

The Bhagavad Gita

Three Parallel English Translations

Gemini AI

Barbara Stoller Miller

R.C. Zaehner

Chapter 1: Arjuna Vishada Yoga

The Yoga of Arjuna's Despondency

Verse	Gemini AI	Stoller Miller	Zaehner
1.01	Dhṛtarāṣṭra said: On the field of duty (dharma), on the field of the Kurus, Gathered together, desiring to fight, My people and the sons of Pandu (Pāṇḍavas) as well, What did they do, O Victorious one (Sañjaya)?	Sanjaya, tell me what my sons and the sons of Pandu did when they met, wanting to battle on the field of Kuru, on the field of sacred duty?	Dhṛtarāṣṭra said: (1) On the field of justice, the Kuru-field, my men and the sons of Pandu too [stand] massed together ready for the fight. What, Sañjaya, did they do?
1.02	Sañjaya said: But having seen the army of the sons of Pandu (Pāṇḍavas), Arrayed in battle formation, Duryodhana then, Having approached the teacher (ācārya), The king spoke these words:	Your son Duryodhana, the king, seeing the Pandava forces arrayed, approached his teacher Drona and spoke in command.	Sañjaya said: (2) Then did Duryodhana, the king, seeing the ranks of Pandu's sons drawn up [for battle], approach the teacher, [Droṇa,] with these words:
1.03	Behold this, of the sons of Pandu, O teacher (ācārya), The great army, Arrayed by the son of Drupada, By your wise disciple.	“My teacher, see the great Pandava army arrayed by Drupada's son, your pupil, intent on revenge.	(3) 'Teacher, behold this mighty host of Pandu's sons drawn up [in ranks] by (Dhṛṣṭadyumna,) the son of Drupada, your own wise pupil.
1.04	Here are heroes, mighty archers, Equal to Bhima and Arjuna in battle (yudhi): Yuyudhana and Virata, And Drupada, the great chariot-warrior (mahāratha).	Here are heroes, mighty archers equal to Bhima and Arjuna in warfare, Yuyudhana, Virata, and Drupada, your sworn foe on his great chariot.	(4) Here are brave men, great archers, the equal of Bhīma and Arjuna in battle Yuyudhāna, Virāṭa, and Drupada, the mighty charioteer,
1.05	Dhrishtaketu, Chekitana, And the valiant King of Kashi, Purujit, Kuntibhoja, And Shaibya, the bull among men (narapuṅgava).	Here too are Dhrishtaketu, Cekitana, and the brave king of Benares; Purujit, Kuntibhoja, and the manly king of the Shibis.	(5) Dhṛṣṭaketu, Cekitāna, the Kāśī's valiant king, Purujit, Kuntībhoja, and the king of the Sibis, foremost of fighting men,
1.06	Yudhamanyu the valiant, And Uttamauja the strong, The son of Subhadra (Saubhadra) and the sons of Draupadi (Draupadeyāḥ), All indeed great chariot-warriors (mahārathāḥ).	Yudhamanyu is bold, and Uttamaujas is brave; the sons of Subhadra and Draupadi all command great chariots.	(6) brave Yudhāmanyu and valiant Uttamaujās, Subhadra's son, and the sons of Draupadi, all of them mighty charioteers,
1.07	But those of ours who are distinguished, Note them, O best of the twice-born (dvijottama). The leaders of my army, For your information, I name them to you:	Now, honored priest, mark the superb men on our side as I tell you the names of my army's leaders.	(7) Listen too, great Brahman, to [the list of] those outstanding on our side, the captains of my army; I will enumerate them so that you may be kept informed,
1.08	Yourself and Bhishma, and Karna, And Kripa, victorious in battle (samitiñjayah), Ashvatthama, Vikarna, And the son of Somadatta (Saumadatti) as well.	They are you and Bhishma, Karna and Kripa, a victor in battles, your own son Ashvatthama, Vikarna, and the son of Somadatta.	(8) Yourself, Bhīṣma, Karṇa, and Kṛpa, victorious in battle, Aśvatthāmā, Vikarṇa, and Saumadatta's son as well,

Verse	Gemini AI	Stoller Miller	Zaehner
1.09	And many other heroes, Who have given up their lives for my sake, Armed with various weapons and missiles, All skilled in warfare.	Many other heroes also risk their lives for my sake, bearing varied weapons and skilled in the ways of war.	(9) and many another fighting man will lay down his life for me. Various are their arms and weapons, and all are skilled in war.
1.10	Inadequate is that force of ours, Which is guarded by Bhishma; But adequate is this force of theirs, Which is guarded by Bhima.	Guarded by Bhishma, the strength of our army is without limit; but the strength of their army, guarded by Bhima, is limited.	(10) Imperfect are those our forces, though Bhīṣma [himself] protects them, but perfect are these their forces which Bhīma guards,
1.11	And in all the movements, Stationed in your respective divisions, Protect Bhishma alone, All of you indeed.	In all the movements of battle, you and your men, stationed according to plan, must guard Bhishma well!"	(11) So stand firm in all your goings, each in his appointed place. Guard Bhīṣma above all others, every one of you.'
1.12	Generating joy for him, The elder of the Kurus, the grandfather (pitāmahaḥ), Roaring loudly a lion's roar, The powerful one blew his conch.	Bhishma, fiery elder of the Kurus, roared his lion's roar and blew his conch horn, exciting Duryodhana's delight.	(12) To give him cheer, [Bhīṣma,] the aged grandsire of the Kuru clan, roared like a lion, loud [and strong], and undaunted blew his conch.
1.13	Then conches and kettledrums, Tabors, drums, and cow-horns, Suddenly were struck all at once; That sound was tumultuous.	Conches and kettledrums, cymbals, tabors, and trumpets were sounded at once and the din of tumult arose.	(13) Then conchs, drums, cymbals, trumpets, and kettledrums burst into sudden sound; tumultuous was the din.
1.14	Then, yoked with white horses, Standing in the great chariot, The Lord of fortune (Mādhava) and the son of Pandu (Pāṇḍava) as well, Blew their divine conches.	Standing on their great chariot yoked with white stallions, Krishna and Arjuna, Pandu's son, sounded their divine conches.	(14) Then too did [Kṛṣṇa,] Madhu's scion and [Arjuna] son of Pandu, standing [erect] on their great chariot yoked to white steeds, their godly conchs blow.
1.15	The Lord of the senses (Hṛṣīkeśa) blew the Panchajanya, The Winner of wealth (Dhanañjaya) blew the Devadatta, He of terrifying deeds (Bhīmakarmā), the Wolf-bellied (Vṛkodara), Blew the great conch Paundra.	Krishna blew Panchajanya, won from a demon; Arjuna blew Devadatta, a gift of the gods; fierce wolf-bellied Bhima blew Paundra, his great conch of the east.	(15) [The conch called] Pāñcajanya did Kṛṣṇa blow, [that called] Devadatta Arjuna; the mighty conch [called] Pauṇḍra blew wolf-bellied [Bhīma,] doer of dreadful deeds.
1.16	The King, the son of Kunti, Yudhishtira, Blew the Anantavijaya; Nakula and Sahadeva, Blew the Sughosha and Manipushpaka.	Yudhishtira, Kunti's son, the king, blew Anantavijaya, conch of boundless victory; his twin brothers Nakula and Sahadeva blew conches resonant and jewel toned.	(16) [The conch called] Anantavijaya blew Kuntī's son, Yudhiṣṭhira, the king: Sughoṣa and Mañipuṣpaka [blew] Nakula and Sahadeva:
1.17	And the King of Kashi, the supreme archer, And Shikhandi, the great chariot-warrior (mahārathaḥ), Dhrishtadyumna and Virata, And Satyaki, the unconquered.	The king of Benares, a superb archer, and Shikhandin on his great chariot, Drishtadyumna, Virata, and indomitable Satyaki, all blew their conches.	(17) and the Kāśī's king, archer supreme, and Śikhaṇḍi, the great charioteer, and Dhṛṣṭadyumna, Virāṭa, and unconquered Sātyaki,

Verse	Gemini AI	Stoller Miller	Zaehner
1.18	Drupada and the sons of Draupadi, From all sides, O Lord of the earth (Pṛthivīpate), And the son of Subhadra (Saubhadra), the Great-armed one (mahābāhuḥ), Blew their conches, separately.	Drupada, with his five grandsons, and Subhadra's strong-armed son, each in his turn blew their conches, O King.	(18) Drupada and the sons of Draupadi and Subhadra's strong-armed son, each blew his conch [resounding] from every side.
1.19	That uproar pierced the hearts Of the sons of Dhritarashtra, Resounding through both heaven and earth, A tumultuous sound.	The noise tore the hearts of Dhritarashtra's sons, and tumult echoed through heaven and earth.	(19) The tumultuous din [they made] rent the hearts of Dhṛtarāṣṭra's sons, making heaven and earth resound.
1.20	Then, seeing the sons of Dhritarashtra arrayed, The Monkey-bannered one (Kapidhvaja), As the flight of weapons began, The son of Pandu (Pāṇḍava), having raised his bow,	Arjuna, his war flag a rampant monkey, saw Dhritarashtra's sons assembled as weapons were ready to clash, and he lifted his bow.	(20) Then Panda's son, whose banner is an ape, scanning [the ranks of] Dhṛtarāṣṭra's men drawn up, took up his bow: the clash of arms was on.
1.21	Arjuna said: To the Lord of the senses (Hṛṣīkeśa) then, He spoke this word, O Lord of the earth (Mahīpate): In the middle of both armies, Establish my chariot, O Infallible one (Acyuta).	He told his charioteer: "Krishna, halt my chariot between the armies!	(21) Then between the two armies, Sire, he addressed Kṛṣṇa in these words: 'Halt the chariot, unfallen [Lord],
1.22	So that I may observe these, Who stand desiring to fight (yoddhukāmān), With whom I must fight, In this undertaking of battle.	Far enough for me to see these men who lust for war, ready to fight with me in the strain of battle.	(22) that I may scan these men drawn up, spoiling for the fight, [that I may see] with whom I must do battle in this enterprise of war.
1.23	I wish to observe those who are about to fight, Who are assembled here, Desiring to do what is pleasing in battle, For the evil-minded son of Dhritarashtra.	I see men gathered here, eager to fight, bent on serving the folly of Dhritarashtra's son."	(23) I see them here assembled, ready to fight, seeking to please Dhṛtarāṣṭra's baleful son, by waging war.'
1.24	Saṁjaya said: Thus addressed by the Thick-haired one (Guḍākeśa), O descendant of Bharata (Bhārata), The Lord of the senses (Hṛṣīkeśa), In the middle of both armies, Having established that best of chariots.	When Arjuna had spoken, Krishna halted their splendid chariot between the armies.	(24) Thus addressed by Arjuna, Kṛṣṇa brought that splendid chariot to a halt between the two armies
1.25	In front of Bhishma and Drona, And all the rulers of the earth, He said, "O son of Pritha (Pārtha), behold these, The assembled Kurus."	Facing Bhishma and Drona and all the great kings, he said, "Arjuna, see the Kuru men assembled here!"	(25) in front of Bhīṣma and Droṇa and all the rulers of the earth. Said he: 'Son of Pṛthā, behold these Kurus assembled [here].'
1.26	There the son of Pritha (Pārtha) saw standing, Fathers, and then grandfathers, Teachers (ācāryān), maternal uncles, brothers, Sons, grandsons, and companions as well.	Arjuna saw them standing there: fathers, grandfathers, teachers, uncles, brothers, sons, grandsons, and friends.	(26) There as they stood the son of Pṛthā saw fathers, grand-sires, teachers, uncles, brothers, sons, grandsons, and comrades,

Verse	Gemini AI	Stoller Miller	Zaehner
1.27	Fathers-in-law and well-wishers too, In both the armies. Having seen all those relatives standing there, He, the son of Kuntī (Kaunteya),	He surveyed his elders and companions in both armies, all his kinsmen assembled together.	(27) fathers-in-law and friends in both armies; and seeing them, all his kinsmen, [thus] arrayed, the son of Kuntī
1.28	Arjuna said: Overcome by supreme compassion, Despairing, he spoke this: Having seen these my own people, O Dark one (Kṛṣṇa), Approaching, desiring to fight,	Dejected, filled with strange pity, he said this: “Krishna, I see my kinsmen gathered here, wanting war.	(28) was filled with deep compassion and, desponding, spoke these [words]: 'Kṛṣṇa, when I see these mine own folk standing [before me], spoiling for the light,
1.29	My limbs are sinking, And my mouth is drying up, And trembling occurs in my body, And my hair stands on end.	My limbs sink, my mouth is parched, my body trembles, the hair bristles on my flesh.	(29) my limbs give way, my mouth dries up, trembling seizes upon my body, and my [body's] hairs stand up in dread.
1.30	The Gandiva bow slips from my hand, And my skin is burning all over; I am not able to remain standing, And my mind seems to be wandering.	The magic bow slips from my hand, my skin burns, I cannot stand still, my mind reels.	(30) [My bow,] Gāṇḍīva, slips from my hand, my very skin is all ablaze; I cannot stand and my mind seems to wander.
1.31	And I see omens, That are adverse, O Beautiful-haired one (Keśava); And I do not foresee any good, Having slain my own people in battle.	I see omens of chaos, Krishna; I see no good in killing my kinsmen in battle.	(31) Kṛṣṇa, adverse omens too I see, nor can I discern aught good in striking down in battle mine own folk,
1.32	I do not desire victory, O Dark one (Kṛṣṇa), Nor a kingdom, nor pleasures. What is a kingdom to us, O Finder of cows (Govinda), What are enjoyments, or even life?	Krishna, I seek no victory, or kingship or pleasures. What use to us are kingship, delights, or life itself?	(32) Kṛṣṇa, I do not long for victory nor for the kingdom nor yet for things of pleasure. What should I do with a kingdom? What with enjoyments or [even] with life?
1.33	For whose sake a kingdom is desired by us, Enjoyments and pleasures, They are stationed here in battle, Having abandoned their lives and wealth.	We sought kingship, delights, and pleasures for the sake of those assembled to abandon their lives and fortunes in battle.	(33) Those for whose sake we covet kingdom, enjoyments, things of pleasure, stand [here arrayed] for battle, surrendering life and wealth—
1.34	Teachers (ācāryāḥ), fathers, sons, And similarly grandfathers, Maternal uncles, fathers-in-law, grandsons, Brothers-in-law, and relatives as well.	They are teachers, fathers, sons, and grandfathers, uncles, grandsons, fathers and brothers of wives, and other men of our family.	(34) teachers, fathers, sons, and grandsires too; uncles, fathers-in-law, grandsons, brothers-in-law—kinsmen all.
1.35	These I do not wish to kill, Even though they kill me, O Slayer of Madhu (Madhusūdana). Not even for the sake of the kingdom of the three worlds, How much less for the earth!	I do not want to kill them even if I am killed, Krishna; not for kingship of all three worlds, much less for the earth!	(35) Kṛṣṇa, though they should slay [me], yet would not I slay them, not for the dominion over the three worlds, how much less for the earth [alone]!

Verse	Gemini AI	Stoller Miller	Zaehner
1.36	Having killed the sons of Dhritarashtra, What pleasure would there be for us, O Agitator of men (Janārdana)? Sin (pāpa) alone would take hold of us, Having killed these aggressors.	What joy is there for us, Krishna, in killing Dhritarashtra's sons? Evil will haunt us if we kill them, though their bows are drawn to kill.	(36) Should we slaughter Dhṛtarāṣṭra's sons, Kṛṣṇa, what sweetness then is ours? Evil, and only evil, would come to dwell with us, should we slay them, hate us as they may.
1.37	Therefore, it is not fitting that we kill The sons of Dhritarashtra, our own kinsmen. For having killed our own people, how, Could we be happy, O Lord of fortune (Mādhava)?	Honor forbids us to kill our cousins, Dhritarashtra's sons; how can we know happiness if we kill our own kinsmen?	(37) Therefore we have no right to kill the sons of Dhṛtarāṣṭra and their kin. For, Kṛṣṇa, were we to lay low our own folk, how could we be happy?
1.38	Even if these do not see, Their minds overcome by greed, The fault (doṣa) caused by the destruction of the family (kula), And the crime (pātaka) in treachery to friends,	The greed that distorts their reason blinds them to the sin they commit in ruining the family, blinds them to the crime of betraying friends.	(38) And even if, bereft of sense by grief, they cannot see that to ruin a family is wickedness and to break one's word a crime,
1.39	How should it not be known by us, To turn away from this sin (pāpa), The fault (doṣa) caused by the destruction of the family (kula), Clearly seeing it, O Agitator of men (Janārdana)?	How can we ignore the wisdom of turning from this evil when we see the sin of family destruction, Krishna?	(39) how should we not be wise enough to shun this evil thing, for we clearly see that to ruin a family is wickedness.
1.40	In the destruction of the family (kula), perish The eternal laws of the family (kuladharmāḥ); When law (dharma) is destroyed, the entire family, Is also overcome by lawlessness (adharma).	When the family is ruined, the timeless laws of family duty perish; and when duty is lost, chaos overwhelms the family.	(40) Once the family is ruined, the primeval family laws collapse. Once law is destroyed, then lawlessness overwhelms all [that is known as] family.
1.41	From the overcoming by lawlessness (adharma), O Dark one (Kṛṣṇa), The women of the family become corrupted; When the women are corrupted, O Descendant of Vrishni (Vārṣṇeya), The mixing of castes (varṇasaṅkara) arises.	In overwhelming chaos, Krishna, women of the family are corrupted; and when women are corrupted, disorder is born in society.	(41) With lawlessness triumphant, Kṛṣṇa, the family's women are debauched; once the women are debauched, there will be a mixing of caste.
1.42	The mixing (saṅkara) leads to hell indeed, For the destroyers of the family and for the family; For their ancestors (pitarāḥ) fall, Deprived of the offerings of rice-balls and water.	This discord drags the violators and the family itself to hell; for ancestors fall when rites of offering rice and water lapse.	(42) The mixing of caste leads to hell—[the hell prepared] for those who wreck the family and for the family [so wrecked]. So too their ancestors fall down [to hell], cheated of their offerings of food and drink.
1.43	By these faults (doṣa) of the destroyers of the family, Which cause the mixing of castes (varṇasaṅkara), Are destroyed the eternal laws of the caste (jātidharmāḥ), And the laws of the family (kuladharmāḥ).	The sins of men who violate the family create disorder in society that undermines the constant laws of caste and family duty.	(43) These evil ways of men who wreck the family, [these evil ways] that cause the mixing of caste, [these evil ways] bring caste-law to naught and the eternal family laws.
1.44	For men whose family laws (kuladharmāḥ) are destroyed, O Agitator of men (Janārdana),	Krishna, we have heard that a place in hell	(44) A sure abode in hell there is for men who bring to naught the firmly laws; so, Kṛṣṇa, have we heard.

Verse	Gemini AI	Stoller Miller	Zaehner
	Dwelling in hell is inevitable; Thus we have heard.	is reserved for men who undermine family duties.	
1.45	Alas! A great sin (pāpa), We are resolved to commit, Since, by the greed for the pleasures of a kingdom, We are prepared to kill our own people.	I lament the great sin we commit when our greed for kingship and pleasures drives us to kill our kinsmen.	(45) Ah! Ah! so are we [really] bent on committing a monstrous evil deed? intent, as we are on slaughtering our own folk because we lust for the sweets of sovereignty.
1.46	If, unresisting, Unarmed, the weapons in their hands, The sons of Dhritarashtra should kill me in battle, That would be more peaceful (kṣematara) for me.	If Dhritarashtra's armed sons kill me in battle when I am unarmed and offer no resistance, it will be my reward."	(40) O let the sons of Dhṛtarāṣṭra, arms in hand, slay me in battle though I, unarmed myself, will offer no defense; therein were greater happiness for me.'
1.47	Saṁjaya said: Having spoken thus in the battle, Arjuna Sat down on the seat of the chariot, Casting aside his bow along with the arrows, His mind overwhelmed by sorrow.	Saying this in the time of war, Arjuna slumped into the chariot and laid down his bow and arrows, his mind tormented by grief.	(47) So saying Arjuna sat down upon the chariot-scat [though] battle [hart begun], let slip his bow and arrows, his mind distracted with grief.

Chapter 2: Sankhya Yoga

The Yoga of Knowledge

Verse	Gemini AI	Stoller Miller	Zaehner
2.01	Saṁjaya said: To him thus overcome by compassion, Whose eyes were filled with tears and distressed, Despairing, the Slayer of Madhu (Madhusūdana) Spoke this word:	Arjuna sat dejected, filled with pity, his sad eyes blurred by tears. Krishna gave him counsel.	Saṁjaya said: (1) To him thus in compassion plunged, his eyes distraught and filled with tears, [to him] desponding Kṛṣṇa spoke these words: The Blessed Lord said:
2.02	The Blessed Lord (Śrī Bhagavān) said: From where has this dejection come upon you In this perilous place, Unpracticed by the noble (ārya), not leading to heaven, And causing disgrace, O Arjuna?	Why this cowardice in time of crisis, Arjuna? The coward is ignoble, shameful, foreign to the ways of heaven.	(2) Whence comes this faintness on you [now] at this crisis-hour? This ill beseems a noble, wins none a heavenly state, [but] brings dishonor, Arjuna.
2.03	Do not yield to unmanliness, O son of Pritha (Pārtha), This is not fitting for you. Having abandoned this base weakness of heart, Stand up, O Scorcher of foes (Parantapa)!	Don't yield to impotence! It is unnatural in you! Banish this petty weakness from your heart. Rise to the fight, Arjuna!	(3) Play not the eunuch, son of Pṛthā, for this ill beseems you: give up this vile faint-heartedness. Stand up, chastiser of your foes!
2.04	Arjuna said: How shall I, in battle, against Bhishma And Drona, O Slayer of Madhu (Madhusūdana), Fight back with arrows? They are worthy of worship, O Slayer of enemies (Arisūdana).	Krishna, how can I fight against Bhishma and Drona with arrows when they deserve my worship?	Arjuna said: (4) Kṛṣṇa, how can I fight Bhīṣma and Droṇa in battle, [how assail them] with [my] arrows? for they are worthy of respect.
2.05	For without killing the teachers (gurūn) of great majesty, It is better to eat even alms in this world. But having killed the teachers (gurūn) desiring wealth here, I would enjoy enjoyments smeared with blood.	It is better in this world to beg for scraps of food than to eat meals smeared with the blood of elders I killed at the height of their power while their goals were still desires.	(5) For better were it here on earth to eat a beggar's food than to slay [our] teachers of great dignity. Were I to slay [my] teachers, ambitious though they be, then should I be eating blood-sullied food.
2.06	And we do not know which is weightier for us, Whether we should conquer or whether they should conquer us. Even having killed whom we would not desire to live, Those sons of Dhritarashtra (Dhārtarāṣṭrāḥ) are stationed in front.	We don't know which weight is worse to bear— our conquering them or their conquering us. We will not want to live if we kill the sons of Dhritarashtra assembled before us.	(6) Besides we do not know which is for us the better part, whether that we should win the victory or that they should conquer us. There facing us stand Dhṛtarāṣṭra's sons. Should we kill them, we should hardly wish to live.
2.07	My own nature overcome by the fault of pity, I ask you, my mind confused about duty (dharma).	The flaw of pity blights my very being;	(7) My very being is oppressed with compassion's harmful taint. With mind perplexed concerning right [and wrong] I ask

Verse	Gemini AI	Stoller Miller	Zaehner
	What would be definitely better, tell that to me; I am your disciple, teach me who has taken refuge in you.	conflicting sacred duties confound my reason. I ask you to tell me decisively—Which is better? I am your pupil. Teach me what I seek!	you which is the better course? Tell me [and let your words be] definite [and clear]. I am your pupil and put all my trust in you. So teach me.
2.08	For I do not see what would drive away from me The sorrow that dries up the senses, Even having obtained on earth an unrivaled, prosperous Kingdom, or even lordship over the gods.	I see nothing that could drive away the grief that withers my senses; even if I won kingdoms of unrivaled wealth on earth and sovereignty over gods.	(8) For I cannot see what could dispel my grief, [this] parching of the senses, not though on earth I were to win a prosperous, unrivalled empire or sovereignty over the gods themselves. Sañjaya said:
2.09	Sañjaya said: Having spoken thus to the Lord of the senses (Hṛṣīkeśa), The Thick-haired one (Guḍākeśa), the Scorcher of foes (Parantapa), Having said to the Finder of cows (Govinda), "I will not fight," He became silent.	Arjuna told this to Krishna—then saying, "I shall not fight," he fell silent.	(9) These [were the words that] Arjuna addressed to Kṛṣṇa, and then he said to him: 'I will not fight!' And having spoken held his peace.
2.10	To him the Lord of the senses (Hṛṣīkeśa), As if smiling, O descendant of Bharata (Bhārata), In the middle of both armies, Spoke this word to the despairing one.	Mocking him gently, Krishna gave this counsel as Arjuna sat dejected, between the two armies.	(10) [Standing] between the two armies, Kṛṣṇa, faintly smiling, spoke these words to Arjuna in his [deep] despondency. The Blessed Lord said:
2.11	The Blessed Lord (Śrī Bhagavān) said: You have grieved for those not to be grieved for, Yet you speak words of wisdom. For the departed and for the not departed, The wise (paṇḍitāḥ) do not grieve.	You grieve for those beyond grief, and you speak words of insight; but learned men do not grieve for the dead or the living.	(11) You sorrow for men who do not need your sorrow and [yet] speak words that [in part] are wise. Wise men do not sorrow for the living or the dead. The Undying Self
2.12	Never indeed was I not, Nor you, nor these rulers of men; And never shall we not exist, All of us, from here onward.	Never have I not existed, nor you, nor these kings; and never in the future shall we cease to exist.	(12) Never was there a time when I was not, nor you, nor yet these princes, nor will there be a time when we shall cease to be—all of us hereafter.
2.13	Just as for the embodied one (dehin) in this body, There is childhood, youth, and old age, So there is the obtaining of another body; The wise one (dhīraḥ) is not bewildered by that.	Just as the embodied self enters childhood, youth, and old age, so does it enter another body; this does not confound a steadfast man.	(13) Just as in this body the embodied [self] must pass through childhood, youth, and old age, so too [at death] will it assume another body: in this a thoughtful man is not perplexed.
2.14	But the contacts of the senses with their objects, O son of Kunti (Kaunteya), Are givers of cold and heat, pleasure and pain.	Contacts with matter make us feel heat and cold, pleasure and pain.	(14) But contacts with the objects of sense give rise to heat and cold, pleasure and pain: they come and go, impermanent. Put up with them [then], Arjuna.

Verse	Gemini AI	Stoller Miller	Zaehner
	They come and go, they are impermanent; Endure them, O descendant of Bharata (Bhārata).	Arjuna, you must learn to endure fleeting things—they come and go!	
2.15	For the man whom these do not afflict, O bull among men (puruṣarṣabha), The wise one (dhīraṃ), equal in pain and pleasure, He is fit for immortality.	When these cannot torment a man, when suffering and joy are equal for him and he has courage, he is fit for immortality.	(15) For wise men there are, the same in pleasure as in pain, whom these [contacts] leave undaunted: such are conformed to immortality.
2.16	Of the non-existent there is no being, Of the existent there is no non-being. The boundary of both of these is seen indeed By the seers of truth (tattvadarśibhiḥ).	Nothing of nonbeing comes to be, nor does being cease to exist; the boundary between these two is seen by men who see reality.	(16) Of what is not there is no becoming; of what is there is no ceasing to be: for the boundary-line between these two is seen by men who see things as they really are.
2.17	But know that to be indestructible, By which all this is pervaded. The destruction of this imperishable one, No one is able to perform.	Indestructible is the presence that pervades all this; no one can destroy this unchanging reality.	(17) Yes, indestructible [alone] is That—know this—by which this whole universe was spun: no one can bring destruction on That which does not pass away.
2.18	These bodies are said to have an end, Belonging to the eternal embodied one (śarīraṇaḥ), The indestructible and immeasurable; Therefore fight, O descendant of Bharata (Bhārata)!	Our bodies are known to end, but the embodied self is enduring, indestructible, and immeasurable; therefore, Arjuna, fight the battle!	(18) Finite, they say, are these [our] bodies [indwelt] by an eternal embodied [self],—[for this self is] indestructible, incommensurable. Fight then, scion of Bhārata.
2.19	He who thinks of him as the slayer, And he who considers him slain, Both of them do not know; He does not slay, nor is he slain.	He who thinks this self a killer and he who thinks it killed, both fail to understand; it does not kill, nor is it killed.	(19) Who thinks this [self] can be a slayer, who thinks that it can be slain, both these have no [right] knowledge: it does not slay nor is it slain.
2.20	He is not born, nor does he die at any time, Nor having been, will he cease to be again. Unborn, eternal, everlasting, this ancient one, Is not killed when the body is killed.	It is not born, it does not die; having been, it will never not be; unborn, enduring, constant, and primordial, it is not killed when the body is killed.	(20) Never is it born nor dies; never did it come to be nor will it ever come to be again: unborn, eternal, everlasting is this [self],—primeval. It is not slain when the body is slain.
2.21	He who knows him as indestructible and eternal, As unborn and imperishable, How does that person, O son of Pritha (Pārtha), Cause anyone to be killed, or whom does he kill?	Arjuna, when a man knows the self to be indestructible, enduring, unborn, unchanging, how does he kill or cause anyone to kill?	(21) If a man knows it as indestructible, eternal, unborn, never to pass away, how and whom can he cause to be slain or slay?
2.22	Just as casting off worn-out garments, A man takes other new ones, So casting off worn-out bodies, The embodied one (dehī) enters into other new ones.	As a man discards worn-out clothes to put on new and different ones, so the embodied self discards	(22) As a man casts off his worn-out clothes and takes on other new ones, so does the embodied [self] cast off its worn-out bodies and enters other new ones.

Verse	Gemini AI	Stoller Miller	Zaehner
		its worn-out bodies to take on other new ones.	
2.23	Weapons do not cut him, Fire does not burn him, Waters do not wet him, Nor does the wind dry him.	Weapons do not cut it, fire does not burn it, waters do not wet it, wind does not wither it.	(23) Weapons do not cut it nor does fire burn it, the waters do not wet it nor does the wind dry it.
2.24	He is uncuttable, he is incombustible, He is unwettable and undryable as well. Eternal, all-pervading, stable, Immovable, he is everlasting.	It cannot be cut or burned; it cannot be wet or withered; it is enduring, all-pervasive, fixed, immovable, and timeless.	(24) Uncuttable, unburnable, unwettable, undryable it is—eternal, roving everywhere, firm-set, unmoved, primeval.
2.25	He is said to be unmanifest, Unthinkable, and unchanging. Therefore, having known him thus, You ought not to grieve.	It is called unmanifest, inconceivable, and immutable; since you know that to be so, you should not grieve!	(25) Unmanifest, unthinkable; immutable is it called: then realize it thus and do not grieve [about it].
2.26	But if you think of him as constantly born, Or as constantly dying, Even then, O Great-armed one (Mahābāho), You ought not to grieve thus.	If you think of its birth and death as ever-recurring, then too, Great Warrior, you have no cause to grieve!	(26) And even if you think that it is constantly [re-]born and constantly [re-]dies, even so you grieve for it in vain.
2.27	For certain is death for the born, And certain is birth for the dead. Therefore, over an unavoidable matter, You ought not to grieve.	Death is certain for anyone born, and birth is certain for the dead; since the cycle is inevitable, you have no cause to grieve!	(27) For sure is the death of all that is born, sure is the birth of all that dies: so in a matter that no one can prevent you have no cause to grieve.
2.28	Beings have unmanifest beginnings, Manifest middles, O descendant of Bharata (Bhārata), And unmanifest ends indeed. What lamentation is there in this?	Creatures are unmanifest in origin, manifest in the midst of life, and unmanifest again in the end. Since this is so, why do you lament?	(28) Unmanifest are the beginnings of contingent beings, manifest their middle course, unmanifest again their ends: what cause for mourning here?
2.29	As a marvel one sees him, And likewise as a marvel another speaks of him. And as a marvel another hears of him, Yet even having heard, no one knows him at all.	Rarely someone sees it, rarely another speaks it, rarely anyone hears it— even hearing it, no one really knows it.	(29) By a rare privilege may someone behold it, and by a rare privilege indeed may another tell of it, and by a rare privilege may such another hear it, yet even having heard there is none that knows it.
2.30	The embodied one (dehī) is eternal and unkillable, In the body of everyone, O descendant of Bharata (Bhārata). Therefore, for all beings, You ought not to grieve.	The self embodied in the body of every being is indestructible; you have no cause to grieve for all these creatures, Arjuna!	(30) Never can this embodied [self] be slain in the body of anyone [at all]: and so you have no need to grieve for any contingent being. Caste Duty and Honor

Verse	Gemini AI	Stoller Miller	Zaehner
2.31	Also considering your own duty (svadharma), You ought not to waver. For than a battle in accordance with duty (dharma), There is no greater good for a warrior (kṣatriya).	Look to your own duty; do not tremble before it; nothing is better for a warrior than a battle of sacred duty.	(31) Likewise consider your own [caste-]duty, then too you have no cause to quail; for better than a fight prescribed by law is nothing for a man of the princely class.
2.32	Occurring of its own accord, As an open door to heaven, Happy are the warriors (kṣatriyāḥ), O son of Pritha (Pārtha), Who obtain such a battle.	The doors of heaven open for warriors who rejoice to have a battle like this thrust on them by chance.	(32) Happy the warriors indeed who become involved in such a war as this, presented by pure chance and opening the doors of paradise.
2.33	But if you will not engage in this Battle enjoined by duty (dharma), Then having abandoned your own duty (svadharma) and glory, You will incur sin (pāpa).	If you fail to wage this war of sacred duty, you will abandon your own duty and fame only to gain evil.	(33) But if you will not wage this war prescribed by [your caste-]duty, then, by casting off both duty and honor, you will bring evil on yourself.
2.34	Also beings will recount, Your everlasting dishonor. And for one who is highly esteemed, Dishonor exceeds death.	People will tell of your undying shame, and for a man of honor shame is worse than death.	(34) And [all] creatures will recount your dishonor which will never pass away; and dishonor in a man well trained [to honor is an evil] surpassing death.
2.35	The great chariot-warriors (mahārathāḥ) will think of you, As having withdrawn from battle out of fear. And among those by whom you were highly thought of, You will come to be taken lightly.	The great chariot warriors will think you deserted in fear of battle; you will be despised by those who held you in esteem.	(35) ‘From fear he fled the battlefield’—so will they think of you, the mighty charioteers. Greatly esteemed by them before, you will bring contempt upon yourself.
2.36	And your enemies will speak, Many unspeakable words, Deriding your capability. What could be more painful than that?	Your enemies will slander you, scorning your skill in so many unspeakable ways— could any suffering be worse?	(36) And many a word that is better left unsaid will such men say who wish you ill, disputing your capacity. What could cause [you] greater pain than this?
2.37	Either being killed you will attain heaven, Or having conquered you will enjoy the earth. Therefore arise, O son of Kunti (Kaunteya), Resolved upon battle.	If you are killed, you win heaven; if you triumph, you enjoy the earth; therefore, Arjuna, stand up and resolve to fight the battle!	(37) If you are slain, paradise is yours, and if you gain the victory, yours is the earth to enjoy. Stand up, then, son of Kuntī, resolute for the fight. Be the Same in All Things
2.38	Having made pleasure and pain equal, Gain and loss, victory and defeat, Then engage in battle; Thus you will not incur sin (pāpa).	Impartial to joy and suffering, gain and loss, victory and defeat, arm yourself for the battle, lest you fall into evil.	(38) Hold pleasure and pain, profit and loss, victory and defeat to be the same: then brace yourself for the fight. So will you bring no evil on yourself. The Soul’s Practice of Contemplation
2.39	This understanding (buddhi) declared to you is in accordance with knowledge (sāṅkhya); Now hear this in accordance with discipline (yoga). Endowed with which understanding (buddhi), O son of Pritha (Pārtha), You will cast off the bondage of action (karmabandha).	Understanding is defined in terms of philosophy; now hear it in spiritual discipline. Armed with this understanding, Arjuna, you will escape the bondage of action.	(39) This wisdom (buddhi) has [now] been revealed to you in theory; listen now to how it should be practiced. If you are controlled by the soul (buddhyāyukto), you will put away the bondage that is inherent in [all] works.

