

# Srimad Bhagavad Gita

By <http://bhagavad-gita-pdf.blogspot.com>

## French Translation

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## Franse vertaling

Chapter 1 Verse 1

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
dhrtarastra uvaca  
dharma-ksetre kuru-ksetre  
samaveta yuyutsavah  
mamakah pandavas caiva  
kim akurvata sanjaya

Afrikaan Interpretation

Dhrtarastra gesê: O Sanjaya, na die samestelling in die plek van die pelgrimstog op Kuruksetra, wat het my seuns en die seuns van Pandu nie, begerig om te veg?

English Interpretation

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

Chapter 1 Verse 2

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
sanjaya uvaca  
drstva tu pandavanikam  
vyudham duryodhanas tada  
acaryam upasangamya  
raja vacanam abravat

Afrikaan Interpretation

Sanjaya gesê: o Koning, na te kyk oor die leër versamel deur die seuns van Pandu, King Duryodhana na sy onderwyser en het begin om die volgende woorde te spreek:

English Interpretation

Sanjaya said: O King, after looking over the army gathered by the sons of Pandu, King Duryodhana went to his teacher and began to speak the following words:

Chapter 1 Verse 3

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
pasyaitam pandu-putranam  
acarya mahatim camum  
vyudham drupada-putrena  
tava sisyaena dhimata

Afrikaan Interpretation

O my Meester, kyk die groot leër van die kinders van Pandu, so kundig gereël deur jou intelligente dissipel, die seun van Drupada.

English Interpretation

O my teacher, behold the great army of the sons of Pandu, so expertly arranged by your intelligent disciple, the son of Drupada.

Chapter 1 Verse 4

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
atra sura mahesvasa  
bhimarjuna-sama yudhi  
yuyudhano viratas ca  
drupadas ca maha-rathah

Afrikaan Interpretation

Hier in hierdie weermag is daar baie heldhaftige boogskutters gelyk in die stryd te Bhima en Arjuna; daar is ook 'n groot vegters soos Yuyudhana, Virata en Drupada.

English Interpretation

Here in this army there are many heroic bowmen equal in fighting to Bhima and Arjuna; there are also great fighters like Yuyudhana, Virata and Drupada.

Chapter 1 Verse 5

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
dhrstaketus cekitanah  
kasirajas ca viryavan  
purujit kuntibhojas ca

saibyas ca nara-pungavah

Afrikaan Interpretation

Daar is ook 'n groot, heldhaftige, kragtige vegters soos Dhrstaketu, Cekitana, Kasiraja, Purujit, Kuntibhoja en Saibya.

English Interpretation

There are also great, heroic, powerful fighters like Dhrstaketu, Cekitana, Kasiraja, Purujit, Kuntibhoja and Saibya.

Chapter 1 Verse 6

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

yudhamanyus ca vikranta  
uttamaujas ca viryavan  
saubhadro draupadeyas ca  
sarva eva maha-rathah

Afrikaan Interpretation

Daar is die magtige Yudhamanyu, die baie kragtige Uttamauja, die seun van Subhadra en die seuns van Draupadi. Al hierdie krygsmanne is groot wa vegters.

English Interpretation

There are the mighty Yudhamanyu, the very powerful Uttamauja, the son of Subhadra and the sons of Draupadi. All these warriors are great chariot fighters.

Chapter 1 Verse 7

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

asmakam tu visista ye  
tan nibodha dvijottama  
nayaka mama sainyasya  
samjnartham tan bravimi te

Afrikaan Interpretation

O beste van die brahmanas, vir jou inligting, laat ek jou vertel oor die owerstes wat veral geskik is om my militêre mag te lei.

English Interpretation

O best of the brahmanas, for your information, let me tell you about the captains who are especially qualified to lead my military force.

Chapter 1 Verse 8

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
bhavan bhismas ca karnas ca  
krpas ca samitim-jayah  
asvatthama vikarnas ca  
saumadattis tathaiva ca

Afrikaan Interpretation

Daar is persoonlikhede soos jousef, Bhisma, Karna, Krpa, Asvatthama, Vikarna en die seun van Somadatta genoem Bhurisrava, wat altyd oorwin in die stryd.

English Interpretation

There are personalities like yourself, Bhisma, Karna, Krpa, Asvatthama, Vikarna and the son of Somadatta called Bhurisrava, who are always victorious in battle.

Chapter 1 Verse 9

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
anye ca bahavah sura  
mad-arthe tyakta-jivitah  
nana-sastra-praharanah  
sarve yuddha-visaradah

Afrikaan Interpretation

Daar is baie ander helde wat bereid is om hul lewens vir my af te lê. Almal van hulle is goed toegerus met verskillende soorte van wapens, en al ervaar in militêre wetenskap.

English Interpretation

There are many other heroes who are prepared to lay down their lives for my sake. All of them are well equipped with different kinds of weapons, and all are experienced in military science.

Chapter 1 Verse 10

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
aparyaptam tad asmakam  
balam bhismaahiraksitam  
paryaptam tv idam etesam  
balam bhimaahiraksitam

Afrikaan Interpretation

Ons krag is onmeetbaar, en ons is perfek beskerm deur Oupa Bhisma, terwyl die krag van die Pandavas, versigtig beskerm deur Bhima, is beperk.

English Interpretation

Our strength is immeasurable, and we are perfectly protected by Grandfather Bhisma, whereas the strength of the Pandavas, carefully protected by Bhima, is limited.

Chapter 1 Verse 11

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
ayanesu ca sarvesu  
yatha-bhagam avasthitah  
bhimam evabhiraksantu  
bhavantah sarva eva hi

Afrikaan Interpretation

Nou al wat jy moet volle ondersteuning gee aan Oupa Bhisma, staan by jou onderskeie strategiese punte in die falanks van die leër.

English Interpretation

Now all of you must give full support to Grandfather Bhisma, standing at your respective strategic points in the phalanx of the army.

Chapter 1 Verse 12

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
tasya sanjanayan harsam  
kuru-vrddhah pitamahah  
simha-nadam vinadyoccaih  
sankham dadhmau pratapavan

Afrikaan Interpretation

Dan Bhisma, die groot dapper oupa van die Kuru-dinastie, die oupa van die vegters, blaas sy conchshell baie hard soos die geluid van 'n leeu, en gee Duryodhana vreugde.

English Interpretation

Then Bhisma, the great valiant grandsire of the Kuru dynasty, the grandfather of the fighters, blew his conchshell very loudly like the sound of a lion, giving Duryodhana joy.

Chapter 1 Verse 13

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
tatah sankhas ca bheryas ca  
panavanaka-gomukhah  
sahasaivabhyahanyanta  
sa sabdas tumulo 'bhavat

Afrikaan Interpretation

Daarna het die conchshells, beuels, trompette, dromme en horings is al klink skielik, en die klank in kombinasie was in die war.

English Interpretation

After that, the conchshells, bugles, trumpets, drums and horns were all suddenly sounded, and the combined sound was tumultuous.

Chapter 1 Verse 14

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

tatah svetair hayair yukte  
mahati syandane sthitau  
madhavah pandavas caiva  
divyau sankhau pradadhmatuh

Afrikaan Interpretation

Aan die ander kant, Here Krsna en Arjuna, gestasioneer op 'n groot wa getrek deur wit perde, geklink hul transendentale conchshells.

English Interpretation

On the other side, both Lord Krsna and Arjuna, stationed on a great chariot drawn by white horses, sounded their transcendental conchshells.

Chapter 1 Verse 15

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

pancajanyaam hrsikeso  
devadattam dhananjayah  
paundram dadhmau maha-sankham  
bhima-karma vrkodarah

Afrikaan Interpretation

Dan, Here Krsna gewaai Sy conchshell, genoem Pancajanya; Arjuna gewaai sy, die Devadatta; en Bhima, die gulsigaard en sanger van enorme take, blaas sy geweldige conchshell genoem Paundram.

English Interpretation

Then, Lord Krsna blew His conchshell, called Pancajanya; Arjuna blew his, the Devadatta; and Bhima, the voracious eater and performer of Herculean tasks, blew his terrific conchshell called Paundram.

Chapter 1 Verse 16-18

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

anantavijayam raja  
kunti-putro yudhisthirah  
nakulah sahadevas ca

sughosa-manipuspakau

kasyas ca paramesv-asah  
sikhandi ca maha-rathah  
dhrstadyumno viratas ca  
satyakis caparajitah

drupado draupadeyas ca  
sarvasah prthivi-pate  
saubhadras ca maha-bahuh  
sankhan dadhmuh prthak prthak

#### Afrikaan Interpretation

King Yudhisthira, die seun van Kunti, blaas sy conchshell, die Ananta-Vijaya en Nakula en Sahadeva blaas op die Sughosa en Manipuspaka. Groot boogskutter die Koning van Kasi, die groot vegter Sikhandi, Dhrstadyumna, Virata en die onoorwinlike Satyaki, Drupada, die seuns van Draupadi, en die ander nie, o Koning, soos die seun van Subhadra, baie gewapende, al gewaai hul onderskeie conchshells .

#### English Interpretation

King Yudhisthira, the son of Kunti, blew his conchshell, the Ananta-vijaya, and Nakula and Sahadeva blew the Sughosa and Manipuspaka. That great archer the King of Kasi, the great fighter Sikhandi, Dhrstadyumna, Virata and the unconquerable Satyaki, Drupada, the sons of Draupadi, and the others, O King, such as the son of Subhadra, greatly armed, all blew their respective conchshells.

#### Chapter 1 Verse 19

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

#### Sanskrit English

sa ghoso dhartarastranam  
hrdayani vyadarayat  
nabhas ca prthivim caiva  
tumulo 'bhyanunadayan

#### Afrikaan Interpretation

Die blaas van hierdie verskillende conchshells geword uitbundige, en dus, trillende beide in die lug en op die aarde is, is dit die harte van die seuns van Dhrtarastra verpletter.

#### English Interpretation

The blowing of these different conchshells became uproarious, and thus, vibrating both in the sky and on the earth, it shattered the hearts of the sons of Dhrtarastra.

#### Chapter 1 Verse 20

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

#### Sanskrit English

atha vyavasthitan drstva  
dhartarastran kapi-dhvajah  
pravrtte sastra-sampate

dhanur udyamya pandavah  
hrsikesam tada vakyam  
idam aha mahi-pate

Afrikaan Interpretation

O koning, in die tyd Arjuna, die seun van Pandu, wat op sy wa gesit het, het sy vlag gemerk met Hanuman, het sy boog en bereid om sy pyle om te skiet, kyk na die seuns van Dhrtarastra. O koning, Arjuna dan gepraat Hrsikesa [Krsna] hierdie woorde:

English Interpretation

O King, at that time Arjuna, the son of Pandu, who was seated in his chariot, his flag marked with Hanuman, took up his bow and prepared to shoot his arrows, looking at the sons of Dhrtarastra. O King, Arjuna then spoke to Hrsikesa [Krsna] these words:

Chapter 1 Verse 21-22

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
arjuna uvaca  
senayor ubhayor madhye  
ratham sthapaya me 'cyuta  
yavad etan nirikse 'ham  
yoddhu-kaman avasthitan

kair maya saha yoddhavyam  
asmin rana-samudyame

Afrikaan Interpretation

Arjuna gesê: O onfeilbare een, teken asseblief my wa tussen die twee weermagte sodat ek kan sien wie is hier teenwoordig, wat begerig is om van veg, en met wie ek moet veg in hierdie groot stryd poging.

English Interpretation

Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see who is present here, who is desirous of fighting, and with whom I must contend in this great battle attempt.

Chapter 1 Verse 23

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
yotsyamanan avekse 'ham  
ya ete 'tra samagatah  
dhartarastrasya durbuddher  
yuddhe priya-cikirsavah

Afrikaan Interpretation

Laat my sien diegene wat hier kom om te veg, wat die bose minded seun van Dhrtarastra tevrede te stel.

English Interpretation



Let me see those who have come here to fight, wishing to please the evil-minded son of Dhrtarastra.

Chapter 1 Verse 24

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
sanjaya uvaca  
evam ukto hrsikeso  
gudakesena bharata  
senayor ubhayor madhye  
sthapayitva rathottamam

Afrikaan Interpretation

Sanjaya gesê: O afstammeling van Bharata, wat dus aangespreek deur Arjuna, Here Krsna opgestel om die boete wa in die middel van die leërs van beide partye.

English Interpretation

Sanjaya said: O descendant of Bharata, being thus addressed by Arjuna, Lord Krsna drew up the fine chariot in the midst of the armies of both parties.

Chapter 1 Verse 25

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
bhishma-drona-pramukhatah  
sarvesam ca mahi-ksitam  
uvaca partha pasyaitan  
samavetan kurun iti

Afrikaan Interpretation

In die teenwoordigheid van Bhisma, Drona en alle ander leiers van die wêreld, Hrsikesa, die Here, sê: Net kyk, Partha, al die Kurus wat hier vergader.

English Interpretation

In the presence of Bhishma, Drona and all other chieftains of the world, Hrsikesa, the Lord, said, Just behold, Partha, all the Kurus who are assembled here.

Chapter 1 Verse 26

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
tatrapasyat sthitan parthah  
pitrn atha pitamahan  
acaryan matulan bhratrn  
putran pautran sakhims tatha  
svasuran suhrdas caiva

senayor ubhayor api

Afrikaan Interpretation

Daar Arjuna kon sien, binne die middel van die leërs van beide partye, sy vaders, oupas, onderwysers, die moeder ooms, broers, seuns, kleinseuns, vriende, en ook sy pa-in-wet en goed-wishers - al is daar teenwoordig .

English Interpretation

There Arjuna could see, within the midst of the armies of both parties, his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, and also his father-in-law and well-wishers--all present there.

Chapter 1 Verse 27

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

tan samiksya sa kaunteyah  
sarvan bandhun avasthitan  
krpaya parayavisto  
visidann idam abravit

Afrikaan Interpretation

"Wanneer die seun van Kunti, Arjuna, het al hierdie verskillende grade van vriende en familie, het hy oorweldig met deernis geword en het toe so:

English Interpretation

When the son of Kunti, Arjuna, saw all these different grades of friends and relatives, he became overwhelmed with compassion and spoke thus:

Chapter 1 Verse 28

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

arjuna uvaca  
drstvemam sva-janam krsna  
yuyutsum samupasthitam  
sidanti mama gatrani  
mukham ca parisusyati

Afrikaan Interpretation

Arjuna gesê: My liewe Krsna, sien my vriende en familie teenwoordig voor my in so 'n veggees, ek voel die

ledemate van my liggaam bewe en my mond opdroog.

English Interpretation

Arjuna said: My dear Krsna, seeing my friends and relatives present before me in such a fighting spirit, I feel the limbs of my body quivering and my mouth drying up.

Chapter 1 Verse 29

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

vepathus ca sarire me  
roma-harsas ca jayate  
gandivam srmsate hastat  
tvak caiva paridahyate

Afrikaan Interpretation

Arjuna gesê: My liewe Krsna, sien my vriende en familie teenwoordig voor my in so 'n veggees, ek voel die ledemate van my liggaam bewe en my mond opdroog....

English Interpretation

My whole body is trembling, and my hair is standing on end. My bow Gandiva is slipping from my hand, and my skin is burning.

Chapter 1 Verse 30

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

na ca saknomy avasthatum  
bhramativa ca me manah  
nimittani ca pasyami  
viparitani kesava

Afrikaan Interpretation

Ek is nou nie hier nie langer staan. Ek vergeet myself, en my verstand is steier. Ek voorsien net kwaad, o moordenaar van die Kesi demon.

English Interpretation

I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I foresee only evil, O killer of the Kesi demon.

Chapter 1 Verse 31

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

na ca sreya 'nupasyami  
hatva sva-janam ahave

na kankse vijayam krsna  
na ca rajyam sukhani ca

Afrikaan Interpretation

Ek sien nie hoe enige goed kan kom van die doodmaak van my eie stamgenote in hierdie stryd, of kan ek, my liewe Krsna, wil enige daaropvolgende oorwinning, koninkryk, of geluk.

English Interpretation

I do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Krsna, desire any subsequent victory, kingdom, or happiness.

Chapter 1 Verse 32-35

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

kim no rajyena govinda  
kim bhogair jivitena va  
yesam arthe kanksitam no  
rajyam bhogah sukhani ca

ta ime 'vasthita yuddhe  
pranams tyaktva dhanani ca  
acaryah pitarah putras  
tathaiva ca pitamahah

matulah svasurah pautrah  
syalah sambandhinas tatha  
etan na hantum icchami  
ghnato 'pi madhusudana

api trailokya-rajyasya  
hetoh kim nu mahi-krte  
nihatya dhartarastran nah  
ka pritiḥ syaj janardana

Afrikaan Interpretation

O Govinda, watter nut het vir ons is koninkryke, geluk of selfs die lewe self wanneer al diegene vir wie ons hulle kan begeer nou gekleed in hierdie slagveld? O Madhusudana, wanneer onderwysers, vaders, seuns, oupas, ooms moeder, vaders-in-law, kleinseuns, broers-in-wet en al die familie is gereed om hul lewens en eiendom te gee en staan voor my, dan hoekom moet ek wil hulle dood te maak, maar ek kan oorleef? O onderhouer van alle wesens, ek is nie bereid om te veg met hulle selfs i

English Interpretation

O Govinda, of what avail to us are kingdoms, happiness or even life itself when all those for whom we may desire them are now arrayed in this battlefield? O Madhusudana, when teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and all relatives are ready to give up their lives and properties and are standing before me, then why should I wish to kill them, though I may survive? O maintainer of all creatures, I am not prepared to fight with them even in exchange for the three worlds, let alone this earth.

Chapter 1 Verse 36

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

papam evasrayed asman  
hatvaitan atatayinah  
tasman narha vayam hantum  
dhartarastran sa-bandhavan  
sva-janam hi katham hatva  
sukhinah syama madhava

Afrikaan Interpretation

Sonde sal ons onderkry as ons so aanvallers doodmaak. Daarom is dit nie goed vir ons om die seuns van Dhrtarastra en ons vriende te maak. Wat moet ons doen, o Krsna, die man van die godin van geluk, en hoe kan ons gelukkig wees deur die doodmaak van ons eie stamgenote?

English Interpretation

Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhrtarastra and our friends. What should we gain, O Krsna, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?

Chapter 1 Verse 37-38

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

yady apy ete na pasyanti  
lobhopahata-cetasah  
kula-ksaya-krtam dosam  
mitra-drohe ca patakam

katham na jneyam asmabhih  
papad asman nivartitum  
kula-ksaya-krtam dosam  
prapasyadbhir janardana

Afrikaan Interpretation

O Janardana, hoewel hierdie manne, deur gierigheid ingehaal, sien geen fout in die moord op 'n mens se familie of rusie met vriende, hoekom moet ons, met kennis van die sonde, betrokke te raak in hierdie dade?

English Interpretation

O Janardana, although these men, overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we, with knowledge of the sin, engage in these acts?

Chapter 1 Verse 39

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
kula-ksaye pranasanti  
kula-dharmah sanatanah  
dharme naste kulam krtstnam  
adharmo 'bhibhavaty uta

Afrikaan Interpretation

Met die vernietiging van dinastie, is die ewige familie tradisie oorwin, en dus die res van die gesin betrokke te raak in ongodsdienstig praktyk word.

English Interpretation

With the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligious practice.

Chapter 1 Verse 40

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
adharmabhibhavat krsna  
pradusyanti kula-striyah  
strisu dustasu varsneya  
jayate varna-sankarah

Afrikaan Interpretation

Wanneer irreligion is prominent in die familie, o Krsna, die vroue van die familie geword korrupte, en van die agteruitgang van vrouwees, o afstammeling van Vrsni, kom ongewenste nageslag.

English Interpretation

When irreligion is prominent in the family, O Krsna, the women of the family become corrupt, and from the degradation of womanhood, O descendant of Vrsni, comes unwanted progeny.

Chapter 1 Verse 41

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
sankaro narakayaiva  
kula-ghnanam kulasya ca  
patanti pitaro hy esam  
lupta-pindodaka-kriyah

Afrikaan Interpretation

Wanneer daar 'n toename van ongewenste bevolking, is 'n helse situasie geskep vir beide die familie en vir diegene wat die familie tradisie vernietig. In sulke korrupte families, is daar geen offer van offers van kos en water aan die voorvaders.

English Interpretation

When there is increase of unwanted population, a hellish situation is created both for the family and for those who destroy the family tradition. In such corrupt families, there is no offering of oblations of food and water to

the ancestors.

Chapter 1 Verse 42

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
dosair etaih kula-ghnanam  
varna-sankara-karakaih  
utsadyante jati-dharmah  
kula-dharmas ca sasvatah

Afrikaan Interpretation

As gevolg van die bose dade van die plundersaars van familie tradisie, is alle vorme van gemeenskapsprojekte en die welsyn van familie aktiwiteite verwoes.

English Interpretation

Due to the evil deeds of the destroyers of family tradition, all kinds of community projects and family welfare activities are devastated.

Chapter 1 Verse 43

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
utsanna-kula-dharmanam  
manusyanam janardana  
narake niyatam vaso  
bhavatity anususuma

Afrikaan Interpretation

O Krsna, onderhouer van die mense, ek het van disciplic opvolging gehoor dat diegene wat familie tradisies vernietig woon altyd in die hel.

English Interpretation

O Krsna, maintainer of the people, I have heard by disciplic succession that those who destroy family traditions dwell always in hell.

Chapter 1 Verse 44

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
aho bata mahat papam  
kartum vyavasita vayam  
yad rajya-sukha-lobhena  
hantum sva-janam udyatah

Afrikaan Interpretation

Ag, hoe vreemd dit is dat ons voor te berei grootliks sondige daade, gedryf deur die begeerte koninklike geluk te geniet te pleeg.

English Interpretation

Alas, how strange it is that we are preparing to commit greatly sinful acts, driven by the desire to enjoy royal happiness.

Chapter 1 Verse 45

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

yadi mam apratikaram  
asastram sastra-panayah  
dhartarastra rane hanyus  
tan me ksemataram bhavet

Afrikaan Interpretation

Ek sou oorweeg dit beter vir die seuns van Dhrtarastra my ongewapen en biedens dood te maak, eerder as om te veg met hulle.

English Interpretation

I would consider it better for the sons of Dhrtarastra to kill me unarmed and unresisting, rather than to fight with them.

Chapter 1 Verse 46

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

sanjaya uvaca  
evam uktvarjunah sankhye  
rathopastha upavisat  
visrjya sa-saram capam  
soka-samvigna-manasah

Afrikaan Interpretation

Sanjaya gesê: Arjuna, toe Hy dit gesprek op die slagveld, sy boog en pyle verstoot en het gaan sit aan die wa, sy gedagtes oorweldig met verdriet.

English Interpretation

Sanjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.

Chapter 2 Verse 1

Chapter Name -Contents of the Gita Summarized

Sanskrit English



sanjaya uvaca  
tam tatha krpavistam  
asru-purnakuleksanam  
visidantam idam vakyam  
uvaca madhusudana

Afrikaan Interpretation

Sanjaya gesê: Omdat Arjuna vol deernis en baie bedroef, sy oë vol tranne, Madhusudana, Krsna, het die volgende woorde.

English Interpretation

Sanjaya said: Seeing Arjuna full of compassion and very sorrowful, his eyes brimming with tears, Madhusudana, Krsna, spoke the following words.

Chapter 2 Verse 2

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
sri-bhagavan uvaca  
kutas tva kasmalam idam  
visame samupasthitam  
anarya-justam asvargyam  
akirti-karam arjuna

Afrikaan Interpretation

Die Hoogste Persoon [Klaas] het gesê: My liewe Arjuna, hoe het hierdie onsuiverhede oor julle kom? Hulle is glad nie betaamlik is 'n man wat die progressiewe waardes van die lewe weet. Hulle lei nie tot hoër planete, maar om 'n skandelige daad.

English Interpretation

The Supreme Person [Bhagavan] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy.

Chapter 2 Verse 3

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
klaibyam ma sma gamah partha  
naitat tvayy upapadyate  
ksudram hrdaya-daurbalyam  
tyaktvottistha parantapa

Afrikaan Interpretation

O seun van Prtha, nie toegee aan hierdie vernederende impotensie. Dit nie 'jou. Gee sulke kleinlike swakheid van die hart en opstaan, O tugtiging van die vyand.

English Interpretation

O son of Prtha, do not yield to this degrading impotence. It does not become you. Give up such petty weakness

of heart and arise, O chastiser of the enemy.

Chapter 2 Verse 4

Chapter Name -Contents of the Gita Summarized

Sanskrit English

arjuna uvaca

katham bhimam aham sankhye

dronam ca madhusudana

isubhih pratiyotsyami

pujarhav ari-sudana

Afrikaan Interpretation

Arjuna gesê: O moordenaar van Madhu [Krsna], hoe kan ek teenaanval met pyle in stryd manne soos Bhisma en Drona, wat waardig is van my aanbidding?

English Interpretation

Arjuna said: O killer of Madhu [Krsna], how can I counterattack with arrows in battle men like Bhisma and Drona, who are worthy of my worship?

Chapter 2 Verse 5

Chapter Name -Contents of the Gita Summarized

Sanskrit English

gurun ahatva hi mahanubhavan

sreyo bhoktum bhaiksyam apiha loke

hatvartha-kamams tu gurun ihaiva

bhunjiya bhogan rudhira-pradigdhan

Afrikaan Interpretation

Dit is beter om te lewe in hierdie wêreld deur bedel as by die koste van die lewens van groot siele wat my onderwysers te leef. Selfs al is hulle gierige, is hulle tog meerderes. As hulle is vermoor, sal ons buit besmet word met bloed.

English Interpretation

It is better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though they are avaricious, they are nonetheless superiors. If they are killed, our spoils will be tainted with blood.

Chapter 2 Verse 6

Chapter Name -Contents of the Gita Summarized

Sanskrit English

na caitad vidmah kataran no gariyo

yad va jayema yadi va no jayeyuh

yan eva hatva na jijivisamas

te 'vasthitah pramukhe dhartarastrah

Afrikaan Interpretation

Ook weet ons wat is beter - verower hulle of wat deur hulle oorwin. Die seuns van Dhrtarastra wat, as ons dood moet ons nie omgee om te leef, staan nou voor ons op hierdie slagveld.

English Interpretation

Nor do we know which is better--conquering them or being conquered by them. The sons of Dhrtarastra, whom if we kill we should not care to live, are now standing before us on this battlefield.

Chapter 2 Verse 7

Chapter Name -Contents of the Gita Summarized

Sanskrit English

karpanya-dosopahata-svabhavah  
prcchami tvam dharma-sammudha-cetah  
yac chreyah syan niscitam bruhi tan me  
sisyas te 'ham sadhi mam tvam prapannam

Afrikaan Interpretation

Nou is ek verward oor my plig en het al kalmte verloor as gevolg van swakheid. In hierdie toestand, ek vra U om my te vertel duidelik wat is die beste vir my. Nou is ek Jou dissipel en 'n siel oorgegee aan julle nie. Onderrig my asseblief.

English Interpretation

Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

Chapter 2 Verse 8

Chapter Name -Contents of the Gita Summarized

Sanskrit English

na hi prapasyami mamapanudyad  
yac chokam ucchosanam indriyanam  
avapya bhumav asapatnam rddham  
rajyam suranam api cadhipatyam

Afrikaan Interpretation

Ek kan vind geensins hierdie hartseer wat opdroog my sintuie weg te ry. Ek sal nie in staat wees om dit te vernietig, selfs as ek wen 'n ongeëwenaarde koninkryk op aarde met soewereiniteit soos die demigods in die hemel.

English Interpretation

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

Chapter 2 Verse 9

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
sanjaya uvaca  
evam uktva hrsikesam  
gudakesah parantapah  
na yotsya iti govindam  
uktva tushnim babhuva ha

Afrikaan Interpretation

Sanjaya gesê: Nadat dit gesê het, Arjuna, tugtiging vyande, vertel Krsna, "Govinda, ek sal nie veg," en stil.

English Interpretation

Sanjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Krsna, "Govinda, I shall not fight," and fell silent.

Chapter 2 Verse 10

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
tam uvaca hrsikesah  
prahasann iva bharata  
senayor ubhayor madhye  
visidantam, idam vacah

Afrikaan Interpretation

O afstammeling van Bharata, op daardie tydstip Krsna, glimlag, in die middel van beide die leërs, het die volgende woorde aan die bedroefde Arjuna.

English Interpretation

O descendant of Bharata, at that time Krsna, smiling, in the midst of both the armies, spoke the following words to the grief-stricken Arjuna.

Chapter 2 Verse 11

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
sri-bhagavan uvaca  
asocyān anvasocas tvam  
prajna-vadams ca bhasase  
gatasun agatasums ca  
nanusocanti panditah

Afrikaan Interpretation

Die Geseënde Here het gesê: Terwyl geleer woorde te spreek, is jy die rou oor wat nie waardig is van smart.

Diegene wat wys klaaglied nie vir die lewe of die dood.

English Interpretation

The Blessed Lord 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 the dead.

Chapter 2 Verse 12

Chapter Name -Contents of the Gita Summarized

Sanskrit English

na tv evaham jatu nasam  
na tvam neme janadhipah  
na caiva na bhavisyamah  
sarve vayam atah param

Afrikaan Interpretation

Nooit was daar 'n tyd toe ek nie bestaan het nie, of jy nie al hierdie konings; en ook nie in die toekoms sal enige van ons ophou om te wees.

English Interpretation

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.

Chapter 2 Verse 13

Chapter Name -Contents of the Gita Summarized

Sanskrit English

dehino 'smin yatha dehe  
kaumaram yauvanam jara  
tatha dehantara-praptir  
dhiras tatra na muhyati

Afrikaan Interpretation

As die vergestalt siel voortdurend slaag, in hierdie liggaam, van sy jeug aan die jeug te oud, die siel soortgelyke gaan in 'n ander liggaam by die dood. 'N self-besef siel nie verward deur so 'n verandering.

English Interpretation

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 self-realized soul is not bewildered by such a change.

Chapter 2 Verse 14

Chapter Name -Contents of the Gita Summarized

Sanskrit English

matra-sparsas tu kaunteya  
sitosna-sukha-duhkha-dah

agamapayino 'nityas  
tams titiksasva bhārata

Afrikaan Interpretation

O seun van Kunti, die nonpermanent voorkoms van geluk en ang, en hul verdwyning mettertyd is soos die voorkoms en die verdwyning van die winter en somer seisoene. Hulle ontstaan as gevolg van sin persepsie, O spruit van Bharata, en 'n mens moet leer om dit te verdra sonder om versteur.

English Interpretation

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

Chapter 2 Verse 15

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
yam hi na vyathayanty ete  
puruṣam puruṣarṣabha  
sama-duḥkha-sukham dhīraṃ  
so 'mṛtatvaya kalpate

Afrikaan Interpretation

O beste onder die mense [Arjuna], die persoon wat nie versteur word deur geluk en nood en is bestendige in beide is beslis in aanmerking kom vir bevryding.

English Interpretation

O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.

Chapter 2 Verse 16

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
naśato vidyate bhavo  
nabhavo vidyate sataḥ  
ubhayaḥ api dr̥ṣṭo 'ntas  
tv anayos tattva-darśibhiḥ

Afrikaan Interpretation

Diegene wat sieners van die waarheid het die gevolgtrekking gekom dat die bestaande daar is geen uithouvermoë, en van die bestaan daar geen staking. Dit sieners het afgesluit deur die bestudering van die aard van beide.

English Interpretation

Those who are seers of the truth have concluded that of the nonexistent there is no endurance, and of the existent there is no cessation. This seers have concluded by studying the nature of both.

Chapter 2 Verse 17

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
avinasi tu tad viddhi  
yena sarvam idam tatam  
vinasam avyayasyasya  
na kascit kartum arhati

Afrikaan Interpretation

Weet wat deurdring die hele liggaam is onvernietigbaar. Niemand is in staat om die onverganklike siel te vernietig.

English Interpretation

Know that which pervades the entire body is indestructible. No one is able to destroy the imperishable soul.

Chapter 2 Verse 18

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
antavanta ime deha  
nityasyoktah saririnah  
anasino 'prameyasya  
tasmad yudhyasva bharata

Afrikaan Interpretation

Slegs die materiële liggaam van die onvernietigbare, onmeetbare en die ewige lewe entiteit is onderhewig aan vernietiging; dus, om te veg, o afstammeling van Bharata.

English Interpretation

Only the material body of the indestructible, immeasurable and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata.

Chapter 2 Verse 19

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
ya enam vetti hantaram  
yas cainam manyate hatam  
ubhau tau na vijanito  
nayam hanti na hanyate

Afrikaan Interpretation

Hy wat dink dat die lewende entiteit is wat die doodslag begaan het of dat hy gedood nie verstaan nie. Een wat in kennis weet dat die self George nie en dit verslaan.

English Interpretation

He who thinks that the living entity is the slayer or that he is slain, does not understand. One who is in knowledge knows that the self slays not nor is slain.

Chapter 2 Verse 20

Chapter Name -Contents of the Gita Summarized

Sanskrit English

na jayate mriyate va kadacin  
nayam bhutva bhavita va na bhuyah  
ajo nityah sasvato 'yam purano  
na hanyate hanyamane sarire

Afrikaan Interpretation

Vir die siel daar is nooit geboorte of dood. Ook, nadat hulle een maal, het hy ooit ophou om te wees. Hy is ongebore, ewige, ooit-bestaande, ewig en oeroue. Hy is nie verslaan wanneer die liggaam gedood.

English Interpretation

For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.

Chapter 2 Verse 21

Chapter Name -Contents of the Gita Summarized

Sanskrit English

vedavinasinam nityam  
ya enam ajam avyayam  
katham sa purusah partha  
kam ghatayati hanti kam

Afrikaan Interpretation

O Partha, hoe kan 'n persoon wat weet dat die siel onvernietigbaar, ongebore, ewige en onveranderlike, dood te maak iemand of veroorsaak iemand dood te maak?

English Interpretation

O Partha, how can a person who knows that the soul is indestructible, unborn, eternal and immutable, kill anyone or cause anyone to kill?

Chapter 2 Verse 22

Chapter Name -Contents of the Gita Summarized

Sanskrit English

vasamsi jirnani yatha vihaya  
navani grhnati naro 'parani  
tatha sarirani vihaya jirnany  
anyani samyati navani dehi



Afrikaan Interpretation

As 'n persoon sit op nuwe klere, en gee aan ou, insgelyks, die siel aanvaar nuwe materiaal liggame, gee die ou en nuttelose kinders.

English Interpretation

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

Chapter 2 Verse 23

Chapter Name -Contents of the Gita Summarized

Sanskrit English

nainam chindanti sastrani  
nainam dahati pavakah  
na cainam kledayanty apo  
na sosayati marutah

Afrikaan Interpretation

Die siel kan nooit in stukke deur enige wapen uitgeroei word nie, kan hy deur vuur verbrand word nie aangeklam deur water nie, verdroog van die wind.

English Interpretation

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

Chapter 2 Verse 24

Chapter Name -Contents of the Gita Summarized

Sanskrit English

acchedyo 'yam adahyo 'yam  
akledyo 'sosya eva ca  
nityah sarva-gatah sthanur  
acalo 'yam sanatanah

Afrikaan Interpretation

Dit individuele siel is onbreekbaar en onoplosbare, en kan nie verbrand word nie droog. Hy is die ewige, alle overheersende, onveranderlike, vaste en ewig dieselfde.

English Interpretation

This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same.

Chapter 2 Verse 25

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
avyakto 'yam acintyo 'yam  
avikaryo 'yam ucyate  
tasmad evam viditvainam  
nanusocitum arhasi

Afrikaan Interpretation

Daar word gesê dat die siel is onsigbaar, ondenkbaar, onveranderlike en onveranderlik. Aangesien ons dit weet, moet jy nie treur vir die liggaam.

English Interpretation

It is said that the soul is invisible, inconceivable, immutable, and unchangeable. Knowing this, you should not grieve for the body.

Chapter 2 Verse 26

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
atha cainam nitya-jatam  
nityam va manyase mrtam  
tathapi tvam maha-baho  
nainam socitum arhasi

Afrikaan Interpretation

As jy egter dink dat die siel voortdurend gebore en altyd sterf, nog jy nog steeds geen rede om te rouklaag nie, o magtige gewapende.

English Interpretation

If, however, you think that the soul is perpetually born and always dies, still you still have no reason to lament, O mighty-armed.

Chapter 2 Verse 27

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
jatasya hi dhruvo mrtyur  
dhruvam janma mrtasya ca  
tasmad apariharye 'rthe  
na tvam socitum arhasi

Afrikaan Interpretation

Vir die een wat sy geboorte geneem, die dood is seker; en vir die een wat dood is, geboorte is seker. Daarom, in die onvermydelike ontslag van jou plig, moet jy nie rouklaag.

English Interpretation

For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.

Chapter 2 Verse 28

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
avyaktadini bhutani  
vyakta-madhyani bhārata  
avyakta-nidhanany eva  
tatra ka paridevana

Afrikaan Interpretation

Alle skepsele is unmanifest in hul begin, manifesteer in hul tussentydse staat, en unmanifest weer wanneer hulle vernietig. So, wat nodig is, is daar vir klaaglied?

English Interpretation

All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?

Chapter 2 Verse 29

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
ascarya-vat pasyati kascid enam  
ascarya-vad vadati tathaiva canyah  
ascarya-vac cainam anyah srnoti  
srutvapy enam veda na caiva kascit

Afrikaan Interpretation

Sommige blik op die siel as amazing, sommige beskryf hom as amazing, en 'n paar hoor van hom as amazing, terwyl ander, selfs nadat die verhoor oor hom nie kan verstaan hom glad nie.

English Interpretation

Some look at 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.

Chapter 2 Verse 30

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
dehi nityam avadhyo 'yam  
dehe sarvasya bhārata  
tasmāt sarvāni bhūtāni  
na tvam socitum arhasi

Afrikaan Interpretation

O afstammeling van Bharata, hy wat in die liggaam woon, is die ewige en kan nooit gedood word. Daarom moet jy nie treur vir enige skepsel.

English Interpretation

O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature.

Chapter 2 Verse 31

Chapter Name -Contents of the Gita Summarized

Sanskrit English

sva-dharmam api caveksya  
na vikampitum arhasi  
dharmyad dhi yuddhac chreyo 'nyat  
ksatriyasya na vidyate

Afrikaan Interpretation

Oorweging van jou spesifieke plig as 'n ksatriya, moet jy weet dat daar is geen beter betrokkenheid vir jou as om te baklei op godsdienstige beginsels; en so daar is geen behoefte vir huiwering.

English Interpretation

Considering your specific duty as a ksatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

Chapter 2 Verse 32

Chapter Name -Contents of the Gita Summarized

Sanskrit English

yadrcchaya copapannam  
svarga-dvaram apavrtam  
sukhinah ksatriyah partha  
labhante yuddham idrsam

Afrikaan Interpretation

O Partha, gelukkig is die ksatriyas aan wie sodanige gevegte geleenthede kom ongevraagde, opening vir hulle die deure van die hemelse planete.

