se nāhi sīmā
sāmānyata tomāke bhebechi
parihās kari sakhā asatkāra yathā-tathā
se pramāda yā kichu balechi
vihāra śayyā āsane parokṣa bā sāmne
kṣama aṅparādh yā karechi

Texts 41-42: Thinking of You as my friend, I have rashly addressed You "O Kṛṣṇa," "O Yādava," "O my friend," not knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonoured You many times, jesting as we relaxed, lay on the same bed, or sat or ate together, sometimes alone and sometimes in front of many friends. O infallible one, please excuse me for all those offences.

yata loka carācar tumi pīta se sabār
tumi pūjya guru se pradhāna
samāna adhik taba anya keha asambhaba
aṅpratima tomāra prabhāba

Text 43: You are the father of this complete cosmic manifestation, of the moving and the non-moving. You are its worshipable chief, the supreme spiritual master. No one is equal to You, nor can anyone be one with You. How then could there be anyone greater than You within the three worlds, O Lord of immeasurable power?

daṅḍavata namaskār kari āmi bār bār
he īśa, he pūjya jagate sabār
kṛpā taba bhikṣā cāi anyathā se gati nāi

pitā putre yathā vyavahāra
athavā sakhār sāthe priya ār ye priyāte
doṣ kṣamā hay se sarvadā
he deveśa jagannāth se samṛddha mor sāth
tuṣṭa hao tathā he bhūrīdā

Text 44: You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respectful obeisances and ask Your mercy. As a father tolerates the impudence of his son, a friend the impertinence of a friend, or a wife the familiarity of her partner, please tolerate the wrongs I may have done You.

Text 45: After seeing this universal form, which I have never seen before, I am gladdened, but at the same time my mind is disturbed with fear. Therefore please bestow Your grace upon me and reveal again Your form as the Personality of Godhead, O Lord of lords, O abode of the universe.

caturbhujā ye svarūp dekhībāre ye icchuk
saṅkha cakra gadā padma-dhārī
ye viṣṇu svarūp hate viśvarūpa e viśvete
hao se sahasra vāhudhārī

Text 46: O universal form, O thousand-armed Lord! I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form.

śrī-bhagavān kahilen:
tomāra prasanna lāgi he arjun āmi yogī
ei jaḍa viśvarūpa dekha
āmāra yoga prabhāve tāhā sei sasambhave
asambhav nāhi yār lekha
sei tejomaya vapu nā dekhila keha kabhu
tomāra sei prathama darśan

veda yajña kimbā dān ati paṭu adhyayan
asamartha sesaba varṇan
kimbā ugra tapobal kriya-kāṇḍa ye sakal
sādhyā nāi erūpa darśane
he kuru pravīr śuna nā dekhibe tumi bhinna
āmāra ye rūpa tribhuvane

Text 47: The Supreme Personality of Godhead said: My dear Arjuna, happily have I shown you, by My internal potency, this supreme universal form within the material world. No one before you has ever seen this primal form, unlimited and full of glaring effulgence.

Text 48: O best of the Kuru warriors, no one before you has ever seen this universal form of Mine, for neither by studying the Vedas, nor by performing sacrifices, nor by charity, nor by pious activities, nor by severe penances can I be seen in this form in the material world.

diba nā tomāke vyathā bibhrama hayeche yathā
dekhi mor ei ghora rūp
chāḍa bhaya prīta hao punaḥ śānti prāpta hao
dekha mor ye nitya svarūp

Text 49: You have been perturbed and bewildered by seeing this horrible feature of Mine. Now let it be finished. My devotee, be free again from all disturbances. With a peaceful mind you can now see the form you desire.

sañjay kahilen:
se kathā baliyā hari arjunke lakṣya kari
vāsudev bhagavān punaḥ
nija caturbhujā rūp dekhāicha aparūp
pūrṇa brahma aprākṛta guṇa
tārpar nityarūp śrī-kṛṣṇera yei rūp
dvibhujā mūrati āvirbhāva

*punarvāra hala souma svarūper ye māhātmya
āśvāsane phirila svabhāva*

Text 50: Sañjaya said to Dhṛtarāṣṭra: The Supreme Personality of Godhead, Kṛṣṇa, having spoken thus to Arjuna, displayed His real four-armed form and at last showed His two-armed form, thus encouraging the fearful Arjuna.

*arjun kahilen:
dekhiyā tomār ei manuṣya svarūp
he janārdan peyechi phiri mor rūp
samvṛtta hayechi āmi sacetā prakṛti
idanīm se citta sthira svābhābika gati*

Text 51: When Arjuna thus saw Kṛṣṇa in His original form, he said: O Janārdana, seeing this humanlike form, so very beautiful, I am now composed in mind, and I am restored to my original nature.

*śrī-bhagavān kahilen:
āmāra dvibhuja rūp durlabha darśan
tumi yā hericha āj haye ekman
brahmā śiv ādi dev se ākāṅkṣā kare
śuddha bhakta hay yārā bujhibāre pāre*

Text 52: The Supreme Personality of Godhead said: My dear Arjuna, this form of Mine you are now seeing is very difficult to behold. Even the demigods are ever seeking the opportunity to see this form, which is so dear.

*ved niṣṭhā jap tap kimbā dān puṇya
pūjā-pāth yata kichu dharmā-patha anya
konaṭāi nahe yogya e rūpa dekhite
yadyapi se avatīrṇa āmi pṛthivīte*

Text 53: The form you are seeing with your transcendental eyes cannot be

understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am.

*ananya-bhakti ye hay ekmātra kām
he arjun dekhibāre yogya mor dhām
sei se bujhite pāre tattve dekhibāre
nitya līlāte mor se praveś kare*

Text 54: 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.

*āmāra santoṣa lāgi kara saba karma
nitya yukta mor bhakta se parama dharmā
tār kona śatru nāi sarva-bhūta mājhe
sei mor śuddha bhakta thāke mor kāche*

Text 55: My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being—he certainly comes to Me.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 12

Devotional Service

arjun kahilen :

*ye śuddha bhakta ye kṛṣṇa tomāte satata
ananya bhaktira dvārā haye thāke yukta
ār ye avyaktavādī avyakta akṣare
niṣkāma karam kari sadā cintā kare
tār madhye kevā uttam yogavit haya
jānibār icchā mor karaha niścay*

Text 1: Arjuna inquired : Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?

śrī-bhagavān kahilen:

*āmāra śvarūpa ei yāra mana sadā
āviṣṭa haiyā thāke upāsanā hṛdā
śraddhār sahit kare prāṇa bhaktimay
uttama yogīra śreṣṭha kahinu niścay*

Text 2: The Supreme Personality of Godhead said: Those who fix their minds on My personal form and are always engaged in worshiping Me with great and transcendental faith are considered by Me to be most perfect.

*akṣara avyakta-sakta nirdiṣṭa-bhāv
indriya saṁyam kari hitaiṣi svabhāv
sarva-vyāpī acintya ye kūṭastha acal
dhruva nirviṣeṣ sattve thākiyā aṭal
samabuddhi haye sab kare upāsanā
se āmāke prāpta hay kariyā sādhanā*

Texts 3-4: But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, 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.

*kintu ei-mātra bheda jāna ubhayera madhye
bhakta pāy ati śīghra āra kaṣṭhe siddhe
avyakta āsakta sei vahu kleś tār
avyakta ye gati duḥkha dehīra apār*

Text 5: 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.

*ye āmār sambandhete sab karma kare
āmāra svarūpa ei nitya dhyāna kare
jīvana ye more śnāpi āmāte āsakta
ananya ye bhāv bhakti tāhe anurakta
se bhaktake mṛtyu-rūpe e saṁsāra hate
uddhār kariba śīghra jāna bhāla mate*

Texts 6-7: But those who worship Me, giving up all their activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, having fixed their minds upon Me, O son of Pṛthā—for them I am the swift deliverer from the ocean of birth and death.

*ataev tumi ei dvibhuja svarūpe
eman buddhi sthira kara bhagavat svarūpe
āmāra e nityarūpe nitya-yukta hale
avaśya pāibe prem sarva-śreṣṭha phale
ūrdhva-gati sei jāna nā kara saṁśay*

sarvocca phal tāhā kahinu niścay

Text 8: 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.

*yadi se sahaj bhāve hao asamartha
abhyāsa yogete kara lābh paramārtha
vidhi-mārgē rāg-mārgē yevā more cāy
acirāt se abhyāse loka more pāy*

Text 9: My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me.

*abhyāseo asamartha yadi tumi hao
āmāra lāgiyā karme sadāyukta rao
āmāra santoṣa janya yevā kārya hay
jānio sesab more prāptira upāy*

Text 10: 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.

*tāhāteo yadi taba śaktira abhāv
bhakti-yog āśrayete viruddha svabhāv
tabe se vaidika karma tyaji karmaphal
avaśya sādhive tumi yatnete prabal*

Text 11: If, however, you are unable to work in this consciousness of Me, then try to act giving up all results of your work and try to be self-situated.

*bhakti-yoge asamartha yevā abhyās-ibhāla
tāhāte ye asamartha jñānete suphala*

tāhāteo asamartha ātma-cintā śreya
tāhāteo asamartha karma-yoga śreya
kāmya karme sukh nāi tyāg-iuttam
tyāg-iśāntira mūl tāte nāhi bhram

Text 12: 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.

