

TEXT 2.13

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३॥

*dehino 'smin yathā dehe
kaumāram yauvanam jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

dehinaḥ—of the embodied; *asmin*—in this; *yathā*—as; *dehe*—in the body; *kaumāram*—boyhood; *yauvanam*—youth; *jarā*—old age; *tathā*—similarly; *deha-antara*—of transference of the body; *prāptiḥ*—achievement; *dhīraḥ*—the sober; *tatra*—thereupon; *na*—never; *muhyati*—is deluded.

TRANSLATION

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



TEXT 2.14

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāms titikṣasva bhārata

mātrā-sparśāḥ—sensory perception; *tu*—only; *kaunteya*—O son of Kuntī; *śīta*—winter; *uṣṇa*—summer; *sukha*—happiness; *duḥkha*—and pain; *dāḥ*—giving; *āgama*—appearing; *apāyinaḥ*—disappearing; *anityāḥ*—nonpermanent; *tān*—all of them; *titikṣasva*—just try to tolerate; *bhārata*—O descendant of the Bharata dynasty.

TRANSLATION

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.



TEXT 2.20

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२०॥

*na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre*

na—never; *jāyate*—takes birth; *mriyate*—dies; *vā*—either; *kadācit*—at any time (past, present or future); *na*—never; *ayam*—this; *bhūtvā*—having come into being; *bhavitā*—will come to be; *vā*—or; *na*—not; *bhūyaḥ*—or is again coming to be; *ajaḥ*—unborn; *nityaḥ*—eternal; *śāśvataḥ*—permanent; *ayam*—this; *purāṇaḥ*—the oldest; *na*—never; *hanyate*—is killed; *hanyamāne*—being killed; *śarīre*—the body.

TRANSLATION

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.



TEXT 3.9

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥

*yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara*

yajña-arthāt—done only for the sake of Yajña, or Viṣṇu; *karmaṇaḥ*—than work; *anyatra*—otherwise; *lokaḥ*—world; *ayam*—this; *karma-bandhanaḥ*—bondage by work; *tat*—of Him; *artham*—for the sake; *karma*—work; *kaunteya*—O son of Kuntī; *mukta-saṅgaḥ*—liberated from association; *samācara*—do perfectly.

TRANSLATION

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.



TEXT 3.13

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥

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

yajña-śiṣṭa—of food taken after performance of *yajña*; *āśinaḥ*—eaters; *santaḥ*—the devotees; *mucyante*—get relief; *sarva*—all kinds of; *kilbiṣaiḥ*—from sins; *bhuñjate*—enjoy; *te*—they; *tu*—but; *agham*—grievous sins; *pāpāḥ*—sinners; *ye*—who; *pacanti*—prepare food; *ātma-kāraṇāt*—for sense enjoyment.

TRANSLATION

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

TEXT 4.2

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

*evam paramparā-prāptam
imam rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa*

evam—thus; *paramparā*—by disciplic succession; *prāptam*—received; *imam*—this science; *rāja-ṛṣayaḥ*—the saintly kings; *viduḥ*—understood; *saḥ*—that knowledge; *kālena*—in the course of time; *iha*—in this world; *mahatā*—great; *yogaḥ*—the science of one's relationship with the Supreme; *naṣṭaḥ*—scattered; *parantapa*—O Arjuna, subduer of the enemies.

TRANSLATION

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



TEXT 4.7

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

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

yadā yadā—whenever and wherever; *hi*—certainly; *dharmasya*—of religion; *glāniḥ*—discrepancies; *bhavati*—become manifested; *bhārata*—O descendant of Bharata; *abhyutthānam*—predominance; *adharmasya*—of irreligion; *tadā*—at that time; *ātmānam*—self; *sṛjāmi*—manifest; *aham*—I.

TRANSLATION

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.



TEXT 4.8

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

*paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge*

paritrāṇāya—for the deliverance; *sādḥūnām*—of the devotees; *vināśāya*—for the annihilation; *ca*—and; *duṣkṛtām*—of the miscreants; *dharma*—principles of religion; *saṁsthāpana-arthāya*—to reestablish; *sambhavāmi*—I do appear; *yuge*—millennium; *yuge*—after millennium.