English Interpretation

O Partha, happy are the ksatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.

Chapter 2 Verse 33

Chapter Name -Contents of the Gita Summarized

Sanskrit English

atha cet tvam imam dharmyam  
sangramam na karisyasi  
tatah sva-dharmam kirtim ca

hitva papam avapsyasi

Afrikaan Interpretation

As jy egter nie hierdie godsdienstige oorlog veg nie, dan sal jy beslis aangaan sonde verwaarloos jou pligte en dus verloor jou reputasie as 'n vegter.

English Interpretation

If, however, you do not fight this religious war, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

Chapter 2 Verse 34

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
akirtim capi bhutani  
kathayisyanti te 'vyayam  
sambhavitasya cakirtir  
maranad atiricyate

Afrikaan Interpretation

Mense sal altyd praat van jou eerloos, en vir die een wat is vereer, oneer is erger as die dood.

English Interpretation

People will always speak of your infamy, and for one who has been honored, dishonor is worse than death.

Chapter 2 Verse 35

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
bhayad ranad uparatam  
mamsyante tvam maha-rathah  
yesam ca tvam bahu-mato  
bhutva yasyasi laghavam

Afrikaan Interpretation

Die groot generaals wat hoog geag word jou naam en roem sal dink dat jy die slagveld uit enigste vrees verlaat het, en dus sal hulle jou 'n lafaard beskou.

English Interpretation

The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward.

Chapter 2 Verse 36

Chapter Name -Contents of the Gita Summarized

Sanskrit English

avacya-vadams ca bahun  
vadisanti tavahitah  
nindantas tava samarthyam  
tato dukhatarā nu kim

Afrikaan Interpretation

Jou vyande sal beskryf jy in baie onvriendelike woorde en uitgelag jou vermoë. Wat kan meer pynlik vir jou?

English Interpretation

Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you?

Chapter 2 Verse 37

Chapter Name -Contents of the Gita Summarized

Sanskrit English

hato va prapsyasi svargam  
jitva va bhoksyase mahim  
tasmad uttistha kaunteya  
yuddhaya krta-niscayah

Afrikaan Interpretation

O seun van Kunti, óf sal jy doodgemaak word op die slagveld en bereik die hemelse planete, of sal jy oorwin en geniet die aardse koninkryk. Daarom opstaan en veg met vasberadenheid.

English Interpretation

O son of Kunti, 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 and fight with determination.

Chapter 2 Verse 38

Chapter Name -Contents of the Gita Summarized

Sanskrit English

sukha-duhkhe same krtva  
labhalabhau jayajayau  
tato yuddhaya yujyasva  
naivam papam avapsyasi

Afrikaan Interpretation

Moenie jy veg ter wille van die gevegte, sonder inagneming van geluk of smart, verlies of wins, oorwinning of nederlaag - en, deur dit te doen, sal jy nooit sonde aangaan.

English Interpretation

Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat-- and, by so doing, you shall never incur sin.

Chapter 2 Verse 39

Chapter Name -Contents of the Gita Summarized

Sanskrit English

esa te 'bhihita sankhye  
buddhir yoge tv imam srnu  
buddhya yukto yaya partha  
karma-bandham prahasyasi

Afrikaan Interpretation

So ver ek aan julle verklaar dat die analitiese kennis van sankhya filosofie. Luister nou na die kennis van joga waar een werk sonder fruitive gevolg. O seun van Prtha, wanneer jy optree deur sodanige intelligensie, kan jy jouself bevry van die slawerny van die werke.

English Interpretation

Thus far I have declared to you the analytical knowledge of sankhya philosophy. Now listen to the knowledge of yoga whereby one works without fruitive result. O son of Prtha, when you act by such intelligence, you can free yourself from the bondage of works.

Chapter 2 Verse 40

Chapter Name -Contents of the Gita Summarized

Sanskrit English

nehabhikrama-naso 'sti  
pratyavayo na vidyate  
svalpam apy asya dharmasya  
trayate mahato bhayat

Afrikaan Interpretation

In hierdie strewende is daar geen verlies of vermindering, en 'n bietjie vooruitgang op hierdie pad een van die mees gevaarlike tipe vrees kan beskerm.

English Interpretation

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.

Chapter 2 Verse 41

Chapter Name -Contents of the Gita Summarized

Sanskrit English

vyavasayatmika buddhir  
ekeha kuru-nandana  
bahu-sakha hy anantas ca  
buddhayo 'vyavasayinam

Afrikaan Interpretation

Diegene wat op hierdie pad is vasberade in die doel, en hul doel is om een. O geliefde kind van die Kurus, die intelligensie van diegene wat besluiteloos is baie-vertak.

English Interpretation

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.

Chapter 2 Verse 42-43

Chapter Name -Contents of the Gita Summarized

Sanskrit English

yam imam puspitam vacam  
pravadanty avipascitah  
veda-vada-ratah partha  
nanyad astiti vadinah

kamatmanah svarga-para  
janma-karma-phala-pradam  
kriya-visesa-bahulam  
bhogaisvarya-gatim prati

Afrikaan Interpretation

Manne van klein kennis word baie geheg aan die blomme woorde van die Vedas, wat beveel verskeie fruitive aktiwiteite vir verheffing tot hemelse planete, resultante goeie geboorte, krag, en so meer. Begerig sin bevrediging en weelderige lewe, dat hulle sê dat daar niks meer as dit nie.

English Interpretation

Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

Chapter 2 Verse 44

Chapter Name -Contents of the Gita Summarized

Sanskrit English

bhogaisvarya-prasaktanam  
tayapahrta-cetasam  
vyavasayatmika buddhih  
samadhau na vidhiyate

Afrikaan Interpretation

In die gedagtes van diegene wat te geheg genot en materiaal weelde te voel, en wat verward deur sulke dinge, nie die vasberade bepaling van gewyde diens aan die opperste heer nie plaasvind nie.

English Interpretation

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 of devotional service to the Supreme Lord does not take place.



Chapter 2 Verse 45

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
traigunya-visaya veda  
nistraigunyo bhavarjuna  
nirdvandvo nitya-sattva-stho  
niryoga-ksema atmavan

Afrikaan Interpretation

Die Vedas veral handel oor die onderwerp van die drie vorme van materiële aard. Uitsyng bo dié modes, O Arjuna. Wees transendentale aan almal van hulle. Vry wees van al dualiteite en van alle angste vir wins en veiligheid, en word in die Self gestig.

English Interpretation

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

Chapter 2 Verse 46

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
yavan artha udapane  
sarvatah samplutodake  
tavan sarvesu vedesu  
brahmanasya vijanatah

Afrikaan Interpretation

Alle doeleindes wat gedien word deur die klein dam kan gelyktydig bedien word deur die groot reservoirs van water. Net so, kan al die doeleindes van die Vedas bedien word na iemand wat die doel agter hulle weet.

English Interpretation

All purposes that are served by the small pond can at once be served by the great reservoirs of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

Chapter 2 Verse 47

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
karmany evadhikaras te  
ma phalesu kadacana  
ma karma-phala-hetur bhur  
ma te sango 'stv akarmani

Afrikaan Interpretation

Jy het 'n reg om jou voorgeskrewe plig uit te voer nie, maar jy is nie geregtig op die vrugte van aksie. Nooit beskou jouself die oorsaak van die resultate van jou aktiwiteite te wees, en nooit te doen nie jou plig geheg

word.

English Interpretation

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

Chapter 2 Verse 48

Chapter Name -Contents of the Gita Summarized

Sanskrit English

yoga-sthah kuru karmani  
sangam tyaktva dhananjaya  
siddhy-asiddhyoh samo bhutva  
samatvam yoga ucyate

Afrikaan Interpretation

Wees standvastig in joga, O Arjuna. Voer jou plig en laat vaar al beslaglegging tot sukses of mislukking. Sulke egaligheid van die gees is joga genoem.

English Interpretation

Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is called yoga.

Chapter 2 Verse 49

Chapter Name -Contents of the Gita Summarized

Sanskrit English

durena hy avaram karma  
buddhi-yogad dhananjaya  
buddhau saranam anviccha  
krpanah phala-hetavah

Afrikaan Interpretation

O Dhananjaya, ontslae jousef van alle fruitive aktiwiteite deur gewyde diens, en gee volle aan daardie bewussyn. Diegene wat wil hê dat die vrugte van hul werk geniet is misers.

English Interpretation

O Dhananjaya, rid yourself of all fruitive activities by devotional service, and surrender fully to that consciousness. Those who want to enjoy the fruits of their work are misers.

Chapter 2 Verse 50

Chapter Name -Contents of the Gita Summarized

Sanskrit English

buddhi-yukto jahatiha  
ubhe sukta-duskarte

tasmad yogaya yujyasva  
yogah karmasu kausalam

Afrikaan Interpretation

N Man wat betrokke is in gewyde diens rids homself van beide goeie en slegte dade, selfs in hierdie lewe.  
Daarom streef na joga, O Arjuna, wat is die kuns van al die werk.

English Interpretation

A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, O Arjuna, which is the art of all work.

Chapter 2 Verse 51

Chapter Name -Contents of the Gita Summarized

Sanskrit English

karma-jam buddhi-yukta hi  
phalam tyaktva manisinah  
janma-bandha-vinirmuktah  
padam gacchanty anamayam

Afrikaan Interpretation

Die wyse manne, wat betrokke is in gewyde diens, skuil in die Here, en bevry hulle van die siklus van geboorte en dood deur afstand van die vrugte van aksie in die materiële wêreld. In hierdie manier waarop hulle kan bereik dat die staat bo alle ellendes.

English Interpretation

The wise, engaged in devotional service, take refuge in the Lord, and free themselves from the cycle of birth and death by renouncing the fruits of action in the material world. In this way they can attain that state beyond all miseries.

Chapter 2 Verse 52

Chapter Name -Contents of the Gita Summarized

Sanskrit English

yada te moha-kalilam  
buddhir vyatitarisyati  
tada gantasi nirvedam  
srotavyasya srutasya ca

Afrikaan Interpretation

Wanneer jou intelligensie geslaag uit die digte bos van die dwaling, sal jy afsydig staan teenoor alles wat gehoor is, en alles wat gehoor word te word.

English Interpretation

When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard.

Chapter 2 Verse 53

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
sruti-vipratipanna te  
yada sthasyati niscala  
samadhav acala buddhis  
tada yogam avapsyasi

Afrikaan Interpretation

Wanneer jou gees is nie meer versteur deur die blomme taal van die Vedas, en wanneer dit bly vasgestel in die beswyming van selfverwesenliking, dan sal jy bereik het die goddelike bewussyn.

English Interpretation

When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the divine consciousness.

Chapter 2 Verse 54

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
arjuna uvaca  
sthita-prajnasya ka bhasa  
samadhi-sthasya kesava  
sthita-dhii kim prabhaseta  
kim asita vrajeta kim

Afrikaan Interpretation

Arjuna gesê: Wat is die simptome van iemand wie se bewussyn word dus saamgevoeg in Transendensie? Hoe hy praat nie, en wat is sy taal? Hoe hy sit, en hoe hy loop?

English Interpretation

Arjuna said: What are the symptoms of one whose consciousness is thus merged in Transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?

Chapter 2 Verse 55

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
sri-bhagavan uvaca  
prajahati yada kaman  
sarvan partha mano-gatan  
atmany evatmana tustah  
sthita-prajnas tadocyate

Afrikaan Interpretation

Die Geseënde Here het gesê: O Partha, wanneer 'n man gee tot alle rasse van sin begeerte wat ontstaan as gevolg van geestelike konkoksie, en wanneer sy gedagtes vind bevrediging in die self alleen, dan is hy gesê dat dit in suiwer transendentale bewussyn.

English Interpretation

The Blessed Lord said: O Partha, when a man gives up all varieties of sense desire which arise from mental concoction, and when his mind finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

Chapter 2 Verse 56

Chapter Name -Contents of the Gita Summarized

Sanskrit English

duhkhesv anudvigna-manah  
sukhesu vigata-sprhah  
vita-raga-bhaya-krodhah  
sthita-dhir munir ucyate

Afrikaan Interpretation

Een wat nie versteur word, ten spyte van die drieledige ellendes wat nie verheug toe daar is geluk, en wat vry is van beslaglegging, vrees en woede, is 'n boodskap van bestendige gedagte genoem.

English Interpretation

One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

Chapter 2 Verse 57

Chapter Name -Contents of the Gita Summarized

Sanskrit English

yah sarvatranabhisnehas  
tat tat prapya subhasubham  
nabhinandati na dvesti  
tasya prajna pratisthita

Afrikaan Interpretation

Hy wat sonder beslaglegging, nie wat nie bly wees as hy kry goeie nie klaaglied toe hy verkry kwaad, is stewig in volmaakte kennis.

English Interpretation

He who is without attachment, who does not rejoice when he obtains good, nor lament when he obtains evil, is firmly fixed in perfect knowledge.

Chapter 2 Verse 58

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
yada samharate cayam  
kurmo 'nganiva sarvasah  
indriyanindriyarthebhyas  
tasya prajna pratisthita

Afrikaan Interpretation

Een wat in staat is om sy sintuie te onttrek van sin voorwerpe, soos die skilpad trek sy ledemate binne die dop, is om te verstaan word as waarlik geleë in kennis.

English Interpretation

One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is to be understood as truly situated in knowledge.

Chapter 2 Verse 59

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
visaya vinivartante  
niraharasya dehinah  
rasa-varjam raso 'py asya  
param drstva nivartate

Afrikaan Interpretation

Die vergestalt in die lewe kan beperk word sin genot, hoewel die smaak vir sin voorwerpe bly. Maar, ophou sulke verbintenisse deur die ervaring van 'n hoër smaak, is hy vas in bewussyn.

English Interpretation

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

Chapter 2 Verse 60

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
yatato hy api kaunteya  
purusasya vipascitah  
indriyani pramathini  
haranti prasabham manah

Afrikaan Interpretation

Die sintuie is so sterk en onstuimige, o Arjuna, dat hulle met geweld weg te voer die gedagte selfs van 'n man van diskriminasie wat probeer om hulle te beheer.

English Interpretation

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

Chapter 2 Verse 61

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
tani sarvani samyamyā  
yukta asita mat-parah  
vase hi yasyendriyani  
tasya prajna pratisthita

Afrikaan Interpretation

Een wat sy sintuie weerhou en bepaal sy bewussyn op My, staan bekend as 'n man van bestendige intelligensie.

English Interpretation

One who restrains his senses and fixes his consciousness upon Me, is known as a man of steady intelligence.

Chapter 2 Verse 62

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
dhyayato visayan pumsah  
sangas tesupajayate  
sangat sanjayate kamah  
kamat krodho 'bhijayate

Afrikaan Interpretation

Terwyl oorweeg die voorwerpe van die sintuie, 'n persoon ontwikkel beslaglegging vir hulle, en uit sodanige beslaglegging lus ontwikkel, en van wellus woede ontstaan.

English Interpretation

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

Chapter 2 Verse 63

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
krodhad bhavati sammohah  
sammohat smrti-vibhramah  
smrti-bhramsad buddhi-naso  
buddhi-nasat pranasyati

Afrikaan Interpretation

Toorn dwaling ontstaan, en van die dwaling verbystering van die geheue. Wanneer geheue is verward, is intelligensie verloor, en wanneer intelligensie verlore is, die een val weer in die materiaal swembad.

English Interpretation

From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.

Chapter 2 Verse 64

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
raga-dvesa-vimuktas tu  
visayan indriyais caran  
atma-vasyair vidheyatma  
prasadam adhigacchati

Afrikaan Interpretation

Een wat sy sintuie kan beheer deur die geregleerde beginsels van vryheid beoefen kan die volledige genade van die Here verkry en sodoende vry van alle beslaglegging en weersin.

English Interpretation

One who can control his senses by practicing the regulated principles of freedom can obtain the complete mercy of the Lord and thus become free from all attachment and aversion.

Chapter 2 Verse 65

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
prasade sarva-duhkhanam  
hanir asyopajayate  
prasanna-cetaso hy asu  
buddhih paryavatisthate

Afrikaan Interpretation

Vir die een wat so geleë is in die Goddelike bewussyn, die drieledige ellendes van materiële bestaan bestaan nie meer nie; in so 'n gelukkige toestand, 'n mens se intelligensie word gou bestendige.

English Interpretation

For one who is so situated in the Divine consciousness, the threefold miseries of material existence exist no longer; in such a happy state, one's intelligence soon becomes steady.

Chapter 2 Verse 66

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
nasti buddhir ayuktasya  
na cayuktasya bhavana  
na cabhavayatah santir  
asantasya kutah sukham



Afrikaan Interpretation

Een wat nie in transendentale bewussyn kan nie 'n beheerde verstand of bestendige intelligensie het, waarsonder daar geen moontlikheid van vrede. En hoe kan daar enige geluk sonder vrede?

English Interpretation

One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace. And how can there be any happiness without peace?

Chapter 2 Verse 67

Chapter Name -Contents of the Gita Summarized

Sanskrit English

indriyanam hi caratam  
yan mano 'nuvidhiyate  
tad asya harati prajnam  
vayur navam ivambhasi

Afrikaan Interpretation

As 'n boot op die water meegesleur deur 'n sterk wind, selfs een van die sintuie waarop die gedagte fokus kan 'n mens se intelligensie wegdra.

English Interpretation

As a boat on the water is swept away by a strong wind, even one of the senses on which the mind focuses can carry away a man's intelligence.

Chapter 2 Verse 68

Chapter Name -Contents of the Gita Summarized

Sanskrit English

tasmad yasya maha-baho  
nigrhitani sarvasah  
indriyanindriyarthebhyas  
tasya prajna pratisthita

Afrikaan Interpretation

Daarom, o magtige gewapende, een wie se sintuie is teruggehou van hul voorwerpe is beslis van bestendige intelligensie.

English Interpretation

Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence.

Chapter 2 Verse 69

Chapter Name -Contents of the Gita Summarized

Sanskrit English

ya nisa sarva-bhutanam  
tasyam jagarti samyami  
yasyam jagrati bhutani  
sa nisa pasyato muneh

Afrikaan Interpretation

Wat is nag vir alle wesens is die tyd van ontwaking vir die self-beheer; en die tyd van ontwaking vir alle wesens is nag vir die introspektiewe salie.

English Interpretation

What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.

Chapter 2 Verse 70

Chapter Name -Contents of the Gita Summarized

Sanskrit English

apuryamanam acala-pratistham  
samudram apah pravisanti yadvat  
tadvat kama yam pravisanti sarve  
sa santim apnoti na kama-kami

Afrikaan Interpretation

N Persoon wat nie deur die aanhoudende vloei van begeertes versteur word - wat inkom soos riviere in die see wat ooit gevul, maar is altyd nog - kan alleen bereik vrede en nie die man wat streef sulke begeertes te bevredig.

English Interpretation

A person who is not disturbed by the incessant flow of desires--that enter like rivers into the ocean which is ever being filled but is always still--can alone achieve peace, and not the man who strives to satisfy such desires.

Chapter 2 Verse 71

Chapter Name -Contents of the Gita Summarized

Sanskrit English

vihaya kaman yah sarvan  
pumams carati nihspahah  
nirmamo nirahankarah  
sa santim adhigacchati

Afrikaan Interpretation

N Persoon wat opgegee al begeertes vir sin bevrediging, wat woon vry van begeertes, wat opgegee al gevoel van eienaarskap en is beroof van valse ego - hy alleen kan ware vrede bereik.

English Interpretation

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego--he alone can attain real peace.

Chapter 2 Verse 72  
Chapter Name -Karma-yoga

Sanskrit English  
esa brahmi sthithi partha  
nainam prapya vimuhyati  
sthitvasyam anta-kale 'pi  
brahma-nirvanam rcchati

Afrikaan Interpretation

Dit is die weg van die geestelike en goddelike lewe, na bereiking wat 'n man is nie verward. Om so geleë is, selfs op die uur van die dood, kan 'n mens in die koninkryk van God.

English Interpretation

That is the way of the spiritual and godly life, after attaining which a man is not bewildered. Being so situated, even at the hour of death, one can enter into the kingdom of God.

Chapter 3 Verse 1  
Chapter Name -Karma-yoga

Sanskrit English  
arjuna uvaca  
jyayasi cet karmanas te  
mata buddhir janardana  
tat kim karmani ghore mam  
niyojayasi kesava

Afrikaan Interpretation

Arjuna gesê: O Janardana, o Kesava, waarom versoek u om my te betrek in hierdie aaklige oorlogvoering, as jy dink dat intelligensie is beter as fruitive werk?

English Interpretation

Arjuna said: O Janardana, O Kesava, why do You urge me to engage in this ghastly warfare, if You think that intelligence is better than fruitive work?

Chapter 3 Verse 2  
Chapter Name -Karma-yoga

Sanskrit English  
vyamisrenea vakyena  
buddhim mohayasiva me  
tad ekam vada niscitya  
yena sreya 'ham apnuyam

Afrikaan Interpretation

My intelligensie word verward deur Jou dubbelsinnige instruksies. Daarom, vertel my asseblief beslissend wat is

die mees voordelig is vir my.

English Interpretation

My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively what is most beneficial for me.

Chapter 3 Verse 3

Chapter Name -Karma-yoga

Sanskrit English

sri-bhagavan uvaca  
loke 'smin dvi-vidha nistha  
pura prokta mayanagha  
jnana-yogena sankhyanam  
karma-yogena yoginam

Afrikaan Interpretation

Die Geseënde Here het gesê: O sondelose Arjuna, Ek het reeds verduidelik dat daar twee klasse van die mense wat die Self beseef. Sommige is geneig om Hom te verstaan deur empiriese, filosofiese bespiegeling, en die ander is geneig om Hom te ken deur gewyde werk.

English Interpretation

The Blessed Lord said: O sinless Arjuna, I have already explained that there are two classes of men who realize the Self. Some are inclined to understand Him by empirical, philosophical speculation, and others are inclined to know Him by devotional work.

Chapter 3 Verse 4

Chapter Name -Karma-yoga

Sanskrit English

na karmanam anarambhan  
naiskarmyam puruso 'snute  
na ca sannyasanad eva  
siddhim samadhigacchati

Afrikaan Interpretation

Nie deur bloot onthouding van werk kan 'n mens bereik vryheid van reaksie, of deur afstanddoening alleen kan bereik perfeksie.

English Interpretation

Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

Chapter 3 Verse 5

Chapter Name -Karma-yoga

Sanskrit English  
na hi kascit ksanam api  
jatu tisthaty akarma-krt  
karyate hy avasah karma  
sarvah prakrti-jair gunaih

Afrikaan Interpretation

Alle mense word gedwing om hulpeloos te tree volgens die impulse gebore uit die modes van materiële aard;  
daarom kan niemand weerhou om iets te doen nie, selfs nie vir 'n oomblik.

English Interpretation

All men are forced to act helplessly according to the impulses born of the modes of material nature; therefore  
no one can refrain from doing something, not even for a moment.

Chapter 3 Verse 6

Chapter Name -Karma-yoga

Sanskrit English  
karmendriyani samyamya  
ya aste manasa smaran  
indriyarthan vimudhatma  
mithyacarah sa ucyate

Afrikaan Interpretation

Een wat die sintuie en organe van aksie, maar wie se gees woon op sin voorwerpe teëhou, seker deludes  
homself en is 'n aanspraakmaker genoem.

English Interpretation

One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes  
himself and is called a pretender.

Chapter 3 Verse 7

Chapter Name -Karma-yoga

Sanskrit English  
yas tv indriyani manasa  
niyamyarabhate 'rjuna  
karmendriyaih karma-yogam  
asaktah sa visisyate

Afrikaan Interpretation

Aan die ander kant, hy wat die sintuie deur die gedagte beheer en betrokke raak sy aktiewe organe in werke van  
toewyding, sonder beslaglegging, is by verre beter.

English Interpretation

On the other hand, he who controls the senses by the mind and engages his active organs in works of devotion,  
without attachment, is by far superior.

Chapter 3 Verse 8  
Chapter Name -Karma-yoga

Sanskrit English  
niyatam kuru karma tvam  
karma jyayo hy akarmanah  
sarira-yatrapi ca te  
na prasiddhyed akarmanah

Afrikaan Interpretation  
Voer jou voorgeskrewe plig, vir aksie is beter as late. 'N Mens kan nie eens sy fisiese liggaam in stand te hou sonder werk.

English Interpretation  
Perform your prescribed duty, for action is better than inaction. A man cannot even maintain his physical body without work.

Chapter 3 Verse 9  
Chapter Name -Karma-yoga

Sanskrit English  
yajnarthat karmano 'nyatra  
loko 'yam karma-bandhanah  
tad-artham karma kaunteya  
mukta-sangah samacara

Afrikaan Interpretation  
Werk wat gedoen is as 'n offer vir Visnu uitgevoer moet word, anders is die werk bind een van hierdie materiële wêreld. Daarom, o seun van Kunti, voer jou voorgeskrewe pligte vir sy tevredenheid, en in die manier wat jy sal altyd onverbode en vry van slawerny bly.

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

Chapter 3 Verse 10  
Chapter Name -Karma-yoga

Sanskrit English  
saha-yajnah prajah srstva  
purovaca prajapatih  
anena prasavisyadhvam  
esa vo 'stv ista-kama-dhuk

Afrikaan Interpretation

In die begin van die skepping, die Here van alle wesens uitgestuur geslagte van die mense en demigods, saam met offers vir Visnu en hulle geseën deur te sê, "Wees gelukkig deur hierdie Yajna [offer] omdat sy prestasie sal beskik vir julle almal begeerlike dinge. "

English Interpretation

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Visnu, and blessed them by saying, "Be thou happy by this yajna [sacrifice] because its performance will bestow upon you all desirable things."

Chapter 3 Verse 11

Chapter Name -Karma-yoga

Sanskrit English

devan bhavayatanena  
te deva bhavayantu vah  
parasparam bhavayantah  
sreyah param avapsyatha

Afrikaan Interpretation

Die demigods, wat bly deur offers, sal ook tevrede jy; dus voed mekaar, sal daar algemene voorspoed heers vir almal.

English Interpretation

The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all.

Chapter 3 Verse 12

Chapter Name -Karma-yoga

Sanskrit English

istan bhogan hi vo deva  
dasyante yajna-bhavitah  
tair dattan apradayaibhyo  
yo bhunkte stena eva sah

Afrikaan Interpretation

In beheer van die verskillende behoeftes van die lewe, die demigods, tevrede deur die prestasie van Yajna [offer], verskaf al noodsaaklikhede vir die mens. Maar hy wat hierdie gawes geniet, sonder hulle aan die demigods in ruil, is beslis 'n dief.

English Interpretation

In charge of the various necessities of life, the demigods, being satisfied by the performance of yajna [sacrifice], supply all necessities to man. But he who enjoys these gifts, without offering them to the demigods in return, is certainly a thief.

Chapter 3 Verse 13

Chapter Name -Karma-yoga

Sanskrit English  
yajna-sistasinah santo  
mucyante sarva-kilbisaih  
bhunjate te tv agham papa  
ye pacanty atma-karanat

Afrikaan Interpretation

Die aanhangers van die Here is vrygestel van alle vorme van sonde, omdat hulle kos wat aangebied word eerste vir offer eet. Ander, wat kos voor te berei vir persoonlike sin genot, voorwaar eet net sonde.

English Interpretation

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

Chapter 3 Verse 14

Chapter Name -Karma-yoga

Sanskrit English  
annad bhavanti bhutani  
parjanyaad anna-sambhavah  
yajnad bhavati parjanyo  
yajnah karma-samudbhavah

Afrikaan Interpretation

Alle lewende lywe voortbestaan op voedsel korrels, wat geproduseer word van reën. Reën word geproduseer deur prestasie van Yajna [offer], en Yajna is van voorgeskrewe pligte gebore.

English Interpretation

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

Chapter 3 Verse 15

Chapter Name -Karma-yoga

Sanskrit English  
karma brahmodbhavam viddhi  
brahmaksara-samudbhavam  
tasmāt sarva-gatam brahma  
nityam yajne pratisthitam

Afrikaan Interpretation

Gereguleerde aktiwiteite in die Vedas voorgeskrewe en die Vedas word direk geopenbaar uit die Hoogste Persoonlikheid van Godheid. Gevolglik is die allesdeurdringende Transendensie is ewig geleë in dade van opoffering.

English Interpretation



Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently the all-pervading Transcendence is eternally situated in acts of sacrifice.

Chapter 3 Verse 16  
Chapter Name -Karma-yoga

Sanskrit English  
evam pravartitam cakram  
nanuvartayatiha yah  
aghayur indriyaramo  
mogham partha sa jivati

Afrikaan Interpretation  
My liewe Arjuna, 'n man wat nie hierdie voorgeskrewe Vedische stelsel van opoffering volg beslis lei 'n lewe van sonde, vir 'n persoon wat lus net in die sintuie woon in tevergeefs.

English Interpretation  
My dear Arjuna, a man who does not follow this prescribed Vedic system of sacrifice certainly leads a life of sin, for a person delighting only in the senses lives in vain.

Chapter 3 Verse 17  
Chapter Name -Karma-yoga

Sanskrit English  
yas tv atma-ratir eva syad  
atma-trptas ca manavah  
atmany eva ca santustas  
tasya karyam na vidyate

Afrikaan Interpretation  
Een wat is, egter plesier in die self, wat verlig word in die self, wat jubel in en is tevrede met die self net, ten volle versadig - vir hom is daar geen plig nie.

English Interpretation  
One who is, however, taking pleasure in the self, who is illuminated in the self, who rejoices in and is satisfied with the self only, fully satiated--for him there is no duty.

Chapter 3 Verse 18  
Chapter Name -Karma-yoga

Sanskrit English  
naiva tasya krtenartho  
nakrteneha kascana  
na casya sarva-bhutesu  
kascid artha-vyapasrayah

Afrikaan Interpretation

N self-besef man het geen doel te vervul in die uitvoering van sy voorgeskrewe pligte nie, en het hy 'n rede om nie so 'n werk uit te voer. Ook het hy 'n behoefte om afhanklik van enige ander lewende wese.

English Interpretation

A self-realized man has no purpose to fulfill in the discharge of his prescribed duties, nor has he any reason not to perform such work. Nor has he any need to depend on any other living being.

Chapter 3 Verse 19

Chapter Name -Karma-yoga

Sanskrit English

tasmad asaktah satatam  
karyam karma samacara  
asakto hy acaran karma  
param apnoti purusah

Afrikaan Interpretation

Daarom, sonder om aan die vrugte van aktiwiteite, 'n mens moet as 'n saak van die reg op te tree; deur die werk sonder beslaglegging, een bereik die Hoogste.

English Interpretation

Therefore, without being attached to the fruits of activities, one should act as a matter of duty; for by working without attachment, one attains the Supreme.

Chapter 3 Verse 20

Chapter Name -Karma-yoga

Sanskrit English

karmanaiva hi samsiddhim  
asthita janakadayah  
loka-sangraham evapi  
sampasyan kartum arhasi

Afrikaan Interpretation

Selvs konings soos Janaka en ander om die perfectional stadium deur prestasie van voorgeskrewe pligte bereik. Daarom, net ter wille van die opvoeding van die mense in die algemeen, moet jy jou werk verrig.

English Interpretation

Even kings like Janaka and others attained the perfectional stage by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work.

Chapter 3 Verse 21

Chapter Name -Karma-yoga

Sanskrit English

yad yad acarati sresthas  
tat tad evetaro janah  
sa yat pramanam kurute  
lokas tad anuvartate

Afrikaan Interpretation

Enige stappe gedoen word deur 'n groot man, 'n gemeenskaplike mans in sy voetspore volg. En wat standarde stel hy deur voorbeeldige optrede, die hele wêreld streef.

English Interpretation

Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.

Chapter 3 Verse 22

Chapter Name -Karma-yoga

Sanskrit English  
na me parthasti kartavyam  
trisu lokesu kincana  
nanavaptam avaptavyam  
varta eva ca karmani

Afrikaan Interpretation

O seun van Prtha, daar is geen werk voorgeskryf vir My in al die drie planetêre stelsels. Ek is ook nie in gebrek aan enigiets nie, het ek nodig om iets te kry - en tog is ek besig is met werk.

English Interpretation

O son of Prtha, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I need to obtain anything--and yet I am engaged in work.

Chapter 3 Verse 23

Chapter Name -Karma-yoga

Sanskrit English  
yadi hy aham na varteyam  
jatu karmany atandritah  
mama vartmanuvartante  
manusyah partha sarvasah

Afrikaan Interpretation

Want as ek nie betrokke te raak in die werk, O Partha, seker almal sal My pad volg.

English Interpretation

For, if I did not engage in work, O Partha, certainly all men would follow My path.

Chapter 3 Verse 24

Chapter Name -Karma-yoga

Sanskrit English  
utsideyur ime loka  
na kuryam karma ced aham  
sankarasya ca karta syam  
upahanyam imah prajah

Afrikaan Interpretation

As ek moet ophou om te werk, dan sal al hierdie wêreldes sou te ondergang gestel word. Ek sou ook die oorsaak van die skep van ongewenste bevolking, en ek sou daardeur die vrede van alle lewende wesens vernietig.

English Interpretation

If I should cease to work, then all these worlds would be put to ruination. I would also be the cause of creating unwanted population, and I would thereby destroy the peace of all sentient beings.

Chapter 3 Verse 25

Chapter Name -Karma-yoga

Sanskrit English  
saktah karmany avidvamso  
yatha kurvanti bharata  
kuryad vidvams tathasaktas  
cikirsur loka-sangraham

Afrikaan Interpretation

As die onkundige voer hul pligte met aanhangsel na die resultate, insgelyks die geleerde kan ook optree, maar sonder beslaglegging, ter wille van die voorste mense op die regte pad.

English Interpretation

As the ignorant perform their duties with attachment to results, similarly the learned may also act, but without attachment, for the sake of leading people on the right path.

Chapter 3 Verse 26

Chapter Name -Karma-yoga

Sanskrit English  
na buddhi-bhedam janayed  
ajnanam karma-sanginam  
josayet sarva-karmani  
vidvan yuktah samacaran

Afrikaan Interpretation

Laat die wyse ontwig die gemoedere van die onkundige wat te fruitive aksie verbonde is, moet hulle nie aangemoedig word om hulle te weerhou van die werk nie, maar om betrokke te raak in die werk in die gees van toewyding.

English Interpretation

Let not the wise disrupt the minds of the ignorant who are attached to fruitive action, they should not be encouraged to refrain from work, but to engage in work in the spirit of devotion.

Chapter 3 Verse 27  
Chapter Name -Karma-yoga

Sanskrit English  
prakrteh kriyamanani  
gunaih karmani sarvasah  
ahankara-vimudhatma  
kartaham iti manyate

Afrikaan Interpretation

Die verwarde gees siel, onder die invloed van die drie vorme van materiële aard, meen dat hy die dader van aktiwiteite, wat in werklikheid uitgevoer deur die natuur te wees.

English Interpretation

The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.

Chapter 3 Verse 28  
Chapter Name -Karma-yoga

Sanskrit English  
tattva-vit tu maha-baho  
guna-karma-vibhagayoh  
guna gunesu vartanta  
iti matva na sajjate

Afrikaan Interpretation

Een wat in die kennis van die Absolute Waarheid, o geweldige-gewapende, hom nie betrokke te raak in die sintuie en sin bevrediging, weet goed die verskille tussen werk in toewyding en werk vir fruitive resultate.

English Interpretation

One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in devotion and work for fruitive results.

Chapter 3 Verse 29  
Chapter Name -Karma-yoga

Sanskrit English  
prakrter guna-sammudhah  
sajjante guna-karmasu  
tan akrtsna-vido mandan  
krtsna-vin na vicalayet

Afrikaan Interpretation

Verward deur die modes van materiële aard, die onkundig ten volle betrokke te raak om hulself in materiaal aktiwiteite en word aangeheg. Maar die verstandiges moet hulle nie pla nie, hoewel hierdie pligte is minderwaardig te danke aan die kunstenaars se gebrek aan kennis.

English Interpretation

Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

Chapter 3 Verse 30

Chapter Name -Karma-yoga

Sanskrit English

mayi sarvani karmani  
sannyasyadhyatma-cetasa  
nirasir nirmamo bhutva  
yudhyasva vigata-jvarah

Afrikaan Interpretation

Daarom, o Arjuna, doen afstand van al jou werke aan my, met verstand die doel om op My, en sonder begeerte vir wins en vry van selfsug en lusteloosheid, beveg.

English Interpretation

Therefore, O Arjuna, surrendering all your works unto Me, with mind intent on Me, and without desire for gain and free from egoism and lethargy, fight.

Chapter 3 Verse 31

Chapter Name -Karma-yoga

Sanskrit English

ye me matam idam nityam  
anutisthanti manavah  
sraddhavanto 'nasuyanto  
mucyante te 'pi karmabhih

Afrikaan Interpretation

Een wat sy pligte uitvoer volgens My gebooie en wat volg hierdie leer getrou, sonder afguns, word vry van die slawerny van die fruitive aksies.

English Interpretation

One who executes his duties according to My injunctions and who follows this teaching faithfully, without envy, becomes free from the bondage of fruitive actions.

Chapter 3 Verse 32

Chapter Name -Karma-yoga

Sanskrit English  
ye tv etad abhyasuyanto  
nanutisthanti me matam  
sarva-jnana-vimudhams tan  
viddhi nastan acetasaḥ

Afrikaan Interpretation  
Maar diegene wat uit afguns, verontagsaam hierdie leer en oefen hulle nie gereeld, is beskou word beroof van alle kennis, befooled, en gedoem tot onkunde en slawerny.

English Interpretation  
But those who, out of envy, disregard these teachings and do not practice them regularly, are to be considered bereft of all knowledge, befooled, and doomed to ignorance and bondage.

Chapter 3 Verse 33  
Chapter Name -Karma-yoga

Sanskrit English  
sadrsam cestate svasyah  
prakrter jnanavan api  
prakrtim yanti bhutani  
nigrahah kim karisyati

Afrikaan Interpretation  
Selfs 'n man van kennis optree volgens sy aard, want almal volg sy natuur. Wat kan onderdrukking bewerkstellig?

English Interpretation  
Even a man of knowledge acts according to his own nature, for everyone follows his nature. What can repression accomplish?

Chapter 3 Verse 34  
Chapter Name -Karma-yoga

Sanskrit English  
indriyasyendriyasyarthe  
raga-dvesau vyavasthitau  
tayor na vasam agacchet  
tau hy asya paripanthinau

Afrikaan Interpretation  
Aantrekking en afstoting vir sin voorwerpe gevoel deur vergestalt wesens, maar 'n mens moet nie onder die beheer van sintuie val en sin voorwerpe omdat hulle struikelblokke op die pad van self-verwesening.

