

- 1.1 dhṛtarāṣṭra uvāca  
 dharma-kṣetre kuru-kṣetre  
 samavetā yuyutsavaḥ  
 māmakaḥ pāṇḍavās caiva  
 kim akurvata sañjaya

Dhrtarastra said: O Sanjaya, after my sons and the sons of Pandu assembled in the place of pilgrimage at Kuruksetra, desiring to fight, what did they do?

- 2.7 kārpaṇya-doṣopahata-svabhāvaḥ  
 pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ  
 yac chreyaḥ syān niścitaṁ brūhi tan me  
 śiṣyas te 'haṁ śādhi mām tvāṁ prapannam

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.

- 2.11 śrī-bhagavān uvāca  
 aśocyān anvaśocas tvāṁ  
 prajñā-vādāṁs ca bhāṣase  
 gatāsūn agatāsūmś ca  
 nānuśocanti paṇḍitāḥ

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.

- 2.12 na tv evāhaṁ jātu nāsaṁ  
 na tvāṁ neme janādhipāḥ  
 na caiva na bhaviṣyāmaḥ  
 sarve vayam atah param

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.

- 2.13 dehino 'smin yathā dehe  
 kaumāraṁ yauvanaṁ jarā  
 tathā dehāntara-prāptir  
 dhīras tatra na muhyati

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.

- 2.14 mātṛā-sparsās tu kaunteya  
 śitoṣṇa-sukha-duḥkha-dāḥ  
 āgamāpāyino 'nityās  
 tāṁs titikṣasva bhārata

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

- 2.17 avināśī tu tad viddhi  
 yena sarvam idaṁ tatam  
 vināśam avyayasyāsyā  
 na kaścit kartum arhati

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

- 2.18 <sup>no</sup> antavanta ime dehā  
 nityasyoktāḥ śarīriṇaḥ  
 anāśīno prameyasya  
 tasmād yudhyasva bhārata

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

- 2.20 na jāyate mriyate vā kadācin  
 nāyaṁ bhūtvā bhavitā vā na bhūyaḥ  
 ajo nityaḥ śāśvato 'yam purāṇo  
 na hanyate hanyamāne śarīre

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.

2.22 vāsāmsi jīrṇāni yathā vihāya  
navāni grhṇāti naro 'parāṇi  
tathā śarīrāṇi vihāya jīrṇāny  
anyāni samyāti navāni dehī

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.

2.23 nainaṁ chindanti śastrāṇi  
nainaṁ dahati pāvakaḥ  
na cainaṁ kledayanty āpo  
na śoṣayati mārutaḥ

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

2.24 acchedyo 'yam adāhyo 'yam  
akledyo 'śoṣya eva ca  
nityaḥ sarva-gataḥ sthāṇur  
acalo 'yaṁ sanātanaḥ

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.

2.27 jātasya hi dhruvo mṛtyur  
dhruvaṁ janma mṛtasya ca  
tasmād aparihārye 'rthe  
na tvaṁ śocitum arhasi

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.

2.30 dehī nityam avadhyo 'yaṁ  
dehe sarvasya bhārata  
tasmāt sarvāṇi bhūtāni  
na tvaṁ śocitum arhasi

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

2.40 nehābhikrama-nāśo 'sti  
pratyavāyo na vidyate  
sv-alpam apy asya dharmasya  
trāyate mahato bhayāt

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

2.41 vyavasāyātmikā buddhir  
ekeha kuru-nandana  
bahu-śākha hy anantāś ca  
buddhayo 'vyavasāyinām

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.

2.44 bhogaiśvarya-prasaktānām  
tayāpahṛta-cetasām  
vyavasāyātmikā buddhiḥ  
samādhau na vidhīyate

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.

2.45 no

2.46 yāvān artha udapāne  
sarvataḥ samplutodake  
tāvān sarveṣu vedeṣu  
brāhmanasya vijānataḥ

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.

2.59 viṣayā vinivartante  
nirāhārasya dehinaḥ  
rasa-varjaṁ raso 'py asya  
paraṁ dr̥ṣṭvā nivartate

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.

2.60 yatato hy api kaunteya  
puruṣasya vipaścitaḥ  
indriyāṇi pramāthīni  
haranti prasabhaṁ manaḥ

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

2.62 dhyāyato viṣayān puṁsaḥ  
saṅgas teṣūpajāyate  
saṅgāt sañjāyate kāmāḥ  
kāmāt krodho 'bhijāyate

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

2.63 krodhād bhavati sammohaḥ  
sammohāt smṛti-vibhramaḥ  
smṛti-bhraṁśād buddhi-nāśo  
buddhi-nāśāt praṇaśyati

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.