āmāra ye bhakta sarva-guṇera ādhār
sakalera mitra hay hiṁsā nāhi tār
bhakta nahe hiṁsār pātra bhakta se karuṇ
jīvera durdaśā heri sadā duḥkhī man
dehe ātma-buddhi bhram bhaktera se nāi
nirmamonirahaṅkāra duḥkhera bālāi
sarvata santuṣṭa yogī se dṛḍha niścay
yatnaśil nija kārye āmāte vilay
tār kārya man prāṇ āmāte niyukta
āmāra se priya bhakta sarbadāi mukta

Texts 13-14: One who is not envious but is a kind friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self-controlled, and engaged in devotional service with determination, his mind and intelligence fixed on Me—such a devotee of Mine is very dear to Me.

tār dvārā kona lok duḥkha nāhi pāy
kāhākeo mane prāṇe duḥkha nāhi dyāy
harṣāmarṣa-bhayodveg e-sabe se mukta
ataev mora bhakta ati priya-yukta

Text 15: He for whom no one is put into difficulty and who is not disturbed by anyone, who is equipoised in happiness and distress, fear and anxiety, is very dear to Me.

*lok vyavahāre bhakta sadā nirapekṣa
udāsīn gata-vyatha śuci ār dakṣa
śuci hay mor bhakta brahma se svabhāve
jāti buddhi nāhi kara bhakta se vaiṣṇave*

Text 16: My devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and not striving for some result is very dear to Me.

*jaḍa kārye haṛṣa duḥkha ye janera nāi
tyajiyāche ye ākāṅkhā cintā yār nāi
śubhā-śubha parityāgī yevā bhaktimān
āmāra se priya bhakta tāhāke sammān*

Text 17: One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things—such a devotee is very dear to Me.

*śatru mitra apamān kimbā nija mān
jaḍamukta mor bhakta mānaye samān
śīt, grīṣma, sukh, duḥkha ek yevā māne
saṅgamukta sei bhakta sthita ātma-jñāne
tulya nindā stuti ār santuṣṭa gambhīr
niketana tār nāi mati tār sthir
sei mor priya bhakta sei bhaktimān
bhaktera lakṣaṇa yata karinu vyākhyān*

Texts 18-19: One who is equal to friends and enemies, who is equipoised in

honour and dishonour, heat and cold, happiness and distress, fame and infamy, who is always free from contaminating association, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and who is engaged in devotional service—such a person is very dear to Me.

*ei sūddha bhakti yevā karibe sādhanā
amṛta se dharmā jāna jaḍa vilakṣaṇā
tāhāte ye śraddhā-yukta anukūla prāṇ
atyanta se priya bhakta āmāra samān*

Text 20: Those who follow this imperishable path of devotional service and who completely engage themselves with faith, making Me the supreme goal, are very, very dear to Me.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi sūddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 13

Nature, the Enjoyer, and Consciousness

*arjun kahilen:
prakṛtir āṛ puruṣa kṣetra ye ksetrajña
jānibār icchā mor āmi nahi vijña
seirūp jñān āṛ vijñāna ki hay
keśava āmāke kaha kariyā niścay*

*śrī-bhagavān kahilen:
he kaunteya! e śarīra kṣetra nām tār
ihāra ye jñātā sei kṣetrajña vicār*

Texts 1-2: Arjuna said: O my dear Kṛṣṇa, I wish to know about prakṛti [nature], puruṣa [the enjoyer], and the field and the knower of the field, and of knowledge and the object of knowledge.

The Supreme Personality of Godhead said: This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field.

*āmio kṣetrajña bujha sakala śarīre
he bhārata, antaryāmī kahe se āmāre
sei kṣetra ār kṣetrajñer yevā jñān
āmāra vicāre hay sei śuddha jñān*

Text 3: O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is my opinion.

*sei kṣetra ār kṣetrajñera vicār
ki tār svarūp kimbā ki tār vicār
ki tār prabhāva kimbā kothā hate hay
śuna tumi kahi āmi kariyā niścay*

Text 4: Now please hear My brief description of this field of activity and how it is constituted, what its changes are, whence it is produced, who that knower of the field of activities is, and what his influences are.

*dārśanik ṛṣi kata kareche vicār
smṛti chande kata vale nāhi tār pār
kintu vedānta vākya yuktira sahita
ye vicār kariyāche lāgi lokahita*

*sei se vicār jāna susiddhānta mat
sakalera grahaṇīya chāḍi anya path*

Text 5: That knowledge of the field of activities and of the knower of activities is described by various sages in various Vedic writings. It is especially presented in Vedānta-sūtra with all reasoning as to cause and effect.

*kṣiti, ap, tej, vāyu, vyom mahābhūta
ahaṅkāra, buddhi āra man avyakta sambhūta
cakṣu, karṇa, nāsikā, jihvā, tvak yāhā jāni
pāyu, pād, peṭ, liṅga āra yāhā pāṇi
sei daś vāhya-āra man se antare
ekādaś indriya se śāstrera vicāre
rūpa, ras, gandha, śavda, sparśa ye viśaya
cavviśa se tattva bujha kṣetra paricaya
ihādera ye vicār kare viśleṣaṇe
kṣetra-tattva sei vijñā bhāla-rūpa jāne
icchā, dveṣ, sukh, duḥkha āra ye saṅghāt
sthūla deha parimāṇa pañca mahā-bhūta
cetanā śakti ye hay jīvera ādhār
tāra saṅge dhṛti jāna kṣetrera vikār
ataev ei sab ekatre se kṣetra
sthūla sūkṣma jaḍa vidyā sei ye sarvatra*

Texts 6-7: The five great elements, false ego, intelligence, the unmanifested, the ten senses and the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions—all these are considered, in summary, to be the field of activities and its interactions.

*amānitva, adāmbhitva, ahimsā ye kṣānti
saralatā, guru-sevā, śouca, dhairya, śānti
ātmāra nigraha yāhā indriya viśaye*

*vairāgya nirahaṁkāra sakala āśaye
janma, mṛtyu, jarā, vyādhi duḥkhera darśan
anāsakti strī putrete gṛhera prāṅgaṇ
udāsīn parivāre sukhete duḥkhete
nitya samacitta iṣṭa aniṣṭa madhyete
āmāte ananya-bhakti avyabhicāriṇī
nirjana sthānete vās grāmya nivāraṇī
ādhyātma jñānera kare nityatva svīkāra
tattva-jñān lāgi kare darśana vicāra
sei se jñānera carcā vikāre nāś
ajñānatamera nām anyathā prakāś*

Texts 8-12: Humility; pridelessness; non-violence; tolerance; simplicity; approaching a bona fide spiritual master; cleanliness; steadiness; self-control; renunciation of the objects of sense gratification; absence of false ego; the perception of the evil of birth, death, old age and disease; detachment; freedom from entanglement with children, wife, home and the rest; even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me; aspiring to live in a solitary place; detachment from the general mass of people; accepting the importance of self-realization; and philosophical search for the Absolute Truth—all these I declare to be knowledge, and besides this whatever there may be is ignorance.

*jñānera jñātavya yāhā tāhā bali śuna
jānile se tattva habe amṛtera pān
sei brahma-tattva-jñān āmāra āśrita
anādi se sat āra asat atīta*

Text 13: I shall now explain the knowable, knowing which you will taste the eternal. Brahman, the spirit, beginningless and subordinate to Me, lies beyond the cause and effect of this material world.

sarva-sthāne hasta-ṭada nahe nirākār
sarva-sthāne cakṣu śir kata mukh tār
sarvatra śravaṇa sarva āvaraṇa sthān
tini chāḍā tribhuvane nāhi kichu āna

Text 14: Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything.

tñāhā hate indriyādi hayeche prakāś
jaḍendriya nāhi tār sarva-guṇābhās
anāsakta sarva-bhūt tini se nirguṇ
sakala guṇera bhoktā tini cirantan

Text 15: The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all the modes of material nature.

sakala bhūtera tini antare vāhire
tñāhā hate hay sab cara vā acar
ati sūkṣma tattva tāi avijñeya
yugapat bahu dūre nikaṭeteo hay

Text 16: The Supreme Truth exists outside and inside of all living beings, the moving and the non-moving. Because He is subtle, He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.

avibhakta hai-yāo vibhaktera mata
akhaṇḍa samaṣṭi tini vyaṣṭi-rūpe sthita
sarva-bhūta bhartā tini saba janmadātā
tini-i sabār punaḥ samhārera kartā

Text 17: Although the Supersoul appears to be divided among all beings, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all.

*samasta jyotira tini parama ādhār
cinmaya tñāhār jyoti jaḍa para ā
jñānamaya rūpa tñār jñānagamya jñeya
sakalera hṛdi-mājhe tini adhiṣṭheya*

Text 18: He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everybody's heart.

*ei kahinu tattva kṣetra jñān jñeya
vijñāna tāhāra nām paṇḍitera priya
e vijñān bujhiyā se mor bhakta hay
tattva śuddhi jñāna hay bhaktira āśray*

Text 19: Thus the field of activities [the body], knowledge and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature.