Verse	Gemini AI	Stoller Miller	Zaehner
2.40	Here there is no loss of effort, Nor does any adverse effect exist. Even a very little of this duty (dharma), Saves from great fear.	No effort in this world is lost or wasted; a fragment of sacred duty saves you from great fear.	(40) Herein no effort goes to seed nor is there any slipping back: even a very little of this discipline (dharma) will protect [you] from great peril.
2.41	Resolute understanding (buddhi) is single here, O joy of the Kurus (Kurunandana). Many-branched and indeed endless, Are the understandings (buddhayaḥ) of the irresolute.	This understanding is unique in its inner core of resolve; diffuse and pointless are the ways irresolute men understand.	(41) The essence of the soul is will and it is really single, but many-branched and infinite are the souls of men devoid of will. Vedic Religion
2.42	This flowery speech which, The unwise proclaim, Delighting in the words of the Veda, O son of Pritha (Pārtha), Saying "There is nothing else,"	Undiscerning men who delight in the tenets of ritual lore utter florid speech, proclaiming, "There is nothing else!"	(42-44) The essence of the soul is will—[but the souls] of men who cling to pleasure and to power, their minds seduced by flowery words, are not attuned to ecstasy. Such men give vent to flowery words, lacking discernment, delighting in the Veda's lore, saying there is naught else. Desire is their essence, paradise their goal—their words preach [re-]birth as the fruit of works and expatiate about the niceties of ritual by which pleasure and power can be achieved.
2.43	Whose nature is desire, holding heaven as the highest goal, Yielding rebirth as the fruit of action (karma), Abounding in specific rites, Directed towards the attainment of enjoyment and power.	Driven by desire, they strive after heaven and contrive to win powers and delights, but their intricate ritual language bears only the fruit of action in rebirth.	
2.44	For those attached to enjoyment and power, Whose minds are carried away by that, Resolute understanding (buddhi) Is not established in meditation (samādhi).	Obsessed with powers and delights, their reason lost in words, they do not find in contemplation this understanding of inner resolve.	
2.45	The Vedas have the three qualities (guṇas) as their domain; Be free from the three qualities, O Arjuna. Free from the pairs of opposites, eternally stationed in goodness (sattva), Free from acquisition and preservation, possessed of the self (ātman).	Arjuna, the realm of sacred lore is nature—beyond its triad of qualities, dualities, and mundane rewards, be forever lucid, alive to your self.	(45) [All Nature is made up of] the three 'constituents': these are the Veda's goal. Have done with them, Arjuna: have done with [all] dualities, stand ever firm on Goodness. Think not of gain or keeping the thing gained, but be yourself!
2.46	As much use as there is in a well, When water is flooded everywhere, So much is there in all the Vedas, For a brahmin (brāhmaṇa) who knows.	For the discerning priest, all of sacred lore has no more value than a well when water flows everywhere.	(46) As much use as there is in a water-tank flooded with water on every side, so much is there in all the Vedas for the Brāhmaṇa who discerns. Action is Arjuna's Duty
2.47	Your right is to action (karma) alone, Never to its fruits. Let not the fruits of action be your motive, Nor let your attachment be to inaction (akarma).	Be intent on action, not on the fruits of action; avoid attraction to the fruits and attachment to inaction!	(47) [But] work alone is your proper business, never the fruits [it may produce]: let not your motive be the fruit of works nor your attachment to [mere] worklessness.
2.48	Stationed in discipline (yoga), perform actions (karmāṇi), Having abandoned attachment, O Winner of wealth (Dhanañjaya). Having become equal in success and failure, Equanimity is called discipline (yoga).	Perform actions, firm in discipline, relinquishing attachment; be impartial to failure and success— this equanimity is called discipline.	(48) Stand fast in Yoga, surrendering attachment; in success and failure be the same and then get busy with your works. Yoga means 'sameness-and-indifference'. The Soul's Practice of Contemplation again

Verse	Gemini AI	Stoller Miller	Zaehner
2.49	For action (karma) is by far inferior, To the discipline of understanding (buddhiyoga), O Winner of wealth (Dhanañjaya). Seek refuge in understanding (buddhi); Pitiful are those whose motive is the fruit.	Arjuna, action is far inferior to the discipline of understanding; so seek refuge in understanding—pitiful are men drawn by fruits of action.	(49) For lower far is [the path of] active work [for its own sake] than the spiritual exercise of the soul (buddhi-yoga). Seek refuge in the soul! How pitiful are they whose motive is the fruit [of works]!
2.50	One endowed with understanding (buddhi) casts off here, Both good deeds and bad deeds. Therefore, apply yourself to discipline (yoga); Discipline (yoga) is skill in actions (karmasu).	Disciplined by understanding, one abandons both good and evil deeds; so arm yourself for discipline— discipline is skill in actions.	(50) Whoso performs spiritual exercise with the soul (buddhi-yukta) discards here [and now] both good and evil works: brace yourself then for [this] Yoga; for Yoga is [also] skill in [performing] works.
2.51	For the wise, endowed with understanding (buddhi), Having abandoned the fruit born of action (karma), Freed from the bondage of birth, Go to the place that is free from illness.	Wise men disciplined by understanding relinquish the fruit born of action; freed from these bonds of rebirth, they reach a place beyond decay.	(51) For those wise men who are integrated by the soul (buddhi-yukta), who have renounced the fruit that is born of works, these will be freed from the bondage of [re-]birth and fare to that region that knows no ill.
2.52	When your understanding (buddhi) will cross beyond, The thicket of delusion, Then you will go to a state of indifference, Regarding what is to be heard and what has been heard.	When your understanding passes beyond the swamp of delusion, you will be indifferent to all that is heard in sacred lore.	(52) When your soul passes beyond delusion's turbid quicksands, then will you learn disgust for what has been heard [ere now] and for what may yet be heard.
2.53	When your understanding (buddhi), bewildered by the scriptures (Śruti), Shall stand immovable, Unshakable in meditation (samādhi), Then you will attain discipline (yoga).	When your understanding turns from sacred lore to stand fixed, immovable in contemplation, then you will reach discipline.	(53) When your soul, by scripture once bewildered, stands motionless and still, immovable in ecstasy, then will you attain to sameness-and-indifference (yoga). The Man of Steady Wisdom Arjuna said:
2.54	Arjuna said: What is the description of one of steady wisdom (sthitaprajña), Who is established in meditation (samādhi), O Beautiful-haired one (Keśava)? How would one of steady thought (sthitadhī) speak? How would he sit, how would he walk?	Krishna, what defines a man deep in contemplation whose insight and thought are sure? How would he speak? How would he sit? How would he move?	(54) What is the mark of the man of steady wisdom immersed in ecstasy? How does he speak, this man of steadied thought? How sit? How walk? The Blessed Lord said:
2.55	The Blessed Lord (Śrī Bhagavān) said: When one gives up all desires (kāmaṇ), That enter the mind, O son of Pritha (Pārtha), Satisfied in the self (ātman) by the self (ātman) alone, Then he is said to be of steady wisdom (sthitaprajña).	When he gives up desires in his mind, is content with the self within himself, then he is said to be a man whose insight is sure, Arjuna.	(55) When a man puts from him all desires that prey upon the mind, himself contented in self alone, then is he called a man of steady wisdom.
2.56	Whose mind is untroubled in sorrows, And who is free from longing in pleasures, Free from passion, fear, and anger, He is called a sage (muni) of steady thought (sthitadhī).	When suffering does not disturb his mind, when his craving for pleasures has vanished, when attraction, fear, and anger are gone, he is called a sage whose thought is sure.	(56) Whose mind is undismayed [though beset] by many a sorrow, who for pleasures has no further longing, from whom all passion, fear, and wrath have fled, such a man is called a man of steadied thought, a silent sage.

Verse	Gemini AI	Stoller Miller	Zaehner
2.57	He who is without affection everywhere, Having encountered whatever good or evil, Who neither rejoices nor hates, His wisdom (prajñā) is firmly established.	When he shows no preference in fortune or misfortune and neither exults nor hates, his insight is sure.	(57) Who has no love for anything, who rejoices not at whatever good befalls him nor hates the bad that comes his way—firm-stablished is the wisdom of such a man.
2.58	And when he withdraws, As a tortoise withdraws its limbs from all sides, The senses from the objects of the senses, His wisdom (prajñā) is firmly established.	When, like a tortoise retracting its limbs, he withdraws his senses completely from sensuous objects, his insight is sure.	(58) And when he draws in on every side his senses from their proper objects as a tortoise [might draw in] its limbs—firm-stablished is the wisdom of such a man.
2.59	The objects of the senses turn away, From the embodied one (dehin) who abstains from feeding on them, Except for the taste (rasa); but even his taste, Turns away, having seen the Supreme (param).	Sensuous objects fade when the embodied self abstains from food; the taste lingers, but it too fades in the vision of higher truth.	(59) For the embodied [self] who eats no more objects of sense must disappear—save only the [recollected] flavor—and that too must vanish at the vision of the highest.
2.60	For even of a striving, Wise man, O son of Kunti (Kaunteya), The tormenting senses, Forcibly carry away the mind.	Even when a man of wisdom tries to control them, Arjuna, the bewildering senses attack his mind with violence.	(60) And yet however much a wise man strive, the senses' tearing violence may seduce his mind by force.
2.61	Having controlled all of them, One should sit disciplined (yukta), intent on Me; For whose senses are in his control, His wisdom (prajñā) is firmly established.	Controlling them all, with discipline he should focus on me; when his senses are under control, his insight is sure.	(61) Let him sit, curbing them all, integrated (yukta), intent on Me: for firmly established is that man's wisdom whose senses are subdued.
2.62	For a man dwelling on the objects of the senses, Attachment to them is born; From attachment, desire (kāma) is born; From desire, anger (krodha) is born.	Brooding about sensuous objects makes attachment to them grow; from attachment desire arises, from desire anger is born.	(62) Let a man [but] think of the objects of sense—attachment to them is born: from attachment springs desire, from desire is anger born.
2.63	From anger arises delusion (sammoha); From delusion, wandering of memory (smṛti); From loss of memory, the destruction of understanding (buddhi); From the destruction of understanding, he perishes.	From anger comes confusion; from confusion memory lapses; from broken memory understanding is lost; from loss of understanding, he is ruined.	(63) From anger comes bewilderment, from bewilderment wandering of the mind, from wandering of the mind destruction of the soul: once the soul is destroyed the man is lost.
2.64	But wandering among the objects of the senses, With senses freed from attraction and aversion, And brought under his own control, the self-governed one, Attains tranquility (prasāda).	But a man of inner strength whose senses experience objects without attraction and hatred, in self-control, finds serenity.	(64) But he who roves among the objects of sense, his senses subdued to self and disjoined from passion and hate, and who is self-possessed [himself], draws nigh to calm serenity.
2.65	In tranquility (prasāda), the destruction of all his sorrows, Is born for him; For of one whose mind is tranquil, The understanding (buddhi) quickly becomes firmly established.	In serenity, all his sorrows dissolve; his reason becomes serene, his understanding sure.	(65) And from him thus becalmed all sorrows flee away: for once his thoughts are calmed, his soul stands firmly [in its ground].

Verse	Gemini AI	Stoller Miller	Zaehner
2.66	There is no understanding (buddhi) for the undisciplined one (ayukta), Nor is there meditation (bhāvanā) for the undisciplined one; And for the unmeditating one there is no peace (śānti); For the unpeaceful one, whence comes happiness?	Without discipline, he has no understanding or inner power; without inner power, he has no peace; and without peace where is joy?	(66) The man who is not integrated has no soul, in him there is no development: for the man who does not develop there is no peace. Whence should there be joy to a peaceless man?
2.67	For the mind which follows after, The roving senses, That carries away his wisdom (prajñā), As the wind carries away a ship on the water.	If his mind submits to the play of the senses, they drive away insight, as wind drives a ship on water.	(67) Hither and thither the senses rove, and when the mind is attuned to them, it sweeps away [whatever of] wisdom a man may possess, as the wind [sweeps away] a ship on the water.
2.68	Therefore, of whom, O Great-armed one (Mahābāho), They are restrained from all sides, The senses from the objects of the senses, His wisdom (prajñā) is firmly established.	So, Great Warrior, when withdrawal of the senses from sense objects is complete, discernment is firm.	(68) And so whose senses are withheld from the objects proper to them, wherever he may be, firm-stablished is the wisdom of such a man.
2.69	What is night for all beings, In that the self-controlled one is awake; In what beings are awake, That is night for the seeing sage (muni).	When it is night for all creatures, a master of restraint is awake; when they are awake, it is night for the sage who sees reality.	(69) In what for all [other] folk is night, therein is the man of self-restraint [wide-]awake. When all [other] folk are awake, that is night for the sage who sees.
2.70	As the waters enter the ocean, Which is being filled yet whose foundation is unmoved, Just so he whom all desires (kāmaḥ) enter, He attains peace (śānti), not the desirer of desires.	As the mountainous depths of the ocean are unmoved when waters rush into it, so the man unmoved when desires enter him attains a peace that eludes the man of many desires.	(70) As the waters flow into the sea, full filled, whose ground remains unmoved, so too do all desires flow into [the heart of] man: and such a man wins peace—not the desirer of desires.
2.71	Having abandoned all desires (kāmaḥ), the man who, Moves about free from longing, Free from the sense of "mine" (nirmama) and free from ego (nirahaṅkāra), He attains peace (śānti).	When he renounces all desires and acts without craving, possessiveness, or individuality, he finds peace.	(71) The man who puts away all desires and roams around from longing freed, who does not think, 'This I am', or 'This is mine', draws near to peace.
2.72	This is the state of Brahman (brāhmī sthiti), O son of Pritha (Pārtha); Having attained this, one is not bewildered. Being established in this even at the time of death, One reaches the bliss of Brahman (brahmanirvāṇa).	This is the place of the infinite spirit; achieving it, one is freed from delusion; abiding in it even at the time of death, one finds the pure calm of infinity.	(72) This is the fixed, still state of Brahman; he who wins through to this is nevermore perplexed. Standing therein at the time of death, to Nirvāṇa that is Brahman too he goes.

Chapter 3: Karma Yoga

The Yoga of Action

Verse	Gemini AI	Stoller Miller	Zaehner
3.01	Arjuna said: If understanding (buddhi) is thought by you to be superior to action (karma), O Agitator of men (Janārdana), Then why do you urge me into this terrible action (karma), O Beautiful-haired one (Keśava)?	If you think understanding is more powerful than action, why, Krishna, do you urge me to this horrific act?	Arjuna said: (1) If you think that [the contemplative life of] the soul is a loftier [course] than [the mere performance of] acts, then why do you command me to do a cruel deed?
3.02	With seemingly mixed speech, you confuse my understanding (buddhi). Therefore, having determined it, tell me the one thing, by which I may attain the highest good.	You confuse my understanding with a maze of words; speak one certain truth so I may achieve what is good.	(2) You confuse my soul [and intellect], or so it seems, with distinctly muddled words: so tell me with authority the one [simple way] whereby I can attain the better part.
3.03	The Blessed Lord (Śrī Bhagavān) said: In this world, a twofold path was declared by me in ancient times, O Sinless one (Anagha): The discipline of knowledge (jñānayoga) for the followers of Sankhya, and the discipline of action (karmayoga) for the yogis.	Earlier I taught the twofold basis of good in this world— for philosophers, disciplined knowledge; for men of discipline, action.	The Blessed Lord said: (3) Of old did I proclaim the twofold law [that holds sway] in this world—for men of theory the spiritual exercise (yoga) of wisdom, for men of action the spiritual exercise through works.
3.04	Not by abstaining from actions (karmāṇi) does a man enjoy actionlessness (naiṣkarmya), Nor by renunciation (sannyāsa) alone does he approach perfection (siddhi).	A man cannot escape the force of action by abstaining from actions; he does not attain success just by renunciation.	(4) Not by leaving works undone does a man win freedom from [the bond of] works, nor by renunciation alone can he win perfection's prize.
3.05	For no one ever, even for a moment, remains performing no action (akarmakṛt); Everyone is made to perform action (karma) helplessly, by the qualities (guṇas) born of nature (prakṛti).	No one exists for even an instant without performing action; however unwilling, every being is forced to act by the qualities of nature.	(5) For not for a moment can a man stand still and do no work, for every man is powerless and made to work by the constituents born of Nature.
3.06	He who, having restrained the organs of action (karmendriyāṇi), sits remembering with his mind The objects of the senses, that deluded soul is called a hypocrite (mithyācāra).	When his senses are controlled but he keeps recalling sense objects with his mind, he is a self-deluded hypocrite.	(6) Whoso controls his limbs through which he acts but sits remembering in his mind sense-objects, deludes [him]self; he is called a hypocrite.
3.07	But he who, having controlled the senses with the mind, O Arjuna, undertakes The discipline of action (karmayoga) with the organs of action, without attachment, he excels.	When he controls his senses with his mind and engages in the discipline of action with his faculties of action, detachment sets him apart.	(7) But more excellent is he who with the mind controls those limbs (or senses) and through these limbs [themselves] by which he acts embarks on the spiritual exercise of works, remaining detached the while.
3.08	Perform your allotted action (karma), for action (karma) is superior to inaction (akarma). And even the maintenance of your body would not be accomplished without action (karma).	Perform necessary action; it is more powerful than inaction; without action you even fail to sustain your own body.	(8) Do the work that is prescribed [for you], for to work is better than to do no work at all; for without working you will not succeed even in keeping your body in good repair,

Verse	Gemini AI	Stoller Miller	Zaehner
3.09	Except for action (karma) performed for the sake of sacrifice (yajña), this world is bound by action (karmabandhana). For that sake, perform action (karma), O son of Kunti (Kaunteya), freed from attachment.	Action imprisons the world unless it is done as sacrifice; freed from attachment, Arjuna, perform action as sacrifice!	(9) This world is bound by bonds of work save where that work is done for sacrifice. Work to this end then, Arjuna, from [all] attachment freed.
3.10	Having created beings together with sacrifice (yajña) in the beginning, the Lord of creatures (Prajāpati) said: "By this you shall multiply; let this be the milker of your desires."	When creating living beings and sacrifice, Prajapati, the primordial creator, said: "By sacrifice will you procreate! Let it be your wish-granting cow!	(10) Of old the Lord of Creatures said, emitting creatures and with them sacrifice; 'By this shall ye prolong your lineage, let this be to you the cow that yields the milk of all that ye desire.
3.11	Nourish the gods with this, and may those gods nourish you. Nourishing each other, you shall attain the highest good.	Foster the gods with this, and may they foster you; by enriching one another, you will achieve a higher good.	(11) With this shall ye sustain the gods so that the gods may sustain you [in return]. Sustaining one another [thus] ye shall achieve the highest good.
3.12	For the gods, nourished by sacrifice (yajña), will give you the enjoyments you desire. He who enjoys what is given by them without offering to them, he is a thief indeed.	Enriched by sacrifice, the gods will give you the delights you desire; he is a thief who enjoys their gifts without giving to them in return."	(12) For, [so] sustained by sacrifice the gods will give you the food of your desire. Whoso enjoys their gift yet gives them nothing [in return] is a thief, no more nor less.'
3.13	The good who eat the remnants of the sacrifice (yajña) are freed from all sins (kilbiṣaiḥ). But those wicked ones who cook for their own sake eat only sin (agha).	Good men eating the remnants of sacrifice are free of any guilt, but evil men who cook for themselves eat the food of sin.	(13) Good men who eat the leavings of the sacrifice are freed from every taint, but evil are they and evil do they eat who cook [only] for their own sakes.
3.14	Beings come into existence from food; the production of food is from rain (parjanya). Rain comes into existence from sacrifice (yajña); sacrifice is born of action (karma).	Creatures depend on food, food comes from rain, rain depends on sacrifice, and sacrifice comes from action.	(14) From food do [all] contingent beings derive and food derives from rain; rain derives from sacrifice and sacrifice from works.
3.15	Know that action (karma) arises from Brahman, and Brahman arises from the Imperishable (akṣara). Therefore, the all-pervading Brahman is eternally established in sacrifice (yajña).	Action comes from the spirit of prayer, whose source is OM, sound of the imperishable; so the pervading infinite spirit is ever present in rites of sacrifice.	(15) From Brahman work arises, know this, and Brahman is born from the Imperishable; therefore is Brahman, penetrating everywhere, forever based on sacrifice.
3.16	Thus set in motion the wheel, he who does not follow it here, Living in sin (agha), delighting in the senses, he lives in vain, O son of Pritha (Pārtha).	He who fails to keep turning the wheel here set in motion wastes his life in sin, addicted to the senses, Arjuna.	(16) So was the wheel in motion set: and whoso here fails to match his turning [with the turning of the wheel], living an evil life, the senses his pleasure- ground, lives out his life in vain.
3.17	But the man whose delight is only in the Self (ātman), and who is satisfied with the Self (ātman), And who is contented only in the Self (ātman), for him there is no work to be done.	But when a man finds delight within himself and feels inner joy and pure contentment in himself, there is nothing more to be done.	(17) Nay, let a man take pleasure in self alone, in self his satisfaction find, in self alone content: [for then] there is naught he needs to do.

Verse	Gemini AI	Stoller Miller	Zaehner
3.18	For him there is no purpose here in what is done, nor in what is not done. Nor among all beings is there any dependence for him on any object.	He has no stake here in deeds done or undone, nor does his purpose depend on other creatures.	(18) In works done and works undone on earth he has no interest—no [interest] in all contingent beings: on such interest lie does not depend.
3.19	Therefore, unattached, always perform the action (karma) that is to be done. For a man performing action (karma) without attachment attains the Supreme (param).	Always perform with detachment any action you must do; performing action with detachment, one achieves supreme good.	(19) Therefore detached, perform unceasingly the works that must be done, for the man detached who labors on to the highest must win through.
3.20	By action (karma) alone, Janaka and others attained perfection (saṃsiddhi). Even considering the holding together of the world (lokasaṅgraha), you ought to act.	Janaka and other ancient kings attained perfection by action alone; seeing the way to preserve the world, you should act.	(20) For only by working on did Janaka and his like attain perfection's prize. Or if again you consider the welfare [and coherence] of the world, then you should work [and act].
3.21	Whatever the best man does, that very thing the other people do. Whatever standard he sets, the world follows that.	Whatever a leader does, the ordinary people also do. He sets the standard for the world to follow.	(21) Whatever the noblest does, that too will others do: live standard that he sets all the world will follow.
3.22	For Me, O son of Pritha (Pārtha), there is nothing to be done in the three worlds, Nor anything unattained to be attained; yet I engage in action (karma).	In the three worlds, there is nothing I must do, nothing unattained to be attained, yet I engage in action.	(22) In the three worlds there is nothing that I need do, nor anything unattained that I need to gain, yet work [is the element] in which I move.
3.23	For if I were not to engage unwearied in action (karma) at any time, Men would follow my path in every way, O son of Pritha (Pārtha).	What if I did not engage relentlessly in action? Men retrace my path at every turn, Arjuna.	(23) For if I were not tirelessly to busy Myself with works, then would men everywhere follow in my footsteps.
3.24	These worlds would be destroyed if I were not to perform action (karma). And I would be the maker of mixing (saṅkara), and I would destroy these creatures.	These worlds would collapse if I did not perform action; I would create disorder in society, living beings would be destroyed.	(24) If I were not to do my work, these worlds would fall to ruin, and I should be a worker of confusion, destroying these [my] creatures.
3.25	As the ignorant act attached to action (karma), O descendant of Bharata (Bhārata), So the wise should act unattached, desiring the holding together of the world (lokasaṅgraha).	As the ignorant act with attachment to actions, Arjuna, so wise men should act with detachment to preserve the world.	(25) As witless [fools] perform their works attached to the work [they do], so, unattached, should the wise man do, longing to bring about the welfare [and coherence] of the world.
3.26	Let him not produce a division of understanding (buddhibheda) in the ignorant who are attached to action (karma). The disciplined wise man should cause them to enjoy all actions, performing them himself.	No wise man disturbs the understanding of ignorant men attached to action; he should inspire them, performing all actions with discipline.	(26) Let not a wise man split the soul of witless men attached to work: let him encourage all [manner of] works, himself though busy, acting as an integrated (yukta) man.

Verse	Gemini AI	Stoller Miller	Zaehner
3.27	Actions (karmāṇi) are being performed in every way by the qualities (guṇas) of nature (prakṛti). He whose self is bewildered by ego (ahaṅkāra) thinks, "I am the doer."	Actions are all effected by the qualities of nature; but deluded by individuality, the self thinks, "I am the actor."	(27) It is material Nature's [three] constituents that do all works wherever [works are done]; [but] he whose self is by the ego fooled thinks, 'It is I who do'.
3.28	But he who knows the truth (tattvavit), O Great-armed one (Mahābāho), of the divisions of qualities (guṇas) and actions (karma), Thinking "The qualities act among the qualities," is not attached.	When he can discriminate the actions of nature's qualities and think, "The qualities depend on other qualities," he is detached.	(28) But he who knows how constituents and works are parceled out in categories, seeing things as they are, thinks thus: 'Constituents on constituents act', [and thus thinking] remains unattached.
3.29	Those bewildered by the qualities (guṇas) of nature (prakṛti) are attached to the actions of the qualities (guṇakarmasu). The knower of the whole (kṛtsnavit) should not unsettle the dull ones who do not know the whole.	Those deluded by the qualities of nature are attached to their actions; a man who knows this should not upset these dull men of partial knowledge.	(29) By the constituents of Nature fooled are men attacked to the constituents' works. Such men, dull-witted, only know in part. Let not the knower of the whole upset [the knower of the part].
3.30	Having renounced all actions (karmāṇi) in Me, with a mind directed to the supreme Self (adhyātmacetasā), Becoming free from expectation and free from the sense of "mine" (nirmama), fight, freed from your fever.	Surrender all actions to me, and fix your reason on your inner self; without hope or possessiveness, your fever subdued, fight the battle!	(30) Cast all your works on Me, your thoughts [withdrawn] in what appertains to self; have neither hope nor thought that 'This is mine': cast off this fever! Fight!
3.31	Those men who constantly follow this teaching of Mine, Full of faith (śraddhā) and not sneering, they too are released from actions (karmabhiḥ).	Men who always follow my thought, trusting it without finding fault, are freed even by their actions.	(31) Whatever men shall practice constantly this my doctrine, firm in faith, not envying, [not caviling,] they too will find release from works.
3.32	But those who, sneering at this, do not follow My teaching, Know them to be deluded in all knowledge, ruined, and devoid of understanding.	But those who find fault and fail to follow my thought, know that they are lost fools, deluded by every bit of knowledge.	(32) But whoso refuses to perform this my doctrine, envious [yet and caviling], of every [form of] wisdom fooled, is lost, the witless [dunce]! Be sure of that.
3.33	Even a man of knowledge acts according to his own nature (prakṛti). Beings follow nature (prakṛti); what will restraint accomplish?	Even a man of knowledge behaves in accord with his own nature; creatures all conform to nature; what can one do to restrain them?	(33) As is a man's own nature, so must he act, however wise he be. [All] creatures follow Nature: what will repression do?
3.34	In the object of every sense, attachment and aversion are situated. One should not come under their sway, for they are his two enemies.	Attraction and hatred are poised in the object of every sense experience; a man must not fall prey to these two brigands lurking on his path!	(34) In fall] the senses passion and hate are seated, [turned] to their proper objects: let none fall victim to their power, for these are brigands on the road.
3.35	Better is one's own duty (svadharma), though imperfect, than the duty of another well performed. Death in one's own duty (svadharma) is better; the duty of another brings fear.	Your own duty done imperfectly is better than another man's done well. It is better to die in one's own duty; another man's duty is perilous.	(35) Better one's own duty [to perform], though void of merit, than to do another's well: better to die within [the sphere of] one's own duty: perilous is the duty of other men.

Verse	Gemini AI	Stoller Miller	Zaehner
3.36	Arjuna said: But impelled by what does this person commit sin (pāpa), Even unwillingly, O descendant of Vrishni (Vārṣṇeya), as if driven by force?	Krishna, what makes a person commit evil against his own will, as if compelled by force?	Arjuna said: (36) Then by what impelled does [mortal] man do evil 'unwilling though he be? He is driven to it by force, or so it seems to me.
3.37	The Blessed Lord (Śrī Bhagavān) said: It is desire (kāma), it is anger (krodha), born of the quality of passion (rajoguṇa). The great consumer, the great sinner; know this to be the enemy here.	It is desire and anger, arising from nature's quality of passion; know it here as the enemy, voracious and very evil!	The Blessed Lord said: (37) Desire it is: Anger it is—arising from the constituent of Passion—all devouring, mightily wicked, know that this is [your] enemy on earth.
3.38	As fire is enveloped by smoke, and a mirror by dust, As an embryo is enveloped by the amnion, so is this enveloped by that.	As fire is obscured by smoke and a mirror by dirt, as an embryo is veiled by its caul, so is knowledge obscured by this.	(38) As fire is swathed in smoke, as a mirror is [fouled] by grime, as an embryo is all covered up by the membrane envelope, so is this [world] obscured by that.
3.39	Knowledge (jñāna) is enveloped by this, the constant enemy of the knower, In the form of desire (kāma), O son of Kunti (Kaunteya), and by the insatiable fire.	Knowledge is obscured by the wise man's eternal enemy, which takes form as desire, an insatiable fire, Arjuna.	(39) This is the wise mini's eternal foe; by this is wisdom overcast, whatever form it takes, a fire insatiable.
3.40	The senses, the mind, and the understanding (buddhi) are said to be its seat. By these it bewilders the embodied one (dehin), having enveloped knowledge (jñāna).	The senses, mind, and understanding are said to harbor desire; with these desire obscures knowledge and confounds the embodied self.	(40) Sense, mind, and soul, they say, are the places where it lurks; through these it smothers wisdom, fooling the embodied [self].
3.41	Therefore, having controlled the senses from the beginning, O best of the Bharatas (Bharatarṣabha), Slay this evil one, the destroyer of knowledge (jñāna) and realization (vijñāna).	Therefore, first restrain your senses, Arjuna, then kill this evil that ruins knowledge and judgment.	(41) Therefore restrain the senses first: strike down this evil thing!—destroyer alike of what we learn from holy books and what we learn from life.
3.42	They say the senses are supreme; beyond the senses is the mind; Beyond the mind is the understanding (buddhi); but what is beyond the understanding (buddhi), that is He.	Men say that the senses are superior to their objects, the mind superior to the senses, understanding superior to the mind; higher than understanding is the self.	(42) Exalted are the senses, or so they say; higher than the senses is the mind; yet higher than the mind the soul: what is beyond the soul is he.
3.43	Thus having known Him who is beyond the understanding (buddhi), having steadied the self (ātman) by the self (ātman), Slay the enemy, O Great-armed one (Mahābāho), whose form is desire (kāma), which is difficult to approach.	Knowing the self beyond understanding, sustain the self with the self. Great Warrior, kill the enemy menacing you in the form of desire!	(43) So know him who is yet higher than the soul, and make firm [this] self yourself. Vanquish the enemy, Arjuna! [Swift is he] to change his form, and hard is he to conquer.

Chapter 4: Jnana Karma Sanyasa Yoga

The Yoga of Renunciation of Action in Knowledge

Verse	Gemini AI	Stoller Miller	Zaehner
4.01	The Blessed Lord (Śrī Bhagavān) said: I proclaimed this imperishable discipline (yoga) to Vivasvat (the Sun god); Vivasvat declared it to Manu, and Manu spoke it to Ikshvaku.	I taught this undying discipline to the shining sun, first of mortals, who told it to Manu, the progenitor of man; Manu told it to the solar king Ikshvaku.	The Blessed Lord said: (1) This changeless mode of life (yoga) I to Vivasvat [once] proclaimed; to Manu Vivasvat told it, and Manu to Ikṣvāku told it [again].
4.02	Thus received through the lineage, the royal sages (rājarṣayaḥ) knew this; But by the great passage of time here, this discipline (yoga) was lost, O Scorcher of foes (Parantapa).	Royal sages knew this discipline, which the tradition handed down; but over the course of time it has decayed, Arjuna.	(2) Thus was the tradition from one to smother handed on, the royal seers came to know it; [but] in the long course of time this mode of life here was lost.
4.03	This very same ancient discipline (yoga) has been proclaimed to you by Me today; For you are My devotee and friend, and this is the supreme secret.	This is the ancient discipline that I have taught to you today; you are my devotee and my friend, and this is the deepest mystery.	(3) This is the same primeval mode of life that I preach to you today; for you are loyal, devoted (bhakta), and my comrade, and this is the highest mystery.
4.04	Arjuna said: Later is your birth, and earlier was the birth of Vivasvat; How should I understand this, that you proclaimed it in the beginning?	Your birth followed the birth of the sun; how can I comprehend that you taught it in the beginning?	Arjuna said: (4) Later is your birth, earlier Vivasvat's: how should I understand your words that in the beginning You did proclaim it?
4.05	The Blessed Lord (Śrī Bhagavān) said: Many of My births have passed away, and yours too, O Arjuna; I know them all, but you do not know them, O Scorcher of foes (Parantapa).	I have passed through many births and so have you; I know them all, but you do not, Arjuna.	The Blessed Lord said: (5) Many a birth have I passed through, and [many a birth] have you: I know them all but you do not.
4.06	Even though being unborn and of imperishable nature (avyayātmā), and even being the Lord of beings (Īśvara), Presiding over My own nature (prakṛti), I come into being by My own mysterious power (māyā).	Though myself unborn, undying, the lord of creatures, I fashion nature, which is mine, and I come into being through my own magic.	(6) Unborn am I, changeless is my Self, of [all] contingent beings I am the Lord! Yet by my creative energy (māyā) I consort with Nature—which is mine—and come to be [in time].
4.07	For whenever of duty (dharma) a decline occurs, O descendant of Bharata (Bhārata), And a rising up of lawlessness (adharma), then I send forth Myself.	Whenever sacred duty decays and chaos prevails, then, I create myself, Arjuna.	(7) For whenever the law of righteousness withers away and lawlessness arises, then do I generate myself [on earth].
4.08	For the protection of the good, and for the destruction of evil-doers, For the sake of establishing duty (dharma), I come into being from age to age.	To protect men of virtue and destroy men who do evil, to set the standard of sacred duty, I appear in age after age.	(8) For the protection of the good, for the destruction of evil-doers, for the setting up of the law of righteousness I come into being age after age.

Verse	Gemini AI	Stoller Miller	Zaehner
4.09	He who knows My divine birth and action (karma) thus in truth (tattvataḥ), Having abandoned the body, he does not go to rebirth, but he comes to Me, O Arjuna.	He who really knows my divine birth and my action, escapes rebirth when he abandons the body—and he comes to me, Arjuna.	(9) Who knows my godly birth and mode of operation (karma) thus as they really are, he, his body left behind, is never born again: he comes to Me.
4.10	Freed from passion, fear, and anger, absorbed in Me, taking refuge in Me, Purified by the austerity of knowledge (jñānatapasā), many have come to My state of being (madbhāva).	Free from attraction, fear, and anger, filled with me, dependent on me, purified by the fire of knowledge, many come into my presence.	(10) Many are they who, passion, fear, and anger spent, inhere in Me, making Me their sanctuary; made pure by wisdom and hard penances, they come to [share in] my own mode of being,
4.11	In whatever way they approach Me, exactly in that way I favor them; Men follow My path, in every way, O son of Pritha (Pārtha).	As they seek refuge in me, I devote myself to them; Arjuna, men retrace my path in every way.	(11) In whatsoever way [devoted] men approach Me, in that same way do I return their love. [Whatever their occupation and] wherever they may be, men follow in my footsteps.
4.12	Desiring the perfection (siddhi) of actions (karmāṇi), they sacrifice to the gods here; For quickly in the human world, perfection born of action (karma) occurs.	Desiring success in their actions, men sacrifice here to the gods; in the world of man success comes quickly from action.	(12) Desiring success in their (ritual) acts men worship here the gods; for swiftly in the world of men comes success engendered by the act [itself].
4.13	The system of four castes (varṇas) was created by Me, according to the division of qualities (guṇas) and actions (karma); Even though I am the creator of it, know Me to be the imperishable non-doer.	I created mankind in four classes, different in their qualities and actions; though unchanging, I am the agent of this, the actor who never acts!	(13) The four-caste system did I. generate with categories of 'constituents' and works; of this I am the doer, [the agent,]—this know—[and yet I am] the Changeless One who does not do [or act].
4.14	Actions (karmāṇi) do not taint Me, nor is there desire in Me for the fruit of action; He who comprehends Me thus, is not bound by actions (karmabhiḥ).	I desire no fruit of actions, and actions do not defile me; one who knows this about me is not bound by actions.	(14) Works can never affect Me. I have no yearning for their fruits. Whoso should know that this is how I am will never be bound by works.
4.15	Having known thus, action (karma) was performed, even by the ancients seeking liberation; Therefore, perform action (karma) indeed, as it was performed by the ancients in earlier times.	Knowing this, even ancient seekers of freedom performed action—do as these seers did in ancient times.	(15) Knowing this the ancients too did work though seeking [all the while] release [from temporal life]: so do you work [and act] as the ancients did in days of old.
4.16	"What is action (karma), what is inaction (akarma)?" Even the seers are bewildered about this; I will declare that action (karma) to you, knowing which you will be freed from evil.	What is action? What is inaction? Even the poets were confused—what I shall teach you of action will free you from misfortune.	(16) What is work? What worklessness? Herein even sages are perplexed. So shall I preach to you concerning work; and once you have understood my words, you will find release from ill.
4.17	For one must understand action (karma), and one must understand wrong action (vikarma); And one must understand inaction (akarma), for deep is the path of action (karma).	One should understand action, understand wrong action, and understand inaction too; the way of action is obscure.	(17) For a man must understand [the nature] of work, of work ill done, and worklessness [all three]: profound [indeed] are the ways of work.
4.18	He who sees inaction (akarma) in action (karma), and action (karma) in inaction (akarma),	A man who sees inaction in action and action in inaction	(18) The man who sees worklessness in work [itself], and work in worklessness, is wise among his fellows, integrated, performing every work.

