
अथ अष्टादशोऽध्यायः

Chapter -18

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥१॥

Arjuna uvāca
samnyāsasya mahābāho
tattvam icchāmi veditum
tyāgasya ca hr̥ṣīkeśa
pṛthak keśinisūdāna [1]

Translation — Arjuna said, "Oh Mahābāho! I wish to know, Oh Hṛṣīkeśa! Oh Kéśinisūdāna, the truth of death and the truth of sacrifice independently."

Exposition — Oh Mahabaho! I wish to know, both the truth of death and also that which is called as sacrifice, independently. Please explain it to me.

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२॥

Śrībhagavān uvāca

kāmyānām karmaṇām nyāsam
samnyāsam kavayo viduḥ
sarvakarmaphalatyāgam
prāhus tyāgam vicakṣaṇāḥ [2]

Translation — Śrībhagavān said, "The scholars recognize giving up purposeful acts as Samnyas i.e. renunciation and the wise persons call giving up the fruit of all karma as sacrifice."

Exposition — Those great persons, who have risen above the physical limitations and have awakened the entire dormant consciousness of their mind, have understood, by knowing the correlation of the body and its senses with the mind that all desires originate from the mind itself. This knowledge causes their desires to sink in the mind itself. Such yogis, by knowing the true nature of death, know the creator of all, the unmanifest, imperishable Brahma, the Time that is beyond the mind, and are said to be established in Samnyas. And those who are able to become desireless by banishing their limitedness as a result of doing yoga-karma are said to be the ones who give up the fruits of all their karma.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥३॥

tyājyam doṣavad ity eke
karma prāhur manīṣiṇaḥ
yajñadānatapaḥkarma
natyājyam iti cā'pare [3]

Translation — Many scholars say that karma is full of blemish and hence ought to be given up; others expound that yajna, charity and penance ought not to be given up.

Exposition — The others, who are unable to realize the truth of the origination of karma, are dazzled by the brilliance of the Time-conscious persons, and by observing their somewhat inactive disposition, presume even without doing yoga karma that all karma is full of blemish and is therefore fit to be given up. The Time Conscious great persons who have realized the truth and who understand the inter-relation of the organs and the mind, even after realizing the yajna of self restraint in its true nature which is the result of their practice of yoga, do not consider it fit to give up the practice of yoga so as to inspire the new seekers and continue with their penance of giving as charity the advice of this discipline of yoga to the deserving.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥

niścayam śṛṇu me tatra
tyāge bharatasattama
tyāgo hi puruṣavyāghra
trividhaḥ samprakīrtitaḥ [4]

Translation — Oh Bharatasattama¹! Take heed of My judgment with regard to sacrifice. Oh Puruśaśreṣṭha²! Sacrifice is said to be of three types.

Exposition — Bhagavan Śrīkṛīṣhna himself is pronouncing to the seekers his judgment regarding the basic nature of sacrifice, through the medium of Arjuna. Since personalities are of three types, sacrifice is also found to be of three types.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

yajñadānatapaḥkarma
na tyājyam kāryam eva tat
yajño dānam tapaś cai ` va
oāvanāni manīṣinām [5]

Translation — Yajna, charity, penance are not worth giving up. These are the duties. Yajna, charity and penance purify the learned ones.

Exposition — Sthitaprajana great persons ignite the fires of yoga in their body, and by pouring the oblation of their limitations into it, awaken the immensity of their dormant consciousness which is the result of a valorous practice of yoga, and by focusing that awakened immensity into the imperishable Brahma, the truth of the Time, they procure Its knowledge. They do not give up yoga karma so as to inspire other yogis and the seekers of yoga, and bestow this great discipline upon the deserving ones, who in turn are uplifted from the darkness of ignorance and become pure by its practice.

एतान्यापि तुकर्माणि सङ्गत्यक्त्वा फलानि च ।

¹ Epithet of Arjuna

² Epithet of Arjuna

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ।।६।।

etāny api tu karmāni
sangam tyaktvā phalāni ca
kartavyānī ` ti me pārtha
niścitam matam uttamam [6]

Translation — Oh Partha! It is My confirmed opinion that even these acts should be performed by giving up the attachment and the fruit.

Exposition — Only those great persons, who have become desireless by yoga and have thereby known the true character of the Time by knowing death, can give up the fruit of the entire karma in this manner. Only such Stithaprajnya great persons really give up the fruit of karma. Great persons thus established in equanimity alone can be a source of inspiration to others.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ।।७।।
niyatasya tu samnyāsaḥ
karmaṇo no ` papadyate
mohāt tasya parityāgas
tāmasaḥ parikīrtitaḥ [7]

Translation — And ordained karma can not be renounced. Its renunciation that is done out of delusion is said to be tamasik.

Exposition — To give up, under the charm of physical pleasures, the lessons of yoga which the Time conscious great persons have preserved and prescribed in the scriptures, through the medium of words in the memory-form, and which give the knowledge of the true character of the Time by knowing death, and to give up even the efforts to know It, is called a tamasik renouncement.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ।।८।।
duḥkhamityeva yatkarma
kāyakleśabhayāt tyajet
sa kṛtvā rājasam tyāgam
nai`va tyāgaphalam labhet [8]

Translation — If someone renounces karma thinking 'whatever is karma, is grief' under the fear of physical discomfort, then he does not receive the fruit of sacrifice by such rājasik renunciation.

Exposition — Giving up this great yoga-karma in the fear of physical discomfort in spite of knowing its importance is called rājasik renunciation, whose result is to remain in physical limitations under the fear of death throughout one's life.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गत्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।।९।।
kāryam ity eva yat karma
niyatam kriyate ` rjuna

sangamtyaktvā phalam cai'va
sa tyāgḥsāttviko mataḥ [9]

Translation — Oh Arjuna! 'It is the duty', when the assigned karma is thus performed by giving up attachment and fruit, then this sacrifice is considered as sātvik.