2.64 rāga-dveṣa-vimuktais tu  
viṣayān indriyaiś caran  
ātma-vaśyair vidheyātmā  
prasādam adhigacchati

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.

2.69 yā niśā sarva-bhūtānāṁ  
tasyāṁ jāgarti saṁyamī  
yasyāṁ jāgrati bhūtāni  
sā niśā paśyato muneḥ

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.

3.9 yajñarthāt karmaṇo 'nyatra  
loko 'yaṁ karma-bandhanaḥ  
tad-arthaṁ karma kaunteya  
mukta-saṅgaḥ samācara

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

3.13 yajña-śiṣṭāśinaḥ santo  
mucyante sarva-kilbiṣaiḥ  
bhuñjate te tv aghaṁ pāpā  
ye pacanty ātma-kāraṇāt

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.

3.14 annād bhavanti bhūtāni  
parjanyaād anna-sambhavaḥ  
yajñād bhavati parjanyo  
yajñaḥ karma-samudbhavaḥ

All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajna* (sacrifice), and *yajna* is born of prescribed duties.

3.21 yad yad ācarati śreṣṭhas  
tat tad evetaro janaḥ  
sa yat pramāṇam kurute  
lokaś tad anuvartate

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

3.27 prakṛteḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ  
ahaṅkāra- vimūḍhātmā  
kartāham iti manyate

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.

3.37 śrī-bhagavān uvāca  
kāma eṣa krodha eṣa  
rajo-guṇa-samudbhavaḥ  
mahāśano mahā-pāpmā  
viddhy enam iha vairiṇam

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.

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

The Personality of Godhead, Lord Sri Kṛṣṇa, said: I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvaku.

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

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.

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

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.

4.6 ajo 'pi sann avyayātmā  
bhūtānām īśvaro 'pi san  
prakṛtiṁ svām adhiṣṭhāya  
sambhavāmy ātma-māyayā

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.

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

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.

4.8 paritrāṇāya sādḥūnaṁ  
vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya  
sambhavāmi yuge yuge

To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

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

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.

4.11 ye yathā mām prapadyante  
tāms tathaiva bhajāmy aham  
mama vartmānuvartante  
manuṣyāḥ pārtha sarvaśaḥ

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

4.13 cātur-varṇyaṁ mayā sṛṣṭam  
guṇa-karma-vibhāgaśaḥ  
tasya kartāram api mām  
viddhy akartāram avyayam

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.

4.22 yadṛcchā-lābha-santuṣṭo  
dvandvātīto vimatsaraḥ  
samaḥ siddhāv asiddhau ca  
kṛtvāpi na nibadhyate

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.

4.34 tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānaṁ  
jñāninas tattva-darśinaḥ

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.

5.18 vidyā-vinaya-sampanne  
brāhmaṇe gavi hastini  
śuni caiva śva-pāke ca  
paṇḍitāḥ sama-darśinaḥ

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater.

5.22 ye hi saṁsparsā-jā bhogā  
duḥkha-yonaya eva te  
ādy-antavantaḥ kaunteya  
na teṣu ramate budhaḥ

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

5.29 bhoktāram yajña-tapasām  
sarva-loka-maheśvaram  
suhṛdam sarva-bhūtānām  
jñātvā mām śāntim ṛcchati

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.

6.16 nāty-aśnatas tu yogo 'sti  
na caikāntam anaśnataḥ  
na cāti-svapna-śīlasya  
jāgrato naiva cārjuna

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

6.17 yuktāhāra-vihārasya  
yukta-ceṣṭasya karmasu  
yukta-svapnāvabodhasya  
yogo bhavati duḥkha-hā

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

6.41 prāpya puṇya-kṛtām lokān  
uṣitvā śāśvatīḥ samāḥ  
śucinām śrīmatām gehe  
yoga-bhraṣṭo 'bhijāyate

The unsuccessful yogi, 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.

6.47 yoginām api sarveṣāṃ  
mad-gatenāntar-ātmanā  
śraddhāvān bhajate yo mām  
sa me yuktatamo mataḥ

And of all yogis, 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.

7.1 śrī-bhagavān uvāca  
mayy āsakta-manāḥ pārtha  
yogaṃ yuñjan mad-āśrayaḥ  
asaṃśayaṃ samagraṃ mām-  
yathā jñāsyasi tac chrṇu

The Supreme Personality of Godhead said: Now hear, O son of Prtha, how by practicing

yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.