Verse	Gemini AI	Stoller Miller	Zaehner
	He is wise among men, he is disciplined (yukta), performing all actions.	has understanding among men, disciplined in all action he performs.	
4.19	Whose every undertaking is devoid of desire (kāma) and willful intent (saṅkalpa), Whose actions (karmāṇi) are burned up by the fire of knowledge (jñāna), the wise call him a learned man (paṇḍita).	The wise say a man is learned when his plans lack constructs of desire, when his actions are burned by the fire of knowledge.	(19) When all a man's emprises are free from desire [for fruit] and motive, his works burnt up in wisdom's fire, then wise men call him learned,
4.20	Having abandoned attachment to the fruit of action (karma), eternally satisfied and without dependence, Even when fully engaged in action (karma), he does not do anything at all.	Abandoning attachment to fruits of action, always content, independent, he does nothing at all even when he engages in action.	(20) When he has cast off [all] attachment to the fruits of works, ever content, on none dependent, though he embarks on work [himself], in fact he does no work at all.
4.21	Free from expectation, his mind and self controlled, having abandoned all acquisitions, Performing action (karma) only with the body, he does not incur sin (kilbiṣa).	He incurs no guilt if he has no hope, restrains his thought and himself, abandons possessions, and performs actions with his body only.	(21) Nothing hoping, his thought and self controlled, giving up all possessions, he only does such work as is needed for his body's maintenance, and so he avoids defilement.
4.22	Satisfied with whatever comes by chance, passed beyond the pairs of opposites, free from envy, Equal in success and failure, even having acted, he is not bound.	Content with whatever comes by chance, beyond dualities, free from envy, impartial to failure and success, he is not bound even when he acts.	(22) Content to take whatever chance may bring his way, surmounting [all] dualities, knowing no envy, the same in success and failure, though working [still] he is not hound.
4.23	Of one whose attachment is gone, who is liberated, whose mind is established in knowledge (jñāna), Who performs action (karma) for the sake of sacrifice (yajña), his action is entirely dissolved.	When a man is unattached and free, his reason deep in knowledge, acting only in sacrifice, his action is wholly dissolved.	(23) Attachment gone, deliverance won, his thoughts are fixed on wisdom: he works for sacrifice [alone], and all the work [he ever did] entirely melts away.
4.24	The offering is Brahman, the oblation is Brahman, poured by Brahman into the fire of Brahman; Brahman alone is to be attained by him, who is absorbed in the action (karma) of Brahman.	The infinite spirit is the offering, the oblation it pours into infinite fire, and the infinite spirit can be reached by contemplating its infinite action.	(24) The offering is Brahman, Brahman the [sacrificial] ghee offered by Brahman in Brahman's fire: who sinks himself in this [sacrificial] act which is Brahman, to Brahman must he thereby go.
4.25	Some yogis attend to sacrifices (yajña) pertaining only to the gods; Others offer sacrifice (yajña) by sacrifice itself, into the fire of Brahman.	Some men of discipline offer sacrifice only to the gods; others sacrifice with oblation in the fire of infinite spirit.	(25) Some adepts offer sacrifice to the gods as their sole object; in the fire of Brahman others offer sacrifice as sacrifice [which has merit in itself].
4.26	Others offer the senses, beginning with hearing, into the fires of restraint; Others offer the objects of the senses, beginning with sound, into the fires of the senses.	Some offer senses such as hearing in the fires of restraint; others offer sound and other objects in the fires of the senses.	(26) Yet others offer the senses—hearing and the rest—in the fires of self-restraint; others the senses' proper objects—sounds and the like—in the fires of the senses.
4.27	And others offer all actions of the senses, and the actions of the vital breaths (prāṇa), Into the fire of the discipline (yoga) of self-restraint, kindled by knowledge (jñāna).	Others offer all actions of the senses and all actions of breath in the fire of discipline kindled by knowledge—the mastery of one's self.	(27) Others offer up all works of sense and works of vital breath in the fire of the spiritual exercise of self-control kindled by wisdom.

Verse	Gemini AI	Stoller Miller	Zaehner
4.28	There are those whose sacrifice is wealth, whose sacrifice is austerity, and others whose sacrifice is discipline (yoga); Ascetics of severe vows, whose sacrifices are scriptural study and knowledge (jñāna).	Ascetics who keep strict vows sacrifice with material objects, through penance, discipline, study of sacred lore, and knowledge.	(28) Some offer up their wealth, some their hard penances, some spiritual exercise, and some again make study and knowledge [of scripture] their sacrifice—religious men whose vows are strict.
4.29	Others offer the inward breath (prāṇa) into the downward breath (apāna), and the downward breath into the inward breath; Having restrained the courses of the inward and downward breaths, they are dedicated to breath control (prāṇāyāma).	Others sacrifice by suspending the cycle of vital breath, the flow of inhaling and exhaling, as they practice breath control.	(29) Some offer the in-breath in the out-breath, likewise the out-breath in the in-breath, checking the flow of both, on breath-control intent.
4.30	Others, restricted in their food, offer the vital breaths into the vital breaths; All these indeed are knowers of sacrifice (yajña), whose sins are destroyed by sacrifice (yajña).	Others restricting their food offer breaths in vital breaths; all these understand sacrifice and in sacrifice exhaust their sins.	(30) Others restrict their food and offer up breaths in breaths. All these know the [meaning of] sacrifice, and by sacrifice [all] their defilements are made away.
4.31	The eaters of the nectar left over from the sacrifice (yajña), go to the eternal Brahman; This world is not for one without sacrifice, how then the other, O best of the Kurus (Kurusattama)?	Men who eat remnants of sacrifice attain the timeless infinite spirit; what is this world or the next for a man without sacrifice, Arjuna?	(31) Eating of the leavings of the sacrifice, the food of immortality, they come to primeval Brahman. This world is not for him who performs no sacrifice—much less the other [world],
4.32	Thus manifold sacrifices (yajñāḥ) are spread out in the mouth of Brahman; Know them all to be born of action (karma); having known thus, you will be liberated.	Many forms of sacrifice expand toward the infinite spirit; know that the source of them all is action, and you will be free.	(32) So, many and various are the sacrifices spread out athwart the mouth of Brahman. They spring from work, all of them: be sure of this; for once you know this, you will win release.
4.33	Better than the sacrifice (yajña) made of material objects is the sacrifice of knowledge (jñānayajña), O Scorcher of foes (Parantapa); All action (karma) in its entirety, O son of Pritha (Pārtha), is culminated in knowledge (jñāna).	Sacrifice in knowledge is better than sacrifice with material objects; the totality of all action culminates in knowledge, Arjuna,	(33) Better than the sacrifice of wealth is the sacrifice of wisdom. All works without exception in wisdom find their consummation.
4.34	Know that by prostration, by questioning, and by service; The wise, the seers of truth (tattvadarśināḥ), will instruct you in knowledge (jñāna).	Know it by humble submission, by asking questions, and by service; wise men who see reality will give you knowledge.	(34) Learn to know this by humble reverence [of the wise], by questioning, by service, [for] the wise who see things as they really are will teach you wisdom.
4.35	Having known which, you will not again fall into delusion thus, O son of Pandu (Pāṇḍava); By which you will see all beings without exception, within the Self (ātman) and then within Me.	Arjuna, when you have realized this, you will not descend into delusion again; knowledge will let you see creatures within yourself and so in me.	(35) Once you have known this you will never attain be perplexed as you are now: by [knowing] this you will behold [all] beings in [your]self—every one of them—and then in Me.
4.36	Even if you are, among all sinners, the worst doer of sin (pāpa), By the boat of knowledge (jñāna) alone, you will cross over all wickedness.	Even if you are the most evil of all sinners, you will cross over all evil on the raft of knowledge.	(36) Even though you were the very worst among all evil-doers, [yet once you have boarded] wisdom's bark, you will surmount all [this] tortuous [stream of life].

Verse	Gemini AI	Stoller Miller	Zaehner
4.37	Just as a kindled fire reduces firewood to ashes, O Arjuna, So the fire of knowledge (jñāna) reduces all actions (karmāṇi) to ashes.	Just as a flaming fire reduces wood to ashes, Arjuna, so the fire of knowledge reduces all actions to ashes.	(37) As a kindled fire reduces its fuel to ashes, so does the fire of wisdom reduce all works to ashes.
4.38	For there is no purifier in this world equal to knowledge (jñāna); He who is perfected in discipline (yoga), finds that within the self (ātman) in due time.	No purifier equals knowledge, and in time the man of perfect discipline discovers this in his own spirit.	(38) For nothing on earth resembles wisdom in its power to purify; and this in time a man himself may find within [him]self—a man perfected in spiritual exercise.
4.39	The man of faith (śraddhā) obtains knowledge (jñāna), intent upon it, with senses controlled; Having obtained knowledge (jñāna), he attains supreme peace (śānti) without delay.	Faithful, intent, his senses subdued, he gains knowledge; gaining knowledge, he soon finds perfect peace.	(39) A man of faith, intent on wisdom, his senses [all] restrained, wins wisdom; and, wisdom won, he will come right, soon to perfect peace.
4.40	But the ignorant and the faithless, and the doubting soul perishes; There is neither this world, nor the next, nor happiness for the doubting soul.	An ignorant man is lost, faithless, and filled with self-doubt; a soul that harbors doubt has no joy, not in this world or the next.	(40) The man, unwise, devoid of faith, of doubting self must perish: this world is not for the man of doubting self, nor the next [world] nor yet happiness.
4.41	He who has renounced actions (karma) through discipline (yoga), whose doubts are severed by knowledge (jñāna), Who is possessed of the self (ātman), actions do not bind him, O Winner of wealth (Dhanañjaya).	Arjuna, actions do not bind a man in possession of himself, who renounces action through discipline and severs doubt with knowledge.	(41) Let a man in spiritual exercise [all] works renounce, let him by wisdom [all] doubts dispel, let him be himself, and then [whatever] his works [may be, they] will never bind him [more].
4.42	Therefore, having severed with the sword of knowledge (jñāna) of the self (ātman), this doubt born of ignorance, Which dwells in your heart, establish yourself in discipline (yoga) and stand up, O descendant of Bharata (Bhārata)!	So sever the ignorant doubt in your heart with the sword of self-knowledge, Arjuna! Observe your discipline! Arise!	(42) And so [take up] the sword of wisdom and with it cut this doubt of yours (ātmanaḥ), un wisdom's child, still lurking in your heart: prepare for action (yoga) now, stand up!

Chapter 5: Karma Sanyasa Yoga

The Yoga of Renunciation

Verse	Gemini AI	Stoller Miller	Zaehner
5.01	Arjuna said: Renunciation of actions (karma), O Dark one (Kṛṣṇa), and again discipline (yoga) you praise. Which is the better one of these two? Tell me that definitely.	Krishna, you praise renunciation of actions and then discipline; tell me with certainty which is the better of these two.	Arjuna said: (1) 'Renounce [all] works': [such is the course] you recommend: and then again [you say]: 'Perform them.' Which one is the better of the two? Tell me this [in clear,] decisive [words].
5.02	The Blessed Lord (Śrī Bhagavān) said: Renunciation (sannyāsa) and the discipline of action (karmayoga) both lead to the highest good. But of the two, over the renunciation of action (karmasannyāsa), the discipline of action (karmayoga) excels.	Renunciation and discipline in action both effect good beyond measure; but of the two, discipline in action surpasses renunciation of action.	The Blessed Lord said: (2) Renouncing works performing them [as spiritual exercise]—both lead to the highest goal; but of the two to engage in works is more excellent than to renounce them.
5.03	He is to be known as a perpetual renouncer (nityasannyāsi), who neither hates nor desires. For one free from the pairs of opposites, O Great-armed one (Mahābāho), is easily freed from bondage.	The man of eternal renunciation is one who neither hates nor desires; beyond dualities, he is easily freed from bondage.	(3) This is the mark of the man whose renunciation is abiding: he hates not nor desires, for, devoid of all dualities, how easily is he released from bondage.
5.04	"Sankhya and Yoga are distinct," fools declare, not the wise (pañḍitāḥ). He who is rightly established in even one, finds the fruit of both.	Simpletons separate philosophy and discipline, but the learned do not; applying one correctly, a man finds the fruit of both.	(4) 'There must be a difference between theory and practice', so say the simple-minded, not the wise. Apply yourself to only one whole-heartedly and win the fruit of both.
5.05	That place which is attained by the followers of Sankhya, that is also reached by the Yogis. That Sankhya and Yoga are one, he who sees this, he sees truly.	Men of discipline reach the same place that philosophers attain; he really sees who sees philosophy and discipline to be one.	(5) [True,] the men of [contemplative] theory attain a [high] estate, but that [same state] achieve the men of practice (yoga) too; for theory and practice are all one: who sees [that this is true], he sees [indeed].
5.06	But renunciation (sannyāsa), O Great-armed one (Mahābāho), is difficult to attain without discipline (yoga). The sage (muni) disciplined in yoga, goes to Brahman without delay.	Renunciation is difficult to attain without discipline; a sage armed with discipline soon reaches the infinite spirit.	(6) But hard to attain is [true] renunciation without [the practice of some] spiritual exercise: the sage well versed in spiritual exercise (yoga-yukta) right soon to Brahman comes.
5.07	Disciplined in yoga, of purified self, with self conquered and senses subdued, Whose self has become the self of all beings, even acting, he is not tainted.	Armed with discipline, he purifies and subdues the self, masters his senses, unites himself with the self of all creatures; even when he acts, he is not defiled.	(7) Well versed in spiritual exercise, his self made pure, his self and senses quelled, his self become the [very] self of every contingent being, though working still, he is not defiled.
5.08	"I do not do anything at all," the disciplined one, the knower of truth (tattvavit) should think,	Seeing, hearing, touching, smelling, eating, walking, sleeping, breathing,	(8) 'Lo, nothing do I do': so thinks the integrated man (yukta) who knows things as they really are, seeing the while and

Verse	Gemini AI	Stoller Miller	Zaehner
	Seeing, hearing, touching, smelling, eating, walking, sleeping, breathing,	the disciplined man who knows reality should think, “I do nothing at all.”	hearing, touching, smelling, eating, walking, sleeping, breathing,
5.09	Speaking, releasing, grasping, opening and closing the eyes as well, "The senses operate among the objects of the senses," holding to this thought.	When talking, giving, taking, opening and closing his eyes, he keeps thinking, “It is the senses that engage in sense objects.”	(9) talking, evacuating, grasping, opening and shutting the eyes. 'The senses are busied with their proper objects: [what has that to do with me?] This is the way] he thinks.
5.10	Having placed actions (karmāṇi) in Brahman, having abandoned attachment, he who acts, He is not tainted by sin (pāpa), like a lotus leaf by water.	A man who relinquishes attachment and dedicates actions to the infinite spirit is not stained by evil, like a lotus leaf unstained by water.	(10) And on he works though he has [long] renounced attachment, ascribing his works to Brahman; [yet] is he not stained by evil as a lotus-petal [is not stained] by water,
5.11	With the body, with the mind, with the understanding (buddhi), and even with the senses alone, Yogis perform action (karma), having abandoned attachment, for the purification of the self (ātman).	Relinquishing attachment, men of discipline perform action with body, mind, understanding, and senses for the purification of the self.	(11) With body, mind, soul, and senses alone-and-isolated [from the self] do men engaged in spiritual exercise (yogin) engage in action renouncing attachment for the cleansing of the self.
5.12	The disciplined one (yukta), having abandoned the fruit of action, attains ultimate peace (śānti). The undisciplined one (ayukta), acting out of desire (kāma), attached to the fruit, is bound.	Relinquishing the fruit of action, the disciplined man attains perfect peace; the undisciplined man is in bondage, attached to the fruit of his desire.	(12) The integrated man, renouncing the fruit of works, gains an abiding peace: the man not integrated, whose works are prompted by desire, being attached to fruits, is bound. No Agent is the Self
5.13	Having renounced all actions with the mind, he sits happily, the self-controlled one, In the city of nine gates, the embodied one (dehī), neither acting nor causing to act.	Renouncing all actions with the mind, the masterful embodied self dwells at ease in its nine-gated fortress—it neither acts nor causes action.	(13) [And so,] all works renouncing with the mind, quietly lie sits in full control—the embodied [self] within the city with nine gates: he neither works nor makes another work,
5.14	Neither the state of being a doer, nor actions (karmāṇi), does the Lord (prabhu) create for the world, Nor the connection to the fruit of action; but it is own-nature (svabhāva) that operates.	The lord of the world does not create agency or actions, or a union of fruits with actions; but his being unfolds into existence.	(14) Neither agency nor worldly works does [the body's] lord engender, nor yet the bond that work to fruit conjoins: it is inherent Nature that initiates the action.
5.15	The Omnipresent Lord (vibhu) does not take on the sin (pāpa) or the good deed of anyone. Knowledge (jñāna) is enveloped by ignorance (ajñāna); by that, beings are bewildered.	The lord does not partake of anyone's evil or good conduct; knowledge is obscured by ignorance, so people are deluded.	(15) He takes not on the good and evil works of anyone at all—[that] all-pervading lord. By ignorance is wisdom overspread; thereby are creatures fooled.
5.16	But for those whose ignorance of the self (ātman) is destroyed by knowledge (jñāna), Their knowledge, like the sun, illuminates that Supreme (param).	When ignorance is destroyed by knowledge of the self, then, like the sun, knowledge illumines ultimate reality.	(16) But some there are whose ignorance of self by wisdom is destroyed. Their wisdom, like the sun, illumines that [all-]highest.

Verse	Gemini AI	Stoller Miller	Zaehner
5.17	Whose understanding (buddhi) is in That, whose self is in That, founded in That, with That as their supreme goal, They go to a state of no return, their sins washed away by knowledge (jñāna).	That becomes their understanding, their self, their basis, and their goal, and they reach a state beyond return, their sin dispelled by knowledge.	(17) Souls [bent on] that, selves [bent on] that, with that their aim and that their aspiration, they stride [along the path] from which there is no return, [all] taints by wisdom washed away.
5.18	In a brahmin (brāhmaṇa) endowed with knowledge and humility, in a cow, in an elephant, And even in a dog, and in a dog-eater, the wise (pañḍitāḥ) see the same.	Learned men see with an equal eye a scholarly and dignified priest, a cow, an elephant, a dog, and even an outcaste scavenger.	(18) [These] wise ones see the self same thing in a Brahman wise and courteous as in a cow or an elephant, nay, as in a dog or out-caste.
5.19	Even here on earth, creation is conquered by them, whose minds are established in equanimity. For Brahman is flawless and the same; therefore, they are established in Brahman.	Men who master the worldly world have equanimity— they exist in the infinite spirit, in its flawless equilibrium.	(19) While yet in this world they have overcome [the process of] emanation [and decay], for their minds are stilled in that-which-is-ever-the-same: for devoid of imperfection and ever-the-same is Brahman: therefore in Brahman [stilled] they stand.
5.20	One should not rejoice having attained the pleasant, nor should one shudder having attained the unpleasant. With steady understanding (buddhi), unbewildered, the knower of Brahman is established in Brahman.	He should not rejoice in what he loves nor recoil from what disgusts him; secure in understanding, undeluded, knowing the infinite spirit, he abides in it.	(20) Winning some pleasant thing [the sage] will not rejoice, nor shrink disquieted when the unpleasant comes his way: steadfast-and-still his soul, [all] unconfused, he will know Brahman, in Brahman [stilled] he'll stand.
5.21	Whose self is unattached to external contacts, he finds happiness in the self (ātman). He, whose self is disciplined in the yoga of Brahman, enjoys imperishable happiness.	Detached from external contacts, he discovers joy in himself; joined by discipline to the infinite spirit, the self attains inexhaustible joy.	(21) [His] self detached from contacts with the outside world, in [him]self so finds his joy, [his] self in Brahman integrated by spiritual exercise (brahma-yoga-yukt'ātmā), he finds unfailing joy.
5.22	For the enjoyments born of contact, are indeed sources of sorrow. They have a beginning and an end, O son of Kunti (Kaunteya); the wise one (budha) does not rejoice in them.	Delights from external objects are wombs of suffering; in their beginning is their end, and no wise man delights in them.	(22) For the pleasures men derive from contacts assuredly give rise to pain, having a beginning and an end. In these a wise man takes no delight.
5.23	He who is able to endure here on earth, before liberation from the body, The force arising from desire (kāma) and anger (krodha), he is disciplined (yukta), he is a happy man.	A man able to endure the force of desire and anger before giving up his body is disciplined and joyful.	(23) Only the man who [remains] in this world and, before he is released from the body, can stand fast against the onset of desire and anger, is [truly] integrated, [truly] happy.
5.24	He whose happiness is within, whose delight is within, and whose light is within indeed, That yogi goes to the bliss of Brahman (brahmanirvāṇa), having become Brahman.	The man of discipline has joy, delight, and light within; becoming the infinite spirit, he finds the pure calm of infinity.	(24) His joy within, his bliss within, his light within, the man who-is-integrated-in-spiritual-exercise (yogin) becomes Brahman and draws nigh to Nirvana that is Brahman too.
5.25	The seers (ṛṣayaḥ) obtain the bliss of Brahman (brahmanirvāṇa), whose sins are destroyed, Whose dualities are severed, whose selves are controlled, delighting in the welfare of all beings.	Seers who can destroy their sins, cut through doubt, master the self, and delight in the good of all creatures attain the pure calm of infinity.	(25) Nirvana that is Brahman too win seers in whom [all] taint-of-imperfection is destroyed; their doubts dispelled, with self controlled, they take their pleasure in the weal, of all contingent beings.

Verse	Gemini AI	Stoller Miller	Zaehner
5.26	For the ascetics (yatīnām) freed from desire and anger, whose minds are controlled, The bliss of Brahman (brahmanirvāṇa) exists all around, for those who have known the self (ātman).	The pure calm of infinity exists for the ascetic who disarms desire and anger, controls reason, and knows the self.	(26) Around these holy men whose thoughts are [fast] controlled, estranged from anger and desire, knowing [at last] the self, fares Nirvana that is Brahman too.
5.27	Having made external contacts remain outside, and fixing the gaze between the eyebrows, Having made equal the inward and downward breaths (prāṇa and apāna), moving within the nostrils,	He shuns external objects, fixes his gaze between his brows, and regulates his vital breaths as they pass through his nostrils.	(27) [All] contact with things outside he puts away, fixing his gaze between the eyebrows; inward and outward breaths he makes the same as they pass up and down the nostrils.
5.28	With senses, mind, and understanding (buddhi) controlled, the sage (muni) whose highest goal is liberation (mokṣa), Freed from desire, fear, and anger, he who is always thus is indeed liberated.	Truly free is the sage who controls his senses, mind, and understanding, who focuses on freedom and dispels desire, fear, and anger.	(28) With senses, mind, and soul restrained, the silent sage, on deliverance intent, who has forever banished fear, anger, and desire, is truly liberated.
5.29	The enjoyer of sacrifices and austerities, the great Lord of all worlds, The friend of all beings, having known Me, he attains peace (śānti).	Knowing me as the enjoyer of sacrifices and penances, lord of all worlds, and friend of all creatures, he finds peace.	(29) Knowing Me to be the proper object of sacrifice and mortification, great Lord of all the worlds, friend of all contingent beings, he reaches peace.

Chapter 6: Dhyana Yoga

The Yoga of Meditation

Verse	Gemini AI	Stoller Miller	Zaehner
6.01	The Blessed Lord (Śrī Bhagavān) said: Not depending on the fruit of action (karmaphala), he who performs the action (karma) that is to be done, He is a renouncer (sannyāsī) and a disciplined one (yogī), not he who is without fire and without rites.	One who does what must be done without concern for the fruits is a man of renunciation and discipline, not one who shuns ritual fire and rites.	The Blessed Lord said: (1) The man who does the work that is his to do, yet covets not its fruits, he it is who at once renounces and yet works on (yogin), not the man who builds no sacrificial fire and does not work,
6.02	That which they call renunciation (sannyāsa), know that to be discipline (yoga), O son of Pandu (Pāṇḍava). For without renouncing selfish purpose (saṅkalpa), no one becomes a disciplined one (yogī).	Know that discipline, Arjuna, is what men call renunciation; no man is disciplined without renouncing willful intent.	(2) What men call renunciation is also spiritual exercise (yoga); you must know this. For without renouncing [all set] purpose no one can engage in spiritual exercise.
6.03	For a sage (muni) wishing to ascend to discipline (yoga), action (karma) is said to be the cause. For him, having ascended to discipline (yoga), tranquility (śama) is said to be the cause.	Action is the means for a sage who seeks to mature in discipline; tranquility is the means for one who is mature in discipline.	(3) For the silent sage who would climb [the ladder of] spiritual exercise works are said to be the means; but for that same [sage] who has reached the state of integration (yoga) they say quiescence is the means.
6.04	For when neither in the objects of the senses, nor in actions (karmasu) is he attached, Having renounced all selfish purposes (saṅkalpa), then he is said to have ascended to discipline (yogārūḍha).	He is said to be mature in discipline when he has renounced all intention and is detached from sense objects and actions.	(4) For when a man knows no attachment to objects of sense or to the deeds [he does], when he has renounced all purpose, then has he reached the state of integration, or so they say.
6.05	One should uplift the self (ātman) by the self (ātman), one should not degrade the self. For the self (ātman) alone is the friend of the self, and the self alone is the enemy of the self.	He should elevate himself by the self, not degrade himself; for the self is its own friend and its own worst foe.	(5) Raise self by self, let not the self droop down; for self's friend is self indeed, so too is self self's enemy.
6.06	The self (ātman) is the friend of that self, by whom the self alone is conquered by the self. But for one whose self is unconquered (anātman), in enmity, the self itself would act like an enemy.	The self is the friend of a man who masters himself through the self, but for a man without self-mastery, the self is like an enemy at war.	(6) Self is the friend to the self of him whose self is by the self subdued; but for the man bereft of self self will act as an enemy indeed.
6.07	Of one whose self is conquered and who is peaceful, the supreme self (paramātman) is steadfast, In cold and heat, pleasure and pain, and similarly in honor and dishonor.	The higher self of a tranquil man whose self is mastered is perfectly poised in cold or heat, joy or suffering, honor or contempt.	(7) The higher self of the self-subdued, quietened, is rapt in ecstasy—in cold as in heat, in pleasure as in pain, likewise in honor and disgrace.
6.08	Whose self is satisfied with knowledge (jñāna) and realization (vijñāna), unshakeable, with senses conquered, He is said to be disciplined (yukta), the yogi, to whom a clod of earth, a stone, and gold are the same.	Self-contented in knowledge and judgment, his senses subdued, on the summit of existence, impartial to clay, stone, or gold, the man of discipline is disciplined.	(8) With self content in wisdom learnt from holy hooks and wisdom learnt from life, with sense subdued, sublime, aloof (kūṭastha), [this] athlete of the spirit (yogin) [stands]: 'Integrated (yukta)' so is he called; the same to him are clods of earth, stones, gold.

Verse	Gemini AI	Stoller Miller	Zaehner
6.09	Towards well-wishers, friends, enemies, the indifferent, mediators, the hateful, and relatives, Even towards the good and towards sinners, he whose understanding (buddhi) is equal, excels.	He is set apart by his disinterest toward comrades, allies, enemies, neutrals, nonpartisans, foes, friends, good and even evil men.	(9) Outstanding is he whose soul views in the selfsame way friends, comrades, enemies, those indifferent, neutrals, men who are hateful and those who are his kin—the good and the evil too.
6.10	A yogi should continuously discipline (yuñjīta) himself, remaining in a solitary place, Alone, with mind and self controlled, free from expectation and free from acquisition (aparigraha).	A man of discipline should always discipline himself, remain in seclusion, isolated, his thought and self well controlled, without possessions or hope.	(10) Let the athlete of the spirit ever integrate [him]self standing in a place apart, alone, his thoughts and self restrained, devoid of [earthly] hope, possessing nothing,
6.11	In a clean place, having established a firm seat for himself, Neither too high nor too low, covered with cloth, deerskin, and kuśa grass.	He should fix for himself a firm seat in a pure place, neither too high nor too low, covered in cloth, deerskin, or grass.	(11) Let him set up for [him]self a steady seat in a clean place, neither too high nor yet too low, bestrewn with doth or hide or grass.
6.12	There, having made the mind one-pointed, with the actions of the mind and senses controlled, Sitting on the seat, he should practice discipline (yoga), for the purification of the self (ātman).	He should focus his mind and restrain the activity of his thought and senses; sitting on that seat, he should practice discipline for the purification of the self.	(12) There let him sit and make his mind a single point, let him restrain the operations of his thought and senses and practice integration (yuñjyād yogam) to purify the self.
6.13	Holding the body, head, and neck equal, immovable and steady, Gazing at the tip of his own nose, and not looking in other directions.	He should keep his body, head, and neck aligned, immobile, steady; he should gaze at the tip of his nose and not let his glance wander.	(13) [Remaining] still, let him keep body, head, and neck in a straight line, unmoving; let him fix his eye on the tip of his nose, not looking round about him.
6.14	With a tranquil self, his fear gone, established in the vow of a celibate student (brahmachārin), Having controlled the mind, intent on Me, he should sit disciplined (yukta), holding Me as the supreme.	The self tranquil, his fear dispelled, firm in his vow of celibacy, his mind restrained, let him sit with discipline, his thought fixed on me, intent on me.	(14) [There] let him sit, [his] self all stilled, his fear all gone, firm in his vow of chastity, his mind controlled, his thoughts on Me, integrated, [yet] intent on Me.
6.15	Thus continuously disciplining himself, the yogi with controlled mind, Attains the peace (śānti) culminating in ultimate bliss (nirvāṇa), which abides in Me.	Disciplining himself, his mind controlled, a man of discipline finds peace, the pure calm that exists in me.	(15) Thus let the athlete of the spirit (yogin) be constant in integrating [him]self, his mind restrained; then will he approach that peace which has Nirvana as its end and which subsists in Me.
6.16	But discipline (yoga) is not for one who eats too much, nor for one who does not eat at all, Nor for one prone to excessive sleep, nor indeed for one who is always awake, O Arjuna.	Gluttons have no discipline, nor the man who starves himself, nor he who sleeps excessively or suffers wakefulness.	(16) But [this] spiritual exercise is not for him who eats too much, nor yet for him who does not eat at all, nor for him who is all too prone to sleep, nor yet for him who [always] stays awake.
6.17	For one who is disciplined (yukta) in food and recreation, whose effort is disciplined in actions (karmasu), Who is disciplined in sleep and waking, discipline (yoga) becomes the destroyer of sorrow.	When a man disciplines his diet and diversions, his physical actions, his sleeping and waking, discipline destroys his sorrow.	(17) [Rather] is [this] way of integration (yoga) for him who knows-the-mean (yukta) in food and recreation, who knows-the-mean in his deeds and gestures, who knows-the-mean in sleeping as in waking; [this] practice-of-the-mean (yoga) [it is] that slaughters pain.

Verse	Gemini AI	Stoller Miller	Zaehner
6.18	When the controlled mind, is established in the self (ātman) alone, Free from longing for all desires (kāmebhyaḥ), then he is said to be disciplined (yukta).	When his controlled thought rests within the self alone, without craving objects of desire, he is said to be disciplined.	(18) When thought, held well in check, is stilled in self alone, then is a man from longing freed though all desires assail him; then do men call him 'integrated'.
6.19	As a lamp standing in a windless place does not flicker, this is remembered as the simile, For the yogi of controlled mind, practicing the discipline (yoga) of the self (ātman).	“He does not waver, like a lamp sheltered from the wind” is the simile recalled for a man of discipline, restrained in thought and practicing self-discipline.	(19) As a lamp might stand in a windless place, unflickering—this likeness has been heard of such athletes of the spirit (yogin) who control their thought and practice integration of the self.
6.20	Where the mind ceases, restrained by the practice of discipline (yoga), And where, seeing the self (ātman) by the self (ātman), he rejoices in the self.	When his thought ceases, checked by the exercise of discipline, he is content within the self, seeing the self through himself.	(20) When thought by spiritual exercise is checked and comes to rest, and when of [one]self one sees the self in self and finds content therein,
6.21	That infinite happiness which, is grasped by the understanding (buddhi) and transcends the senses, Where he knows this, and established there, he does not deviate from the truth (tattva).	Absolute joy beyond the senses can only be grasped by understanding; when one knows it, he abides there and never wanders from this reality.	(21) that is the utmost joy which transcends [all things of] sense and which soul [alone] can grasp. When he knows this and [knowing it] stands still, moving not an inch from the reality [he sees],
6.22	And having obtained which, another gain he thinks is not greater than that, In which established, not even by heavy sorrow is he shaken.	Obtaining it, he thinks there is no greater gain; abiding there, he is unmoved, even by deep suffering.	(22) he wins a prize beyond all others—or so he thinks. Therein he [firmly] stands, unmoved by any suffering, however grievous it may be.
6.23	Let this disconnection from the union with sorrow be known as what is called discipline (yoga). This discipline (yoga) should be practiced with determination, with an undismayed mind.	Since he knows that discipline means unbinding the bonds of suffering, he should practice discipline resolutely, without despair dulling his reason.	(23) This he should know is what is meant by 'spiritual exercise' (yoga),—the unlinking of the link with suffering-and-pain. This is the act-of-integration (yoga) that must be brought about with [firm] resolve and mind all undismayed.
6.24	Having abandoned desires (kāmaṇ) born of selfish purpose (saṅkalpa), all of them without exception, Completely restraining the multitude of senses by the mind alone from all sides.	He should entirely relinquish desires aroused by willful intent; he should entirely control his senses with his mind.	(24) Let him renounce all desires whose origin lies in the will—all of them without remainder; let him restrain in every way by mind alone the senses' busy throng.
6.25	Gradually, gradually, he should come to rest, with an understanding (buddhi) held by resolve (dhṛti); Having made the mind established in the self (ātman), he should not think of anything at all.	He should gradually become tranquil, firmly controlling his understanding; focusing his mind on the self, he should think nothing.	(25) By soul held fast in steadfastness he must make the mind [too] subsist in the self; then little by little will he come to rest; he must think of nothing at all.
6.26	From wherever it wanders away, the restless and unsteady mind, Having restrained it from there, he should bring it under the control of the self (ātman) alone.	Wherever his faltering mind unsteadily wanders, he should restrain it and bring it under self-control.	(26) Wherever the fickle mind unsteady roves around, from thence [the soul, buddhi] will bring it back and subject it to the self.

Verse	Gemini AI	Stoller Miller	Zaehner
6.27	For to this yogi whose mind is perfectly peaceful, comes supreme happiness, Whose passion (rajas) is quieted, who has become Brahman, and who is free from sin (akalmaṣa).	When his mind is tranquil, perfect joy comes to the man of discipline; his passion is calmed, he is without sin, being one with the infinite spirit.	(27) For upon this athlete of the spirit whose mind is stilled the highest joy descends: [all] passion laid to rest, free from [all] stain, Brahman he becomes.
6.28	Thus continuously disciplining himself, the yogi, freed from sin (kalmaṣa), Easily enjoys the infinite happiness, of contact with Brahman.	Constantly disciplining himself, free from sin, the man of discipline easily achieves perfect joy in harmony with the infinite spirit.	(28) [And] thus [all] flaws transcending, the athlete of the spirit, constant in integrating [him]self, with case attains unbounded joy, Brahman's [saving] touch.
6.29	Seeing the self (ātman) situated in all beings, and all beings in the self, He whose self is disciplined in yoga (yogayuktātmā), sees the same everywhere.	Arming himself with discipline, seeing everything with an equal eye, he sees the self in all creatures and all creatures in the self.	(29) With self integrated by spiritual exercise (yoga-yukt'ātmā) [now] he sees the self in all beings standing, all beings in the self: the same in everything he sees.
6.30	He who sees Me everywhere, and sees all in Me, For him I am not lost, and he is not lost to Me.	He who sees me everywhere and sees everything in me will not be lost to me, and I will not be lost to him.	(30) Who sees Me everywhere, who sees the All in Me, for him I am not lost, nor is he lost to Me.
6.31	He who, established in unity, worships Me situated in all beings, In whatever way he remains existing, that yogi exists in Me.	I exist in all creatures, so the disciplined man devoted to me grasps the oneness of life; wherever he is, he is in me.	(31) Who standing firm on unity communes-in-love (bhaj-) with Me as abiding in all beings, in whatever state he be, that athlete of the spirit abides in Me.
6.32	By comparison with the self (ātman), everywhere, he who sees equality, O Arjuna, Whether in happiness or in sorrow, that yogi is considered the highest.	When he sees identity in everything, whether joy or suffering, through analogy with the self, he is deemed a man of pure discipline.	(32) By analogy with self who sees the same [Brahman] everywhere, be it as pleasure or as pain, he is the highest athlete of the spirit, or so men think.
6.33	Arjuna said: This discipline (yoga) which is declared by you as equanimity (sāmya), O Slayer of Madhu (Madhusūdana), I do not see its steady continuation, because of restlessness.	You define this discipline by equanimity, Krishna; but in my faltering condition, I see no ground for it.	Arjuna said: (33) So fickle [is my mind] that I cannot descry this still, firm-established state of this spiritual exercise which You have preached as 'being the same [in everything]'.
6.34	For the mind is restless, O Dark one (Kṛṣṇa), turbulent, strong, and stubborn. I consider the restraint of it as extremely difficult to do, like the wind.	Krishna, the mind is faltering, violent, strong, and stubborn; I find it as difficult to hold as the wind.	(34) For fickle is the mind, impetuous, exceeding strong: how difficult to curb it! As difficult as to curb the wind, I would say.
6.35	The Blessed Lord (Śrī Bhagavān) said: Without doubt, O Great-armed one (Mahābāho), the mind is difficult to restrain and moving. But by practice (abhyāsa), O son of Kunti (Kaunteya), and by dispassion (vairāgya), it is grasped.	Without doubt, the mind is unsteady and hard to hold, but practice and dispassion can restrain it, Arjuna.	The Blessed Lord said: (35) Herein there is no doubt, hard is the mind to curb and fickle, but by untiring effort and by transcending passion it can be held in check.