English Interpretation  
Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization.

Chapter 3 Verse 35  
Chapter Name -Karma-yoga

Sanskrit English  
sreyan sva-dharmo vigunah  
para-dharmat svanusthitat  
sva-dharme nidhanam sreyah  
para-dharmo bhayavahah

Afrikaan Interpretation

Dit is baie beter mens se voorgeskrewe pligte na te kom, selfs al is hulle foutiewe mag wees, as 'n ander se pligte. Vernietiging in die loop van die verrigting 'n mens se eie reg is beter as die beoefening van 'n ander se pligte volg, want 'n ander se pad is gevaarlik.

English Interpretation

It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

Chapter 3 Verse 36  
Chapter Name -Karma-yoga

Sanskrit English  
arjuna uvaca  
atha kena prayukto 'yam  
papam carati purusah  
anicchann api varsneya  
balad iva niyojitah

Afrikaan Interpretation

Arjuna gesê: O afstammeling van Vrsni, deur wat is een aangespoor om sondige dade, selfs onwillig, asof besig met geweld?

English Interpretation

Arjuna said: O descendant of Vrsni, by what is one impelled to sinful acts, even unwillingly, as if engaged by force?

Chapter 3 Verse 37  
Chapter Name -Karma-yoga

Sanskrit English  
sri-bhagavan uvaca  
kama esa krodha esa  
rajo-guna-samudbhavah  
mahasano maha-papma



viddhy enam iha vairinam

Afrikaan Interpretation

Die Geseënde Here het gesê: Dit is lus net, Arjuna, wat kontak met die materiaal modes van passie gebore is en later omskep in toorn, en wat is die all-verterende, sondige vyand van hierdie wêreld.

English Interpretation

The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world.

Chapter 3 Verse 38

Chapter Name -Karma-yoga

Sanskrit English

dhumenavriyate vahnir  
yathadarso malena ca  
yatholbenavrto garbhas  
tatha tenedam avrtam

Afrikaan Interpretation

Soos 'n vuur word gedek deur rook, soos 'n spieël word gedek deur die stof, of as die embryo word gedek deur die baarmoeder, insgelyks, die lewende entiteit word gedek deur verskillende grade van hierdie lus.

English Interpretation

As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, similarly, the living entity is covered by different degrees of this lust.

Chapter 3 Verse 39

Chapter Name -Karma-yoga

Sanskrit English

avrtam jnanam etena  
jnanino nitya-vairina  
kama-rupena kaunteya  
duspurenanalena ca

Afrikaan Interpretation

So, is 'n man se suiwer bewussyn gedek deur sy ewige vyand in die vorm van wellus, wat nooit tevrede en wat brand soos vuur.

English Interpretation

Thus, a man's pure consciousness is covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

Chapter 3 Verse 40

Chapter Name -Karma-yoga

Sanskrit English  
indriyani mano buddhir  
asyadhistanam ucyate  
etair vimohayaty esa  
jnanam avrtya dehinam

Afrikaan Interpretation

Die sintuie, die verstand en die intelligensie is die sitting plekke van hierdie begeertes wat versluier die ware kennis van die lewende entiteit en bewilders hom.

English Interpretation

The senses, the mind and the intelligence are the sitting places of this lust, which veils the real knowledge of the living entity and bewilders him.

Chapter 3 Verse 41

Chapter Name -Karma-yoga

Sanskrit English  
tasmāt tvam indriyaṇy adau  
niyamyā bhāratasabha  
papmanam prajāhi hy enam  
jñāna-vijñāna-nāsanam

Afrikaan Interpretation

Daarom, o Arjuna, die beste van die Bharatas, in die begin randsteen hierdie groot simbool van sonde [wellus] deur die regulering van die sintuie, en maak hierdie vernietiger van kennis en self-verweseningliking.

English Interpretation

Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of knowledge and self-realization.

Chapter 3 Verse 42

Chapter Name -Karma-yoga

Sanskrit English  
indriyaṇi parāṇy aḥur  
indriyebhyaḥ param manah  
manasas tu para buddhir  
yo buddheḥ paratas tu saḥ

Afrikaan Interpretation

Die werk sintuie is beter dowwe saak; gedagte is hoër as die sintuie; intelligensie is steeds hoër as die gedagte; en hy [die siel] is selfs hoër as die intelligensie.

English Interpretation

The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.

Chapter 3 Verse 43

Chapter Name -Transcendental Knowledge

Sanskrit English

evam buddheh param buddhva  
samstabhyatmanam atmana  
jahi satrum maha-baho  
kama-rupam durasadam

Afrikaan Interpretation

So weet jouself transendentale te wees materiaal sintuie, verstand en intelligensie, moet 'n mens die laer self deur die hoër self en dus beheer - deur geestelike krag - dit onversadigbare vyand bekend as die begeerlikheid oorwin.

English Interpretation

Thus knowing oneself to be transcendental to material senses, mind and intelligence, one should control the lower self by the higher self and thus--by spiritual strength--conquer this insatiable enemy known as lust.

Chapter 4 Verse 1

Chapter Name -Transcendental Knowledge

Sanskrit English

sri-bhagavan uvaca  
imam vivasvate yogam  
proktavan aham avyayam  
vivasvan manave praha  
manur iksvakave 'bravit

Afrikaan Interpretation

Die Geseënde Here het gesê: Ek beveel hierdie onverganklike wetenskap van joga aan die son-god, Vivasvan en Vivasvan opdrag om dit te Manu, die vader van die mensdom, en Manu beurt opdrag om dit te Iksvaku.

English Interpretation

The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Iksvaku.

Chapter 4 Verse 2

Chapter Name -Transcendental Knowledge

Sanskrit English

evam parampara-praptam  
imam rajarsayo viduh  
sa kaleneha mahata  
yogo nastah parantapa

Afrikaan Interpretation

Dit hoogste wetenskap is dus ontvang deur die ketting van disciplic opvolging en die heilige konings verstaan dit op dié manier. Maar met verloop van tyd die opvolging was gebreek, en daarom is die wetenskap as dit blyk te verloor nie.

English Interpretation

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

Chapter 4 Verse 3

Chapter Name -Transcendental Knowledge

Sanskrit English

sa evayam maya te 'dya  
yogah proktah puratanah  
bhakto 'si me sakha ceti  
rahasyam hy etad uttamam

Afrikaan Interpretation

Dit baie ou wetenskap van die verhouding met die Hoogste vandag vertel deur My aan julle, omdat jy My aanhanger asook My vriend; daarom kan jy die transendentale geheim van hierdie wetenskap verstaan.

English Interpretation

That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science.

Chapter 4 Verse 4

Chapter Name -Transcendental Knowledge

Sanskrit English

arjuna uvaca  
aparam bhavato janma  
param janma vivasvatah  
katham etad vijaniyam  
tvam adau proktavan iti

Afrikaan Interpretation

Arjuna gesê: Die songod Vivasvan is senior geboorte na U toe. Hoe gaan ek om te verstaan dat in die begin Jy opdrag om hierdie wetenskap aan hom?

English Interpretation

Arjuna said: The sun-god Vivasvan is senior by birth to You. How am I to understand that in the beginning You instructed this science to him?

Chapter 4 Verse 5

Chapter Name -Transcendental Knowledge

Sanskrit English  
sri-bhagavan uvaca  
bahuni me vyatitani  
janmani tava carjuna  
tany aham veda sarvani  
na tvam vettha parantapa

Afrikaan Interpretation

Die Geseënde Here het gesê: Baie, baie geboortes beide ek en jy geslaag het. Ek kan nie onthou almal van hulle, maar jy kan nie, o subduer van die vyand!

English Interpretation

The Blessed Lord said: Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy!

Chapter 4 Verse 6

Chapter Name -Transcendental Knowledge

Sanskrit English  
ajo 'pi sann avyayatma  
bhutanam isvaro 'pi san  
prakrtim svam adhisthaya  
sambhavamy atma-mayaya

Afrikaan Interpretation

Alhoewel ek ongebore en My transendentale liggaam nooit verswak, en alhoewel ek die Here van alle lewende wesens, ek nog in elke millennium in My oorspronklike transendentale vorm.

English Interpretation

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.

Chapter 4 Verse 7

Chapter Name -Transcendental Knowledge

Sanskrit English  
yada yada hi dharmasya  
glanir bhavati bhārata  
abhyutthanam adharmasya  
tadatmanam srijamy aham

Afrikaan Interpretation

Wanneer en waar daar 'n afname in godsdienstige praktyk, o afstammeling van Bharata, en 'n oorheersende opkoms van irreligion - by daardie tyd het ek neerdaal myself.

English Interpretation

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself.

Chapter 4 Verse 8

Chapter Name -Transcendental Knowledge

Sanskrit English  
paritranaya sadhunam  
vinasaya ca duskrtam  
dharma-samsthapanarthaya  
sambhavami yuge yuge

Afrikaan Interpretation

Ten einde die vrome te lewer en die oortreders uit te wis, asook die beginsels van godsdiens te herstel, het ek koms Myself millennium ná millennium.

English Interpretation

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

Chapter 4 Verse 9

Chapter Name -Transcendental Knowledge

Sanskrit English  
janma karma ca me divyam  
evam yo vetti tattvatah  
tyaktva deham punar janma  
naiti mam eti so 'rjuna

Afrikaan Interpretation

Een wat die transendentale aard van My voorkoms en aktiwiteit weet nie, by die verlaat van die liggaam, neem sy geboorte weer in hierdie materiële wêreld nie, maar bereik My ewige gebly, O Arjuna.

English Interpretation

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

Chapter 4 Verse 10

Chapter Name -Transcendental Knowledge

Sanskrit English  
vita-raga-bhaya-krodha  
man-maya mam upasritah  
bahavo jnana-tapasa  
puta mad-bhavam agatah

Afrikaan Interpretation

Word bevry van beslaglegging, vrees en woede, ten volle geabsorbeer in My en neem skuiling in My, baie, baie mense in die verlede geword gesuiwer deur kennis van My - en dus het hulle almal bereik transendentale liefde vir My.

English Interpretation

Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me--and thus they all attained transcendental love for Me.

Chapter 4 Verse 11

Chapter Name -Transcendental Knowledge

Sanskrit English

ye yatha mam prapadyante  
tams tathaiva bhajamy aham  
mama vartmanuvartante  
manusyah partha sarvasah

Afrikaan Interpretation

Almal van hulle - as hulle oorgee aan My - Ek beloon dienooreenkomstig. Almal volg My pad in alle opsigte, seun van Prtha.

English Interpretation

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

Chapter 4 Verse 12

Chapter Name -Transcendental Knowledge

Sanskrit English

kanksantah karmanam siddhim  
yajanta iha devatah  
ksipram hi manuse loke  
siddhir bhavati karma-ja

Afrikaan Interpretation

Mans in hierdie wêreld wil sukses in fruitive aktiwiteite, en daarom het hulle die demigods aanbid. Vinnig, natuurlik, mense kry die resultate van fruitive werk in hierdie wêreld.

English Interpretation

Men in this world desire success in fruitive activities, and therefore they worship the demigods. Quickly, of course, men get results from fruitive work in this world.

Chapter 4 Verse 13

Chapter Name -Transcendental Knowledge

Sanskrit English  
catur-varnyam maya srstam  
guna-karma-vibhagasah  
tasya kartaram api mam  
viddhy akartaram avyayam

Afrikaan Interpretation

Volgens die drie vorme van materiële aard en die werk aan hulle toegeskryf is, is die vier afdelings van die menslike samelewing geskep deur My nie. En, alhoewel ek die skepper van hierdie stelsel, moet jy weet dat ek nog die nie-dader, wat nie op ander oorgaan.

English Interpretation

According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

Chapter 4 Verse 14

Chapter Name -Transcendental Knowledge

Sanskrit English  
na mam karmani limpanti  
na me karma-phale sprha  
iti mam yo 'bhijanati  
karmabhir na sa badhyate

Afrikaan Interpretation

Daar is geen werk wat My affekteer; of streef ek vir die vrugte van aksie. Een wat ook hierdie waarheid verstaan oor My nie verstrengel in die fruitive reaksies van werk.

English Interpretation

There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.

Chapter 4 Verse 15

Chapter Name -Transcendental Knowledge

Sanskrit English  
evam jnatva krtam karma  
purvair api mumuksubhih  
kuru karmaiva tasmāt tvam  
purvaih purvataram krtam

Afrikaan Interpretation

Al die bevryde siele in antieke tye opgetree het met hierdie begrip en so bereik bevryding. Daarom, as die ou mense, moet jy jou plig in hierdie goddelike bewussyn.

English Interpretation

All the liberated souls in ancient times acted with this understanding and so attained liberation. Therefore, as



the ancients, you should perform your duty in this divine consciousness.

Chapter 4 Verse 16

Chapter Name -Transcendental Knowledge

Sanskrit English

kim karma kim akarmeti  
kavayo 'py atra mohitah  
tat te karma pravaksyami  
yaj jnatva moksyase 'subhat

Afrikaan Interpretation

Selfs die intelligente is onrustig in die bepaling van wat is aksie en wat is late. Nou sal ek vir jou verduidelik watter stappe, wetende wat jy sal bevry word van alle sondes.

English Interpretation

Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is, knowing which you shall be liberated from all sins.

Chapter 4 Verse 17

Chapter Name -Transcendental Knowledge

Sanskrit English

karmano hy api boddhavyam  
boddhavyam ca vikarmanah  
akarmanas ca boddhavyam  
gahana karmano gatih

Afrikaan Interpretation

Die verwickeldheid van aksie is baie moeilik om te verstaan. Daarom moet 'n mens behoorlik weet wat aksie is, wat verbode aksie is, en wat laks is.

English Interpretation

The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is.

Chapter 4 Verse 18

Chapter Name -Transcendental Knowledge

Sanskrit English

karmany akarma yah pasyed  
akarmani ca karma yah  
sa buddhiman manusyesu  
sa yukta krtasna-karma-krt

Afrikaan Interpretation

Een wat laks in aksie, en aksie sien in late, is intelligent onder die mense, en hy is in die transendentale posisie, hoewel betrokke in alle vorme van aktiwiteite.

English Interpretation

One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities.

Chapter 4 Verse 19

Chapter Name -Transcendental Knowledge

Sanskrit English

yasya sarve samarambhah  
kama-sankalpa-varjitah  
jnanagni-dagdha-karmanam  
tam ahuh panditam budhah

Afrikaan Interpretation

Een is na verneem word in die volle kennis wie elke daad is beroof van begeerte vir sin bevrediging. Hy is gesê deur sages 'n werker wie se fruitive aksie verbrand deur die vuur van volmaakte kennis te wees.

English Interpretation

One is understood to be in full knowledge whose every act is devoid of desire for sense gratification. He is said by sages to be a worker whose fruitive action is burned up by the fire of perfect knowledge.

Chapter 4 Verse 20

Chapter Name -Transcendental Knowledge

Sanskrit English

tyaktva karma-phalasangam  
nitya-trpto nirasrayah  
karmany abhipravrtto 'pi  
naiva kincit karoti sah

Afrikaan Interpretation

Vaar al beslaglegging op die resultate van sy aktiwiteite, ooit tevrede en onafhanklik, hy voer nie fruitive aksie, hoewel betrokke in alle vorme van ondernemings.

English Interpretation

Abandoning all attachment to the results of his activities, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertakings.

Chapter 4 Verse 21

Chapter Name -Transcendental Knowledge

Sanskrit English

nirasir yata-cittatma

tyakta-sarva-parigraha  
sariram kevalam karma  
kurvan napnoti kilbisam

Afrikaan Interpretation

So 'n man van verstand optree met verstand en intelligensie, perfek, gee al gevoel van eienaarskap oor sy besittings en tree net vir die kaal noodsaaklikhede van die lewe. So werk, is hy nie geraak word deur die sondige reaksies.

English Interpretation

Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.

Chapter 4 Verse 22

Chapter Name -Transcendental Knowledge

Sanskrit English  
yadrcha-labha-santusto  
dvandvatito vimatsarah  
samah siddhav asiddhau ca  
krtvapi na nibadhyate

Afrikaan Interpretation

Hy wat tevrede is met wins wat kom van sy eie beweging, wat vry is van dualiteit en nie beny nie, wat is bestendige beide in sukses en mislukking, is nooit verdwaal, hoewel die uitvoering van aksies.

English Interpretation

He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady both in success and failure, is never entangled, although performing actions.

Chapter 4 Verse 23

Chapter Name -Transcendental Knowledge

Sanskrit English  
gata-sangasya muktasya  
jnanavasthita-cetasah  
yajnyacaratah karma  
samagram praviliyate

Afrikaan Interpretation

Die werk van 'n man wat is onverbode aan die modes van materiële aard is en wat ten volle geleë in transendentale kennis paart heeltemal in transendensie.

English Interpretation

The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence.

Chapter 4 Verse 24

Chapter Name -Transcendental Knowledge

Sanskrit English

brahmarpanam brahma havir  
brahmagnau brahmana hutam  
brahmaiva tena gantavyam  
brahma-karma-samadhina

Afrikaan Interpretation

N Persoon wat ten volle in Krsna bewussyn geabsorbeer is seker dat die geestelike koninkryk weens sy volle bydrae tot die geestelike aktiwiteite te bereik, waarin die voleinding is absolute en wat aangebied word, is van die dieselfde geestelike natuur.

English Interpretation

A person who is fully absorbed in Krsna consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature.

Chapter 4 Verse 25

Chapter Name -Transcendental Knowledge

Sanskrit English

daivam evapare yajnam  
yoginah paryupasate  
brahmagnav apare yajnam  
yajnenaivopajuhvati

Afrikaan Interpretation

Sommige yogis perfek aanbid die demigods deur die aanbied van verskillende offers aan hulle, en sommige van hulle bied offers in die vuur van die Hooggereghof Brahman.

English Interpretation

Some yogis perfectly worship the demigods by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman.

Chapter 4 Verse 26

Chapter Name -Transcendental Knowledge

Sanskrit English

srotradinindriyany anye  
samyamagnisu juhvati  
sabdadin visayan anya  
indriyagnisu juhvati

Afrikaan Interpretation

Sommige van hulle offer die gehoor en die sintuie in die vuur van die beheerde verstand en ander offer die voorwerpe van die sintuie, soos klank, in die vuur van opoffering.

English Interpretation

Some of them sacrifice the hearing process and the senses in the fire of the controlled mind, and others sacrifice the objects of the senses, such as sound, in the fire of sacrifice.

Chapter 4 Verse 27

Chapter Name -Transcendental Knowledge

Sanskrit English  
sarvanindriya-karmani  
prana-karmani capare  
atma-samyama-yogagnau  
juhvati jnana-dipite

Afrikaan Interpretation

Diegene wat belangstel in self-verwesenliking, in terme van die gees en verstand beheer, bied die funksies van al die sintuie, sowel as die vital force [asem], as offers in die vuur van die beheerde verstand.

English Interpretation

Those who are interested in self-realization, in terms of mind and sense control, offer the functions of all the senses, as well as the vital force [breath], as oblations into the fire of the controlled mind.

Chapter 4 Verse 28

Chapter Name -Transcendental Knowledge

Sanskrit English  
dravya-yajnas tapo-yajna  
yoga-yajnas tathapare  
svadhyaya-jnana-yajnas ca  
yatayah samsita-vratah

Afrikaan Interpretation

Daar is ander wat, verligte deur die offer hul materiële besittings in 'n ernstige austerities, neem streng geloftes en oefen die joga van agtvoudige mistiek, en ander bestudeer die Vedas vir die bevordering van transendentale kennis.

English Interpretation

There are others who, enlightened by sacrificing their material possessions in severe austerities, take strict vows and practice the yoga of eightfold mysticism, and others study the Vedas for the advancement of transcendental knowledge.

Chapter 4 Verse 29

Chapter Name -Transcendental Knowledge

Sanskrit English  
apane juhvati pranam  
prane 'panam tathapare  
pranapana-gati ruddhva  
pranayama-parayanah  
apare niyataharah  
pranan pranesu juhvati

Afrikaan Interpretation

En daar is selfs ander wat geneig is om die proses van asem selfbeheersing in trans bly, en hulle oefen die stop van die beweging van die uitgaande asem in die inkomende en inkomende gees in die uitgaande, en dus op die laaste bly in 'n beswyming, stop al asemhaling. Sommige van hulle, inkort die eet proses, bied die uitgaande asem in hom, soos 'n offer.

English Interpretation

And there are even others who are inclined to the process of breath restraint to remain in trance, and they practice stopping the movement of the outgoing breath into the incoming, and incoming breath into the outgoing, and thus at last remain in trance, stopping all breathing. Some of them, curtailing the eating process, offer the outgoing breath into itself, as a sacrifice.

Chapter 4 Verse 30

Chapter Name -Transcendental Knowledge

Sanskrit English  
sarve 'py ete yajna-vido  
yajna-ksapita-kalmasah  
yajna-sistamrta-bhujo  
yanti brahma sanatnam

Afrikaan Interpretation

Al hierdie kunstenaars wat die betekenis van die offer weet raak gereinig van sondige reaksie, en nadat die nektar van die oorblyfsels van so offer geproe, hulle gaan na die hoogste ewige atmosfeer.

English Interpretation

All these performers who know the meaning of sacrifice become cleansed of sinful reaction, and, having tasted the nectar of the remnants of such sacrifice, they go to the supreme eternal atmosphere.

Chapter 4 Verse 31

Chapter Name -Transcendental Knowledge

Sanskrit English  
nayam loko 'sty ayajnasya  
kuto 'nyah kuru-sattama

Afrikaan Interpretation

O beste van die Kuru-dinastie, sonder offer mens nooit gelukkig lewe op hierdie planeet of in hierdie lewe: Wat dan van die volgende?

English Interpretation

O best of the Kuru dynasty, without sacrifice one can never live happily on this planet or in this life: what then of the next?

Chapter 4 Verse 32

Chapter Name -Transcendental Knowledge

Sanskrit English

evam bahu-vidha yajna  
vitata brahmano mukhe  
karma-jan viddhi tan sarvan  
evam jnatva vimoksyase

Afrikaan Interpretation

Al hierdie verskillende tipes van opoffering is goedgekeur deur die Vedas, en almal van hulle is gebore uit verskillende soorte werk. Wetende dat dit as sodanig, sal jy bevry word.

English Interpretation

All these different types of sacrifice are approved by the Vedas, and all of them are born of different types of work. Knowing them as such, you will become liberated.

Chapter 4 Verse 33

Chapter Name -Transcendental Knowledge

Sanskrit English

sreyan dravya-mayad yajnaj  
jnana-yajnah parantapa  
sarvam karmakhilam partha  
jnane parisamapyate

Afrikaan Interpretation

O tugtiging van die vyand, en die offer van kennis is groter as die offer van materiële besittings. O seun van Prtha, na alles, die offer van die werk kulmineer in transendentale kennis.

English Interpretation

O chastiser of the enemy, the sacrifice of knowledge is greater than the sacrifice of material possessions. O son of Prtha, after all, the sacrifice of work culminates in transcendental knowledge.

Chapter 4 Verse 34

Chapter Name -Transcendental Knowledge

Sanskrit English

tad viddhi pranipatena  
pariprasnena sevaya  
upadeksyanti te jnanam  
jnaninas tattva-darsinah

Afrikaan Interpretation

Net probeer om die waarheid te leer deur nader 'n geestelike meester. Navraag van hom nederig en diens lewer vir hom. Die self-besef siel kan kennis dra vir julle, want hy het die waarheid gesien.

English Interpretation

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

Chapter 4 Verse 35

Chapter Name -Transcendental Knowledge

Sanskrit English

yaj jnatva na punar moham  
evam yasyasi pandava  
yena bhutany asesani  
draksyasy atmany atho mayi

Afrikaan Interpretation

En wanneer jy dus die waarheid geleer het, sal jy weet dat alle lewende wesens is maar deel van my - en dat hulle in My, en hulle is myne.

English Interpretation

And when you have thus learned the truth, you will know that all living beings are but part of Me--and that they are in Me, and are Mine.

Chapter 4 Verse 36

Chapter Name -Transcendental Knowledge

Sanskrit English

api ced asi papebhyah  
sarvebhyah papa-krttamah  
sarvam jnana-plavenaiva  
vrjinam santarisyasi

Afrikaan Interpretation

Selfs as jy word beskou as die mees sondige van alle sondaars, wanneer jy is in die boot van transendentale kennis, sal jy in staat wees om oor te steek oor die oseaan van die ellendes.

English Interpretation

Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.

Chapter 4 Verse 37

Chapter Name -Transcendental Knowledge



Sanskrit English  
yathaidhamsi samiddho 'gnir  
bhasmasat kurute 'rjuna  
jnanagnih sarva-karmani  
bhasmasat kurute tatha

Afrikaan Interpretation

As die brandende vuur draai vuurmaakhout tot as, o Arjuna, so ook die vuur van kennis brand tot as al reaksies op materiaal aktiwiteite.

English Interpretation

As the blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities.

Chapter 4 Verse 38

Chapter Name -Transcendental Knowledge

Sanskrit English  
na hi jnanena sadrsam  
pavitram iha vidyate  
tat svayam yoga-samsiddhah  
kalenatmani vindati

Afrikaan Interpretation

In hierdie wêreld, daar is niks so verhewe en suiwer soos transendentale kennis. Sodanige kennis is die volwasse vrugte van alle mistisisme. En die een wat dit bereik geniet die self binne homself mettertyd van die tyd.

English Interpretation

In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self within himself in due course of time.

Chapter 4 Verse 39

Chapter Name -Transcendental Knowledge

Sanskrit English  
sraddhaval labhate jnanam  
tat-parah samyatendriyah  
jnanam labdhva param santim  
acirenadhigacchati

Afrikaan Interpretation

N Betroubare man wat geabsorbeer word in transendentale kennis en wat subdues sy sintuie vinnig bereik die hoogste geestelike vrede.

English Interpretation

A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.

Chapter 4 Verse 40

Chapter Name -Transcendental Knowledge

Sanskrit English

ajnas casraddadhanas ca  
samsayatma vinasyati  
nayam loko 'sti na paro  
na sukham samsayatmanah

Afrikaan Interpretation

Maar onkundig en ongelowig persone wat die geopenbaarde geskryfte twyfel nie gehaal God bewussyn. Vir die twyfelende siel daar is geluk nie in hierdie wêreld en ook nie in die volgende.

English Interpretation

But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul there is happiness neither in this world nor in the next.

Chapter 4 Verse 41

Chapter Name -Transcendental Knowledge

Sanskrit English

yoga-sannyasta-karmanam  
jnana-sanchinna-samsayam  
atmavantam na karmani  
nibadhnanti dhananjaya

Afrikaan Interpretation

Daarom, een wat die vrugte van sy optrede, wie se twyfel is vernietig deur transendentale kennis, en wat is stewig in die self afstand het, is nie gebind deur werke, o oorwinnaar van rykdom.

English Interpretation

Therefore, one who has renounced the fruits of his action, whose doubts are destroyed by transcendental knowledge, and who is situated firmly in the self, is not bound by works, O conqueror of riches.

Chapter 4 Verse 42

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

tasmad ajnana-sambhutam  
hrt-stham jnanasinatmanah  
chittvainam samsayam yogam  
atisthottistha bharata

Afrikaan Interpretation

Daarom is die onsekerheid wat in jou hart ontstaan het uit onkunde moet gesny word deur die wapen van kennis. Gewapen met joga, O Bharata, staan en veg.

English Interpretation

Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bharata, stand and fight.

Chapter 5 Verse 1

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

arjuna uvaca

sannyasam karmanam krsna

punar yogam ca samsasi

yac chreya etayor ekam

tan me bruhi suniscitam

Afrikaan Interpretation

Arjuna gesê: O Krsna, eerste van alles wat jy my vra om werk te verwerp, en dan weer U beveel werk met toewyding. Nou sal jy vriendelik vir my sê beslis watter van die twee is meer voordelig?

English Interpretation

Arjuna said: O Krsna, first of all You ask me to renounce work, and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is more beneficial?

Chapter 5 Verse 2

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

sri-bhagavan uvaca

sannyasah karma-yogas ca

nihsreyasa-karav ubhau

tayos tu karma-sannyasat

karma-yogo visisyate

Afrikaan Interpretation

Die Geseënde Here het gesê: Die afstand van die werk en werk in toewyding is albei goed vir bevryding. Maar, van die twee, werk in gewyde diens is beter as afstanddoening van werke.

English Interpretation

The Blessed Lord said: The renunciation of work and work in devotion are both good for liberation. But, of the two, work in devotional service is better than renunciation of works.

Chapter 5 Verse 3

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

jneyah sa nitya-sannyasi

yo na dvesti na kanksati  
nirdvandvo hi maha-baho  
sukham bandhat pramucyate

Afrikaan Interpretation

Een wat nie haat of wil die vrugte van sy aktiwiteite is bekend om altyd afgelê word. So 'n persoon, bevry van al dualiteite, maklik oorwin materiaal slawerny en is heeltemal bevry, o geweldige gewapende Arjuna.

English Interpretation

One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, liberated from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

Chapter 5 Verse 4

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

sankhya-yogau prthag balah  
pravadanti na panditah  
ekam apy asthitah samyag  
ubhayor vindate phalam

Afrikaan Interpretation

Slegs die onkundige praat van karma-joga en gewyde diens as verskillend van die analitiese studie van die materiële wêreld [sankhya]. Diegene wat werklik geleer sê dat hy wat homself goed aan een van hierdie paaie die resultate van beide bereik.

English Interpretation

Only the ignorant speak of karma-yoga and devotional service as being different from the analytical study of the material world [sankhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

Chapter 5 Verse 5

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

yat sankhyaih prapyate sthanam  
tad yogair api gamyate  
ekam sankhyam ca yogam ca  
yah pasyati sa pasyati

Afrikaan Interpretation

Een wat weet dat die posisie bereik deur middel van afstanddoening kan ook bereik word deur werke in gewyde diens en wat sien dus dat die pad van werke en die pad van verwerping is een, sien dinge soos dit is.

English Interpretation

One who knows that the position reached by means of renunciation can also be attained by works in devotional service and who therefore sees that the path of works and the path of renunciation are one, sees things as they

are.

Chapter 5 Verse 6

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

sannyasas tu maha-baho  
dukkham aptum ayogatah  
yoga-yukto munir brahma  
na cirenadhigacchati

Afrikaan Interpretation

Tensy een is besig met die gewyde diens van die Here, kan net afstand van aktiwiteite nie een mens gelukkig. Die wysgere, gesuiwer deur werke van toewyding, bereik die Hoogste sonder vertraging.

English Interpretation

Unless one is engaged in the devotional service of the Lord, mere renunciation of activities cannot make one happy. The sages, purified by works of devotion, achieve the Supreme without delay.

Chapter 5 Verse 7

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

yoga-yukto visuddhatma  
vijitatma jitendriyah  
sarva-bhutatma-bhutatma  
kurvann api na lipyate

Afrikaan Interpretation

Een wat werk in toewyding, wat 'n suiwer siel, en wat sy verstand en sintuie beheer, is dierbaar almal, en almal is lief vir hom. Hoewel altyd besig, soos 'n man is nooit verdwaal.

English Interpretation

One who works in devotion, who is a pure soul, and who controls his mind and senses, is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

Chapter 5 Verse 41860

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

naiva kincit karomiti  
yukto manyeta tattva-vit  
pasyan srnvan sprsan jighrann  
asnan gacchan svapan svasan

pralapan visrjan grhann

unmisan nimisann api  
indriyanindriyarthesu  
vartanta iti dharayan

Afrikaan Interpretation

N Persoon in die goddelike bewussyn, hoewel betrokke is in sig, gehoor, aanraking, reuk, eet, beweeg, slaap en asemhaal, weet altyd by homself dat hy eintlik niks nie. Want terwyl praat, ontruim, ontvang, die opening of sluiting sy oë, het hy altyd weet dat slegs die materiaal sintuie is besig met hul voorwerpe en dat hy afsydig van hulle.

English Interpretation

A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.

Chapter 5 Verse 10

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

brahmany adhaya karmani  
sangam tyaktva karoti yah  
lipyate na sa papena  
padma-patram ivambhasa

Afrikaan Interpretation

Een wat sy plig verrig sonder beslaglegging, oorgee om die resultate aan die Hoogste God, word nie geraak deur die sondige optrede, soos die lotus blaar is onaangeraak deur water.

English Interpretation

One who performs his duty without attachment, surrendering the results unto the Supreme God, is not affected by sinful action, as the lotus leaf is untouched by water.

Chapter 5 Verse 11

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

kayena manasa buddhya  
kevalair indriyair api  
yoginah karma kurvanti  
sangam tyaktvatma-suddhaye

Afrikaan Interpretation

Die yogis, laat vaar beslaglegging, tree met die liggaam, verstand, intelligensie, en selfs met die sintuie, slegs vir die doel van die suiwering.

English Interpretation

The yogis, abandoning attachment, act with body, mind, intelligence, and even with the senses, only for the

purpose of purification.

Chapter 5 Verse 12

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

yuktah karma-phalam tyaktva  
santim apnoti naisthikim  
ayuktah kama-karena  
phale sakto nibadhyate

Afrikaan Interpretation

Die steeds gewy siel bereik suiwer vrede omdat hy bied die gevolg van al die aktiwiteite na My; terwyl 'n persoon wat nie in die unie met die Goddelike, wat onregverdige die vrugte van sy arbeid, raak verstrengel.

English Interpretation

The steadily devoted soul attains unadulterated peace because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, becomes entangled.

Chapter 5 Verse 13

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

sarva-karmani manasa  
sannyasyaste sukham vasi  
nava-dvare pure dehi  
naiva kurvan na karayan

Afrikaan Interpretation

Wanneer die vergestalt lewende wese beheer sy natuur en geestelik afstand van alle aksies, woon hy gelukkig in die stad van nege poorte [die materiële liggaam], nie werk of veroorsaak werk wat gedoen moet word.

English Interpretation

When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done.

Chapter 5 Verse 14

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

na kartrtvam na karmani  
lokasya srjati prabhuh  
na karma-phala-samyogam  
svabhavas tu pravartate

Afrikaan Interpretation

Die vergestalt gees, meester van die stad van sy liggaam, nie-aktiwiteite skep nie, hy mense op te tree, veroorsaak nie, hy skep die vrugte van aksie. Al hierdie is uitgevaardig deur die modes van materiële aard.

English Interpretation

The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature.

Chapter 5 Verse 15

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

nadatte kasyacit papam  
na caiva sukrtam vibhuh  
ajnanenavrtam jnanam  
tena muhyanti jantavah

Afrikaan Interpretation

En ook nie die Hoogste Gees aanvaar iemand se sondige of vroom aktiwiteite. Vergestalt wesens, egter, is verward as gevolg van die onkunde wat betrekking het hul ware kennis.

English Interpretation

Nor does the Supreme Spirit assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge.

Chapter 5 Verse 16

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

jnanena tu tad ajnanam  
yesam nasitam atmanah  
tesam aditya-vaj jnanam  
prakasayati tat param

Afrikaan Interpretation

Wanneer is egter een verlig met die kennis van wat niks weet vernietig, dan sy kennis openbaar alles, as die son verlig alles in die dag.

English Interpretation

When, however, one is enlightened with the knowledge by which nescience is destroyed, then his knowledge reveals everything, as the sun lights up everything in the daytime.

Chapter 5 Verse 17

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English



tad-buddhayas tad-atmanas  
tan-nisthas tat-parayanah  
gacchanty apunar-avrttim  
jnana-nirdhuta-kalmasah

Afrikaan Interpretation

Wanneer 'n mens se intelligensie, verstand, geloof en toevlug is alle vaste in die Hooggeregshof, dan een raak ten volle van bedenkinge deur volledige kennis gereinig en die opbrengs dus reguit op die pad van bevryding.

English Interpretation

When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

Chapter 5 Verse 18

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English  
vidya-vinaya-sampanne  
brahmane gavi hastini  
suni caiva sva-pake ca  
panditah sama-darsinah

Afrikaan Interpretation

Die nederige salie, op grond van die ware kennis, sien met gelyke visie 'n geleerde en sagte brahmana, 'n koei, 'n olifant, 'n hond en 'n hond-eter [outcaste].

English Interpretation

The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].

Chapter 5 Verse 19

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English  
ihaiva tair jitah sargo  
yesam samye sthitam manah  
nirdosam hi samam brahma  
tasmad brahmani te sthitah

Afrikaan Interpretation

Diegene wie se gedagtes is gestig in eendersheid en kalmte het reeds die voorwaardes van geboorte en die dood oorwin het. Hulle is foutloos soos Brahman, en dus het hulle reeds gevestig in Brahman.

English Interpretation

Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.

Chapter 5 Verse 20

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

na prahrsyet priyam prapya  
nodvijet prapya capriyam  
sthira-buddhir asammudho  
brahma-vid brahmani sthitah

Afrikaan Interpretation

N Persoon wat nie bly is oor die bereiking van iets aangename of betreur by verkryging van iets onaangenaams, wat self-intelligent, unbewildered, en wat die wetenskap van God weet, is om te verstaan as reeds geleë in Transendensie.

English Interpretation

A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, unbewildered, and who knows the science of God, is to be understood as already situated in Transcendence.

Chapter 5 Verse 21

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

bahya-sparsesv asaktatma  
vindaty atmani yat sukham  
sa brahma-yoga-yuktatma  
sukham aksayam asnute

Afrikaan Interpretation

So 'n bevryde persoon is nie aangetrokke tot materiële sin plesier of eksterne voorwerpe, maar is altyd in 'n beswyming, geniet die plesier binne. In hierdie manier waarop die self-besef persoon geniet onbeperkte geluk, want hy konsentreer op die Hooggeregshof.

English Interpretation

Such a liberated person is not attracted to material sense pleasure or external objects but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

Chapter 5 Verse 22

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

ye hi samsparsa-ja bhoga  
duhkha-yonaya eva te  
ady-antavantah kaunteya  
na tesu ramate budhah

Afrikaan Interpretation

N intelligente persoon nie deel te neem in die bronne van ellende, wat as gevolg van die materiaal sintuie te kontak. O seun van Kunti, soos plesier het 'n begin en 'n einde, en so die wyse man nie verlustig in hulle nie.

English Interpretation

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

Chapter 5 Verse 23

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

saknotihaiva yah sodhum  
prak sarira-vimoksanat  
kama-krodhodbhavam vegam  
sa yuktah sa sukhi narah

Afrikaan Interpretation

Voordat hierdie huidige liggaam, as 'n mens in staat is om die drange van die materiaal sintuie te duld en gaan die krag van begeerte en woede, hy is 'n yogi en is gelukkig in hierdie wêreld.

English Interpretation

Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is a yogi and is happy in this world.