*prakṛta puruṣa hay anādi se siddha
anādi kāla hate ubhaya samvṛddha
vikārādi guṇa yata prakṛta sambhava
prakṛta puruṣa yei tār anubhava*

Text 20: Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.

kārya vā kāraṇa hay prakṛtira dān

bhogera kāraṇa sei puruṣei han

Text 21: Nature is said to be the cause of all material causes and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

*prākṛta haiyā jīv bhuñje sei guṇ
prakṛtira guṇa sab prakṛtira dān
prākṛta guṇera saṅga ucca-nīca yoni
sadasad janma hay anya nāhi gaṇi*

Text 22: 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 among various species.

*se jīvera baddha rūpe paramātmā saṅge
upadeṣṭā anumantā han tini raṅge
maheśvara tini bhoktā puruṣe parama
jīvera uddhāra lāgi tini saṅge han*

Text 23: 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.

*sei se jñānera dvārā puruṣa prakṛti
puruṣera ye prākṛta guṇera svīkṛti
ye bujhila vartamān haiyā sarvathā
punarjanma nāhi tār nahe se anyathā*

Text 24: One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.

*bhakta-gaṇ cidāśraye sadā dhyāne rata
prema-caḡṣe paramātmāke darṣana satata
sāṁkhya-yogī jñāna dvārā ālocanā kare
karma-yogī bhagavāne karmārpaṇa kare*

Text 25: Some perceive the Supersoul within themselves through meditation, others through the cultivation of knowledge, and still others through working without fruitive desires.

*anya sādharmaṇ lok bujhe nā se kichu
śravaṇāntar upāsanā tārā kare kichu
tārāo tvariyā yāy e saṁsār hate
yadi śruti-ṣarāyaṇa sādharma saṅgete*

Text 26: 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.

*sthāvara jaṅgama yata janmeche janmābe
kṣetra kṣetrajñera saṁyoga prabhāve*

Text 27: O chief of the Bhāratas, know that whatever you see in existence, both the moving and the non-moving, is only a combination of the field of activities and the knower of the field.

*se saba bhūtete samasthita bhagavān
darṣana karite pāre kona bhāgyavān
bhagavān avinaśyat vastu tāhāra bhitaro
vinaśyat dharma tini svikāra nā kare*

Text 28: One who sees the Supersoul accompanying the individual soul in all

bodies, and who understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, actually sees.

*sakaler madhye sama thakena īśvar
dekhite samartha hay yei tatpar
ye ātmāke adhaḥpāt kabhu nāhi kare
kuṣpathagāmī se duṣṭa mana dvāre*

Text 29: One who sees the Supersoul equally present everywhere, in every living being, does not degrade himself by his mind. Thus he approaches the transcendental destination.

*prakṛti-pradatta deha indriyādi dvārā
prakṛti-i sādhe karma jīvera se sārā
kintu ātma-tattva jīv kichu nāhi kare
jñāhāra darśana sei se dekhite pāre*

Text 30: One who can see that all activities are performed by the body, which is created of material nature, and sees that the self does nothing, actually sees.

*prākṛtik vaicitrye yevā ekatva darśane
sarva-bhūtera pṛthak bhāv samartha se mane
sṛṣṭi sthiti vistār sei yevā jāne
samartha se jan dṛṣṭi brahma sampādane*

Text 31: When a sensible man ceases to see different identities due to different material bodies and he sees how beings are expanded everywhere, he attains to the Brahman conception.

*brahma-jñānī jīv nitya parama avyay
nirguṇa anādi tattva nirlipta se ray*

Text 32: Those with the vision of eternity can see that the imperishable soul is

transcendental, eternal and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled.

yemana sarvagata vyom, sukṣma tattva anuṣam,
sarvatra sambhav vicaraṇ
tathāpi se lipta nahe, nijera svatantra rahe,
sei-rūp ātma vicaraṇ
sarvatra vyāpiyā dehe, kūṭastha pṛthaka rahe,
mahābhūte nahe se milan
tathā brahma-bhūta jīv, ātma-tattva haye śiv,
deha-dharme lipta nāhi han

Text 33: The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, the soul situated in Brahman vision does not mix with the body, though situated in that body.

surya yathā prakāśaye akhila jagat
ek deśe ekā thāki samrāṭa mahat
he bhārat sei-rūp kṣetrī prakāśay
ekā eksthāne thāki kṣetra deha-may

Text 34: O son of Bharata, as the sun alone illuminates all this universe, so does the living entity, one within the body, illuminate the entire body by consciousness.

kṣetra ār kṣetrajñer tattva-jñān cakṣe
dehībār śakti hay se yāhār pakṣe
ek kṣetrajña se jīv anya paramātmā
ubhayer kṣetre vās kṣetra viśeṣātmā
tār mokṣa jaḍa-niṣṭha pravṛtti haite
sukhe vās para-vyome jaḍa deha ante

Text 35: Those who see with eyes of knowledge the difference between the

body and the knower of the body, and can also understand the process of liberation from bondage in material nature, attain to the supreme goal.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 14 The Three Modes of Material Nature

*śrī-bhagavān kahilen:
ābāra parama jñāna baliba tomāre
jñāna-carcā yata āche uttama sabāre
ye jñānete muni jñānī haiyā sarvata
pūrva itihās chila siddhi pārāṅgata*

Text 1: The Supreme Personality of Godhead said: Again I shall declare to you this supreme wisdom, the best of all knowledge, knowing which all the sages have attained the supreme perfection.

*ei jñāna lābha kari nirguṇa jñānete
avasthita hay loka nirguṇa āmāte
tāhār nā hay janma punaḥ sṛṣṭira samay
kimbā duḥkha nāi tār yakhana pralay*

Text 2: By becoming fixed in this knowledge, one can attain to the

transcendental nature like My own. Thus established, one is not born at the time of creation or disturbed at the time of dissolution.

*jagater māṭṛ-yoni jaḍā mahat-tattva
sei brahme garbhādhān kari se mahattva
he bhārat tāi janme sarva-bhūta yata
jagater bhūta sṛṣṭi hay sei mata*

Text 3: The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bharata.

*ataev sarva-yoni yata mūrṭi dhare
he kounteya jāna tāhā āmāra ādhāre
brahma mahat-tattva hay sabāra jananī
āmi vīja-ṭṛada ṭṛitā jagata saraṇī*

Text 4: It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.

*sattva, raj, tama guṇ ṭṛakṛṭi-sambhava
triguṇete vaddha jīv haye yāy saba
ei deha se vandhana niguḍha ākār
jīva avyaya se vaddha ye ṭṛakār*

Text 5: Material nature consists of three modes-goodness, passion and ignorance. When the eternal living entity comes in contact with nature, O mighty-armed Arjuna, he becomes conditioned by these modes.

*tār madhye sattva-guṇ nirmala ādhā
ṭṛāṭṛa-śunya ṭṛakāśaka tattva se ātmār
jñāna-carcā kari sattve bandhana tāhār*

sei śuddha saṅga māne śreṣṭha camatkār

Text 6: 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 become conditioned by a sense of happiness and knowledge.

*rajo-guṇ tr̥ṣṇā-may śudhu bhog cāy
ājīvan karma kari kare hāy hāy
karma kare yata pāre baddha tāhe hay
asambhava karma ceṣṭā sukhe duḥkhe ray*

Text 7: The mode of passion is born of unlimited desires and longings, O son of Kuntī, and because of this the embodied living entity is bound to material fruitive actions.

*tamo se ajñāna-rūpa nigūḍha bandhan
p̥ramāda ālasya nidrā tāhāra mohan*

Text 8: O son of Bharata, know that the mode of darkness, born of ignorance, is the delusion of all embodied living entities. The results of this mode are madness, indolence and sleep, which bind the conditioned soul.

*sattva-guṇa sukhe bñādhe rajo-guṇa kāje
tamo-guṇa p̥ramādetē bandhane virāje*

Text 9: O son of Bharata, the mode of goodness conditions one to happiness; passion conditions one to fruitive action; and ignorance, covering one's knowledge, binds one to madness.

*rajo-guṇa p̥arājaye sattvera p̥rādhānya
sattva-tama p̥arājaye raja hay gaṇya
raj sattva p̥arājaye tamera p̥rādhānya
sei se p̥aryāya hay guṇera sāmānya*

Text 10: Sometimes the mode of goodness becomes prominent, defeating the modes of passion and ignorance, O son of Bharata. Sometimes the mode of passion defeats goodness and ignorance, at other times ignorance defeats goodness and passion. In this way there is always competition for supremacy.

*jñānera prabhāve yadā śarīre prakāś
sakal indriya-dvāre sattva-guṇera vikāś*

Text 11: The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge.

*lok-pūjā pratiṣṭhādi karmēra ākāṅkṣā
rajo-guṇe vṛddhi hay nāhi anyāpekṣā*

Text 12: O chief of the Bhāratas, when there is an increase in the mode of passion the symptoms of great attachment, fruitive activity, intense endeavor, and uncontrollable desire and hankering develop.