Exposition — The great persons who could become desireless by practicing the yoga-karma prescribed in the scriptures to awaken the immense consciousness of their mind by rising above their physical limitations, and who, in their Niśkām state were established in Samadhi, and could comprehend the unmanifest truth of the Time by concentrating their immense consciousness awakened by their practice of yoga; conducted by such great persons, the renouncement of their narrowness as well as the surrender of the fruit of karma that naturally follows with desirelessness, is called sātvik sacrifice.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ।।१०।।

na dveṣṭy akuśalam karma
kuśale nā 'nuṣajjate
tyāgī sattvasamāvīṣṭo
medhāvī chinnaśaśayaḥ [10]

Translation — An intelligent person with sattvaguna neither despises unskilled acts nor gets attached to skilled acts.

Exposition — Sthitaprajana great persons know the true character of the imperishable Brahma, the Time, that manifests the entire creation and they behold everywhere in the creation that ultimate Truth only. Being established in equanimity, such great persons are neither carried away by skill nor despise an absence of skills. They are aware that the difference between the presence and absence of skill is relative and there is one and only one Singular Presence that is manifested separately.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ।।११।।

na hi dehabhṛtā śakyam
tyaktum karmāṇy aśeṣataḥ
yas tu karmaphalatyāgī
sa tyāgī 'ty abhidhīyate [11]

Translation — Since a total surrender of karma by embodied beings is not possible, it is said that the giver of the fruit of karma is the true giver.

Exposition — The common people, with their consciousness confined in physical limitations, do not have even a gleam of their immense consciousness. They remain attached to the sensuous objects and perform their acts to satiate them with a desire for fruit and thus remain limited within physical boundaries. In contrast, the great persons who practice yoga-karma to awaken their dormant immense consciousness on getting its glimpse, become desireless and give up their limitedness.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ।।१२।।

anīṣṭam iṣṭam miśram ca
trividham karmaṇaḥ phalam
bhavaty atyāginām pretya
na tu samnyāsinām kvacit [12]

Translation — Acts of those who don't renounce bear three types of fruits - auspicious, inauspicious and mixed. This never happens to Sanyasis.

Exposition — Those who remain afraid of death all their lives due to their ignorance, perform whichever good or bad acts for fulfilling the urges of the body for which they have a predilection, thus further enhancing their pride and vanity, they have to experience the fruits of all such acts after their death in the subtle worlds through the experience of either heaven or hell. The great men, who become fearless by knowing the true character of death, become desireless thereafter. Such Sthitaprajña men understand the relativity of good and bad and hence give up the desire for the fruit of karma. Such great yogis enjoy immortality after death by overstepping death through the medium of death.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ।।१३।।

pañcai 'tāni mahābāho
kāraṇāni nibodha me
sāmkhya kṛtānte proktāni
siddhaye sarvakarmaṇām [13]

Translation — Oh Mahabaho! These five expedients of the fulfillment of karma are narrated in the Samkhya of the annulment of karma. Take them from Me.

Exposition — Sthitaprajña great souls, by realizing the fundamental element of life, have described the five principal causes that initiate karma and that lead to the effects of that karma.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ।।१४।।

adhīṣṭhānam tathā kartā
kaṇam ca pṛthagvidham
vividhāś ca pṛthakceṣṭā
daivam cai 'vā tra pañcamam [14]

Translation — In this regard are the co-action of the senses and their objects, the doer, separate actions by each of the senses, numerous efforts, and likewise the fifth expedient, the providence.

Exposition — This body and the mind that grasps experiences through it, the sense organs that convey different experiences to the mind, separate efforts for the gain of different sensuous objects, and Vasudev who is unlike all others despite being present everywhere residing in everybody's mind – these are the five principal expedients manifesting life that are the causatives of the origination of karma and the deliverance from it.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥

śarīravānmanobhir yat
karma prārabhate naraḥ
nyāyyam vā viparītam vā
pañcai `te tasya hetavaḥ [15]

Translation — Whichever act a person performs through the body, the mind and the speech, whether legitimate or otherwise, that also has five expedients.

Exposition — Whatever is done by an individual, either to reenforce his physical fences or to awaken his immense consciousness by rising above the physical limits, these are the same five expedients that initiate those acts.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१६॥

tatrai`vam sati kartāram
ātmānam kevalam tu yaḥ
paśyatyakṛtabuddhitvān
na sa paśyati durmatīḥ [16]

Translation — But, notwithstanding this reality, he, who beholds only himself as the doer due to his uncultured intellect, that imbecile does not behold.

Exposition — The common people who are unaware of these five expedients that cause the beginning of an act, and presume themselves as the doers due to their contracted intellect, they, on account of their dormant consciousness, do not take a proper perspective of their karma.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमोल्लोकान्न हन्ति न निबध्यते ॥१७॥

yasya nā `hamkṛto bhāvo
buddhir yasya na lipyate
hatvā `pi sa imāml lokān
na hanti na nibadhyate [17]

Translation — He, who is free from a feeling of enterprise and whose intellect does not get vitiated, in spite of killing entire worlds he neither kills nor gets bound.

Exposition — The great person who has been able to awaken his immense consciousness by a regular practice of yoga and has realized the true character of the Time, he, being desireless, beholds only the manifestations of the Time in the entire creation. He does not kill anybody even when he does, as he is already one with the Truth that creates the body.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥

jñānam jñeyam parijñātā
trividhā karmacodanā

karāṇam karma karte `ti
trividhaḥ karmasamgrahaḥ [18]

Translation — Knowledge, the object of knowledge and the knower, these are the three motivations to act. The work done by the senses, the deed and the doer, these are the three aspects of karma.