7.3 manuṣyāṇāṃ sahasreṣu  
kaścid yatati siddhaye  
yatatām api siddhānām  
kaścin mām vetti tattvataḥ

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

7.4 bhūmir āpo 'nalo vāyuḥ  
khaṃ mano buddhir eva ca  
ahaṅkāra itīyaṃ me  
bhinnā prakṛtir aṣṭadhā

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

7.5 apareyam itas tv anyāṃ  
prakṛtiṃ viddhi me parām  
jīva-bhūtām mahā-bāho  
yayedam dhāryate jagat

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.

7.6

7.7 mattaḥ parataram nānyat  
kiñcid asti dhanañjaya  
mayi sarvam idaṃ protaṃ  
sūtre maṇi-gaṇā iva

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

7.8 raso 'ham apsu kaunteya  
prabhāsmi śāsi-sūryayoḥ  
praṇavaḥ sarva-vedeṣu  
śabdaḥ khe pauruṣaṃ nṛṣu

O son of Kunti, 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.

7.13

7.14            daivī hy eṣā guṇa-mayī  
                      mama māyā duratyayā  
                      mām eva ye prapadyante  
                      māyām etāṁ taranti te

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.

7.15            na mām duṣkṛtino mūḍhāḥ  
                      prapadyante narādhamāḥ  
                      māyayāpahṛta-jñānā  
                      āsuram bhāvam āśritāḥ

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.

7.16            catur-vidhā bhajante mām  
                      janāḥ sukṛtino 'rjuna  
                      ārto jijñāsur arthārthī  
                      jñānī ca bharatarṣabha

O best among the Bharatas, 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.

7.19            bahūnām janmanām ante  
                      jñānavān mām prapadyate  
                      vāsudevaḥ sarvam iti  
                      sa mahātmā su-durlabhaḥ

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.

7.25            nāham prakāśaḥ sarvasya  
                      yoga-māyā-samāvṛtaḥ  
                      mūḍho 'yaṁ nābhijānāti  
                      loko mām ajam avyayam

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.

7.26            vedāham samatītāni  
                      vartamānāni cārjuna  
                      bhaviṣyāni ca bhūtāni  
                      mām tu veda na kaścana

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.

7.27            icchā-dveṣa-samutthena  
                      dvandva-mohena bhārata  
                      sarva-bhūtāni sammohaṁ  
                      sarge yānti parantapa

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

7.28            yeṣāṁ tv anta-gataṁ pāpam  
                      janānām puṇya-karmaṇām  
                      te dvandva-moha-nirmuktā  
                      bhajante mām dṛḍha-vratāḥ

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.

8-5

8.6            yaṁ yaṁ vāpi smaran bhāvam  
                      tyajaty ante kalevaram  
                      taṁ tam evaiti kaunteya  
                      sadā tad-bhāva-bhāvitaḥ

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

8.7

8.8

abhyāsa-yoga-yuktena  
cetasā nānya-gāminā  
paramaṁ puruṣaṁ divyaṁ  
yāti pārthānucintayan

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

8.14  
8.15

8.16

ā-brahma-bhuvanāl lokāḥ  
punar āvartino 'rjuna  
mām upetya tu kaunteya  
punar janma na vidyate

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 Kunti, never takes birth again.

8.17

sahasra-yuga-paryantam  
ahar yad brahmaṇo viduḥ  
rātriṁ yuga-sahasrāntām  
te 'ho-rātra-vido janāḥ

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

8.20

paras tasmāt tu bhāvo 'nyo  
'vyakto 'vyaktāt sanātanaḥ  
yaḥ sa sarveṣu bhūteṣu  
naśyatsu na vinaśyati

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.

8.21

avyakto 'kṣara ity uktas  
tam āhuḥ paramāṁ gatim  
yaṁ prāpya na nivartante  
tad dhāma paramaṁ mama

That which the Vedantists 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.

9.1

9.2

rāja-vidyā rāja-guhyam  
pavitram idam uttamam  
pratyakṣāvagamaṁ dharmyam  
su-sukhaṁ kartum avyayam

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

9.4

mayā tatam idaṁ sarvaṁ  
jagad avyakta-mūrtinā  
mat-sthāni sarva-bhūtāni  
na cāhaṁ teṣv avasthitaḥ

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

9.10

mayādhyakṣeṇa prakṛtiḥ  
sūyate sa-carācaram  
hetunānena kaunteya  
jagad viparivartate

This material nature, which is one of My energies, is working under My direction, O son of Kunti, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.

9.11

avajānanti mām mūḍhā  
mānuṣīm tanum āśritam  
paraṁ bhāvam ajānanto  
mama bhūta-maheśvaram

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.