TRANSLATION

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



TEXT 4.9

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

*janma karma ca me divyam
evam yo veti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna*

janma—birth; *karma*—work; *ca*—also; *me*—of Mine; *divyam*—transcendental; *evam*—like this; *yaḥ*—anyone who; *veti*—knows; *tattvataḥ*—in reality; *tyaktvā*—leaving aside; *deham*—this body; *punaḥ*—again; *janma*—birth; *na*—never; *eti*—does attain; *mām*—unto Me; *eti*—does attain; *saḥ*—he; *arjuna*—O Arjuna.

TRANSLATION

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



TEXT 4.13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१३॥

*cātur-varṇyam mayā sṛṣṭam
guṇa-karma-vibhāgaśaḥ
tasya kartāram api mām
viddhy akartāram avyayam*

cātuḥ-varṇyam—the four divisions of human society; *mayā*—by Me; *sṛṣṭam*—created; *guṇa*—of quality; *karma*—and work; *vibhāgaśaḥ*—in terms of division; *tasya*—of that; *kartāram*—the father; *api*—although; *mām*—Me; *viddhi*—you may know; *akartāram*—as the non-doer; *avyayam*—unchangeable.

TRANSLATION

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.



TEXT 4.34

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

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ*

tat—that knowledge of different sacrifices; *viddhi*—try to understand; *praṇipātena*—by approaching a spiritual master; *paripraśnena*—by submissive inquiries; *sevayā*—by the rendering of service; *upadekṣyanti*—they will initiate; *te*—you; *jñānam*—into knowledge; *jñāninaḥ*—the self-realized; *tattva*—of the truth; *darśinaḥ*—seers.

TRANSLATION

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



TEXT 5.18

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

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

vidyā—with education; *vinaya*—and gentleness; *sampanne*—fully equipped; *brāhmaṇe*—in the *brāhmaṇa*; *gavi*—in the cow; *hastini*—in the elephant; *śuni*—in the dog; *ca*—and; *eva*—certainly; *śva-pāke*—in the dog-eater (the outcaste); *ca*—respectively; *paṇḍitāḥ*—those who are wise; *sama-darśinaḥ*—who see with equal vision.

TRANSLATION

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].



TEXT 5.29

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

*bhoktāraṁ yajña-tapasām
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānām
jñātvā mām śāntim ṛcchati*

bhoktāraṁ—the beneficiary; *yajña*—of sacrifices; *tapasām*—and penances and austerities; *sarva-loka*—of all planets and the demigods thereof; *mahā-īśvaram*—the Supreme Lord; *suhṛdam*—the benefactor; *sarva*—of all; *bhūtānām*—the living entities; *jñātvā*—thus knowing; *mām*—Me (Lord Kṛṣṇa); *śāntim*—relief from material pangs; *ṛcchati*—one achieves.

TRANSLATION

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.

TEXT 6.47

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

*yoginām api sarveṣām
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ*

yoginām—of *yogīs*; *api*—also; *sarveṣām*—all types of; *mat-gatena*—abiding in Me, always thinking of Me; *antaḥ-ātmanā*—within himself; *śraddhā-vān*—in full faith; *bhajate*—renders transcendental loving service; *yaḥ*—one who; *mām*—to Me (the Supreme Lord); *saḥ*—he; *me*—by Me; *yukta-tamaḥ*—the greatest *yogī*; *mataḥ*—is considered.

TRANSLATION

And of all *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.



TEXT 7.3

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन् मां वेत्ति तत्त्वतः ॥३॥

*manuṣyāṅām sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānām
kaścin mām veti tattvataḥ*

manuṣyāṅām—of men; *sahasreṣu*—out of many thousands; *kaścit*—someone; *yatati*—endeavors; *siddhaye*—for perfection; *yatatām*—of those so endeavoring; *api*—indeed; *siddhānām*—of those who have achieved perfection; *kaścit*—someone; *mām*—Me; *veti*—does know; *tattvataḥ*—in fact.