Verse	Gemini AI	Stoller Miller	Zaehner
6.36	For one whose self is unrestrained, discipline (yoga) is difficult to attain; this is my opinion. But by one whose self is controlled, who strives, it is possible to attain through proper means.	In my view, discipline eludes the unrestrained self, but if he strives to master himself, a man has the means to reach it.	(36) Hard to come by is this integrated state (yoga) by one whose self is not restrained; this [too] I think; but a man who strives, his self controlled, can win it if he but use [the appropriate] means.
6.37	Arjuna said: One who is uncontrolled but endowed with faith (śraddhā), whose mind has wandered from discipline (yoga), Not having attained the perfection of discipline (yogasamsiddhi), to what path does he go, O Dark one (Kṛṣṇa)?	When a man has faith, but no ascetic will, and his mind deviates from discipline before its perfection is achieved, what way is there for him, Krishna?	Arjuna said: (37) [Suppose] a man of faith should strive in vain, his restless mind shying away from spiritual exercise (yoga): he fails to win the perfect prize of integration (yoga)—what path does he tread [then]?
6.38	Fallen from both, does he not perish like a torn cloud, Unestablished, O Great-armed one (Mahābāho), bewildered on the path of Brahman?	Doomed by his double failure, is he not like a cloud split apart, unsettled, deluded on the path of the infinite spirit?	(38) Does he, both objects unachieved, come crashing down and perish like a riven cloud, his [firm] foundation gone, bemused on Brahman's path?
6.39	This doubt of mine, O Dark one (Kṛṣṇa), you should dispel completely; For other than you, of this doubt, a dispeller is not to be found.	Krishna, only you can dispel this doubt of mine completely; there is no one but you to dispel this doubt.	(39) Kṛṣṇa, this doubt You can dispel for me so that none of it remains, for there seems to be no other who can dispel this doubt [of mine].
6.40	The Blessed Lord (Śrī Bhagavān) said: O son of Pritha (Pārtha), neither here nor in the next world does destruction exist for him. For no one who does good works, my friend, goes to an evil destiny.	Arjuna, he does not suffer doom in this world or the next; any man who acts with honor cannot go the wrong way, my friend.	The Blessed Lord said: (40) Not in this world nor in the next is such a man destroyed-or-lost: for no doer of fair works will tread an evil path, my friend, no, none whatever.
6.41	Having attained the worlds of those whose actions are pure (puṇyaktṛ), and having dwelt there for endless years, In the house of the pure and prosperous, the one fallen from discipline (yogabhraṣṭa) is born.	Fallen in discipline, he reaches worlds made by his virtue, wherein he dwells for endless years, until he is reborn in a house of upright and noble men.	(41) The worlds of doers of good works he'll win and dwell there countless years: and then will he be born again, this man who failed in spiritual exercise, in the house of holy men by fortune blest.
6.42	Or else he is born into a family of wise yogis themselves. For this is more difficult to obtain in the world, a birth such as this.	Or he is born in a family of disciplined men; the kind of birth in the world that is very hard to win.	(42) Or else he will be born in a family of men well-advanced-in-spiritual-exercise (yogin), possessed of insight; but such a birth as this on earth is yet harder to obtain.
6.43	There he obtains that connection to the understanding (buddhi) from his previous body, And he strives from there again, for perfection (saṃsiddhi), O joy of the Kurus (Kurunandana).	There he regains a depth of understanding from his former life and strives further to perfection, Arjuna.	(43) There is he united with the soul as it had matured in his former body; and once again he strives to win perfection's prize.
6.44	For by that former practice itself, he is carried along even helplessly.	Carried by the force of his previous practice, a man who seeks to learn discipline	(44) By [the force of] that same struggle he had waged in former times he is carried away though helpless [of himself] ;

Verse	Gemini AI	Stoller Miller	Zaehner
	Even a desirer of knowing discipline (yoga), passes beyond the Brahman of words (Vedas).	passes beyond sacred lore that expresses the infinite spirit in words.	for even he who only wants to know what integration is, transcends that 'Brahman' which is [no more than] wordy riles.
6.45	But striving with effort, the yogi, thoroughly cleansed of sin (kilbiṣa), Perfected through many births, then goes to the supreme goal.	The man of discipline, striving with effort, purified of his sins, perfected through many births, finds a higher way.	(45) But cleansed of taint [that] athlete of the spirit strives on with utmost zeal, through many, many births [at last] perfected; and then the highest path he treads.
6.46	The yogi is superior to the ascetics (tapasvibhyaḥ), he is considered superior even to the men of knowledge (jñānibhyaḥ). The yogi is superior to the men of action (karmibhyaḥ); therefore, become a yogi, O Arjuna!	He is deemed superior to men of penance, men of knowledge, and men of action; be a man of discipline, Arjuna!	(46) Higher than the [mere] ascetic is the athlete of the spirit held to be, yes, higher than the man of wisdom, higher than the man of works: be, then, a spiritual athlete, Arjuna!
6.47	And of all the yogis, with his inner self (antarātman) absorbed in Me, Endowed with faith (śraddhā), he who worships Me, he is considered by Me to be the most disciplined (yuktatama).	Of all the men of discipline, the faithful man devoted to me, with his inner self deep in mine, I deem most disciplined.	(47) But of all athletes of the spirit the man of faith who-loves-and-honors (bhaj-) Me, his inmost self absorbed in Me—he is the most fully integrated: this do I believe.

Chapter 7: Jnana Vijnana Yoga

The Yoga of Knowledge and Wisdom

Verse	Gemini AI	Stoller Miller	Zaehner
7.01	The Blessed Lord (Śrī Bhagavān) said: With mind attached to Me, O son of Pritha (Pārtha), practicing discipline (yoga) and taking refuge in Me, How you will know Me completely without doubt, hear that.	Practice discipline in my protection, with your mind focused on me; Arjuna, hear how you can know me completely, without doubt.	The Blessed Lord said: (1) Attach your mind to Me: engaging [still] in spiritual exercise put your trust in Me: [this doing] listen how you may come to know Me in my entirety, all doubt dispelled.
7.02	I will declare to you this knowledge (jñāna) together with realization (vijñāna) in its entirety, Having known which, nothing else here remains to be known.	I will teach you the totality of knowledge and judgment; this known, nothing else in the world need be known.	(2) This wisdom [derived from sacred writ] and the wisdom [of experience] I shall proclaim to you, leaving nothing unsaid. This known, never again will any other thing that needs to be known here remain.
7.03	Among thousands of men, scarcely anyone strives for perfection (siddhi); Even of the striving perfected ones, scarcely anyone knows Me in truth (tattvataḥ).	One man among thousands strives for success, and of the few who are successful, a rare one knows my reality.	(3) Among thousands of men but one, maybe, will strive for [self-]perfection, and even among [these] athletes who have won perfection['s crown] but one, maybe, will come to know Me as I really am.
7.04	Earth, water, fire, air, space, mind, and understanding (buddhi), And ego (ahaṅkāra); thus My nature (prakṛti) is divided eightfold.	My nature has eight aspects: earth, water, fire, wind, space, mind, understanding, and individuality.	(4) Eightfold divided is my Nature thus: earth, water, fire and air, space, mind and also soul—and the ego.
7.05	This is the lower; but other than this, know My higher nature (prakṛti), Which has become the living soul (jīvabhūta), O Great-armed one (Mahābāho), by which this world is sustained.	This is my lower nature; know my higher nature too, the life-force that sustains this universe.	(5) This is the lower: but other than this I have a higher Nature; this too must you know. [And this is Nature developed into life by which this world is kept in being.
7.06	Hold fast to this, that all beings have these as their womb (yonī). I am the origin of the entire world, and its dissolution as well.	Learn that this is the womb of all creatures; I am the source of all the universe, just as I am its dissolution.	(6) To all beings these [two Natures] are [as] a womb; be very sure of this. Of this whole universe the origin and the dissolution too am I.
7.07	There is nothing else whatsoever higher than Me, O Winner of wealth (Dhanañjaya). All this is strung on Me, like clusters of pearls on a thread.	Nothing is higher than I am; Arjuna, all that exists is woven on me, like a web of pearls on thread.	(7) Higher than I there is nothing whatsoever: on Me this universe is strung like clustered pearls upon a thread.
7.08	I am the taste (rasa) in the waters, O son of Kunti (Kaunteya), I am the light in the moon and the sun; The sacred syllable Om (praṇava) in all the Vedas, sound in space, and manhood in men.	I am the taste in water, Arjuna, the light in the moon and sun, OM resonant in all sacred lore, the sound in space, valor in men.	(8) In water I am the flavor, in sun and moon the light, in all the Vedas [the sacred syllable] Om, in space [I am] sound, in men [their] manliness am I.

Verse	Gemini AI	Stoller Miller	Zaehner
7.09	And I am the pure fragrance in the earth, and the brilliance in the fire; I am the life (jīvana) in all beings, and I am the austerity (tapas) in the ascetics (tapasviṣu).	I am the pure fragrance in earth, the brilliance in fire, the life in all living creatures, the penance in ascetics.	(9) Pure fragrance in the earth am I, flame's onset in the fire: [and] life am I in all contingent beings, in ascetics [their] fierce austerity.
7.10	Know Me as the eternal seed of all beings, O son of Pritha (Pārtha). I am the understanding (buddhi) of the intelligent, I am the brilliance of the brilliant.	Know me, Arjuna, as every creature's timeless seed, the understanding of intelligent men, the brilliance of fiery heroes.	(10) Know that I am the primeval seed of ail contingent beings: insight (buddhi) in men of insight, glory in the glorious am I.
7.11	I am the strength of the strong, devoid of desire (kāma) and passion (rāga). In beings, I am desire (kāma) not contrary to duty (dharma), O best of the Bharatas (Bharatarṣabha).	Of strong men, I am strength, without the emotion of desire; in creatures I am the desire that does not impede sacred duty.	(11) Power in the powerful am I—[such power] as knows neither desire nor passion: desire am I in contingent beings, [but such desire as] does not conflict with righteousness.
7.12	And whatever states of being are of goodness (sāttvika), and those of passion (rājasa) and darkness (tāmasa), Know them to be from Me alone; but I am not in them, they are in Me.	Know that nature's qualities come from me—lucidity, passion, and dark inertia; I am not in them, they are in me.	(12) Know too that [all] states of being whether they be of [Nature's constituent] Goodness, Passion, or Darkness proceed from Me; but I am not in them, they are in Me.
7.13	By these three states of being composed of the qualities (guṇas), this entire world is bewildered, and does not recognize Me, who am supreme beyond them and imperishable.	All this universe, deluded by the qualities inherent in nature, fails to know that I am beyond them and unchanging.	(13) By these three states of being inhering in the constituents this whole universe is led astray and does not understand that I am far beyond them and that I neither change-nor-pass-away.
7.14	For this divine mysterious power (māyā) of Mine, composed of the qualities (guṇas), is difficult to cross beyond. Those who take refuge in Me alone, they cross over this mysterious power (māyā).	Composed of nature's qualities, my divine magic is hard to escape; but those who seek refuge in me cross over this magic.	(14) For [all] this is my creative power (māyā), composed of the constituents, divine, hard to transcend. Whoso shall put his trust in Me alone, shall pass beyond this [my] uncanny power (māyā).
7.15	The evildoers, the deluded, the lowest of men, do not take refuge in Me; Their knowledge (jñāna) carried away by mysterious power (māyā), having resorted to a demonic (āśura) state of being.	Vile, deluded sinners are the men who fail to take refuge in me; their knowledge ruined by magic, they fall prey to demonic power.	(15) Doers of evil, deluded, base, put not their trust in Me; their wisdom swept away by [this] uncanny power, they cleave to a devilish mode of existence.
7.16	Four kinds of virtuous men worship Me, O Arjuna: The afflicted, the seeker of knowledge, the seeker of wealth, and the man of knowledge (jñānī), O best of the Bharatas (Bharatarṣabha).	Arjuna, four types of virtuous men are devoted to me: the tormented man, the seeker of wisdom, the suppliant, and the sage.	(16) Fourfold are the doers of good who love-and-worship Me—the afflicted, the man who seeks wisdom, the man who strives for gain, and the man who wisdom knows.
7.17	Of them, the man of knowledge (jñānī), constantly disciplined (nityayukta), with single-minded devotion (bhakti), excels. For I am exceedingly dear to the man of knowledge, and he is dear to Me.	Of these, the disciplined man of knowledge is set apart by his singular devotion; I am dear to the man of knowledge, and he is dear to me.	(17) Of these the man of wisdom, ever integrated, who loves-and-worships One alone excels: for to the man of wisdom I am exceeding dear and he is dear to Me.

Verse	Gemini AI	Stoller Miller	Zaehner
7.18	Noble are all these indeed, but the man of knowledge (jñānī) is My very self (ātman); this is My opinion. For with a disciplined self (yuktātmā), he is established in Me alone, the supreme goal.	They are all noble, but I regard the man of knowledge to be my very self; self-disciplined, he holds me to be the highest way.	(18) All these are noble-and-exalted, but the man of wisdom is [my] very self, so do I hold, for with self [already] integrated he puts his trust in Me, the one all-highest Way.
7.19	At the end of many births, the man of knowledge (jñānavān) takes refuge in Me. "Vasudeva is all," that great soul (mahātmā) is very difficult to find.	At the end of many births, the man of knowledge finds refuge in me; he is the rare great spirit who sees "Krishna is all that is."	(19) At the end of many a birth the man of wisdom gives himself up to Me, [knowing that Kṛṣṇa,] Vasudeva's son, is All: so great a self is exceeding hard to find.
7.20	Those whose knowledge (jñāna) is carried away by various desires (kāmaḥ), take refuge in other deities, Having resorted to various observances, constrained by their own nature (prakṛti).	Robbed of knowledge by stray desires, men take refuge in other deities; observing varied rites, they are limited by their own nature.	(20) [All] wisdom swept away by manifold desires, men put their trust in other gods, relying on diverse rules-and-precepts: for their own nature forces them thereto.
7.21	Whatever form a devotee (bhakta) desires to worship with faith (śraddhā), Of that very one I make that faith (śraddhā) unswerving.	I grant unwavering faith to any devoted man who wants to worship any form with faith.	(21) Whatever form, [whatever god,] a devotee with faith desires to honor, that very faith do I confirm in him [making it] unswerving-and-secure.
7.22	Disciplined (yukta) with that faith (śraddhā), he seeks the propitiation of that deity; And from that he obtains his desires (kāmaṇ), which are indeed ordained by Me alone.	Disciplined by that faith, he seeks the deity's favor; this secured, he gains desires that I myself grant.	(22) Firm-stablished in that faith he seeks to reverence that [god] and thence he gains his desires, though it is I who am the true dispenser.
7.23	But that fruit of theirs has an end, for those of small intelligence. The worshippers of the gods go to the gods; My devotees (bhaktāḥ) go to Me as well.	But finite is the reward that comes to men of little wit; men who sacrifice to gods reach the gods; those devoted to me reach me.	(23) But finite is the reward of such men of little wit: whoso worships the gods, to the gods will [surely] go, but whoso loves-and-worships Me, to Me will come indeed.
7.24	The unintelligent think of Me, the unmanifest, as having come into manifestation, Not knowing My higher state of being, which is imperishable and supreme.	Men without understanding think that I am unmanifest nature become manifest; they are ignorant of my higher existence, my pure, unchanging absolute being.	(24) Fools think of Me as one unmanifest [before] who has reached [the stage of] manifestation: they know nothing of my higher state, the Changeless, All-Highest.
7.25	I am not manifest to everyone, concealed by My discipline-mystery (yogamāyā). This deluded world does not recognize Me, the unborn and imperishable.	Veiled in the magic of my discipline, I elude most men; this deluded world is not aware that I am unborn and immutable.	(25) Since [my] creative power (māyā) and the way I use it (yoga) conceal Me, I am not revealed to all; this world, deluded, knows Me not—[Me,] the Unborn and Changeless.
7.26	I know the departed, and the living, O Arjuna, And the future beings; but no one knows Me.	I know all creatures that have been, that now exist, and that are yet to be; but, Arjuna, no one knows me.	(26) [All] beings past and present and yet to come I know: but there is no one at all I that knows Me.

Verse	Gemini AI	Stoller Miller	Zaehner
7.27	By the delusion of the pairs of opposites, arising from desire and hatred, O descendant of Bharata, All beings fall into complete bewilderment at creation, O Scorcher of foes (Parantapa).	All creatures are bewildered at birth by the delusion of opposing dualities that arise from desire and hatred.	(27) By dualities are men confused, and these arise from desire and hate; thereby are all contingent beings bewildered the moment they are born.
7.28	But those men of pure actions (puṇyakarma), whose sin (pāpa) has come to an end, Freed from the delusion of the pairs of opposites, they worship Me, firm in their vows.	But when they cease from evil and act with virtue, they devote themselves to me, firm in their vows, freed from the delusion of duality.	(28) But some there are for whom [all] ill is ended, doers of what is good-and-pure: released [at last] from the confusion of duality, steady in their vows, they love-and-worship Me.
7.29	Those who strive for liberation (mokṣa) from old age and death, having taken refuge in Me, They know that Brahman completely, the supreme Self (adhyātma), and all action (karma).	Trusting me, men strive for freedom from old age and death; they know the infinite spirit, its inner self and all its action.	(29) Whoso shall strive to win release from old age and death, putting his trust, in Me, will come to know that Brahman in its wholeness—as it appertains to self, the whole [mystery] of works,
7.30	Those who know Me together with the domain of beings (adhibhūta) and the domain of gods (adhidaiva), and together with the domain of sacrifice (adhiyajña), Even at the time of death they know Me, with their minds disciplined (yukta).	Men who know me as its inner being, inner divinity, and inner sacrifice have disciplined their reason; they know me at the time of death.	(30) as it appertains to contingent beings, and to the divine—and Me [too] as I appertain to sacrifice. And whoso shall know Me [thus] even at the time of passing on, will know [Me] with an integrated mind.

Chapter 8: Aksara Brahma Yoga

The Yoga of the Imperishable Brahman

Verse	Gemini AI	Stoller Miller	Zaehner
8.01	Arjuna said: What is that Brahman, what is the supreme Self (adhyātma), what is action (karma), O Supreme Person (Puruṣottama)? And what is declared to be the domain of beings (adhibhūta), what is called the domain of gods (adhidaiva)?	What is the infinite spirit, Krishna? What is its inner self, its action? What is its inner being called? What is its inner divinity?	Arjuna said: (1) What is That Brahman? What that which appertains to self? [And] what, O best of men, are works? What is that called which appertains to contingent beings? What that which appertains to the divine?
8.02	How and who is the domain of sacrifice (adhiyajña) here in this body, O Slayer of Madhu (Madhusūdana)? And at the time of departure, how are you to be known by those of self-controlled minds?	Who is within sacrifice, Krishna? How is he here in the body? And how are men of self-control to know you at the time of death?	(2) Who and in what manner is He who appertains to the sacrifice here in this body? And how, at the time of passing on, can You be known by men of a self-restraint!
8.03	The Blessed Lord (Śrī Bhagavān) said: The imperishable (akṣara) is the supreme Brahman, its own-nature (svabhāva) is called the supreme Self (adhyātma). The creative offering which causes the origin and development of beings, is known as action (karma).	Eternal and supreme is the infinite spirit; its inner self is called inherent being; its creative force, known as action, is the source of creatures' existence.	The Blessed Lord said: (3) The Imperishable is the highest Brahman; it is called 'inherent nature' in so far as it appertains to [an individual] self,—as the creative force (visarga) known as 'works' which gives rise to the [separate] natures of contingent beings.
8.04	The domain of beings (adhibhūta) is the perishable nature, and the Person (puruṣa) is the domain of gods (adhidaiva). I Myself am the domain of sacrifice (adhiyajña) here in the body, O best of the embodied ones (dehabhṛtām vara).	Its inner being is perishable existence; its inner divinity is man's spirit; I am the inner sacrifice here in your body, O Best of Mortals.	(4) In so far as it appertains to [all] contingent beings, it is [their] perishable nature, and in so far as it appertains to the gods, [it is] 'person (spirit)'. In so far as it appertains to sacrifice [it is] I here in this body, O best of men who bodies bear.
8.05	And at the time of the end, remembering Me alone, having released the body, He who departs, he goes to My state of being (madbhāva); there is no doubt in this.	A man who dies remembering me at the time of death enters my being when he is freed from his body; of this there is no doubt.	(5) Whoso at the hour of death, abandoning his mortal frame, bears Me in mind and passes on, accedes to my own mode of being: there is no doubt of this.
8.06	Or whatever state of being he remembers when he abandons the body at the end, To that very one he goes, O son of Kunti (Kaunteya), always transformed into that state of being.	Whatever being he remembers when he abandons the body at death, he enters, Arjuna, always existing in that being.	(6) Whatever state a man may bear in mind when in the end he casts his mortal frame aside, even to that state does he accede, for ever does that state make him grow into itself.
8.07	Therefore, at all times remember Me and fight! With mind and understanding (buddhi) fixed on Me, you will come to Me alone, without doubt.	Therefore, at all times remember me and fight; mind and understanding fixed on me, free from doubt, you will come to me.	(7) Then muse upon Me always and fight; for if you fix your mind and soul on Me, you will, nothing doubting, come to Me.
8.08	With a mind disciplined by the yoga of practice (abhyāsayoga), not wandering to anything else, To the Supreme Divine Person (Puruṣa) he goes, O son of Pritha (Pārtha), continuously meditating.	Disciplined through practice, his reason never straying, meditating, one reaches the supreme divine spirit of man.	(8) Let a man's thoughts be integrated by spiritual exercise (yoga-yukta) and constant striving: let them not stray to anything else at all; so by meditating on the divine exalted Person, [that man to that Person] goes.

Verse	Gemini AI	Stoller Miller	Zaehner
8.09	He who remembers the seer, the ancient, the ruler, smaller than the atom, The supporter of all, of unthinkable form, sun-colored, beyond the darkness,	One should remember man's spirit as the guide, the primordial poet, smaller than an atom, granter of all things, in form inconceivable, the color of the sun beyond darkness.	(9) The Ancient Seer, Governor [of all things, yet] smaller than the small, Ordainer of all, in form unthinkable, sun-colored beyond the darkness—let a man meditate on Him [as such],
8.10	At the time of departure, with an unmoving mind, disciplined with devotion (bhakti) and with the power of yoga, Having fully established the vital breath (prāṇa) between the eyebrows, he goes to that Supreme Divine Person (Puruṣa).	At the time of death, with the mind immovable, armed with devotion and strength of discipline, focusing vital breath between the brows, one attains the supreme divine spirit of man.	(10) With mind unmoving at the time of passing on, by love-and-devotion integrated and by the power of spiritual exercise too, forcing the breath between the eyebrows duly, so will that man draw nigh to that divine exalted Person.
8.11	That which the knowers of the Veda call the Imperishable (akṣara), which the ascetics (yatayaḥ) freed from passion enter, Desiring which they practice the vow of celibacy (brahmacarya), that state I will briefly declare to you.	I shall teach you, in summary, about the state that scholars of sacred lore call eternal, the state ascetics enter, freed from passion, which some men seek in the celibate life.	(11) The imperishable state of which the Vedic scholars speak, which sages enter, their passion spent, desiring which men lead a life of chastity, that state will I proclaim to you in brief.
8.12	Having restrained all the gates of the body, and having confined the mind in the heart, Having placed his vital breath (prāṇa) in the head, established in yogic concentration (dhāraṇā),	Controlling the body's gates, keeping the mind in the heart, holding his own breath in his head, one is in disciplined concentration.	(12) Let a man close up all [the body's] gates, stem his mind within the heart, fix his breath within the head, engrossed in Yogic concentration,
8.13	Uttering the one-syllable Brahman, 'Om', and remembering Me, He who departs, abandoning the body, he goes to the supreme goal.	Invoking the infinite spirit as the one eternal syllable OM, remembering me as he abandons his body, he reaches the absolute way.	(13) let him utter [the word] Om, Brahman in one syllable, keeping Me in mind; then, when he departs, leaving aside the body, he will tread the highest way.
8.14	With a mind on no other, constantly he who remembers Me everyday, For him I am easy to attain, O son of Pritha (Pārtha), for the constantly disciplined yogi.	When he constantly remembers me, focusing his reason on me, I am easy to reach, Arjuna, for the man of enduring discipline.	(14) How easily am I won by him who bears Me in mind unceasingly, thinking of nothing else at all—an athlete of the spirit ever integrated [in himself] (nitya-yuktasya yoginaḥ).
8.15	Having come to Me, rebirth, which is the impermanent abode of sorrow, The great souls (mahātmānaḥ) do not attain, having reached the highest perfection (saṃsiddhi).	Reaching me, men of great spirit do not undergo rebirth, the ephemeral realm of suffering; they attain absolute perfection.	(15) Coming right nigh to Me these: great of self are never born again, [for rebirth is] the abode of suffering, knows nothing that abides: [free from it now] they attain the highest prize.

Verse	Gemini AI	Stoller Miller	Zaehner
8.16	Up to the world of Brahma, all worlds are subject to return, O Arjuna; But having come to Me, O son of Kunti (Kaunteya), rebirth does not exist.	Even in Brahma's cosmic realm worlds evolve in incessant cycles, but a man who reaches me suffers no rebirth, Arjuna.	(16) The worlds right up to Brahma's realm [dissolve and] evolve again; but he who comes right nigh to Me shall never be born again.
8.17	An extent of a thousand ages (yugas), which they know as the day of Brahma, And a night ending in a thousand ages, those men are the knowers of day and night.	When they know that a day of Brahma stretches over a thousand eons, and his night ends in a thousand eons, men understand day and night.	(17) For a thousand ages lasts [one] day of Brahma, and for a thousand ages [one such] night: this knowing, men will know [what is meant by] day and night.
8.18	From the unmanifest, all manifestations come forth at the coming of the day; At the coming of the night, they dissolve, into that very thing called the unmanifest.	At break of Brahma's day all things emerge from unmanifest nature; when night falls, all sink into unmanifest darkness.	(18) At the day's dawning all things manifest spring forth from the Unmanifest; and then at nightfall they dissolve [again] in that same thing called 'Unmanifest'.
8.19	This very multitude of beings, having come into existence again and again, dissolves Helplessly at the coming of the night, O son of Pritha (Pārtha), and comes forth at the coming of the day.	Arjuna, the throng of creatures that comes to exist dissolves unwillingly at nightfall to emerge again at daybreak.	(19) Yes, this whole host of beings comes ever anew to be; at fall of night it dissolves away all helpless; at dawn of day it rises up again.
8.20	But beyond that, there is another state of being, unmanifest, eternal, beyond that unmanifest, Which, among all beings perishing, does not perish.	Beyond this unmanifest nature is another unmanifest existence, a timeless being that does not perish when all creatures perish.	(20) But beyond that there is [yet] another mode of being—beyond the Unmanifest [another] Unmanifest (masc.), primeval: this is he who does not fall to ruin when all contingent beings are destroyed,
8.21	The unmanifest is called the imperishable (akṣara), they call that the supreme goal; Having attained which they do not return, that is My supreme abode.	It is called eternal unmanifest nature, what men call the highest way, the goal from which they do not return; this highest realm is mine.	(21) Unmanifest [is he], surnamed 'Imperishable': this, men say, is the highest way and, this once won, there is no more returning: this is my highest home.
8.22	That Supreme Person (Puruṣa), O son of Pritha (Pārtha), is attainable by unswerving devotion (bhakti), Within whom all beings abide, by whom all this is pervaded.	It is man's highest spirit, won by singular devotion, Arjuna, in whom creatures rest and the whole universe extends.	(22) But that highest Person is to be won by love-and-worship directed to none other. In Him do all beings subsist; by Him this universe is spun.
8.23	But at what time to non-return, and also to return, yogis Departing go, that time I will declare, O best of the Bharatas (Bharatarṣabha).	Arjuna, I shall tell you precisely the time when men of discipline who have died suffer rebirth or escape it.	(23) Some to return, some never to return, athletes of the spirit set forth when they pass on; the times [and seasons] of them all I shall [now] declare.
8.24	Fire, light, day, the bright half of the month, the six months of the sun's northern course; Departing then, they go to Brahman, the men who know Brahman.	Men who know the infinite spirit reach its infinity if they die in fire, light, day, bright lunar night, the sun's six-month northward course.	(24) Fire, light, day, [the moon's] light [fortnight], the six months of the [sun's] northern course,—dying in these to Brahman do they go, the men who Brahman know.
8.25	Smoke, night, and the dark half of the month, the six months of the sun's southern course;	In smoke, night, dark lunar night, the sun's six-month southward course,	(25) Smoke, night, [the moon's] dark [fortnight], the six months of the [sun's] southern course,—[dying] in these an

Verse	Gemini AI	Stoller Miller	Zaehner
	There, the yogi attaining the lunar light, returns.	a man of discipline reaches the moon's light and returns.	athlete of the spirit wins the light of the moon, and back he comes again.
8.26	For these two paths, the light and the dark, are thought to be eternal for the world. By the one, he goes to non-return; by the other, he returns again.	These bright and dark pathways are deemed constant for the universe; by one, a man escapes rebirth; by the other, he is born again.	(26) For these two courses—light and dark—are deemed to be primeval [laws] on earth. One leads to [the place of] no return, by the other one returns again.
8.27	Knowing these two paths, O son of Pritha (Pārtha), no yogi is bewildered. Therefore, at all times, be disciplined in yoga (yogayukta), O Arjuna.	No man of discipline is deluded when he knows these two paths. Therefore, Arjuna, be armed in all times with discipline.	(27) Knowing these two courses no athlete of the spirit whatever is perplexed; so, Arjuna, be integrated by spiritual exercise (yoga-yukta) at all times.
8.28	In the Vedas, in sacrifices, and in austerities (tapas), and in gifts, whatever fruit of merit is prescribed, The yogi passes beyond all that, having known this, and he goes to the supreme, primal abode.	Knowing the fruit of virtue assigned to knowledge of sacred lore, to sacrifices, to penances, and to acts of charity, the man of discipline transcends all this and ascends to the place of pure beginning.	(28) For knowledge of the Veda, for sacrifice, for grim austerities, for gifts of alms a meed of merit is laid down: all this the athlete of the spirit leaves behind who knows this [secret teaching; and knowing it] he draws right nigh to the exalted primal state.

Chapter 9: Raja Vidya Raja Guhya Yoga

The Yoga of Royal Knowledge and Royal Secret

Verse	Gemini AI	Stoller Miller	Zaehner
9.01	The Blessed Lord (Śrī Bhagavān) said: But this most secret thing I will declare to you, to the uncomplaining one: knowledge (jñāna) together with realization (vijñāna), having known which you will be freed from evil.	I will teach the deepest mystery to you since you find no fault; realizing it with knowledge and judgment, you will be free from misfortune.	The Blessed Lord said: (1) But most secret-and-mysterious is his wisdom I will [now] reveal,—[a wisdom] based on holy writ and consonant with experience: to you [will I proclaim it,] for in you there is no envy; and knowing it you shall be freed from ill.
9.02	This is the royal knowledge (rājavidyā), the royal secret (rājaguhya), the supreme purifier. Understood by direct perception, endowed with duty (dharma), very easy to perform, and imperishable.	This science and mystery of kings is the supreme purifier, intuitive, true to duty, joyous to perform, unchanging.	(2) Science of kings, mystery of kings is this, distilling the purest essence, to the understanding evident, with righteousness enhanced—how easy to carry out! [Yet] it abides forever.
9.03	Men who are without faith (aśraddadhānāḥ) in this duty (dharma), O Scorcher of foes (Parantapa), Do not attain Me, and they return to the path of the cycle of death and rebirth (saṃsāra).	Without faith in sacred duty, men fail to reach me, Arjuna; they return to the cycle of death and rebirth.	(3) Men who put no faith in this law of righteousness fail to reach Me and must return to the road of recurring death.
9.04	By Me all this world is pervaded, in My unmanifest form (avyaktamūrtinā). All beings abide in Me, but I do not abide in them.	The whole universe is pervaded by my unmanifest form; all creatures exist in me, but I do not exist in them.	(4) By Me, Unmanifest in form, all this universe was spun: in Me subsist all beings, I do not subsist in them.
9.05	And yet beings do not abide in Me; behold My lordly discipline (yogamaiśvaram)! Bearing beings but not abiding in beings, My self (ātman) is the cause of beings.	Behold the power of my discipline; these creatures are really not in me; my self quickens creatures, sustaining them without being in them.	(5) And [yet] contingent beings do not subsist in Me,—behold my sovereign skill-in-works (yoga): my Self sustains [all] beings, It does not subsist in them; It causes them to be-and-grow.
9.06	Just as the great wind constantly moving everywhere abides in space (ākāśa), So all beings abide in Me; understand this!	Just as the wide-moving wind is constantly present in space, so all creatures exist in me; understand it to be so!	(6) As in [wide] space subsists the mighty wind blowing [at will] ever and everywhere, so do all contingent beings subsist in Me; so must you understand it.
9.07	All beings, O son of Kunti (Kaunteya), go into My own nature (prakṛti), At the end of a cosmic cycle (kalpa); and them again I send forth at the beginning of a cycle.	As an eon ends, all creatures fold into my nature, Arjuna; and I create them again as a new eon begins.	(7) All contingent beings pour into material Nature which is mine when a world-eon comes to an end; and then again when [another] eon starts, I emanate them forth.
9.08	Taking hold of My own nature (prakṛti), I send forth again and again, This entire multitude of beings, helplessly, by the force of nature (prakṛti).	Gathering in my own nature, again and again I freely create this whole throng of creatures, helpless in the force of my nature.	(8) Subduing my own material Nature ever again I emanate this whole host of beings—powerless [themselves], from Nature comes the power.
9.09	And these actions (karmāṇi) do not bind Me, O Winner of wealth (Dhanañjaya),	These actions do not bind me, since I remain detached	(9) These works [of mine] neither bind-nor-limit Me: as one indifferent I sit among these works, detached.

Verse	Gemini AI	Stoller Miller	Zaehner
	Sitting as one indifferent, unattached to those actions.	in all my actions, Arjuna, as if I stood apart from them.	
9.10	With Me as the overseer, nature (prakṛti) brings forth the moving and the unmoving. By this cause, O son of Kunti (Kaunteya), the world revolves.	Nature, with me as her inner eye, bears animate and inanimate beings; and by reason of this, Arjuna, the universe continues to turn.	(10) [A world of] moving and unmoving things material Nature brings to birth while I look-on-and-supervise: this is the cause [and this the means] by which the world revolves.
9.11	The deluded (mūḍhāḥ) despise Me, when I have taken on a human body, Not knowing My higher state of being, as the great Lord of beings (bhūtamahēśvaram).	Deluded men despise me in the human form I have assumed, ignorant of my higher existence as the great lord of creatures.	(11) For that a human form I have assumed fools scorn Me, knowing nothing of my higher state,—great Lord of contingent beings.
9.12	Of vain hopes, of vain actions (karmāṇi), of vain knowledge (jñāna), devoid of understanding, They resort to a demonic (āsurī) and fiendish (rākṣasī) deceitful nature (prakṛti).	Reason warped, hope, action, and knowledge wasted, they fall prey to a seductive fiendish, demonic nature.	(12) Vain their hopes and vain their deeds, vain their 'gnosis', vain their wit; a monstrous devilish nature they embrace which leads [them far] astray.
9.13	But the great souls (mahātmānaḥ), O son of Pritha (Pārtha), having resorted to the divine nature (daivī prakṛti), Worship Me with minds on no other, having known Me as the imperishable origin of beings.	In single-minded dedication, great souls devote themselves to my divine nature, knowing me as unchanging, the origin of creatures.	(13) But great-souled men take up their stand in a nature that is divine; and so with minds intent on naught but [Me], they love-and-worship Me, knowing [Me to be] the beginning of [all] contingent beings, as Him who passes not away.
9.14	Constantly glorifying Me, and striving with firm vows, And bowing down to Me with devotion (bhakti), constantly disciplined (nityayuktāḥ), they worship Me.	Always glorifying me, striving, firm in their vows, paying me homage with devotion, they worship me, always disciplined.	(14) Me do they ever glorify, [for Me] they strive, full firm their vows; to Me do they bow down, devoted-in-their-love, and integrated ever [in themselves] they pay Me worship.
9.15	And others, sacrificing with the sacrifice of knowledge (jñānayajña), worship Me, As one, as distinct, and in many ways, facing in all directions.	Sacrificing through knowledge, others worship my universal presence in its unity and in its many different aspects.	(15) Others again with wisdom's sacrifice make sacrifice to Me and worship Me as One and yet as Manifold, in many a guise with face turned every way.
9.16	I am the ritual, I am the sacrifice (yajña), I am the ancestral offering, I am the healing herb; I am the mantra, I am indeed the clarified butter, I am the fire, I am the offering.	I am the rite, the sacrifice, the libation for the dead, the healing herb, the sacred hymn, the clarified butter, the fire, the oblation.	(16) I am the rite, the sacrifice, the offering for the dead, the healing herb; I am the sacred formula, the sacred butter am I: I am the fire and I the oblation offered [in the fire].
9.17	I am the father of this world, the mother, the supporter, the grandfather (pitāmaha), The object of knowledge, the purifier, the syllable Om, the Rig, the Sama, and the Yajur Vedas as well.	I am the universal father, mother, granter of all, grandfather, object of knowledge, purifier, holy syllable OM, threefold sacred lore.	(17) I am the father of this world, mother, ordainer, grandsire, [all] that need lie known; vessel of purity [am I, the sacred syllable] Om, and the Rig-, Sama-, and Yajur-Vedas too,
9.18	The goal, the supporter, the Lord (prabhu), the witness, the abode, the refuge, the friend, The origin, the dissolution, the resting place, the receptacle, and the imperishable seed.	I am the way, sustainer, lord, witness, shelter, refuge, friend, source, dissolution, stability, treasure, and unchanging seed.	(18) [I am] the Way, sustainer, Lord, and witness;; [true] home and refuge, friend, origin and dissolution, and the stable state [between],—a treasure-house, the seed that passes not away.

Verse	Gemini AI	Stoller Miller	Zaehner
9.19	I give heat, I hold back the rain and send it forth; I am immortality and also death, both being (sat) and non-being (asat), O Arjuna.	I am heat that withholds and sends down the rains; I am immortality and death; both being and nonbeing am I.	(19) It is I who pour out heat, hold back the rain and send it forth: deathlessness am I and death, what IS and what is not.
9.20	The knowers of the three Vedas, drinking the soma, purified of sin, worshipping Me with sacrifices (yajñaiḥ), pray for the way to heaven. Having reached the pure world of the lord of the gods, they enjoy the divine enjoyments of the gods in heaven.	Men learned in sacred lore, Soma drinkers, their sins absolved, worship me with sacrifices, seeking to win heaven. Reaching the holy world of Indra, king of the gods, they savor the heavenly delights of the gods in the celestial sphere.	(20) Trusting in the three Vedas the Soma-drinkers, purged of [ritual] fault, worship Me with sacrifice, seeking to go to paradise: these win through to the pure world of the lord of the gods and taste in heaven the gods' celestial joys.
9.21	Having enjoyed that vast world of heaven, their merit exhausted, they enter the mortal world. Thus following the duty (dharma) of the three Vedas, desiring desires (kā mān), they obtain the cycle of going and returning.	When they have long enjoyed the world of heaven and their merit is exhausted, they enter the mortal world; following the duties ordained in sacred lore, desiring desires, they obtain what is transient.	(21) [But] once they have [to the full] enjoyed the broad expanse of paradise, their merit exhausted, they come [back] to the world of men. And so it is that those who stick fast to the three Vedas receive [a reward] that comes and goes; for it is desire that they desire.
9.22	Those men who, thinking of no other, worship Me, For those constantly disciplined ones (nityābhiyuktānām), I secure their acquisition and preservation (yogakṣema).	Men who worship me, thinking solely of me, always disciplined, win the reward I secure.	(22) For those men who meditate on Me. no other [thought in mind], who do Me honor, ever persevere, I bring attainment and possession of what has been attained.
9.23	Even those who are devotees (bhaktāḥ) of other deities, and sacrifice endowed with faith (śraddhā), They too sacrifice to Me alone, O son of Kunti (Kaunteya), though not according to the rule.	When devoted men sacrifice to other deities with faith, they sacrifice to me, Arjuna, however aberrant the rites.	(23) [Yet] even those who lovingly devote themselves to other gods and sacrifice to them, full filled with faith, do really worship Me though the rite may differ from the norm.
9.24	For I alone am the enjoyer and the Lord (prabhu) of all sacrifices (yajñānām). But they do not recognize Me in truth (tattvena), and therefore they fall.	I am the enjoyer and the lord of all sacrifices; they do not know me in reality, and so they fail.	(24) For it is I who of all sacrifices am recipient and Lord, but they do not know Me as I really am, and so they fall [back into the world of men].
9.25	The worshippers of the gods go to the gods; the worshippers of the ancestors (pitṛn) go to the ancestors; The sacrificers to the spirits (bhūtāni) go to the spirits; and My worshippers go to Me.	Votaries of the gods go to the gods, ancestor-worshippers go to the ancestors, those who propitiate ghosts go to them, and my worshippers go to me.	(25) To the gods go the gods' devotees, to the ancestors their votaries, to disembodied spirits go the worshippers of these, but those who worship Me shall come to Me.
9.26	A leaf, a flower, a fruit, or water, whoever offers to Me with devotion (bhakti), That offering of devotion I accept from the pure-minded one.	The leaf or flower or fruit or water that he offers with devotion, I take from the man of self-restraint in response to his devotion.	(26) Be it a leaf or flower or fruit or water that a zealous soul may offer Me with love's devotion, that do I [willingly] accept, for it was love that made the offering.