Chapter 5 Verse 24

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English

yo 'ntah-sukho 'ntar-aramas  
tathantar-jyotir eva yah  
sa yogi brahma-nirvanam  
brahma-bhuto 'dhigacchati

Afrikaan Interpretation

Een wie se geluk is binne, wat aktief is binne, wat verheug binne en binne verlig, is eintlik die perfekte mistieke. Hy is bevry in die Hoogeregshof, en uiteindelik het hy bereik die Hoogste.

English Interpretation

One whose happiness is within, who is active within, who rejoices within and is illumined within, is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

Chapter 5 Verse 25

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English  
labhante brahma-nirvanam  
rsayah ksina-kalmasah  
chinna-dvaidha yatatmanah  
sarva-bhuta-hite ratah

Afrikaan Interpretation

Een wat is buite dualiteit en twyfel, wie se verstand is binne besig, wat is altyd besig om vir die welsyn van alle lewende wesens, en wat vry is van alle sondes, bereik bevryding in die Hooggeregshof.

English Interpretation

One who is beyond duality and doubt, whose mind is engaged within, who is always busy working for the welfare of all sentient beings, and who is free from all sins, achieves liberation in the Supreme.

Chapter 5 Verse 26

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English  
kama-krodha-vimuktanam  
yatinam yata-cetasam  
abhito brahma-nirvanam  
vartate viditatmanam

Afrikaan Interpretation

Diegene wat vry is van woede en al die materiaal begeertes, wat self-besef, self-gedissiplineerd en voortdurend probeer om perfeksie, is verseker van bevryding in die Hooggeregshof in die baie nabye toekoms.

English Interpretation

Those who are free from anger and all material desires, who are self-realized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future.

Chapter 5 Verse 27-28

Chapter Name -Karma-yoga--Action in Krsna Consciousness

Sanskrit English  
sparsan krtva bahir bahyams  
caksus caivantare bhruvoh  
pranapanau samau krtva  
nasabhyantara-carinau

yatendriya-mano-buddhir  
munir moksa-parayanah  
vigateccha-bhaya-krodho  
yah sada mukta eva sah

Afrikaan Interpretation

Sluit alle eksterne sin voorwerpe, die behoud van die oë en visie gekonsentreer tussen die twee wenkbroue, die

opskorting van die innerlike en uiterlike asem binne die neus - beheer dus die gedagte, sintuie en intelligensie, die transcendent tala word vry van begeerte, vrees en woede. Een wat is altyd in hierdie toestand is beslis bevry.

English Interpretation

Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils--thus controlling the mind, senses and intelligence, the transcendentalist becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

Chapter 5 Verse 29

Chapter Name -Karma-yoga--Action in Krishna Consciousness

Sanskrit English

bhoktaram yajna-tapasam  
sarva-loka-mahesvaram  
suhrdam sarva-bhutanam  
jnatva mam santim rcchati

Afrikaan Interpretation

Die wysgere, My ken as die uiteindelijke doel van alle offers en austerities, die Hoogste Here van alle planete en demigods en die weldoener en weldoener van alle lewende entiteite, bereik die vrede van die weë van materiaal ellendes.

English Interpretation

The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.

Chapter 6 Verse 1

Chapter Name -Sankhya-yoga

Sanskrit English

sri-bhagavan uvaca  
anasritah karma-phalam  
karyam karma karoti yah  
sa sannyasi ca yogi ca  
na niragnir na cakriyah

Afrikaan Interpretation

Die Geseënde Here het gesê: Een wat is onverbonde aan die vrugte van sy werk en wat werk as hy verplig is in die afstand om van die lewe, en hy is die ware mistieke: Hy wat geen vuur aansteek en voer geen werk nie.

English Interpretation

The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic: not he who lights no fire and performs no work.

Chapter 6 Verse 2  
Chapter Name -Sankhya-yoga

Sanskrit English  
yam sannyasam iti prahur  
yogam tam viddhi pandava  
na hy asannyasta-sankalpo  
yogi bhavati kascana

Afrikaan Interpretation  
Wat is afstanddoening genoem is dieselfde as joga, of jouself verbind met die Hoogste, want niemand kan 'n yogi geword tensy hy afstand doen van die begeerte vir sin bevrediging.

English Interpretation  
What is called renunciation is the same as yoga, or linking oneself with the Supreme, for no one can become a yogi unless he renounces the desire for sense gratification.

Chapter 6 Verse 3  
Chapter Name -Sankhya-yoga

Sanskrit English  
aruruksor muner yogam  
karma karanam ucyate  
yogarudhasya tasyaiva  
samah karanam ucyate

Afrikaan Interpretation  
Vir die een wat is 'n lidmaat van die gemeente in die agtvoudige joga stelsel, is die werk gesê dat die middel; en vir die een wat reeds bereik om joga, is die staking van alle wesenlike aktiwiteite gesê dat die middel.

English Interpretation  
For one who is a neophyte in the eightfold yoga system, work is said to be the means; and for one who has already attained to yoga, cessation of all material activities is said to be the means.

Chapter 6 Verse 4  
Chapter Name -Sankhya-yoga

Sanskrit English  
yada hi nendriyarthesu  
na karmasv anusajjate  
sarva-sankalpa-sannyasi  
yogarudhas tadocyate

Afrikaan Interpretation  
N Persoon is gesê word bereik het joga wanneer, nadat afstand alle wesenlike begeertes, het hy nie optree vir sin bevrediging of betrokke raak in fruitive aktiwiteite.

English Interpretation

A person is said to be have attained to yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

Chapter 6 Verse 5  
Chapter Name -Sankhya-yoga

Sanskrit English  
uddhared atmanatmanam  
natmanam avasadayet  
atmaiva hy atmano bandhur  
atmaiva ripur atmanah

Afrikaan Interpretation  
N Man moet homself verhoog deur sy eie gemoed, homself nie verneder. Die gedagte is die vriend van die gekondisioneerde siel, en sy vyand as well.

English Interpretation  
A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

Chapter 6 Verse 6  
Chapter Name -Sankhya-yoga

Sanskrit English  
bandhur atmatmanas tasya  
yenatmaivatmana jitah  
anatmanas tu satrutve  
vartetatmaiva satru-vat

Afrikaan Interpretation  
Vir hom wie het die gedagte verower, die verstand is die beste van vriende; maar vir die een wat versuim het om dit te doen, sal sy baie gedagtes die grootste vyand wees.

English Interpretation  
For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.

Chapter 6 Verse 7  
Chapter Name -Sankhya-yoga

Sanskrit English  
jitatmanah prasantasya  
paramatma samahitah  
sitosna-sukha-duhkhesu  
tatha manapamanayoh

Afrikaan Interpretation

Vir die een wat die gedagte verower, die Supersoul is reeds bereik is, want hy het bereik rustigheid. Om so 'n man geluk en nood, hitte en koue, eer en oneer is almal dieselfde.

English Interpretation

For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquility. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

Chapter 6 Verse 8

Chapter Name -Sankhya-yoga

Sanskrit English

jnana-vijnana-trptatma  
kuta-stho vijitendriyah  
yukta ity ucyate yogi  
sama-lostrasma-kancanah

Afrikaan Interpretation

N Persoon word gesê in self-verwesenliking gestig word en word 'n yogi [of mistieke] wanneer hy heeltemal tevrede uit hoofde van verworwe kennis en besef. So 'n persoon is in transendensie en is self-beheerde. Hy sien alles - of dit klippies, klippe of goud - as dieselfde.

English Interpretation

A person is said to be established in self-realization and is called a yogi [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything--whether it be pebbles, stones or gold--as the same.

Chapter 6 Verse 9

Chapter Name -Sankhya-yoga

Sanskrit English

suhm-mitray-udasina-  
madhyastha-dvesya-bandhusu  
sadhusv api ca papesu  
sama-buddhir visisyate

Afrikaan Interpretation

"N Mens word gesê om stil te wees om met verdere gevorderde wanneer hy beskou al - die eerlike weldoener, vriende en vyande, die jaloers, die vrome, die sondaar, en diegene wat onverskillig en onpartydige - met 'n gelyke gedagte.

"

English Interpretation

A person is said to be still further advanced when he regards all--the honest well-wisher, friends and enemies, the envious, the pious, the sinner and those who are indifferent and impartial--with an equal mind.



Chapter 6 Verse 10  
Chapter Name -Sankhya-yoga

Sanskrit English  
yogi yunjita satatam  
atmanam rahasi sthitah  
ekaki yata-cittatma  
nirasir aparigraha

Afrikaan Interpretation

A transcendentalist moet altyd probeer om sy gedagtes te konsentreer op die Hoogste Self; Hy moet alleen in 'n afgeleë plek te woon en moet altyd versigtig sy gedagtes beheer. Hy moet vry van begeertes en gevoelens van besitlikheid wees.

English Interpretation

A transcendentalist should always try to concentrate his mind on the Supreme Self; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.

Chapter 6 Verse 41955  
Chapter Name -Sankhya-yoga

Sanskrit English  
sucou dese pratisthapyā  
sthīram āsanam ātmanah  
naty-ucchritam nāti-nīcam  
cailājina-kusottaram

tatraikāgram manah kṛtvā  
yata-cittendriyā-kriyā  
upaviśyasane yunjyād  
yogam ātma-śuddhaye

Afrikaan Interpretation

Joga te oefen, moet 'n mens na 'n afgeleë plek en moet KUSA-gras gaan lê op die grond en bedek dit dan met 'n zeem leer en 'n sagte lap. Die setel moet nie te hoog wees nie te laag en moet geleë wees in 'n heilige plek. Die yogi moet dan sit op dit baie stewig en behoort joga beoefen deur die beheer van die verstand en die sintuie, reiniging van die hart en die vasstelling van die gedagte op 'n punt.

English Interpretation

To practice yoga, one should go to a secluded place and should lay kusa-grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place. The yogi should then sit on it very firmly and should practice yoga by controlling the mind and the senses, purifying the heart and fixing the mind on one point.

Chapter 6 Verse 13-14

Chapter Name -Sankhya-yoga

Sanskrit English  
samam kaya-siro-grivam  
dharayann acalam sthirah  
sampsreksya nasikagram svam  
disas canavalokayan

prasantatma vigata-bhir  
brahmacari-vrate sthitah  
manah samyamya mac-citto  
yukta asita mat-parah

Afrikaan Interpretation

N Mens moet hou 'n mens se liggaam, nek en kop regop in 'n reguit lyn en staar steeds by die punt van die neus. So, met 'n unagitated, gedempte gedagte, sonder vrees, heeltemal gratis van seks lewe, moet 'n mens in die hart bepeins My en vir My die uiteindelijke doel van die lewe.

English Interpretation

One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.

Chapter 6 Verse 15

Chapter Name -Sankhya-yoga

Sanskrit English  
yunjann evam sadatmanam  
yogi niyata-manasah  
santim nirvana-paramam  
mat-samstham adhigacchati

Afrikaan Interpretation

So oefen beheer van die liggaam, verstand en aktiwiteite, die mistieke transcendent tاليا bereik aan die koninkryk van God [of die woning van Krsna] deur die staking van materiaal bestaan.

English Interpretation

Thus practicing control of the body, mind and activities, the mystic transcendentalist attains to the kingdom of God [or the abode of Krsna] by cessation of material existence.

Chapter 6 Verse 16

Chapter Name -Sankhya-yoga

Sanskrit English  
naty-asnatas 'tu yogo 'sti  
na caikantam anasnatah  
na cati-svapna-silasya  
jagrato naiva carjuna

Afrikaan Interpretation

Daar is geen moontlikheid van 'n mens se besig om 'n yogi, o Arjuna, as 'n mens eet te veel, of eet te min, slaap te veel of nie genoeg slaap nie.

English Interpretation

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

Chapter 6 Verse 17

Chapter Name -Sankhya-yoga

Sanskrit English

yuktahara-viharasya  
yukta-cestasya karmasu  
yukta-svapnavabodhasya  
yogo bhavati dukkha-ha

Afrikaan Interpretation

Hy wat gematigde in sy gewoontes van eet, slaap, werk en ontspanning kan alle wesenlike pyne versag deur die beoefening van die joga-stelsel.

English Interpretation

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

Chapter 6 Verse 18

Chapter Name -Sankhya-yoga

Sanskrit English

yada viniyatam cittam  
atmany evatisthate  
nisprah sarva-kamebhyo  
yukta ity ucyate tada

Afrikaan Interpretation

Wanneer die yogi, deur die praktyk van joga, dissipline by sy geestelike aktiwiteite en raak geleë in Transendensie - sonder al die materiaal begeertes - hy gesê het bereik joga.

English Interpretation

When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in Transcendence-- devoid of all material desires--he is said to have attained yoga.

Chapter 6 Verse 19

Chapter Name -Sankhya-yoga

Sanskrit English  
yatha dipo nivata-stho  
nengate sopama smrta  
yogino yata-cittasya  
yunjato yogam atmanah

Afrikaan Interpretation

As 'n lamp in 'n windstil plek nie wankel, sodat die transcend talia, wie se verstand beheer word, bly altyd bestendige in sy meditasie op die transendente Self.

English Interpretation

As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent Self.

Chapter 6 Verse 20-23  
Chapter Name -Sankhya-yoga

Sanskrit English  
yatroparamate cittam  
niruddham yoga-sevaya  
yatra caivatmanatmanam  
pasyann atmani tusyati

sukham atyantikam yat tad  
buddhi-grahyam atindriyam  
vetti yatra na caivayam  
sthitas calati tattvatah

yam labdhva caparam labham  
manyate nadhikam tatah  
yasmin sthito na dukkhena  
gurunapi vicalyate

tam vidyad dukkha-samyoga-  
viyogam yoga-samjnitam

Afrikaan Interpretation

Die stadium van perfeksie genoem beswying, of samadhi, wanneer 'n mens se verstand heeltemal opgehou materiaal geestelike aktiwiteite word deur die praktyk van joga. Dit word gekenmerk deur 'n mens se vermoë om die self te sien deur die suiwer verstand en te geniet en bly wees in die self. In daardie vreugdevolle staat, een geleë in onbepaalde transendentale geluk en geniet homself deur transendentale sintuie. Gestig dus 'n mens nooit afwyk van die waarheid en op die verkryging van hierdie hy

English Interpretation

The stage of perfection is called trance, or samadhi, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

Chapter 6 Verse 24  
Chapter Name -Sankhya-yoga

Sanskrit English  
sa niscayena yuktavyo  
yogo 'nirvinna-cetasa  
sankalpa-prabhavan kamams  
tyaktva sarvan asesatah  
manasaivendriya-gramam  
viniyamy samantatah

Afrikaan Interpretation

N Mens moet jouself betrokke te raak in die beoefening van joga met lynregte vasberadenheid en geloof. 'N Mens moet laat vaar, sonder uitsondering, alle wesenlike begeertes gebore valse ego en dus beheer al die sintuie van alle kante deur die gedagte.

English Interpretation

One should engage oneself in the practice of yoga with undeviating determination and faith. One should abandon, without exception, all material desires born of false ego and thus control all the senses on all sides by the mind.

Chapter 6 Verse 25  
Chapter Name -Sankhya-yoga

Sanskrit English  
sanaih sanair upamed  
buddhya dhrti-grhitaya  
atma-samstham manah krtva  
na kincid api cintayet

Afrikaan Interpretation

Geleidelik, stap vir stap, met volledige oortuiging, moet 'n mens lê in beswying raak deur middel van intelligensie, en dus die gedagte moet alleen vasgestel word op die self en moet dink aan niks anders nie.

English Interpretation

Gradually, step by step, with full conviction, one should become situated in trance by means of intelligence, and thus the mind should be fixed on the Self alone and should think of nothing else.

Chapter 6 Verse 26  
Chapter Name -Sankhya-yoga

Sanskrit English  
yato yato niscalati  
manas cancalam asthiram  
tatas tato niyamyaitad

atmany eva vasam nayet

Afrikaan Interpretation

Van alles wat en waar die gedagtes dwaal as gevolg van sy flikkerende en ongestadigde natuur, 'n mens moet seker dit terugtrek en bring dit terug onder die beheer van die Self.

English Interpretation

From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.

Chapter 6 Verse 27

Chapter Name -Sankhya-yoga

Sanskrit English

prasanta-manasam hy enam  
yoginam sukham uttamam  
upaiti santa-rajasm  
brahma-bhutam akalmasam

Afrikaan Interpretation

Die yogi wie gedagte is vasgestel op My voorwaar bereik die hoogste geluk. Uit hoofde van sy identiteit met Brahman, is hy bevry; sy verstand is 'n vreedsame, sy passies is stilgemaak, en hy is geregverdig van die sonde.

English Interpretation

The yogi whose mind is fixed on Me verily attains the highest happiness. By virtue of his identity with Brahman, he is liberated; his mind is peaceful, his passions are quieted, and he is freed from sin.

Chapter 6 Verse 28

Chapter Name -Sankhya-yoga

Sanskrit English

yunjann evam sadatmanam  
yogi vigata-kalmasah  
sukhena brahma-samsarsam  
atyantam sukham asnute

Afrikaan Interpretation

Bestendige in die self, word bevry van alle wesenlike besoedeling, die yogi bereik die hoogste perfectional stadium van geluk in voeling met die Hoogste Bewussyn.

English Interpretation

Steady in the Self, being freed from all material contamination, the yogi achieves the highest perfectional stage of happiness in touch with the Supreme Consciousness.

Chapter 6 Verse 29

Chapter Name -Sankhya-yoga

Sanskrit English  
sarva-bhuta-stham atmanam  
sarva-bhutani catmani  
iksate yoga-yuktatma  
sarvatra sama-darsanah

Afrikaan Interpretation  
N Ware yogi waarneem My in alle wesens, en ook sien elke wese in My. Trouens, die self-besef mens sien My oral.

English Interpretation  
A true yogi observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere.

Chapter 6 Verse 30  
Chapter Name -Sankhya-yoga

Sanskrit English  
yo mam pasyati sarvatra  
sarvam ca mayi pasyati  
tasyaham na pranasyami  
sa ca me na pranasyati

Afrikaan Interpretation  
Vir die een wat My oral sien en sien alles in my, ek is nooit verlore nie, is hy ooit vir my verlore.

English Interpretation  
For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

Chapter 6 Verse 31  
Chapter Name -Sankhya-yoga

Sanskrit English  
sarva-bhuta-sthitam yo mam  
bhajaty ekatvam asthitah  
sarvatha vartamano 'pi  
sa yogi mayi vartate

Afrikaan Interpretation  
Die yogi wat weet dat ek en die Supersoul in alle wesens is een aanbid My en bly altyd in My in alle omstandighede.

English Interpretation  
The yogi who knows that I and the Supersoul within all creatures are one worships Me and remains always in Me in all circumstances.

Chapter 6 Verse 32  
Chapter Name -Sankhya-yoga

Sanskrit English  
atmaupamyena sarvatra  
samam pasyati yo 'rjuna  
sukham va yadi va duhkham  
sa yogi paramo matah

Afrikaan Interpretation  
Hy is 'n perfekte yogi wat, in vergelyking met sy eie self, sien die ware gelykheid van alle mense, albei in hul geluk en nood, o Arjuna!

English Interpretation  
He is a perfect yogi who, by comparison to his own self, sees the true equality of all beings, both in their happiness and distress, O Arjuna!

Chapter 6 Verse 33  
Chapter Name -Sankhya-yoga

Sanskrit English  
arjuna uvaca  
yo 'yam yogas tvaya proktah  
samyena madhusudana  
etasyaham na pasyami  
cancalatvat sthitim sthiram

Afrikaan Interpretation  
Arjuna gesê: O Madhusudana, die stelsel van joga wat jy opgesom het verskyn onprakties en onuithoudbaar vir my, vir die verstand is rusteloos en ongestadigde.

English Interpretation  
Arjuna said: O Madhusudana, the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.

Chapter 6 Verse 34  
Chapter Name -Sankhya-yoga

Sanskrit English  
cancalam hi manah krsna  
pramathi balavad drdham  
tasyaham nigraham manye  
vayor iva su-duskaram

Afrikaan Interpretation  
Vir die gedagte is rusteloos, onstuimige, hardnekkige en baie sterk, o Krsna, en onderwerp dit is, lyk dit vir my,



moeiliker as die beheer van die wind.

English Interpretation

For the mind is restless, turbulent, obstinate and very strong, O Krsna, and to subdue it is, it seems to me, more difficult than controlling the wind.

Chapter 6 Verse 35

Chapter Name -Sankhya-yoga

Sanskrit English

sri-bhagavan uvaca  
asamsayam maha-baho  
mano durnigraham calam  
abhyasena tu kaunteya  
vairagyena ca grhyate

Afrikaan Interpretation

Die Geseënde Here het gesê: O magtige gewapende seun van Kunti, dit is ongetwyfeld baie moeilik om die rustelose verstand te bekamp, maar dit is moontlik deur konstante oefening en deur losmaking.

English Interpretation

The Blessed Lord said: O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.

Chapter 6 Verse 36

Chapter Name -Sankhya-yoga

Sanskrit English

asamyatatmana yogo  
dusprapa iti me matih  
vasyatmana tu yatata  
sakyo 'vaptum upayatah

Afrikaan Interpretation

Vir iemand wie se gedagte is ongebreidelde, self-verwesenliking is moeilike werk. Maar hy wie se verstand beheer word en wat daarna streef om deur regs middel is verseker van sukses. Dit is my mening.

English Interpretation

For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by right means is assured of success. That is My opinion.

Chapter 6 Verse 37

Chapter Name -Sankhya-yoga

Sanskrit English

arjuna uvaca

ayatih sraddhayopeto  
yogac calita-manasah  
aprapya yoga-samsiddhim  
kam gatim krsna gacchati

Afrikaan Interpretation

Arjuna gesê: Wat is die bestemming van die man van geloof wat nie volhard, wat in die begin neem om die proses van self-verwesenliking, maar wat later desists weens wêreldse denkpatroon en dus nie volmaaktheid bereik in die mistiek?

English Interpretation

Arjuna said: What is the destination of the man of faith who does not persevere, who in the beginning takes to the process of self-realization but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?

Chapter 6 Verse 38

Chapter Name -Sankhya-yoga

Sanskrit English

kaccin nobhaya-vibhrastah  
chinnabhram iva nasyati  
apratistho maha-baho  
vimudho brahmanah pathi

Afrikaan Interpretation

O magtige gewapende Krsna, nie so 'n man, wat afgewyk het van die pad van Transendensie, vergaan soos 'n Old Town wolk, met geen posisie in enige gebied?

English Interpretation

O mighty-armed Krsna, does not such a man, being deviated from the path of Transcendence, perish like a riven cloud, with no position in any sphere?

Chapter 6 Verse 39

Chapter Name -Sankhya-yoga

Sanskrit English

etan me samsayam krsna  
chettum arhasy asesatah  
tvad-anyah samsayasyasya  
chetta na hy upapadyate

Afrikaan Interpretation

Dit is my twyfel, o Krsna, en ek vra U om dit heeltemal te verdryf. Maar vir jouself, niemand is te vinde wat hierdie twyfel kan vernietig.

English Interpretation

This is my doubt, O Krsna, and I ask You to dispel it completely. But for Yourself, no one is to be found who can destroy this doubt.

Chapter 6 Verse 40  
Chapter Name -Sankhya-yoga

Sanskrit English  
sri-bhagavan uvaca  
partha naiveha namutra  
vinasas tasya vidyate  
na hi kalyana-krt kascid  
durgatim tata gacchati

Afrikaan Interpretation

Die Geseënde Here het gesê: Seun van Prtha, 'n transcendent talia betrokke is in die luisterryke aktiwiteite nie aan vernietiging óf in hierdie wêreld, of in die geestelike wêreld; een wat goed doen nie, my vriend, is nooit deur die kwaad oorwin.

English Interpretation

The Blessed Lord said: Son of Prtha, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

Chapter 6 Verse 41  
Chapter Name -Sankhya-yoga

Sanskrit English  
prapya punya-krtam lokan  
usitva sasvatih samah  
sucinam srimatam gehe  
yoga-bhrasto 'bhijayate

Afrikaan Interpretation

Die onsuksesvolle yogi, na baie, baie jare van plesier op die planete van die vrome lewe entiteite, is in 'n familie van die regverdige mense gebore, of in 'n familie van die ryk aristokrasie.

English Interpretation

The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.

Chapter 6 Verse 42  
Chapter Name -Sankhya-yoga

Sanskrit English  
atha va yoginam eva  
kule bhavati dhimatam  
etad dhi durlabhataram  
loke janma yad idrsam

Afrikaan Interpretation

Of hy sy geboorte in 'n gesin van transcendentalists wat sekerlik 'n groot wysheid. Voorwaar, soos 'n geboorte is skaars in hierdie wêreld.

English Interpretation

Or he takes his birth in a family of transcendentalists who are surely great in wisdom. Verily, such a birth is rare in this world.

Chapter 6 Verse 43

Chapter Name -Sankhya-yoga

Sanskrit English

tatra tam buddhi-samyogam  
labhate paurva-dehikam  
yatate ca tato bhuyah  
samsiddhau kuru-nandana

Afrikaan Interpretation

Op die neem van so 'n geboorte, het hy laat herleef weer die goddelike bewussyn van sy vorige lewe, en hy probeer om verdere vordering te maak ten einde die volledige sukses, seun van Kuru te bereik.

English Interpretation

On taking such a birth, he again revives the divine consciousness of his previous life, and he tries to make further progress in order to achieve complete success, O son of Kuru.

Chapter 6 Verse 44

Chapter Name -Sankhya-yoga

Sanskrit English

purvabhyasena tenaiva  
hriyate hy avaso 'pi sah  
jijnasur api yogasya  
sabda-brahmativartate

Afrikaan Interpretation

Op grond van die goddelike bewussyn van sy vorige lewe, het hy outomaties raak aangetrokke tot die Yogic beginsels - selfs sonder om hulle. So 'n nuuskierige transcendentalia, strewende na joga, staan altyd bo die rituele beginsels van die Skrif.

English Interpretation

By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles--even without seeking them. Such an inquisitive transcendentalist, striving for yoga, stands always above the ritualistic principles of the scriptures.

Chapter 6 Verse 45

Chapter Name -Sankhya-yoga

Sanskrit English  
prayatnad yatamanas tu  
yogi samsuddha-kilbisah  
aneka-janma-samsiddhas  
tato yati param gatim

Afrikaan Interpretation

Maar toe die yogi betrokke homself met opregte poging om verdere vordering, gewas van alle besoedeling, dan uiteindelik, na baie, baie geboortes van die praktyk, het hy bereik die hoogste doel.

English Interpretation

But when the yogi engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, after many, many births of practice, he attains the supreme goal.

Chapter 6 Verse 46

Chapter Name -Sankhya-yoga

Sanskrit English  
tapasvibhyo 'dhiko yogi  
jnanibhyo 'pi mato 'dhikah  
karmibhyas cadhiko yogi  
tasmad yogi bhavarjuna

Afrikaan Interpretation

A yogi is groter as die asketiese, groter is as die empiriese en groter as die fruitive werker. Daarom, o Arjuna, in alle omstandighede, 'n yogi.

English Interpretation

A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogi.

Chapter 6 Verse 47

Chapter Name -Knowledge of the Absolute

Sanskrit English  
yoginam api sarvesam  
mad-gatenantar-atmana  
sraddhavan bhajate yo mam  
sa me yuktatamo matah

Afrikaan Interpretation

En van al die yogis, het hy wat altyd bly in My met groot geloof, My in transendentale liefdevolle diens aanbid, is die meeste intiem verenig met My in joga en is die hoogste van alle.

English Interpretation

And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is

most intimately united with Me in yoga and is the highest of all.

Chapter 7 Verse 1

Chapter Name -Knowledge of the Absolute

Sanskrit English

sri-bhagavan uvaca  
mayy asakta-manah partha  
yogam yunjan mad-asrayah  
asamsayam samagram mam  
yatha jnasyasi tac chrnu

Afrikaan Interpretation

Luister nou, die seun van Prtha [Arjuna], hoe deur die beoefening van joga in volle bewussyn van My, met verstand geheg aan My, julle kan My ken ten volle, vry van twyfel.

English Interpretation

Now hear, O son of Prtha [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.

Chapter 7 Verse 2

Chapter Name -Knowledge of the Absolute

Sanskrit English

jnanam te 'ham sa-vijnanam  
idam vaksyamy asesatah  
yaj jnatva neha bhuyo 'nyaj  
jnatavyam avasisyate

Afrikaan Interpretation

Ek sal nou vir julle verklaar ten volle hierdie kennis sowel fenomenale en noumenal, deur te weet wat daar sal niks verder bekend te bly.

English Interpretation

I shall now declare unto you in full this knowledge both phenomenal and noumenal, by knowing which there shall remain nothing further to be known.

Chapter 7 Verse 3

Chapter Name -Knowledge of the Absolute

Sanskrit English

manusyanam sahasresu  
kascid yatati siddhaye  
yatatam api siddhanam  
kascin mam vetti tattvatah

Afrikaan Interpretation

Uit baie duisende onder die mense, kan een poog om perfekte, en van diegene wat bereik het perfekte, skaars 'n mens weet My in waarheid.

English Interpretation

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

Chapter 7 Verse 4

Chapter Name -Knowledge of the Absolute

Sanskrit English

bhumir apo 'nalo vayuh  
kham mano buddhir eva ca  
ahankara itiyam me  
bhinna praktir astadha

Afrikaan Interpretation

Aarde, water, vuur, lug, eter, verstand, intelligensie en valse ego - almal saam hierdie agt uit My vervreem materiaal energie.

English Interpretation

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

Chapter 7 Verse 5

Chapter Name -Knowledge of the Absolute

Sanskrit English

apareyam itas tv anyam  
praktim viddhi me param  
jiva-bhutam maha-baho  
yayedam dharyate jagat

Afrikaan Interpretation

Behalwe dit minderwaardig natuur, o geweldige gewapende Arjuna, daar is 'n beter energie van Myne, wat alle lewende entiteite wat sukkel met materiële aard en die handhawing van die heelal.

English Interpretation

Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.

Chapter 7 Verse 6

Chapter Name -Knowledge of the Absolute

Sanskrit English

etad-yonini bhutani  
sarvanity upadharaya  
aham krtsnasya jagatah  
prabhavah pralayas tatha

Afrikaan Interpretation

Van alles wat materiaal en alles wat geestelik is in hierdie wêreld, weet dat ek beide sy oorsprong en ontbinding.

English Interpretation

Of all that is material and all that is spiritual in this world, know for certain that I am both its origin and dissolution.

Chapter 7 Verse 7

Chapter Name -Knowledge of the Absolute

Sanskrit English  
mattah parataram nanyat  
kincid asti dhananjaya  
mayi sarvam idam protam  
sutre mani-gana iva

Afrikaan Interpretation

O oorwinnaar van rykdom [Arjuna], is daar geen waarheid beter My. Alles berus op My, as pêlels ingeryg op 'n draad.

English Interpretation

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

Chapter 7 Verse 8

Chapter Name -Knowledge of the Absolute

Sanskrit English  
raso 'ham apsu kaunteya  
prabhasmi sasi-suryayoh  
pranavah sarva-vedesu  
sabdah khe paurusam nrsu

Afrikaan Interpretation

O seun van Kunti [Arjuna] Ek is die smaak van water, die lig van die son en die maan, die lettergreep om in die Vediese mantras; Ek is die goeie in eter en die vermoë om in die mens.

English Interpretation

O son of Kunti [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.



Chapter 7 Verse 9

Chapter Name -Knowledge of the Absolute

Sanskrit English

punyo gandhah prthivyam ca  
tejas casmi vibhavasau  
jivanam sarva-bhutesu  
tapas casmi tapasvisu

Afrikaan Interpretation

Ek is die oorspronklike geur van die aarde, en ek is die hitte in die vuur. Ek is die lewe van alles wat leef, en ek is die boetedoenings van alle asceten gedrink.

English Interpretation

I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics.

Chapter 7 Verse 10

Chapter Name -Knowledge of the Absolute

Sanskrit English

bijam mam sarva-bhutanam  
viddhi partha sanatanam  
buddhir buddhimatam asmi  
tejas tejasvinam aham

Afrikaan Interpretation

O seun van Prtha, weet dat Ek die oorspronklike saad van alle existences, die verstand van die verstandige, en die bekwaamheid van alle sterk manne.

English Interpretation

O son of Prtha, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men.

Chapter 7 Verse 11

Chapter Name -Knowledge of the Absolute

Sanskrit English

balam balavatam caham  
kama-raga-vivarjitam  
dharmaviruddho bhutesu  
kamo 'smi bharatarsabha

Afrikaan Interpretation

Ek is die krag van die sterk, sonder passie en begeerte. Ek is seks lewe wat nie strydig met godsdienstige beginsels, Here van die Bharatas [Arjuna].

English Interpretation

I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O Lord of the Bharatas [Arjuna].

Chapter 7 Verse 12

Chapter Name -Knowledge of the Absolute

Sanskrit English  
ye caiva sattvika bhava  
rajasas tamasas ca ye  
matta eveti tan viddhi  
na tv aham tesu te mayi

Afrikaan Interpretation

Alle lande van wese - sal hulle van goedheid is, passie of onkunde - is gemanifesteer deur My energie. Ek is in 'n sin, alles - maar ek is onafhanklik. Ek is nie onder die modes van hierdie materiële aard.

English Interpretation

All states of being--be they of goodness, passion or ignorance--are manifested by My energy. I am, in one sense, everything--but I am independent. I am not under the modes of this material nature.

Chapter 7 Verse 13

Chapter Name -Knowledge of the Absolute

Sanskrit English  
tribhir guna-mayair bhavair  
ebhih sarvam idam jagat  
mohitam nabhijanati  
mam ebhyah param avyayam

Afrikaan Interpretation

Hulle word deur die drie modi [goedheid, passie en onkunde], die hele wêreld nie ken My wat is bo die modes en onuitputlike.

English Interpretation

Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me who am above the modes and inexhaustible.

Chapter 7 Verse 14

Chapter Name -Knowledge of the Absolute

Sanskrit English  
daivi hy esa guna-mayi  
mama maya duratyaya  
mam eva ye prapadyante  
mayam etam taranti te

Afrikaan Interpretation

Hierdie goddelike energie van Myne, bestaande uit die drie vorme van materiële aard, is moeilik om te oorkom.  
Maar diegene wat na My oorgegee het kan maklik oor verder as dit.

English Interpretation

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

Chapter 7 Verse 15

Chapter Name -Knowledge of the Absolute

Sanskrit English

na mam duskrino mudhah  
prapadyante naradhamah  
mayayapahrta-jnana  
asuram bhavam asritah

Afrikaan Interpretation

Diegene oortreders wat erg dwase, die laagste onder die mensdom, wie se kennis deur illusie gesteel, en wat  
deel van die ateïstiese aard van duiwels nie oorgee nie na My nie.

English Interpretation

Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and  
who partake of the atheistic nature of demons, do not surrender unto Me.

Chapter 7 Verse 15

Chapter Name -Knowledge of the Absolute

Sanskrit English

na mam duskrino mudhah  
prapadyante naradhamah  
mayayapahrta-jnana  
asuram bhavam asritah

Afrikaan Interpretation

Diegene oortreders wat erg dwase, die laagste onder die mensdom, wie se kennis is gesteel deur illusie, en wat  
deel van die ateïstiese aard van duiwels, moenie vir My oorgee nie

English Interpretation

Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and  
who partake of the atheistic nature of demons, do not surrender unto Me

Chapter 7 Verse 16

Chapter Name -Knowledge of the Absolute

Sanskrit English

catur-vidha bhajante mam

janah sukrino 'rjuna  
arto jijnasur arthartha  
jnani ca bharatarsabha

Afrikaan Interpretation

O beste onder die Bharatas [Arjuna], vier soorte van vroom mans lewer gewyde diens aan My - die nood, die desirer van rykdom, die nuuskierige en hy wat soek na kennis van die Absolute.

English Interpretation

O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me--the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

Chapter 7 Verse 17

Chapter Name -Knowledge of the Absolute

Sanskrit English  
tesam jnani nitya-yukta  
eka-bhaktir visisyate  
priyo hi jnanino 'tyartham  
aham sa ca mama priyah

Afrikaan Interpretation

Van hierdie, die wyse een wat in volle kennis in vereniging met My deur suiwer gewyde diens is die beste. Want ek is baie lief vir hom, en hy is vir my kosbaar.

English Interpretation

Of these, the wise one who is in full knowledge in union with Me through pure devotional service is the best. For I am very dear to him, and he is dear to Me.

Chapter 7 Verse 18

Chapter Name -Knowledge of the Absolute

Sanskrit English  
udarah sarva evaite  
jnani tv atmaiva me matam  
asthitah sa hi yuktatma  
mam evanuttamam gatim

Afrikaan Interpretation

Al hierdie aanhangers is ongetwyfeld grootmoedige siele nie, maar hy wat geleë is in kennis van my Ek dink voorwaar in my te woon. Wat besig is in My transendentale diens, het hy my bereik.

English Interpretation

All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider verily to dwell in Me. Being engaged in My transcendental service, he attains Me.

Chapter 7 Verse 19

Chapter Name -Knowledge of the Absolute

Sanskrit English

bahunam janmanam ante  
jnanavan mam prapadyate  
vasudevah sarvam iti  
sa mahatma su-durlabhah

Afrikaan Interpretation

Na baie geboortes en sterftes, hy wat eintlik in kennis oorgee aan My, My ken die oorsaak van al die oorsake te wees en alles wat. So 'n groot siel is baie skaars.

English Interpretation

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

Chapter 7 Verse 20

Chapter Name -Knowledge of the Absolute

Sanskrit English

kamais tais tair hrta-jnanah  
prapadyante 'nya-devatah  
tam tam niyamam asthaya  
prakrtya niyatah svaya

Afrikaan Interpretation

Diegene wie se gedagtes is verwing deur materiaal begeertes oorgee aan demigods en volg die spesifieke reëls en regulasies van aanbidding volgens hulle eie aard.

English Interpretation

Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.

Chapter 7 Verse 21

Chapter Name -Knowledge of the Absolute

Sanskrit English

yo yo yam yam tanum bhaktah  
sraddhayarcitum icchati  
tasya tasyacalam sraddham  
tam eva vidadhamy aham

Afrikaan Interpretation

Ek is in elkeen se hart as die Supersoul. Sodra een begeerte die demigods te aanbid, Ek maak sy geloof bestendige sodat hy homself kan wy aan 'n paar spesifieke god.

English Interpretation

I am in everyone's heart as the Supersoul. As soon as one desires to worship the demigods, I make his faith steady so that he can devote himself to some particular deity.

Chapter 7 Verse 22

Chapter Name -Knowledge of the Absolute

Sanskrit English  
sa taya sraddhaya yuktas  
tasyaradhanam ihate  
labhate ca tatah kaman  
mayaiva vihitan hi tan

Afrikaan Interpretation

Toegerus met so 'n geloof, poog hy gunste van 'n bepaalde halfgod en verkry sy begeertes. Maar in werklikheid hierdie voordele word geskenk deur My alleen.