Exposition — The process of knowledge, the subject of knowledge and the knower, these three motivate to act. The doer, the nature of work and the work itself, these three together lead karma to its consequence.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ।।१९।।
jñānam karma ca kartā ca
tridhai'va guṇabhedataḥ
procyate guṇasamkhyāne
yathāvacchrṇu tānyapi [19]

Translation — Sāmkhya enumerates only three separate qualitative classes of the three expedients, the knowledge, the karma and the doer. Listen to it with its pros and cons.

Exposition — Wise persons have narrated three types of separate classes of the expedients viz. the subject of knowledge, the procedure for knowledge and the follower of the procedure of knowledge.

सर्वभूतेषु येनैकं भावमव्यमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ।।२०।।
sarvabhūteṣu yenai `kam
bhāvam avyayam īkṣate
avib haktam vibhakteṣu
taj jñānam viddhi sāttvikam [20]

Translation — The knowledge, by means of which a single Imperishable Presence that is dispersed between all creatures is perceived to be integral; take heed, it is sātvik.

Exposition — The great persons, who, upon knowing their physical limitations, awaken their immense consciousness by the practice of yoga, focus that immense consciousness in the unmanifest Truth and behold the imperishable Supreme Time everywhere by comprehending that the entire creation is Its manifestation. This knowledge of theirs is called sātvik.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ।।२१।।
pṛthaktvena tu yajjñānam
nānābhāvānpṛthagvidhān
vetti sarveṣu bhūteṣu
tajjñānam viddhi rājasam [21]

Translation — And the knowledge which perceives the wide variety of several states of being in all creatures in discretely different forms, presume such knowledge to be rājasik.

Exposition — The persons whose consciousness is confined in physical limitations and who are unaware of the immensity of their mind, presume the objects of senses to have a separate identity and hence they are not able to know the mind working behind them that grasps the experiences. Unaware of the unmanifest Truth that manifests the entire creation, they perceive the creation as being full of several discrete entities. This knowledge of theirs is called rajas.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥
yattu ktsnavadekasmin
kārye saktamahaitukam
atattvārthavadalpam ca
tattāmasamudāhṛtam [22]

Translation — But the knowledge that is wholly obsessed with any one act, is thoughtless, trivial and unscrupulous; that knowledge is said to be tāmas.

Exposition — The people, who have most of their consciousness in slumber, have a special fixation to satiate one particular sense organ. They are not able to catch an impression of the mind behind these senses. The trivial knowledge of such persons is called as tāmasik.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥
niyatam sangarahitam
arāgadveṣataḥ kṛtam
aphalaprepsunā karma
yattatsāttvikamucyate [23]

Translation — The self-assigned karma, performed without affection or envy, by the men who have no desire for the fruit and no attachment, is called as sātvik.

Exposition — The great persons who could know their immense consciousness by becoming desireless by practicing yoga, and who could also know, by means of that awakened consciousness, the true character of the unmanifest Brahma that manifests the visible world, the karma performed by such great persons to provide inspiration to others is called as sātvik.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४॥
yattu kāmeṣunā karma
sāhamkāreṇa vā puṇaḥ
kriyate bahulāyāsam
tadrājasamudāhṛtam [24]

Translation — And karma performed with great labor by the one who is craving for enjoyment or by the one who is proud is called as rājasik.

Exposition — The karma that is performed by men of limited intellect who have a predilection for the body and its senses with a desire to satiate their senses, and which adds to their pride and vanity; such karma which limit the consciousness within the body are called rajas.

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥२५॥
anubandham kṣayam himsām
anapekṣya ca pauruṣam
moḥādārabhyate karma
yattattāmasamucyate [25]

Translation — The karma that leads to loss and violence and is undertaken in delusion without estimating one's power is called tāmasik.

Exposition — The karma that results in a loss to the doer and to others and also leads to violence, and the karma which is initiated under the delusion of only fulfilling a specific desire without any judgment of one's power, such karma is said to be tāmasik.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥
muktasango'nahamvādī
dhr̥tyutsāhasamanvitāḥ
siddhyasiddhyornirvikārah
kartā sāttvika ucyate [26]

Translation — The one, who is free from propinquity and does not utter vain words, is full of Dharana³ and enthusiasm and is unaffected in success and failure, such a doer is called sātvik.

Exposition — The great persons, who, having awakened the immense consciousness of their mind, have attained self-realization of being a manifestation of the truth of the Time, and who have performed a regular practice of yoga with patience and strength to know the Ultimate Truth, become fearless by knowing the real nature of death as a result of their regular practice. Such great persons are already aware of the relativity of success and failure, or in other words, of existence and non-existence. Since such great persons perform karma only to inspire others, they are said to be doing sātvik karma as they are already way above the need of doing any karma for themselves.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥
rāgī karmaphalaprepsur
lubdho himsātmako 'śucīḥ

³ Retention, holding

harṣaśokānviṭaḥ kartā
rājasah parītikīrtitaḥ [27]

Translation — One, who is full of attachment, is a greedy desirer of the fruits of karma, is violent, impure and subject to joy and sorrow, such a doer is called as rājasik.

Exposition — Those who have their consciousness tied in physical fences, who are obsessively indulgent in satiating the senses, are ready to act violently on provocation, are full of impurity due to their dormant consciousness, and being unaware of the relativity of joy and sorrow are delighted on fulfillment of some desire and wallow in sorrow when a desire is unfulfilled, and those whose objective in life is to satiate their senses thereby adding to their pride and vanity; such persons doing trivial karma are said to be the doers of rājasik karma.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

ayukṭaḥ prākṛṭaḥ stabdhāḥ
śaṭho naiṣkṛtiko'lasaḥ
viśādī dīrghasūtrī ca
kartā tāmasa ucyate [28]

Translation — Vagabond, proud with an unrefined reasoning, deceitful, destroyer of the livelihood of others in self-interest, lazy, morose and procrastinating; such a doer is called tāmasik.