Verse	Gemini AI	Stoller Miller	Zaehner
9.27	Whatever you do, whatever you eat, whatever you offer in sacrifice (yajuhosi), whatever you give, Whatever austerity (tapas) you perform, O son of Kunti (Kaunteya), do that as an offering to Me.	Whatever you do—what you take, what you offer, what you give, what penances you perform— do as an offering to me, Arjuna!	(27) Whatever you do, whatever you eat, whatever you offer in sacrifice or give away in alms, whatever penance you may perform, offer it up to Me.
9.28	From the bondage of action (karmabandhana), producing good and evil fruits, thus you will be freed; With a self disciplined in the yoga of renunciation (sannyāsayogayuktātmā), liberated, you will come to Me.	You will be freed from the bonds of action, from the fruit of fortune and misfortune; armed with the discipline of renunciation, your self liberated, you will join me.	(28) So from [those] bonds which works [of their very nature forge], whose fruits are fair and foul, you will be freed: [your]self [now] integrated by renunciation and spiritual exercise, set free (vimukta), you will draw nigh to Me.
9.29	I am equal in all beings; to Me there is none hateful, nor dear. But those who worship Me with devotion (bhakti), they are in Me, and I am also in them.	I am impartial to all creatures, and no one is hateful or dear to me; but men devoted to me are in me, and I am within them.	(29) In all contingent beings the same am I; none do I hate and none do I fondly love; but those who commune with Me in love's devotion (bhajanti bhaktyā) [abide] in Me, and I in them.
9.30	Even if a man of very evil conduct worships Me with undivided devotion, He is to be thought of as righteous (sādhu) indeed, for he is rightly resolved.	If he is devoted solely to me, even a violent criminal must be deemed a man of virtue, for his resolve is right.	(30) However evil a man's livelihood may be, let him but worship Me with love and serve no other, then shall he be reckoned among the good indeed, for his resolve is right.
9.31	Quickly he becomes a man of righteous self (dharmātmā), and he goes to eternal peace (śānti). O son of Kunti (Kaunteya), declare with certainty, that My devotee (bhakta) never perishes.	His spirit quickens to sacred duty, and he finds eternal peace; Arjuna, know that no one devoted to me is lost.	(31) Right soon will his self be justified and win eternal rest. Arjuna, be sure of this: none who worships Me with loyalty-and-love is lost to Me.
9.32	For having taken refuge in Me, O son of Pritha (Pārtha), even those who might be of evil birth, Women, merchants (vaiśyāḥ), and laborers (śūdrāḥ), they too go to the supreme goal.	If they rely on me, Arjuna, women, commoners, men of low rank, even men born in the womb of evil, reach the highest way.	(32) For whosoever makes Me his haven, base-born though he may be, yes, women too and artisans, even serfs, theirs it is to tread the highest way.
9.33	How much more the pure brahmins (brāhmaṇāḥ), and the devoted royal sages (rājarṣayaḥ)! Having attained this impermanent and joyless world, worship Me!	How easy it is then for holy priests and devoted royal sages— in this transient world of sorrow, devote yourself to me!	(33) How much more, then, Brahmins pure-and-good, and royal seers who know devoted love. Since your lot has fallen in this world, impermanent and joyless, commune with Me in love.
9.34	Let your mind be on Me, be My devotee (bhakta), sacrifice to Me, bow down to Me. You shall come to Me alone, having disciplined your self (ātman) thus, holding Me as the supreme goal.	Keep me in your mind and devotion, sacrifice to me, bow to me, discipline your self toward me, and you will reach me!	(34) On Me your mind, on Me your loving-service, for Me your sacrifice, to Me be your prostrations: now that you have thus integrated self, your striving bent on Me, to Me you will [surely] come.

Chapter 10: Vibhuti Yoga

The Yoga of Divine Manifestations

Verse	Gemini AI	Stoller Miller	Zaehner
10.01	The Blessed Lord (Śrī Bhagavān) said: Again indeed, O Great-armed one (Mahābāho), hear My supreme word, Which I will declare to you who are beloved, with the desire for your welfare.	Great Warrior, again hear my word in its supreme form; desiring your good, I speak to deepen your love.	The Blessed Lord said: (1) Now once again, [my] strong-armed [friend], give ear to my all-highest word which I shall speak to you [alone], for therein is your delight and your welfare is my wish.
10.02	The multitudes of gods do not know My origin, nor do the great seers (maharṣayaḥ). For I am the beginning of the gods, and of the great seers in every way.	Neither the multitude of gods nor great sages know my origin, for I am the source of all the gods and great sages.	(2) None knows from whence I came—not the gods' celestial host nor yet the mighty seers: for I am the beginning of the gods [themselves] us of the mighty sews and all in every way.
10.03	He who knows Me as unborn and beginningless, the great Lord of the worlds (lokamaheśvaram), He, unbewildered among mortals, is freed from all sins (sarvapāpaiḥ).	A mortal who knows me as the unborn, beginningless great lord of the worlds is freed from delusion and all evils.	(3) Whoso shall know Me as unborn, beginningless, great Lord of [all] the worlds, shall never know delusion among men, from every evil freed.
10.04	Understanding (buddhi), knowledge (jñāna), non-bewilderment, patience, truth (satya), control, tranquility (śama), Happiness, sorrow, coming into being, passing away, fear, and also fearlessness.	Understanding, knowledge, nondelusion, patience, truth, control, tranquility, joy, suffering, being, nonbeing, fear, and fearlessness . . .	(4) Intellect (buddhi), wisdom, freedom from delusion, long-suffering, truth, restraint, tranquility, pleasure and pain, coming to be and passing away, fear and fearlessness as well,
10.05	Non-violence (ahiṃsā), equanimity, contentment, austerity (tapas), charity (dāna), fame, and infamy; These various states of being of creatures, arise from Me alone.	Nonviolence, equanimity, contentment, penance, charity, glory, disgrace, these diverse attitudes of creatures arise from me.	(5) refusal to do harm, equanimity, content, austerity, open-handedness, fame and infamy [such are] the dispositions of contingent beings, and from Me in all their diversity they arise.
10.06	The seven great seers (maharṣayaḥ) of old, and the four Manus as well, Are of My nature (madbhāvaḥ), born of My mind, from whom these creatures in the world arise.	The seven ancient great sages and the four ancestors of man are mind-born aspects of me; their progeny fills the world.	(6) The seven mighty seers of old, likewise the Manus four, sharing in my mode of being, were born [the children] of [my] mind; from them [arose] these creatures in the world.
10.07	He who knows this manifestation (vibhūti) and discipline (yoga) of Mine in truth (tattvataḥ), He is united with unshakeable discipline (yoga); of this there is no doubt.	The man who in reality knows my power and my discipline is armed with unwavering discipline; in this there is no doubt.	(7) Whoso should know this my far-flung power and how I use it (yoga), [whoso should know these] as they really are, is [truly] integrated; and this his integration (yoga) can never be undone. Herein there is no doubt.
10.08	I am the origin of all, from Me everything proceeds. Thinking thus, the wise (budhāḥ) worship Me, endowed with deep feeling (bhāva).	I am the source of everything, and everything proceeds from me; filled with my existence, wise men realizing this are devoted to me.	(8) The source of all am I; from Me all things proceed: this knowing, wise men commune with Me in love (bhaj-), full filled with warm affection.

Verse	Gemini AI	Stoller Miller	Zaehner
10.09	With their minds on Me, their vital breaths (prāṇāḥ) directed to Me, enlightening one another, And constantly speaking of Me, they are satisfied and they rejoice.	Thinking and living deep in me, they enlighten one another by constantly telling of me for their own joy and delight.	(9) On Me their thoughts, their life they would sacrifice for Me; [and so] enlightening one another and telling my story constantly they take their pleasure and delight.
10.10	To those who are constantly disciplined (satatayuktānām), worshipping Me with love, I give that discipline of understanding (buddhiyoga), by which they come to Me.	To men of enduring discipline, devoted to me with affection, I give the discipline of understanding by which they come to me.	(10) To these men who are ever integrated and commune with Me in love I give that integration of the soul by which they may draw nigh to Me.
10.11	Out of compassion for them indeed, dwelling within their own self (ātmabhāvasthaḥ), I destroy The darkness born of ignorance (ajñāna), with the shining lamp of knowledge (jñāna).	Dwelling compassionately deep in the self, I dispel darkness born of ignorance with the radiant light of knowledge.	(11) Out of compassion for those same men [all] darkness born of ignorance I dispel with wisdom's shining lamp, abiding [ever] in my own [true] nature.
10.12	Arjuna said: You are the supreme Brahman, the supreme abode, the supreme purifier. The eternal, divine Person (puruṣa), the primal God, unborn, all-pervading (vibhu).	You are supreme, the infinite spirit, the highest abode, sublime purifier, man's spirit, eternal, divine, the primordial god, unborn, omnipotent.	Arjuna said: (12-13) [All-]Highest Brahman, highest home, [all-]highest vessel of purity are You. All seers agree that You are the Person eternal and divine, primeval God, unborn and all-pervading Lord. So too Nārada, the godly seer, Asita, Devala, and Vyāsa [have declared]; and You Yourself do tell me so.
10.13	All the seers (ṛṣayaḥ) call you thus, and the divine seer Narada as well, Asita, Devala, and Vyasa; and You Yourself tell it to me.	So the ancient seers spoke of you, as did the epic poet Vyasa and the bards who sang for gods, ancestors, and men; and now you tell me yourself.	Arjuna said: (12-13) [All-]Highest Brahman, highest home, [all-]highest vessel of purity are You. All seers agree that You are the Person eternal and divine, primeval God, unborn and all-pervading Lord. So too Nārada, the godly seer, Asita, Devala, and Vyāsa [have declared]; and You Yourself do tell me so.
10.14	All this I consider to be true, which you tell me, O Beautiful-haired one (Keśava). For neither the gods nor the demons, O Blessed Lord (Bhagavan), know your manifestation (vyakti).	Lord Krishna, I realize the truth of all you tell me; neither gods nor demons know your manifest nature.	(14) All this You tell me is true; so, Kṛṣṇa, I believe, for, Blessed Lord, neither gods nor demons acknowledge [this] manifest [world] as yours.
10.15	You Yourself alone know Yourself by Yourself, O Supreme Person (Puruṣottama). O source of beings (Bhūtabhāvāna), O Lord of beings (Bhūteśa), O God of gods (Devadeva), O Lord of the world (Jagatpate)!	You know yourself through the self, Krishna; Supreme among Men, Sustainer and Lord of Creatures, God of Gods, Master of the Universe!	(15) By [your] Self You yourself do know [your] Self, O You all-highest Person, You who bestow being on contingent beings, Lord of [all] beings, God of gods, and Lord of [all] the world.
10.16	You ought to tell me without omission Your divine self-manifestations (ātmavibhūtayāḥ), By which manifestations (vibhūtibhiḥ) You remain pervading these worlds.	Tell me without reserve the divine powers of your self, powers by which you pervade these worlds.	(16) Tell me, I beg You, leaving nothing unsaid—for divine are the far-flung powers [that centre] on [your] Self by which You pervade these worlds, standing [unchanged the while].

Verse	Gemini AI	Stoller Miller	Zaehner
10.17	How may I know You, O Yogi, constantly meditating on You? And in what various states of being, are You to be thought of by me, O Blessed Lord (Bhagavan)?	Lord of Discipline, how can I know you as I meditate on you—in what diverse aspects can I think of you, Krishna?	(17) How am I to know You, [great] athlete of the spirit, though I think about You always? And in what several modes of being should I think about You, Blessed Lord.
10.18	In detail, Your discipline (yoga) and manifestation (vibhūti), O Agitator of men (Janārdana), Tell me again; for there is no satiety for me in hearing this nectar (amṛta).	Recount in full extent the discipline and power of your self; Krishna, I can never hear enough of your immortal speech.	(18) Tell me again in detail full of your far-flung power [that centers] on [your] Self and how You use it (yoga); for as I listen to your undying [words] I cannot have enough.
10.19	The Blessed Lord (Śrī Bhagavān) said: Ah! I will tell you My divine self-manifestations (ātmavibhūṭayah), But only the most prominent ones, O best of the Kurus (Kuruśreṣṭha), for there is no end to My extent.	Listen, Arjuna, as I recount for you in essence the divine powers of my self; endless is my extent.	The Blessed Lord said: (19) Lo, I will tell you—for divine are my far-flung powers [that centre] on [my] Self,—[I will tell you] what is most fundamental, for of the details there is no end.
10.20	I am the Self (ātman), O Thick-haired one (Guḍākeśa), seated in the hearts of all beings. I am the beginning, the middle, and the very end of beings.	I am the self abiding in the heart of all creatures; I am their beginning, their middle, and their end.	(20) I am the Self established in the heart of all contingent beings: I am the beginning, the middle, and the end of all contingent beings too.
10.21	Of the Adityas I am Vishnu; of lights, the radiant sun. I am Marichi of the Maruts; among the stars, I am the moon.	I am Vishnu striding among sun gods, the radiant sun among lights; I am lightning among wind gods, the moon among the stars.	(21) Among the Ādityas I am Viṣṇu, among lights the radiant sun, among the Maruts I am Marīci, among stars I am the moon.
10.22	Of the Vedas I am the Sama Veda; of the gods I am Vasava (Indra). Of the senses I am the mind; in beings I am consciousness (cetanā).	I am the song in sacred lore; I am Indra, king of the gods; I am the mind of the senses, the consciousness of creatures.	(22) Of the Vedas I am the Sama-Veda, I am Indra among the gods; among the senses I am the mind, amongst contingent beings thought.
10.23	Of the Rudras I am Shankara; of the Yakshas and Rakshasas, the Lord of wealth (Kubera). Of the Vasus I am fire (Pāvaka); of peaked mountains, I am Meru.	I am gracious Shiva among howling storm gods, the lord of wealth among demigods and demons, fire blazing among the bright gods; I am golden Meru towering over the mountains.	(23) Among the Rudras Siva am I, among sprites and monsters the Lord of Wealth; among the Vasus I am fire, among mountains I am Meru.
10.24	And of the household priests, know Me to be the chief, Brihaspati, O son of Pritha (Pārtha). Of military commanders I am Skanda; of bodies of water, I am the ocean.	Arjuna, know me as the gods' teacher, chief of the household priests; I am the god of war among generals; I am the ocean of lakes.	(24) And of household priests know that I am the chief, Bṛhaspati; among war-lords I am Skanda, among lakes I am the Ocean.
10.25	Of the great seers (maharṣiṇām) I am Bhrigu; of words I am the single syllable (Om). Of sacrifices (yajñānām) I am the sacrifice of muttered	I am Bhrigu, priest of the great seers; of words, I am the eternal syllable OM,	(25) Among the great seers I am Bhr̥gu, among utterances the single syllable [Om]; among sacrifices I am the sacrifice of muttered prayer, among things immovable the Himalayas;

Verse	Gemini AI	Stoller Miller	Zaehner
	prayer (japayajña); of immovable things, the Himalaya.	the prayer of sacrifices; I am Himalaya, the measure of what endures.	
10.26	Of all trees, the Ashvattha (sacred fig tree); of the divine seers (devaṣṭīṇām), Narada. Of the Gandharvas, Chitraratha; of the perfected ones (siddhānām), the sage Kapila.	Among trees, I am the sacred fig-tree; I am chief of the divine sages, leader of the celestial musicians, the recluse philosopher among saints.	(26) among all trees the holy fig-tree, Nārada among the celestial seers, among the heavenly minstrels Citraratha, among perfected beings Kapila, the silent sage.
10.27	Of horses, know Me to be Uchchaiṣhravas, born of the nectar of immortality (amṛta). Of lordly elephants, Airavata; and among men, the king (narādhīpam).	Among horses, know me as the immortal stallion born from the sea of elixir; among elephants, the divine king's mount; among men, the king.	(27) Among horses know that I am Uccaiṣhravas, [Indra's steed,] from nectar born, among princely elephants [India's, called] Airāvata, among men the king.
10.28	Of weapons I am the thunderbolt; of cows I am the wish-fulfilling cow (Kāmadhuk). I am the progenitor Kandarpa (Kama); of serpents I am Vasuki.	I am the thunderbolt among weapons, among cattle, the magical wish-granting cow; I am the procreative god of love, the king of the snakes.	(28) Among weapons I am the thunderbolt, of cows the milk-cow of desires; and I am Kandarpa, [god of love,] generating [seed], among serpents I am Vāsuki, [the serpent king].
10.29	And of the Nagas I am Ananta; of water-dwellers I am Varuna. Of the ancestors (pitṛīṇām) I am Aryaman; of controllers I am Yama.	I am the endless cosmic serpent, the lord of all sea creatures; I am chief of the ancestral fathers; of restraints, I am death.	(29) Of Nāga-serpents I am [their chief,] Ananta, of water-dwellers Varuṇa, [their lord,] am I; of the ancestors I am Aryamā, among those who subdue I am Yama, [god of death].
10.30	And of the Daityas I am Prahlada; of those who reckon, I am time (kāla). And of beasts I am the lord of beasts (the lion); and of birds, the son of Vinata (Garuda).	I am the pious son of demons; of measures, I am time; I am the lion among wild animals, the eagle among birds.	(30) Among demons I am Prahlaḍa, among those who reckon I am Time; among beasts I am [the lion,] the king of beasts, and among birds Garuda, [Viṣṇu's bird].
10.31	Of purifiers I am the wind; of weapon-bearers I am Rama. Of fishes I am the Makara (crocodile); of rivers I am the Jahnvi (Ganges).	I am the purifying wind, the warrior Rama bearing arms, the sea-monster crocodile, the flowing river Ganges.	(31) Among those who purify I am the wind, Rama I am among men at arms; among water-monsters I am the crocodile, among rivers I am the Ganges.
10.32	Of creations I am the beginning, the end, and also the middle, O Arjuna. Of sciences, the science of the supreme Self (adhyātmavidyā); of those who debate, I am the reasoning (vāda).	I am the beginning, the middle, and the end of creations, Arjuna; of sciences, I am the science of the self; I am the dispute of orators.	(32) Among emanations the beginning and the end and the middle too am I; among sciences I am the science concerned with Self, among those who speak [their very] speech am I.
10.33	Of letters I am the letter A; and of compounds, the dual (dvandva). I alone am imperishable time (kāla); I am the ordainer (dhātā) facing in all directions.	I am the vowel a of the syllabary, the pairing of words in a compound; I am indestructible time, the creator facing everywhere at once.	(33) Among the letters of the alphabet I am 'A', among grammatical compounds the dvandva. Truly I am imperishable Time, I, the Ordainer, with face turned every way.
10.34	And I am all-devouring death, and the origin of things yet to be. Among feminine qualities: fame, fortune, speech, memory, intelligence, firmness, and patience.	I am death the destroyer of all, the source of what will be, the feminine powers: fame, fortune, speech, memory, intelligence, resolve, patience.	(34) And I am Death that snatches all away, and the origin of creatures yet to be. And among feminine nouns [I am] fame, fortune, speech, memory, intelligence, steadfastness, long-suffering.

Verse	Gemini AI	Stoller Miller	Zaehner
10.35	Likewise, of Sama hymns, the Brihatsaman; of meters, I am the Gayatri. Of months I am Margashirsha; of seasons, the flower-bearing one (Spring).	I am the great ritual chant, the meter of sacred song, the most sacred month in the year, the spring blooming with flowers.	(35) Again among chants I am the Great Chant, among meters the Gāyatrī, among months I am [the first,] Mārgaśīrṣa, among seasons flower-bearing [spring].
10.36	I am the gambling of the deceitful; I am the brilliance of the brilliant. I am victory, I am determination; I am the goodness (sattva) of the good.	I am the dice game of gamblers, the brilliance of fiery heroes. I am victory and resolve, the lucidity of lucid men.	(36) I am the dicing of tricksters, glory of the glorious am I; I am victory and I am firm resolve, and the courage of the brave am I.
10.37	Of the Vrishnis I am Vasudeva; of the Pandavas, the Winner of wealth (Dhanañjaya). Of the sages (munīnām) I am also Vyasa; of poets, the poet Ushanas.	I am Krishna among my mighty kinsmen; I am Arjuna among the Pandava princes; I am the epic poet Vyasa among sages, the inspired singer among bards.	(37) Among the वृश्नि clansmen I am [कृष्ण,] Vasudeva's son, among Pandu's sons [I am] Arjuna; among silent sages I am Vyāsa, among psalmists I am the psalmist Uśanās.
10.38	I am the rod of those who punish; I am the statecraft of those who seek victory. And of secrets I am silence; I am the knowledge (jñāna) of the knowers.	I am the scepter of rulers, the morality of ambitious men; I am the silence of mysteries, what men of knowledge know.	(38) Of those who subdue the rod-of-chastisement am I, I am the statecraft of those who seek the upper hand; the very silence of hidden, secret things am I, and I am the wisdom of the wise.
10.39	And whatever is the seed of all beings, that I am, O Arjuna. There is no being, moving or unmoving, that could exist without Me.	Arjuna, I am the seed of all creatures; nothing animate or inanimate could exist without me.	(30.) And what is the seed of all contingent beings, that too am I. No being is there, whether moving or unmoving, that exists or could exist apart from Me.
10.40	There is no end to My divine manifestations (vibhūtīnām), O Scorcher of foes (Parantapa). But this extent of My manifestation (vibhūti) has been declared by Me only in brief.	Fiery Hero, endless are my divine powers— of my power's extent I have barely hinted.	(40) Of [these] my far-flung powers divine there is no end; as much as I have said concerning them must serve as an example.
10.41	Whatever being has manifestation (vibhūti), majesty, or indeed vigor, Understand that very thing as born from a fraction of My brilliance (tejas).	Whatever is powerful, lucid, splendid, or invulnerable has its source in a fragment of my brilliance.	(41) Whatever being shows wide power, prosperity, or strength, be sure that this derives from [but] a fragment of my glory,
10.42	Or rather, by this extensive knowledge, what use is it to you, O Arjuna? Having sustained this entire world with a single fraction of Myself, I remain.	What use is so much knowledge to you, Arjuna? I stand sustaining this entire world with a fragment of my being.	(42) But where's the use for you to know so much, Arjuna? This whole universe I hold apart [supporting it] with [but] one fragment of [Myself], yet I abide [unchanging].

Chapter 11: Visvarupa Darsana Yoga

The Yoga of the Vision of the Universal Form

Verse	Gemini AI	Stoller Miller	Zaehner
11.01	Arjuna said: For my favor, the supreme secret, called the supreme Self (adhyātma), Which word was spoken by You, by that this delusion of mine is gone.	To favor me you revealed the deepest mystery of the self, and by your words my delusion is dispelled.	Arjuna said: (1) Out of your gracious favor for me You have uttered the highest mystery called 'what appertains to Self', and by that word of yours this my perplexity has pone.
11.02	For the origin and dissolution of beings, have been heard in detail by me, From You, O Lotus-eyed one (Kamalapatrākṣa), and also Your imperishable majesty.	I heard from you in detail how creatures come to be and die, Krishna, and about the self in its immutable greatness.	(2) For I have heard of the coming to be and passing away of contingent beings: [this] You have told me in detail full, as well as the majesty of [your own] Self which does not pass away.
11.03	Thus it is as You have declared Yourself, O Supreme Lord (Parameśvara). I desire to see Your lordly form, O Supreme Person (Puruṣottama).	Just as you have described yourself, I wish to see your form in all its majesty, Krishna, Supreme among Men.	(3) Even as You have described [your] Self to be, so must it be, O Lord Most High; [but] fain would I see the form of You as Lord, O [All-]Highest Person.
11.04	If You think that it is possible by me to be seen, O Lord (Prabhu), O Lord of discipline (Yogeśvara), then to me show Your imperishable self (ātman).	If you think I can see it, reveal to me your immutable self, Krishna, Lord of Discipline.	(4) If, Lord, You think that I can see You thus, then show me, Lord of creative power (yoga), [this] Self [of yours] which does not pass away.
11.05	The Blessed Lord (Śrī Bhagavān) said: Behold My forms, O son of Pritha (Pārtha), by the hundreds and by the thousands, Of various kinds, divine, and of various colors and shapes.	Arjuna, see my forms in hundreds and thousands; diverse, divine, of many colors and shapes.	The Blessed Lord said: (5) Son of Pṛthā, behold my forms in their hundreds and their thousands; how various they are, how divine, how many-hued and multiform!
11.06	Behold the Adityas, the Vasus, the Rudras, the two Ashvins, and the Maruts. Behold many marvels never seen before, O descendant of Bharata (Bhārata).	See the sun gods, gods of light, howling storm gods, twin gods of dawn, and gods of wind, Arjuna, wondrous forms not seen before.	(6) Ādityas, Vasus, Rudras, the Aśvins twain, and the Maruts too, behold them! Marvels never seen before—how many!—Arjuna, behold them!
11.07	Here standing in one place, the entire world, moving and unmoving, behold today, In My body, O Thick-haired one (Guḍākeśa), and whatever else you desire to see.	Arjuna, see all the universe, animate and inanimate, and whatever else you wish to see; all stands here as one in my body.	(7) Do you today the whole universe behold centered here in One, with all that it contains of moving and unmoving things; [behold it] in my body, and whatever else you fain would see.
11.08	But you are not able to see Me with this very eye of yours. A divine eye I give to you; behold My lordly discipline (yogamaiśvaram)!	But you cannot see me with your own eye; I will give you a divine eye to see the majesty of my discipline.	(8) But never will you be able to see Me with this your [natural] eye. A celestial eye I'll give, you, behold my power (yoga) as Lord!

Verse	Gemini AI	Stoller Miller	Zaehner
11.09	Sañjaya said: Having spoken thus, then, O King, the great Lord of discipline (Mahāyogeśvara), Hari, Showed to the son of Pritha (Pārtha) the supreme lordly form.	O King, saying this, Krishna, the great lord of discipline, revealed to Arjuna the true majesty of his form.	Sañjaya said: (9) So saying Hari, the great Lord of power-and-the-skilful-use-of-it (yoga), revealed to the son of Pṛthā his highest sovereign form—
11.10	With many mouths and eyes, with many wondrous sights, With many divine ornaments, with many uplifted divine weapons.	It was a multiform, wondrous vision, with countless mouths and eyes and celestial ornaments, brandishing many divine weapons.	(10) [a form] with many a mouth and eye and countless marvelous aspects; many [indeed] were its divine adornments, many the celestial weapons raised on high,
11.11	Wearing divine garlands and garments, anointed with divine perfumes, Full of all marvels, the God (Deva), infinite, facing in all directions.	Everywhere was boundless divinity containing all astonishing things, wearing divine garlands and garments, annointed with divine perfume.	(11) Garlands and robes celestial He wore, fragrance divine was his anointing. [Behold this] God whose every [mark] spells wonder, the Infinite, facing every way!
11.12	If the brilliance of a thousand suns were to arise at once in the sky, If that splendor were similar, to the splendor of that great soul (mahātman).	If the light of a thousand suns were to rise in the sky at once, it would be like the light of that great spirit.	(12) If in [bright] heaven together should arise the shining brilliance of a thousand suns, then would that perhaps resemble the brilliance of that [God] so great of Self.
11.13	There standing in one place, the entire world, divided in many ways, The son of Pandu (Pāṇḍava) saw then, in the body of the God of gods (Devadeva).	Arjuna saw all the universe in its many ways and parts, standing as one in the body of the god of gods.	(13) Then did the son of Pandu see the whole [wide] universe in One converged, there in the body of the God of gods, yet divided out in multiplicity.
11.14	Then he, filled with amazement, his hair standing on end, the Winner of wealth (Dhanañjaya), Having bowed his head to the God (Deva), with joined hands, spoke.	Then filled with amazement, his hair bristling on his flesh, Arjuna bowed his head to the god, joined his hands in homage, and spoke.	(14) Then filled with amazement Arjuna, his hair on end, hands joined in reverent greeting, bowing his head before the God, [these words] spoke out.
11.15	Arjuna said: I see the gods in Your body, O God (Deva), and all the multitudes of specific beings, Brahma the Lord (Īśa) sitting on the lotus seat, and all the seers (ṛṣīn) and divine serpents.	I see the gods in your body, O God, and hordes of varied creatures: Brahma, the cosmic creator, on his lotus throne, all the seers and celestial serpents.	Arjuna said: (15) O God, the gods in your body I behold and all the hosts of every kind of being; Brahma, the lord, [I see] throned on the lotus-seat, celestial serpents and all the [ancient] seers.
11.16	With many arms, bellies, mouths, and eyes, I see You, of infinite form on all sides. Neither the end, nor the middle, nor again Your beginning do I see, O Lord of the universe (Viśveśvara), O Universal form (Viśvarūpa)!	I see your boundless form everywhere, the countless arms, bellies, mouths, and eyes; Lord of All, I see no end,	(16) Arms, bellies, mouths and eyes all manifold so do I see You wherever I may look infinite your form! End, middle, or again beginning I cannot see in You, O Monarch Universal, [manifest] in every form!

Verse	Gemini AI	Stoller Miller	Zaehner
		or middle or beginning to your totality.	
11.17	Bearing a diadem, a mace, and a discus, a mass of splendor shining on all sides, I see You, difficult to look at, all around, immeasurable, with the brilliance of blazing fire and the sun.	I see you blazing through the fiery rays of your crown, mace, and discus, hard to behold in the burning light of fire and sun that surrounds your measureless presence.	(17) Yours the crown, the mace, the discus—a mass of glory shining on all sides—so do I see You—yet how hard are You to see,—for on every side there is brilliant light of fire and sun. Oh, who should comprehend it?
11.18	You are the imperishable (akṣara), the supreme to be known, You are the supreme resting place of this universe. You are the imperishable protector of the eternal duty (śāśvatadharmā); You are the everlasting Person (puruṣa), so I believe.	You are to be known as supreme eternity, the deepest treasure of all that is, the immutable guardian of enduring sacred duty; I think you are man's timeless spirit.	(18) You are the Imperishable, [You] wisdom's highest goal; You, of this universe the last prop-and-resting-place, You the changeless, [You] the guardian of eternal law, You the primeval Person; [at last] I understand.
11.19	Without beginning, middle, or end, of infinite power, of infinite arms, with the moon and sun as eyes, I see You, with a face like blazing fire, burning this universe with Your own brilliance (tejas).	I see no beginning or middle or end to you; only boundless strength in your endless arms, the moon and sun in your eyes, your mouths of consuming flames, your own brilliance scorching this universe.	(19) Beginning, middle, or end You do not know,—how infinite your strength! How numberless your arms,—your eyes the sun and moon! So do I see You, your mouth a flaming fire, burning up this whole universe: with your blazing glory.
11.20	For this space between heaven and earth, and all directions, are pervaded by You alone. Having seen this wondrous and terrible form of Yours, the three worlds are trembling, O Great soul (Mahātman)!	You alone fill the space between heaven and earth and all the directions; seeing this awesome, terrible form of yours, Great Soul, the three worlds tremble.	(20) By You alone is this space between heaven and earth pervaded,—all points of the compass too; gazing on this, your marvelous, frightening form, the three worlds shudder, [All-] Highest Self!
11.21	For yonder multitudes of gods are entering You; some, frightened, praise You with joined hands. Saying "May it be well!" the multitudes of great seers and perfected ones praise You with abundant hymns.	Throngs of gods enter you, some in their terror make gestures of homage to invoke you; throngs of great sages and saints	(21) Lo I these hosts of gods are entering into You: some, terror-struck, extol You, hands together pressed; great seers and men perfected in serried ranks cry out, 'All hail,' and praise You with copious hymns of praise.

Verse	Gemini AI	Stoller Miller	Zaehner
		hail you and praise you in resounding hymns.	
11.22	The Rudras, Adityas, Vasus, and those who are the Sadhyas, the Vishvedevas, the Ashvins, the Maruts, and the Ushmapas, The multitudes of Gandharvas, Yakshas, Asuras, and Siddhas, all gaze at You, amazed.	Howling storm gods, sun gods, bright gods, and gods of ritual, gods of the universe, twin gods of dawn, wind gods, vapor-drinking ghosts, throngs of celestial musicians, demigods, demons, and saints, all gaze at you amazed.	(22) Rudras, Ādityas, Vasus, Sādhyas, All-gods, Aśvins, Maruts, and [the ancestors] who quaff the steam, minstrels divine, sprites, demons, and the hosts of perfected saints gaze upon You, all utterly amazed.
11.23	Having seen Your great form with many mouths and eyes, O Great-armed one (Mahābāho), with many arms, thighs, and feet, With many bellies, and terrible with many tusks, the worlds are trembling, and so am I.	Seeing the many mouths and eyes of your great form, its many arms, thighs, feet, bellies, and fangs, the worlds tremble and so do I.	(23) Gazing upon your mighty form with its myriad mouths, eyes, arms, thighs, feet, bellies, and sharp, gruesome tusks, the worlds [all] shudder [in affright],—how much more !!
11.24	For having seen You touching the sky, blazing, many-colored, with mouths wide open, with large blazing eyes, My inner self (antarātman) is trembling, and I find no resolve (dhṛti) nor peace (śama), O Vishnu!	Vishnu, seeing you brush the clouds with flames of countless colors, your mouths agape, your huge eyes blazing, my inner self quakes and I find no resolve or tranquility.	(24) Ablaze with many-colored [flames] You touch the sky, your mouths wide open, [gaping,] your eyes distended, blazing: so do I see You and my inmost self is shaken: I cannot bear it, I find no peace, O Viṣṇu!
11.25	And having seen Your mouths terrible with tusks, like the fire of time (kālānala) at the end of the world, I do not know the directions, and I find no refuge. Be gracious, O Lord of gods (Deveśa), O Abode of the universe (Jagannivāsa)!	Seeing the fangs protruding from your mouths like the fires of time, I lose my bearings and I find no refuge; be gracious, Lord of Gods, Shelter of the Universe.	(25) I see your mouths with jagged, ghastly tusks reminding [me] of Time's [devouring] fire: I cannot find my bearings, I cannot find a refuge; have mercy, God of gods, home of the universe!
11.26	And yonder sons of Dhritarashtra, all of them, together with multitudes of kings of the earth, Bhishma, Drona, and that charioteer's son (Karna), together with our chief warriors as well,	All those sons of the blind king Dhritarashtra come accompanied by troops of kings, by the generals Bhishma, Drona, Karna, and by our battle leaders.	(26) Lo, all these sons of Dhṛtarāṣṭra accompanied by hosts of kings,—Bhīṣma, Droṇa, and [Karṇa,] son of the charioteer, and those foremost in battle of our party too,

Verse	Gemini AI	Stoller Miller	Zaehner
11.27	Are rushing into Your mouths, which are terrible and frightening with tusks. Some, stuck between the teeth, are seen with their heads crushed to powder.	Rushing through your fangs into grim mouths, some are dangling from heads crushed between your teeth.	(27) rush [blindly] into your [gaping] mouths that with their horrid tusks strike [them] with terror. Some stick in the gaps between your teeth, see them!—their heads to powder ground!
11.28	As the many torrents of rivers, flow facing towards the ocean alone, So yonder heroes of the human world, enter Your fiercely blazing mouths.	As roiling river waters stream headlong toward the sea, so do these human heroes enter into your blazing mouths.	(28) As many swelling, seething streams rush headlong into the [one] great sea, so do these heroes of the world of men enter into your blazing mouths,
11.29	As moths with accelerated speed, enter a blazing fire to their destruction, Just so, to their destruction, the worlds also enter Your mouths with accelerated speed.	As moths in the frenzy of destruction fly into a blazing flame, worlds in the frenzy of destruction enter your mouths.	(29) As moths in bursting, hurtling haste rush into a lighted blaze to [their own] destruction, so do the worlds, well-trained in hasty violence, pour into your mouths to [their own] undoing!
11.30	You lick Your lips, devouring on all sides all the worlds with Your flaming mouths. Having filled the entire universe with brilliance (tejas), Your fierce rays are burning, O Vishnu!	You lick at the worlds around you, devouring them with flaming mouths; and your terrible fires scorch the entire universe, filling it, Vishnu, with violent rays.	(30) On every side You lick, lick up,—devouring, worlds, universes, everything,—with burning mouths. Viṣṇu! your dreadful rays of light fill the whole universe with flames-of-glory, scorching [everywhere].
11.31	Tell me who You are, of terrible form! Homage be to You, O best of gods (Devavara), be gracious! I desire to know You, the primal one, for I do not understand Your manifestation.	Tell me— who are you in this terrible form? Homage to you, Best of Gods! Be gracious! I want to know you as you are in your beginning. I do not comprehend the course of your ways.	(31) Tell me, who are You, your form so cruel? Homage to You, You best of gods, have mercy! Fain would I know You as You are in the beginning, for what You are set on doing I do not understand.
11.32	The Blessed Lord (Śrī Bhagavān) said: I am Time (kāla), the cause of the destruction of the worlds,	I am time grown old, creating world destruction,	The Blessed Lord said: (32) Time am I, wrecker of the world's destruction, matured,—[grimly] resolved here to swallow up the

Verse	Gemini AI	Stoller Miller	Zaehner
	grown mature, engaged here in destroying the worlds. Even without you, they shall not exist, all the warriors who are stationed in the opposing armies.	set in motion to annihilate the worlds; even without you, all these warriors arrayed in hostile ranks will cease to exist.	worlds. Do what you will, all these warriors shall cease to be, drawn up [there] in their opposing ranks.
11.33	Therefore stand up, obtain fame! Having conquered the enemies, enjoy a prosperous kingdom. By Me alone they have been killed already; be merely the instrument, O Left-handed archer (Savyasācin)!	Therefore, arise and win glory! Conquer your foes and fulfill your kingship! They are already killed by me. Be just my instrument, the archer at my side!	(33) And so stand up, win glory, conquer your enemies and win a prosperous kingdom! Long since have these men in truth been slain by Me: yours it is to be the mere occasion.
11.34	Drona and Bhishma and Jayadratha, and Karna, and also other hero-warriors, Killed by Me, do you kill! Do not be distressed. Fight! You will conquer the rivals in battle.	Drona, Bhishma, Jayadratha, and Karna, and all the other battle heroes, are killed by me. Kill them without wavering; fight, and you will conquer your foes in battle!	(34) Droṇa, Bhīṣma, Jayadratha, Karṇa, and all the other men of war are [as good as] slain by Me. Slay them then,- why falter? Fight! [for] you will conquer your rivals in the battle.
11.35	Saṅjaya said: Having heard this word of the Beautiful-haired one (Keśava), with joined hands, trembling, the Diademed one (Kīrtī), Having bowed down, spoke again to the Dark one (Kṛṣṇa), stammering, terrified, bowing down.	Hearing Krishna's words, Arjuna trembled under his crown, and he joined his hands in reverent homage; terrified of his fear, he bowed to Krishna and stammered in reply.	Saṅjaya said: (35) Hearing these words of Kṛṣṇa, [Arjuna,] wearer of the crown, hands joined in veneration, trembling, bowed down to Kṛṣṇa and spoke again with stammering voice, as terrified he did obeisance.
11.36	Arjuna said: Rightly, O Lord of the senses (Hṛṣīkeśa), by Your praise, the universe rejoices and is filled with love. The terrifying demons (rakṣāṃsi) flee in all directions, and all the multitudes of perfected ones bow down.	Krishna, the universe responds with joy and rapture to your glory, terrified demons flee in far directions, and saints throng to bow in homage.	Arjuna said: (36) Full just is it that in praise of You the world should find its pleasure and its joy, that monsters struck with terror should scatter in all directions, and that all the hosts of men perfected should do You homage.
11.37	And why should they not bow to You, O Great soul (Mahātmān), who are greater even than Brahma, the original creator? O Infinite one, Lord of gods (Deveśa), Abode of the universe	Why should they not bow in homage to you, Great Soul, Original Creator, more venerable than the creator Brahma?	(37) And why should they not revere You, great [as is your] Self, more to be prized even than Brahma, first Creator, Infinite, Lord of the gods, home of the universe? You are the Imperishable, what IS and what is not and what surpasses both.