English Interpretation

Endowed with such a faith, he seeks favors of a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone.

Chapter 7 Verse 23

Chapter Name -Knowledge of the Absolute

Sanskrit English  
antavat tu phalam tesam  
tad bhavaty alpa-medhasam  
devan deva-yajo yanti  
mad-bhakta yanti mam api

Afrikaan Interpretation

Manne van klein intelligensie aanbid die demigods en hulle vrugte is beperk en tydelik. Diegene wat die demigods aanbid gaan na die planete van die demigods, maar My aanhangers uiteindelik bereik My hoogste planeet.

English Interpretation

Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.

Chapter 7 Verse 24

Chapter Name -Knowledge of the Absolute

Sanskrit English  
avyaktam vyaktim apannam  
manyante mam abuddhayah  
param bhavam ajananto  
mamavyayam anuttamam

Afrikaan Interpretation

Onintelligente mense wat My nie ken nie, dink dat ek hierdie vorm en persoonlikheid het aanvaar. As gevolg van hul klein kennis, hulle weet nie My hoër natuur, wat is onveranderlik en die hoogste.

English Interpretation

Unintelligent men, who know Me not, think that I have assumed this form and personality. Due to their small knowledge, they do not know My higher nature, which is changeless and supreme.

Chapter 7 Verse 25

Chapter Name -Knowledge of the Absolute

Sanskrit English

naham prakasah sarvasya  
yoga-maya-samavrtah  
mudho 'yam nabhijanati  
loko mam ajam avyayam

Afrikaan Interpretation

Ek is nooit openbaar aan die dwase en onintelligent. Vir hulle is ek gedek deur My ewige skeppende sterkte [yoga-maya]; en so die misleide wêreld weet My nie, wie is ongebore en onfeilbaar.

English Interpretation

I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yoga-maya]; and so the deluded world knows Me not, who am unborn and infallible.

Chapter 7 Verse 26

Chapter Name -Knowledge of the Absolute

Sanskrit English

vedham samatitani  
vartamanani carjuna  
bhavisyani ca bhutani  
mam tu veda na kascana

Afrikaan Interpretation

O Arjuna, as die Hoogste Persoonlikheid van Godheid, ek weet alles wat gebeur het in die verlede, alles wat gebeur in die hede, en al die dinge wat nog kom. Ek alle lewende entiteite weet ook; maar My het niemand weet.

English Interpretation

O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

Chapter 7 Verse 27

Chapter Name -Knowledge of the Absolute

Sanskrit English  
iccha-dvesa-samutthana  
dvandva-mohena bharata  
sarva-bhutani sammoham  
sarge yanti parantapa

Afrikaan Interpretation

O spruit van Bharata [Arjuna], o oorwinnaar van die vyand, alle lewende entiteite is gebore in dwaling, oorweldig deur die dualiteite van begeerte en haat.

English Interpretation

O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate.

Chapter 7 Verse 28

Chapter Name -Knowledge of the Absolute

Sanskrit English  
yesam tv anta-gatam papam  
jananam punya-karmanam  
te dvandva-moha-nirmukta  
bhajante mam drdha-vratah

Afrikaan Interpretation

Persone wat opgetree het vroom in die vorige lewens en in hierdie lewe, wie se sondige optrede is heeltemal uitgeroei en wat bevry van die dualiteit van die dwaling, betrek hulle in My diens met vasberadenheid.

English Interpretation

Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.

Chapter 7 Verse 29

Chapter Name -Knowledge of the Absolute

Sanskrit English  
jara-marana-moksaya  
mam asritya yatanti ye  
te brahma tad viduh krtsnam  
adhyatmam karma cakham

Afrikaan Interpretation

Intelligente persone wat probeer om bevryding van ouderdom en die dood skuil in My in gewyde diens. Hulle is eintlik Brahman omdat hulle geheel en al alles oor transendentale en fruitive aktiwiteite leer ken.

English Interpretation

Intelligent persons who are endeavoring for liberation from old age and death take refuge in Me in devotional



service. They are actually Brahman because they entirely know everything about transcendental and fruitive activities.

Chapter 7 Verse 30

Chapter Name -Attaining the Supreme

Sanskrit English  
sadhibhutadhidaivam mam  
sadiyahnam ca ye viduh  
prayana-kale 'pi ca mam  
te vidur yukta-cetasah

Afrikaan Interpretation

Diegene wat my ken as die opperste heer, as die regerende beginsel van die materiaal manifestasie, wat my ken as die een onderliggende al die demigods en as die een hou alle offers, kan, met standvastige gees, verstaan en My ken, selfs by die tyd van die dood.

English Interpretation

Those who know Me as the Supreme Lord, as the governing principle of the material manifestation, who know Me as the one underlying all the demigods and as the one sustaining all sacrifices, can, with steadfast mind, understand and know Me even at the time of death.

Chapter 8 Verse 1

Chapter Name -Attaining the Supreme

Sanskrit English  
arjuna uvaca  
kim tad brahma kim adhyatmam  
kim karma purusottama  
adhibhutam ca kim proktam  
adhidaivam kim ucyate

Afrikaan Interpretation

Arjuna navraag: O my Here, o Allerhoogste Persoon, wat is Brahman? Wat is die self? Wat is fruitive aktiwiteite? Wat is hierdie materiaal manifestasie? En wat is die demigods? Verduidelik asseblief aan my.

English Interpretation

Arjuna inquired: O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me.

Chapter 8 Verse 2

Chapter Name -Attaining the Supreme

Sanskrit English  
adhiyajnah katham ko 'tra  
dehe 'smin madhusudana

prayana-kale ca katham  
jneyo 'si niyatatmabhih

Afrikaan Interpretation

Hoe is dit die Here van die slagoffer in die liggaam leef, en in watter deel woon hy, o Madhusudana? En hoe kan diegene wat betrokke is in gewyde diens weet U by die tyd van die dood?

English Interpretation

How does this Lord of sacrifice live in the body, and in which part does He live, O Madhusudana? And how can those engaged in devotional service know You at the time of death?

Chapter 8 Verse 3

Chapter Name -Attaining the Supreme

Sanskrit English  
sri-bhagavan uvaca  
aksaram brahma paramam  
svabhavo 'dhyatmam ucyate  
bhuta-bhavodbhava-karo  
visargah karma-samjnitah

Afrikaan Interpretation

Die Hoogste Here het gesê: Die onvernietigbaar, transendentale lewende entiteit word Brahman genoem, en sy ewige aard word die self genoem. Aksie betrekking tot die ontwikkeling van hierdie materiaal liggame is karma, of fruitive aktiwiteite genoem.

English Interpretation

The Supreme Lord said, The indestructible, transcendental living entity is called Brahman, and his eternal nature is called the self. Action pertaining to the development of these material bodies is called karma, or fruitive activities.

Chapter 8 Verse 4

Chapter Name -Attaining the Supreme

Sanskrit English  
adhibhutam ksaro bhavah  
purusas cadhidaivatam  
adhiyajno 'ham evatra  
dehe deha-bhrtam vara

Afrikaan Interpretation

Fisiese aard is bekend te wees eindeloos wispelturig. Die heelal is die kosmiese vorm van die opperste heer, en ek is dat Here verteenwoordig as die Supersoul, woon in die hart van elke vergestalt wese.

English Interpretation

Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being.

Chapter 8 Verse 5

Chapter Name -Attaining the Supreme

Sanskrit English

anta-kale ca mam eva  
smaran muktva kalevaram  
yah prayati sa mad-bhavam  
yati nasty atra samsayah

Afrikaan Interpretation

En elkeen wat in die tyd van die dood, verlaat sy liggaam, alleen onthou My, gelyktydig bereik My natuur. Van hierdie is daar geen twyfel nie.

English Interpretation

And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

Chapter 8 Verse 6

Chapter Name -Attaining the Supreme

Sanskrit English

yam yam vapi smaran bhavam  
tyajaty ante kalevaram  
tam tam evaiti kaunteya  
sada tad-bhava-bhavitah

Afrikaan Interpretation

Wat ook al toestand van een onthou toe hy sy liggaam, wat die staat sal hy bereik sonder versuim verlaat.

English Interpretation

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

Chapter 8 Verse 7

Chapter Name -Attaining the Supreme

Sanskrit English

tasmat sarvesu kalesu  
mam anusmara yudhya ca  
mayy arpita-mano-buddhir  
mam evaisyasy asamsayah

Afrikaan Interpretation

Daarom, Arjuna, jy moet altyd dink aan My in die vorm van Krsna en op dieselfde tyd jou voorgeskrewe plig van gevegte uit te voer. Met jou aktiwiteite gewy aan My en jou verstand en intelligensie vaste op My, sal jy My bereik sonder twyfel.

English Interpretation

Therefore, Arjuna, you should always think of Me in the form of Krsna and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

Chapter 8 Verse 8

Chapter Name -Attaining the Supreme

Sanskrit English  
abhyasa-yoga-yuktena  
cetasa nanya-gamina  
paramam purusam divyam  
yati parthanucintayan

Afrikaan Interpretation

Hy wat oordink die Hooggeregshof Persoonlikheid van Godheid, sy gedagtes voortdurend besig met die onthou My undeviated van die pad, het hy, o Partha [Arjuna], is seker om my te bereik.

English Interpretation

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

Chapter 8 Verse 9

Chapter Name -Attaining the Supreme

Sanskrit English  
kavim puranam anusasitaram  
anor aniyamsam anusmared yah  
sarvasya dhataram acintya-rupam  
aditya-varnam tamasah parastat

Afrikaan Interpretation

N Mens moet mediteer oor die Hoogste Persoon as die een wat alles weet, soos Hy wat is die oudste, wat is die kontroleerder, wat is kleiner as die kleinste, wat is die onderhouer van alles, wat is bo alle materiaal bevrugting, wat is ondenkbaar en wat altyd 'n persoon. Hy is lig soos die son, en om transendentale, is buite die materiële aard.

English Interpretation

One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature.

Chapter 8 Verse 10

Chapter Name -Attaining the Supreme

Sanskrit English  
prayana-kale manasacalena  
bhaktya yukto yoga-balena caiva  
bhruvor madhye pranam avesya samyak  
sa tam param purusam upaiti divyam

Afrikaan Interpretation

Een wat ten tyde van die dood, vasgestel sy lewe die lug tussen die wenkbroue en in volle toewyding betrokke homself in die herdenking van die opperste heer, sal beslis bereik die Hoogste Persoonlikheid van Godheid.

English Interpretation

One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead.

Chapter 8 Verse 11

Chapter Name -Attaining the Supreme

Sanskrit English  
yad aksaram veda-vido vadanti  
visanti yad yatayo vita-ragah  
yad icchanto brahmacaryam caranti  
tat te padam sangrahe na pravaksyeh

Afrikaan Interpretation

Persone geleer in die Vedas, wat uiter Mohan en wat is groot sages in die afstand om, gaan in Brahman. Verlang dat so perfeksie, een beoefen selibaatheid. Ek sal nou vir jou verduidelik hierdie proses waardeur 'n mens kan die saligheid bereik.

English Interpretation

Persons learned in the Vedas, who utter omkara and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy. I shall now explain to you this process by which one may attain salvation.

Chapter 8 Verse 12

Chapter Name -Attaining the Supreme

Sanskrit English  
sarva-dvarani samyamya  
mano hradi nirudhya ca  
murdhny adhyatmanah pranam  
asthito yoga-dharanam

Afrikaan Interpretation

Die yogic situasie is dat van loslating van alle sensuele verbintenisse. Die sluiting van al die deure van die sintuie en die vasstelling van die gedagte op die hart en die lewe lug aan die bokant van die kop, een stel homself in joga.

English Interpretation

The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

Chapter 8 Verse 13

Chapter Name -Attaining the Supreme

Sanskrit English  
om ity ekaksaram brahma  
vyaharan mam anusmaran  
yah prayati tyajan deham  
sa yati paramam gatim

Afrikaan Interpretation

Nadat hy lê in hierdie joga praktyk en vibreer die heilige lettergreep om die hoogste kombinasie van letters, as 'n mens dink van die Hooggeregshof Persoonlikheid van Godheid en verlaat sy liggaam, hy sal beslis bereik die geestelike planete.

English Interpretation

After being situated in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

Chapter 8 Verse 14

Chapter Name -Attaining the Supreme

Sanskrit English  
ananya-cetah satatam  
yo mam smarati nityasah  
tasyaham sulabhah partha  
nitya-yuktasya yoginah

Afrikaan Interpretation

Vir een wat my sonder afwyking onthou, ek is maklik om te bekom, seun van Prtha, as gevolg van sy konstante betrokkenheid in gewyde diens.

English Interpretation

For one who remembers Me without deviation, I am easy to obtain, O son of Prtha, because of his constant engagement in devotional service.

Chapter 8 Verse 15

Chapter Name -Attaining the Supreme

Sanskrit English  
mam upetya punar janma  
duhkhalayam asasvatam

napnuvanti mahatmanah  
samsiddhim paramam gatah

Afrikaan Interpretation

Na die bereiking van My, die groot siele, wat yogis in toewyding, nooit terug te keer na hierdie tydelike wêreld, wat vol is van die ellendes, want hulle het die hoogste volmaaktheid bereik.

English Interpretation

After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

Chapter 8 Verse 16

Chapter Name -Attaining the Supreme

Sanskrit English  
abrahma-bhuvanal lokah  
punar avartino 'rjuna  
mam upetya tu kaunteya  
punar janma na vidyate

Afrikaan Interpretation

Van die hoogste planeet in die materiële wêreld af na die laagste, al is plekke van ellende waarin herhaal geboorte en dood plaasvind. Maar die een wat bereik by My gebly, O seun van Kunti, nooit neem weer geboorte.

English Interpretation

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

Chapter 8 Verse 17

Chapter Name -Attaining the Supreme

Sanskrit English  
sahasra-yuga-paryantam  
ahar yad brahmano viduh  
ratrim yuga-sahasrantam  
te 'ho-ratra-vido janah

Afrikaan Interpretation

Deur menslike berekening, 'n duisend eeue saam is die duur van Brahma se een dag. En so is ook die duur van sy nag.

English Interpretation

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

Chapter 8 Verse 18  
Chapter Name -Attaining the Supreme

Sanskrit English  
avyaktad vyaktayah sarvah  
prabhavanty ahar-agame  
ratry-agame praliyante  
tatraivavyakta-samjnake

Afrikaan Interpretation  
Wanneer Brahma se dag, is duidelik, hierdie menigte van lewende entiteite tot stand kom, en by die aankoms van Brahma se nag het hulle almal uitgewis.

English Interpretation  
When Brahma's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahma's night they are all annihilated.

Chapter 8 Verse 19  
Chapter Name -Attaining the Supreme

Sanskrit English  
bhuta-gramah sa evayam  
bhutva bhutva praliyate  
ratry-agame 'vasah partha  
prabhavaty ahar-agame

Afrikaan Interpretation  
Weer en weer die dag kom, en dit leër van wesens is aktief; en weer die nag val, o Partha, en hulle is hulpeloos ontbind.

English Interpretation  
Again and again the day comes, and this host of beings is active; and again the night falls, O Partha, and they are helplessly dissolved.

Chapter 8 Verse 19  
Chapter Name -Attaining the Supreme

Sanskrit English  
paras tasmāt tu bhavo 'nyo  
'vyakto 'vyaktat sanatanah  
yah sa sarvesu bhutesu  
nasyatsu na vinasyati

Afrikaan Interpretation  
Tog is daar 'n ander aard, wat is die ewige en transendent hierdie gemanifesteerde en unmanifested saak. Dit is die hoogste en word nooit uitgewis. Wanneer al in hierdie wêreld is vernietig, wat deel bly soos dit is.

English Interpretation



Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.

Chapter 8 Verse 21

Chapter Name -Attaining the Supreme

Sanskrit English  
avyakto 'ksara ity uktas  
tam ahuh paramam gatim  
yam prapya na nivartante  
tad dhama paramam mama

Afrikaan Interpretation

Dit hoogste gebly word unmanifested en onfeilbare genoem, en dit is die hoogste bestemming. Wanneer 'n mens daar, hy kom nooit weer terug. Dit is My hoogste gebly.

English Interpretation

That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode.

Chapter 8 Verse 22

Chapter Name -Attaining the Supreme

Sanskrit English  
purusah sa parah partha  
bhaktya labhyas tv ananyaya  
yasyantah-sthani bhutani  
yena sarvam idam tatam

Afrikaan Interpretation

Die Hoogste Persoonlikheid van Godheid, wat groter is as al, is haalbaar deur gelegeerd toewyding. Hoewel Hy is teenwoordig in sy woning, Hy is alle overheersende, en alles is in Hom.

English Interpretation

The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him.

Chapter 8 Verse 23

Chapter Name -Attaining the Supreme

Sanskrit English  
yatra kale tv anavrttim  
avrttim caiva yoginah  
prayata yanti tam kalam  
vaksyami bharatarsabha

Afrikaan Interpretation

O beste van die Bharatas, ek sal nou vir jou verduidelik die verskillende tye wat verby weg van hierdie wêreld, die een doen of nie terug te kom.

English Interpretation

O best of the Bharatas, I shall now explain to you the different times at which, passing away from this world, one does or does not come back.

Chapter 8 Verse 24

Chapter Name -Attaining the Supreme

Sanskrit English

agnir jyotir ahah suklah  
san-masa uttarayanam  
tatra prayata gacchanti  
brahma brahma-vido janah

Afrikaan Interpretation

Diegene wat die Hoogste Brahman weet verbygaan van die wêreld gedurende die invloed van die vurige god, in die lig is, by 'n luisterryke oomblik, gedurende die twee weke van die maan en die ses maande wanneer die son beweeg in die noorde.

English Interpretation

Those who know the Supreme Brahman pass away from the world during the influence of the fiery god, in the light, at an auspicious moment, during the fortnight of the moon and the six months when the sun travels in the north.

Chapter 8 Verse 25

Chapter Name -Attaining the Supreme

Sanskrit English

dhumo rattris tatha krsnah  
san-masa daksinayanam  
tatra candramasam jyotir  
yogi prapya nivartate

Afrikaan Interpretation

Die mistieke wat verby weg van hierdie wêreld gedurende die rook, die nag, die maanlose twee weke, of in die ses maande wanneer die son gaan na die suide of wat die maan planeet bereik, kom weer terug.

English Interpretation

The mystic who passes away from this world during the smoke, the night, the moonless fortnight, or in the six months when the sun passes to the south, or who reaches the moon planet, again comes back.

Chapter 8 Verse 26

Chapter Name -Attaining the Supreme

Sanskrit English  
sukla-krsne gati hy ete  
jagatah sasvate mate  
ekaya yaty anavrttim  
anyayavartate punah

Afrikaan Interpretation

Volgens die Vedas, is daar twee maniere van die trek van hierdie wêreld - een in die lig en een in die duisternis.  
Wanneer een gaan in die lig, het hy nie terug te kom; maar wanneer 'n mens verby in die duisternis, hy terugkeer.

English Interpretation

According to the Vedas, there are two ways of passing from this world--one in the light and one in darkness.  
When one passes in light, he does not come back; but when one passes in darkness, he returns.

Chapter 8 Verse 27

Chapter Name -Attaining the Supreme

Sanskrit English  
naite srti partha janan  
yogi muhyati kascana  
tasmāt sarvesu kalesu  
yoga-yukto bhavarjuna

Afrikaan Interpretation

Die aanhangers wat hierdie twee paaie weet, o Arjuna, word nooit verward. Dus altyd vasgestel word in toewyding.

English Interpretation

The devotees who know these two paths, O Arjuna, are never bewildered. Therefore be always fixed in devotion.

Chapter 8 Verse 28

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
vedesu yajnesu tapahsu caiva  
danesu yat punya-phalam pradistam  
atyeti tat sarvam idam viditva  
yogi param sthanam upaiti cadyam

Afrikaan Interpretation

N Persoon wat die pad van die gewyde diens aanvaar is nie beroof van die resultate verkry uit die bestudering van die Vedas, uitvoerende sober slagoffers gee liefdadigheid of die voortsetting van filosofiese en fruitive aktiwiteite. Op die ou end het hy bereik die hoogste gebly.

English Interpretation

A person who accepts the path of devotional service is not bereft of the results derived from studying the Vedas, performing austere sacrifices, giving charity or pursuing philosophical and fruitive activities. At the end he reaches the supreme abode.

Chapter 9 Verse 1

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
sri-bhagavan uvaca  
idam tu te guhyatamam  
pravaksyamy anasuyave  
jnanam vijnana-sahitam  
yaj jnatva moksyase 'subhat

Afrikaan Interpretation

Die Hoogste Here het gesê: My lieve Arjuna, want jy is nooit jaloers op my, sal ek gee aan julle hierdie mees geheime wysheid, wetende wat jy sal verlig word van die ellendes van die materiaal bestaan.

English Interpretation

The Supreme Lord said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most secret wisdom, knowing which you shall be relieved of the miseries of material existence.

Chapter 9 Verse 2

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
raja-vidya raja-guhyam  
pavitram idam uttamam  
pratyaksavagamam dharmyam  
su-sukham kartum avyayam

Afrikaan Interpretation

Hierdie kennis is die koning van die onderwys, die mees geheime van al die geheime. Dit is die suiwerste kennis, want dit gee aan direkte persepsie van die self deur die besef, dit is die volmaaktheid van godsdienst. Dit is 'n ewige, en dit is met blydschap uitgevoer.

English Interpretation

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

Chapter 9 Verse 2

Chapter Name -The Most Confidential Knowledge

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Chapter 9 Verse 3

Chapter Name -The Most Confidential Knowledge

Sanskrit English

asraddadhanah purusa  
dharmasyasya parantapa  
aprapya mam nivartante  
mrtyu-samsara-vartmani

Afrikaan Interpretation

Diegene wat nie getrou op die pad van gewyde diens kan nie bereik My, o oorwinnaar van vyande, maar keer terug na geboorte en dood in hierdie materiële wêreld.

English Interpretation

Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world.

Chapter 9 Verse 4

Chapter Name -The Most Confidential Knowledge

Sanskrit English

maya tatam idam sarvam  
jagad avyakta-murtina  
mat-sthani sarva-bhutani  
na caham tesv avasthitah

Afrikaan Interpretation

Deur My in My unmanifested vorm, is hierdie ganse heelal deurtrek. Alle wesens in My nie, maar ek is nie in hulle nie.

English Interpretation

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

Chapter 9 Verse 5

Chapter Name -The Most Confidential Knowledge

Sanskrit English

na ca mat-sthani bhutani  
pasya me yogam aisvaram  
bhuta-bhrn na ca bhuta-stho  
mamatma bhuta-bhavanah

Afrikaan Interpretation

En tog alles wat geskape is nie rus in My. Kyk My mistieke weelde! Alhoewel ek die onderhouer van alle lewende entiteite, en alhoewel ek oral, steeds My Self is die bron van die skepping.

English Interpretation

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, still My Self is the very source of creation.

Chapter 9 Verse 6

Chapter Name -The Most Confidential Knowledge

Sanskrit English

yathakasa-sthito nityam  
vayuh sarvatra-go mahan  
tatha sarvani bhutani  
mat-sthanity upadharaya

Afrikaan Interpretation

As die magtige wind, oral waai, altyd rus in eteriese ruimte, weet dat in die dieselfde manier alle wesens res in My.

English Interpretation

As the mighty wind, blowing everywhere, always rests in ethereal space, know that in the same manner all beings rest in Me.

Chapter 9 Verse 7

Chapter Name -The Most Confidential Knowledge

Sanskrit English

sarva-bhutani kaunteya  
prakrtim yanti mamikam  
kalpa-ksaye punas tani  
kalpadau visrjamy aham

Afrikaan Interpretation

O seun van Kunti, aan die einde van die millennium elke materiaal manifestasie betree My natuur, en aan die begin van 'n ander millennium, deur My sterkte ek weer skep.

English Interpretation

O son of Kunti, at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency I again create.

Chapter 9 Verse 8

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
prakrtim svam avastabhya  
visrjami punah punah  
bhuta-gramam imam krtsnam  
avasam prakrter vasat

Afrikaan Interpretation

Die hele kosmiese orde is onder My. Deur My wil dit weer en weer verskyn, en deur My sal dit vernietig aan die einde.

English Interpretation

The whole cosmic order is under Me. By My will it is manifested again and again, and by My will it is annihilated at the end.

Chapter 9 Verse 9

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
na ca mam tani karmani  
nibadhnanti dhananjaya  
udasina-vad asinam  
asaktam tesu karmasu

Afrikaan Interpretation

O Dhananjaya, al hierdie werk kan nie my bind. Ek ooit losstaande, sit asof neutraal.

English Interpretation

O Dhananjaya, all this work cannot bind Me. I am ever detached, seated as though neutral.

Chapter 9 Verse 10

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
mayadhyaksena prakrtih  
suyate sa-caracaram  
hetunanena kaunteya  
jagad viparivartate

Afrikaan Interpretation

Hierdie materiaal aard is wat onder My leiding, seun van Kunti, en dit is die vervaardiging van alle bewegende en

bewegingloos wesens. Deur sy heerskappy hierdie manifestasie is geskep en weer en weer vernietig.

English Interpretation

This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.

Chapter 9 Verse 11

Chapter Name -The Most Confidential Knowledge

Sanskrit English

avajananti mam mudha  
manusim tanum asritam  
param bhavam ajananto  
mama bhuta-mahesvaram

Afrikaan Interpretation

Fools spot my as ek neerdaal in die menslike vorm. Hulle weet nie My transendentale aard en My hoogste heers oor alles wat wees.

English Interpretation

Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.

Chapter 9 Verse 12

Chapter Name -The Most Confidential Knowledge

Sanskrit English

moghasa mogha-karmano  
mogha-jnana vicetasah  
raksasim asurim caiva  
prakrtim mohinim sritah

Afrikaan Interpretation

Diegene wat dus verward word gelok deur demoniese en ateïstiese standpunte. In daardie misleide toestand, hul hoop vir bevryding, hul fruitive aktiwiteite, en hul kultuur van kennis word al verslaan.

English Interpretation

Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

Chapter 9 Verse 13

Chapter Name -The Most Confidential Knowledge

Sanskrit English

mahatmanas tu mam partha  
daivim prakrtim asritah



bhajanty ananya-manaso  
jnatva bhutadim avyayam

Afrikaan Interpretation

O seun van Prtha, diegene wat nie mislei, die groot siele, is onder die beskerming van die goddelike natuur. Hulle is ten volle betrokke in gewyde diens omdat hulle My ken as die Hoogste Persoonlikheid van Godheid, oorspronklike en onuitputlike.

English Interpretation

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

Chapter 9 Verse 14

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
satatam kirtayanto mam  
yatantas ca drdha-vratah  
namasyantas ca mam bhaktya  
nitya-yukta upasate

Afrikaan Interpretation

Altyd sing My glorie, probeer met groot vasberadenheid, buig voor My neer, hierdie groot siele altyd My aanbid met toewyding.

English Interpretation

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

Chapter 9 Verse 15

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
jnana-yajnena capy anye  
yajanto mam upasate  
ekatvena prthaktvena  
bahudha visvato-mukham

Afrikaan Interpretation

Ander, wat betrokke is in die verbouing van kennis, aanbid die Hooggereghof Here as die een sonder 'n tweede, diverse in baie, en in die universele vorm.

English Interpretation

Others, who are engaged in the cultivation of knowledge, worship the Supreme Lord as the one without a second, diverse in many, and in the universal form.

Chapter 9 Verse 16

Chapter Name -The Most Confidential Knowledge

Sanskrit English

aham kratur aham yajnah  
svadhaham aham ausadham  
mantra 'ham aham evajyam  
aham agnir aham hutam

Afrikaan Interpretation

Maar dit is Ek wat die ritueel, ek die offer, die offer aan die voorvaders, die genesing plante, die transendentale chant is. Ek is die botter en die vuur en die offer.

English Interpretation

But it is I who am the ritual, I the sacrifice, the offering to the ancestors, the healing herb, the transcendental chant. I am the butter and the fire and the offering.

Chapter 9 Verse 17

Chapter Name -The Most Confidential Knowledge

Sanskrit English

pitaham asya jagato  
mata dhata pitamahah  
vedyam pavitram omkara  
rk sama yajur eva ca

Afrikaan Interpretation

Ek is die vader van die heelal, die moeder, die ondersteuning en oupa. Ek is die voorwerp van kennis, die reiniger en die lettergreep om. Ek is ook die Rg, die Sama en die Novo Mill Ennio [Vedas].

English Interpretation

I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Rg, the Sama, and the Yajur [Vedas].

Chapter 9 Verse 18

Chapter Name -The Most Confidential Knowledge

Sanskrit English

gatir bharta prabhuh saksi  
nivasah saranam suhrt  
prabhavah pralayah sthanam  
nidhanam bijam avyayam

Afrikaan Interpretation

Ek is die doel, die onderhouer die meester, die getuie, die woning, die toevlug en die mees geliefde vriend. Ek is die skepping en die uitwissing van die basis van alles, die rusplek en die ewige saad.

English Interpretation

I am the goal, the sustainer, the master, the witness, the abode, the refuge and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

Chapter 9 Verse 19

Chapter Name -The Most Confidential Knowledge

Sanskrit English

tapamy aham aham varsam  
nigrhnamy utsrjami ca  
amrtam caiva mrtyus ca  
sad asac caham arjuna

Afrikaan Interpretation

O Arjuna, ek beheer hitte, die reën en die droogte. Ek is onsterflikheid, en ek is ook dood verpersoonlik. Beide wese en nonbeing is in My.

English Interpretation

O Arjuna, I control heat, the rain and the drought. I am immortality, and I am also death personified. Both being and nonbeing are in Me.

Chapter 9 Verse 20

Chapter Name -The Most Confidential Knowledge

Sanskrit English

traividyam aham soma-pahuta-papam  
yajnair istva svar-gatim prarthayante  
te punyam asadya surendra-lokam  
asnanti divyan divi deva-bhogan

Afrikaan Interpretation

Diegene wat die Vedas bestudeer en drink die soma sap, op soek na die hemelse planete, aanbid My indirek. Hulle neem geboorte op die planeet van Indra, waar hulle geniet goddelike goedheid.

English Interpretation

Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights.

Chapter 9 Verse 21

Chapter Name -The Most Confidential Knowledge

Sanskrit English

te tam bhuktva svarga-lokam visalam  
ksine punye martya-lokam visanti  
evam trayi-dharmam anuprapanna

gatagatam kama-kama labhante

Afrikaan Interpretation

Wanneer hulle dus geniet hemelse sin plesier, hulle terugkeer na hierdie sterflike planeet weer. Dus, deur die Vediese beginsels, hulle bereik net flikkerende geluk.

English Interpretation

When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness.

Chapter 9 Verse 22

Chapter Name -The Most Confidential Knowledge

Sanskrit English

ananyas cintayanto mam  
ye janah paryupasate  
tesam nityabhiyuktanam  
yoga-ksemam vahamy aham

Afrikaan Interpretation

Maar diegene wat My met toewyding aanbid, mediterend oor My transendentale vorm - Ek sal aan hulle doen wat hulle nie en behou wat hulle het.

English Interpretation

But those who worship Me with devotion, meditating on My transcendental form--to them I carry what they lack and preserve what they have.

Chapter 9 Verse 23

Chapter Name -The Most Confidential Knowledge

Sanskrit English

ye 'py anya-devata-bhakta  
yajante sraddhayanvita  
te 'pi mam eva kaunteya  
yajanty avidhi-purvakam

Afrikaan Interpretation

Wat 'n mens kan offer vir ander gode, o seun van Kunti, is eintlik bedoel vir My alleen, maar dit word aangebied sonder ware begrip.

English Interpretation

Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding.

Chapter 9 Verse 24

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
aham hi sarva-yajnanam  
bhokta ca prabhur eva ca  
na tu mam abhijananti  
tattvenatas cyavanti te

Afrikaan Interpretation

Ek is die enigste enjoyer en die enigste voorwerp van opoffering. Diegene wat nie My ware transendentale aard erken nie val.

English Interpretation

I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down.

Chapter 9 Verse 25

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
yanti deva-vrata devan  
pitrn yanti pitr-vratah  
bhutani yanti bhutejya  
yanti mad-yajino 'pi mam

Afrikaan Interpretation

Diegene wat die demigods aanbid geboorte sal neem onder die demigods; diegene wat spoke en geeste aanbid geboorte sal onder sulke wesens neem; diegene wat die voorvaders aanbid gaan na die voorvaders; en diegene wat My aanbid sal saam met My.

English Interpretation

Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.

Chapter 9 Verse 26

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
patram puspam phalam toyam  
yo me bhaktya prayacchati  
tad aham bhakty-upahrtam  
asnami prayatatmanah

Afrikaan Interpretation

As iemand my bied met liefde en toewyding 'n blaar, 'n blom, vrugte of water, sal ek dit aanvaar.

English Interpretation

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

Chapter 9 Verse 27

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
yat karosi yad asnasi  
yaj juhosi dadasi yat  
yat tapasyasi kaunteya  
tat kurusva mad-arpanam

Afrikaan Interpretation

O seun van Kunti, alles wat jy doen, alles wat jy eet, alles wat jy aanbied en gee weg, sowel as al die austerities dat julle kan doen, moet gedoen word as 'n offer aan My.

English Interpretation

O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

Chapter 9 Verse 28

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
subhasubha-phalair evam  
moksyase karma-bandhanaih  
sannyasa-yoga-yuktatma  
vimukto mam upaisyasi

Afrikaan Interpretation

In hierdie manier sal jy bevry word van alle reaksies te goed en slegte dade en deur hierdie beginsel van afstanddoening jy bevry sal wees en kom na My.

English Interpretation

In this way you will be freed from all reactions to good and evil deeds, and by this principle of renunciation you will be liberated and come to Me.

Chapter 9 Verse 29

Chapter Name -The Most Confidential Knowledge

Sanskrit English  
samo 'ham sarva-bhutesu  
na me dvesyo 'sti na priyah  
ye bhajanti tu mam bhaktya  
mayi te tesu capy aham

Afrikaan Interpretation

Ek beny niemand nie, en ek gedeeltelike aan enigiemand. Ek is gelyk vir almal. Maar elkeen wat diens lewer aan

My in toewyding is 'n vriend, in My is, en ek is ook 'n vriend aan hom.

English Interpretation

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

Chapter 9 Verse 30

Chapter Name -The Most Confidential Knowledge

Sanskrit English

api cet su-duracaro  
bhajate mam ananya-bhak  
sadhur eva sa mantavyah  
samyag vyavasito hi sah

Afrikaan Interpretation

Selfs as 'n mens pleeg die mees afskuwelike optrede, as hy is besig met gewyde diens, hy is te word heilig beskou omdat hy behoorlik geleë.

English Interpretation

Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

Chapter 9 Verse 31

Chapter Name -The Most Confidential Knowledge

Sanskrit English

ksipram bhavati dharmatma  
sasvac-chantim nigacchati  
kaunteya pratijanihi  
na me bhaktah pranasyati

Afrikaan Interpretation

Hy word vinnig regverdige en bereik blywende vrede. O seun van Kunti, verklaar dit onomwonde dat My aanhanger nooit vergaan.

English Interpretation

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

Chapter 9 Verse 32

Chapter Name -The Most Confidential Knowledge

Sanskrit English

mam hi partha vyapasritya  
ye 'pi syuh papa-yonayah

striyo vaisyas tatha sudras  
te 'pi yanti param gatim

Afrikaan Interpretation

O seun van Prtha, diegene wat skuil in My, terwyl hulle van laer geboorte - vroue, vaisyas [handelaars], sowel as sudras [werkers] - kan die hoogste bestemming nader.

English Interpretation

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

Chapter 9 Verse 33

Chapter Name -The Most Confidential Knowledge

Sanskrit English

kim punar brahmanah punya  
bhakta rajarsayas tatha  
anityam asukham lokam  
imam prapya bhajasva mam

Afrikaan Interpretation

Hoeveel groter is dan die brahmanas, die regverdige, die aanhangers en heiliger konings wat in hierdie tydelike ellendige wêreld betrokke te raak in 'n liefdevolle diens aan My.

English Interpretation

How much greater then are the brahmanas, the righteous, the devotees and saintly kings who in this temporary miserable world engage in loving service unto Me.

Chapter 9 Verse 33

Chapter Name -The Opulence of the Absolute

Sanskrit English

man-mana bhava mad-bhakto  
mad-yaji mam namaskuru  
mam evaisyasi yuktvaivam  
atmanam mat-parayanah

Afrikaan Interpretation

Maak seker jou verstand altyd in denke van My, bied obeisances en my aanbid. Om heeltemal in My geabsorbeer, sekerlik sal julle na My.

English Interpretation

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.

Chapter 10 Verse 1



Chapter Name -The Opulence of the Absolute

Sanskrit English  
sri-bhagavan uvaca  
bhuya eva maha-baho  
srnu me paramam vacah  
yat te 'ham priyamanaya  
vaksyami hita-kamyaya

Afrikaan Interpretation

Die Hoogste Here het gesê: My lieue vriend, magtige gewapende Arjuna, luister weer na My hoogste woord, wat Ek sal gee aan jou vir jou voordeel en wat gee jou groot blydskap.

English Interpretation

The Supreme Lord said: My dear friend, mighty-armed Arjuna, listen again to My supreme word, which I shall impart to you for your benefit and which will give you great joy.

Chapter 10 Verse 2

Chapter Name -The Opulence of the Absolute

Sanskrit English  
na me viduh sura-ganah  
prabhavam na maharsayah  
aham adir hi devanam  
maharsinam ca sarvasah

Afrikaan Interpretation

Nóg die gashere van demigods en ook nie die groot sages weet My oorsprong, vir, in elke opsig, ek is die bron van die demigods en die wyse manne.

English Interpretation

Neither the hosts of demigods nor the great sages know My origin, for, in every respect, I am the source of the demigods and the sages.

Chapter 10 Verse 3

Chapter Name -The Opulence of the Absolute

Sanskrit English  
yo mam ajam anadim ca  
vetti loka-mahesvaram  
asammudhah sa martyesu  
sarva-papaih pramucyate

Afrikaan Interpretation

Hy wat my ken as die ongebore, as die beginningless, as die hoogste Heer van alle wêreldes - hy undeluded onder die mense, is bevry van alle sondes.

English Interpretation

He who knows Me as the unborn, as the beginningless, as the Supreme Lord of all the worlds--he, undeluded among men, is freed from all sins.

Chapter 10 Verse 41734

Chapter Name -The Opulence of the Absolute

Sanskrit English

buddam asammohah  
ksama satyam damah samah  
sukham duhkham bhavo 'bhavo  
bhayam cabhayam eva ca

ahimsa samata tustis  
tapo danam yaso 'yasah  
bhavanti bhava bhutanam  
matta eva prthag-vidhah

Afrikaan Interpretation

Intelligensie, kennis, vryheid van twyfel en misleiding, vergifnis, waarheid, selfbeheersing en kalmte, plesier en pyn, geboorte, dood, vrees, vreesloosheid, geweld tussentyd, kalmte, tevredenheid, soberheid, liefde, roem en berugtheid is geskep deur My alleen .

