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TEXT 1

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sañjaya uvāca

taṁ tathā kṛpayāviṣṭam
aśru-pūrṇākulekṣaṇam
viṣīdantam idaṁ vākyam
uvāca madhusūdanaḥ

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

TEXT 2

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śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ
viṣame samupasthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna

The Supreme Personality of Godhead said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man

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na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣaṇam indriyāṇām
avāpya bhūmāv asapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam

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

TEXT 11

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śrī-bhagavān uvāca
aśocyān anvaśocas tvaṁ
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ

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

TEXT 12

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na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ

sarve vayam atah param

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

TEXT 13

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

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

TEXT 14

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

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

TEXT 15

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

TEXT 22

वसाम्सी जिरुनानी यथा विहाया
नावानी ग्रुहृणती नरो 'परानी
तथा सरिरानी विहाया जिरुनानी-
अन्यानी सम्यती नावानी देही

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

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

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TEXT 23

नाम चिन्तानि सास्त्रानी
नाम दाहति पावकाः
ना चानाम क्लेदायन्ति आपो
ना सोशयति मारुताः

nainam chindanti śāstrāṇi
nainam dahati pāvakaḥ
na cainam kledayanty āpo
na śoṣayati mārutaḥ

Translation

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

TEXT 27

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

Translation

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

TEXT 29

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āścarya-vaṭ paśyati kaścīd enam
āścarya-vaḍ vadati tathaiva cānyaḥ
āścarya-vaḥ cainam anyaḥ śṛṇoti
śrutvāpy enaṁ veda na caiva kaścit

Translation

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

TEXT 30

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

Translation

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

TEXT 37

hato vā prāpsyasi svargaṁ
jivā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya
yuddhāya kṛta-niścayaḥ

hato vā prāpsyasi svargaṁ
jivā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya
yuddhāya kṛta-niścayaḥ

Translation

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

TEXT 40

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

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

Translation

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

type of fear.

TEXT 41

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

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

Translation

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

yourself the cause of the results of your activities, and never be attached to not doing your duty.

TEXT 44

bhogaiśvarya-prasaktānām
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

bhogaiśvarya-prasaktānām
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

Translation

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

TEXT 45

traigunya-vishaya vedah
nistraigunya bhavarjuna
nirdvandvo nitya-sattva-stho
niryoga-kshema atman

traigunya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān

Translation

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

TEXT 46

yavan artha uda-pane
sarvatah samplutodake
tavan sarvesu vedesu
brahmanasya vijanatah

yāvān artha uda-pāne
sarvataḥ samplutodake
tāvān sarveṣu vedeṣu
brāhmaṇasya vijānataḥ

Translation

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

TEXT 47

karmany evadhikaras te
ma phalesu kadacana
ma karma-phala-hetur bhur

karmaṇy evādhikāras te
mā phaleṣu kadācana
mā karma-phala-hetur bhūr

mā te saṅgo 'stv akarmaṇi

Translation

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

TEXT 48

योगस्थो कुरु कर्मणा
साङ्गमं त्यक्त्वा धनान्जया
सिद्ध्यसिद्ध्योऽसमो भूत्वा
समात्समं योग उच्यते

yoga-sthaḥ kuru karmāṇi
saṅgaṁ tyaktvā dhanañ-jaya
siddhy-asiddhyoḥ samo bhūtvā
samatvaṁ yoga ucyate

Translation

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

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