Verse	Gemini AI	Stoller Miller	Zaehner
	(Jagannivāsa), You are the imperishable (akṣara), being (sat), non-being (asat), and that which is beyond.	Boundless Lord of Gods, Shelter of All That Is, you are eternity, being, nonbeing, and beyond.	
11.38	You are the primal God (Deva), the ancient Person (puruṣa); You are the supreme resting place of this universe. You are the knower, the object of knowledge, and the supreme abode; by You the universe is pervaded, O You of infinite form (Anantarūpa)!	You are the original god, the primordial spirit of man, the deepest treasure of all that is, knower and what is to be known, the supreme abode; you pervade the universe, Lord of Boundless Form.	(38) You are the Primal God, Primeval Person, You of this universe the last prop-and-resting-place, You the knower and what is to be known, [You our] highest home, O You whose forms are infinite, by You the whole universe was spun.
11.39	You are the wind (Vayu), the controller (Yama), fire (Agni), the god of waters (Varuna), the moon (Shashanka), the Lord of creatures (Prajapati), and the great-grandfather. Homage, homage be to You a thousand times, and again and yet again, homage, homage to You!	You are the gods of wind, death, fire, and water; the moon; the lord of life; and the great ancestor. Homage to you, a thousand times homage! I bow in homage to you again and yet again.	(39) [You are the wind-god,] Vāyu, Yama, [the god of death,] Agni, [the god of fire,] Varuṇa, [the god of water,] and the moon. Prajāpati are You and the primordial ancestor: all hail, all hail to You, [all hail] a thousandfold, and yet again, all hail, all hail to You!
11.40	Homage from in front and then from behind You! Homage be to You from all sides indeed, O All (Sarva)! O You of infinite power and immeasurable valor, You pervade all, therefore You are All.	I bow in homage before you and behind you; I bow everywhere to your omnipresence! You have boundless strength and limitless force; you fulfill all that you are.	(40) All hail [to You] when I stand before You, [all hail] when I stand behind You, all hail to You wherever I may be, [all hail to You,] the All! How infinite your strength, how limitless your prowess! All things You bring to their consummation: hence You are All.
11.41	Thinking of You as a friend, whatever was forcefully said, "O Krishna, O Yadava, O Friend!" Not knowing this majesty of Yours, by me, out of negligence or even out of affection,	Thinking you a friend, I boldly said, "Welcome, Krishna! Welcome, cousin, friend!" From negligence, or through love, I failed to know your greatness.	(41) How rashly have I called You comrade, for so I thought of You, [how rashly said,] 'Hey Kṛṣṇa, hey Yādava, hey comrade!' Little did I know of this your majesty; distraught was I...or was it that I loved You?
11.42	And whatever disrespect was shown to You for the purpose of a joke, while playing, resting, sitting, or at meals, Either alone, O Infallible one (Acyuta), or even in the presence of others, for that I ask forgiveness from You, the immeasurable one.	If in jest I offended you, alone or publicly, at sport, rest, sitting, or at meals,	(42) Sometimes in jest I showed You disrespect as we played or rested or sat or ate at table, sometimes together, sometimes in sight of others: I crave your pardon, O [Lord,] unfathomable, unfallen

Verse	Gemini AI	Stoller Miller	Zaehner
		I beg your patience, unfathomable Krishna.	
11.43	You are the father of the world, of the moving and the unmoving; You are its object of worship and the greatest venerable teacher (guru). There is no one equal to You, how could there be another superior, even in the three worlds, O You of incomparable power?	You are father of the world of animate and inanimate things, its venerable teacher, most worthy of worship, without equal. Where in all three worlds is another to match your extraordinary power?	(43) You are the father of the world of moving and unmoving things, You their venerable teacher, most highly prized; none is there like You,—how could there be another greater?—in the three worlds. Oh, matchless is your power.
11.44	Therefore, having bowed down, prostrating my body, I seek grace from You, the adorable Lord (Īśa). Like a father to a son, like a friend to a friend, like a lover to a beloved, You ought to bear with me, O God (Deva).	I bow to you, I prostrate my body, I beg you to be gracious, Worshipful Lord— as a father to a son, a friend to a friend, a lover to a beloved, O God, bear with me.	(44) And so I bow to You, prostrate my body, crave grace of You, [my] Lord adorable: bear with me, I beg You, as father [bears] with son, or friend with friend, or lover with the one he loves, O God!
11.45	Having seen what was never seen before, I am thrilled, and my mind is trembling with fear. Show me that very form, O God (Deva); be gracious, O Lord of gods (Deveśa), O Abode of the universe (Jagannivāsa)!	I am thrilled, and yet my mind trembles with fear at seeing what has not been seen before. Show me, God, the form I know— be gracious, Lord of Gods, Shelter of the World.	(45) Things never seen before I have seen, and ecstatic is my joy; yet fear-and-trembling perturb my mind. Show me, then, God, that [same human] form [I knew]; have mercy, Lord of gods, home of the universe!
11.46	Wearing a diadem, with a mace, and a discus in hand, I desire to see You just as before. With that very four-armed form, appear, O Thousand-armed one (Sahasrabāho), O Universal form (Viśvamūrte)!	I want to see you as before, with your crown and mace, and the discus in your hand. O Thousand-Armed God, assume the four-armed form embodied in your totality.	(46) Fain would I see You with [your familiar] crown and mace, discus in hand, just as You used to be: take up again your four-armed form, O thousand-armed, to whom every form belongs.
11.47	The Blessed Lord (Śrī Bhagavān) said: By Me, being pleased, to you, O Arjuna, this supreme form was shown through My own discipline (yoga). Made of brilliance, universal, infinite, primal, which has not been seen before by anyone other than you.	To grace you, Arjuna, I revealed through self-discipline my higher form, which no one but you has ever beheld— brilliant, total, boundless, primal.	The Blessed Lord said: (47) Because I desired to show you favor, Arjuna, by my Self's own power (yoga) I have shown you my highest form,—glorious, all-embracing, infinite, primeval, which none but you has ever seen before.

Verse	Gemini AI	Stoller Miller	Zaehner
11.48	Not by the Vedas, nor by sacrifices, nor by study, nor by gifts, nor by rituals, nor by severe austerities, In such a form can I be seen in the world of men by anyone other than you, O great hero of the Kurus (Kurupravīra).	Not through sacred lore or sacrificial ritual or study or charity, not by rites or by terrible penances can I be seen in this form in the world of men by anyone but you, Great Hero.	(48) Not by the Vedas, not by sacrifice, not by [much] study or the giving of alms, not by rituals or grim ascetic practice can I be seen in such a form in the world of men: to you alone [have I revealed it,] champion of the Kurus.
11.49	Let there be no fear for you, and no bewildered state, having seen such a terrible form of Mine. With fear gone, and with a gladdened heart, again you behold this very form of Mine.	Do not tremble or suffer confusion from seeing my horrific form; your fear dispelled, your mind full of love, see my form again as it was.	(49) You need not tremble nor need your spirit be perplexed though you have: seen this form of mine, so awful, grim. Banish all fear, be glad at heart: behold again that [same familiar] form [you knew].
11.50	Saṅjaya said: Vasudeva, having thus spoken to Arjuna, showed his own form again. And the Great soul (Mahātmā) consoled this terrified one, having become again a gentle form.	Saying this to Arjuna, Krishna once more revealed his intimate form; resuming his gentle body, the great spirit let the terrified hero regain his breath.	Saṅjaya said: (50) Thus speaking did the son of Vasudeva show his [human] form to Arjuna again, comforting him in his fear. For once again the great-souled [Kṛṣṇa] assumed the body of a friend.
11.51	Arjuna said: Having seen this gentle human form of Yours, O Agitator of men (Janārdana), Now I have become composed in mind, and restored to my normal nature (prakṛti).	Seeing your gentle human form, Krishna, I recover my own nature, and my reason is restored.	Arjuna said: (51) Now that I see [again] this your human form, friendly-and-kind, I have returned to my senses and regained my normal state.
11.52	The Blessed Lord (Śrī Bhagavān) said: Very difficult to see is this form, which you have seen of Mine. Even the gods are constantly desirous of the sight of this form.	This form you have seen is rarely revealed; the gods are constantly craving for a vision of this form.	The Blessed Lord said: (52) Right hard to see is this my form which you have seen: this is the form the gods themselves forever crave to see.
11.53	Not by the Vedas, not by austerity (tapas), not by charity (dāna), not by sacrifice (ijyā), Can I be seen in such a way, as you have seen Me.	Not through sacred lore, penances, charity, or sacrificial rites can I be seen in the form that you saw me.	(53) Not by the Vedas or grim-ascetic-practice, not by the giving of alms or sacrifice can I be seen in such a form as you did see Me;
11.54	But by unswerving devotion (bhakti), I can be known in this way, O Arjuna,	By devotion alone can I, as I really am,	(54) but by worship-of-love addressed to [Me,] none other, Arjuna, can I be known and seen in such a form and as I really am: [so can my lovers] enter into Me.

Verse	Gemini AI	Stoller Miller	Zaehner
	And seen in truth (tattvena), and entered into, O Scorcher of foes (Parantapa).	be known and seen and entered into, Arjuna.	
11.55	He who performs My work, who holds Me supreme, My devotee (bhakta), freed from attachment, Free from enmity toward all beings, he comes to Me, O son of Pandu (Pāṇḍava).	Acting only for me, intent on me, free from attachment, hostile to no creature, Arjuna, a man of devotion comes to me.	(55) Do works for Me, make Me your highest goal, be loyal-in-love to Me, cut off all [other] attachments, have no hatred for any being at all: for all who do thus shall come to Me.

Chapter 12: Bhakti Yoga

The Yoga of Devotion

Verse	Gemini AI	Stoller Miller	Zaehner
12.01	Arjuna said: Thus constantly disciplined (satatayuktāḥ), those devotees (bhaktāḥ) who worship You, And those who worship the imperishable (akṣara) and unmanifest (avyakta), of them, who are the best knowers of discipline (yogavittamāḥ)?	Who best knows discipline: men who worship you with devotion, ever disciplined, or men who worship the imperishable, unmanifest?	Arjuna said: (1) Of those who are thus ever integrated and serve You with loyal devotion, and those who [revere] the Imperishable Unmanifest, which are the most experienced in spiritual exercise?
12.02	The Blessed Lord (Śrī Bhagavān) said: Having fixed their minds on Me, those who constantly disciplined (nityayuktāḥ) worship Me, Endowed with supreme faith (śraddhā), they are considered by Me to be the most disciplined (yuktatamāḥ).	I deem most disciplined men of enduring discipline who worship me with true faith, entrusting their minds to me.	The Blessed Lord said: (2) Those I deem to be most integrated who fix their thoughts on Me and serve Me, ever integrated [in themselves], filled with the highest faith.
12.03	But those who worship the imperishable (akṣara), the undefinable, the unmanifest (avyakta), The all-pervading and unthinkable, the unchanging, immovable, and eternal,	Men reach me too who worship what is imperishable, ineffable, unmanifest, omnipresent, inconceivable, immutable at the summit of existence.	(3) But those who revere the indeterminate Imperishable Unmanifest, unthinkable though coursing everywhere, sublime, aloof (kūṭastha), unmoving, firm,
12.04	Having completely restrained the multitude of senses, with equal understanding (samabuddhayaḥ) everywhere, They attain Me alone, delighting in the welfare of all beings.	Mastering their senses, with equanimity toward everything, they reach me, rejoicing in the welfare of all creatures.	(4) who hold in check the complex of the senses, in all things equal-minded, taking pleasure in the weal of all contingent beings, these too attain to Me.
12.05	The affliction (kleśa) is greater for them, whose minds are attached to the unmanifest (avyakta); For the unmanifest goal is attained with difficulty, by embodied beings (dehavadbhiḥ).	It is more arduous when their reason clings to my unmanifest nature; for men constrained by bodies, the unmanifest way is hard to attain.	(5) [But] greater is the toil of those whose thinking clings to the Unmanifest; for difficult [indeed] it is for embodied men to reach-and-tread the unmanifested way.
12.06	But those who, having renounced all actions (karmāṇi) in Me, holding Me as supreme, With unswerving discipline (yoga) alone, meditating on Me, worship Me;	But men intent on me renounce all actions to me and worship me, meditating with singular discipline.	(6) But those who cast off all their works on Me, solely intent on Me, and meditate on Me in spiritual exercise, leaving no room for others, [and so really] do Me honor,
12.07	For them, I become the deliverer from the ocean of the cycle of death and rebirth (mr̥tyusaṃsārasāgarāt), Without delay, O son of Pritha (Pārtha), for those whose minds are fixed on Me.	When they entrust reason to me, Arjuna, I soon arise to rescue them from the ocean of death and rebirth.	(7) these will I lift up on high out of the ocean of recurring death, and that right soon, for their thoughts are fixed on Me.

Verse	Gemini AI	Stoller Miller	Zaehner
12.08	Fix your mind on Me alone, cause your understanding (buddhi) to enter into Me; You will dwell in Me alone, hereafter, without a doubt.	Focus your mind on me, let your understanding enter me; then you will dwell in me without doubt.	(8) On Me alone let your mind dwell, stir up your soul to enter Me; thenceforth in very truth in Me you will find your home.
12.09	But if to fix your mind steadily on Me you are not able, Then by the discipline of practice (abhyāsayoga), desire to attain Me, O Winner of wealth (Dhanañjaya).	If you cannot concentrate your thought firmly on me, then seek to reach me, Arjuna, by discipline in practice.	(9) But if you are unable in all steadfastness to concentrate your thoughts on Me, then, seek to win Me by effort unremitting.
12.10	If you are incapable even of practice (abhyāsa), be intent on My work (matkarmaparamaḥ); Even performing actions (karmāṇi) for My sake, you will attain perfection (siddhi).	Even if you fail in practice, dedicate yourself to action; performing actions for my sake, you will achieve success.	(10) And if for such effort you lack the strength, then work-and-act for Me, make this your goal; for even if you work only for my sake, you will receive the prize,
12.11	But if you are unable to do even this, having taken refuge in My discipline (yoga), Then, having abandoned the fruit of all action (sarvakarmaphalatyaṅga), act with a controlled self (yatātmanavān).	If you are powerless to do even this, rely on my discipline, be self-controlled, and reject all fruit of action.	(11) And then again if even this exceeds your powers, gird up your loins, renounce the fruit of all your works with self restrained.
12.12	For knowledge (jñāna) is better than practice (abhyāsa); meditation (dhyāna) is superior to knowledge; From meditation, the abandonment of the fruit of action (karmaphalatyaṅga); from abandonment, peace (śānti) immediately follows.	Knowledge is better than practice, meditation better than knowledge, rejecting fruits of action is better still—it brings peace.	(12) For better is wisdom than [mere] effort, better than wisdom meditation; and [better] than meditation to renounce the fruits of works: renunciation leads straightway to peace.
12.13	Not hating any beings, friendly and compassionate as well, Free from the sense of "mine" (nirmama) and free from ego (nirahaṅkāra), equal in sorrow and happiness, forgiving.	One who bears hate for no creature is friendly, compassionate, unselfish, free of individuality, patient, the same in suffering and joy.	(13) Let a man feel hatred for no contingent being, let him be friendly, compassionate; let him be done with thoughts of 'I' and 'mine', the same in pleasure as in pain, long-suffering,
12.14	The ever-contented yogi, whose self is controlled, of firm resolve (dṛḍhaniścayaḥ), Whose mind and understanding (buddhi) are dedicated to Me, he who is My devotee (bhakta), he is dear to Me.	Content always, disciplined, self-controlled, firm in his resolve, his mind and understanding dedicated to me, devoted to me, he is dear to me.	(14) content and ever integrated, his self restrained, his purpose firm, let his mind and soul be steeped in Me, let him worship Me with love: then will I love him [in return].
12.15	He from whom the world does not shrink away, and who does not shrink away from the world, Freed from the agitation of joy, anger, and fear, he too is dear to Me.	The world does not flee from him, nor does he flee from the world; free of delight, rage, fear, and disgust, he is dear to me.	(15) That man I love from whom the people do not shrink and who does not shrink from them, who is free from exaltation, fear, impatience, and excitement.
12.16	Independent, pure, capable, indifferent, with his distress gone, Abandoning all undertakings, he who is My devotee (bhakta), he is dear to Me.	Disinterested, pure, skilled, indifferent, untroubled, relinquishing all involvements, devoted to me, he is dear to me.	(16) I love the man who has no expectation, is pure and skilled, indifferent, who has no worries and gives up all [selfish] enterprise, loyal-and-devoted to Me.

Verse	Gemini AI	Stoller Miller	Zaehner
12.17	He who neither rejoices nor hates, neither grieves nor desires, Abandoning the good and the evil, he who is full of devotion (bhaktimān), he is dear to Me.	He does not rejoice or hate, grieve or feel desire; relinquishing fortune and misfortune, the man of devotion is dear to me.	(17) I love the man who hates not nor exults, who mourns not nor desires, who puts away both pleasant and unpleasant things, who is loyal-devoted-and-devout.
12.18	Equal toward enemy and friend, and similarly in honor and dishonor, In cold and heat, happiness and sorrow, equal, freed from attachment (saṅgavivarjitaḥ).	Impartial to foe and friend, honor and contempt, cold and heat, joy and suffering, he is free from attachment.	(18-19) I love the man who is the same to friend and foe, [the same] whether he be respected or despised, the same in heat and cold, in pleasure as in pain, who has put away attachment and remains unmoved by praise or blame, who is taciturn, contented with whatever comes his way, having no home, of steady mind, [but] loyal-devoted-and-devout.
12.19	To whom blame and praise are equal, who is silent, satisfied with anything whatever, Without a fixed home (aniketaḥ), of steady mind, the man full of devotion (bhaktimān) is dear to Me.	Neutral to blame and praise, silent, content with his fate, unsheltered, firm in thought, the man of devotion is dear to me.	
12.20	But those who worship this immortal duty (dharmyāmṛta), exactly as declared, Full of faith (śraddadhānāḥ), holding Me as supreme, those devotees (bhaktāḥ) are exceedingly dear to Me.	Even more dear to me are devotees who cherish this elixir of sacred duty as I have taught it, intent on me in their faith.	(20) But us for those who reverence these deathless [words] of righteousness which I have just now spoken, putting their faith [in them], making Me their goal, my loving-devotees,—these do I love exceedingly.

Chapter 13: Ksetra Ksetrajna Vibhaga Yoga

The Yoga of the Field and its Knower

Verse	Gemini AI	Stoller Miller	Zaehner
13.0	Arjuna said: Nature (prakṛti) and the Person (puruṣa), the field (kṣetra) and the knower of the field (kṣetrajña) as well, This I desire to know, knowledge (jñāna) and the object of knowledge (jñeya), O Beautiful-haired one (Keśava).	[This verse seems to have been added later and is not included in Barbara Stoller Miller's translation]	Arjuna said: (0) [What is] Nature? [What the] 'person'? [What] the 'field' and [what] the 'knower of the field'? This, Kṛṣṇa, would I know. [What too is] knowledge? [What] that which should be known?
13.01	The Blessed Lord (Śrī Bhagavān) said: This body, O son of Kunti (Kaunteya), is called the field (kṣetra). He who knows it, those who know call him the knower of the field (kṣetrajña).	The field denotes this body, and wise men call one who knows it the field-knower.	The Blessed Lord said: (1) The body is called the 'field' and he who knows it is the 'knower of the field', or so it has been said by those who know it.
13.02	And know Me also as the knower of the field (kṣetrajña), in all fields, O descendant of Bharata (Bhārata). The knowledge of the field and the knower of the field, that is considered knowledge (jñāna) by Me.	Know me as the field-knower in all fields—what I deem to be knowledge is knowledge of the field and its knower.	(2) And know that I am the 'knower of the field' in every field; knowledge of [this] field and [this] knower of the field I deem to be [true] knowledge.
13.03	What that field is, and of what kind, what its modifications are, and whence it is, And who he is, and what his powers are, hear that from Me in brief.	Hear from me in summary what the field is in its character and changes, and of the field-knower's power.	(3) What that field is and what it is like, what are its changes and which derives from which, and who He is, [the knower of the field,] and what his powers, hear [now] from Me in brief.
13.04	Sung by the seers (ṛṣibhiḥ) in many ways, in various distinct hymns, And also in the words of the aphorisms of Brahman (brahmasūtra), full of reasoning and certainty.	Ancient seers have sung of this in many ways, with varied meters and with aphorisms on the infinite spirit laced with logical arguments.	(4) In many ways has it been sung by seers, in varied hymns each in its separate way, in aphoristic verses concerning Brahman, well reasoned and conclusive.
13.05	The great elements (mahābhūtāni), the ego (ahaṅkāra), the understanding (buddhi), and the unmanifest (avyakta) as well, The ten senses and the one (mind), and the five objects of the senses.	The field contains the great elements, individuality, understanding, unmanifest nature, the eleven senses, and the five sense realms.	(5) Gross elements, the ego, intellect (buddhi), the Unmanifest, the eleven senses, and the five [sense-objects] on which the senses thrive,
13.06	Desire (icchā), aversion (dveṣa), happiness (sukha), sorrow (duḥkha), the aggregate (body), consciousness (cetanā), and resolve (dhṛti); This field (kṣetra), in brief, is declared along with its modifications (vikāra).	Longing, hatred, happiness, suffering, bodily form, consciousness, resolve, thus is this field with its changes defined in summary.	(6) desire, hate, pleasure, pain, sensus communis, thought and constancy,—these, in briefest span, are called the field together with their changes.
13.07	Absence of pride, absence of deceit, non-violence (ahiṃsā), patience, uprightness, Service to the teacher (ācārya), purity, steadfastness, and self-restraint.	Knowledge means humility, sincerity, nonviolence, patience, honesty, reverence for one's teacher, purity, stability, self-restraint;	(7) To shun conceit and tricky ways, to wish none harm, to be long-suffering and uptight, to reverence one's teacher, purity, steadfastness, self-restraint,

Verse	Gemini AI	Stoller Miller	Zaehner
13.08	Dispassion (vairāgya) toward the objects of the senses, and absence of ego (anahaṅkāra) as well, The perception of the faults and sorrows of birth, death, old age, and disease.	Dispassion toward sense objects and absence of individuality, seeing the defects in birth, death, old age, sickness, and suffering;	(8) detachment from the senses' objects and no sense of 'I' most certainly, insight into birth, death, old age, disease, and pain, and what constitutes their worthlessness,
13.09	Non-attachment, absence of clinging to son, wife, home, and the like, And constant equanimity of mind (samacittatva) upon the attainment of the desirable and the undesirable.	Detachment, uninvolvedness with sons, wife, and home, constant equanimity in fulfillment and frustration;	(9) to be detached and not to cling to sons, wives, houses, and the like, a constant equal-mindedness whatever happens, pleasing or unpleasing,
13.10	And unswerving devotion (bhakti) to Me, with exclusive discipline (yoga), Resorting to solitary places, and distaste for the assembly of people.	Unwavering devotion to me with singular discipline; retreating to a place of solitude, avoiding worldly affairs;	(10) unswerving loyalty-and-love for Me with spiritual exercise on no other bent, to dwell apart in desert places, to take no pleasure in the company of men,
13.11	Constancy in the knowledge of the supreme Self (adhyātmajñāna), seeing the goal of the knowledge of truth (tattvajñāna); This is declared to be knowledge (jñāna), and whatever is otherwise is ignorance (ajñāna).	Persistence in knowing the self, seeing what knowledge of reality means— all this is called knowledge, the opposite is ignorance.	(11) constant attention to the wisdom that appertains to self, to see where knowledge of reality must lead, [all] this is 'knowledge', or so it has been said. Ignorance is what is otherwise than this.
13.12	That which is to be known (jñeya) I will declare, knowing which one enjoys immortality, The beginningless supreme Brahman, which is said to be neither being (sat) nor non-being (asat).	I shall teach you what is to be known; for knowing it, one attains immortality; it is called the supreme infinite spirit, beginningless, neither being nor nonbeing.	(12) [And now] I will tell you that which should be known: once a man knows it, he attains to immortality. The highest Brahman it is called,—beginningless,—It is not Being nor is It Not-Being.
13.13	With hands and feet everywhere, with eyes, heads, and mouths everywhere, With ears everywhere in the world, it stands encompassing all.	Its hands and feet reach everywhere; its head and face see in every direction; hearing everything, it remains in the world, enveloping all.	(13) Hands and feet It has on every side, on every side eyes, heads, mouths, and ears; in the world all things encompassing [changeless] It abides.
13.14	Shining by the qualities (guṇas) of all the senses, yet completely devoid of all senses, Unattached, and yet supporting all, free from the qualities (nirguṇa), and yet the enjoyer of the qualities.	Lacking all the sense organs, it shines in their qualities; unattached, it supports everything; without qualities, it enjoys them.	(14) Devoid of all the senses, It yet sheds light on all their qualities, [from all] detached, and yet supporting all; free from Nature's constituents, It yet experiences them.
13.15	Outside and inside of beings, the unmoving and the moving as well, Incomprehensible because of its subtlety, it stands far away and also near.	Outside and within all creatures, inanimate but still animate, too subtle to be known, it is far distant, yet near.	(15) Within all beings, yet without them; unmoved, It yet moves indeed; so subtle is It you cannot comprehend It; far off it stands, and yet how near It is!
13.16	And undivided among beings, yet standing as if divided, It is to be known as the supporter of beings, absorbing them and causing them to arise.	Undivided, it seems divided among creatures; understood as their sustainer, it devours and creates them.	(16) Undivided in beings It abides, seeming divided: this is That which should be known,—[the one] who sustains, devours, and generates [all] beings.

Verse	Gemini AI	Stoller Miller	Zaehner
13.17	The light even of lights, it is said to be beyond the darkness (tamas); Knowledge (jñāna), the object of knowledge (jñeya), and the goal of knowledge (jñānagamyā), seated in the hearts of all.	The light of lights beyond darkness it is called; knowledge attained by knowledge, fixed in the heart of everyone.	(17) Light of lights, 'Beyond the Darkness' It is called: [true] knowledge, what should be known, accessible to knowledge, established in the heart of all.
13.18	Thus the field (kṣetra), and knowledge (jñāna), and the object of knowledge (jñeya) have been declared in brief. My devotee (bhakta), having understood this, becomes fit for My state of being (madbhāva).	So, in summary I have explained the field and knowledge of it; a man devoted to me, knowing this, enters into my being.	(18) And so in brief I have explained the 'field' and 'knowledge' and 'that which should be known'; the man who loves-and-worships Me, on knowing this, becomes fit to [share in] my own mode of being.
13.19	Nature (prakṛti) and the Person (puruṣa), know them both to be without beginning; And the modifications (vikārāḥ) and the qualities (guṇāḥ) as well, know them to be born of nature (prakṛti).	Know that both nature and man's spirit have no beginning, that qualities and changes have their origin in nature.	(19) 'Nature' and 'Person': know that these two are both beginningless: and know that change and quality arise from Nature.
13.20	In the agency of cause and effect, nature (prakṛti) is said to be the cause. In the experience of happiness and sorrow, the Person (puruṣa) is said to be the cause.	For its agency in producing effects, nature is called a cause; in the experience of joy and suffering, man's spirit is called a cause.	(20) Material Nature, they say, is [itself] the cause of cause, effect, and agency, while 'person' is said to be the cause in the experience of pleasure and of pain.
13.21	For the Person (puruṣa) seated in nature (prakṛti), experiences the qualities (guṇas) born of nature. Attachment to the qualities is the cause of his births in good and evil wombs (yoni).	Man's spirit is set in nature, experiencing the qualities born of nature; its attachment to the qualities causes births in the wombs of good and evil.	(21) For 'person' is lodged in material Nature, experiencing the 'constituents' that arise from it; because he attaches himself to these he comes to birth in good and evil wombs.
13.22	The spectator and the permitter, the supporter, the enjoyer, the great Lord (Maheśvara), And the supreme Self (Paramātmā) he is also called; the supreme Person (puruṣa) in this body.	Witness, consentor, sustainer, enjoyer—the great lord is called the highest self, man's true spirit in this body.	(22) [And yet another One there is who,] surveying and approving, supports and [Himself] experiences [the constituents of Nature], the Mighty Lord: 'Highest Self' some call Him, the 'Highest Person' in this body.
13.23	He who thus knows the Person (puruṣa), and nature (prakṛti) together with the qualities (guṇas), In whatever way he may exist, he is not born again.	Knowing nature and the spirit of man, as well as the qualities of nature, one is not born again— no matter how one now exists.	(23) Whoever knows 'person', material Nature, and its constituents to be such, in whatever state he be, he is not born again.
13.24	By meditation (dhyāna), in the self (ātman), some see the self by the self; Others by the discipline of knowledge (sāṅkhyayoga), and still others by the discipline of action (karmayoga).	By meditating on the self, some men see the self through the self; others see by philosophical discipline; others by the discipline of action.	(24) By meditation some themselves see self In self, others by pitting sound reason into practice, yet others by the exercise (yoga) of works,
13.25	But others, not knowing thus, having heard from others, worship; They too cross completely beyond death, devoted to what they have heard (śrutiparāyaṇāḥ).	Others, despite their ignorance, revere what they hear from other men; they too cross beyond death, intent on what they hear.	(25) But some, not knowing thus, hear it from others and revere it; and even these, taking their stand on what they hear, overcome death indeed.

Verse	Gemini AI	Stoller Miller	Zaehner
13.26	Whatever being comes into existence, unmoving or moving, From the union of the field (kṣetra) and the knower of the field (kṣetrajñā), know it to be from that, O best of the Bharatas (Bharatarṣabha).	Arjuna, know that anything inanimate or alive with motion is born from the union of the field and its knower.	(26) Whatever being comes to be, he it motionless or moving, [derives its being] from the union of 'field' and 'knower of the field': this know.
13.27	Equally present in all beings, the supreme Lord (Parameśvara), Unperishing among the perishing, he who sees this, he sees truly.	He really sees who sees the highest lord standing equal among all creatures, undecaying amid destruction.	(27) The same in all contingent beings, abiding [without change], the Highest Lord, when all things fall to ruin, [Himself] is not destroyed: who sees Him sees [indeed].
13.28	For seeing equally everywhere the Lord (Īśvara) established, He does not destroy the self (ātman) by the self; thereby he goes to the supreme goal.	Seeing the lord standing the same everywhere, the self cannot injure itself and goes the highest way.	(28) For seeing Him, the same, the Lord, established everywhere, he cannot of himself to [him]self do hurt, hence he treads the highest way.
13.29	And that actions (karmāṇi) by nature (prakṛti) alone are being performed in every way, He who sees this, and likewise the self (ātman) as the non-doer, he sees truly.	He really sees who sees that all actions are performed by nature alone and that the self is not an actor.	(29) Nature it is which in every way does-work-and-acts; no agent is the self: who sees it thus he sees [indeed].
13.30	When the separate existence of beings he perceives as standing in One, And their expansion from that alone, then he attains Brahman.	When he perceives the unity existing in separate creatures and how they expand from unity, he attains the infinite spirit.	(30) When once a man can see [all] the diversity of contingent beings as abiding in One [alone] and their radiation out of It, then to Brahman he attains.
13.31	Because of being beginningless and without qualities (nirguṇatvāt), this imperishable supreme Self (Paramātmān), Even while standing in the body, O son of Kunti (Kaunteya), neither acts nor is tainted.	Beginningless, without qualities, the supreme self is unchanging; even abiding in a body, Arjuna, it does not act, nor is it defiled.	(31) Because this Highest Self knows no beginning, no constituents, it does not pass away: though abiding in [many] a body, it does not act nor is it defiled.
13.32	As the all-pervading space (ākāśa) is not tainted because of its subtlety, So the self (ātman) established everywhere in the body is not tainted.	Just as all-pervading space remains unsullied in its subtlety, so the self in every body remains unsullied.	(32) Just as the ether, roving everywhere, knows no defilement, so subtle [is its essence], so does [this] Self, though everywhere abiding embodied, know no defilement.
13.33	Just as the one sun illuminates this entire world, So the owner of the field (kṣetrī) illuminates the entire field (kṣetra), O descendant of Bharata (Bhārata).	Just as one sun illuminates this entire world, so the master of the field illuminates the entire field.	(33) As the one sun lights up this whole universe, so does the 'owner of the field' illumine the whole, 'field'.
13.34	Thus the difference between the field (kṣetra) and the knower of the field (kṣetrajñā), by the eye of knowledge (jñāna), And the liberation from the nature (prakṛti) of beings, those who know this, they go to the Supreme (param).	They reach the highest state who with the eye of knowledge know the boundary between the knower and its field, and the freedom creatures have from nature.	(34) Whoso with wisdom's eye discerns the difference between 'field' and 'knower of the field', and knows deliverance from material Nature to which fall] contingent beings are subject, goes to the further [shore].

Chapter 14: Gunatraya Vibhaga Yoga

The Yoga of the Division of the Three Qualities

Verse	Gemini AI	Stoller Miller	Zaehner
14.01	The Blessed Lord (Śrī Bhagavān) said: Again I will declare the supreme, the best knowledge of all knowledges (jñāna), Having known which all the sages (munayaḥ), have gone from here to supreme perfection (siddhi).	I shall teach you still more of the farthest knowledge one can know; knowing it, all the sages have reached perfection.	The Blessed Lord said: (1) [And now] again I shall proclaim the highest wisdom, best of doctrines; on knowing this all sages, when they passed on hence, attained the highest prize.
14.02	Having resorted to this knowledge (jñāna), they have attained to My own nature (sādharmya). Even at the time of creation they are not born, and at the time of dissolution they are not distressed.	Resorting to this knowledge, they follow the ways of my sacred duty; in creation they are not reborn, in dissolution they suffer no sorrow.	(2) With this wisdom as their bulwark they reached a rank [in the order of existence] equivalent to my own, and even when [the universe is once again] engendered, they are not born [again], and when [again] it is dissolved, they know no trepidation.
14.03	My womb is the great Brahman (mahadbrahma); in that I place the seed. The origin of all beings, is from that, O descendant of Bharata (Bhārata).	My womb is the great infinite spirit; in it I place the embryo, and from this, Arjuna, comes the origin of all creatures.	(3) Great Brahman is to Me a womb, in it I plant the seed: from this derives the origin of all contingent beings.
14.04	In all wombs (yoniṣu), O son of Kunti (Kaunteya), whatever forms come into being, Of them Brahman is the great womb, and I am the seed-giving father.	The infinite spirit is the great womb of all forms that come to be in all wombs, and I am the seed-giving father.	(4) In whatever womb whatever form arises-and-grows-together, of [all] those [forms] Great Brahman is the womb, I the father, giver of the seed.
14.05	Goodness (sattva), passion (rajas), and darkness (tamas), these qualities (guṇāḥ) born of nature (prakṛti), Bind fast in the body, O Great-armed one (Mahābāho), the imperishable embodied one (dehin).	Lucidity, passion, dark inertia— these qualities inherent in nature bind the unchanging embodied self in the body.	(5) Goodness—Passion—Darkness: these are the [three] constituents from Nature sprung that bind the embodied [self] in the body though [the self itself] is changeless.
14.06	Among them, goodness (sattva), being flawless, is illuminating and free from illness. It binds by attachment to happiness, and by attachment to knowledge (jñāna), O Sinless one (Anagha).	Lucidity, being untainted, is luminous and without decay; it binds one with attachment to joy and knowledge, Arjuna.	(6) Among these Goodness, being immaculate, knowing no sickness, dispenses light, [and yet] it binds by [causing the self] to cling to wisdom and to joy.
14.07	Know that passion (rajas) is of the nature of attraction, arising from craving and attachment. It binds fast, O son of Kunti (Kaunteya), the embodied one (dehin) by attachment to action (karma).	Know that passion is emotional, born of craving and attachment; it binds the embodied self with attachment to action.	(7) Passion is instinct with desire, [this] know. From craving and attachment it wells up. It binds the embodied [self] by f causing it] to cling to works.
14.08	But know that darkness (tamas) is born of ignorance (ajñāna), the deluder of all embodied ones (dehinām). By negligence, laziness, and sleep, it binds fast, O descendant of Bharata (Bhārata).	Know dark inertia born of ignorance as the delusion of every embodied self; it binds one with negligence, indolence, and sleep, Arjuna.	(8) But from ignorance is Darkness born: mark [this] well. All embodied [selves] it leads astray. With fecklessness and sloth and sleepiness it binds.