TRANSLATION

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

TEXT 7.7

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

*mattaḥ parataram nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ
sūtre maṇi-gaṇā iva*

mattaḥ—beyond Me; *para-taram*—superior; *na*—not; *anyat kiñcit*—anything else; *asti*—there is; *dhanañjaya*—O conqueror of wealth; *mayi*—in Me; *sarvam*—all that be; *idaṁ*—which we see; *protam*—is strung; *sūtre*—on a thread; *maṇi-gaṇāḥ*—pearls; *iva*—like.

TRANSLATION

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



TEXT 7.14

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

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

daivī—transcendental; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—consisting of the three modes of material nature; *mama*—My; *māyā*—energy; *duratyayā*—very difficult to overcome; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender; *māyām etām*—this illusory energy; *taranti*—overcome; *te*—they.

TRANSLATION

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



TEXT 7.15

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

*na mām duṣkṛtino mūdhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuram bhāvam āśritāḥ*

na—not; *mām*—unto Me; *duṣkṛtinaḥ*—miscreants; *mūdhāḥ*—foolish; *prapadyante*—surrender; *nara-adhamāḥ*—lowest among mankind; *māyayā*—by the illusory energy; *apahṛta*—stolen; *jñānāḥ*—whose knowledge; *āsuram*—demonic; *bhāvam*—nature; *āśritāḥ*—accepting.

TRANSLATION

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.



TEXT 7.19

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

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

bahūnām—many; *janmanām*—repeated births and deaths; *ante*—after; *jñāna-vān*—one who is in full knowledge; *mām*—unto Me; *prapadyate*—surrenders; *vāsudevaḥ*—the Personality of Godhead, Kṛṣṇa; *sarvam*—everything; *iti*—thus; *saḥ*—that; *mahā-ātmā*—great soul; *su-durlabhaḥ*—very rare to see.

TRANSLATION

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

TEXT 8.6

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥

*yam yam vāpi smaran bhāvam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ*

yam yam—whatever; *vā api*—at all; *smaran*—remembering; *bhāvam*—nature; *tyajati*—gives up; *ante*—at the end; *kalevaram*—this body; *tam tam*—similar; *eva*—certainly; *eti*—gets; *kaunteya*—O son of Kuntī; *sadā*—always; *tat*—that; *bhāva*—state of being; *bhāvitaḥ*—remembering.

TRANSLATION

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



TEXT 8.15

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

*mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramām gatāḥ*

mām—Me; *upetya*—achieving; *punaḥ*—again; *janma*—birth; *duḥkha-ālayam*—place of miseries; *aśāśvatam*—temporary; *na*—never; *āpnuvanti*—attain; *mahā-ātmānaḥ*—the great souls; *saṁsiddhiṁ*—perfection; *paramām*—ultimate; *gatāḥ*—having achieved.

TRANSLATION

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.

TEXT 8.16

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

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

ā-brahma-bhuvanāt—up to the Brahmaloḥka planet; *lokāḥ*—the planetary systems; *punaḥ*—again; *āvartinaḥ*—returning; *arjuna*—O Arjuna; *mām*—unto Me; *upetya*—arriving; *tu*—but; *kaunteya*—O son of Kuntī; *punaḥ janma*—rebirth; *na*—never; *vidyate*—takes place.

TRANSLATION

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



TEXT 9.2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

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

rāja-vidyā—the king of education; *rāja-guhyam*—the king of confidential knowledge; *pavitram*—the purest; *idam*—this; *uttamam*—transcendental; *pratyakṣa*—by direct experience; *avagamam*—understood; *dharmyam*—the principle of religion; *su-sukham*—very happy; *kartum*—to execute; *avyayam*—everlasting.

TRANSLATION

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

TEXT 9.4

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

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

mayā—by Me; tatam—pervaded; idam—this; sarvaṁ—all; jagat—cosmic manifestation; avyakta-mūrtinā—by the unmanifested form; mat-sthāni—in Me; sarva-bhūtāni—all living entities; na—not; ca—also; aham—I; teṣu—in them; avasthitaḥ—situated.

TRANSLATION

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

TEXT 9.10

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

mayā—by Me; *adhyakṣeṇa*—by superintendence; *prakṛtiḥ*—material nature; *sūyate*—manifests; *sa*—both; *cara-acaram*—the moving and the nonmoving; *hetunā*—for the reason; *anena*—this; *kaunteya*—O son of Kuntī; *jagat*—the cosmic manifestation; *viparivartate*—is working.