Exposition — He, whose most of the consciousness is dormant, who has not acquired even a rudimentary learning, is full of deceit, is self-aggrandizing despite his foolishness, is lazy and dejected because of taking an unduly long time even for ordinary tasks; such a person is called a doer of tamasik karma.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥२९॥

buddher bhedaṁ dhrṭeś caiva
gūnataḥ trividhaṁ śṛṇu
procyamānam aśeṣeṇa
pṛthaktvena dhanamjaya [29]

Translation — Oh Dhananjay, now listen to the threefold division of the intellect and of the holdings on the basis of their merits that are now explained fully and serially.

Exposition — Lord Śrikr̥ṣṇa now narrates three discrete levels of holding the intellect and the consciousness.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥

pravṛttim ca nivṛttim ca
kāryākārye bhayābhaye
bandhammokṣam ca yā vetti

buddhiḥ sā pārtha sāttvikī [30]

Translation — Oh Partha! The intellect, that knows initiative and resignation, appropriate and inappropriate actions, fear and fearlessness, bondage and freedom, is sātvik.

Exposition — An intellect that makes a judgment of one's immense consciousness that remains restricted to one's body, and motivates to awaken that dormant consciousness; and the intellect, which by knowing the true nature of death by rising above the physical limitations, assesses what is fear, what is the state of fearlessness, and after realizing the exiguous consciousness of itself and of others, realizes the unmanifest immensity prevailing beyond the body; such an intellect is said to be sātvik.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ।।३१।।

yayā dharmam adharmam ca
kāryam cā 'kāryam eva ca
ayathāvat prajānāti
buddhiḥ sā pārtha rājasī [31]

Translation — Oh Partha! An intellect which does not know Dharma and Adharma and appropriate and inappropriate action in true sense, such an intellect is rājasik.

Exposition — And the narrow intellect, which can not know the secret of the correlation of the body and the sense organs, does not comprehend death and therefore does not understand life either, and it can not even rightly know what ought to be done and what ought not to be done; this is rājasik intellect.

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ।।३२।।

adharmam dharmam iti yā
manyate tamasā 'vṛtā
sarvārthān viparītāms ca
buddhiḥ sā pārtha tāmasī [32]

Translation — Oh Partha! Intellect, which is enveloped by tamoguna, which confuses Dharma for Adharma, and makes adverse observations on all matter, that is tāmasik.

Exposition — An intellect, with a dormant consciousness that is profuse with the darkness of ignorance, which remains afraid of death, gives priority to sustaining life at all costs, and grasps the opposite meaning of the pronouncements of the great Sthitaprajna persons; such an intellect is said to be tāmasik.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ।।३३।।

dhṛtyā yayā dhārayate
maṇḥprāṇendriyakriyāḥ

yogenā `vyabhicārīnyā
dhr̥ṭiḥ sā pārtha sāt̥tvikī [33]

Translation — The incorruptible Dharana which holds, by means of yoga, the acts of the mind, the soul and the organs; that Dharana is called as sāt̥vik.

Exposition — The immense consciousness which is the result of yoga-karma results in a resolute intellect, which, by rising above the physical limitations begins to hold the unmanifest immensity within itself and acts as a stimulus to know the true nature of the Time through a valorous practice of ancient yoga-karma that takes place through the union of the mind and the prana; the consciousness which holds this immensity is called satvik.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥३४॥

yayā tu dharmakāmārthān
dhr̥ṭyā dhārayate `rjuna
prasangena phalākāṅkṣī
dhr̥ṭi sā pārtha rājasī [34]

Translation — Oh Arjuna! The Dharana which holds Dharma, wealth and passion and which has a desire for due reward; Oh Partha! Such Dharana is rājasik.

Exposition — An intellect which is limited to the body due to a limited consciousness, and which holds the desires to satiate the senses and false vanity and pride, and because of which a person cannot rid himself of the attachment and continues to strongly retain only the physical limitations within his consciousness; such Dharana is called rājasik.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥

yayā svapnam bhayam śokam
vīśādammadam eva ca
na vimuñcati durmedhā
dhr̥ṭiḥ sā pārtha tāmasī [35]

Translation — Oh Partha! The Dharana due to which wicked persons do not quit slumber, fear, sorrow, irritation and insanity, that Dharana is tāmasik.

Exposition — An ignorant person with a dormant consciousness, being stupid, becomes insane by holding a variety of fears, sorrows and depressions within his dormant consciousness; and life remains like a dream to him because of his ignorance of its gist. Such Dharana is tāmasik.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥३६॥

sukham tv idānīm trividham
śr̥ṇu me bharatarṣabha
abhyāsād ramate yatra
duḥkhāntam ca nigacchati [36]

Translation — Oh Bharatśreṣṭha! Now hear from Me the three types of happiness that one enjoys by a regular practice and attains the end of sorrows.

Exposition — The great persons, who could transform their consciousness into immensity by the practice of yoga and could know the gist of life and death in its actuality, have described three types of joys.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
यत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ।
yat tad agre vīsam iva
parīnāme `mṛtopamam
tat sukham sāttvikam proktam
ātmabuddhiprasādam [37]

Translation — That which is initially like poison but its effect is like the nectar of immortality, such a joy that originates as the reward of one's own intellect is said to be sātvik.

Exposition — The ancient yoga, that is practiced with a firm determination to rise above the physical limits and to know the true nature of death, may initially be perceived as poison when the physical attachments are strong, but it is immortal in its effect because it gives true knowledge of death and causes one's establishment in the unmanifest consciousness of the Time that is beyond death. From this point of view, the satisfaction or the joy of practicing this yoga is called sātvik.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ।।३८।।
vīsayendriyasamyogād
yat tad agre `mṛtopamam
parīnāme vīsam iva
tat sukham rājasam smṛtam [38]

Translation — The joy caused by the union of passions and sense organs is initially like nectar. That joy, which is eventually like poison, is called as rājasik.