English Interpretation

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self-control and calmness, pleasure and pain, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy are created by Me alone.

Chapter 10 Verse 41734

Chapter Name -The Opulence of the Absolute

Sanskrit English

jnanam asammohah  
ksama satyam damah samah  
sukham duhkham bhavo 'bhavo  
bhayam cabhayam eva ca

ahimsa samata tustis  
tapo danam yaso 'yasah  
bhavanti bhava bhutanam  
matta eva prthag-vidh

Afrikaan Interpretation

Intelligensie, kennis, vryheid van twyfel en misleiding, vergifnis, waarheid, selfbeheersing en kalmte, plesier en pyn, geboorte, dood, vrees, vreesloosheid, geweld tussentyd, kalmte, tevredenheid, soberheid, liefde, roem en berugtheid is geskep deur My alleen

English Interpretation

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self-control and calmness, pleasure and pain, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame

and infamy are created by Me alone

Chapter 10 Verse 6

Chapter Name -The Opulence of the Absolute

Sanskrit English  
maharsayah sapta purve  
catvaro manavas tatha  
mad-bhava manasa jata  
yesam loka imah prajah

Afrikaan Interpretation

Die sewe groot sages en voor hulle die vier ander groot sages en die Manus [stamvaders van die mensdom] is gebore uit my gedagtes, en alle skepsels in hierdie planete neerdaal van hulle.

English Interpretation

The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] are born out of My mind, and all creatures in these planets descend from them.

Chapter 10 Verse 7

Chapter Name -The Opulence of the Absolute

Sanskrit English  
etam vibhutim yogam ca  
mama yo vetti tattvatah  
so 'vikalpena yogena  
yujyate natra samsayah

Afrikaan Interpretation

Hy wat hierdie heerlikheid en die krag van My weet wat in die waarheid betrokke in gelegeerd gewyde diens; van hierdie is daar geen twyfel nie.

English Interpretation

He who knows in truth this glory and power of Mine engages in unalloyed devotional service; of this there is no doubt.

Chapter 10 Verse 8

Chapter Name -The Opulence of the Absolute

Sanskrit English  
aham sarvasya prabhavo  
mattah sarvam pravartate  
iti matva bhajante mam  
budha bhava-samanvitah

Afrikaan Interpretation

Ek is die bron van alle geestelike en materiële wêreld. Alles vloei uit My. Die wyse manne wat weet dit perfek betrokke te raak in My gewyde diens en my aanbid met hulle hele hart.

English Interpretation

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

Chapter 10 Verse 9

Chapter Name -The Opulence of the Absolute

Sanskrit English

mac-citta mad-gata-prana  
bodhayantah parasparam  
kathayantas ca mam nityam  
tusyanti ca ramanti ca

Afrikaan Interpretation

Die gedagtes van My suiwer aanhangers woon in My, hulle lewens oorgegee aan My, en hulle put groot bevrediging en geluk insiggewend mekaar en gesels oor my.

English Interpretation

The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

Chapter 10 Verse 10

Chapter Name -The Opulence of the Absolute

Sanskrit English

tesam satata-yuktanam  
bhajatam priti-purvakam  
dadami buddhi-yogam tam  
yena mam upayanti te

Afrikaan Interpretation

Aan diegene wat voortdurend toegewyde en aanbid My met liefde, gee ek die begrip wat hulle aan My kan kom.

English Interpretation

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

Chapter 10 Verse 11

Chapter Name -The Opulence of the Absolute

Sanskrit English

tesam evanukampartham  
aham ajnana-jam tamah

nasayamy atma-bhavastho  
jnana-dipena bhasvata

Afrikaan Interpretation

Uit deernis vir hulle: Ek is, wat woon in hulle harte, vernietig met die blink lamp van kennis en die duisternis gebore uit onkunde.

English Interpretation

Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

Chapter 10 Verse 41986

Chapter Name -The Opulence of the Absolute

Sanskrit English

arjuna uvaca

param brahma param dhama  
pavitram paramam bhavan  
purusam sasvatam divyam  
adi-devam ajam vibhum

ahus tvam rsayah sarve  
devarsir naradas tatha  
asito devalo vyasah  
svayam caiva bravisi me

Afrikaan Interpretation

Arjuna gesê: Jy is die Hoogste Brahman, die uiteindelige, die hoogste gebly en reiniger, die Absolute Waarheid en die ewige goddelike persoon. Jy is die primal God, transendentale en oorspronklike, en jy is die ongeboore en alle overheersende skoonheid. Al die groot sages soos Narada, Asita, Devala en vyasa verkondig dit van julle, en hier is jy nou verklaar dat dit vir my.

English Interpretation

Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Narada, Asita, Devala, and Vyasa proclaim this of You, and now You Yourself are declaring it to me.

Chapter 10 Verse 14

Chapter Name -The Opulence of the Absolute

Sanskrit English

sarvam etad rtam manye  
yan mam vadasi kesava  
na hi te bhagavan vyaktim  
vidur deva na danavah

Afrikaan Interpretation

O Krsna, Ek is dit heeltemal as die waarheid aanvaar alles wat jy het vir my gesê. Nóg die gode of duiwels nie,  
Here, ken jou persoonlikheid.

English Interpretation

O Krsna, I totally accept as truth all that You have told me. Neither the gods nor demons, O Lord, know Thy  
personality.

Chapter 10 Verse 15

Chapter Name -The Opulence of the Absolute

Sanskrit English

svayam evatmanatmanam  
vettha tvam purusottama  
bhuta-bhavana bhutesa  
deva-deva jagat-pate

Afrikaan Interpretation

Inderdaad, Jy weet self alleen deur U eie sterkte, o oorsprong van alles, Here van alle wesens, God van die gode,  
o Allerhoogste Persoon, die Here van die heelal!

English Interpretation

Indeed, You alone know Yourself by Your own potencies, O origin of all, Lord of all beings, God of gods, O  
Supreme Person, Lord of the universe!

Chapter 10 Verse 16

Chapter Name -The Opulence of the Absolute

Sanskrit English

vaktum arhasy asesena  
divya hy atma-vibhutayah  
yabhir vibhutibhir lokan  
imams tvam vyapya tisthasi

Afrikaan Interpretation

Sê asseblief vir my in detail van jou goddelike magte wat oor julle deurtrek al hierdie wêrelde en bly in hulle.

English Interpretation

Please tell me in detail of Your divine powers by which You pervade all these worlds and abide in them.

Chapter 10 Verse 17

Chapter Name -The Opulence of the Absolute

Sanskrit English

katham vidyam aham yogims  
tvam sada paricintayan  
kesu kesu ca bhavesu

cintyo 'si bhagavan maya

Afrikaan Interpretation

Hoe moet ek peins oor u? In watter verskillende vorme is jy om te beoog word, o Geseënde Here?

English Interpretation

How should I meditate on You? In what various forms are You to be contemplated, O Blessed Lord?

Chapter 10 Verse 18

Chapter Name -The Opulence of the Absolute

Sanskrit English

vistarenatmano yogam  
vibhutim ca janardana  
bhuyah kathaya trptir hi  
srnvato nasti me 'mrtam

Afrikaan Interpretation

Vertel my weer in detail, O Janardana [Krsna], van U magtige sterkte en heerlikheid, want ek het nooit moeg van jou ambrosial woorde hoor.

English Interpretation

Tell me again in detail, O Janardana [Krsna], of Your mighty potencies and glories, for I never tire of hearing Your ambrosial words.

Chapter 10 Verse 19

Chapter Name -The Opulence of the Absolute

Sanskrit English

sri-bhagavan uvaca  
hanta te kathayisyami  
divya hy atma-vibhutayah  
pradhanyatah kuru-srestha  
nasty anto vistarasya me

Afrikaan Interpretation

Die Geseënde Here gesê: Ja, ek sal jou vertel van My pragtig manifestasies, maar slegs van diegene wat prominent, O Arjuna, vir My weelde is eindeloos.

English Interpretation

The Blessed Lord said: Yes, I will tell you of My splendorous manifestations, but only of those which are prominent, O Arjuna, for My opulence is limitless.

Chapter 10 Verse 20

Chapter Name -The Opulence of the Absolute

Sanskrit English  
aham atma gudakesa  
sarva-bhutasaya-sthitah  
aham adis ca madhyam ca  
bhutanam anta eva ca

Afrikaan Interpretation

Ek is die Self, O Gudakesa, sit in die harte van alle wesens. Ek is die begin, die middel en die einde van al die mense.

English Interpretation

I am the Self, O Gudakesa, seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings.

Chapter 10 Verse 21

Chapter Name -The Opulence of the Absolute

Sanskrit English  
adityanam aham visnur  
jyotisam ravir amsuman  
maricir marutam asmi  
naksatranam aham sasi

Afrikaan Interpretation

Van die Adityas ek Visnu, van die ligte Ek is die stralende son, ek Marici van die Maruts, en onder die sterre Ek is die maan.

English Interpretation

Of the Adityas I am Visnu, of lights I am the radiant sun, I am Marici of the Maruts, and among the stars I am the moon.

Chapter 10 Verse 22

Chapter Name -The Opulence of the Absolute

Sanskrit English  
vedanam sama-vedo 'smi  
devanam asmi vasavah  
indriyanam manas casmi  
bhutanam asmi cetana

Afrikaan Interpretation

Van die Vedas Ek is die Sama-Veda; van die demigods ek Indra; van die sintuie Ek is die gedagte, en in lewende wesens Ek is die lewende krag [kennis].

English Interpretation

Of the Vedas I am the Sama-veda; of the demigods I am Indra; of the senses I am the mind, and in living beings I am the living force [knowledge].



Chapter 10 Verse 23

Chapter Name -The Opulence of the Absolute

Sanskrit English

rudranam sankaras casmi  
vitteso yaksa-raksasam  
vasunam pavakas casmi  
meruh sikharinam aham

Afrikaan Interpretation

Van al die Rudras buite ek Here Siva; van die Yaksas en Raksasas Ek is die Here van die rykdom [Kubera]; van die Vasus ek brand [Agni], en berge is ek Meru.

English Interpretation

Of all the Rudras I am Lord Siva; of the Yaksas and Raksasas I am the Lord of wealth [Kuvera]; of the Vasus I am fire [Agni], and of mountains I am Meru.

Chapter 10 Verse 24

Chapter Name -The Opulence of the Absolute

Sanskrit English

purodhasam ca mukhyam mam  
viddhi partha brhaspatim  
senaninam aham skandah  
sarasam asmi sagarah

Afrikaan Interpretation

Van priesters, Arjuna, ken My, die hoof, Brhaspati, die heer van toewyding te wees. Generaals ek Skanda, die heer van die oorlog; en van die liggame van water: Ek is die oseaan.

English Interpretation

Of priests, O Arjuna, know Me to be the chief, Brhaspati, the lord of devotion. Of generals I am Skanda, the lord of war; and of bodies of water I am the ocean.

Chapter 10 Verse 25

Chapter Name -The Opulence of the Absolute

Sanskrit English

maharsinam bhrgur aham  
giram asmy ekam aksaram  
yajnanam japa-yajno 'smi  
sthavaranam himalayah

Afrikaan Interpretation

Van die groot sages ek Bhrgu; vibrasies Ek is die transendentale om. Offers Ek is die sing van die heilige name [japa], en van onroerende goed Ek is die Himalayas.

English Interpretation

Of the great sages I am Bhrgu; of vibrations I am the transcendental om. Of sacrifices I am the chanting of the holy names [japa], and of immovable things I am the Himalayas.

Chapter 10 Verse 26

Chapter Name -The Opulence of the Absolute

Sanskrit English

asvatthah sarva-vrksanam  
devarsinam ca naradah  
gandharvanam citrarathah  
siddhanam kapilo munih

Afrikaan Interpretation

Van al die bome Ek is die heilige vyeboom en onder sages en demigods ek Narada. Van die sangers van die gode [Gandharvas] Ek is Citraratha en onder vervolmaak wesens Ek is die salie Kapila.

English Interpretation

Of all trees I am the holy fig tree, and among sages and demigods I am Narada. Of the singers of the gods [Gandharvas] I am Citraratha, and among perfected beings I am the sage Kapila.

Chapter 10 Verse 27

Chapter Name -The Opulence of the Absolute

Sanskrit English

uccaihsravasam asvanam  
viddhi mam amrtodbhavam  
airavatam gajendranam  
naranam ca naradhipam

Afrikaan Interpretation

Perde ken My te wees Uccaihsrava, wat opgestaan uit die see, gebore uit die Elixir van onsterflikheid; van sierlike olifante ek Airavata, en onder die mense is ek die monarg.

English Interpretation

Of horses know Me to be Uccaihsrava, who rose out of the ocean, born of the elixir of immortality; of lordly elephants I am Airavata, and among men I am the monarch.

Chapter 10 Verse 28

Chapter Name -The Opulence of the Absolute

Sanskrit English

ayudhanam aham vajram  
dhenunam asmi kamadhuk  
prajanas casmi kandarpah

sarpanam asmi vasukih

Afrikaan Interpretation

Van wapens Ek is die weerlig; onder koeie Ek is die Surabhi, givers van oervloedige melk. Van procreators ek Kandarpa, die God van liefde en van slange ek Vasuki, die hoof.

English Interpretation

Of weapons I am the thunderbolt; among cows I am the surabhi, givers of abundant milk. Of procreators I am Kandarpa, the god of love, and of serpents I am Vasuki, the chief.

Chapter 10 Verse 29

Chapter Name -The Opulence of the Absolute

Sanskrit English

anantas casmi naganam  
varuno yadasam aham  
pitrnam aryama casmi  
yamah samyamamatam aham

Afrikaan Interpretation

Van die hemelse Naga slange ek Ananta; van die water gode ek Varuna. Van ontslape voorvaders ek Aryama, en onder die voerders van die wet is ek Yama, heer van die dood.

English Interpretation

Of the celestial Naga snakes I am Ananta; of the aquatic deities I am Varuna. Of departed ancestors I am Aryama, and among the dispensers of law I am Yama, lord of death.

Chapter 10 Verse 30

Chapter Name -The Opulence of the Absolute

Sanskrit English

prahladas casmi daityanam  
kalah kalayatam aham  
mrganam ca mrgendro 'ham  
vainateyas ca paksinam

Afrikaan Interpretation

Onder die Daitya duiwels Ek is die toegewyde Prahlada; onder subduers ek tyd; onder die diere Ek is die leeu, en onder voëls Ek is Garuda, die geveerde draer van Visnu.

English Interpretation

Among the Daitya demons I am the devoted Prahlada; among subduers I am time; among the beasts I am the lion, and among birds I am Garuda, the feathered carrier of Visnu.

Chapter 10 Verse 31

Chapter Name -The Opulence of the Absolute

Sanskrit English  
pavanah pavatam asmi  
ramah sastra-bhrtam aham  
jhasanam makaras casmi  
srotasam asmi jahnavi

Afrikaan Interpretation  
Van suiwer Ek is die wind; van die wielders van wapens ek Rama; visse Ek is die haai, en van vloeiende riviere Ek is die Ganges.

English Interpretation  
Of purifiers I am the wind; of the wielders of weapons I am Rama; of fishes I am the shark, and of flowing rivers I am the Ganges.

Chapter 10 Verse 32  
Chapter Name -The Opulence of the Absolute

Sanskrit English  
sarganam adir antas ca  
madhyam caivaham arjuna  
adhyatma-vidya vidyanam  
vadah pravadatam aham

Afrikaan Interpretation  
Van alle skeppings Ek is die begin en die einde, en ook die middel, O Arjuna. Van alle wetenskappe Ek is die geestelike wetenskap van die self, en onder Logicians Ek is die onweerlegbare waarheid.

English Interpretation  
Of all creations I am the beginning and the end and also the middle, O Arjuna. Of all sciences I am the spiritual science of the self, and among logicians I am the conclusive truth.

Chapter 10 Verse 33  
Chapter Name -The Opulence of the Absolute

Sanskrit English  
aksaranam akaro 'smi  
dvandvah samasikasya ca  
aham evaksayah kalo  
dhataham visvato-mukhah

Afrikaan Interpretation  
Briewe Ek is die letter A, en onder verbindings Ek is die dubbele woord. Ek is ook onuitputlike tyd, en van skeppers ek Brahma, wie se manifold gesigte draai oral.

English Interpretation  
Of letters I am the letter A, and among compounds I am the dual word. I am also inexhaustible time, and of creators I am Brahma, whose manifold faces turn everywhere.

Chapter 10 Verse 34

Chapter Name -The Opulence of the Absolute

Sanskrit English

mrtyuh sarva-haras caham  
udbhavas ca bhavisyatam  
kirtih srir vak ca narinam  
smrtir medha dhrtih ksama

Afrikaan Interpretation

Ek all-verslind dood, en ek is die skepper van alle dinge nog te wees. Onder die vroue is ek roem, rykdom, spraak, geheue, intelligensie, getrouheid en geduld.

English Interpretation

I am all-devouring death, and I am the generator of all things yet to be. Among women I am fame, fortune, speech, memory, intelligence, faithfulness and patience.

Chapter 10 Verse 35

Chapter Name -The Opulence of the Absolute

Sanskrit English

brhat-sama tatha samnam  
gayatri chandasam aham  
masanam marga-sirso 'ham  
rtunam kusumakarah

Afrikaan Interpretation

Van liedere Ek is die Brhat-sama gesing aan die Here Indra, en van die digkuns is ek die Gayatri vers daaglik gesing deur brahmanas. Maande is ek November en Desember, en seisoene ek blom-draende lente.

English Interpretation

Of hymns I am the Brhat-sama sung to the Lord Indra, and of poetry I am the Gayatri verse, sung daily by Brahmanas. Of months I am November and December, and of seasons I am flower-bearing spring.

Chapter 10 Verse 36

Chapter Name -The Opulence of the Absolute

Sanskrit English

dyutam chalayatam asmi  
tejas tejasvinam aham  
jaya 'smi vyavasayo 'smi  
sattvam sattvavatam aham

Afrikaan Interpretation

Ek is ook die dobbel van cheats en van die pragtige Ek is die prag. Ek is 'n oorwinning, ek avontuur, en ek is die

krag van die sterk.

English Interpretation

I am also the gambling of cheats, and of the splendid I am the splendor. I am victory, I am adventure, and I am the strength of the strong.

Chapter 10 Verse 37

Chapter Name -The Opulence of the Absolute

Sanskrit English

vrsninam vasudevo 'smi  
pandavanam dhananjayah  
muninam apy aham vyasah  
kavinam usana kavih

Afrikaan Interpretation

Van die afstammeling van Vrsni ek Vasudeva, en van die Pandavas ek Arjuna. Van die sages ek vyasa, en onder groot denkers ek Usana.

English Interpretation

Of the descendants of Vrsni I am Vasudeva, and of the Pandavas I am Arjuna. Of the sages I am Vyasa, and among great thinkers I am Usana.

Chapter 10 Verse 38

Chapter Name -The Opulence of the Absolute

Sanskrit English

dando damayatam asmi  
nitir asmi jigisatam  
maunam caivasmi guhyanam  
jnanam jnanavatam aham

Afrikaan Interpretation

Onder strawwe Ek is die tugroede, en van diegene wat 'n oorwinning soek, ek is moraliteit. Geheime dinge wat ek is stilte, en van die wyse is ek wysheid.

English Interpretation

Among punishments I am the rod of chastisement, and of those who seek victory, I am morality. Of secret things I am silence, and of the wise I am wisdom.

Chapter 10 Verse 39

Chapter Name -The Opulence of the Absolute

Sanskrit English

yac capi sarva-bhutanam  
bijam tad aham arjuna

na tad asti vina yat syan  
maya bhutam caracaram

Afrikaan Interpretation

Verder, o Arjuna, ek is die opwekking saad van alle existences. Daar is geen wese - beweeg of roerloos - wat kan bestaan sonder My.

English Interpretation

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being--moving or unmoving--that can exist without Me.

Chapter 10 Verse 40

Chapter Name -The Opulence of the Absolute

Sanskrit English

nanto 'sti mama divyanam  
vibhutinam parantapa  
esa tuddesatah prokto  
vibhuter vistaro maya

Afrikaan Interpretation

O magtige oorwinnaar van vyande, is daar geen einde aan My Goddelike manifestasies. Wat ek vir jou gesê het, is maar 'n blote aanduiding van My oneindige opulences.

English Interpretation

O mighty conqueror of enemies, there is no end to My divine manifestations. What I have spoken to you is but a mere indication of My infinite opulences.

Chapter 10 Verse 41

Chapter Name -The Opulence of the Absolute

Sanskrit English

yad yad vibhutihmat sattvam  
srimad urjitam eva va  
tat tad evavagaccha tvam  
mama tejo-'msa-sambhavam

Afrikaan Interpretation

Weet dat al pragtige, heerlike en magtige skeppings lente van maar 'n vonk van My glorie.

English Interpretation

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

Chapter 10 Verse 42

Chapter Name -The Universal Form

Sanskrit English  
atha va bahunaitena  
kim jnatena tavarjuna  
vistabhyaham idam krtsnam  
ekamsena sthito jagat

Afrikaan Interpretation

Maar wat nodig is, is daar, Arjuna, vir hierdie hele gedetailleerde kennis? Met 'n enkele fragment van myself deurtrek en hierdie hele heelal ondersteun.

English Interpretation

But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.

Chapter 11 Verse 1

Chapter Name -The Universal Form

Sanskrit English  
arjuna uvaca  
mad-anugrahaya paramam  
guhyam adhyatma-samjnitam  
yat tvayoktam vacas tena  
moho 'yam vigato mama

Afrikaan Interpretation

Arjuna gesê: Ek het U opdrag op vertroulike geestelike sake wat U so vriendelik aan my oorgelewer gehoor, en my illusie is nou uit die weg geruim.

English Interpretation

Arjuna said: I have heard Your instruction on confidential spiritual matters which You have so kindly delivered unto me, and my illusion is now dispelled.

Chapter 11 Verse 2

Chapter Name -The Universal Form

Sanskrit English  
bhavapyayau hi bhutanam  
srutau vistaraso maya  
tvattah kamala-patraksa  
mahatmyam api cavyayam

Afrikaan Interpretation

O lotus-oog een, het ek van U gehoor in detail oor die voorkoms en die verdwyning van al die lewende entiteit, soos gerealiseer deur U onuitputlike glorie.

English Interpretation

O lotus-eyed one, I have heard from You in detail about the appearance and disappearance of every living entity, as realized through Your inexhaustible glories.



Chapter 11 Verse 3  
Chapter Name -The Universal Form

Sanskrit English  
evam etad yathattha tvam  
atmanam paramesvara  
drastum icchami te rupam  
aisvaram purusottama

Afrikaan Interpretation  
O grootste van alle persoonlikhede, o hoogste vorm, al sien ek hier voor my Jou werklike posisie, ek wil sien hoe jy in hierdie kosmiese manifestasie aangegaan. Ek wil hê dat die vorm van jou te sien.

English Interpretation  
O greatest of all personalities, O supreme form, though I see here before me Your actual position, I wish to see how You have entered into this cosmic manifestation. I want to see that form of Yours.

Chapter 11 Verse 4  
Chapter Name -The Universal Form

Sanskrit English  
manyase yadi tac chakyam  
maya drastum iti prabho  
yogesvara tato me tvam  
darsayatmanam avyayam

Afrikaan Interpretation  
As jy dink dat ek kan jou kosmiese vorm om te aanskou, o my Here, o meester van alle mistieke krag, dan wys my asseblief dat universele Self.

English Interpretation  
If You think that I am able to behold Your cosmic form, O my Lord, O master of all mystic power, then kindly show me that universal Self.

Chapter 11 Verse 5  
Chapter Name -The Universal Form

Sanskrit English  
sri-bhagavan uvaca  
pasya me partha rupani  
satasa 'tha sahasrasah  
nana-vidhani divyani  
nana-varnakrtini ca

Afrikaan Interpretation

Die Geseënde Here het gesê: My liewe Arjuna, seun van Prtha kyk nou My opulences, honderde duisende verskillende goddelike vorms, veelkleurige soos die see.

English Interpretation

The Blessed Lord said: My dear Arjuna, O son of Prtha, behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea.

Chapter 11 Verse 6

Chapter Name -The Universal Form

Sanskrit English

pasyadityan vasun rudran  
asvinau marutas tatha  
bahuny adrsta-purvani  
pasyascaryani bharata

Afrikaan Interpretation

O beste van die Bharatas, kyk hier die verskillende manifestasies van Adityas, Rudras buite, en al die demigods. Kyk na die baie dinge wat niemand nog ooit gesien of gehoor het nie.

English Interpretation

O best of the Bharatas, see here the different manifestations of Adityas, Rudras, and all the demigods. Behold the many things which no one has ever seen or heard before.

Chapter 11 Verse 7

Chapter Name -The Universal Form

Sanskrit English

ihaika-stham jagat krtsnam  
pasyadya sa-caracaram  
mama dehe gudakesa  
yac canyad drastum icchasi

Afrikaan Interpretation

Wat ook al jy wil om te sien kan alles op een slag in hierdie liggaam gesien kan word. Dit universele vorm kan wys dat jy alles wat jy nou verlang, sowel as alles wat jy kan begeer in die toekoms. Alles is hier heeltemal.

English Interpretation

Whatever you wish to see can be seen all at once in this body. This universal form can show you all that you now desire, as well as whatever you may desire in the future. Everything is here completely.

Chapter 11 Verse 8

Chapter Name -The Universal Form

Sanskrit English

8

na tu mam sakyase drastum  
anenaiva sva-caksusa  
divyam dadami te caksuh  
pasya me yogam aisvaram

Afrikaan Interpretation

Maar jy kan my nie sien nie met jou huidige oë. Daarom gee ek aan u goddelike oë deur wat jy kan My mistieke weelde kyk.

English Interpretation

But you cannot see Me with your present eyes. Therefore I give to you divine eyes by which you can behold My mystic opulence.

Chapter 11 Verse 9

Chapter Name -The Universal Form

Sanskrit English  
sanjaya uvaca  
evam uktva tato rajan  
maha-yogesvaro harih  
darsayam asa parthaya  
paramam rupam aisvaram

Afrikaan Interpretation

Sanjaya gesê: o Koning, praat dus die Hooggeregshof, die Here van alle mistieke krag, die persoonlikheid van Godheid, vertoon sy universele vorm Arjuna.

English Interpretation

Sanjaya said: O King, speaking thus, the Supreme, the Lord of all mystic power, the Personality of Godhead, displayed His universal form to Arjuna.

Chapter 11 Verse 9

Chapter Name -The Universal Form

Sanskrit English  
aneka-vaktra-nayanam  
anekadbhuta-darsanam  
aneka-divyabharanam  
divyanekodyatayudham

divya-malyambara-dharam  
divya-gandhanulepanam  
sarvascarya-mayam devam  
anantam visvato-mukham

Afrikaan Interpretation

Arjuna het in daardie universele vorm onbeperkte monde en onbeperkte oë. Dit was al die wonders. Die vorm is versier met goddelike, skitterende ornamente en gekleed in baie Koolhidrate. Hy is verhewe garlanded, en daar was baie geure gesmeer oor sy liggaam. Alles was pragtige, al groter wordende, onbeperk. Dit is gesien deur Arjuna.

English Interpretation

Arjuna saw in that universal form unlimited mouths and unlimited eyes. It was all wondrous. The form was decorated with divine, dazzling ornaments and arrayed in many garbs. He was garlanded gloriously, and there were many scents smeared over His body. All was magnificent, all-expanding, unlimited. This was seen by Arjuna.

Chapter 11 Verse 12

Chapter Name -The Universal Form

Sanskrit English

divi surya-sahasrasya  
bhaved yugapad utthita  
yadi bhah sadrsi sa syad  
bhasas tasya mahatmanah

Afrikaan Interpretation

As honderde duisende sonne optrek in die lug, kan hulle die afskynsel is van die Hoogeregshof Persoon lyk in daardie universele vorm.

English Interpretation

If hundreds of thousands of suns rose up at once into the sky, they might resemble the effulgence of the Supreme Person in that universal form.

Chapter 11 Verse 13

Chapter Name -The Universal Form

Sanskrit English

tatraika-stham jagat krtsnam  
pravibhaktam anekadha  
apasyad deva-devasya  
sarire pandavas tada

Afrikaan Interpretation

In daardie tyd het Arjuna kon sien in die universele vorm van die Here die onbeperkte uitbreidings van die heelal geleë in een plek, hoewel verdeel in baie, baie duisende.

English Interpretation

At that time Arjuna could see in the universal form of the Lord the unlimited expansions of the universe situated in one place although divided into many, many thousands.

Chapter 11 Verse 14  
Chapter Name -The Universal Form

Sanskrit English  
tatah sa vismayavisto  
hrsta-roma dhananjayah  
pranamyasirasa devam  
krtanjali abhasata

Afrikaan Interpretation  
Dan, verward en verbaas, sy hare staan op die einde, Arjuna begin met gevoude hande te bid, bied obeisances na die Hoogste Here.

English Interpretation  
Then, bewildered and astonished, his hair standing on end, Arjuna began to pray with folded hands, offering obeisances to the Supreme Lord.

Chapter 11 Verse 15  
Chapter Name -The Universal Form

Sanskrit English  
arjuna uvaca  
pasyami devams tava deva dehe  
sarvams tatha bhuta-visesa-sanghan  
brahmanam isam kamalasana-stham  
rsims ca sarvan uragams ca divyan

Afrikaan Interpretation  
Arjuna gesê: My liewe Here Krsna, ek sien bymekaargekom in jou liggaam al die demigods en verskeie ander lewende entiteite. Ek sien Brahma sit op die lotus blom asook Here Siva en baie sages en goddelike slange.

English Interpretation  
Arjuna said: My dear Lord Krsna, I see assembled together in Your body all the demigods and various other living entities. I see Brahma sitting on the lotus flower as well as Lord Siva and many sages and divine serpents.

Chapter 11 Verse 16  
Chapter Name -The Universal Form

Sanskrit English  
aneka-bahudara-vaktra-netram  
pasyami tvam sarvato 'nanta-rupam  
nantam na madhyam na punas tavadim  
pasyami visvesvara visva-rupa

Afrikaan Interpretation  
O Here van die heelal, wat Ek in jou universele liggaam baie, baie vorms - mae, monde, oë - uitgebrei sonder beperking. Daar is geen einde nie, is daar geen begin, en daar is geen middel om al hierdie.

English Interpretation

O Lord of the universe, I see in Your universal body many, many forms--bellies, mouths, eyes--expanded without limit. There is no end, there is no beginning, and there is no middle to all this.

Chapter 11 Verse 17

Chapter Name -The Universal Form

Sanskrit English

kiritinam gadinam cakrinam ca  
tejo-rasim sarvato diptimantam  
pasyami tvam durniriksyam samantad  
diptanalarka-dyutim aprameyam

Afrikaan Interpretation

Jou vorm, versier met verskeie krone, klubs en skyfies, is moeilik om te sien as gevolg van sy flagrante afskynsel, wat vurige en onmeetbare soos die son.

English Interpretation

Your form, adorned with various crowns, clubs and discs, is difficult to see because of its glaring effulgence, which is fiery and immeasurable like the sun.

Chapter 11 Verse 18

Chapter Name -The Universal Form

Sanskrit English

tvam aksaram paramam veditavyam  
tvam asya visvasya param nidhanam  
tvam avyayah sasvata-dharma-gopta  
sanatanas tvam puruso mato me

Afrikaan Interpretation

Jy is die hoogste primal doel; Jy is die beste in al die heelalle; Jy is onuitputlike, en jy is die oudste; Jy is die onderhouer van godsdiens, die ewige Persoonlikheid van Godheid.

English Interpretation

You are the supreme primal objective; You are the best in all the universes; You are inexhaustible, and You are the oldest; You are the maintainer of religion, the eternal Personality of Godhead.

Chapter 11 Verse 19

Chapter Name -The Universal Form

Sanskrit English

anadi-madhyantam ananta-viryam  
ananta-bahum sasi-surya-netram  
pasyami tvam dipta-hutasa-vaktram  
sva-tejasa visvam idam tapantam

Afrikaan Interpretation

Jy is die oorsprong sonder begin, middel of einde. Jy het ontelbare arms, en die son en die maan is onder u groot onbeperkte oë. Deur jou eie glans Jy is verwarming hierdie hele heelal.

English Interpretation

You are the origin without beginning, middle or end. You have numberless arms, and the sun and moon are among Your great unlimited eyes. By Your own radiance You are heating this entire universe.

Chapter 11 Verse 20

Chapter Name -The Universal Form

Sanskrit English

dyav a-prthivyor idam antaram hi  
vyaptam tvayaikena disas ca sarvah  
drstvadbhutam rupam ugram tavedam  
loka-trayam pravyathitam mahatman

Afrikaan Interpretation

Alhoewel Jy is, is jy dwarsdeur die lug en die planete en al die ruimte tussen versprei. O groot een, soos ek kyk hierdie verskriklike vorm, ek sien dat al die planetêre stelsels is verleë.

English Interpretation

Although You are one, You are spread throughout the sky and the planets and all space between. O great one, as I behold this terrible form, I see that all the planetary systems are perplexed.

Chapter 11 Verse 21

Chapter Name -The Universal Form

Sanskrit English

ami hi tvam sura-sangha visanti  
kecid bhita pranjalayo grnanti  
svastity uktva maharsi-siddha-sanghah  
stuvanti tvam stutibhih puskalabhih

Afrikaan Interpretation

Al die demigods is oorgee en aangaan Jy. Hulle is baie bang, en met gevoude hande hulle die Vediese liedere sing.

English Interpretation

All the demigods are surrendering and entering into You. They are very much afraid, and with folded hands they are singing the Vedic hymns.

Chapter 11 Verse 22

Chapter Name -The Universal Form

Sanskrit English  
rudraditya vasavo ye ca sadhya  
visve 'svinau marutas cosmapas ca  
gandharva-yaksasura-siddha-sangha  
viksante tvam vismitas caiva sarve

Afrikaan Interpretation

"Die verskillende manifestasies van Here Siva, die Adityas, die Vasus, die Sadhyas, die Visvedevas, die twee Asvis, die Maruts, die voorvaders en die Gandharvas, die Yaksas, Asuras, en al volmaak demigods dit sien U in wonder.

English Interpretation

The different manifestations of Lord Siva, the Adityas, the Vasus, the Sadhyas, the Visvedevas, the two Asvis, the Maruts, the forefathers and the Gandharvas, the Yaksas, Asuras, and all perfected demigods are beholding You in wonder.

Chapter 11 Verse 23

Chapter Name -The Universal Form

Sanskrit English  
rupam mahat te bahu-vaktra-netram  
maha-baho bahu-bahuru-padam  
bahudaram bahu-damstra-karalam  
drstva lokah pravyathitas tathaham

Afrikaan Interpretation

"O magtige gewapende een, al die planete met hul demigods versteur by die sien van jou vele gesigte, oë, arms, maag en bene en U vreeslike tande en soos hulle versteur, so is ek

English Interpretation

O mighty-armed one, all the planets with their demigods are disturbed at seeing Your many faces, eyes, arms, bellies and legs and Your terrible teeth, and as they are disturbed, so am I.

Chapter 11 Verse 24

Chapter Name -The Universal Form



Sanskrit English

nabhah-sprsam diptam aneka-varnam  
vyattananam dipta-visala-netram  
drstva hi tvam pravyathitantar-atma  
dhrtim na vindami samam ca visno

Afrikaan Interpretation

O allesdeurdringende Visnu, ek kan nie meer in stand te hou my ewewig. Sien hoe jou stralende kleure vul die lug en aanskou U oë en 'n mond, ek is bang.

English Interpretation

O all-pervading Visnu, I can no longer maintain my equilibrium. Seeing Your radiant colors fill the skies and beholding Your eyes and mouths, I am afraid.

Chapter 11 Verse 25

Chapter Name -The Universal Form

Sanskrit English

damstra-karalani ca te mukhani  
drstvaiva kalanala-sannibhani  
diso na jane na labhe ca sarma  
prasida devesa jagan-nivasa

Afrikaan Interpretation

O Here van die here, o toevlug van die wêreld, wees asseblief genadig. Ek kan nie my balans sien dus Jou gedugte deathlike gesigte en vreeslike tande hou. In alle rigtings is ek verward.

English Interpretation

O Lord of lords, O refuge of the worlds, please be gracious to me. I cannot keep my balance seeing thus Your blazing deathlike faces and awful teeth. In all directions I am bewildered.

Chapter 11 Verse 26-27

Chapter Name -The Universal Form

Sanskrit English

ami ca tvam dhrtarastrasya putrah  
sarve sahaivavani-pala-sanghah  
bhismo dronah suta-putras tathasau  
sahasmadyair api yodha-mukhyaih

vaktrani te tvaramana visanti  
damstra-karalani bhayanakani  
kecid vilagna dasanantaresu  
sandsryante curnitair uttamangaih

Afrikaan Interpretation

Al die seuns van Dhrtarastra saam met hul verwante konings en Bhisma, Drona en Karna, en al ons soldate storm

in jou mond, hul koppe verpletter deur jou bang tande. Ek sien dat sommige word gekneus tussen die tande so goed.

English Interpretation

All the sons of Dhrtarastra along with their allied kings, and Bhishma, Drona and Karna, and all our soldiers are rushing into Your mouths, their heads smashed by Your fearful teeth. I see that some are being crushed between Your teeth as well.

Chapter 11 Verse 28

Chapter Name -The Universal Form

Sanskrit English

yatha nadinam bahavo 'mbu-vegah  
samudram evabhimukha dravanti  
tatha tavami nara-loka-vira  
visanti vaktrany abhivijvalanti

Afrikaan Interpretation

As die riviere in die see vloei, so al hierdie groot krygers betree Jou brandende mond en vergaan.

English Interpretation

As the rivers flow into the sea, so all these great warriors enter Your blazing mouths and perish.

Chapter 11 Verse 29

Chapter Name -The Universal Form

Sanskrit English

yatha pradiptam jvalanam patanga  
visanti nasaya samrddha-vegah  
tathaiva nasaya visanti lokas  
tavapi vaktrani samrddha-vegah

Afrikaan Interpretation

Ek sien al die mense wat opruk met volle spoed in U mond as motte stamp in 'n brandende vuur.

English Interpretation

I see all people rushing with full speed into Your mouths as moths dash into a blazing fire.

Chapter 11 Verse 30

Chapter Name -The Universal Form

Sanskrit English

lelihyase grasamanah samantal  
lokan samagran vadanair jvaladbhih  
tejobhir apurya jagat samagram  
bhasas tavograh pratapanti visno

Afrikaan Interpretation

O Visnu, ek sien jy verslind al die mense in jou vlam monde en wat die heelal met jou onmeetbare strale. Skroei die wêreld, jy is openbaar.