*aprakāś apravṛtti moha tamor lakṣaṇ
vividha guṇera kārya he kuru-nandan*

Text 13: When there is an increase in the mode of ignorance, O son of Kuru, darkness, inertia, madness and illusion are manifested.

*pravṛddha ye sattva-guṇe dehera pralay
niṣpāpa uttama lok tñār prāpti hay*

Text 14: When one dies in the mode of goodness, he attains to the pure higher planets of the great sages.

*pravṛtta se rajo-guṇe dehera nirvāṇ
karmīra saṅgete hay tār anuṣṭhān
pravṛddha ye tamo-guṇe śarīra chāḍay*

mūḍha paśu-yoni madhye tār janma hay

Text 15: When one dies in the mode of passion, he takes birth among those engaged in fruitive activities; and when one dies in the mode of ignorance, he takes birth in the animal kingdom.

*sukṛta sāttvika karma phala se nirmal
rājasika karme hay duḥkhai praval
tāmasika karma yata hay acetan
ajñānatā phal sei paśute gaṇan*

Text 16: The result of pious action is pure and is said to be in the mode of goodness. But action done in the mode of passion results in misery, and action performed in the mode of ignorance results in foolishness.

*sattva-guṇe jñāna-lābha rajo-guṇe lobh
tamo-guṇe moha lābh pramāda vikṣobh*

Text 17: From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance develop foolishness, madness and illusion.

*satyalokāvadhi lok yāy sattva-guṇe
rajo-guṇ dvārā naraloke avasthān
tamo-guṇe adhaḥpāt narake gaman
vividha guṇera sei phal nirūpaṇ*

Text 18: 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 abominable mode of ignorance go down to the hellish worlds.

*guṇ bhinna anya kartā nāhi tribhuvane
sūkṣma darśana yār guṇa nirūpaṇe*

*guṇātīta mor bhakti āmāra se bhāv
svarūpete śuddha jīva prāpta se svabhāv*

Text 19: When one properly sees that in all activities no other performer is at work than these modes of nature and he knows the Supreme Lord, who is transcendental to all these modes, he attains My spiritual nature.

*guṇātīta hate dehī guṇadeha chāḍe
janma-mṛtyu jarā-duḥkha bñādhe nā tñāhāre*

Text 20: When the embodied being is able to transcend these three modes associated with the material body, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

*arjun kahilen:
ki lakṣaṇ kaha prabho guṇātīta hale
ācaraṇ kivā hay triguṇa jitile*

Text 21: Arjuna inquired: O my dear Lord, by which symptoms is one known who is transcendental to these three modes? What is his behaviour? And how does he transcend the modes of nature?

*śrī-bhagavān kahilen:
prakāśa pravṛtti āra mohana ye tin
guṇera prabhāv sei hay bhinna bhin
tāhāte ye dveṣākāṅkṣā chāḍila jīvane
guṇātīt hay sei bujha tribhuvane
guṇa-kārye udāsīn mato ye āsīn
bicalita nahe tāhe pravṛddha pravīṇ
anāsakta guṇa kārye yevā hay dhīr
sama duḥkha sukha svasthaḥ loṣṭra svarṇa sthīr
tulya priyā-priya tār tulya nindāstuti
tulya mān apamān śatru mitra ati*

*bhog tyāgādite nahe se āsakta
guṇātīt hay sei nirguṇete yukta*

Texts 22-25: The Supreme Personality of Godhead said: O son of Pāṇḍu, he who does not hate illumination, attachment and delusion when they are present or long for them when they disappear; who is unwavering and undisturbed through all these reactions of the material qualities, remaining neutral and transcendental, knowing that the modes alone are active; who is situated in the self and regards alike happiness and distress; who looks upon a lump of earth, a stone and a piece of gold with an equal eye; who is equal toward the desirable and the undesirable; who is steady, situated equally well in praise and blame, honor and dishonor; who treats alike both friend and enemy; and who has renounced all material activities—such a person is said to have transcended the modes of nature.

*triguṇer atikrame ye kārya karay
sei se āmāra bhakti jānaha niścay
ye avyabhicārī bhakti āmāte karay
jaḍa guṇ atikrame brahma-bhūta hay*

Text 26: One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.

*brahmera pratiṣṭhā āmi amṛta śāśvata
ānanda ye sanātana āmāte nihita
āmār āśraye sei sakala sulabha
ataev-mor bhakti hay sudurlabha*

Text 27: And I am the basis of the impersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-ṭrāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 15 The Yoga of the Supreme Person

*śrī-bhagavān kahilen:
vedavāṇī karmakāṇḍī saṁsāra āśraye
nānā yoni ṭrāpta hay kabhu mukta nay
saṁsāra ye vṛkṣa sei aśvattha avyay
ūrdhvamūla adhaḥ-śākhā nāhi tār kṣay
ṭuṣṭita vedera chanda se brahmera ṭatra
mohita se veda-vākya jagata sarvatra*

Text 1: The Supreme Personality of Godhead said: It is said that there is an imperishable banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.

*vṛkṣera se śākhāli ūrdhva adhaḥ-gati
guṇera vaśete yār yathā vidhi-mati
se vṛkṣera śākhā yata viṣayera bhog
nija karma anusāre yata bhava-rog
baddha-jīva ghure sei vṛkṣa ḍāle ḍāle*

manuṣya-loka se bhuñje nija karmaphale

Text 2: The branches of this tree extend downward and upward, nourished by the three modes of material nature. The twigs are the objects of the senses. This tree also has roots going down, and these are bound to the fruitive actions of human society.

*kṣudra-buddhi manuṣya se sīmā nāhi pāy
ananta ākāśe tār ādi anta nay
kivā rūpa se vṛkṣera tāhā nāhi bujhe
ananta kālera madhye jīv yuddha yujhe
se aśvattha vṛkṣa hay sudṛḍha ye mūl
se mūl kāṭite hay śata śata bhul
anāsakti ek astra se mūl kāṭite
sei se ye dṛḍha astra saṁsāra jinite
kāṭiyā se vṛkṣa-mūl satyera sandhān
bhāgya-krame yār hay tāte avasthān
se yāy vaikuṅṭha-loke phire nāhi āse
e vṛkṣera mūl yathā se puruṣa pāse
se ādi puruṣe adya kara ye prapatti
janmādi se yāhā hate prakṛti pravṛtti*

Texts 3-4: The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this strongly rooted tree with the weapon of detachment. Thereafter, one must seek that place from which, having gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything began and from whom everything has extended since time immemorial.

*nirabhimān nirmoha saṅgadoṣe mukta
nityānitya buddhi yār kāmanā nivṛtta*

*sukha duḥkha dvandva mukta jaḍa mūḍha nay
vidhijña puruṣa pāy se pada avyay*

Text 5: Those who are free from false prestige, illusion and false association, who understand the eternal, who are done with material lust, who are freed from the dualities of happiness and distress, and who, unbewildered, know how to surrender unto the Supreme Person attain to that eternal kingdom.

*se ākāṣe jyotirmaye sūrya vā śaśāṅka
āvaśyak nāhi tathā kimbā se pāvaka
sekhāne praveś hale phire nāhi āse
nitya-kāl mor dhāme se jana nivāse*

Text 6: That supreme abode of Mine is not illumined by the sun or moon, nor by fire or electricity. Those who reach it never return to this material world.

*yata jīv mor aṁśa nahe se apar
sanātan tār sattā jīvaloke ghor
ekhāne se man ār indriya-vandhane
karṣaṇa karaye kata prakṛtir sthāne*

Text 7: 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.

*bār bār kata deha se ye prāpta hay
ek deha chāḍe ār anye praveśay
vāyu gandha yathā yāy sthān sthānāntare
karma-phal sūkṣma sei deha dehāntare*

Text 8: The living entity in the material world carries his different conceptions of life from one body to another, as the air carries aromas. Thus he takes one kind of body and again quits it to take another.

*śarīrera anusār śravaṇa darśan
sparśana, rasana āṛ ghrāṇ vā manan
se śarīre jīva kare viṣay sevan
baddha-jīva kare sei saṁsāra bhramaṇ*

Text 9: The living entity, thus taking another gross body, obtains a certain type of ear, eye, tongue, nose and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects.

*mūḍhaloka nā vicāre ki bhāve ki hay
utkrānti sthiti bhog kār vā kothāy
yār jñāna-cakṣu āche gurura kṛpāy
bhāgyavān sei jan dekhivāre pāy*

Text 10: The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.

*kata yogī vaijñānik ceṣṭā vahu kare
ātmajñān abhāvete vṛthā ghuri mare
kintu yevā ātmajñānī ātmāvasthita
dekhite samartha hay śuddha avahita*

Text 11: The endeavoring transcendentalists, who are situated in self-realization, can see all this clearly. But those whose minds are not developed and who are not situated in self-realization cannot see what is taking place, though they may try.

*ei ye sūryera tej akhila jagate
candrera kiraṇa kimbā āche bhāla-mate
āmāra prabhāva sei ābhāsa se hay
āmi yāke ālo di-i se ālo pāy*

Text 12: The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me.

*ei ye pṛthivī yathā vāyu-madhye bhāse
āmāra se śakti dhare savete praveśe
āmi se ouśadhi yata poṣaṇa karite
candra-rūpe raśmi-dān kari se tāhāte*

Text 13: I enter into each planet, and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.