TRANSLATION

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

TEXT 9.11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥११॥

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

avajānanti—deride; *mām*—Me; *mūḍhāḥ*—foolish men; *mānuṣīm*—in a human form; *tanum*—a body; *āśritam*—assuming; *param*—transcendental; *bhāvam*—nature; *ajānantaḥ*—not knowing; *mama*—My; *bhūta*—of everything that be; *mahā-īśvaram*—the supreme proprietor.

TRANSLATION

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.

TEXT 9.14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

*satatam kīrtayanto mām
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā
nitya-yuktā upāsate*

satatam—always; *kīrtayantaḥ*—chanting; *mām*—about Me; *yatantaḥ*—fully endeavoring; *ca*—also; *dṛḍha-vratāḥ*—with determination; *namasyantaḥ*—offering obeisances; *ca*—and; *mām*—Me; *bhaktyā*—in devotion; *nitya-yuktāḥ*—perpetually engaged; *upāsate*—worship.

TRANSLATION

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

TEXT 9.26

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥

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

patraṁ—a leaf; *puṣpaṁ*—a flower; *phalam*—a fruit; *toyam*—water; *yaḥ*—whoever; *me*—unto Me; *bhaktyā*—with devotion; *prayacchati*—offers; *tat*—that; *aham*—I; *bhakti-upahṛtam*—offered in devotion; *aśnāmi*—accept; *prayata-ātmanaḥ*—from one in pure consciousness.

TRANSLATION

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



TEXT 9.27

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥

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

yat—whatever; *karoṣi*—you do; *yat*—whatever; *aśnāsi*—you eat; *yat*—whatever; *juhoṣi*—you offer; *dadāsi*—you give away; *yat*—whatever; *yat*—whatever; *tapasyasi*—austerities you perform; *kaunteya*—O son of Kuntī; *tat*—that; *kuruṣva*—do; *mat*—unto Me; *arpaṇam*—as an offering.

TRANSLATION

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.

TEXT 9.34

मन्मना भव मद्रक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तैवमात्मानं मत्परायणः ॥३४॥

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ*

mat-manāḥ—always thinking of Me; *bhava*—become; *mat*—My; *bhaktah*—devotee; *mat*—My; *yājī*—worshiper; *mām*—unto Me; *namaskuru*—offer obeisances; *mām*—unto Me; *eva*—completely; *eṣyasi*—you will come; *yuktvā*—being absorbed; *evam*—thus; *ātmānam*—your soul; *mat-parāyaṇaḥ*—devoted to Me.

TRANSLATION

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.



TEXT 10.8

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

aham—I; *sarvasya*—of all; *prabhavaḥ*—the source of generation; *mattaḥ*—from Me; *sarvam*—everything; *pravartate*—emanates; *iti*—thus; *matvā*—knowing; *bhajante*—become devoted; *mām*—unto Me; *budhāḥ*—the learned; *bhāva-samanvitāḥ*—with great attention.

TRANSLATION

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.

TEXT 10.9

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

*mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca mām nityam
tuṣyanti ca ramanti ca*

mat-cittāḥ—their minds fully engaged in Me; *mat-gata-prā-
ṇāḥ*—their lives devoted to Me; *bodhayantaḥ*—preaching; *para-
param*—among themselves; *kathayantaḥ*—talking; *ca*—also;
mām—about Me; *nityam*—perpetually; *tuṣyanti*—become
pleased; *ca*—also; *ramanti*—enjoy transcendental bliss; *ca*—also.

TRANSLATION

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.



TEXT 10.10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥

*teṣāṃ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogam taṃ
yena mām upayānti te*

teṣām—unto them; *satata-yuktānām*—always engaged; *bhajatām*—in rendering devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-yogam*—real intelligence; *taṃ*—that; *yena*—by which; *mām*—unto Me; *upayānti*—come; *te*—they.