Exposition — The limited consciousness that is confined to the satiation of the body and the senses, believes that the fulfillment of desires is the greatest joy. Its consequence, which is the failure to know death, along with a strong attachment for the satiation of the senses, has been said to be like poison by wise persons.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ।।३९।।
yad agre cā `nubandhe ca
sukham mohanam ātmanāḥ
nidrālasypṛamādottham
tat tāmasam udāhṛtam [39]

Translation — The joy that deludes both in the beginning as well as in the end, that joy caused by slumber, laziness and negligence is said to be tāmasik.

Exposition — Persons with a dormant consciousness find happiness in dawdling in slumber and laziness for lack of their capacity to think, and due to this they remain in delusion all their life; this kind of addiction to joy is called tāmasik.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥४०॥

na tad asti pṛthivyām vā
divi deveṣu vā punaḥ
sattvam prakṛtijair muktam
yad ebhiḥ syāt tribhir guṇaiḥ [40]

Translation — Not on the earth, nor in the heaven, nor even among the gods, is the character that is free from the three gunas that are innate to nature.

Exposition — There is nobody in this mortal world and also in the subtle worlds beyond it, who is above the three gunas - sattva, raja, and tama that are manifested by the Time Itself.

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१॥

brāhmaṇakṣatriyaviśām
śūdrāṇām ca paramtapa
karmāṇi pravibhaktāni
svabhāvaprabhavair guṇaiḥ [41]

Translation — Oh Parantapa! The duties of Brahman, Ksatriya, Vaisya and Sudra are classified by the gunas that are naturally inherited.

Exposition — Mind, the immense manifestation of the ultimate imperishable Brahma, appears to take separate experiences in accordance with the three gunas by availing of the support of four embodiments viz. Brahman, Ksatriya, Vaisya and Sudra. On account of the separate gunas of these embodiments, their goals and the duties that lead to those goals appear to be separate.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

śamo damas tapaḥ śaucam
kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam
brahmakarma svabhāvajam [42]

Translation — Calmness, restraint, penance, purity, forgiveness, simplicity, wisdom, knowledge and faith; these are the natural duties of a Brahmin.

Exposition — Those, whose attachment for the senses disappears by understanding the correlation of the body and the mind, those who become physically and mentally pure as a result of absence of attachment for the senses, those who endeavor to awaken their consciousness by means of their body, who have developed an innate faith in the unmanifest imperishable Brahma by knowing about It through the words of the Time-Conscious great persons, and

are motivated by the sātvik guna to endeavor to know the true nature of the Time by concentrating their entire consciousness upon It, those who have almost eliminated envy from their minds after realizing that this entire creation is manifested by the Unmanifest Being, those who awaken the dormant consciousness of their mind by rising above the physical limitations and concentrate that consciousness upon the unmanifest truth of the Time and thereby know Its true character; only such persons are qualified to give spiritual advice to others. All these characteristics appear naturally in Brahmins. As expounded earlier in chapter 4, the class of humanity that resides between Israel and India who are Caucasian but not the white, all of them are the Brahmins of this earth.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥

śauryam tejo dhṛtir dākṣyam
yuddhe cā 'py apalāyanam
dānam īśvarabhāvaś ca
kṣātram karma svabhāvajam [43]

Translation — Bravery, brilliance, patience, alertness, intrepidity, charity and lordship, these are the natural duties of a Kśatriya.

Exposition — Ingrained bravery, brilliance, a capacity to perform duty for long spells with patience, fighting wars, not retreating, not shying away from accepting any challenge even other than fight, rendering help to others and lordship, these are found to be naturally present in the Kśatriya class. Their duties are also in agreement with these characteristics of theirs. An overview of the humanity reveals to us that these are the inborn characteristics of the white race. They are the Kśatriyas of this planet.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

kr̥ṣigaurakṣyavāṇijyam
vaiśyakarma svabhāvajam
paricaryātmakam karma
śūdrasyā 'pi svabhāvajam [44]

Translation — Agriculture, cow-herding and trade are the natural duties of the Vaiśyas. Service is the natural duty of the Sudras.

Exposition — An observation of the yellow-colored earthlings of the Mongol race leads to the natural conclusion that the natural tendencies of Vaiśyas for agriculture, animal tending, and an acumen for trade and sincerity to work are intrinsic to the Mongol race. All of them are the Vaiśyas of this globe.

The natural duty of the Sudras is to provide service to the above three classes. On overall observation, their mental development compared to other three colors is also found to be inadequate, and being providers of service, they are physically stronger than the other varnas. All these symptoms are naturally found in the black race of the earthlings. Most of the humans of black race are the Sudras of this globe who were created by nature.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं विन्दति तच्छृणु ॥४५॥

sve sve karmaṇy abhiraṭaḥ
samsiddhim labhate naraḥ
svakarmanirataḥ siddhim
yathā vindati tac chr̥ṇu [45]

Translation — A human being who is intent on his natural duty attains absolution. Now hear how a person intent on his natural duty reaches absolution.

Exposition — Any one from among these four varnas who comprehends his physical limitations and endeavors to awaken the immense consciousness of the unmanifest mind behind it, he, by comprehending the latent competencies of his mind can awaken them and thereby know the unmanifest Time by his practice of yoga, which he may perform to awaken his immense consciousness.

यतः प्रवृत्तिर्भूतानां येनसर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥

yataḥ pravṛttir bhūtānām
yena sarvam idam tatam
svakarmanā tam abhyarcya
siddhim vindati mānavaḥ [46]

Translation — That, from which advent the creatures, and That which permeates the world, a human being achieves accomplishment by worshipping That same by his karma.