*āmi vaiśvānara hai dehamātra vasi
prāṇāpān vāyuyoge bhakṣya dravya kaṣi*

Text 14: I am the fire of digestion in the bodies of all living entities, and I join with the air of life, outgoing and incoming, to digest the four kinds of foodstuff.

*sabāra hṛdaye āmi, sanniviṣṭa antaryāmī,
āmā hate smṛti jñān man
āmi se jāgāi kāre, āmi se bhulāi tāre,
āmā hate hay apohan
yata veda pṛthivīte, āmāra se tallāsete,
āmi hai saba vedavedya
āmi se vedānta-vit, āmi ye vedānta-kṛt,
vedāntera kathā śuna adya*

Text 15: 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 Vedānta, and I am the knower of the Vedas.

*vaddha mukta puruṣa se hay dvi-prakār
dui nāme paricita se kṣara akṣar*

*vaddha jīva yata hay tār kṣara nām
akṣara kūṭastha jīva nitya mukta-dhām*

Text 16: There are two classes of beings, the fallible and the infallible. In the material world every living entity is fallible, and in the spiritual world every living entity is called infallible.

*tāhā hate ye uttam puruṣa pradhān
īśvara se paramātmā thāke sarvasthān*

Text 17: Besides these two, there is the greatest living personality, the Supreme Soul, the imperishable Lord Himself, who has entered the three worlds and is maintaining them.

*kṣara vā akṣara hate āmi se uttam
ataev ghoṣita nām puruṣottam*

Text 18: Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.

*ye more bujhila śreṣṭha se puruṣottama
sakala sandeha chāḍi haila uttama
se jānila sarva veda nirmala hṛday
he bhārat! sarvabhāve se more bhajay*

Text 19: Whoever knows Me as the Supreme Personality of Godhead, without doubting, is the knower of everything. He therefore engages himself in full devotional service to Me, O son of Bharata.

*ei se śāstrera gūḍha marma kathā śuna
tumi se niṣpāpa hao śuddha tava man
ihā ye bujhila bhāgye hala buddhimān*

he bhārat! kṛta-kṛtya se hala mahān

Text 20: 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 endeavours will know perfection.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 16 The Divine and Demonic Natures

*śrī-bhagavān kahilen:
abhaya sattva saṁsiddhi jñāne avasthān
dān dam yajña ār svādhyāy tapān
saralatā satya ār ahimsā akrodh
tyāg śānti dayā ār paranindā rodh
alolupatā mṛdutā tej acapal
kṣamā, dhṛti, śouca, vā hrī adroha sakal
abhimān śūnyatā se chāvviśa ye guṇ
sampad se hay tār yār daivīte janam*

Texts 1-3: The Supreme Personality of Godhead said: Fearlessness; purification of one's existence; cultivation of spiritual knowledge; charity; self-control; performance of sacrifice; study of the Vedas; austerity; simplicity; nonviolence;

truthfulness; freedom from anger; renunciation; tranquillity; aversion to faultfinding; compassion for all living entities; freedom from covetousness; gentleness; modesty; steady determination; vigor; forgiveness; fortitude; cleanliness; and freedom from envy and from the passion for honor—these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

*dambha, darpa, abhimān, krodh, niṣṭhuratā
sampada āsurī hay yathā ajñānatā*

Text 4: Pride, arrogance, conceit, anger, harshness and ignorance—these qualities belong to those of demoniac nature, O son of Pṛthā.

*daivī sampada ye tār muktira kāraṇ
āsurī sampada hay saṁsāra vandhan
tomāra cintāra kathā nāhi he pāṇḍava
daivī sampade tomār hayechhe janam*

Text 5: The transcendental qualities are conducive to liberation, whereas the demoniac qualities make for bondage. Do not worry, O son of Pāṇḍu, for you are born with the divine qualities.

*he bhārat, e jagate dui bhūt sṛṣṭi
ek daivī dvitīya se āsurī vā dṛṣṭi
daivī yārā tār kathā anek hayeche
śuna ebe kathā yārā asura janmeche*

Text 6: O son of Pṛthā, in this world there are two kinds of created beings. One is called the divine and the other demoniac. I have already explained to you at length the divine qualities. Now hear from Me of the demoniac.

*pravṛtti nivṛtti yāhā asura nā jāne
śoucācār satya mithyā nāhi tārā māne*

Text 7: Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.

*asura ye lok tārā nā māne īśvar
jagater vidhātā yini asvikāra tār
sṛṣṭira kāraṇ sei anīśvaravādī
jaḍa kārya-kāraṇa se kāmuka vivādī*

Text 8: They say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust.

*ei kṣudra dṛṣṭi laye asurera gaṇ
ātma-tattva-jñānahīn alpa-buddhi han
ugra-karme utsāha tār jagata ahita
kṣaya-kārye paṭu tārā hay prabhāvita*

Text 9: Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

*duṣpūra āśraya kāma dambha madānvita
mohagrasta asadagrāha aśuci-vrata*

Text 10: Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac, thus illusioned, are always sworn to unclean work, attracted by the impermanent.

*aṇareya cintā tār yatadina bāñce
kāma-mātra upabhog hṛdayete āche
śata śata āśā-pāś śudhu kām krodha
kāma-bhoga lāgi artha anya se virodha
anyāya se kare nitya sañcayete*

citta tār nitya viddha asata kāryete

Texts 11-12: They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification.

*adya ei artha-lābh mano-ratha siddhi
punarbār bhaviṣyate habe artha vṛddhi
se śatru marila anya niścaya māriba
āmi se īśvara dhanī se kārya sādhipa
āmi bhogī siddha ār balabāna sukhī
mama sama keha nahe ār saba duḥkhī
āmi abhijanavān āmi dhana-ādhipa
āmāra samāna habe kār kivā sādhipa
āmi se kariba yajña āmi dān diba
strī-saṅga kariyā āmi ānanda pāiba
ajñāna mohita haye kata kathā bale
mohajāla samāvṛta kālera kavale
āsalete kāmāsakta narakera yātrī
aśuci narake bās naraka vidhātṛ*

Texts 13-16: 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 enemies 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. Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and fall down into hell.

*ātma sambhāvita mān dhanete anamra
madānvita asura se sarvadā vinamra
nāma-mātra yajña kare śāstre vidhi nāi
dambha-mātra āche sār kevala baḍāi*

Text 17: Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations.

*ahaṅkāra, vala, darpa, kāma, krodhāśray
āmāra samparke dehe dveṣ se karay
asūyār vaśe cintā svapara apare
sādhura guṇete doṣ kimbā nindā kare*

Text 18: Bewildered by false ego, strength, pride, lust and anger, the demons become envious of the Supreme Personality of Godhead, who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion.

*sei se vidveṣi krūr narādhama gaṇe
nitya se kṣepaṇa kari saṁsāra gahane*

Text 19: Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.

*asura yonite hay janama maraṇ
ajasra aśubha tār jīvana yāpan
asurera ghare mūḍha janame janame
āmāke bhuliyā duḥkhī marame marame
krame krame pāya sei adhamā ye gati
akṣama āmāke pete yehetu kumati*

Text 20: Attaining repeated birth amongst the species of demoniac life, O son of Kuntī, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.

*sei kāma, krodh, lobh, narakera dvār
tyaja tāhā nay tin sādhu vyavahār*

Text 21: 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.

*ei tine mukta yārā śuna he kaunteya
tamoguṇera dvār sei atiśay heya
tabe se ācari dharma nija śreyaskar
parāgata lābh kare mama bhakti par*

Text 22: The man who has escaped these three gates of hell, O son of Kuntī, performs acts conducive to self-realization and thus gradually attains the supreme destination.

*śāstra vidhi parityāge kāma ācaraṇ
siddhiprāpti nahe tāhe sukha gatipar*

Text 23: He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

*ataeva śāstra-vidhi kāryera pramāṇ
jāni śāstra-vidhi kara kārya samādhāna*

Text 24: One should therefore 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.

bhaktivedānta kahe śrī-gītāra gān

śune yadi śuddha bhakta kṛṣṇagata-prāṇ

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 17 The Divisions of Faith

arjun kahilen:

*śāstra-vidhi nāhi jāne kintu śraddhānvita
yajana karaye yārā kivā tār hita
kivā niṣṭhā tār kṛṣṇa sattva, rajotam
vistāra kaha'ta sei śuni icchā mama*

Text 1: Arjuna inquired: O Kṛṣṇa, what is the situation of those who do not follow the principles of scripture but worship according to their own imagination? Are they in goodness, in passion or in ignorance?

śrī-bhagavān kahilen:

*svabhāvaja tin niṣṭhā śraddhā se dehīra
sāttvikī, rājasī āṛ tāmāsī gabhīra
vivaraṇ kahi tār śuna diyā man
yār yebā śraddhā hay guṇera kāraṇ*

Text 2: The Supreme Personality of Godhead said: According to the modes of nature acquired by the embodied soul, one's faith can be of three kinds—in goodness, in passion or in ignorance. Now hear about this.