TRANSLATION

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

TEXT 10.11

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

*teṣām evānukampārtham
aham ajñāna-jam tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā*

teṣām—for them; *eva*—certainly; *anukampā-artham*—to show special mercy; *aham*—I; *ajñāna-jam*—due to ignorance; *tamaḥ*—darkness; *nāśayāmi*—dispel; *ātma-bhāva*—within their hearts; *sthaḥ*—situated; *jñāna*—of knowledge; *dīpena*—with the lamp; *bhāsvatā*—glowing.

TRANSLATION

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



TEXT 11.54

TEXT 11.54

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

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

bhaktyā—by devotional service; *tu*—but; *ananyayā*—without being mixed with fruitive activities or speculative knowledge; *śakyaḥ*—possible; *aham*—I; *evaṁ-vidhaḥ*—like this; *arjuna*—O Arjuna; *jñātuṁ*—to know; *draṣṭuṁ*—to see; *ca*—and; *tattvena*—in fact; *praveṣṭuṁ*—to enter into; *ca*—also; *parantapa*—O mighty-armed one.

TRANSLATION

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

TEXT 12.5

क्लेशोऽधिकतरस्तेषाम् अव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

*kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkham
dehavadbhir avāpyate*

kleśaḥ—trouble; *adhika-taraḥ*—very much; *teṣām*—of them; *avyakta*—to the unmanifested; *āsakta*—attached; *cetasām*—of those whose minds; *avyaktā*—toward the unmanifested; *hi*—certainly; *gatiḥ*—progress; *duḥkham*—with trouble; *deha-vadbhiḥ*—by the embodied; *avāpyate*—is achieved.

TRANSLATION

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



TEXT 13.3

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥३॥

*kṣetra-jñam cāpi mām viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetra-jñayor jñānam
yat taj jñānam mataṁ mama*

kṣetra-jñam—the knower of the field; *ca*—also; *api*—certainly; *mām*—Me; *viddhi*—know; *sarva*—all; *kṣetreṣu*—in bodily fields; *bhārata*—O son of Bharata; *kṣetra*—the field of activities (the body); *kṣetra-jñayoḥ*—and the knower of the field; *jñānam*—knowledge of; *yat*—that which; *tat*—that; *jñānam*—knowledge; *matam*—opinion; *mama*—My.

TRANSLATION

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.

TEXT 14.4

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

*sarva-yoniṣu kaunteya
mūrtayah sambhavanti yāḥ
tāsāṁ brahma mahad yonir
aham bīja-pradaḥ pitā*

sarva-yoniṣu—in all species of life; *kaunteya*—O son of Kuntī; *mūrtayah*—forms; *sambhavanti*—they appear; *yāḥ*—which; *tāsām*—of all of them; *brahma*—the supreme; *mahad yonir*—source of birth in the material substance; *aham*—I; *bīja-pradaḥ*—the seed-giving; *pitā*—father.

TRANSLATION

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.



TEXT 14.26

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥

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

mām—unto Me; *ca*—also; *yaḥ*—a person who; *avyabhicāreṇa*—without fail; *bhakti-yogena*—by devotional service; *sevate*—renders service; *saḥ*—he; *guṇān*—the modes of material nature; *samatītya*—transcending; *etān*—all these; *brahma-bhūyāya*—elevated to the Brahman platform; *kalpate*—becomes.

TRANSLATION

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.

TEXT 14.27

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

*brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca*

brahmaṇaḥ—of the impersonal *brahmajyoti*; *hi*—certainly; *pratiṣṭhā*—the rest; *aham*—I am; *amṛtasya*—of the immortal; *avyayasya*—of the imperishable; *ca*—also; *śāśvatasya*—of the eternal; *ca*—and; *dharmasya*—of the constitutional position; *sukhasya*—of happiness; *aikāntikasya*—ultimate; *ca*—also.

TRANSLATION

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



TEXT 15.7

ममैवांशो जीवल्लोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

mama—My; *eva*—certainly; *aṁśaḥ*—fragmental particle; *jīva-loke*—in the world of conditional life; *jīva-bhūtaḥ*—the conditioned living entity; *sanātanaḥ*—eternal; *manaḥ*—with the mind; *ṣaṣṭhāni*—the six; *indriyāṇi*—senses; *prakṛti*—in material nature; *sthāni*—situated; *karṣati*—is struggling hard.