Exposition — The unmanifest imperishable Brahma by which is manifested this visible world, and which is omnipresent for being the Creator of this manifestation, a human being gets united with this brilliance of all brilliance, the Time, by awakening the entire consciousness of his mind and by concentrating it upon the Time.

श्रेयानस्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥

śreyān svadharmā viguṇaḥ
paradharmāt svanuṣṭhitāt
svabhāvaniyatam karma
kurvan nā `pnoti kilbiṣam [47]

Translation — Self-duty even if it has flaws is superior to a perfectly conducted duty of others. A person, while performing the duty assigned to him by providence, does not incur sin.

Exposition — Although the karma that is performed to awaken the immense consciousness of one's mind appears to be without merit in the beginning, it is superior to remaining confined in physical limitations. This is because he, who endeavors to know the immensity of the mind by breaking the barriers of physical limitations, is not involved in the sin of ignorance of desiring to appease the senses, and of contributing to his hypocrisy and pride.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ।।४८।।

sahajam karma kaunteya
sadoṣam api na tyajet
sarvārambhā hi doṣeṇa
dhūmenā `gnir ivā `vṛtāḥ [48]

Translation — Oh Kounteya! Even if it is flawed, the natural duty should not be abandoned. Just as fire is enveloped by smoke, all karma is enveloped by blemish.

Exposition — The effects of practicing the yoga that causes upliftment from the physical limitations appear in the beginning to be somewhat flawed, because both the common people and the beginners of yoga cannot envision its unmanifest results. Even then, by looking at the examples of great persons, the karma that leads to absolute ease by the knowledge of the unmanifest Time ought not to be given up. Because, just as dirty smoke is encountered at first when the fire is starting to flare up and it disappears soon after the fire has strongly flared up, similarly, at first, the ancient yoga that takes one beyond the limitations of the body may appear to be faulty. This is because a common man remains under the fear of death all his life, by giving preference to his body. Because of his fear of death, the yoga that leads to a genuine perspective of death, appears to be somewhat faulty to him.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ।।४९।।

asaktab uddhīḥ sarvatra
jitātmā vigatasprḥaḥ
naiṣkarmyasiddhim paramām
samnyāsenā `dhigacchati [49]

Translation — He, who has an intellect that is unattached everywhere, has a self controlled mind and is without greed, he attains the ultimate accomplishment of Niskarma⁴ by Samnyas.

Exposition — One, who performs valorous regular practice of yoga with a total faith on the words of Brahmajñā persons, goes beyond the physical barriers and procures the whole knowledge of the immensity of mind. Such a great person, by becoming desireless after realizing the true nature of death, knows the Unmanifest Truth.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ।।५०।।

siddhim prāpto yathā brahma
tathā `pnoti nibodha me
samāsenai `va kaunteya
niṣṭhā jñānasya yā parā [50]

⁴ A state of no karma

Translation — Oh Kounteya! Take it from Me in brief, how a fulfilled person attains Brahma, the supreme seat of knowledge.

Exposition — Lord Śrīkr̥ṣṇa now narrates how the great persons, who awaken the dormant consciousness of their mind by breaking the physical barriers, know that unmanifest, ultimate, imperishable brilliance of all brilliance, the Time, by concentrating that immense consciousness.

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ।।५१।।

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ।।५२।।

buddhyā viśuddhayā yukto
dhr̥tyā `tmānam niyamy ca
śabdādīn viṣayāms tyaktvā
rāgadveṣau vyudasya ca [51]

viviktasevī laghvāśī
yatavākkāyamānaśah
dhyānayogaparo nityam
vairāgyam samupāśritah [52]

Translation — Possessing a sublime intellect, engaged in self-control with determination, abstaining from the objects of senses like sound etc., free from love and hatred, residing in solitude, eating lightly, having a self-governed mind, speech and body, constantly absorbed in meditation and sheltered in Vairagya.

Exposition — The great persons who realize, by a regular practice of ancient yoga, the preeminence of the mind in the correlation of the mind and the body, and whose intellect has become sublime by the awakening of the immense consciousness of their mind by overstepping limitedness, such great persons attain a total self-governance of their body and mind. They realize the relativity of love and hate. They rise way above the objects of senses. Such great persons, by leaving the company of those with limited intellect, stay in a solitary place and partake the sātvik food, and overstepping the physical limitations and being completely detached from all sensuous desires, they do a valorous practice of yoga for their establishment in the consciousness of the Void.

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ।।५३।।

ahamkāram balam darpam
kāmam krodham parigraham
vimucya nirmamaḥ śānto
brahmabhūyāya kalpate [53]

Translation — The one, who becomes dispassionate and peaceful by giving up vanity, force, pride, lust, and accumulation, qualifies for the union with Brahma.

Exposition — The great persons, who put in a valorous practice of yoga for their establishment in the consciousness of the Void, become indifferent to all their desires, their anger, their tendency to accumulate, and from their pride for their

immense mental strength, when established in that consciousness. And by their establishment in the consciousness of the Void, they become peaceful, placed in that great immensity.

ब्रह्मभूतः प्रसन्नतमा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ।।५४।।

brahmabhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
madbhaktim labhate parām [54]

Translation — One with the Brahma, the blissful, neither laments nor desires. Attaining evenness towards all creatures, he attains My Supreme Devotion.

Exposition — The great person, placed in that ultimate immensity, also knows the true character of the Time that abounds in that immensity. His ambitions being fulfilled, he appears extremely blissful. He has no desire anymore. That great accomplished person becomes the ultimate devotee of the Time while beholding that Time, the Parameshwar, everywhere.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ।।५५।।

bhaktyā mām abhijānāti
yāvān yaś cā 'smi tattvataḥ
tato mām tattvato jñātvā
viśate tadanantaram [55]

Translation — He, who, through his devotion, realizes what I am, what is My influence, knows My true nature and soon enters into Me.