English Interpretation

O Visnu, I see You devouring all people in Your flaming mouths and covering the universe with Your immeasurable rays. Scorching the worlds, You are manifest.

Chapter 11 Verse 31

Chapter Name -The Universal Form

Sanskrit English

akhyahi me ko bhavan ugra-rupo  
namo 'stu te deva-vara prasida  
vijñatum icchami bhavantam adyam  
na hi prajanami tava pravrttim

Afrikaan Interpretation

O Here van die here, so kwaai vorm, vertel my asseblief wat jy is. Ek bied my obeisances aan U; wees asseblief genadig. Ek weet nie wat jou doel is, en ek verlang om te hoor van dit.

English Interpretation

O Lord of lords, so fierce of form, please tell me who You are. I offer my obeisances unto You; please be gracious to me. I do not know what Your mission is, and I desire to hear of it.

Chapter 11 Verse 32

Chapter Name -The Universal Form

Sanskrit English

sri-bhagavan uvaca  
kalo 'smi loka-ksaya-krt pravrdhho  
lokan samahartum iha pravrttah  
rte 'pi tvam na bhavisyanti sarve  
ye 'vasthitah pratyanyikesu yodhah

Afrikaan Interpretation

Die Geseënde Here het gesê: Tyd is ek, verwoester van wêreld, en ek het gekom om alle mense te betrek. Met die uitsondering van julle [die Pandavas], sal al die soldate hier aan beide kante gedood word.

English Interpretation

The Blessed Lord said: Time I am, destroyer of the worlds, and I have come to engage all people. With the exception of you [the Pandavas], all the soldiers here on both sides will be slain.

Chapter 11 Verse 33

Chapter Name -The Universal Form

Sanskrit English

tasmat tvam uttistha yaso labhasva  
jitva satrun bhunksva rajyam samrddham  
mayaivaite nihatah purvam eva  
nimitta-matram bhava savya-sacin

Afrikaan Interpretation

Daarom kry en voor te berei om te veg. Na die verowering van jou vyande sal jy geniet 'n bloeiende koninkryk.  
Hulle is reeds deur My reëling gedood, en jy, o Savyasaci, kan wees nie, maar 'n instrument in die stryd.

English Interpretation

Therefore get up and prepare to fight. After conquering your enemies you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasaci, can be but an instrument in the fight.

Chapter 11 Verse 34

Chapter Name -The Universal Form

Sanskrit English

dronam ca bhisam ca jayadratham ca  
karnam tathanyan api yodha-viran  
maya hatams tvam jahi ma vyathistha  
yudhyasva jetasi rane sapatnan

Afrikaan Interpretation

Die Geseënde Here het gesê: Al die groot krygers - Drona, Bhisma, Jayadratha, Karna - is reeds vernietig.  
Eenvoudig te veg, en jy sal oorwin jou vyande.

English Interpretation

The Blessed Lord said: All the great warriors--Drona, Bhisma, Jayadratha, Karna--are already destroyed. Simply fight, and you will vanquish your enemies.

Chapter 11 Verse 35

Chapter Name -The Universal Form

Sanskrit English

sanjaya uvaca  
etac chrutva vacanam kesavasya  
krtanjali vepamanah kiriti  
namaskrtva bhuya evaha krsnam  
sa-gadgadam bhita-bhitah pranamya

Afrikaan Interpretation

Sanjaya gesê Dhrtarastra: o Koning, na hierdie woorde van die Hoogeregshof Persoonlikheid van Godheid hoor,  
Arjuna gebewe, vreeslik aangebied obeisances met gevoude hande en begin, hortend en stotend, soos volg te  
praat:

English Interpretation

Sanjaya said to Dhrtarastra: O King, after hearing these words from the Supreme Personality of Godhead, Arjuna trembled, fearfully offered obeisances with folded hands and began, falteringly, to speak as follows:

Chapter 11 Verse 36  
Chapter Name -The Universal Form

Sanskrit English  
arjuna uvaca  
sthane hrsikesa tava prakirtya  
jagat prahrasyaty anurajyate ca  
raksamsi bhitani diso dravanti  
sarve namasyanti ca siddha-sanghah

Afrikaan Interpretation

O Hrsikesa, die wêreld raak vreugdevolle op u naam gehoor, en dus almal raak geheg aan You. Hoewel die volmaak wesens bied Jy hul respek hulde, die duiwels bang is, en hulle hier en daar vlug. Al hierdie is tereg gedoen.

English Interpretation

O Hrsikesa, the world becomes joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done.

Chapter 11 Verse 37  
Chapter Name -The Universal Form

Sanskrit English  
kasmac ca te na nameran mahatman  
gariyase brahmano 'py adi-kartre  
ananta devesa jagan-nivasa  
tvam aksaram sad-asat tat param yat

Afrikaan Interpretation

O groot een, wat staan bo selfs Brahma, U is die oorspronklike meester. Hoekom moet hulle nie hul hulde bied tot U, o onbepaalde een? O toevlug van die heelal, U is die onoorwinlike bron, die oorsaak van al die oorsake, transendentale aan hierdie materiaal manifestasie.

English Interpretation

O great one, who stands above even Brahma, You are the original master. Why should they not offer their homage up to You, O limitless one? O refuge of the universe, You are the invincible source, the cause of all causes, transcendental to this material manifestation.

Chapter 11 Verse 38  
Chapter Name -The Universal Form

Sanskrit English

tvam adi-devah purusah puranas  
tvam asya visvasya param nidhanam  
vettasi vedyam ca param ca dhama  
tvaya tatam visvam ananta-rupa

Afrikaan Interpretation

Jy is die oorspronklike Persoonlikheid, die Godheid. Jy is die enigste heiligdom van hierdie manifes kosmiese wêreld. Jy weet alles, en jy is al wat kenbaar is. Jy is bo die materiaal modes O eindeloos vorm! Hierdie hele kosmiese manifestasie is deurtrek deur U!

English Interpretation

You are the original Personality, the Godhead. You are the only sanctuary of this manifested cosmic world. You know everything, and You are all that is knowable. You are above the material modes O limitless form! This whole cosmic manifestation is pervaded by You!

Chapter 11 Verse 39

Chapter Name -The Universal Form

Sanskrit English

vayur yamo 'gnir varunah sasankah  
prajapatis tvam prapitamahas ca  
namo namas te 'stu sahasra-krtvah  
punas ca bhuyo 'pi namo namas te

Afrikaan Interpretation

Jy is die lug, vuur, water, en jy is die maan! Jy is die hoogste kontroleerder en die oupa. So ek bied my respek obeisances vir julle 'n duisend keer, en weer en weer!

English Interpretation

You are air, fire, water, and You are the moon! You are the supreme controller and the grandfather. Thus I offer my respectful obeisances unto You a thousand times, and again and yet again!

Chapter 11 Verse 40

Chapter Name -The Universal Form

Sanskrit English

namah purastad atha prsthatas te  
namo 'stu te sarvata eva sarva  
ananta-viryamita-vikramas tvam  
sarvam samapnosi tato 'si sarvah

Afrikaan Interpretation

Obeisances van die voorkant, van agter en van alle kante! O ongeleide krag, U is die meester van onbeperkte krag! Jy is al overheersende, en dus jy is alles!

English Interpretation

Obeisances from the front, from behind and from all sides! O unbounded power, You are the master of limitless might! You are all-pervading, and thus You are everything!

Chapter 11 Verse 41-42  
Chapter Name -The Universal Form

Sanskrit English  
sakheti matva prasabham yad uktam  
he krsna he yadava he sakheti  
ajanata mahimanam tavedam  
maya pramadat pranayena vapi

yac cavahasartham asat-krto 'si  
vihara-sayyasana-bhojanesu  
eko 'tha vapy acyuta tat-samaksam  
tat ksamaye tvam aham aprameyam

Afrikaan Interpretation

Ek het in die verlede aangespreek Jy as "O Krsna," "O Yadava", "O my vriend," sonder om te weet U glorie.  
Vergewe asseblief alles wat ek kan in waansin of in liefde gedoen het. Ek het oneer Jy baie keer terwyl  
ontspannende of terwyl lê op dieselfde bed of saam eet, soms alleen en soms in die voorkant van baie vriende.  
Verskoon my asseblief vir al my oortredings.

English Interpretation

I have in the past addressed You as "O Krsna," "O Yadava," "O my friend," without knowing Your glories. Please  
forgive whatever I may have done in madness or in love. I have dishonored You many times while relaxing or  
while lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please  
excuse me for all my offenses.

Chapter 11 Verse 43  
Chapter Name -The Universal Form

Sanskrit English  
pitasi lokasya caracarasya  
tvam asya pujyas ca gurur gariyan  
na tvat-samo 'sty abhyadhikah kuto 'nyo  
loka-traye 'py apratima-prabhava

Afrikaan Interpretation

Jy is die vader van hierdie volledige kosmiese manifestasie, die worshipable hoof, die geestelike meester.  
Niemand is gelyk aan U, of kan iemand wees een met jou. Binne die drie wêrelde, U is onmeetbaar.

English Interpretation

You are the father of this complete cosmic manifestation, the worshipable chief, the spiritual master. No one is  
equal to You, nor can anyone be one with You. Within the three worlds, You are immeasurable.

Chapter 11 Verse 44  
Chapter Name -The Universal Form

Sanskrit English

tasmat pranamyā pranidhaya kāmam  
prasādāye tvam aham isam idyam  
pīteva putrasya sakheva sakhyuh  
priyā priyāyārhasi deva sodhum

Afrikaan Interpretation

Jy is die opperste heer, deur elke lewende wese aanbid word. So ek val om jou te bied my respekteer en vra U genade. Duld asseblief die onreg wat ek kan doen om jou en saam met my as 'n vader met sy seun, of 'n vriend met sy vriend, of 'n minnaar met sy geliefde.

English Interpretation

You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respects and ask Your mercy. Please tolerate the wrongs that I may have done to You and bear with me as a father with his son, or a friend with his friend, or a lover with his beloved.

Chapter 11 Verse 45

Chapter Name -The Universal Form

Sanskrit English

adrsta-purvam hrsito 'smi drstva  
bhayena ca pravayathitam mano me  
tad eva me darsaya deva rupam  
prasida devesa jagan-nivasa

Afrikaan Interpretation

Na die sien van hierdie universele vorm, wat ek nog nooit gesien voor, ek verbly nie, maar op dieselfde tyd my gedagtes versteur met vrees. Daarom skenk asseblief u genade oor my en openbaar weer Jou vorm as die Persoonlikheid van Godheid, Here van die here, o woning van die heelal.

English Interpretation

After seeing this universal form, which I have never seen before, I am gladdened, but at the same time my mind is disturbed with fear. Therefore please bestow Your grace upon me and reveal again Your form as the Personality of Godhead, O Lord of lords, O abode of the universe.

Chapter 11 Verse 46

Chapter Name -The Universal Form

Sanskrit English

kiritinam gadinam cakra-hastam  
icchami tvam drastum aham tathaiva  
tenaiva rupena catur-bhujena  
sahasra-baho bhava visva-murte

Afrikaan Interpretation

O universele Here, ek wil U om te sien in jou vier gewapende vorm, met helm kop en met die klub, wiel, zeeschelp en lotus blom in jou hande. Ek wil U in daardie vorm te sien.



English Interpretation

O universal Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form.

Chapter 11 Verse 47

Chapter Name -The Universal Form

Sanskrit English

sri-bhagavan uvaca

maya prasannena tavarjunedam  
rupam param darsitam atma-yogat  
tejo-mayam visvam anantam adyam  
yan me tvad anyena na drsta-purvam

Afrikaan Interpretation

Die Geseënde Here het gesê: My liewe Arjuna, gelukkig het ek jou wys hierdie universele vorm binne die materiële wêreld deur My interne sterkte. Niemand voordat jy nog ooit gesien het hierdie onbeperkte en vlammend stralend vorm.

English Interpretation

The Blessed Lord said: My dear Arjuna, happily do I show you this universal form within the material world by My internal potency. No one before you has ever seen this unlimited and glaringly effulgent form.

Chapter 11 Verse 48

Chapter Name -The Universal Form

Sanskrit English

na veda-yajnadhyanair na danair  
na ca kriyabhir na tapobhir ugraih  
evam-rupah sakya aham nr-loke  
drastum tvad anyena kuru-pravira

Afrikaan Interpretation

O beste van die Kuru krygers, niemand voordat jy al ooit hierdie universele vorm van Myne gesien nie, want deur die bestudering van die Vedas, of deur die uitvoering van offers nie deur liefdadigheid of soortgelyke aktiwiteite kan hierdie vorm gesien word. Net jy het dit gesien.

English Interpretation

O best of the Kuru warriors, no one before you has ever seen this universal form of Mine, for neither by studying the Vedas, nor by performing sacrifices, nor by charities or similar activities can this form be seen. Only you have seen this.

Chapter 11 Verse 49

Chapter Name -The Universal Form

Sanskrit English  
ma te vyatha ma ca vimudha-bhavo  
drstva rupam ghoram idrn mamedam  
vyapeta-bhiih prita-manah punas tvam  
tad eva me rupam idam prapasya

Afrikaan Interpretation  
Jou gees is ontsteld oor die sien van hierdie verskriklike kenmerk van Myne. Nou laat dit klaar wees. My aanhanger, vry wees van al versteuring. Met 'n rustige gemoed kan jy nou sien die vorm wat jy wil.

English Interpretation  
Your mind has been perturbed upon seeing this horrible feature of Mine. Now let it be finished. My devotee, be free from all disturbance. With a peaceful mind you can now see the form you desire.

Chapter 11 Verse 50  
Chapter Name -The Universal Form

Sanskrit English  
sanjaya uvaca  
ity arjunam vasudevas tathoktva  
svakam rupam darsayam asa bhuyah  
asvasayam asa ca bhitam enam  
bhutva punah saumya-vapur mahatma

Afrikaan Interpretation  
Sanjaya gesê Dhrtarastra: Die Hoogste Persoonlikheid van Godheid, Krsna, terwyl jy praat dus Arjuna, vertoon sy ware vier gewapende vorm, en op die laaste Hy het sy twee gewapende vorm, dus die bevordering van die verskriklike Arjuna.

English Interpretation  
Sanjaya said to Dhrtarastra: The Supreme Personality of Godhead, Krsna, while speaking thus to Arjuna, displayed His real four-armed form, and at last He showed him His two-armed form, thus encouraging the fearful Arjuna.

Chapter 11 Verse 51  
Chapter Name -The Universal Form

Sanskrit English  
arjuna uvaca  
drstvedam manusam rupam  
tava saumyam janardana  
idanim asmi samvrttah  
sa-cetah prakrtim gatah

Afrikaan Interpretation  
Wanneer Arjuna dus gesien Krsna in Sy oorspronklike vorm, het hy gesê: Omdat hierdie achtige vorm, so baie mooi, my gedagtes is nou bedaar en ek herstel na my oorspronklike natuur.

English Interpretation

When Arjuna thus saw Krsna in His original form, he said: Seeing this humanlike form, so very beautiful, my mind is now pacified and I am restored to my original nature.

Chapter 11 Verse 52

Chapter Name -The Universal Form

Sanskrit English  
sri-bhagavan uvaca  
su-durdarsam idam rupam  
drstavam asi yan mama  
deva apy asya rupasya  
nityam darsana-kanksinah

Afrikaan Interpretation

Die Geseënde Here het gesê: My lieve Arjuna, die vorm wat jy nou sien is baie moeilik om te aanskou. Selfs die demigods ooit op soek na die geleentheid om hierdie vorm wat so dierbaar om te sien.

English Interpretation

The Blessed Lord said: My dear Arjuna, the form which you are now seeing is very difficult to behold. Even the demigods are ever seeking the opportunity to see this form which is so dear.

Chapter 11 Verse 53

Chapter Name -The Universal Form

Sanskrit English  
naham vedair na tapasa  
na danena na cejyaya  
sakya evam-vidho drastum  
drstavam asi mam yatha

Afrikaan Interpretation

Die vorm wat jy sien met jou transendentale oë kan nie verstaan word eenvoudig deur die bestudering van die Vedas, of deur ondergaan ernstige boetedoening, of deur die liefde, of deur aanbidding. Dit is nie op dié wyse dat een My kan sien as ek.

English Interpretation

The form which you are seeing with your transcendental eyes cannot be understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am.

Chapter 11 Verse 54

Chapter Name -The Universal Form

Sanskrit English  
bhaktya tv ananyaya sakya

aham evam-vidho 'rjuna  
jnatum drastum ca tattvena  
pravestum ca parantapa

Afrikaan Interpretation

My liewe Arjuna, slegs deur onverdeelde gewyde diens kan ek verstaan word soos ek is, staan voor julle, en kan dus direk gesien word. Slegs op hierdie manier kan jy tik in die geheime van My begrip.

English Interpretation

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

Chapter 11 Verse 55

Chapter Name -Devotional Service

Sanskrit English  
mat-karma-krn mat-paramo  
mad-bhaktah sanga-varjitah  
nirvairah sarva-bhutesu  
yah sa mam eti pandava

Afrikaan Interpretation

My liewe Arjuna, die een wat betrokke is in die My suiwer gewyde diens, vry van die besoedeling van die vorige aktiwiteite en van geestelike spekulasie, wat is vriendelik aan elke lewende entiteit, kom sekerlik My.

English Interpretation

My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

Chapter 12 Verse 1

Chapter Name -Devotional Service

Sanskrit English  
arjuna uvaca  
evam satata-yukta ye  
bhaktas tvam paryupasate  
ye capy aksaram avyaktam  
tesam ke yoga-vittamah

Afrikaan Interpretation

Arjuna geraadpleeg wat beskou word as om meer volmaak nie, diegene wat behoorlik besig in jou gewyde diens, of diegene wat die onpersoonlike Brahman aanbid, die unmanifested?

English Interpretation

Arjuna inquired: Which is considered to be more perfect, those who are properly engaged in Your devotional service, or those who worship the impersonal Brahman, the unmanifested?

Chapter 12 Verse 2  
Chapter Name -Devotional Service

Sanskrit English  
sri-bhagavan uvaca  
mayy avesya mano ye mam  
nitya-yukta upasate  
sraddhaya parayopetas  
te me yuktatama matah

Afrikaan Interpretation

Die Geseënde Here het gesê: Hy wie se verstand is vasgestel op My persoonlike vorm, altyd besig met My te aanbid met groot en transendentale geloof, is deur My beskou as die mees volmaakte.

English Interpretation

The Blessed Lord said: He whose mind is fixed on My personal form, always engaged in worshipping Me with great and transcendental faith, is considered by Me to be most perfect.

Chapter 12 Verse 41702  
Chapter Name -Devotional Service

Sanskrit English  
ye tv aksaram anirdesyam  
avyaktam paryupasate  
sarvatra-gam acintyam ca  
kuta-stham acalam dhruvam

sanniyamyendriya-gramam  
sarvatra sama-buddhayah  
te prapnuvanti mam eva  
sarva-bhuta-hite ratah

Afrikaan Interpretation

Maar diegene wat ten volle aanbid die unmanifested, wat buite die persepsie van die sintuie lê, die alles-deurdringende, ondenkbaar, vaste en roerende - die onpersoonlike opvatting van die Absolute Waarheid - deur die beheer van die verskillende sintuie en ewe gewillig om te almal, sodanige persone, wat betrokke is in die welsyn van almal, op die laaste bereik Me.

English Interpretation

But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, fixed and immovable--the impersonal conception of the Absolute Truth--by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

Chapter 12 Verse 5  
Chapter Name -Devotional Service

Sanskrit English  
kleso 'dhikataras tesam  
avyaktasakta-cetasam  
avyakta hi gatih duhkham  
dehavadbhir avapyate

Afrikaan Interpretation

Vir diegene wie se gedagtes is aan die unmanifested, onpersoonlik kenmerk van die Hooggeregshof aangeheg, bevordering is baie problematies. Vordering te maak in daardie dissipline is altyd moeilik vir diegene wat vergestalt.

English Interpretation

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

Chapter 12 Verse 41797  
Chapter Name -Devotional Service

Sanskrit English  
ye tu sarvani karmani  
mayi sannyasya mat-parah  
ananyenaiva yogena  
mam dhyayanta upasate

tesam aham samuddharta  
mrtyu-samsara-sagarat  
bhavami na cirat partha  
mayy avesita-cetasam

Afrikaan Interpretation

Vir die een wat My aanbid, gee al sy aktiwiteite na My en word gewy aan my sonder afwyking, wat betrokke is in gewyde diens en altyd mediteer op My, wat op My vaste sy gedagtes, o seun van Prtha, vir hom: Ek is die vinnige redder van die see van geboorte en dood.

English Interpretation

For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Prtha, for him I am the swift deliverer from the ocean of birth and death.

Chapter 12 Verse 8  
Chapter Name -Devotional Service

Sanskrit English  
mayy eva mana adhatsva  
mayi buddhim nivesaya  
nivasisyasi mayy eva  
ata urdhvam na samsayah

Afrikaan Interpretation

Net los jou gedagtes op My, die Hoogste Persoonlikheid van Godheid, en betrek al jou intelligensie in My. So sal julle in My bly altyd, sonder twyfel.

English Interpretation

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

Chapter 12 Verse 9

Chapter Name -Devotional Service

Sanskrit English

atha cittam samadhatum  
na saknosi mayi sthiram  
abhyasa-yogena tato  
mam icchaptum dhananjaya

Afrikaan Interpretation

My liewe Arjuna, o wenner van rykdom, as jy nie kan jou gedagtes los op My sonder afwyking, dan volg die gereguleerde beginsels van bhakti-joga. In hierdie manier sal jy 'n begeerte om te bereik vir My ontwikkel.

English Interpretation

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulated principles of bhakti-yoga. In this way you will develop a desire to attain to Me.

Chapter 12 Verse 10

Chapter Name -Devotional Service

Sanskrit English

abhyase 'py asamartho 'si  
mat-karma-paramo bhava  
mad-artham api karmani  
kurvan siddhim avapsyasi

Afrikaan Interpretation

As jy nie kan oefen die regulasies van bhakti-joga, dan net probeer om te werk vir my, want deur te werk vir My sal jy na die perfekte stadium kom.

English Interpretation

If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.

Chapter 12 Verse 11

Chapter Name -Devotional Service

Sanskrit English  
athaitad apy asakto 'si  
kartum mad-yogam asritah  
sarva-karma-phala-tyagam  
tatah kuru yatatmavan

Afrikaan Interpretation  
As jy egter nie in staat is om te werk in hierdie bewussyn, en probeer dan om op te tree om op te gee al die resultate van jou werk en probeer om self-geleë wees.

English Interpretation  
If, however, you are unable to work in this consciousness, then try to act giving up all results of your work and try to be self-situated.

Chapter 12 Verse 12  
Chapter Name -Devotional Service

Sanskrit English  
sreyo hi jnanam abhyasaj  
jnanad dhyanam visisyate  
dhyanat karma-phala-tyagas  
tyagac chantir anantaram

Afrikaan Interpretation  
As jy nie kan neem om hierdie praktyk, dan betrek jouself in die verbouing van kennis. Beter as kennis, egter, is meditasie, en beter as meditasie is afstanddoening van die vrugte van die aksie, deur sodanige afstanddoening kan gemoedsrus bereik.

English Interpretation  
If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

Chapter 12 Verse 13-14  
Chapter Name -Devotional Service

Sanskrit English  
advesta sarva-bhutanam  
maitrah karuna eva ca  
nirmamo nirahankarah  
sama-duhkha-sukhah ksami

santustah satatam yogi  
yatatma drdha-niscayah  
mayy arpita-mano-buddhir  
yo mad-bhaktah sa me priyah

Afrikaan Interpretation



Een wat nie jaloers, maar wat is 'n soort vriend te alle lewende entiteite, wat homself 'n eienaar, wat vry is van valse ego en gelyke beide in geluk en nood, wat altyd tevrede en betrokke is in die gewyde diens met vasberadenheid en nie dink wie verstand en intelligensie is in ooreenstemming met My - hy is baie lief vir My.

English Interpretation

One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me--he is very dear to Me.

Chapter 12 Verse 15

Chapter Name -Devotional Service

Sanskrit English

yasman nodvijate loko  
lokan nodvijate ca yah  
harsamarsa-bhayodvegair  
mukto yah sa ca me priyah

Afrikaan Interpretation

Hy vir wie niemand in die moeilikheid sit en wat nie versteur word deur ang, wat bestendige in geluk en nood, is baie na aan my.

English Interpretation

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

Chapter 12 Verse 16

Chapter Name -Devotional Service

Sanskrit English

anapeksah sucir daksa  
udasino gata-vyathah  
sarvarambha-parityagi  
yo mad-bhaktah sa me priyah

Afrikaan Interpretation

N aanhanger wat nie afhanklik is van die gewone loop van die aktiwiteite, wat suiwer, deskundige, sonder omgee, vry van alle pyne en wat nie streef na 'n paar hiervan, is baie na aan my.

English Interpretation

A devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me.

Chapter 12 Verse 17

Chapter Name -Devotional Service

Sanskrit English  
yo na hrsyati na dvesti  
na socati na kanksati  
subhasubha-parityagi  
bhaktiman yah sa me priyah

Afrikaan Interpretation  
Een wat nie snap plesier of hartseer, wat nie laments of begeertes, en wat beide gunstig en ongunstig dinge  
afstand van, is baie na aan my.

English Interpretation  
One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious  
and inauspicious things, is very dear to Me.

Chapter 12 Verse 18-19  
Chapter Name -Devotional Service

Sanskrit English  
samah satrau ca mitre ca  
tatha manapamanayoh  
sitosna-sukha-duhkhesu  
samah sanga-vivarjitah

tulya-ninda-stutir mauni  
santusto yena kenacit  
aniketah sthira-matir  
bhaktiman me priyo narah

Afrikaan Interpretation  
Een wat is gelyk aan vriende en vyande, wat equipoised is in eer en oneer, hitte en koue, geluk en angs, roem en  
eerloos, wat altyd vry van besoedeling, altyd stil en tevrede met enigiets, wat nie vir enige omgee verblyf, wat  
vas is in kennis en betrokke is in die gewyde diens, is baie na aan my.

English Interpretation  
One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness  
and distress, fame and infamy, who is always free from contamination, always silent and satisfied with anything,  
who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service, is very dear to  
Me.

Chapter 12 Verse 20  
Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
ye tu dharmamrtam idam  
yathoktam paryupasate  
sraddadhana mat-parama  
bhaktas te 'tiva me priyah

Afrikaan Interpretation

Een wat is gelyk aan vriende en vyande, wat equipoised is in eer en oneer, hitte en koue, geluk en ang, roem en eerloos, wat altyd vry van besoedeling, altyd stil en tevrede met enigiets, wat nie vir enige omgee verblyf, wat vas is in kennis en betrokke is in die gewyde diens, is baie na aan my.

English Interpretation

He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal, is very, very dear to Me.

Chapter 13 Verse 41641

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

arjuna uvaca  
prakrtim purusam caiva  
ksetram ksetra-jnam eva ca  
etad veditum icchami  
jnanam jneyam ca kesava

sri-bhagavan uvaca  
idam sariram kaunteya  
ksetram ity abhidhiyate  
etad yo vetti tam prahuh  
ksetra-jna iti tad-vidah

Afrikaan Interpretation

Arjuna gesê: O my liewe Krsna, ek wil weet oor prakrti [aard], purusa [die enjoyer], en die veld en die Kenner van die veld en van die kennis en die einde van kennis. Die Geseënde Here het toe gesê: Hierdie liggaam, seun van Kunti, is die veld met die naam, en die een wat hierdie liggaam weet is die Kenner van die veld met die naam.

English Interpretation

Arjuna said: O my dear Krsna, I wish to know about prakrti [nature], purusa [the enjoyer], and the field and the knower of the field, and of knowledge and the end of knowledge. The Blessed Lord then said: This body, O son of Kunti, is called the field, and one who knows this body is called the knower of the field.

Chapter 13 Verse 3

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

ksetra-jnam capi mam viddhi  
sarva-ksetresu bhārata  
ksetra-ksetrajñayor jñanam  
yat taj jñanam matam mama

Afrikaan Interpretation

O spruit van Bharata, moet jy verstaan dat ek ook die weder in alle liggame en dié liggaam te verstaan en die eienaar is kennis genoem. Dit is my mening.

English Interpretation

O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.

Chapter 13 Verse 4

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

tat ksetram yac ca yadrk ca  
yad-vikari yatas ca yat  
sa ca yo yat-prabhavas ca  
tat samasena me srnu

Afrikaan Interpretation

Nou hoor jy my kort beskrywing van hierdie gebied van die aktiwiteit en hoe dit saamgestel is, wat sy veranderinge is, waarvandaan dit geproduseer word, wat daardie Kenner van die gebied van die aktiwiteite is, en wat sy invloede is.

English Interpretation

Now please hear My brief description of this field of activity and how it is constituted, what its changes are, whence it is produced, who that knower of the field of activities is, and what his influences are.

Chapter 13 Verse 5

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

rsibhir bahudha gitam  
chandobhir vividhah prthak  
brahma-sutra-padais caiva  
hetumadbhir viniscitaih

Afrikaan Interpretation

Dat kennis van die gebied van die aktiwiteite en van die Kenner van aktiwiteite word beskryf deur verskeie wyses in verskillende Vediese geskrifte - veral in die Vedanta-sutra - en word aangebied met al redenasie as om oorsaak en gevolg.

English Interpretation

That knowledge of the field of activities and of the knower of activities is described by various sages in various Vedic writings--especially in the Vedanta-sutra--and is presented with all reasoning as to cause and effect.

Chapter 13 Verse 41797

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

maha-bhutany ahankaro

buddhir avyaktam eva ca  
indriyani dasaikam ca  
panca cendriya-gocarah

iccha dvesah sukham dukkham  
sanghatas cetana dhrtih  
etat ksetram samasena  
sa-vikaram udahrtam

Afrikaan Interpretation

Die vyf groot elemente, valse ego, intelligensie, die unmanifested, die tien sintuie, die verstand, die vyf sin voorwerpe, begeerte, haat, geluk, angs, die geheel, die lewe simptome, en oortuigings - al hierdie in ag geneem, opsomming, die gebied van aktiwiteite en interaksies te wees.

English Interpretation

The five great elements, false ego, intelligence, the unmanifested, the ten senses, the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions--all these are considered, in summary, to be the field of activities and its interactions.

Chapter 13 Verse 41863

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
amanitvam adambhitvam  
ahimsa ksantir arjavam  
acaryopasanam saucam  
sthairyam atma-vinigrahah

indriyarthesu vairagyam  
anahankara eva ca  
janma-mrtyu-jara-vyadhi-  
duhkha-dosanudarsanam

asaktir anabhisvangah  
putra-dara-grhadisu  
nityam ca sama-cittatvam  
istanistopapattisu

mayi cananya-yogena  
bhaktir avyabharini  
vivikta-desa-sevitvam  
aratir jana-samsadi

adhyatma-jnana-nityatvam  
tattva-jnanartha-darsanam  
etaj jnanam iti proktam  
ajnanam yad ato 'nyatha

Afrikaan Interpretation

Nederigheid, pridelessness, geweld tussentyd, verdraagsaamheid, eenvoud, nader 'n bona fide geestelike

meester, skoonheid, stabiliteit en selfbeheersing; afstanddoening van die oogmerke van sin bevrediging, afwesigheid van valse ego, die persepsie van die kwaad van geboorte, dood, ouderdom en siekte; nonattachment aan kinders, vrou, huis en die res, en selfs van gees te midde van aangename en onaangename gebeurtenisse; konstante en gelegeerd toewyding aan My, wend tot eensame plekke

English Interpretation

Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old age and disease; nonattachment to children, wife, home and the rest, and even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self-realization, and philosophical search for the Absolute Truth--all these I thus declare to be knowledge, and what is contrary to these is ignorance.

Chapter 13 Verse 13

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

jneyam yat tat pravaksyami  
yaj jnatvamrtam asnute  
anadi mat-param brahma  
na sat tan nasad ucyate

Afrikaan Interpretation

Ek sal nou verduidelik die kenbare, wetende wat jy die ewige sal smaak. Dit is beginningless, en dit is ondergeskik aan My. Dit is Brahman, die gees genoem, en dit lê buite die oorsaak en gevolg van hierdie materiële wêreld.

English Interpretation

I shall now explain the knowable, knowing which you will taste the eternal. This is beginningless, and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world.

Chapter 13 Verse 14

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

sarvatah pani-padam tat  
sarvato 'ksi-siro-mukham  
sarvatah srutimal loke  
sarvam avrtya tisthati

Afrikaan Interpretation

Oral is Sy hande en bene, sy oë en gesigte, en Hy hoor alles. In hierdie manier bestaan om die Supersoul.

English Interpretation

Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists.

Chapter 13 Verse 15

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

sarvendriya-gunabhasam  
sarvendriya-vivarjitam  
asaktam sarva-bhrc caiva  
nirgunam guna-bhoktr ca

Afrikaan Interpretation

Die Supersoul is die oorspronklike bron van alle sintuie, maar Hy is sonder sintuie. Hy is onverbonde, alhoewel Hy die onderhouer van alle lewende wesens. Hy transendeer die modes van die natuur, en op dieselfde tyd Hy is die meester van alle vorme van materiële aard.

English Interpretation

The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature.

Chapter 13 Verse 16

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

bahir antas ca bhutanam  
acaram caram eva ca  
suksmatvat tad avijneyam  
durastham cantike ca tat

Afrikaan Interpretation

Die Hoogste Waarheid bestaan beide intern en ekstern, in die bewegende en nonmoving. Hy is as die krag van die materiaal sintuie te sien of om te weet. Hoewel ver, ver weg, Hy is ook naby aan almal.

English Interpretation

The Supreme Truth exists both internally and externally, in the moving and nonmoving. He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.

Chapter 13 Verse 17

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

avibhaktam ca bhutesu  
vibhaktam iva ca sthitam  
bhuta-bhartr ca taj jneyam  
grasisnu prabhavisnu ca

Afrikaan Interpretation

Hoewel die Supersoul blyk te verdeel word, word hy nooit verdeel. Hy is as een. Hoewel Hy is die onderhouer van al die lewende entiteit, dit is om te verstaan dat Hy verslind en ontwikkel nie.

English Interpretation

Although the Supersoul appears to be divided, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all.

Chapter 13 Verse 18

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

jyotisam api taj jyotis  
tamasah param ucyate  
jnanam jneyam jnana-gamyam  
hrdi sarvasya visthitam

Afrikaan Interpretation

Hy is die bron van die lig in alle lig voorwerpe. Hy is buite die duisternis van materie en is unmanifested. Hy is kennis, Hy is die voorwerp van kennis, en Hy is die doel van die kennis. Hy is in elkeen se hart.

English Interpretation

He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.

Chapter 13 Verse 19

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

iti ksetram tatha jnanam  
jneyam cuktam samasatah  
mad-bhakta etad vijnyaya  
mad-bhavayopapadyate

Afrikaan Interpretation

So het die gebied van bedrywighede [die liggaam], kennis en die kenbare het summier beskryf deur My nie. Net my aanhangers kan dit deeglik verstaan en dus bereik My natuur.

English Interpretation

Thus the field of activities [the body], knowledge and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature.

Chapter 13 Verse 20

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

prakrtim purusam caiva



viddhy anadi ubhav api  
vikarams ca gunams caiva  
viddhi prakrti-sambhavan

Afrikaan Interpretation

Materiële aard en die lewende entiteite moet verstaan word om beginningless wees. Hul transformasies en die modes van materie is produkte van materiële aard.

English Interpretation

Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.

Chapter 13 Verse 21

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
karya-karana-karttve  
hetuh praktir ucyate  
purusah sukha-duhkhanam  
bhoktrtve hetur ucyate

Afrikaan Interpretation

Natuur het gesê die oorsaak van al die materiaal aktiwiteite en gevolge te wees, terwyl die lewende entiteit is die oorsaak van die verskillende lyding en vreugdes in hierdie wêreld.

English Interpretation

Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

Chapter 13 Verse 22

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
purusah prakti-stho hi  
bhunkte prakti-jan gunan  
karanam guna-sango 'sya  
sad-asad-yoni-janmasu

Afrikaan Interpretation

Die lewende entiteit in materiële aard dus volg die weë van die lewe, geniet die drie vorme van die natuur. Dit is te danke aan sy verbintenis met die materiële aard. So ontmoet hy met goed en kwaad onder verskillende spesies.

English Interpretation

The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.

Chapter 13 Verse 23

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
upadrastanumanta ca  
bharta bhokta mahesvarah  
paramatmeti capy ukto  
dehe 'smin purusah parah

Afrikaan Interpretation

Tog is daar in hierdie liggaam is daar 'n ander, 'n transendentale enjoyer wat die Here, die hoogste eienaar, wat as die opsigter en permitter, en wat bekend is as die Supersoul bestaan.

English Interpretation

Yet in this body there is another, a transcendental enjoyer who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul.

Chapter 13 Verse 24

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
ya evam vetti purusam  
prakrtim ca gunaih saha  
sarvatha vartamano 'pi  
na sa bhuyo 'bhijayate

Afrikaan Interpretation

Een wat hierdie filosofie betreffende materiële natuur, die lewende entiteit en die interaksie van die modes van die natuur verstaan is seker bevryding te bereik. Hy sal nie geboorte hier weer te neem, ongeag van sy huidige posisie.

English Interpretation

One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.

Chapter 13 Verse 25

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
dhyananatmani pasyanti  
kecid atmanam atmana  
anye sankhyena yogena  
karma-yogena capare

Afrikaan Interpretation

Dit Supersoul is waargeneem deur sommige deur meditasie, deur sommige deur die kweek van kennis, en deur

ander deur die werk sonder fruitive begeerte.

English Interpretation

That Supersoul is perceived by some through meditation, by some through the cultivation of knowledge, and by others through working without fruitive desire.

Chapter 13 Verse 26

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

anye tv evam ajanantah  
srutvanyebhya upasate  
te 'pi catitaranty eva  
mrtyum sruti-parayanah

Afrikaan Interpretation

Weereens is daar diegene wat, hoewel nie vertrou in geestelike kennis, begin die Hooggeregshof Persoon te aanbid op die verhoor oor Hom van ander. As gevolg van hul neiging van die owerhede om te hoor, het hulle ook transendeer die pad van geboorte en dood.

English Interpretation

Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death.

Chapter 13 Verse 27

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

yavat sanjayate kincit  
sattvam sthavara-jangamam  
ksetra-ksetrajna-samyogat  
tad viddhi bharatarsabha

Afrikaan Interpretation

O hoof van die Bharatas, alles wat jy sien in die bestaan, beide beweeg en bewegingloos, is slegs die kombinasie van die gebied van die aktiwiteite en die Kenner van die veld.