9.13 mahātmānas tu mām pārtha  
daivīm prakṛtim āśritāḥ  
bhajanty ananya-manaso  
jñātvā bhūtādim avyayam

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

9.14 satataṁ kīrtayanto mām  
yatantaś ca dr̥ḍha-vratāḥ  
namasyantaś ca mām bhaktyā  
nitya-yuktā upāsate

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

9.22 ananyāś cintayanto mām  
ye janāḥ paryupāsate  
teṣāṁ nityābhilyuktānām  
yoga-kṣemaṁ vahāmy aham

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.

9.25 yānti deva-vratā devān  
pitṛn yānti pitṛ-vratāḥ  
bhūtāni yānti bhūtejyā  
yānti mad-yājino 'pi mām

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.

9.26 patraṁ puṣpaṁ phalaṁ toyam  
yo me bhaktyā prayacchati  
tad ahaṁ bhakty-upahṛtam  
aśnāmi prayatātmanaḥ

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

9.27 yat karoṣi yad aśnāsi  
yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya  
tat kuruṣva mad-arpaṇam

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

9.28

9.29 samo ham sarva-bhūteṣu  
na me dveṣyo 'sti na priyaḥ  
ye bhajanti tu mām bhaktyā  
mayi te teṣu cāpy aham

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.

9.30 api cet su-durācāro  
bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ  
samyag vyavasito hi saḥ

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.

9.31 kṣipraṁ bhavati dharmātmā  
śāśvac-chāntim nigacchati  
kaunteya pratijānīhi  
na me bhaktaḥ pranaśyati

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

9.32 mām hi pārtha vyapāśritya  
ye 'pi syuḥ pāpa-yonayaḥ  
striyo vaiśyās tathā śūdrās  
te 'pi yānti parām gatim

O son of Prtha, those who take shelter in Me, though they be of lower birth—women, vaisyas [merchants] and sudras [workers]—can attain the supreme destination.

9.34 →

9.34 man-manā bhava mad-bhakto  
mad-yāji mām namaskuru  
mām evaiṣyasi yuktvaivam  
ātmāmaṁ mat-parāyanaḥ

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.

10.8 ahaṁ sarvasya prabhavo  
mattaḥ sarvaṁ pravartate  
iti matvā bhajante mām  
budhā bhāva-samanvitāḥ

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.

10.9 mac-cittā mad-gata-prāṇā  
bodhayantaḥ parasparam  
kathayantaś ca mām nityaṁ  
tuṣyanti ca ramanti ca

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.

10.10 teṣāṁ satata-yuktānāṁ  
bhajatāṁ prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ  
yena mām upayānti te

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

10.11 teṣāṁ evānukampārtham  
aham ajñāna-jaṁ tamaḥ  
nāśayāmy ātma-bhāva-stho  
jñāna-dīpena bhāsvatā

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

10.12 arjuna uvāca  
paraṁ brahma paraṁ dhāma  
10.13 pavitraṁ paramaṁ bhavān  
puruṣaṁ śāśvataṁ divyam  
ādi-devam ajaṁ vibhum

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.

10.20 aham ātmā guḍākeśa  
sarva-bhūtāśaya-sthitaḥ  
aham ādiś ca madhyaṁ ca  
bhūtānām anta eva ca

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.

10.41 yad yad vibhūtimat sattvaṁ  
śrīmad ūrjitam eva vā  
tat tad evāvagaccha tvaṁ  
mama tejo-'mśa-sambhavam

Know that all opulent, beautiful and glorious creations spring from but a spark of My splendor.

11.54 bhaktyā tv ananyayā śakya  
11.55 aham evaṁ-vidho 'rjuna  
jñātuṁ draṣṭuṁ ca tattvena  
praveṣṭuṁ ca parantapa

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.

12.5 kleśo 'dhikataras teṣāṁ  
avyaktāsakta-cetasāṁ  
avyaktā hi gatiḥ duḥkhaṁ  
dehavadbhir avāpyate

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.

12.8 mayy eva mana ādhatsva  
mayi buddhiṁ niveśaya  
nivasisyasi mayy eva  
ata ūrdhvaṁ na saṁśayaḥ

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.

12.9 atha cittam samādhātum  
na śaknoṣi mayi sthiram  
abhyāsa-yogena tato  
mām icchāptum dhanañjaya

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.

12.10 abhyāse 'py asamartho 'si  
mat-karma-paramo bhava  
mad-artham api karmāṇi  
kurvan siddhim avāpsyasi

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.

12.15 yasmān nodvijate loko  
lokān nodvijate ca yaḥ  
harṣāmarṣa-bhayodvegair  
mukto yaḥ sa ca me priyaḥ

He for whom no one is put into difficulty and who is not disturbed by anyone, who is equi-poised in happiness and distress, fear and anxiety, is very dear to Me.