Exposition — That great person, while directly observing that brilliance of all brilliance, the unbearable brilliant Time, and while realizing Its sovereign influence by knowing Its true character, becomes one with It.

सर्वकर्माण्यपि सदा कुर्वाणो मद्भ्यपाश्रय ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ।।५६।।

sarvakarmāṅy api sadā
kurvāṅo madvyapāśrayaḥ
matprasādād avāpnoti
śāśvatam padam avyayam [56]

Translation — He, who is always surrendered to Me while doing all his duties, attains the Eternal Permanent Destination by My blessings.

Exposition — He, who knows the true character of that immense luminance of all luminance, the luminous Time and remains surrendered to It while beholding It everywhere, and performs all his duties only by Its inspiration; he himself becomes an epitome of the Time by uniting with It by the blessings of the Time Itself.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ।।५७।।

cetasā sarvakarmāṇi
mayi samnyasya matparaḥ
buddhiyogam upāśritya
maccittāḥ satatam bhava [57]

Translation — Mentally surrendering all your actions to Me, while adhering to Me, take refuge in Buddhi Yoga and place your mind constantly upon Me.

Exposition — The great Time-conscious person becomes an example worth emulating for the beginners in yoga. Inspired by them, the sadhakas, who do a valorous practice of ancient yoga surrendered to the Time Itself, begin to know the true character of death by crossing the physical limits.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ।।५८।।

maccittāḥ sarvadurgāṇi
matprasādāt tarīsyasi
atha cet tvam ahamkāraṇ
na śroṣyasi vinankṣyasi [58]

Translation — Placing your mind upon Me, you will cross all the obstacles by My blessings. But you will perish if you do not heed, out of egoism.

Exposition — A yogi who places his mind upon the Time, the Parme'swar by Its blessings, does the yoga-karma and overstepping the physical limits conquers the fortress of death, and thus going beyond that, enjoys the nectar of immortality. And the one who considers the sensuous pleasures to be foremost because of his limited intellect and does not endeavor to know death by awakening his dormant consciousness, imperiled by the fear of death, he is ruined again and again.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ।।५९।।

yad ahamkāram āśritya
na yotsya iti manyase
mithyai 'ṣa vyavasāyas te
prakṛtis tvām niyokṣyati [59]

Translation — Egoism, resorting to which you presume 'I shall not fight', this conviction of yours is false. Your self-disposition will urge you to fight.

Exposition — The one, with an intellect confined to physical limits, who does not take a resolve to know death and to awaken his immense consciousness, does not realize that his mind will impel him to practice yoga some time or the other for awakening his immense consciousness.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ।।६०।।

svabhāvajena kaunteya
nibaddhaḥ svena karmaṇā
kartumne `cchasi yan mohāt
karisyasy avaśo `pi tat [60]

Translation — Oh Kounteya! Bound by your naturally ordained duties, you will do under compulsion what you do not wish to do because of delusion.

Exposition — A person deluded by the desire to satiate the senses that are confined in physical limitations will also endeavor to awaken his immense consciousness sometime or the other when motivated by the immense mind latent within him.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥

īśvaraḥ sarvabhūtānām
hr̥ddeśe `rjuna tiṣṭhati
bhrāmayaṇ sarvabhūtāni
yantrārūḍhāni māyayā [61]

Translation — Oh Arjuna! God remains present in the heart of every creature, and by the force of Maya, moves all creatures as if they are mounted on a contrivance.

Exposition — That unmanifest Governor of all, the brilliance of all brilliance, remains present in everybody's heart, and governs this embodiment as a machine through the medium of mind.

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परांशान्तिंस्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

tam eva śaraṇam gaccha
sarvabhāvena bhārata
tatprasādāt parām śāntim
sthānam prāpsyasi śāśvatam [62]

Translation — Oh Bharat! You should seek shelter in Him alone, with all your being. By His grace, you will attain the ultimate power and the Eternal Destination.

Exposition — He, who performs a valorous practice of yoga to know the Governor of this machine like embodiment by catching a glimpse of It, awakens the immense consciousness of his mind and thereby understands that the manifestation of this entire world is a blessed gift from Vāsudev. The great person, who attains supreme peace by realizing this, becomes one with the unmanifest Vāsudev, an epitome of the Time.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

iti te jñānam ākhyātam
guhyād guhyataram mayā
vimr̥śyai `tad aśeṣeṇa

yathe `cchasi tathā kuru [63]

Translation — Thus I have narrated to you the knowledge that is the secret of all secrets. Contemplate upon this deeply and then act as you like.

Exposition — The great Time Conscious people have expressed this ultimately secret knowledge through the medium of scriptures in a symbolic form, for the benefit of the entire mankind.

सर्वगुह्यतमं भूयः श्रृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥

sarvaguhyatamam bhūūyaḥ
śṛṇu me paramam vacaḥ
iṣṭo `sime dṛḍham iti
tato vakṣyāmi te hitam [64]

Translation — Hear from Me once again the most secret and supreme words. As you are extremely dear to Me, I am divulging these words for your benefit.

Exposition — The entire knowledge is once again expressed in a brief symbolic form. The Truth is explained symbolically for the benefit of mankind at large, and for such individuals particularly, who might become eager to know the unmanifest truth of the Time by understanding these indications.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

manmanā bhava madbhakto
madyājī mām namaskuru
māmevai `ṣyasi satyam te
pratijāne priyo `si me [65]

Translation — You keep your mind upon Me, be My devotee, worship Me, bow to Me, you will certainly reach Me. This is My solemn vow as you are dear to Me.