*nija sattvā anurūpā śraddhā se bhārata
śraddhāmay puruṣa ye śraddhā ye temata*

Text 3: O son of Bharata, according to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired.

*sāttvikī ye śraddhā sei pūje devatāre
rājasī ye śraddhā pūje yakṣa rākṣasere
tāmasī ye śraddhā tāhe bhūt pret pūje
yār sei śraddhā hay sei tathā bhaje*

Text 4: Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits.

*śāstra-bidhi tyāg kari ye tapasyā kare
dambha darpa kām rāg yukta ahaṅkāre
vṛthā upavāsa kare kleś sahvāre
śarīrete bhūtgaṇe mūrkhā karśivāre
āmākeo antaryāmī śarīra bhitarē
āsurik jāna sei tār vyavahāre*

Texts 5-6: Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride and egoism, who are impelled by lust and attachment, who are foolish and who torture the material elements of the body as well as the Supersoul dwelling within, are to be known as demons.

*āhāra-o trividha se yathāyatha priya
sāttvikī, rājasī ār tāmasī ye heya
yajña, jaṇ, tap, dān se-o se trividha*

yār yevā bheda guṇa bhinnā vāhuvīdha

Text 7: Even the food each person prefers is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Now hear of the distinctions between them.

*āyur sattva valārogya sukha prīti bāde
rasya snigdha sthir hṛdya sātṭvika āhāre
kaṭu amla lavaṇākṭa ati uṣṇa yei
jvālā ṇḍā āmayī rājasika sei
vāsī śaitya gataras pacā vā durgandha
ucchiṣṭa amedhya yei khādya tamasāndha*

Text 8: Foods dear to those in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such foods are juicy, fatty, wholesome, and pleasing to the heart.

Text 9: Foods that are too bitter, too sour, salty, hot, pungent, dry and burning are dear to those in the mode of passion. Such foods cause distress, misery and disease.

Text 10: Food prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of darkness.

*aphalākāṅkṣī ye yajña vidhi-mata hay
kartavya ye mane kare sātṭvikī se kay*

Text 11: Of sacrifices, the sacrifice performed according to the directions of scripture, as a matter of duty, by those who desire no reward, is of the nature of goodness.

mūle abhisandhi yār ākāṅkṣā phalete

rājasik yajña hay dambhera sahite

Text 12: But the sacrifice performed for some material benefit, or for the sake of pride, O chief of the Bhāratas, you should know to be in the mode of passion.

*vidhi annahīna nāi mantra vā dakṣiṇā
śraddhā-hīn yajña sei tamasā ācchannā*

Text 13: Any sacrifice performed without regard for the directions of scripture, without distribution of prasādam [spiritual food], without chanting of Vedic hymns and remunerations to the priests, and without faith is considered to be in the mode of ignorance.

*dev dvija guru prājña ye saba pūjan
śouca saralatā brahmacaryera pālan
sei sab siddha hay śarīra tapasyā
anudveg-kara vākya kimbā priya poṣya*

Text 14: Austerity of the body consists in worship of the Supreme Lord, the brāhmaṇas, the spiritual master, and superiors like the father and mother, and in cleanliness, simplicity, celibacy and nonviolence.

*svādhyāya abhyās yata ved uccāraṇ
vāñmaya tapasyā se śāstrera vacan*

Text 15: Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting Vedic literature.

*cittera prasannatā ye ār saralatā
ātma-nigrahādi mouna bhāva pravaṇatā
sei saba mānasika tapa nāme khyāta*

uṣāroka saba tapa triguṇa prakhyāta

Text 16: And satisfaction, simplicity, gravity, self-control and purification of one's existence are the austerities of the mind.

*trividha tapasyā yadi parā-śraddhā-yukta
phalākāṅkṣā yadi nahe sāttvikī se ukta*

Text 17: This threefold austerity, performed with transcendental faith by men not expecting material benefits but engaged only for the sake of the Supreme, is called austerity in goodness.

*lābh pūjā sammānera janya dambhera sahit
ye tapasyā sādhe loka tāhā rājasik
se tapasyāra ye phal tāhā aniścit
antavat tāra phal haya śāstrete vidita*

Text 18: Penance performed out of pride and for the sake of gaining respect, honor and worship is said to be in the mode of passion. It is neither stable nor permanent.

*mūḍha-buddhi yārā tape ātma-pīdā dey
aparera vināśārtha ye tapasyā karay
tāmasī se saba yata tapasyā vahula
alīka tāhāra nām nahe śāstra anukūl*

Text 19: Penance performed out of foolishness, with self-torture or to destroy or injure others, is said to be in the mode of ignorance.

*kartavya jāniyā yei dānakriy hay
deśakāl pātra bujhi dātavya karay
anupakārīke dān se sāttvika hay*

Text 20: Charity given out of duty, without expectation of return, at the

proper time and place, and to a worthy person is considered to be in the mode of goodness.

*pratyupakārera janya phalānusandhān
kimbā dān kari hay anutāpavān
rājasik dān sei śāstrera vicār
tāmasika dān yāhā śuna ei vār
adeśakāle ye dān apātrete hay
asatkār avaktā yei tāmasika kay*

Text 21: But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.

Text 22: And charity performed at an impure place, at an improper time, to unworthy persons, or without proper attention and respect is said to be in the mode of ignorance.

*yajña dān tapasyādi yāhā śāstrera nirṇay
om tat sat se uddeśye anya kichu naya
se uddeśye pūrva-kāle brāhmaṇādigaṇ
yajña dān tapa ādi karila pālan*

Text 23: From the beginning of creation, the three words om tat sat were used to indicate the Supreme Absolute Truth. These three symbolic representations were used by brāhmaṇas while chanting the hymns of the Vedas and during sacrifices for the satisfaction of the Supreme.

*sejanya brāhmaṇagaṇ 'om' uccāraṇe
yajñādi vidhān kare brahma ācaraṇe*

Text 24: Therefore, transcendentalists undertaking performances of sacrifice, charity and penance in accordance with scriptural regulations begin always with

'om', to attain the Supreme.

*ataeva yajña dān tapasyāra phal
anyābhilāṣ nahe bhaktira kāraṇ
mokṣā-kāṅkṣī sejanya yajña dāna kare
sei se yajñādi phal vidita saṁsāre*

Text 25: Without desiring fruitive results, one should perform various kinds of sacrifice, penance and charity with the word 'tat'. The purpose of such transcendental activities is to get free from material entanglement.

*sat se śavdera artha brahma brahma-ṣar
se uddeśye yata karma saba brahma-ṣar
yajña dān tap kārya se uddeśye kare
loukika vaidika karma brahma nām dhare*

Texts 26-27: The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word 'sat'. The performer of such sacrifice is also called 'sat', as are all works of sacrifice, penance and charity which, true to the absolute nature, are performed to please the Supreme Person, O son of Pṛthā.

*se śraddhā vinā yāhā karmakṛta hay
asat karma tār nām śāstrete nirṇay
asat karma śuddha nahe iha ṣarakāle
śāstra-vidhi parityāge sei phal phale*

Text 28: Anything done as sacrifice, charity or penance without faith in the Supreme, O son of Pṛthā, is impermanent. It is called 'asat' and is useless both in this life and the next.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-ṣraṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.

Chapter 18

Conclusion—The Perfection of Renunciation

*arjun kahilen:
sannyāser tattva kivā icchā se śunite
hṛṣīkeś kaha tāi more bujhāite
keśi nisūdan kaha tyāgera mahimā
śunite ānanda hay nāhi parsīmā*

Text 1: Arjuna said: O mighty-armed one, I wish to understand the purpose of renunciation [tyāga] and of the renounced order of life [sannyāsa], O killer of the Keśi demon, master of the senses.

*śrī-bhagavān kahilen:
kāmakarma parityāg sannyās se hay
sarva karma phala-tyāg tyāg paricay
vicakṣaṇ kari yata karila nirṇay
sei se sannyāsa āṛ tyāg nāma hay*

Text 2: The Supreme Personality of Godhead said: The giving up of activities that are based on material desire is what great learned men call the renounced order of life [sannyāsa]. And giving up the results of all activities is what the wise call renunciation [tyāga].

manīṣigaṇ sarva karma tyāg kare

yajña dān tapa-kriyā nahe, kahaye apare

Text 3: Some learned men declare that all kinds of fruitive activities should be given up as faulty, yet other sages maintain that acts of sacrifice, charity and penance should never be abandoned.

*tār madhye ye siddhānta kahi tāhā śuna
trividha se tyāg hay bharata-sattama*

Text 4: O best of the Bhāratas, now hear My judgment about renunciation. O tiger among men, renunciation is declared in the scriptures to be of three kinds.

*svarūpata yajña-dān kabhu tyājya nay
sakala samaye tāhā kārya yogya hay
baddha jīv āche yata tādera kartavya
manīṣī pāvana sei yajña dāna kārya*

Text 5: Acts of sacrifice, charity and penance are not to be given up; they must be performed. Indeed, sacrifice, charity and penance purify even the great souls.

*se kāryer anuṣṭhān phala-saṅga tyāg
kartavyera anurodhe śudhu tāhe rāg*

Text 6: All these activities should be performed without attachment or any expectation of result. They should be performed as a matter of duty, O son of Pṛthā. That is My final opinion.