Verse	Gemini AI	Stoller Miller	Zaehner
14.09	Goodness (sattva) attaches one to happiness, passion (rajas) to action (karma), O descendant of Bharata (Bhārata). But darkness (tamas), having veiled knowledge (jñāna), attaches one to negligence indeed.	Lucidity addicts one to joy, and passion to actions, but dark inertia obscures knowledge and addicts one to negligence.	(9) Goodness causes [a man] to cling to joy, Passion to works; but Darkness, stifling wisdom, attaches to fecklessness.
14.10	Having overcome passion (rajas) and darkness (tamas), goodness (sattva) prevails, O descendant of Bharata (Bhārata). Passion (rajas) prevails over goodness and darkness; and darkness (tamas) over goodness and passion.	When lucidity dominates passion and inertia, it thrives; and likewise when passion or inertia dominates the other two.	(10) Once it dominates Passion and Darkness, Goodness waxes strong; so Passion and Darkness when they dominate the other two.
14.11	In all the gates of this body, when the light comes into being, Which is knowledge (jñāna), then one should know, that goodness (sattva) has increased.	When the light of knowledge shines in all the body's senses, then one knows that lucidity prevails.	(11) When at all the body's gates wisdom's light arises, then must you know that Goodness has increased.
14.12	Greed, activity, the undertaking, of actions (karmāṇām), unrest, and craving; These are born when passion (rajas) has increased, O best of the Bharatas (Bharatarṣabha).	When passion increases, Arjuna, greed and activity, involvement in actions, disquiet, and longing arise.	(12) When Passion is waxing strong, these [states] arise: greed, [purposeful] activity, committing oneself to works, disquiet, and ambition.
14.13	Absence of light and absence of activity, negligence and delusion as well; These are born when darkness (tamas) has increased, O joy of the Kurus (Kurunandana).	When dark inertia increases, obscurity and inactivity, negligence and delusion, arise.	(13) When Darkness is surging up, these [states] arise: unlighted [darkness], unwillingness to act, fecklessness, delusion.
14.14	But when goodness (sattva) has increased, if the embodied one (dehabhṛt) goes to dissolution, Then to the spotless worlds, of the knowers of the highest, he attains.	When lucidity prevails, the self whose body dies enters the untainted worlds of those who know reality.	(14) But when an embodied [self] comes face to face with [the body's] dissolution and Goodness prevails, then will he reach the spotless worlds of those who know the highest.
14.15	Having gone to dissolution in passion (rajas), he is born among those attached to action (karma). Likewise, dissolved in darkness (tamas), he is born in the wombs of the deluded.	When he dies in passion, he is born among lovers of action; so when he dies in dark inertia, he is born into wombs of folly.	(15) [Another] goes to his demise when Passion [predominates]; he will be born among such men as cling to works: and as to him who dies when Darkness [has the upper hand], he will be born in the wombs of deluded fools.
14.16	Of a well-done action (karma), they say, the fruit is of goodness (sāttvika) and flawless. But the fruit of passion (rajas) is sorrow; the fruit of darkness (tamas) is ignorance (ajñāna).	The fruit of good conduct is pure and untainted they say, but suffering is the fruit of passion, ignorance the fruit of dark inertia.	(16) Of works well done, they say, the fruits belong to Goodness, being without spot: but pain is the fruit of Passion, ignorance the fruit of Darkness.
14.17	From goodness (sattva) is born knowledge (jñāna), and from passion (rajas) greed indeed. Negligence and delusion come from darkness (tamas), and ignorance (ajñāna) as well.	From lucidity knowledge is born; from passion comes greed; from dark inertia come negligence, delusion, and ignorance.	(17) From Goodness wisdom springs, from Passion greed, from Darkness fecklessness, delusion, and ignorance—how not?

Verse	Gemini AI	Stoller Miller	Zaehner
14.18	Those abiding in goodness (sattva) go upwards; the passionate (rājasāḥ) stand in the middle. Abiding in the activities of the lowest quality, those of darkness (tāmasāḥ) go downwards.	Men who are lucid go upward; men of passion stay in between; men of dark inertia, caught in vile ways, sink low.	(18) Upward is the path of those who abide in Goodness, in the middle stand the men of Passion. Stuck in the modes of the vilest constituent the men of Darkness go below.
14.19	When the seer perceives no other doer than the qualities (guṇebhyaḥ), And knows what is higher than the qualities, he attains My state of being (madbhāva).	When a man of vision sees nature's qualities as the agent of action and knows what lies beyond, he enters into my being.	(19) When the watching [self] sees there is no agent other than [these] constituents and knows what is beyond them, then will he come to [share in] that mode of being which is mine.
14.20	Having transcended these three qualities (guṇān), which are the origin of the body, the embodied one (dehī), Freed from birth, death, old age, and sorrow, enjoys immortality (amṛta).	Transcending the three qualities that are the body's source, the self achieves immortality, freed from the sorrows of birth, death, and old age.	(20) Transcending these three constituents which give the body its existence, from the sufferings of birth, death, and old age delivered, the embodied [self] wins immortality.
14.21	Arjuna said: By what marks is he who has transcended, these three qualities (guṇān), O Lord (Prabhu)? What is his conduct, and how, does he pass beyond these three qualities?	Lord, what signs mark a man who passes beyond the three qualities? What does he do to cross beyond these qualities?	Arjuna said: (21) What signs, Lord, mark him out,—[this man] who has transcended these three constituents? How does he behave? And how does he step out beyond these three constituents?
14.22	The Blessed Lord (Śrī Bhagavān) said: Illumination and activity, and delusion as well, O son of Pandu (Pāṇḍava), He does not hate them when they arise, nor does he desire them when they cease.	He does not dislike light or activity or delusion; when they cease to exist he does not desire them.	The Blessed Lord said: (22) Radiance—activity yes, delusion too,—when these arise he hates them not; and when [in turn] they cease he pines not after them.
14.23	Sitting like one who is indifferent, who is not shaken by the qualities (guṇaiḥ), Thinking "The qualities operate," who stands firm and does not waver.	He remains disinterested, unmoved by qualities of nature; he never wavers, knowing that only qualities are in motion.	(23) As one indifferent he sits, by the constituents unruffled: 'So the constituents are busy': thus he thinks. Firm-based is he, unquavering.
14.24	Equal in sorrow and happiness, self-abiding, to whom a clod of earth, a stone, and gold are the same; Equal toward the pleasant and the unpleasant, wise (dhīra), equal in blame and self-praise.	Self-reliant, impartial to suffering and joy, to clay, stone, or gold, the resolute man is the same to foe and friend, to blame and praise.	(24) The same in pleasure as in pain and self-assured, the same when faced with clods of earth or stones or gold; for him, wise man, are friend and foe of equal weight, equal the praise or blame [with which men cover him].
14.25	Equal in honor and dishonor, equal toward the sides of friend and enemy, Abandoning all undertakings, he is said to have transcended the qualities (guṇātīta).	The same in honor, and disgrace, to ally and enemy, a man who abandons involvements transcends the qualities of nature.	(25) Equal [his mind] in honor and disgrace, equal to ally and to enemy, he renounces every [busy] enterprise: 'He has transcended the constituents'; so must men say.
14.26	And he who serves Me with unswerving discipline of devotion (bhaktiyoga), Having completely transcended these qualities (guṇān), he is fit for becoming Brahman (brahmabhūyāya).	One who serves me faithfully, with discipline of devotion, transcends the qualities of nature and shares in the infinite spirit.	(26) And as to those who do Me honor with spiritual exercise, in loyalty-and-love undeviating, passed [clean] beyond these constituents, to becoming Brahman they are conformed.

Verse	Gemini AI	Stoller Miller	Zaehner
14.27	For I am the foundation of Brahman, and of the immortal and imperishable, And of the eternal duty (dharma), and of absolute happiness.	I am the infinite spirit's foundation, immortal and immutable, the basis of eternal sacred duty and of perfect joy.	(27) For I am the base supporting Brahman,—immortal [Brahman] which knows no change,—[supporting] too the eternal law of righteousness and absolute beatitude.

Chapter 15: Purusottama Yoga

The Yoga of the Supreme Person

Verse	Gemini AI	Stoller Miller	Zaehner
15.01	The Blessed Lord (Śrī Bhagavān) said: With roots above and branches below, they say the Ashvattha tree is imperishable (avyayam). Whose leaves are the Vedic hymns (chandāṁsi), he who knows it, he is the knower of the Veda (vedavit).	Roots in the air, branches below, the tree of life is unchanging, they say; its leaves are hymns, and he who knows it knows sacred lore.	The Blessed Lord said: (1) With roots above and boughs beneath, they say, the undying fig-tree [stands]: its leaves are the Vedic hymns: who knows it knows the Veda.
15.02	Below and above its branches spread, nourished by the qualities (guṇas), with the objects of the senses as its shoots. And below its roots stretch forth, binding to action (karma) in the human world.	Its branches stretch below and above, nourished by nature's qualities, budding with sense objects; aerial roots tangled in actions reach downward into the world of men.	(2) Below, above, its branches straggle out, well nourished by the constituents; sense-objects are the twigs. Below its roots proliferate inseparably linked with works in the world of men.
15.03	Its form is not perceived here in this way, neither its end, nor its beginning, nor its foundation. Having cut this Ashvattha tree, with its firmly grown roots, with the strong weapon of non-attachment (asaṅga),	Its form is unknown here in the world; unknown are its end, its beginning, its extent; cut down this tree that has such deep roots with the sharp ax of detachment.	(3) No form of it can here be comprehended, no end and no beginning, no sure abiding-place: this fig-tree with its roots so fatly nourished—[take] the stout axe of detachment and cut it down!
15.04	Then that place is to be sought, having gone to which they do not return again. "I seek refuge in that very primal Person (Puruṣa), from whom the ancient creative energy (pravṛtti) streamed forth."	Then search to find the realm that one enters without returning: "I seek refuge in the original spirit of man, from which primordial activity extended."	(4) And then search out that [high] estate to which, when once men go, they come not back again. 'I fly for succor to that primeval Person from whom flowed forth primordial creativity.'
15.05	Free from pride and delusion, having conquered the fault of attachment, constantly abiding in the supreme Self (adhyātma), with desires turned away, Freed from the pairs of opposites known as happiness and sorrow, the unbewildered ones go to that imperishable place.	Without pride or delusion, the fault of attachment overcome, intent on the self within, their desires extinguished, freed from dualities, from joy and suffering, undeluded men reach that realm beyond change.	(5) Not proud, not fooled, [all] taint of attachment crushed, ever abiding in what appertains to self, desire suppressed, released from [all] dualities made known in pleasure as in pain, the undeluded march ahead to that state which knows no change.

Verse	Gemini AI	Stoller Miller	Zaehner
15.06	The sun does not illuminate that, nor the moon, nor the fire (pāvaka). Having gone to which they do not return, that is My supreme abode.	Neither sun nor moon nor fire illumines my highest abode— once there, they do not return.	(6) That [state] is not illumined by sun or moon or fire: once men go thither, they come not back again, for that is my highest home.
15.07	A fraction of Myself indeed, in the world of living beings, having become an eternal living soul (jīvabhūta), Draws to itself the senses, with the mind as the sixth, which are situated in nature (prakṛti).	A fragment of me in the living world is the timeless essence of life; it draws out the senses and the mind inherent in nature.	(7) In the world of living things a minute part of Me, eternal [still], becomes a living [self], drawing to itself the five senses and the mind which have their roots in Nature.
15.08	When the Lord (Īśvara) acquires a body, and also when he departs from it, Taking these, he goes along, like the wind taking fragrances from their seat.	When the lord takes on a body and then leaves it, he carries these along, like the wind bearing scents from earth.	(8) When [this] sovereign [self] takes on a body and when he rises up therefrom, he takes them [with him] and moves on as the wind [wafts] scents away from their proper home.
15.09	Presiding over hearing, sight, and touch, taste, and smell as well, And the mind, he experiences the objects of the senses.	Governing hearing, sight, touch, taste, smell, and thought, he savors objects of the senses.	(9) Ear, eye, touch, taste, and smell he turns to due account,—so too the mind; [with these] he moves along the objects of sense,
15.10	Whether departing, or staying, or experiencing, endowed with the qualities (guṇas), The deluded do not perceive him; those with the eye of knowledge (jñānacakṣuṣaḥ) perceive him.	Deluded men do not perceive him in departure or presence or enjoyment of nature's qualities; but the eyes of knowledge see him.	(10) Whether he rise up [from the body] or remain [therein], or whether, through contact with the constituents, he tastes experience, fools do not perceive him, but whoso possesses wisdom's eye sees him [indeed],
15.11	And the striving yogis perceive him established in the self (ātman). But those of unperfected selves (akṛtātmānaḥ), even striving, do not perceive him, the unthinking ones.	Men of discipline who strive see him present within themselves; but without self-mastery and reason, even those who strive fail to see.	(11) And athletes of the spirit, fighting the good fight, see him established in [them]selves; not so the men whose self is unperfected, however much they if strive, witless, they see him not.
15.12	That brilliance which, situated in the sun, illuminates the entire world, And that which is in the moon, and which is in the fire, know that brilliance (tejas) to be Mine.	Know that my brilliance, flaming in the sun, in the moon, and in fire, illumines this whole universe.	(12) The splendor centered in the sun which bathes the whole world in light, [the splendor] in the moon and fire,—know that it [all] is mine.
15.13	And having entered the earth, I support the beings with My energy (ojas). And I nourish all the plants, having become the juicy Soma.	I penetrate the earth and sustain creatures by my strength; becoming Soma, the liquid of moonlight, I nurture all healing herbs.	(13) [Thus] too I penetrate the earth and so sustain [all] beings with my strength; becoming [the moon-plant] Soma, I, the very sap [of life], cause all healing herbs to grow.
15.14	I, having become the fire of digestion (Vaiśvānara), taking refuge in the bodies of breathing beings, Joined with the inward and downward breaths (prāṇa and apāna), digest the four kinds of food.	I am the universal fire within the body of living beings; I work with the flow of vital breath to digest the foods that men consume.	(14) Becoming the [digestive] fire in [the bodies of] all men I dwell in the body of all that breathes; conjoined with the inward and outward breaths I digest the fourfold food.
15.15	And I am seated in the hearts of all; from Me are memory, knowledge (jñāna), and their removal. And by all the Vedas, I alone am to be known;	I dwell deep in the heart of everyone; memory, knowledge,	(15) I make my dwelling in the hearts of all: from Me stem memory, wisdom, the dispelling [of doubt]. Through all the

Verse	Gemini AI	Stoller Miller	Zaehner
	I am the maker of the Vedanta, and the knower of the Vedas (vedavit) indeed.	and reasoning come from me; I am the object to be known through all sacred lore; and I am its knower, the creator of its final truth.	Vedas it is I who should be known, for the maker of the Vedas' end am I, and I the Vedas know.
15.16	There are these two Persons (puruṣau) in the world, the perishable and the imperishable (akṣara) as well. The perishable is all beings; the immovable (kūṭastha) is called the imperishable.	There is a double spirit of man in the world, transient and eternal—transient in all creatures, eternal at the summit of existence.	(16) In the world there are these two persons, perishable the one, Imperishable the other: the 'perishable' is all contingent beings, the 'Imperishable' they call the 'sublime, aloof (kūṭastha)'.
15.17	But the highest Person (Puruṣa) is another, declared to be the supreme Self (Paramātmān), Who, having entered the three worlds, sustains them, the imperishable Lord (Īśvara).	Other is the supreme spirit of man, called the supreme self, the immutable lord who enters and sustains the three worlds.	(17) But there is [yet] another Person, the [All-]Sublime, surnamed 'All-Highest Self': the three worlds He enters-and-pervades, sustaining them,—the Lord who passes not away.
15.18	Because I transcend the perishable, and am also higher than the imperishable (akṣara), Therefore I am celebrated in the world and in the Veda, as the Supreme Person (Puruṣottama).	Since I transcend what is transient and I am higher than the eternal, I am known as the supreme spirit of man in the world and in sacred lore.	(18) Since I transcend the perishable and am more exalted than the Imperishable itself, so am I extolled in Vedic as in common speech as the 'Person [All-]Sublime'.
15.19	He who, unbewildered, thus knows Me as the Supreme Person (Puruṣottama), He, knowing all, worships Me with his whole being (bhāva), O descendant of Bharata (Bhārata).	Whoever knows me without delusion as the supreme spirit of man knows all there is, Arjuna—he devotes his whole being to me.	(19) Whoever thus knows Me, unconfused, as the Person [All-]Sublime, knows all and [knowing all] communes with Me with all his being, all his love.
15.20	Thus this most secret teaching, has been spoken by Me, O Sinless one (Anagha). Having understood this, one would become wise, and one who has accomplished his duties (kṛtakṛtya), O descendant of Bharata (Bhārata).	Arjuna, thus I have taught this most secret tradition; realizing it, one has understanding and his purpose is fulfilled.	(20) And so have I [at last] revealed this most, mysterious doctrine: let a man but understand it, for then he will be a man who [truly] understands, his [life's] work done.

Chapter 16: Daivasura Sampad Vibhaga Yoga

The Yoga of the Division between the Divine and Demoniactal

Verse	Gemini AI	Stoller Miller	Zaehner
16.01	The Blessed Lord (Śrī Bhagavān) said: Fearlessness, purification of being (sattva), steadfastness in the discipline of knowledge (jñānayoga), Charity (dāna), control, and sacrifice (yajña), study of the scriptures (svādhyāya), austerity (tapas), and uprightness.	Fearlessness, purity, determination in the discipline of knowledge, charity, self-control, sacrifice, study of sacred lore, penance, honesty;	The Blessed Lord said: (1) Fearless and pure in heart, steadfast in the exercise of wisdom, open-handed and restrained, performing sacrifice, intent on studying Holy Writ, ascetic and upright,
16.02	Non-violence (ahiṃsā), truth (satya), absence of anger (akrodha), renunciation (tyāga), peace (śānti), absence of slander, Compassion for beings, absence of greed, gentleness, modesty, and absence of fickleness.	Nonviolence, truth, absence of anger, disengagement, peace, loyalty, compassion for creatures, lack of greed, gentleness, modesty, reliability;	(2) none hurting, truthful, from anger free, renouncing [all], at peace, averse to calumny, compassionate to [all] beings, free from nagging greed, gentle, modest, never fickle,
16.03	Vigor (tejas), patience (kṣamā), resolve (dhṛti), purity (śauca), absence of malice, and absence of excessive pride; These belong to one born to the divine endowment (daivī sampad), O descendant of Bharata (Bhārata).	Brilliance, patience, resolve, clarity, absence of envy and of pride; these characterize a man born with divine traits.	(3) ardent, patient, enduring, pure, not treacherous nor arrogant,—such is the man who is born to [inherit] a godly destiny.
16.04	Hypocrisy (dambha), arrogance (darpa), and excessive pride (abhimāna), anger (krodha), and harshness as well, And ignorance (ajñāna) belong to one born to the demonic endowment (āsurī sampad), O son of Pritha (Pārtha).	Hypocrisy, arrogance, vanity, anger, harshness, ignorance; these characterize a man born with demonic traits.	(4) A hypocrite, proud of himself and arrogant, angry, harsh and ignorant is the man who is born to [inherit] a devilish destiny.
16.05	The divine endowment (daivī sampad) is deemed to lead to liberation (vimokṣa), and the demonic (āsurī) to bondage. Do not grieve! To the divine endowment, you are born, O son of Pandu (Pāṇḍava).	The divine traits lead to freedom, the demonic lead to bondage; do not despair, Arjuna; you were born with the divine.	(5) A godly destiny means deliverance, a devilish one enslavement; this is the usual view. [But] do not worry, Arjuna, [for] you are born to a godly destiny.
16.06	There are two creations of beings in this world, the divine (daiva) and the demonic (āśura). The divine has been declared at length; hear from Me of the demonic, O son of Pritha (Pārtha).	All creatures in the world are either divine or demonic; I described the divine at length; hear what I say of the demonic.	(6) There are two orders of beings in this world,—the godly and the devilish. Of the godly I have discoursed at length; now listen to [my words about] the devilish.
16.07	Both action (pravṛtti) and inaction (nivṛtti), demonic men do not know. Neither purity (śauca), nor right conduct (ācāra), nor truth (satya) is found in them.	Demonic men cannot comprehend activity and rest; there exists no clarity, no morality, no truth in them.	(7) Of creative action and its return to rest the devilish folk know nothing; in them there is no purity, no morality, no truth.
16.08	"Without truth (asatya), without foundation, without a Lord (anīśvara)," they say the world is,	They say that the world has no truth, no basis, no god,	(8) 'The world is devoid of truth,' they say, 'it has no ground, no ruling Lord; it has not come to be by mutual causal law; desire alone has caused it, nothing else.'

Verse	Gemini AI	Stoller Miller	Zaehner
	"Brought about by mutual union, with desire (kāma) as its only cause; what else?"	that no power of mutual dependence is its cause, but only desire.	
16.09	Holding fast to this view, these ruined souls of small understanding (buddhi), Emerge with cruel actions (ugrakarmāṇaḥ), as enemies for the destruction of the world.	Mired in this view, lost to themselves with their meager understanding, these fiends contrive terrible acts to destroy the world.	(9) Holding fast to these views, lost souls with feeble minds, they embark on cruel-and-violent deeds, malignant [in their lust] for the destruction of the world.
16.10	Resorting to insatiable desire (kāma), full of hypocrisy, pride, and arrogance, Having taken up false notions through delusion (moha), they act with impure vows.	Subject to insatiable desire, drunk with hypocrisy and pride, holding false notions from delusion, they act with impure vows.	(10) Insatiate desire is their starting-point,—maddened are they by hypocrisy and pride, clutching at false conceptions, deluded as they are: impure are their resolves.
16.11	Given over to immeasurable anxiety, which ends only with death, Holding the enjoyment of desires (kāma) as their highest goal, convinced that this is all there is.	In their certainty that life consists in sating their desires, they suffer immeasurable anxiety that ends only with death.	(11) Unmeasured care is theirs right up to the time of death, [for] they have no other aim than to satisfy their lusts, convinced that this is all.
16.12	Bound by hundreds of fetters of hope, wholly devoted to desire (kāma) and anger (krodha), They strive for the accumulation of wealth by unjust means, for the sake of the enjoyment of their desires.	Bound by a hundred fetters of hope, obsessed by desire and anger, they hoard wealth in stealthy ways to satisfy their desires.	(12) Bound by hundreds of fetters forged by hope, obsessed by anger and desire, they seek to build up wealth unjustly to satisfy their lusts.
16.13	"This has been obtained by me today, this desire I shall obtain; This wealth is mine, and this also shall be mine again."	"I have gained this wish today, and I shall attain that one; this wealth is mine, and there will be more.	(13) 'This have I gained today, this whim I'll satisfy; this wealth is mine and much more too will be mine as time goes on.
16.14	"That enemy has been killed by me, and I shall kill others as well. I am the lord (īśvara), I am the enjoyer, I am successful (siddha), strong, and happy."	I have killed that enemy, and I shall kill others too; I am the lord, I am the enjoyer, successful, strong, and happy.	(14) He was an enemy of mine, I've killed him, and many another too I'll kill. I'm master [here]. I take my pleasure [as I will]; I'm strong and happy and successful.
16.15	"I am wealthy and of noble birth; who else is equal to me? I will sacrifice, I will give charity, I will rejoice," thus they are completely deluded by ignorance (ajñāna).	I am wealthy, and wellborn, without peer, I shall sacrifice, give, rejoice."	(15) I'm rich and of good family. Who else can match himself with me? I'll sacrifice and I'll give alms: [why not?] I'll have a marvelous time!' So speak [fools] deluded in their ignorance.
16.16	Bewildered by many thoughts, enveloped in the net of delusion (moha), Attached to the enjoyment of desires (kāma), they fall into a foul hell (naraka).	So say men deluded by ignorance. Confused by endless thoughts, caught in the net of delusion, given to satisfying their desires, they fall into hell's foul abyss.	(16) [Their minds] unhinged by many a [foolish] fancy, caught up in delusion's net, obsessed by the satisfaction of their lusts, into foul hell they fall.
16.17	Self-conceited, stubborn, filled with the pride and arrogance of wealth, They perform sacrifices in name only, with hypocrisy, disregarding the scriptural rules (avidhipūrvakam).	Self-aggrandizing, stubborn, drunk with wealth and pride, they sacrifice in name only, in hypocrisy, violating all norms.	(17) Puffed up with self-conceit, unbending, maddened by their pride in wealth, they offer sacrifices that are but sacrifice in name and not in the way prescribed, the hypocrites!

Verse	Gemini AI	Stoller Miller	Zaehner
16.18	Clinging to ego (ahaṅkāra), strength, arrogance, desire (kāma), and anger (krodha), These malicious ones hate Me, situated in their own bodies and in the bodies of others.	Submitting to individuality, power, arrogance, desire, and anger, they hate me and revile me in their own bodies, as in others.	(18) Selfishness, force and pride, desire and anger, [these do] they rely on, envying and hating Me who dwell in their bodies as I dwell in all.
16.19	These hateful and cruel ones, the lowest of men in the cycles of rebirth (saṃsāra), I hurl continuously, these impure ones, into demonic wombs (āsurīṣu yoniṣu) indeed.	These hateful, cruel, vile men of misfortune, I cast into demonic wombs through cycles of rebirth.	(19) Birth after birth in this revolving round, these vilest among men, strangers to [all] good, obsessed with hate and cruel, I ever hurl into devilish wombs.
16.20	Having fallen into demonic wombs, these deluded ones, birth after birth, Not attaining Me, O son of Kunti (Kaunteya), from there they go to the lowest state.	Fallen into a demonic womb, deluded in birth after birth, they fail to reach me, Arjuna, and they go the lowest way.	(20) Caught up in devilish wombs, birth after birth deluded, they never attain to Me: and so they tread the lowest way.
16.21	Threefold is this gate of hell (naraka), destructive of the self (ātman): Desire (kāma), anger (krodha), and greed (lobha); therefore one should abandon these three.	The three gates of hell that destroy the self are desire, anger, and greed; one must relinquish all three.	(21) Desire—Anger—Greed: this is the triple gate of hell, destruction of the self: therefore avoid these, three.
16.22	A man freed from these, O son of Kunti (Kaunteya), from the three gates of darkness (tamas), Practices what is best for the self (ātman), and from there goes to the supreme goal.	Released through these three gates of darkness, Arjuna, a man elevates the self and ascends to the highest way.	(22) When once a man is freed from these three gates of darkness, then can he work for [his] self's salvation, thence tread the highest way.
16.23	He who, having cast aside the rules of the scriptures (śāstra), acts under the impulse of desire (kāma), Does not attain perfection (siddhi), nor happiness (sukha), nor the supreme goal.	If he rejects norms of tradition and lives to fulfill his desires, he does not reach perfection or happiness or the highest way.	(23) Whoso forsakes the ordinance of Scripture and lives at the whim of his own desires, wins not perfection, [finds] no comfort, [treads] not the highest way.
16.24	Therefore, let the scripture (śāstra) be your authority, in determining what is to be done and what is not to be done. Having known the action (karma) declared by the rules of the scripture, you ought to perform it here in this world.	Let tradition be your standard in judging what to do or avoid; knowing the norms of tradition, perform your action here.	(24) Therefore let Scripture be your norm, determining what is right and wrong. Once you know what the ordinance of Scripture bids you do, you should perform down here the works [therein prescribed].

Chapter 17: Sraddhatraya Vibhaga Yoga

The Yoga of the Threefold Faith

Verse	Gemini AI	Stoller Miller	Zaehner
17.01	Arjuna said: Those who, having cast aside the rules of the scriptures (śāstra), sacrifice endowed with faith (śraddhā), What is their basis (niṣṭhā), O Dark one (Kṛṣṇa)? Is it goodness (sattva), passion (rajas), or darkness (tamas)?	Men who ignore the ways of tradition but sacrifice in full faith, Krishna, what quality of nature is basic in them— lucidity, passion, or dark inertia?	Arjuna said: (1) [And yet there are some] who forsake the ordinance of Scripture and offer sacrifice full filled with faith, where do they stand? On Goodness, Passion, or Darkness?
17.02	The Blessed Lord (Śrī Bhagavān) said: Threefold is the faith (śraddhā) of the embodied ones, born of their own nature (svabhāva). Good (sāttvikī), passionate (rājasī), and dark (tāmasī); hear of it.	Listen as I explain the threefold nature of faith inherent in the embodied self— lucid, passionate, and darkly inert.	The Blessed Lord said: (2) Threefold is the faith of embodied [selves]; each [of the three] springs from [a man's] own nature, [The first is] of Goodness, [the second] of Passion, of Darkness [is the third]. Listen to this.
17.03	In accordance with the goodness (sattva) of everyone, faith (śraddhā) comes into being, O descendant of Bharata (Bhārata). This Person (puruṣa) is made of faith; whatever his faith is, that indeed he is.	The faith each man has, Arjuna, follows his degree of lucidity; a man consists of his faith, and as his faith is, so is he.	(3) Faith is connatural to the soul of every man: man is instinct with faith: as is his faith, so too must he be.
17.04	The good (sāttvikāḥ) sacrifice to the gods; the passionate (rājasāḥ) to the Yakshas and Rakshasas; And others sacrifice to the spirits of the dead (pretān) and the multitudes of ghosts (bhūta), the people of darkness (tāmasāḥ).	Men of lucidity sacrifice to the gods; men of passion, to spirits and demons; the others, men of dark inertia, sacrifice to corpses and to ghosts.	(4) To the gods do men of Goodness offer sacrifice, to sprites and monsters men of Passion, to disembodied spirits and the assembled spirits of the dead the others,—men of Darkness,—offer sacrifice.
17.05	Those people who undergo terrible austerity (tapas), which is not enjoined by the scriptures (śāstra), Joined with hypocrisy (dambha) and ego (ahaṅkāra), endowed with the force of desire (kāma) and passion (rāga),	Men who practice horrific penances that go against traditional norms are trapped in hypocrisy and individuality, overwhelmed by the emotion of desire.	(5-6) And this know too. Some men there are who, without regard to Scripture's ordinance, savagely mortify [their flesh], buoyed up by hypocrisy and self-regard, yielding to the violence of passion and desire, and so torment the mass of [living] beings whose home their body is, the witless fools,—find [with them] Me Myself within [that same] body abiding: how devilish their intentions!
17.06	Tormenting the multitude of elements situated in the body, the unthinking ones, And Me as well, situated within the body; know them to be of demonic resolve (āsuraniścayaṅ).	Without reason, they torment the elements composing their bodies, and they torment me within them; know them to have demonic resolve.	(5-6) And this know too. Some men there are who, without regard to Scripture's ordinance, savagely mortify [their flesh], buoyed up by hypocrisy and self-regard, yielding to the violence of passion and desire, and so torment the mass of [living] beings whose home their body is, the witless fools,—find [with them] Me Myself within [that same] body abiding: how devilish their intentions!
17.07	But even the food that is dear to everyone is of three kinds,	Food is also of three kinds, to please each type of taste;	(7) Threefold again is food, [food] that agrees with each [different type of] man: [so too] sacrifice, ascetic practice, and the gift of alms. Listen to the difference between them.

Verse	Gemini AI	Stoller Miller	Zaehner
	And sacrifice (yajña), austerity (tapas), and charity (dāna); hear this distinction of theirs.	sacrifice, penance, and charity likewise divide in three ways.	
17.08	Promoting life, goodness (sattva), strength, health, happiness, and satisfaction, Juicy, soft, firm, and hearty, are the foods dear to the good (sāttvika).	Foods that please lucid men are savory, smooth, firm, and rich; they promote long life, lucidity, strength, health, pleasure, and delight.	(8) Foods that promote a fuller life, vitality, strength, health, pleasure, and good-feeling, [foods that are] savory, rich in oil and firm, heart-gladdening, [these] are agreeable to the man of Goodness.
17.09	Pungent, sour, salty, excessively hot, sharp, harsh, and burning, Are the foods desired by the passionate (rājasa), causing sorrow, grief, and sickness.	Passionate men crave foods that are bitter, sour, salty, hot, pungent, harsh, and burning, causing pain, grief, and sickness.	(9) Foods that are pungent, sour, salty, stinging hot, sharp, rough, and burning,—[these] are what the man of Passion loves. They bring pain, misery, and sickness.
17.10	Stale, tasteless, putrid, and left overnight, Even leftover and impure, is the food dear to those of darkness (tāmasa).	The food that pleases men of dark inertia is stale, unsavory, putrid, and spoiled, leavings unfit for sacrifice.	(10) What is stale and tasteless, rotten and decayed,—leavings, what is unfit for sacrifice, is food agreeable to the man of Darkness,
17.11	That sacrifice (yajña) which is offered according to the rules, by those not desiring the fruit, Having fixed the mind, thinking "It must be sacrificed," that is of goodness (sāttvika).	A sacrifice is offered with lucidity when the norms are kept and the mind is focused on the sacrificial act, without craving for its fruit.	(11) The sacrifice approved by [sacred] ordinance and offered, up by men who would not taste its fruits, who concentrate their minds on this [alone]: 'In sacrifice lies duty': [such sacrifice] belongs to Goodness,
17.12	But having aimed at the fruit, and even for the sake of hypocrisy (dambha), What is sacrificed, O best of the Bharatas (Bharataśreṣṭha), know that sacrifice (yajña) to be of passion (rājasa).	But a sacrifice is offered with passion, Arjuna, when it is focused on the fruit and hypocrisy is at play.	(12) But the sacrifice that is offered up by men who bear its fruits in mind or simply for vain display,—know that [such sacrifice] belongs to Passion.
17.13	Without rules, without the distribution of food, without mantras, without the priest's fee (dakṣiṇā), Destitute of faith (śraddhā), the sacrifice (yajña) is declared to be of darkness (tāmasa).	A sacrifice is governed by dark inertia when it violates the norms—empty of faith, omitting the ritual offering of food and chants and gifts.	(13) The sacrifice in which no proper rite is followed, no food distributed, no sacred words recited, no Brahmins' fees paid up, no faith enshrined,—[such sacrifice] men say belongs to Darkness.
17.14	The worship of the gods, the twice-born (dvija), teachers (guru), and the wise (prājña), purity, uprightness, Celibacy (brahmacharya), and non-violence (ahiṃsā); this is called the austerity (tapas) of the body.	Honoring gods, priests, teachers, and wise men, being pure, honest, celibate, and nonviolent is called bodily penance.	(14) [Due] reverence of gods and Brahmins, teachers and wise men, purity, uprightness, chastity, refusal to do harm,—[this] is [true] penance of the body.
17.15	Speech causing no agitation, true (satya), pleasant, and beneficial, And the practice of the study of the scriptures (svādhyāya); this is called the austerity (tapas) of speech.	Speaking truth without offense, giving comfort, and reciting sacred lore is called verbal penance.	(15) Words that do not cause disquiet, [words] truthful, kind, and pleasing, the constant practice too of sacred recitation,—[this] is the penance of the tongue.
17.16	Tranquility of mind, gentleness, silence, self-restraint, And extreme purity of being (bhāva); this is called the austerity (tapas) of the mind.	Mental serenity, kindness, silence, self-restraint, and purity of being is called mental penance.	(16) Serenity of mind and friendliness, silence and self-restraint, and the cleansing of one's affections,—this is called the penance of the mind.