Exposition — Concentrate the immense consciousness of your mind in the brilliance of all brilliance, the unbearable ultra-brilliant Time. Consign your devotion to It. Place upon the Time Itself, the four duties of life performed by your body. Bow before that unmanifest great eternal Time with the combined consciousness of the past, the present and the future. By doing this through the medium of ancient yoga, you will become extremely dear to the Time.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

sarvadharmān parityajya
māmekam śaraṇam vraja
aham tvā sarvapāpebhyo
mokṣayisyāmi mā śucaḥ [66]

Translation — Give up all other Dharmas (ordained duties) and seek refuge only in Me. I will liberate you from all your sins. Do not be worried.

Exposition — Give up the limitations of the body and the senses that withhold the mind. Awaken the immense consciousness of your mind and focus that consciousness on the unbearable ultra-brilliant Time. Thereby know the true character of the Time and surrender yourself only to It. The Time, the ultimate Supreme Lord, will surely release you from the sin of ignorance caused by limited consciousness. Do not worry.

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

idam te nā `tapaskāya
nā`bhaktāya kadācana
na cā `śuśrūṣave vācyam
na ca mām yo `bhyasūyati [67]

Translation — You should never expose this secret to anybody who is not austere, who is not a devotee, who is not compliant and also to the one who is averse to Me.

Exposition — This ancient discipline of yoga, because of awakening the immense consciousness of the mind, leads to the direct perception of the unbearable ultra-brilliant Time. The advice of such secret practice should never be bestowed upon him who has no mind for it, who is always averse to the Time due to indolence, ensuing from bad intentions, to such a person who does not even have a gleam of his latent immensity and is neither willing to know it.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥

ya idam paramam guhyam
madbhakteṣv abhidhāsyati
bhaktim mayi parām kṛtvā
mām evai `ṣyaty asamsāyāḥ [68]

Translation — With extreme devotion to Me, the one, who spreads this secret knowledge among My devotees, will without doubt reach only Me.

Exposition — Devoted only to the Time, the great Time Conscious person, who gives advice of this extremely secret discipline of yoga to the individuals who are eager to know the truth of the Time by awakening the entire immense consciousness of their mind by breaking the physical barriers; such a great soul, while beholding the truth of the Time in every embodiment, will go beyond death to become one with that unbearable brilliant Time.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥

na ca tasmān maṇuṣyeṣu
kaścinme priyakṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi [69]

Translation — No one in this humanity can propitiate Me better than this, and no one in this world is more dear to Me than him.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ।।७०।।

adhyēsyate ca ya imam
dharmaṃyam samvādam āvayoḥ
jñānayaḥjñēna tenā 'ham
Iṣṭaḥ syām iti me matiḥ [70]

Translation — Whoever shall study this spiritual discourse between us, I shall be worshiped by that worship of knowledge; this is My tenet.

श्रद्धावाननसूयश्च श्रृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभोल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ।।७१।।

śraddhāvān anasūyaś ca
śṛṇuyād api yo naraḥ
so 'pi muktaḥ śubhāml lokān
prāpnuyāt puṇyakarmaṇām [71]

Translation — A devoted person, who listens without envy, shall also get liberated and shall attain the auspicious worlds of the people of pious deeds.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ।।७२।।

kaccid etac chrutam pārtha
tvayai 'kāgreṇa cetasā
kaccid ajñānasammohaḥ
pranaṣṭas te dhanamjaya [72]

Translation — Oh Partha! Have you listened to this with a focused mind? And, Oh Dhananjaya! Has the delusion caused by your ignorance been dispelled?

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ।।७३।।

Arjuna uvāca

naṣṭo moḥaḥ smṛtir labdhā
tvatprasādān mayā 'cyuta
sthito 'smi gatasamdehaḥ
kariṣye vacanam tava [73]

Translation — Arjuna said, "Oh Achyuta! By Your grace, my delusion is over and I have regained my original memory. I am stable without any doubts. I shall do as you ask."

संजय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ।।७४।।

Samjaya uvāca

ity aham vāsudevasya
pārthasya ca mahātmanah
samvādam imam aśraṇsam
adbhutam romaharṣaṇam [74]

Translation — Sanjaya said, "Thus I have heard this marvelous, thrilling dialogue between Lord Vasudev and the great Ajruna."

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ।।७५।।

vyāsaprasādāc chrutavān
etad guhyam aham param
yogam yogeśvarāt kṛṣṇāt
sākṣāt kathayataḥ svayam [75]

Translation — By the grace of Vyāsa I have personally heard Yogeśwar⁵ delivering this ultimately secret yoga.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ।।७६।।

rājan samsmṛtya-samsmṛtya
samvādam imam adbhutam
keśavārjunayoḥ puṇyam
hr̥ṣyāmi ca muhur-muḥuḥ [76]

Translation — Oh King! While recalling this holy marvelous dialogue between Keśava and Arjuna, I am rejoicing over and over again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजान् हृष्यामि च पुनःपुनः ।।७७।।

tac ca samsmṛtya-samsmṛtya
rūpam atyadbhutam hareḥ
vismayo me mahān rājan
hr̥ṣyāmi ca puṇaḥ-puṇaḥ [77]

Translation — And Oh King! Remembering that marvelous form of Shri Hari⁶, I'm filled with great wonder and I am rejoicing again and again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ।।७८।।

⁵ Lord of yoga

⁶ Epithet of Śrīkr̥ṣṇa, he who charms

yatra yogeśvaraḥ kṛṣṇo
yatra pāṛtho dhanurdharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama [78]

Translation — Where there is Krishna, the Lord of yoga and where there is Arjuna, the great archer, there is certainly victory, fortune and an unbudging morality. This is my opinion.

Thus ends the eighteenth chapter named Moksha-Sanyas Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.