*nirdiṣṭa karmēra tyāg nahe se vidhān
mohete se tyāg hay tāmasika jñān*

Text 7: Prescribed duties should never be renounced. If one gives up his prescribed duties because of illusion, such renunciation is said to be in the mode of ignorance.

*duḥkha hay tār janya karma-tyāga kare
kimbā karma-tyāg kare kāya-kleśa dare
rājasika tyāg sei phal nāhi pāy
sei ye kahinu yata śāstrera nirṇay*

Text 8: Anyone who gives up prescribed duties as troublesome or out of fear of bodily discomfort is said to have renounced in the mode of passion. Such action never leads to the elevation of renunciation.

*kartavya jāniyā yevā sarva karma kare
phala-tyāg karibāre sāttvika nām dhare*

Text 9: O Arjuna, when one performs his prescribed duty only because it ought to be done, and renounces all material association and all attachment to the fruit, his renunciation is said to be in the mode of goodness.

*karyavera anurodhe akuśala-o kare
āsakti nāhi se kuśal karmere tare
medhāvī ye tyagī sattva samāviṣṭa hay
chinna tār haye yāy sakala samśay*

Text 10: The intelligent renouncer situated in the mode of goodness, neither hateful of inauspicious work nor attached to auspicious work, has no doubts about work.

*dehadhārī jīva karma-tyāg nāhi kare
karma-phala tyāg kari tyāgī nāma dhare*

Text 11: It is indeed impossible for an embodied being to give up all activities. But he who renounces the fruits of action is called one who has truly renounced.

aniṣṭa iṣṭa vā miśra karmaphala hay

kintu sannyāsīra sei kichu bhog nay

Text 12: For one who is not renounced, the threefold fruits of action—desirable, undesirable and mixed—accrue after death. But those who are in the renounced order of life have no such result to suffer or enjoy.

*pañca se kāraṇa hay sakala kāryera
mahāvāho śuna sei kahi se tomāre
vedānta siddhānta sei śāstrera nirṇay
bhāla-manda yāhā kichu sei se paryāy*

Text 13: O mighty-armed Arjuna, according to the Vedānta there are five causes for the accomplishment of all action. Now learn of these from Me.

*adhiṣṭhāna kartā ār karaṇa pṛthak
vividha se ceṣṭā daiva e pañca-śiṛṣak*

Text 14: The place of action [the body], the performer, the various senses, the many different kinds of endeavor, and ultimately the Supersoul—these are the five factors of action.

*śarīra vacan man karma tat dvārā
nyāyā vā a-nyāyā yata karma sārā
sabāra kāraṇa hay sei pañca vidha
sakala kāryera hay sei se hetava*

Text 15: Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors.

*mūrkhā yārā kartā sāje nija man gaḍā
nā bujhiyā kāraṇa se śudhu kartā chāḍā*

Text 16: Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are.

*ataev ye nā haya ahaṅkāre matta
buddhi yār ahaṁ-bhāve nāhi hay līpta
kartavyera anurodhe yadi viśva māre
kāhāke-o māre nā se kimbā karma kare*

Text 17: One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, does not kill. Nor is he bound by his actions.

*karmaera preraṇā hay jñān, jñeya, jñātā
karmaera saṁgraha se karaṇ karma-kartā*

Text 18: Knowledge, the object of knowledge, and the knower are the three factors that motivate action; the senses, the work and the doer are the three constituents of action.

*jñān ār kartā hay trividha guṇ bhede
kahiba se trividha bhed tomāke saṁkṣepe*

Text 19: According to the three different modes of material nature, there are three kinds of knowledge, action and performer of action. Now hear of them from Me.

*ek jīv ātmā nānā karmaphal bhede
manuṣyādi sarva-dehe se vartamān kṣede
avyaya se jīv hay ek-tattva jñān
bibhinnate ek dekhe sei sāttvik jñān*

Text 20: That knowledge by which one undivided spiritual nature is seen in all living entities, though they are divided into innumerable forms, you should understand to be in the mode of goodness.

vibhinna jīvera sei pṛthakatva dekhe

rājasik tār jñān nānābhāve thāke

Text 21: That knowledge by which one sees that in every different body there is a different type of living entity you should understand to be in the mode of passion.

*dehake sarvasva bujhi ye jñān udbhav
a-tattvajña alpa-buddhi tāmasika sab*

Text 22: And that knowledge by which one is attached to one kind of work as the all in all, without knowledge of the truth, and which is very meager, is said to be in the mode of darkness.

*rāg dveṣ saṅga vinā ye niyata karma
se jānibe sab sāttvikera dharmā*

Text 23: That action which is regulated and which is performed without attachment, without love or hatred, and without desire for fruitive results is said to be in the mode of goodness.

*phalera kāmanā karma ahaṅkār saha
kaṣṭasādhyā yata rājasa samūha*

Text 24: But action performed with great effort by one seeking to gratify his desires, and enacted from a sense of false ego, is called action in the mode of passion.

*nā bujhiyā mohavaśe anubandha karma
himsā paratāp ādi tāmasika dharmā*

Text 25: That action performed in illusion, in disregard of scriptural injunctions, and without concern for future bondage or for violence or distress caused to others is said to be in the mode of ignorance.

*mukta-saṅga anahaṅkār dhṛti utsāhapūrṇa
nirvikār siddhāsiddhi sāttvika se dhanya*

Text 26: One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness.

*karmāsakta phale lobh hiṁsuka aśuci
rājasik kartā sei harṣa-śoke ruci*

Text 27: The worker who is attached to work and the fruits of work, desiring to enjoy those fruits, and who is greedy, always envious, impure, and moved by joy and sorrow, is said to be in the mode of passion.

*ayukta prākṛta stabdha naiṣkṛti alas
dīrghasūtrī viṣādī vā kartā se tāmas*

Text 28: The worker who is always engaged in work against the injunctions of the scripture, who is materialistic, obstinate, cheating and expert in insulting others, and who is lazy, always morose and procrastinating is said to be a worker in the mode of ignorance.

*buddhira ye tin bhed dhṛti āṅ guṇ
dhanañjay aśeṣa vicār tār śuna*

Text 29: O winner of wealth, now please listen as I tell you in detail of the different kinds of understanding and determination, according to the three modes of material nature.

*pravṛtti nivṛtti kārya akārya vicār
bhayābhay bandha mūrti sattva-buddhi tār*

Text 30: O son of Pṛthā, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, is in the mode of goodness.

*dharmādharma kāryākārya ayathāvat jāne
rājasik sei buddhi śāstrera pramāṇe*

Text 31: O son of Pṛthā, that understanding which cannot distinguish between religion and irreligion, between action that should be done and action that should not be done, is in the mode of passion.

*dharmake adharma māne adharmake dharma
viparīta se tāmasa buddhi ār karma*

Text 32: That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Pārtha, is in the mode of ignorance.

*ye dhṛtir dvārā dhare prāṇendriya kriyā
avyabhicāriṇī bhakti sāttvikī se dhiyā*

Text 33: O son of Pṛthā, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and which thus controls the activities of the mind, life and senses is determination in the mode of goodness.

*ye dhṛtir dvāra dhare dharma, artha, kām
phalākāṅkṣī rājasik hay tār nām*

Text 34: But that determination by which one holds fast to fruitive results in religion, economic development and sense gratification is of the nature of passion, O Arjuna.

ye dhṛti dvārā nahe svapna bhaya tyāg

tāmasī se dhṛti durmedhā āra mada

Text 35: And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness and illusion—such unintelligent determination, O son of Pṛthā, is in the mode of darkness.

*trividha se sukha śuna bhārata ṛṣabha
jaḍa sukhe maje jīva kintu duḥkha saba
se sukha se uparati duḥkha anta hay
saṁsārera māyāsukha tabe hay kṣay*

Text 36: O best of the Bhāratas, now please hear from Me about the three kinds of happiness by which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress.

*agrete viṣera sama paścāte amṛta
ye sukhera paṛicaya se haya sāttvika
se sukhera lābh hay ātma-ṣramādetē
ātma-buddhi bhāgyavān yogya ye tāhāte*

Text 37: That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.

*indriyer saṁyogete viṣayera bhog
amṛtera mata ante kintu bhava rog
paṛiṇāme viṣayera viṣa hay lābh
rājasika sei sukh jīvera svabhāv*

Text 38: That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion.

*yāhā agre anuvandhe sukhera mohan
nidrālasya pramādottha tāmasika jan*

Text 39: And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.

*brahmāṇḍera madhye yata nara devaloke
keha nahe mukta sei triguṇa triloke*

Text 40: There is no being existing, either here or among the demigods in the higher planetary systems, which is freed from these three modes born of material nature.

*brāhmaṇa kṣatriya vaiśya śūdra parantap
svabhāva prabhāve guṇ hay karma sab*

Text 41: Brāhmaṇas, kṣatriyas, vaiśyas and śūdras are distinguished by the qualities born of their own natures in accordance with the material modes, O chastiser of the enemy.

*śama dama tapa śouca kṣānti se ārjava
jñān vijñān āstikya brahma karma-bhāva*

Text 42: Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the brāhmaṇas work.