13.3 kṣetra-jñāṁ cāpi mām viddhi  
sarva-kṣetreṣu bhārata  
kṣetra-kṣetrajñāyor jñānaṁ  
yat taj jñānaṁ mataṁ mama

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.

14.4 sarva-yoniṣu kaunteya  
mūrtayaḥ sambhavanti yāḥ  
tāsāṁ brahma mahad yonir  
ahaṁ bīja-pradaḥ pitā

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

14.18 ūrdhvaṁ gacchanti sattva-sthā  
madhye tiṣṭhanti rājasāḥ  
jaghanya-guṇa-vṛtti sthā  
adho gacchanti tāmasāḥ

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.

14.26 mām ca yo 'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatītyaitān  
brahma-bhūyāya kalpate

One who engages in full devotional service, unflinching in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.

14.27 brahmaṇo hi pratiṣṭhāham  
amṛtasyāvyaṇḍasya ca  
śāśvatasya ca dharmasya  
sukhasyaikāntikasya ca

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

15.6 na tad bhāsayate sūryo  
na śaśāṅko na pāvakaḥ  
yad gatvā na nivartante  
tad dhāma paramaṁ mama

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.

15.7 mamaivāṁśo jīva-loke  
jīva-bhūtaḥ sanātanaḥ  
manaḥ-śaṣṭhānīndriyāṇi  
prakṛti sthāni karṣati

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.

15.15 sarvasya cāhaṁ hṛdi sanniviṣṭo  
mattaḥ smṛtir jñānam apohanaṁ ca  
vedaiś ca sarvair aham eva vedyo  
vedānta-kṛd veda-vid eva cāham

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.

15.19 yo mām evam asamūdho  
jānāti puruṣottamam  
sa sarva-vid bhajati mām  
sarva-bhāvena bhārata

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.

18.42 śamo damaś tapaḥ śaucaṁ  
kṣāntir ārjavam eva ca  
jñānam vijñānam āstikyaṁ  
brahma-karma svabhāva-jam

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

18.43 śauryaṁ tejo dhṛtir dākṣyaṁ  
yuddhe cāpy apalāyanam  
dānam īśvara-bhāvaś ca  
kṣātraṁ karma svabhāva-jam

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

18.44 kṛṣi-go-rakṣya-vāṇijyaṁ  
vaiśya-karma svabhāva-jam  
paricaryātmakaṁ karma  
śūdrasyāpi svabhāva-jam

Farming, cow protection and business are the natural work for the vaiśyas, and for the sudras there is labor and service to others.

18.48

18.54 brahma-bhūtaḥ prasannātmā

na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu  
mad-bhaktiṁ labhate parām

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.

18.55 bhaktyā mām abhijānāti  
yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā  
viśate tad-anantaram

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.

18.57 cetasā sarva-karmāṇi  
mayi sannyasya mat-parah  
buddhi-yogam upāśṛitya  
mac-cittaḥ satataṁ bhava

In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me.

18.58 mac-cittaḥ sarva-durgāṇi  
mat-prasādāt tariṣyasi  
atha cet tvam ahaṅkārān  
na śroṣyasi vinaṅkṣyasi

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.

18.61      īśvaraḥ sarva-bhūtānaṃ  
              hr̥d-deśe 'rjuna tiṣṭhati  
              bhrāmāyan sarva-bhūtāni  
              yantrārūdhāni māyayā

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.

18.78      yatra yogeśvaraḥ kṛṣṇo  
              yatra pārtho dhanur-dharaḥ  
              tatra śrīr vijayo bhūtir  
              dhruvā nītir matir mama

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.

18.65      man-manā bhava mad-bhakto  
              mad-yājī mām namaskuru  
              mām evaiśyasi satyaṃ te  
              pratijāne priyo 'si me

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.

18.66      sarva-dharmān parityajya  
              mām ekaṃ śaraṇaṃ vraja  
              ahaṃ tvām sarva-pāpebhyo  
              mokṣayiṣyāmi mā śucaḥ

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

18.68      ya idaṃ paramaṃ guhyaṃ  
              mad-bhakteṣv abhidhāsyati  
              bhaktiṃ mayi parāṃ kṛtvā  
              mām evaiśyaty asaṃśayaḥ

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.

18.69      na ca tasmān manuṣyeṣu  
              kaścin me priya-kṛttamaḥ  
              bhavitā na ca me tasmād  
              anyaḥ priyataro bhuvi

There is no servant in this world more dear to Me than he, nor will there ever be one more dear.