Verse	Gemini AI	Stoller Miller	Zaehner
17.17	This threefold austerity (tapas) performed by men with supreme faith (śraddhā), Disciplined (yuktaiḥ) and not desiring the fruit, they declare to be of goodness (sāttvika).	This threefold penance is lucid when men of discipline perform it with deep faith, without craving for reward.	(17) When men possessed of highest faith, integrated and indifferent to the fruits [of what they do], do penance in this threefold wise, men speak of [penance] in Goodness' way.
17.18	Austerity (tapas) which is performed for the sake of honor, respect, and worship, and even with hypocrisy (dambha), That is declared here to be of passion (rājasa), unstable and impermanent.	Wavering and unstable, performed with hypocrisy, to gain respect, honor, and worship, that penance is called passionate.	(18) Some mortify themselves to win respect, honor, and reverence, or from sheer hypocrisy: here [on earth] this must be called [penance] in Passion's way,—fickle and unsure.
17.19	Austerity (tapas) which is performed by deluded grasping, with torment of the self (ātman), Or for the purpose of destroying another, that is declared to be of darkness (tāmasa).	Performed with deluded perception, self-mortification, or sadism, such penance has dark inertia.	(19) Some mortify themselves following perverted theories, torturing themselves, or to destroy another: this is called [penance] in Darkness' way.
17.20	"It must be given," thus the charity (dāna) that is given, to one who does no service in return, In the proper place, at the proper time, and to a worthy recipient (pātre), that charity is remembered as of goodness (sāttvika).	Given in due time and place to a fit recipient who can give no advantage, charity is remembered as lucid.	(20) Alms given because to give alms is a [sacred] duty to one from whom no favor is expected in return at the [right] place and time and to a [fit] recipient,—this is called alms [giving] in Goodness' way.
17.21	But that which is given for the sake of a return service, or again aiming at the fruit, And given reluctantly (parikliṣṭam), that charity (dāna) is remembered as of passion (rājasa).	But charity given reluctantly, to secure some service in return or to gain a future reward, is remembered as passionate.	(21) But [alms] given in expectation of favors in return, or for the sake of fruits [to be reaped] hereafter, [alms given] too against the grain,—this is culled alms [given] in Passion's way.
17.22	Charity (dāna) that is given at the wrong place and time, and to unworthy recipients (apātrebhyaḥ), Without respect and with contempt, that is declared to be of darkness (tāmasa).	Charity given out of place and time to an unfit recipient, ungraciously and with contempt, is remembered for its dark inertia.	(22) Alms given at the wrong place and time to an unworthy recipient without respect, contemptuously,—this is called [alms given] in Darkness' way.
17.23	Om Tat Sat, this is remembered as the threefold designation of Brahman. By that, the brahmins (brāhmaṇāḥ), the Vedas, and the sacrifices (yajñāḥ) were ordained of old.	OM TAT SAT: "That Is the Real"—this is the triple symbol of the infinite spirit that gave a primordial sanctity to priests, sacred lore, and sacrifice.	(23) OM—THAT—IT IS: This has been handed down, a three-fold pointer to Brahman: by this were allotted their proper place of old Brahmins, Veda, and sacrifice.
17.24	Therefore, having uttered "Om", the acts of sacrifice, charity, and austerity (yajñadānatapaḥkriyāḥ), Proceed continuously, as declared by the rules, for the expounders of Brahman (brahmavādinām).	OM—knowers of the infinite spirit chant it as they perform acts of sacrifice, charity, and penance prescribed by tradition.	(24) And so [all] acts of sacrifice, the giving of alms, and penance enjoined by [sacred] ordinances and ever again [enacted] by Brahman's devotees begin with the utterance of [the one word] Om.
17.25	"Tat" (That), without aiming at the fruit, the acts of sacrifice and austerity, And the various acts of charity, are performed by those desiring liberation (mokṣa).	TAT—men who crave freedom utter it as they perform acts of sacrifice, charity, and penance, without concern for reward.	(25) THAT: [so saying] do men who hanker for deliverance perform the various acts of sacrifice, penance, and the gift of alms, having no thought for the fruits [they bring].

Verse	Gemini AI	Stoller Miller	Zaehner
17.26	In the sense of reality (sadbhāva) and in the sense of goodness (sādhubhāva), this word "Sat" is used; And likewise for a praiseworthy action (karma), the word "Sat" is applied, O son of Pritha (Pārtha).	SAT—it means what is real and what is good, Arjuna; the word SAT is also used when an action merits praise.	(26) IT IS: in this the meanings are conjoined of 'Being' and of 'Good'; so too the [same] word sat is appropriately used for works that call forth praise.
17.27	Steadfastness in sacrifice (yajña), austerity (tapas), and charity (dāna) is also called "Sat"; And indeed action (karma) for the sake of these, is designated exactly as "Sat".	SAT is steadfastness in sacrifice, in penance, in charity; any action of this order is denoted by SAT.	(27) In sacrifice, in penance, in the gift of alms [the same word] sat is used, meaning 'steadfastness': and works performed with these purposes [in mind], [these] too are surnamed sat.
17.28	Whatever is offered, given, performed as austerity (tapas), or done without faith (aśraddhayā), It is called "Asat" (unreal), O son of Pritha (Pārtha); it is not for the next world, nor here.	But oblation, charity, and penance offered without faith are called ASAT, for they have no reality here or in the world after death.	(28) Whatever offering is made in unbelief, whatever given, whatever act of penance undertaken, whatever done,—of that is said asat, 'It is not:' for naught it is in this world or the next.

Chapter 18: Moksha Sanyasa Yoga

The Yoga of Liberation through Renunciation

Verse	Gemini AI	Stoller Miller	Zaehner
18.01	Arjuna said: Of renunciation (sannyāsa), O Great-armed one (Mahābāho), I wish to know the truth (tattva), And of abandonment (tyāga), O Lord of the senses (Hṛṣīkeśa), severally, O Slayer of Keshin (Keśiniṣūdana).	Krishna, I want to know the real essence of both renunciation and relinquishment.	Arjuna said: (1) Kṛṣṇa, fain would I know the truth concerning renunciation and apart from this [the truth] of self-surrender.
18.02	The Blessed Lord (Śrī Bhagavān) said: The giving up of actions (karmanām) motivated by desire (kāmya), the seers know as renunciation (sannyāsa); The abandonment of the fruit of all actions (sarvakarmaphalatyaṅga), the wise call abandonment (tyāga).	Giving up actions based on desire, the poets know as “renunciation”; relinquishing all fruit of action, learned men call “relinquishment.”	The Blessed Lord said: (2) To give up works dictated by desire, wise men allow [this] to be renunciation; surrender of all the fruits that [accrue] to works discerning men call self-surrender.
18.03	Some wise men (manīṣiṇaḥ) declare that action (karma) should be abandoned as a fault (doṣavat), And others that the actions (karma) of sacrifice (yajña), charity (dāna), and austerity (tapas), should not be abandoned.	Some wise men say all action is flawed and must be relinquished; others say action in sacrifice, charity, and penance must not be relinquished.	(3) ‘[All] works must be surrendered, for [works themselves] are tainted with defect:’ so say some of the wise; but others say that [works of] sacrifice, the gift of alms, and works of penance are not to be surrendered.
18.04	Hear My determination concerning that abandonment (tyāge), O best of the Bharatas (Bharatasattama). For abandonment (tyāga), O tiger among men (puruṣavyāghra), is declared to be of three kinds.	Arjuna, hear my decision about relinquishment; it is rightly declared to be of three kinds.	(4) Hear [then] my own decision in this matter of surrender: for threefold is self-surrender; so has it been declared.
18.05	The action (karma) of sacrifice (yajña), charity (dāna), and austerity (tapas), is not to be abandoned, but it must be performed. Sacrifice, charity, and also austerity, are purifiers for the wise (manīṣiṇām).	Action in sacrifice, charity, and penance is to be performed, not relinquished—for wise men, they are acts of sanctity.	(5) [Works of] sacrifice, the gift of alms, and works of penance are not to be surrendered; these must most certainly be done: it is sacrifice, alms-giving, and ascetic practice that purify the wise.
18.06	But even these actions (karmāṇi), having abandoned attachment (saṅga) and fruits (phalāni), Should be performed; this, O son of Pritha (Pārtha), is My definite and supreme opinion.	But even these actions should be done by relinquishing to me attachment and the fruit of action— this is my decisive idea.	(6) But even these works should be done [in a spirit of self-surrender], for [all] attachment [to what you do] and [all] the fruits [of what you do] must be surrendered. This is my last decisive word.
18.07	But the renunciation (sannyāsa) of an obligatory action (niyatakarma) is not proper. The abandonment of it out of delusion (moha), is declared to be of darkness (tāmasa).	Renunciation of prescribed action is inappropriate; relinquished in delusion, it becomes a way of dark inertia.	(7) For to renounce a work enjoined [by Scripture] is inappropriate; deludedly to give this up is [the way] of Darkness. This [too] has been declared.

Verse	Gemini AI	Stoller Miller	Zaehner
18.08	He who abandons action (karma) merely because it is painful, out of fear of bodily trouble (kāyakleśa), Having performed an abandonment of passion (rājasa tyāga), he does not obtain the fruit of abandonment.	When one passionately relinquishes difficult action from fear of bodily harm, he cannot win the fruit of relinquishment.	(8) 'The man who gives up a deed simply because it causes pain or because he shrinks from bodily distress, commits an act of self-surrender that accords with Passion['s way]: assuredly he will not reap the fruit of self-surrender.
18.09	When an obligatory action (niyata karma) is performed merely because it must be done, O Arjuna, Having abandoned attachment (saṅga) and also the fruit (phala), that abandonment (tyāga) is thought to be of goodness (sāttvika).	But if one performs prescribed action because it must be done, relinquishing attachment and the fruit, his relinquishment is a lucid act.	(9) But if a work is done simply because it should be done and is enjoined [by Scripture], and if [all] attachment, [all thought of] fruit is given up, then that is surrender in Goodness[' way], I deem.
18.10	He does not hate disagreeable action (karma), nor is he attached to agreeable action; The abandoner (tyāgī), pervaded by goodness (sattva), intelligent, with his doubts severed.	He does not disdain unskilled action nor cling to skilled action; in his lucidity the relinquisher is wise and his doubts are cut away.	(10) The self-surrendered man, suffused with Goodness, wise, whose [every] doubt is cut away, hates not his uncongenial work nor cleaves to the congenial,
18.11	For it is not possible for an embodied being (dehabhṛtā) to abandon actions (karmāṇi) completely. But he who abandons the fruit of action (karmaphalatyaṅgī), he is called an abandoner (tyāgī).	A man burdened by his body cannot completely relinquish actions, but a relinquisher is defined as one who can relinquish the fruits.	(11) For one still in the body it is not possible to surrender up all works without exception; rather it is he who surrenders up the fruit of works who deserves the name, 'A self-surrendered man.'
18.12	The undesirable, the desirable, and the mixed, is the threefold fruit of action (karma), Accruing to non-abandoners after death; but never for the renouncers (sannyāsinām).	The fruit of action haunts men in death if they fail to relinquish all forms, unwanted, wanted, and mixed—but not if men renounce them.	(12) Unwanted—wanted —mixed: threefold is the fruit of work,—[this they experience] at death who have not surrendered [self], but not at all such men as have renounced.
18.13	Learn from Me, O Great-armed one (Mahābāho), these five causes, Declared in the Sankhya doctrine for the accomplishment, of all actions (sarvakarmaṇām).	Arjuna, learn from me the five causes for the success of all actions as explained in philosophical analysis.	(13) In the system of the Sāṃkhyas these five causes are laid down; by these all works attain fruition. Learn them from Me.
18.14	The physical basis (adhiṣṭhāna), and also the agent (kartā), and the various kinds of instruments (karaṇa), And the various distinct activities (ceṣṭāḥ), and the presiding deity (daiva) as the fifth here.	They are the material basis, the agent, the different instruments, various kinds of behavior, and finally fate, the fifth.	(14) Material basis, agent, material causes of various kinds, the vast variety of motions, and last, the fifth and last.
18.15	Whatever action (karma) a man undertakes with his body, speech, and mind, Whether just or the opposite, these five are its causes.	Whatever action one initiates through body, speech, and mind, be it proper or perverse, these five causes are present.	(15) These are the five causes of whatever work a man may undertake,—of body, speech, or mind,—no matter whether right or wrong.
18.16	That being so, he who sees the self (ātman) alone as the agent (kartāram), Because of an unperfected understanding (akṛtabuddhitvāt), he does not see, the fool of bad understanding (durmatīḥ).	This being so, when a man of poor understanding and misjudgment sees himself as the only agent, he cannot be said to see.	(16) This being so, the man who sees self isolated [in itself] as the agent, does not see [at all]. Untrained is his intelligence (buddhi) and evil are his thoughts.

Verse	Gemini AI	Stoller Miller	Zaehner
18.17	He whose state of being is not egoistic (anahaṅkṛta), whose understanding (buddhi) is not tainted, Even having killed these people, he does not kill, nor is he bound.	When one is free of individuality and his understanding is untainted, even if he kills these people, he does not kill and is not bound.	(17) A man who has reached a state where there is no sense of 'I', whose soul (buddhi) is undefiled,—were he to slaughter [all] these worlds,—slays nothing. He is not hound.
18.18	Knowledge (jñāna), the object of knowledge (jñeya), and the knower (parijñātā), are the threefold instigation to action (karmacodanā). The instrument (karaṇa), the action (karma), and the agent (kartā), are the threefold basis of action (karmasaṅgraha).	Knowledge, its object, and its subject are the triple stimulus of action; instrument, act, and agent are the constituents of action.	(18) Knowledge—its object—knower: [these form] the threefold instrumental cause of action. Instrument—action—agent: [such is] action's threefold nexus.
18.19	Knowledge (jñāna), action (karma), and the agent (kartā), are said to be of three kinds only, according to the distinction of the qualities (guṇas), In the science of the qualities (guṇasaṅkhyāne); hear of them also exactly as they are.	Knowledge, action, agent are threefold, differentiated by qualities of nature; hear how this has been explained in the philosophical analysis of qualities.	(19) Knowledge—action—agent: [these too are] three in kind, distinguished by 'constituent'. The theory of constituents contains it [all]: listen to the manner of these [three].
18.20	That by which one imperishable being (bhāva) is seen in all beings, Undivided among the divided, know that knowledge (jñāna) to be of goodness (sāttvika).	Know that through lucid knowledge one sees in all creatures a single, unchanging existence, undivided within its divisions.	(20) That [kind of] knowledge by which one sees one mode of being, changeless, undivided in all contingent beings, divided [as they are], is Goodness' [knowledge]. Be sure of this.
18.21	But that knowledge (jñāna) which sees various distinct beings, As separate in all beings, know that knowledge to be of passion (rājasa).	Know passionate knowledge as that which regards various distinct existences separately in all creatures.	(21) But that [kind of] knowledge which in all contingent beings discerns in separation all manner of modes of being, different and distinct,—this, you must know, is knowledge born of Passion.
18.22	But that which is attached to one single effect as if it were all, without reason, Devoid of truth (atattvārthavat) and narrow, that is declared to be of darkness (tāmasa).	But knowledge that clings to a single thing as if it were the whole, limited, lacking a sense of reality, is known for its dark inertia.	(22) But that [kind of knowledge] which sticks to one effect as if it were all,—irrational, not bothering about the Real as the [true] object [of all knowledge, thinking of it as] finite,—this [knowledge] belongs to Darkness. So is it laid down.
18.23	Obligatory action (niyata karma), free from attachment, performed without passion (rāga) or aversion (dveṣa), By one not desiring the fruit, that is called of goodness (sāttvika).	Action known for its lucidity is necessary, free of attachment, performed without attraction or hatred by one who seeks no fruit.	(23) The work prescribed [by Scripture] from [all] attachment free, performed without passion, without hate, by one who hankers not for fruits, is called [the work] of Goodness.
18.24	But action (karma) which is performed by one desiring desires (kāma), or again with ego (ahaṅkāra), Involving much effort, that is declared to be of passion (rājasa).	Action called passionate is performed with great effort by an individualist who seeks to satisfy his desires.	(24) But the work in which much effort is expended by one who seeks his own pleasure-and-desire or again thinks, 'It is I who do it,' such [work] is assigned to Passion.
18.25	Without regard for the consequence (anubandha), loss, violence (hiṃsā), and one's own capability (pauruṣa),	Action defined by dark inertia is undertaken in delusion, without concern for consequences, for death or violence, or for manhood.	(25) The work embarked on by a man deluded who has no thought of consequence, nor [care at all] for the loss and hurt [he causes others] or for the human part [lie plays himself], is called [a work] of Darkness.

Verse	Gemini AI	Stoller Miller	Zaehner
	Action (karma) which is undertaken out of delusion (moha), that is called of darkness (tāmasa).		
18.26	Freed from attachment, not speaking of "I" (anahamvādin), endowed with resolve (dhṛti) and enthusiasm (utsāha), Unchanged in success and failure, the agent (kartā) is called of goodness (sāttvika).	An agent called pure has no attachment or individualism, is resolute and energetic, unchanged in failure and success.	(26) The agent who, from attachment freed, steadfast and resolute, remains unchanged in failure and success and never speaks of 'I', is called [an agent] in Goodness' way.
18.27	Passionate (rāgī), desirous of the fruit of action (karmaphala), greedy, of a violent nature (hiṃsātmaka), impure, Filled with joy and sorrow, the agent (kartā) is declared to be of passion (rājasa).	An agent said to be passionate is anxious to gain the fruit of action, greedy, essentially violent, impure, subject to excitement and grief.	(27) The agent who pursues the fruit of works, passionate, greedy, intent on doing harm, impure, a prey to exaltation as to grief, is widely known [to act] in Passion's way.
18.28	Undisciplined (ayukta), vulgar, stubborn, deceitful, malicious, lazy, Despondent, and procrastinating, the agent (kartā) is called of darkness (tāmasa).	An agent defined by dark inertia is undisciplined, vulgar, stubborn, fraudulent, dishonest, lazy, depressed, and slow to act.	(28) The agent, inept and vulgar, stiff-and-proud, a cheat, low-spoken, slothful, who is subject to depression, who procrastinates, is called [an agent] in Darkness' way.
18.29	Hear the threefold division of understanding (buddhi) and of resolve (dhṛti) according to the qualities (guṇas), Declared completely and distinctly, O Winner of wealth (Dhanañjaya).	Listen as I tell you without reserve about understanding and resolve, each in three aspects, according to the qualities of nature.	(29) Divided threefold too are intellect and constancy according to the constituents. Listen [to Me, for I shall] tell it forth in all its many forms, omitting nothing.
18.30	Action (pravṛtti) and inaction (nivṛtti), what ought to be done and what ought not to be done, fear and fearlessness, Bondage and liberation (mokṣa), the understanding (buddhi) which knows these, that, O son of Pritha (Pārtha), is of goodness (sāttvikī).	In one who knows activity and rest, acts of right and wrong, bravery and fear, bondage and freedom, understanding is lucid.	(30) The intellect that distinguishes between activity and its cessation, between what should be done and what should not, between danger and security, bondage and release, is [an intellect] in Goodness' way.
18.31	By which duty (dharma) and lawlessness (adharma), and what ought to be done and what ought not to be done, One understands incorrectly, that understanding (buddhi), O son of Pritha (Pārtha), is of passion (rājasī).	When one fails to discern sacred duty from chaos, right acts from wrong, understanding is passionate.	(31) The intellect by which lawful-right and lawless-wrong, what should be done and what should not, are untruly understood, is [an intellect] in Passion's way.
18.32	That which thinks lawlessness (adharma) is duty (dharma), enveloped in darkness (tamas), And perceives all things perversely, that understanding (buddhi), O son of Pritha (Pārtha), is of darkness (tāmasī).	When it thinks in perverse ways, is covered in darkness, imagining chaos to be sacred duty, understanding is darkly inert.	(32) The intellect which, by Darkness overcast, thinks right is wrong, law-lawlessness, all things their opposite, is [an intellect] in Darkness' way.
18.33	The unswerving resolve (dhṛti) by which, through discipline (yoga), one sustains the activities of the mind, vital breaths (prāṇa), and senses, That resolve (dhṛti), O son of Pritha (Pārtha), is of goodness (sāttvikī).	When it sustains acts of mind, breath, and senses through discipline without wavering, resolve is lucid.	(33) The constancy by which a man holds fast in check the works of mind and breath and sense, unswerving in spiritual exercise, is constancy in Goodness' way.

Verse	Gemini AI	Stoller Miller	Zaehner
18.34	But the resolve (dhṛti) by which one sustains duty (dharma), desire (kāma), and wealth (artha), O Arjuna, Desiring the fruit out of attachment (prasaṅga), that resolve, O son of Pritha (Pārtha), is of passion (rājasī).	When it sustains with attachment duty, desire, and wealth, craving their fruits, resolve is passionate.	(34) But the constancy by which a man holds fast [in balance] pleasure, self-interest, and righteousness, yet clings to them, desirous of their fruits, is constancy in Passion's way.
18.35	That by which a fool does not give up sleep, fear, grief, Despondency, and arrogance as well, that resolve (dhṛti), O son of Pritha (Pārtha), is of darkness (tāmasī).	When a fool cannot escape dreaming, fear, grief, depression, and intoxication, courage is darkly inert.	(35) [The constancy] by which a fool will not let go sleep, fear, or grief, depression or exaltation, is constancy in Darkness' way.
18.36	Now hear from Me the threefold happiness (sukha), O best of the Bharatas (Bharatarṣabha). That in which one rejoices by practice (abhyāsa), and reaches the end of sorrow;	Arjuna, now hear about joy, the three ways of finding delight through practice that brings an end to suffering.	(36) Threefold too is pleasure: Arjuna, hear this now from Me. [That pleasure] which a man enjoys after much effort [spent], making an end thereby of suffering,
18.37	That which is like poison in the beginning, but like nectar (amṛta) in the end, That happiness (sukha) is declared to be of goodness (sāttvika), born from the tranquility of one's own understanding (ātmabuddhiprasāda).	The joy of lucidity at first seems like poison but is in the end like ambrosia, from the calm of self-understanding.	(37) which at first seems like poison but in time transmutes itself into what seems to be ambrosia, is called pleasure in Goodness' way, for it springs from that serenity which comes from apperception of the self.
18.38	That which arises from the contact of the senses with their objects, like nectar (amṛta) in the beginning, But like poison in the end, that happiness (sukha) is remembered as of passion (rājasa).	The joy that is passionate at first seems like ambrosia when senses encounter sense objects, but in the end it is like poison.	(38) [That pleasure] which at first seems like ambrosia, arising when the senses meet the objects of sense, but in time transmutes itself into what seems to be poison,—that pleasure, so it is said, is in Passion's way.
18.39	That happiness (sukha) which bewilders the self (ātman), both in the beginning and in its consequence, Arising from sleep, laziness, and negligence, that is declared to be of darkness (tāmasa).	The joy arising from sleep, laziness, and negligence, self-deluding from beginning to end, is said to be darkly inert.	(39) That pleasure which at first and in the sequel leads the self astray, which derives from sleep and sloth and fecklessness, has been declared as [pleasure] in Darkness' way.
18.40	There is no entity on earth, or again in heaven among the gods, Which is free from these three qualities (guṇas), born of nature (prakṛti).	There is no being on earth or among the gods in heaven free from the triad of qualities that are born of nature.	(40) There is no existent thing in heaven or earth or yet among the gods which is or ever could be free from these three constituents from Nature sprung.
18.41	Of brahmins (brāhmaṇas), warriors (kṣatriyas), and merchants (vaiśyas), and of the laborers (śūdras), O Scorcher of foes (Parantapa), The actions (karmāṇi) are divided, by the qualities (guṇas) born of their own nature (svabhāva).	The actions of priests, warriors, commoners, and servants are apportioned by qualities born of their intrinsic being.	(41) To Brahmins, princes, peasants-and-artisans, and serfs works have been variously assigned by [these] constituents, and they arise from the nature of things as they are.
18.42	Tranquility (śama), control (dama), austerity (tapas), purity (śauca), patience (kṣānti), and uprightness as well,	Tranquility, control, penance, purity, patience and honesty,	(42) Calm, self-restraint, ascetic practice, purity, long-suffering and uprightness, wisdom in theory as in practice, religious

Verse	Gemini AI	Stoller Miller	Zaehner
	Knowledge (jñāna), realization (vijñāna), and faith (āstikya); this is the action (karma) of a brahmin, born of his own nature (svabhāva).	knowledge, judgment, and piety are intrinsic to the action of a priest.	faith,—[these] are the works of Brahmins, inhering in their nature.
18.43	Heroism, vigor (tejas), resolve (dhṛti), skill, and also not fleeing in battle, Charity (dāna) and a lordly nature (īśvarabhāva); this is the action (karma) of a warrior (kṣatriya), born of his own nature (svabhāva).	Heroism, fiery energy, resolve, skill, refusal to retreat in battle, charity, and majesty in conduct are intrinsic to the action of a warrior.	(43) High courage, ardor, endurance, skill, in battle unwillingness to flee, an open hand, a lordly mien,—[these] are the works of princes, inhering in their nature [too].
18.44	Agriculture, cow-protection, and trade, are the action (karma) of a merchant (vaiśya), born of his own nature (svabhāva). And action consisting of service, is the action of a laborer (śūdra), born of his own nature.	Farming, herding cattle, and commerce are intrinsic to the action of a commoner; action that is essentially service is intrinsic to the servant.	(44) To till the fields, protect the kine, and engage in trade, [these] are the works of peasants-and-artisans, inhering in their nature; but works whose very soul is service inhere in the very nature of the serf.
18.45	Devoted to his own respective action (karma), a man attains perfection (saṃsiddhi). How one devoted to his own action finds perfection (siddhi), hear that.	Each one achieves success by focusing on his own action; hear how one finds success by focusing on his own action.	(45) By [doing] the work that is proper to him [and] rejoicing [in the doing], a man succeeds, perfects himself. [Now] hear just how a man perfects himself by [doing and] rejoicing in his proper work.
18.46	From whom is the origin of beings, by whom all this is pervaded, Worshipping Him with his own action (svakarma), a man finds perfection (siddhi).	By his own action a man finds success, worshipping the source of all creatures' activity, the presence pervading all that is.	(46) By dedicating the work that is proper [to his caste] to Him who is the source of the activity of all beings, by whom this whole universe was spun, a man attains perfection-and-success.
18.47	Better is one's own duty (svadharma), though imperfect, than the duty of another well performed. Performing the action (karma) ordained by one's own nature (svabhāva), one does not incur sin (kilbiṣa).	Better to do one's own duty imperfectly than to do another man's well; doing action intrinsic to his being, a man avoids guilt.	(47) Better [to do] one's own [caste-] duty, though devoid of merit, than [to do] another's, however well performed. By doing the work prescribed by his own nature a man meets with no defilement.
18.48	Inborn action (karma), O son of Kunti (Kaunteya), though it has faults, one should not abandon. For all undertakings are enveloped by fault (doṣa), like fire by smoke.	Arjuna, a man should not relinquish action he is born to, even if it is flawed; all undertakings are marred by a flaw, as fire is obscured by smoke.	(48) Never should a man give up the work to which, he is born, defective though it be: for every enterprise is choked by defects, as fire by smoke.
18.49	Whose understanding (buddhi) is unattached everywhere, whose self (ātman) is conquered, whose desire is gone, He attains the supreme perfection of actionlessness (naiṣkarmyasiddhi), through renunciation (sannyāsa).	His understanding everywhere detached, the self mastered, longing gone, one finds through renunciation the supreme success beyond action.	(49) With soul detached from everything, with self subdued, [all] longing gone, renounce; and so you will find complete success, perfection, works transcended.
18.50	How he who has attained perfection (siddhi), attains Brahman, learn from Me, Only in brief, O son of Kunti (Kaunteya), which is the supreme state (niṣṭhā) of knowledge (jñāna).	Understand in summary from me how when he achieves success one attains the infinite spirit, the highest state of knowledge.	(50) Perfection found, now learn from Me how you may reach Brahman too: [this I will tell you] briefly; it is wisdom's highest borne.

Verse	Gemini AI	Stoller Miller	Zaehner
18.51	Disciplined with purified understanding (buddhi), and controlling the self (ātman) with resolve (dhṛti), Having abandoned the objects of the senses beginning with sound, and casting aside passion (rāga) and aversion (dveṣa);	Armed with his purified understanding, subduing the self with resolve, relinquishing sensuous objects, avoiding attraction and hatred;	(51) Let a man be integrated by his soul [now] cleansed, let him restrain [him]self with constancy, abandon objects of sense,—sound and all the rest,—passion and hate let him cast out;
18.52	Dwelling in a solitary place, eating lightly, with speech, body, and mind controlled, Constantly engaged in the discipline of meditation (dhyānayoga), resorting to dispassion (vairāgya);	Observing solitude, barely eating, restraining speech, body, and mind; practicing discipline in meditation, cultivating dispassion;	(52) let him live apart, eat lightly, restrain speech, body, and mind; let him practice meditation constantly, let him cultivate dispassion;
18.53	Having freed himself from ego (ahaṅkāra), force, arrogance, desire (kāma), anger (krodha), and acquisition (parigraha), Free from the sense of "mine" (nirmama), peaceful (śānta), he is fit for becoming Brahman (brahmabhūyāya).	Freeing himself from individuality, force, pride, desire, anger, acquisitiveness; unpossessive, tranquil, he is at one with the infinite spirit.	(53) let him give up all thought of 'I', force, pride, desire and anger and possessiveness, let him not think of anything as 'mine', at peace;—[if he does this,] to becoming Brahman is he conformed.
18.54	Having become Brahman, with a tranquil self (ātman), he neither grieves nor desires. Equal toward all beings, he attains supreme devotion (bhakti) to Me.	Being at one with the infinite spirit, serene in himself, he does not grieve or crave; impartial toward all creatures, he achieves supreme devotion to me.	(54) Brahman become, with self serene, he grieves not nor desires; the same to all contingent beings he gains the highest love-and-loyalty to Me.
18.55	By devotion (bhakti) he recognizes Me, how great and who I am in truth (tattvataḥ). Then, having known Me in truth, he enters into Me immediately after.	Through devotion he discerns me, just who and how vast I really am; and knowing me in reality, he enters into my presence.	(55) By love-and-loyalty he comes to know Me as I really am, how great I am and who; and once he knows Me as I am, he enters [Me] forthwith.
18.56	Even constantly performing all actions (karmāṇi), taking refuge in Me, By My grace (prasāda) he attains, the eternal, imperishable abode.	Always performing all actions, taking refuge in me, he attains through my grace the eternal place beyond change.	(56) Let him then do all manner of works continually, putting his trust in Me; for by my grace he will attain to an eternal, changeless state.
18.57	With your mind, having renounced all actions (karmāṇi) in Me, holding Me as supreme, Resorting to the discipline of understanding (buddhiyoga), be constantly fixing your thought on Me.	Through reason, renounce all works in me, focus on me; relying on the discipline of understanding, always keep me in your thought.	(57) Give up in thought to Me all that you do, make Me your goal: relying on the integration of the soul, think on Me constantly.
18.58	Fixing your thought on Me, you will cross over all difficulties by My grace (prasāda). But if out of ego (ahaṅkāra) you will not listen, you will perish.	If I am in your thought, by my grace you will transcend all dangers; but if you are deafened by individuality, you will be lost.	(58) Thinking on Me you will surmount all dangers by my grace; but if through selfishness you will not listen, then will you [surely] perish.
18.59	If, resorting to ego (ahaṅkāra), you think "I will not fight," Vain is this resolve of yours; your nature (prakṛti) will compel you.	Your resolve is futile if a sense of individuality makes you think, "I shall not fight"—nature will compel you to.	(59) [But if,] relying on your ego, you should think, 'I will not fight', vain is your resolve, [for] Nature will constrain you.

Verse	Gemini AI	Stoller Miller	Zaehner
18.60	Bound by your own action (karma), O son of Kunti (Kaunteya), born of your own nature (svabhāva), What you do not wish to do out of delusion (moha), you will do even helplessly.	You are bound by your own action, intrinsic to your being, Arjuna; even against your will you must do what delusion now makes you refuse.	(60) You are bound by your own works which spring from your own nature; [for] what, deluded, you would not do, you will do perforce.
18.61	The Lord (Īśvara) stands in the region of the heart of all beings, O Arjuna, Causing all beings to wander by His mysterious power (māyā), as if mounted on a machine.	Arjuna, the lord resides in the heart of all creatures, making them reel magically, as if a machine moved them.	(61) In the region of the heart of all contingent beings dwells the Lord, twirling them hither and thither by his uncanny power (māyā) [like puppets] mounted on a machine.
18.62	Go to Him alone for refuge, with your whole being (bhāva), O descendant of Bharata (Bhārata). By His grace (prasāda) you will obtain supreme peace (śānti), and the eternal abode.	With your whole being, Arjuna, take refuge in him alone— from his grace you will attain the eternal place that is peace.	(62) In Him alone seek refuge with all your being, all your love; and by his grace you will attain an eternal state, the highest peace.
18.63	Thus the knowledge (jñāna) declared to you by Me, is more secret than the secret. Having reflected on this completely, do as you wish.	This knowledge I have taught is more arcane than any mystery— consider it completely, then act as you choose.	(63) Of all the mysteries the most mysterious, this wisdom have I told you; ponder it in all its amplitude, then do whatever you will.
18.64	Hear again My supreme word, the most secret of all. You are firmly beloved by Me; therefore I will speak what is good for you.	Listen to my profound words, the deepest mystery of all, for you are precious to me and I tell you for your good.	(64) And now again give ear to this my highest Word, of all the most mysterious: 'I love you well.' Therefore will I tell you your salvation.
18.65	Let your mind be on Me, be My devotee (bhakta), sacrifice to Me, bow down to Me. You shall come to Me alone; I promise you truly, for you are dear to Me.	Keep your mind on me, be my devotee, sacrificing, bow to me— you will come to me, I promise, for you are dear to me.	(65) Bear Me in mind, love Me and worship Me, sacrifice, prostrate yourself to Me: so will you come to Me, I promise you truly, for you are dear to Me.
18.66	Having abandoned all duties (dharmān), take refuge in Me alone. I will liberate you from all sins (pāpebhyaḥ); do not grieve!	Relinquishing all sacred duties to me, make me your only refuge; do not grieve, for I shall free you from all evils.	(66) Give up all things of law, turn to Me, your only refuge, [for] I will deliver you from all evils; have no care.
18.67	This is never to be spoken by you to one who is without austerity (atapas), nor to one who is not a devotee (abhakta), Nor to one who does not desire to listen, nor to one who speaks ill of Me.	You must not speak of this to one who is without penance and devotion, or who does not wish to hear, or who finds fault with me.	(67) Never must you tell this word to one whose life is not austere, to one devoid of love-and-loyalty, to one who refuses to obey, or to one who envies Me.
18.68	He who will declare this supreme secret among My devotees (bhakteṣu), Having shown supreme devotion (bhakti) to Me, he shall come to Me alone, without doubt.	When he shares this deepest mystery with others devoted to me, giving me his total devotion, a man will come to me without doubt.	(68) [But] whoever shall proclaim this highest mystery to my loving devotees, showing the while the highest love-and-loyalty to Me, shall, nothing doubting, come to Me indeed.

Verse	Gemini AI	Stoller Miller	Zaehner
18.69	And among men there is no one who does what is more pleasing to Me than he. Nor shall there be anyone on earth dearer to Me than he.	No mortal can perform service for me that I value more, and no other man on earth will be more dear to me than he is.	(69) No one among men can render Me more pleasing service than a man like this; nor shall any other man on earth be more beloved by Me than he.
18.70	And he who will study this sacred (dharmya) dialogue of ours, By him I shall have been worshipped with the sacrifice of knowledge (jñānayajña); this is My opinion.	I judge the man who studies our dialogue on sacred duty to offer me sacrifice through sacrifice in knowledge.	(70) And whoso shall read this dialogue which you and I have held concerning what is right, it will be as if he had offered Me a sacrifice of wisdom: so do I believe.
18.71	The man who is full of faith (śraddhā) and not sneering, even he who merely hears it, He too, liberated, shall attain the auspicious worlds of those of pure actions (puṇyakarmaṇām).	If he listens in faith, finding no fault, a man is free and will attain the cherished worlds of those who act in virtue.	(71) And the man of faith, not caviling, who listens [to this my Word], he too shall win deliverance, and attain to the goodly worlds of those whose works are pure.
18.72	Has this been heard by you, O son of Pritha (Pārtha), with a one-pointed mind? Has your delusion (sammoha) born of ignorance (ajñāna) been destroyed, O Winner of wealth (Dhanañjaya)?	Arjuna, have you listened with your full powers of reason? Has the delusion of ignorance now been destroyed?	(72) Have you listened, Arjuna, [to these my words] with a mind intent on them alone? And has the confusion [of your mind] that stemmed from ignorance been dispelled?
18.73	Arjuna said: My delusion (moha) is destroyed, and memory (smṛti) has been regained, by Your grace (prasāda), O Infallible one (Acyuta). I stand firm, with my doubts gone; I will do Your word.	Krishna, my delusion is destroyed, and by your grace I have regained memory; I stand here, my doubt dispelled, ready to act on your words.	Arjuna said: (73) Destroyed is the confusion; and through your grace I have regained a proper way of thinking: with doubts dispelled I stand ready to do your bidding.
18.74	Saṅjaya said: Thus I have heard this dialogue between Vasudeva and the great-souled son of Pritha (Pārtha), Wondrous, and causing the hair to stand on end.	As I heard this wondrous dialogue between Krishna and Arjuna, the man of great soul, the hair bristled on my flesh.	Saṅjaya said: (74) So did I hear this wondrous dialogue of [Kṛṣṇa,] Vasudeva's son, and the high-souled Arjuna, [and as I listened] I shuddered with delight.
18.75	By the grace (prasāda) of Vyasa, I have heard this supreme secret, This discipline (yoga) from Krishna, the Lord of discipline (Yogeśvara), speaking it Himself before my eyes.	By grace of the epic poet Vyasa, I heard the mystery of supreme discipline recounted by Krishna himself, the lord of discipline incarnate.	(75) By Vyāsa's favor have I heard this highest mystery, this spiritual exercise from Kṛṣṇa, the Lord of spiritual exercise (yoga) himself as He in person told it.
18.76	O King, remembering again and again this wondrous dialogue, Holy, between the Beautiful-haired one (Keśava) and Arjuna, I rejoice again and again.	O King, when I keep remembering this wondrous and holy dialogue between Krishna and Arjuna, I rejoice again and again.	(76) O King, as often as I recall this marvelous, holy dialogue of Arjuna and Kṛṣṇa, I thrill with joy, and thrill with joy again.

Verse	Gemini AI	Stoller Miller	Zaehner
18.77	And remembering again and again that extremely wondrous form of Hari, Great is my amazement, O King, and I rejoice again and again.	In my memory I recall again and again Krishna's wondrous form— great is my amazement, King; I rejoice again and again.	(77) And as often as I recall that form of Viṣṇu,—so utterly marvelous,—how great is my amazement! I thrill with joy, and thrill with joy again.
18.78	Wherever is Krishna, the Lord of discipline (Yogeśvara), wherever is the son of Pritha (Pārtha), the archer, There is fortune (śrī), victory (vijaya), prosperity (bhūti), and firm moral policy (nīti); this is my opinion.	Where Krishna is lord of discipline and Arjuna is the archer, there do fortune, victory, abundance, and morality exist, so I think.	(78) Wherever Kṛṣṇa is, the Lord of spiritual exercise, wherever Arjuna, holder of the bow, there is good fortune, victory, success, sound policy assured. This do I believe.