*śourya teja dhṛti dākṣya yuddhe nā pālāy
dān īśa bhāva yata kṣatriye yuyāye*

Text 43: Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the kṣatriyas.

*kṛṣi go-rakṣā vāṇijya vaiśya karma hay
śūdra ye svabhāva tār paricaryā karāy*

Text 44: Farming, cow protection and business are the natural work for the vaiśyas, and for the śūdras there is labor and service to others.

*ucca nīca yata karma sabe siddhi hay
svakarma kariyā guṇa saṁsāra taray*

Text 45: By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

*yini vyaṣṭi samaṣṭi vā jagata kāraṇ
yñāhā hate bhūtagaṇer vāsanā jīvan
svakarma kariyā yadi sei prabhu bhaje
siddhi-lābha hay tār saṁsāre nā maje*

Text 46: By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work.

*asamyak anuṣṭhita nija dharma śreya
suṣṭhu ācaraṇa kare paradharme bhaya
nija svabhāva niyata yei karma anuṣṭhān
niṣpāpa haibe tāhe śāstrera vidhān*

Text 47: 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. Duties prescribed according to one's nature are never affected by sinful reactions.

*sadoṣa sahaja karma kabhu nahe āja
tāhātei siddhi lābh hṛdi sadā bhaja
jagatera saba kāj doṣ vinā nay*

agrete yathā kadā dhūm dekhā yāy

Text 48: Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore one should not give up the work born of his nature, O son of Kuntī, even if such work is full of fault.

*doṣāmśa tyāgete yathā guṇāmśa grahaṇ
nija sattā śuddha kari svadharmā sādhan
anāsakta buddhi jit ātmā spṛhāhīn
naiṣkarma siddhi se hay sannyāsa pravīṇ*

Text 49: One who is self-controlled and unattached and who disregards all material enjoyments can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction.

*siddhi-lābh kari yathā brahma prāpti hay
saṁkṣepete kahi śuna tār paricay*

Text 50: O son of Kuntī, learn from Me how one who has achieved this perfection can attain to the supreme perfectional stage, Brahman, the stage of highest knowledge, by acting in the way I shall now summarize.

*viśuddha se buddhi yukta dhṛti niyamita
śavdādi viṣaya tyāg rāg dveṣ-jita
vivikta ye laghubhojī yata vāk man
dhyāna yoga parā nitya vairāgya sādhan
ahaṅkāra val darpa kāma parigraha
krodh āra yata āche asata āgraha
nirmama ye śānta yei brahma anubhave
niścita samartha hay tāhāte sambhave*

Texts 51-53: Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from

attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from false proprietorship, and peaceful—such a person is certainly elevated to the position of self-realization.

*brahma anubhav hale prasannātm hay
śok ār ākāṅkṣā se nirmala niścay
sarva-bhūta sama-buddhi tār paricay
nirguṇa āmāra bhakti tabe lābh hay*

Text 54: One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.

*nirguṇa bhaktite jāne āmāra svarūp
saviśeṣ nirviśeṣ tattvata ye rūp
se tattva-jñāna lābhe praveśe āmāte
āmi brahma paramātmā bhagavān yāte*

Text 55: One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.

*bhaktite prāpti se hay bhagavad svarūpa
premāpūmārtha mahān nām yār rūpa
sei premāśraye yei sarva karma kare
āmāra prasāde para-vyom lābh tare*

Text 56: Though engaged in all kinds of activities, My pure devotee, under My protection, reaches the eternal and imperishable abode by My grace.

se premāśraye hao maccitta satata
āmāra lāgiyā sarva kārye hao rata
sei buddhi-yoga nām āmāra āśraya
yāhāra prabhāve kārya sarva-siddhi haya

Text 57: In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me.

maccita yei se tare āmāra prasāde
sarva-duḥkha saṁsāre duḥkha vā viṣāde
āmāra se upadeś yevā nāhi māne
ahaṅkāre matta haye vināśe āpane

Text 58: If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

ahaṅkār kari bal yuddha nā karibe
mithyā se pratijñā tumi karibe svabhāve

Text 59: If you do not act according to My direction and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare.

svabhāvaja karma taba avaśya sādhive
kaunteya nirvandha sab nija karma-bhāve
ataev mohavaśe icchā nāhi kara
avaśe karibe sei tumi ataḥpara

Text 60: Under illusion you are now declining to act according to My direction. But, compelled by the work born of your own nature, you will act all the same, O son of Kuntī.

īśvara āche se sarva-bhūtera hṛdaye

*karma karma-phala sab niyantra karaye
māyāra yantrete tini sabāre ghurāy
bhukti vāñchā kare jīv jei yathā cāy*

Text 61: 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.

*tñāhāra caraṇe lao sarvato śaraṇ
prasāde haibe sarva vañchita pūraṇa
parā śānti pābe ār śāśvata ye sthān
sarva-lābh se prasāde duḥkha nivāraṇ*

Text 62: O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

*guhya guhyatara jñān kahilām āmi
bhāla-manda vicāra ye se karibe tumi
vicāra kariyā tumi yāhā icchā kara
upadeś āmāra se nitya tumi smara*

Text 63: Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then do what you wish to do.

*tadapekṣā guhyatama ār tumi śuna
atyanta se priya tumi tāi se vacana*

Text 64: Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.

*manmanā mad-bhakta hao more namaskār
āmāke pāibe tumi pratijñā āmār*

Text 65: Always think of Me, 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.

*sarva dharma tyāgi lao āmāra śaraṇ
rakṣiva tomāke āmi sadā sarvakṣaṇ
kona cintā nā karibe pāp nāhi habe
āmāra śaraṇe tumi parā śānti pābe*

Text 66: Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

*abhakta vā atapaska paricaryā hīna
āmāra svarūpe ei yāra śraddhā kṣīṇa
upadeśa nā karibe gītāra vacan
uparokta loka sab adhikārī nan*

Text 67: This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

*āmāra bhaktake yevā upadeś kare
parābhakti lābh kari pāibe āmāre*

Text 68: For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me.

*tadapekṣā naraloke priya nāhi mor
hay nāi habe nāi ānande bibhor*

Text 69: There is no servant in this world more dear to Me than he, nor will there ever be one more dear.

āmāra e upadeś yevā vicār karibe

tār jñāna-yajñe mor upāsanā habe

Text 70: And I declare that he who studies this sacred conversation of ours worships Me by his intelligence.

*śraddhāvān haye yārā śravaṇa karibe
puṇyavān tār śubha loka-prāpti habe*

Text 71: And one who listens with faith and without envy becomes free from sinful reactions and attains to the auspicious planets where the pious dwell.

*dhanañjay, kaha eve kivā śaṅkā hala dūr
ekāgrete upadeś śuniyā pracur
he pārtha, kivā tava ajñāna andhakār
pranaṣṭa haiyā gela tava duḥkha bhār*

Text 72: O son of Pṛthā, O conqueror of wealth, have you heard this with an attentive mind? And are your ignorance and illusions now dispelled?

*arjun kahilen:
naṣṭa moha smṛti lābha tomāra prasāde
acyuta, sandeha gela nāhi se viṣāde
sthita āmi nija kārye tomāra vacana
niścayai kariba āmi ghucila vandhana*

Text 73: Arjuna said: My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to Your instructions.

*sañjay kahilen:
sei se śunechi āmi kṛṣṇārjuna kathā
adbhuta saṁvāda romaharṣaṇa sarvathā*

Text 74: Sañjaya said: Thus have I heard the conversation of two great souls,

Kṛṣṇa and Arjuna. And so wonderful is that message that my hair is standing on end.

*vyāsera prasāde āmi śunilām sei
parama se guhyatama tulanā ye nei
ei yog yogeśvara kṛṣṇa se kahila
sākṣāt tñāhār mukhe āmi se śunila*

Text 75: By the mercy of Vyāsa, I have heard these most confidential talks directly from the master of all mysticism, Kṛṣṇa, who was speaking personally to Arjuna.

*smaraṇa kariyā rājā punaḥ punaḥ sei
adbhuta saṁvāda smari hṛṣṭa āmi hai
keśava āra arjun kathā puṇya gītā
muhūrhmuḥu śune nitya sarvahite ratā*

Text 76: O King, as I repeatedly recall this wondrous and holy dialogue between Kṛṣṇa and Arjuna, I take pleasure, being thrilled at every moment.

*smaraṇa kariyā sei adbhuta svarūpa
punaḥ punaḥ hṛṣṭa man hay aparūpa*

Text 77: O King, as I remember the wonderful form of Lord Kṛṣṇa, I am struck with wonder more and more, and I rejoice again and again.

*yathā yogeśvar kṛṣṇa pārtha dhanurdhar
tathā śrī vijaya bhūti dhruva nirantar
yei nām sei kṛṣṇa nāhi se antara
śuddha nām yār hay sei dhurandhara*

Text 78: Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence,

victory, extraordinary power, and morality. That is my opinion.

*bhaktivedānta kahe śrī-gītāra gān
śune yadi śuddha bhakta kṛṣṇagata-prāṇ*

Thus Bhaktivedānta sings the song of Śrī Gītā, with the hope that hearing this, Kṛṣṇa conscious pure devotees will be pleased.