TRANSLATION

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

TEXT 15.15

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

*sarvasya cāham hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanam ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham*

sarvasya—of all living beings; *ca*—and; *aham*—I; *hṛdi*—in the heart; *sanniviṣṭaḥ*—situated; *mattaḥ*—from Me; *smṛtiḥ*—remembrance; *jñānam*—knowledge; *apohanam*—forgetfulness; *ca*—and; *vedaiḥ*—by the *Vedas*; *ca*—also; *sarvaiḥ*—all; *aham*—I am; *eva*—certainly; *vedyaḥ*—knowable; *vedānta-kṛt*—the compiler of the *Vedānta*; *veda-vid*—the knower of the *Vedas*; *eva*—certainly; *ca*—and; *aham*—I.

TRANSLATION

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



TEXT 16.21

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतच्चयं त्यजेत् ॥२१

*tri-vidham narakasyedam
dvaram nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas
tasmād etat trayam tyajet*

tri-vidham—of three kinds; *narakasya*—of hell; *idam*—this; *dvaram*—gate; *nāśanam*—destructive; *ātmanaḥ*—of the self; *kāmaḥ*—lust; *krodhaḥ*—anger; *tathā*—as well as; *lobhaḥ*—greed; *tasmāt*—therefore; *etat*—these; *trayam*—three; *tyajet*—one must give up.

TRANSLATION

There are three gates leading to this hell—lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.

TEXT 17.28

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥२८॥

*aśraddhayā hutam dattam
tapas taptam kṛtam ca yat
asad ity ucyate pārtha
na ca tat pretya no iha*

aśraddhayā—without faith; *hutam*—offered in sacrifice; *dattam*—given; *tapah*—penance; *taptam*—executed; *kṛtam*—performed; *ca*—also; *yat*—that which; *asad*—false; *iti*—thus; *ucyate*—is said to be; *pārtha*—O son of Pṛthā; *na*—never; *ca*—also; *tat*—that; *pretya*—after death; *na u*—nor; *iha*—in this life.

TRANSLATION

Anything done as sacrifice, charity or penance without faith in the Supreme, O son of Pṛthā, is impermanent. It is called “*asad*” and is useless both in this life and the next.



TEXT 18.54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām*

brahma-bhūtaḥ—being one with the Absolute; *prasanna-ātmā*—fully joyful; *na*—never; *śocati*—laments; *na*—never; *kāṅkṣati*—desires; *samaḥ*—equally disposed; *sarveṣu*—to all; *bhūteṣu*—living entities; *mat-bhaktim*—My devotional service; *labhate*—gains; *parām*—transcendental.

TRANSLATION

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.

TEXT 18.55

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

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

bhaktyā—by pure devotional service; *mām*—Me; *abhijānāti*—one can know; *yāvān*—as much as; *yaś ca asmi*—as I am; *tattvataḥ*—in truth; *tataḥ*—thereafter; *mām*—Me; *tattvataḥ*—in truth; *jñātvā*—knowing; *viśate*—he enters; *tad-anantaram*—thereafter.

TRANSLATION

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.



TEXT 18.61

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥

*īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā*

īśvaraḥ—the Supreme Lord; *sarva-bhūtānām*—of all living entities; *hṛd-deśe*—in the location of the heart; *arjuna*—O Arjuna; *tiṣṭhati*—resides; *bhrāmayan*—causing to travel; *sarva-bhūtāni*—all living entities; *yantra*—on a machine; *ārūḍhāni*—being placed; *māyayā*—under the spell of material energy.

TRANSLATION

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

TEXT 18.66

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

*sarva-dharmān parityajya
mām ekam śaraṇam vraja
aham tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

sarva-dharmān—all varieties of religion; *parityajya*—abandoning; *mām*—unto Me; *ekam*—only; *śaraṇam*—for surrender; *vraja*—go; *aham*—I; *tvām*—you; *sarva*—all; *pāpebhyaḥ*—from sinful reactions; *mokṣayiṣyāmi*—will deliver; *mā*—do not; *śucaḥ*—worry.

TRANSLATION

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