English Interpretation

O chief of the Bharatas, whatever you see in existence, both moving and unmoving, is only the combination of the field of activities and the knower of the field.

Chapter 13 Verse 28

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

samam sarvesu bhutesu  
tisthantam paramesvaram  
vinasyatsv avinasyantam  
yah pasyati sa pasyati

Afrikaan Interpretation

Een wat sien die Supersoul begeleiding van die individuele siel in alle liggame en wat verstaan dat nóg die siel of die Supersoul ooit vernietig, sien eintlik.

English Interpretation

One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees.

Chapter 13 Verse 29

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
samam pasyan hi sarvatra  
samavasthitam isvaram  
na hinasty atmanatmanam  
tato yati param gatim

Afrikaan Interpretation

Een wat die Supersoul sien in elke lewende wese en gelyke oral nie homself verneder deur sy verstand. Hy nader dus die transendentale bestemming.

English Interpretation

One who sees the Supersoul in every living being and equal everywhere does not degrade himself by his mind. Thus he approaches the transcendental destination.

Chapter 13 Verse 30

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
prakrtyaiva ca karmani  
kriyamanani sarvasah  
yah pasyati tathatmanam  
akartaram sa pasyati

Afrikaan Interpretation

Een wat kan sien dat alle aktiwiteite word uitgevoer deur die liggaam, wat geskep is van materiële aard, en sien dat die self doen niks, sien eintlik.

English Interpretation

One who can see that all activities are performed by the body, which is created of material nature, and sees that the self does nothing, actually sees.

Chapter 13 Verse 31

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
yada bhuta-prthag-bhavam  
eka-stham anupasyati  
tata eva ca vistaram  
brahma sampadyate tada

Afrikaan Interpretation

Wanneer 'n sinvolle man ophou verskillende identiteite, wat as gevolg van verskillende materiaal liggame te sien, het hy bereik aan die Brahman bevrugting. So het hy sien dat mense oral uitgebrei.

English Interpretation

When a sensible man ceases to see different identities, which are due to different material bodies, he attains to the Brahman conception. Thus he sees that beings are expanded everywhere.

Chapter 13 Verse 32

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
anaditvan nirgunatvat  
paramatmayam avyayah  
sarira-stho 'pi kaunteya  
na karoti na lipyate

Afrikaan Interpretation

Diegene met die visie van die ewigheid kan sien dat die siel transendentale, ewige, en buite die modes van die natuur. Ten spyte van kontak met die materiële liggaam, o Arjuna, die siel nie enigiets doen of is verstregel.

English Interpretation

Those with the vision of eternity can see that the soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled.

Chapter 13 Verse 33

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
yatha sarva-gatam sauksmyad  
akasam nopalipyate  
sarvatravasthito dehe  
tathatma nopalipyate

Afrikaan Interpretation

Die lug, as gevolg van sy subtiele aard, nie meng met enigiets, maar dit is al overheersende. Net so, die siel, geleë in Brahman visie, nie meng met die liggaam, al is geleë in die liggaam.

English Interpretation

The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, the soul, situated in Brahman vision, does not mix with the body, though situated in that body.

Chapter 13 Verse 34

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

yatha prakasayaty ekah  
krtsnam lokam imam ravih  
ksetram ksetri tatha krtsnam  
prakasayati bharata

Afrikaan Interpretation

O seun van Bharata, as die son alleen verlig al hierdie heelal, so nie die lewende entiteit, een in die liggaam, verlig die hele liggaam deur die bewussyn.

English Interpretation

O son of Bharata, as the sun alone illuminates all this universe, so does the living entity, one within the body, illuminate the entire body by consciousness.

Chapter 13 Verse 35

Chapter Name -The Three Modes Of Material Nature

Sanskrit English

ksetra-ksetrajnavor evam  
antaram jnana-caksusa  
bhuta-prakrti-moksam ca  
ye vidur yanti te param

Afrikaan Interpretation

Een wat willens en wetens sien hierdie verskil tussen die liggaam en die eienaar van die liggaam en kan die proses van bevryding verstaan uit hierdie slawerny, bereik ook die hoogste doel.

English Interpretation

One who knowingly sees this difference between the body and the owner of the body and can understand the process of liberation from this bondage, also attains to the supreme goal.

Chapter 14 Verse 1

Chapter Name -The Three Modes Of Material Nature

Sanskrit English

sri-bhagavan uvaca  
param bhuyah pravaksyami  
jnananam jnanam uttamam

yaj jnatva munayah sarve  
param siddhim ito gatah

Afrikaan Interpretation

Die Geseënde Here het gesê: Weereens sal ek aan julle verkondig hierdie hoogste wysheid, die beste van al die kennis, weet wat al die wyse manne het die hoogste volmaaktheid bereik.

English Interpretation

The Blessed Lord said: Again I shall declare to you this supreme wisdom, the best of all knowledge, knowing which all the sages have attained the supreme perfection.

Chapter 14 Verse 2

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
idam jnanam upasritya  
mama sadharmyam agatah  
sarge 'pi nopajayante  
pralaye na vyathanti ca

Afrikaan Interpretation

Deur vaste in hierdie kennis, kan 'n mens kom tot die transendentale aard, wat is soos my eie natuur. So gevestig is, word 'n mens nie in die tyd van die skepping gebore of versteur in die tyd van ontbinding.

English Interpretation

By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution.

Chapter 14 Verse 3

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
mama yonir mahad brahma  
tasmin garbham dadhamy aham  
sambhavah sarva-bhutanam  
tato bhavati bharata

Afrikaan Interpretation

Die totale materiaal stof, genaamd Brahman, is die bron van geboorte, en dit is dat die Brahman dat ek bevrug, moontlik te maak om die geboortes van alle lewende wesens, o seun van Bharata.

English Interpretation

The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bharata.

Chapter 14 Verse 4

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
sarva-yonisu kaunteya  
murtayah sambhavanti yah  
tasam brahma mahad yonir  
aham bija-pradah pita

Afrikaan Interpretation

Dit moet verstaan word dat alle spesies van die lewe, seun van Kunti, word moontlik gemaak deur die geboorte in hierdie materiële aard is, en dat Ek die saad gee pa.

English Interpretation

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

Chapter 14 Verse 5

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
sattvam rajas tama iti  
gunah prakrti-sambhavah  
nibadhnanti maha-baho  
dehe dehinam avyayam

Afrikaan Interpretation

Materiële aard bestaan van die drie modes - goedheid, passie en onkunde. Wanneer die lewende entiteit in kontak kom met die natuur, raak hy gekondisioneer deur hierdie modes.

English Interpretation

Material nature consists of the three modes--goodness, passion and ignorance. When the living entity comes in contact with nature, he becomes conditioned by these modes.

Chapter 14 Verse 6

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
tatra sattvam nirmalatvat  
prakasakam anamayam  
sukha-sangena badhnati  
jnana-sangena canagha

Afrikaan Interpretation

O sondelose een, die modus van goedheid om helderder as die ander, is insiggewend, en dit bevry een van al die sondige reaksies. Diegene gelee in daardie modus ontwikkel kennis, maar hulle gekondisioneer geraak deur die konsep van geluk.

English Interpretation



O sinless one, the mode of goodness being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.

Chapter 14 Verse 7

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
rajo ragatmakam viddhi  
trsna-sanga-samudbhavam  
tan nibadhnati kaunteya  
karma-sangena dehinam

Afrikaan Interpretation

Die modus van passie is gebore uit 'n onbeperkte begeertes en verlange, o seun van Kunti, en as gevolg van hierdie een is aan materiële fruitive aktiwiteite gebind.

English Interpretation

The mode of passion is born of unlimited desires and longings, O son of Kunti, and because of this one is bound to material fruitive activities.

Chapter 14 Verse 8

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
tamas tv ajnana-jam viddhi  
mohanam sarva-dehinam  
pramadalasya-nidrabhis  
tan nibadhnati bharata

Afrikaan Interpretation

O seun van Bharata, die modus van onkunde veroorsaak dat die dwaling van alle lewende entiteite. Die gevolg van hierdie modus is waansin, traagheid en slaap, wat die gekondisioneerde siel bind.

English Interpretation

O son of Bharata, the mode of ignorance causes the delusion of all living entities. The result of this mode is madness, indolence and sleep, which bind the conditioned soul.

Chapter 14 Verse 9

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
sattvam sukhe sanjayati  
rajah karmani bharata  
jnanam avrtya tu tamah  
pramade sanjayaty uta

Afrikaan Interpretation

Die modus van goedheid voorwaardes een na geluk, passie voorwaardes hom na die vrugte van aksie, en onkunde te waansin.

English Interpretation

The mode of goodness conditions one to happiness, passion conditions him to the fruits of action, and ignorance to madness.

Chapter 14 Verse 10

Chapter Name -The Three Modes Of Material Nature

Sanskrit English

rajas tamas cabhibhuya  
sattvam bhavati bharata  
rajah sattvam tamas caiva  
tamah sattvam rajas tatha

Afrikaan Interpretation

Soms is die modus van passie word prominent, die verslaan van die modus van goedheid, o seun van Bharata. En soms is die modus van goedheid nederlae passie, en ander kere die modus van onkunde nederlae goedheid en passie. In hierdie manier is daar altyd die kompetisie vir die oppergesag.

English Interpretation

Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bharata. And sometimes the mode of goodness defeats passion, and at other times the mode of ignorance defeats goodness and passion. In this way there is always competition for supremacy.

Chapter 14 Verse 11

Chapter Name -The Three Modes Of Material Nature

Sanskrit English

sarva-dvaresu dehe 'smin  
prakasa upajayate  
jnanam yada tada vidyad  
vivrdham sattvam ity uta

Afrikaan Interpretation

Die manifestasies van die modus van goedheid ervaar kan word wanneer al die poorte van die liggaam word verlig deur kennis.

English Interpretation

The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge.

Chapter 14 Verse 12

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
lobhah pravrttir arambhah  
karmanam asamah sprha  
rajasy etani jayante  
vivrdde bharatarsabha

Afrikaan Interpretation

O hoof van die Bharatas, wanneer daar 'n toename in die modus van passie, die simptome van 'n groot beslaglegging, onbeheerbare begeerte, begeerte, en intense strewende ontwikkel.

English Interpretation

O chief of the Bharatas, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.

Chapter 14 Verse 13

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
aprakaso 'pravrttis ca  
pramado moha eva ca  
tamasy etani jayante  
vivrdde kuru-nandana

Afrikaan Interpretation

O seun van Kuru, wanneer daar 'n toename in die modus van onkunde, waansin, illusie, traagheid en duisternis word openbaar.

English Interpretation

O son of Kuru, when there is an increase in the mode of ignorance, madness, illusion, inertia and darkness are manifested.

Chapter 14 Verse 14

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
yada sattve pravrdde tu  
pralayam yati deha-bhrt  
tadottama-vidam lokan  
amalan pratipadyate

Afrikaan Interpretation

Wanneer een sterf in die modus van goedheid is, het hy bereik aan die suiwer hoër planete.

English Interpretation

When one dies in the mode of goodness, he attains to the pure higher planets.

Chapter 14 Verse 15

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
rajasi pralayam gatva  
karma-sangisu jayate  
tatha pralinas tamasi  
mudha-yonisu jayate

Afrikaan Interpretation

Wanneer een sterf in die modus van passie, hy neem geboorte onder diegene wat betrokke is in fruitive aktiwiteite; en wanneer hy sterf in die modus van onkunde, hy neem geboorte in die diereryk.

English Interpretation

When one dies in the mode of passion, he takes birth among those engaged in fruitive activities; and when he dies in the mode of ignorance, he takes birth in the animal kingdom.

Chapter 14 Verse 16

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
karmanah sukrtasyahuh  
sattvikam nirmalam phalam  
rajasas tu phalam dukkham  
ajnanam tamasah phalam

Afrikaan Interpretation

Deur in die modus van goedheid is, word een gesuiwer. Werke gedoen in die modus van passie gevolg in benoudheid was, en aksies wat uitgevoer word in die vorm van onkunde gevolg in dwaasheid.

English Interpretation

By acting in the mode of goodness, one becomes purified. Works done in the mode of passion result in distress, and actions performed in the mode of ignorance result in foolishness.

Chapter 14 Verse 17

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
sattvat sanjayate jnanam  
rajaso lobha eva ca  
pramada-mohau tamaso  
bhavato 'jnanam eva ca

Afrikaan Interpretation

Van die modus van goedheid is, ware kennis ontwikkel; van die modus van passie, gierigheid ontwikkel; en van die modus van onkunde, dwaasheid, waansin en illusie ontwikkel.

English Interpretation

From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance, foolishness, madness and illusion develop.

Chapter 14 Verse 18

Chapter Name -The Three Modes Of Material Nature

Sanskrit English

urdhvam gacchanti sattva-stha  
madhye tisthanti rajasah  
jaghanya-guna-vrtti-stha  
adho gacchanti tamasah

Afrikaan Interpretation

Diegene wat in die modus van goedheid geleidelik gaan opwaarts na die hoër planete; diegene in die modus van passie woon op die aardse planete; en die wat in die modus van onkunde gaan af na die helse wêreld.

English Interpretation

Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.

Chapter 14 Verse 19

Chapter Name -The Three Modes Of Material Nature

Sanskrit English

nanyam gunebhyah kartaram  
yada drastanupasyati  
gunebhyas ca param vetti  
mad-bhavam so 'dhigacchati

Afrikaan Interpretation

Wanneer jy sien dat daar niks buite hierdie modes van die natuur in al die aktiwiteite en dat die Hoogste Here is transendentale al hierdie vorme, dan kan jy My geestelike aard weet.

English Interpretation

When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can know My spiritual nature.

Chapter 14 Verse 20

Chapter Name -The Three Modes Of Material Nature

Sanskrit English

gunan etan atitya trin  
dehi deha-samudbhavan  
janma-mrtyu-jara-dukhair

vimukto 'mrtam asnute

Afrikaan Interpretation

Wanneer die vergestalt wese in staat is om hierdie drie modi te bowe nie, kan hy vry van geboorte, dood, ouderdom en hul angste geword en kan nektar geniet selfs in hierdie lewe.

English Interpretation

When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

Chapter 14 Verse 21

Chapter Name -The Three Modes Of Material Nature

Sanskrit English

arjuna uvaca

kair lingais trin gunan etan

atito bhavati prabho

kim acarah katham caitams

trin gunan ativartate

Afrikaan Interpretation

Arjuna navraag: O my Here, deur watter simptome is een bekend wat transendentale aan diegene modes? Wat is sy gedrag? En hoe hy te bowe die modes van die natuur?

English Interpretation

Arjuna inquired: O my Lord, by what symptoms is one known who is transcendental to those modes? What is his behavior? And how does he transcend the modes of nature?

Chapter 14 Verse 22-25

Chapter Name -The Three Modes Of Material Nature

Sanskrit English

sri-bhagavan uvaca

prakasam ca pravrttim ca

moham eva ca pandava

na dvesti sampravrttani

na nivrttani kanksati

udasina-vad asino

gunair yo na vicalyate

guna vartanta ity evam

yo 'vatisthati nengate

sama-duhkha-sukhah sva-sthah

sama-lostasma-kancah

tulya-priyapriyo dhiras

tulya-nindatma-samstutih

manapamanayos tulyas  
tulyo mitrari-paksayoh  
sarvarambha-parityagi  
gunatitah sa ucyate

Afrikaan Interpretation

Die Geseënde Here het gesê: Hy wat nie haat verligting, beslaglegging en dwaling wanneer hulle teenwoordig is nie, verlang na hulle wanneer hulle verdwyn; wat sit is soos een besorg, wat geleë buite hierdie materiaal reaksies van die modes van die natuur, wat vas bly in die wete dat die modes alleen is aktief; wat betrekking gelyk plesier en pyn, en lyk op 'n kluit, 'n klip en 'n stukkie goud met 'n gelyke oog; Wie is wys en hou lof en blaam dieselfde te wees; wat onveranderd in eer en oneer, wat vriend en

English Interpretation

The Blessed Lord said: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; who regards alike pleasure and pain, and looks on a clod, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all fruitive undertakings--such a man is said to have transcended the modes of nature.

Chapter 14 Verse 26

Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
mam ca yo 'vyabhicarena  
bhakti-yogena sevate  
sa gunan samatityaitan  
brahma-bhuyaya kalpate

Afrikaan Interpretation

Een wat betrokke is in volle gewyde diens, wat nie neerval in enige omstandighede, op 'n keer te bowe die modes van materiële aard en dus kom by die vlak van Brahman.

English Interpretation

One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

Chapter 14 Verse 27

Chapter Name -The Yoga of the Supreme Person

Sanskrit English  
brahmano hi pratisthaham  
amrtasyavyayasya ca  
sasvatasya ca dharmasya  
sukhasyaikantikasya ca

Afrikaan Interpretation

En Ek is die basis van die onpersoonlike Brahman, wat is die grondwetlike posisie van uiteindelijke geluk, en wat

is die onverderflike, onverganklike en die ewige.

English Interpretation

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

Chapter 15 Verse 1

Chapter Name -The Yoga of the Supreme Person

Sanskrit English

sri-bhagavan uvaca  
urdhva-mulam adhah-sakham  
asvattham prahur avyayam  
chandamsi yasya parnani  
yas tam veda sa veda-vit

Afrikaan Interpretation

Die Geseënde Here gesê: Daar is 'n Banyan boom wat sy wortels opwaartse en sy takke af, en wie se blare is die Vediese lieder. Een wat hierdie boom weet is die Kenner van die Vedas.

English Interpretation

The Blessed Lord said: There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.

Chapter 15 Verse 2

Chapter Name -The Yoga of the Supreme Person

Sanskrit English

adhas cordhvam prasrtas tasya sakha  
guna-pravrddha visaya-pravalah  
adhas ca mulany anusantatani  
karmanubandhini manusya-loke

Afrikaan Interpretation

Die takke van die boom brei afwaartse en opwaartse, gevoed deur die drie vorme van materiële aard. Die takke is die oogmerke van die sintuie. Hierdie boom het ook wortels af te gaan, en hierdie is gebind aan die fruitive optrede van die menslike samelewing.

English Interpretation

The branches of this tree extend downward and upward, nourished by the three modes of material nature. The twigs are the objects of the senses. This tree also has roots going down, and these are bound to the fruitive actions of human society.

Chapter 15 Verse 41702

Chapter Name -The Yoga of the Supreme Person



Sanskrit English

na rupam asyeha tathopalabhyate  
nanto na cadir na ca sampratistha  
asvattham enam su-virudha-mulam  
asanga-sastrena drdhena chittva

tatah padam tat parimargitavyam  
yasmin gata na nivartanti bhuyah  
tam eva cadyam purusam prapadye  
yatah pravrttih prasrta purani

Afrikaan Interpretation

Die ware vorm van die boom kan nie beskou word in hierdie wêreld. Niemand kan verstaan waar dit eindig, waar dit begin, of waar sy stigting is. Maar met vasberadenheid moet een van hierdie boom afgekap met die wapen van loslating. Dit te doen, moet 'n mens daardie plek waaruit soek, nadat hulle een maal weg, 'n mens nooit terug, en daar oor te gee aan daardie opperste Persoonlikheid van Godheid van wie alles begin en in wie alles is wetsgehoorsame sedert die vroegste tye

English Interpretation

The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this tree with the weapon of detachment. So doing, one must seek that place from which, having once gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything has begun and in whom everything is abiding since time immemorial.

Chapter 15 Verse 5

Chapter Name -The Yoga of the Supreme Person

Sanskrit English

nirmana-moha jita-sanga-dosa  
adhyatma-nitya vinivrtta-kamah  
dvandvair vimuktah sukha-dukhaha-samjnair  
gacchanty amudhah padam avyayam tat

Afrikaan Interpretation

Een wat is vry van illusie, vals prestige, en valse vereniging, wat die ewige verstaan, wat gedoen word met die materiaal wellus en word bevry van die dualiteit van geluk en angs, en wat weet hoe om te gee vir die Hoogeregshof Persoon, bereik op daardie ewige koninkryk.

English Interpretation

One who is free from illusion, false prestige, and false association, who understands the eternal, who is done with material lust and is freed from the duality of happiness and distress, and who knows how to surrender unto the Supreme Person, attains to that eternal kingdom.

Chapter 15 Verse 6

Chapter Name -The Yoga of the Supreme Person

Sanskrit English

na tad bhasayate suryo  
na sasanko na pavakah  
yad gatva na nivartante  
tad dhama paramam mama

Afrikaan Interpretation

Dit woning van Myne is nie verlig deur die son of die maan nie deur elektrisiteit. Een wat dit nooit bereik terugkeer na hierdie materiële wêreld.

English Interpretation

That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.

Chapter 15 Verse 7

Chapter Name -The Yoga of the Supreme Person

Sanskrit English  
mamaivamso jiva-loke  
jiva-bhutah sanatanah  
manah-sasthanindriyani  
prakrti-sthani karsati

Afrikaan Interpretation

Die lewende entiteite in hierdie conditioning wêreld is My ewige, fragmental dele. Weens gekondisioneerde lewe, word hulle baie hard saam met die ses sinuie, wat insluit die verstand sukkel.

English Interpretation

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

Chapter 15 Verse 8

Chapter Name -The Yoga of the Supreme Person

Sanskrit English  
sariram yad avapnoti  
yac capy utkramatisvarah  
grhitvaitani samyati  
vayur gandhan ivasayat

Afrikaan Interpretation

Die lewende entiteit in die materiële wêreld dra sy verskillende opvattinge van die lewe van een liggaam na 'n ander as die lug dra aromas.

English Interpretation

The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas.

Chapter 15 Verse 9

Chapter Name -The Yoga of the Supreme Person

Sanskrit English

srotram caksuh sparsanam ca  
rasanam ghranam eva ca  
adhisthaya manas cayam  
visayan upasevate

Afrikaan Interpretation

Die lewende entiteit, dus met 'n ander bruto liggaam, verkry 'n sekere tipe van die oor, tong, en neus en gevoel van aanraking, wat gegroepeer is oor die gedagte. Hy geniet dus 'n bepaalde stel sin voorwerpe.

English Interpretation

The living entity, thus taking another gross body, obtains a certain type of ear, tongue, and nose and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects.

Chapter 15 Verse 10

Chapter Name -The Yoga of the Supreme Person

Sanskrit English

utkramantam sthitam vapi  
bhunjanam va gunanvitam  
vimudha nanupasyanti  
pasyanti jnana-caksusah

Afrikaan Interpretation

Die dwase kan nie verstaan hoe 'n lewende entiteit kan sy liggaam ophou nie, kan hulle nie verstaan watter soort liggaam het hy onder die indruk van die modes van die natuur geniet. Maar 'n mens wie se oë is opgelei in kennis kan sien al hierdie dinge.

English Interpretation

The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.

Chapter 15 Verse 11

Chapter Name -The Yoga of the Supreme Person

Sanskrit English

yatanto yoginas cainam  
pasyanty atmany avasthitam  
yatanto 'py akrtatmano  
nainam pasyanty acetasah

Afrikaan Interpretation

Die poging transcend talia, wat geleë is in self-verwesenliking, kan sien al hierdie duidelik. Maar diegene wat nie

geleë in self-verwesenliking kan nie sien wat plaasvind, maar dit kan probeer om te.

English Interpretation

The endeavoring transcendentalist, who is situated in self-realization, can see all this clearly. But those who are not situated in self-realization cannot see what is taking place, though they may try to.

Chapter 15 Verse 12

Chapter Name -The Yoga of the Supreme Person

Sanskrit English

yad aditya-gatam tejo  
jagad bhasayate 'khilam  
yac candramasi yac cagnau  
tat tejo viddhi mamakam

Afrikaan Interpretation

Die prag van die son, wat die duisternis van hierdie hele wêreld verdwyn, kom van My af. En die prag van die maan en die prag van vuur is ook van My.

English Interpretation

The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me.

Chapter 15 Verse 13

Chapter Name -The Yoga of the Supreme Person

Sanskrit English

gam avisya ca bhutani  
dharayamy aham ojasa  
pusnami causadhih sarvah  
somo bhutva rasatmakah

Afrikaan Interpretation

Ek gaan in elke planeet en deur My energie wat hulle in 'n baan bly. Ek raak die maan en daardeur voorsien die sap van die lewe aan alle groente.

English Interpretation

I enter into each planet, and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.

Chapter 15 Verse 14

Chapter Name -The Yoga of the Supreme Person

Sanskrit English

aham vaisvanaro bhutva  
praninam deham asritah

pranapana-samayuktah  
pacamy annam catur-vidham

Afrikaan Interpretation

Ek is die vuur van vertering in elke lewende liggaam, en ek is die lug van die lewe, uitgaande en inkomende, deur wat ek verteer die vier soorte van voedsel.

English Interpretation

I am the fire of digestion in every living body, and I am the air of life, outgoing and incoming, by which I digest the four kinds of foodstuff.

Chapter 15 Verse 15

Chapter Name -The Yoga of the Supreme Person

Sanskrit English

sarvasya caham hr̥di sannivisto  
mattah smrtir jnanam apohanam ca  
vedais ca sarvair aham eva vedyo  
vedanta-krd veda-vid eva caham

Afrikaan Interpretation

Ek sit in elkeen se hart, en van My kom gedagtenis, kennis en vergetelheid. Deur al die Vedas ek bekend; want ek is die samesteller van Vedanta, en ek is die Kenner van die Vedas.

English Interpretation

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

Chapter 15 Verse 16

Chapter Name -The Yoga of the Supreme Person

Sanskrit English

dvav imau purusau loke  
ksaras caksara eva ca  
ksarah sarvani bhutani  
kuta-stho 'ksara ucyate

Afrikaan Interpretation

Daar is twee klasse van mense, die feilbare en die onfeilbare. In die materiële wêreld elke entiteit is feilbare en in die geestelike wêreld elke entiteit onfeilbare genoem.

English Interpretation

There are two classes of beings, the fallible and the infallible. In the material world every entity is fallible, and in the spiritual world every entity is called infallible.

Chapter 15 Verse 17

Chapter Name -The Yoga of the Supreme Person

Sanskrit English  
uttamah purusas tv anyah  
paramatmety udahrtah  
yo loka-trayam avisya  
bibharty avyaya isvarah

Afrikaan Interpretation

Behalwe hierdie twee, daar is die grootste lewende persoonlikheid, die Heer Self, wat aangegaan het hierdie wêreld en is die handhawing van hulle.

English Interpretation

Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them.

Chapter 15 Verse 18

Chapter Name -The Yoga of the Supreme Person

Sanskrit English  
yasmāt ksaram atito 'ham  
aksarad api cottamah  
ato 'smi loke vede ca  
prathitah purusottamah

Afrikaan Interpretation

Omdat ek transendentale, buite beide die feilbare en die onfeilbare, en omdat ek die grootste, ek is gevierde beide in die wêreld en in die Vedas as wat Hoogste Persoon.

English Interpretation

Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.

Chapter 15 Verse 19

Chapter Name -The Yoga of the Supreme Person

Sanskrit English  
yo mam evam asammudho  
janati purusottamam  
sa sarva-vid bhajati mam  
sarva-bhavana bhārata

Afrikaan Interpretation

Wie My ken as die Hoogste Persoonlikheid van Godheid, sonder om te twyfel, is om te verstaan as die Kenner van alles, en Hy verbind hom dus ten volle gewyde diens, O seun van Bharata.

English Interpretation

Whoever knows Me as the Supreme Personality of Godhead, without doubting, is to be understood as the

knower of everything, and He therefore engages himself in full devotional service, O son of Bharata.

Chapter 15 Verse 20

Chapter Name -The Divine And Demoniac Natures

Sanskrit English

iti guhyatamam sastram  
idam uktam mayanagha  
etad buddhva buddhiman syat  
krta-krtyas ca bharata

Afrikaan Interpretation

Dit is die mees vertroulike deel van die Vediese geskrifte, o sondelose een, en dit is nou geopenbaar deur My nie. Wie verstaan hierdie wyse sal word, en sy pogings sal perfeksie weet.

English Interpretation

This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. Whoever understands this will become wise, and his endeavors will know perfection.

Chapter 16 Verse 41642

Chapter Name -The Divine And Demoniac Natures

Sanskrit English

sri-bhagavan uvaca  
abhayam sattva-samsuddhir  
jnana-yoga-vyavasthitih  
danam damas ca yajnas ca  
svadhyayas tapa arjavam

ahimsa satyam akrodhas  
tyagah santir apaisunam  
daya bhutesv aloluptvam  
mardavam hrir acapalam

tejah ksama dhrtih saucam  
adroho nati-manita  
bhavanti sampadam daivim  
abhijatasya bharata

Afrikaan Interpretation

Die Geseënde Here het gesê: vreesloosheid, suiwering van 'n mens se bestaan, verbouing van geestelike kennis, liefde, selfbeheersing, prestasie van opoffering, studie van die Vedas, soberheid en eenvoud; geweld tussentyd, waarheid, vryheid van woede; afstanddoening, rustigheid, afkeer foutopsparing, deernis en vryheid van hebsug; vriendelikheid, beskeidenheid en bestendige bepaling; krag, vergifnis, dapperheid, skoonheid, vryheid van afguns en die passie vir eer - hierdi

English Interpretation

The Blessed Lord said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity,

self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquility, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor--these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

Chapter 16 Verse 4

Chapter Name -The Divine And Demoniatic Natures

Sanskrit English

dambho darpo 'bhimanas ca  
krodhah parusyam eva ca  
ajnanam cabhijatasya  
partha sampadam asurim

Afrikaan Interpretation

Arrogansie, trots, woede, verbeelding, hardheid en onkunde - hierdie eienskappe behoort aan dié van besetene aard, seun van Prtha.

English Interpretation

Arrogance, pride, anger, conceit, harshness and ignorance--these qualities belong to those of demoniac nature, O son of Prtha.

Chapter 16 Verse 5

Chapter Name -The Divine And Demoniatic Natures

Sanskrit English

daivi sampad vimoksaya  
nibandhayasuri mata  
ma sucah sampadam daivim  
abhijato 'si pandava

Afrikaan Interpretation

Die transendentale eienskappe is bevorderlik vir bevryding, terwyl die besetene eienskappe maak vir slawerny. Moenie bekommerd wees nie, seun van Pandu, want jy is gebore met die goddelike eienskappe.

English Interpretation

The transcendental qualities are conducive to liberation, whereas the demoniac qualities make for bondage. Do not worry, O son of Pandu, for you are born with the divine qualities.

Chapter 16 Verse 6

Chapter Name -The Divine And Demoniatic Natures

Sanskrit English

dvau bhuta-sargau loke 'smin  
daiva asura eva ca



daivo vistarasah prokta  
asuram partha me srnu

Afrikaan Interpretation

O seun van Prtha, in hierdie wêreld is daar twee soorte geskape wesens. Een daarvan is die goddelike en die ander besetene genoem. Ek het reeds breedvoerig die goddelike eienskappe aan jou verduidelik. Hoor nou van My van die besetene.

English Interpretation

O son of Prtha, in this world there are two kinds of created beings. One is called the divine and the other demoniac. I have already explained to you at length the divine qualities. Now hear from Me of the demoniac.

Chapter 16 Verse 7

Chapter Name -The Divine And Demoniac Natures

Sanskrit English  
pravrttim ca nivrttim ca  
jana na vidur asurah  
na saucam napi cacaro  
na satyam tesu vidyate

Afrikaan Interpretation

Diegene wat besetene nie weet wat gedoen moet word en wat nie gedoen moet word. Nie mooi nie behoorlike gedrag of waarheid word gevind in hulle.

English Interpretation

Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.

Chapter 16 Verse 8

Chapter Name -The Divine And Demoniac Natures

Sanskrit English  
asatyam apratistham te  
jagad ahur anisvaram  
aparaspara-sambhutam  
kim anyat kama-haitukam

Afrikaan Interpretation

Hulle sê dat hierdie wêreld is onwerklik, dat daar geen grondslag is en dat daar geen God is nie in beheer is. Dit is vervaardig van seks begeerte, en het geen ander as wellus oorsaak.

English Interpretation

They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire, and has no cause other than lust.

Chapter 16 Verse 9

Chapter Name -The Divine And Demoniac Natures

Sanskrit English

etam drstim avastabhya  
nastatmano 'lpa-buddhayah  
prabhavanty ugra-karmanah  
ksayaya jagato 'hitah

Afrikaan Interpretation

Volgende sulke gevolgtrekkings, die besetene, wat verlore is vir hulself en wat geen intelligensie, betrokke te raak in onvoordelige, aaklige werke bedoel om die wêreld te vernietig.

English Interpretation

Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

Chapter 16 Verse 10

Chapter Name -The Divine And Demoniac Natures

Sanskrit English

kamam asritya duspuram  
dambha-mana-madanvitah  
mohad grhitvasad-grahan  
pravartante 'suci-vratah

Afrikaan Interpretation

Die besetene, neem skuiling van onversadigbare lus, trots en valse prestige, en word dus illusioned, is altyd gesweer onrein werk, gelok deur die verganklike.

English Interpretation

The demoniac, taking shelter of insatiable lust, pride and false prestige, and being thus illusioned, are always sworn to unclean work, attracted by the impermanent.

Chapter 16 Verse 41955

Chapter Name -The Divine And Demoniac Natures

Sanskrit English

cintam aparimeyam ca  
pralayantam upasritah  
kamopabhoga-parama  
etavad iti niscitah

asa-pasa-satair baddhah  
kama-krodha-parayanah  
ihante kama-bhogartham  
anyayenartha-sancayan

Afrikaan Interpretation

Hulle glo dat die sintuie te bevredig tot die einde van die lewe is die eerste noodsaaklikheid van die menslike beskawing. Dus is daar geen einde aan hul angs. Gebind deur honderde en duisende begeertes, deur wellus en woede, hulle verseker geld deur onwettige middel vir sin bevrediging.

English Interpretation

They believe that to gratify the senses unto the end of life is the prime necessity of human civilization. Thus there is no end to their anxiety. Being bound by hundreds and thousands of desires, by lust and anger, they secure money by illegal means for sense gratification.

Chapter 16 Verse 13-15

Chapter Name -The Divine And Demoniac Natures

Sanskrit English

idam adya maya labdham  
imam prapsye manoratham  
idam astidam api me  
bhavisyati punar dhanam

asau maya hatah satrur  
hanisye caparan api  
isvaro 'ham aham bhogi  
siddho 'ham balavan sukhi

adhyo 'bhijanavan asmi  
ko 'nyo 'sti sadrso maya  
yaksye dasyami modisya  
ity ajnana-vimohitah

Afrikaan Interpretation

Die besetene persoon dink:.. "So baie rykdom doen ek vandag, en ek sal kry meer volgens my skemas Soveel is myne nou, en dit sal toeneem in die toekoms meer en meer Hy is my vyand, en ek het hom doodgemaak;. en my ander vyand sal ook doodgemaak word Ek is die Here vir alles wat ek is die enjoyer Ek is volmaak, kragtige en gelukkig is ek die rykste man, omring deur aristokratiese familie Daar is niemand so kragtig en gelukkig.... as ek. Ek sal opofferings te voer, sal ek 'n paar liefdadigheid gee

English Interpretation

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

Chapter 16 Verse 16

Chapter Name -The Divine And Demoniac Natures

Sanskrit English

aneka-citta-vibhranta  
moha-jala-samavrtah  
prasaktah kama-bhogesu  
patanti narake 'sucu

Afrikaan Interpretation

So verleë deur verskeie angste en gebind deur 'n netwerk van illusies, een raak te sterk verbonde genot te ervaar en val af in die hel.

English Interpretation

Thus perplexed by various anxieties and bound by a network of illusions, one becomes too strongly attached to sense enjoyment and falls down into hell.

Chapter 16 Verse 17

Chapter Name -The Divine And Demonic Natures

Sanskrit English  
atma-sambhavitah stabdha  
dhana-mana-madanvitah  
yajante nama-yajnaish te  
dambhenavidhi-purvakam

Afrikaan Interpretation

Self-selfvoldaan en altyd hard, mislei deur rykdom en valse prestisie, het hulle soms opofferings in naam voer net sonder na enige reëls of regulasies.

English Interpretation

Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only without following any rules or regulations.

Chapter 16 Verse 18

Chapter Name -The Divine And Demonic Natures

Sanskrit English  
ahankaram balam darpam  
kamam krodham ca samsritah  
mam atma-para-dehesu  
pradvisanto 'bhyasuyakah

Afrikaan Interpretation

Verward deur valse ego, krag, trots, wellus en woede, die duiwel raak jaloers van die Hooggeregshof Persoonlikheid van Godheid, wat geleë is in sy eie liggaam en in die liggame van ander, en laster teen die werklike godsdiens.

English Interpretation

Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blasphemes against the real religion.

Chapter 16 Verse 19

Chapter Name -The Divine And Demoniatic Natures

Sanskrit English

tan aham dvisatah kruran  
samsaresu naradhaman  
ksipamy ajasram asubhan  
asurisv eva yonisu

Afrikaan Interpretation

Diegene wat jaloers en ondeunde, wat is die laagste onder die mense, deur gooi my in die see van die materiaal bestaan, in verskeie besetene spesies van die lewe.

English Interpretation

Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

Chapter 16 Verse 20

Chapter Name -The Divine And Demoniatic Natures

Sanskrit English

asurim yonim apanna  
mudha janmani janmani  
mam aprapyaiva kaunteya  
tato yanty adhamam gatim

Afrikaan Interpretation

Bereiking herhaal geboorte onder die spesies van besetene lewe, kan sulke persone nooit nader My. Geleidelik hulle sink neer op die mees afskuwelike soort bestaan.

English Interpretation

Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.

Chapter 16 Verse 21

Chapter Name -The Divine And Demoniatic Natures

Sanskrit English

tri-vidham narakasyedam  
dvaram nasanam atmanah  
kamah krodhas tatha lobhas  
tasmad etat trayam tyajet

Afrikaan Interpretation

Daar is drie poorte wat lei tot hierdie hel - wellus, woede en gierigheid. Elke sane man moet hierdie opgee nie,

want dit lei tot die agteruitgang van die siel.

English Interpretation

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

Chapter 16 Verse 22

Chapter Name -The Divine And Demoniatic Natures

Sanskrit English

etair vimuktah kaunteya  
tamo-dvarais tribhir narah  
acaraty atmanah sreyas  
tato yati param gatim

Afrikaan Interpretation

Die man wat hierdie drie poorte van die hel, seun van Kunti ontsnap, voer optree bevorderlik vir selfverwesenliking en dus geleidelik bereik die hoogste bestemming.

English Interpretation

The man who has escaped these three gates of hell, O son of Kunti, performs acts conducive to self-realization and thus gradually attains the supreme destination.

Chapter 16 Verse 23

Chapter Name -The Divine And Demoniatic Natures

Sanskrit English

yah sastra-vidhim utsrjya  
vartate kama-karatah  
na sa siddhim avapnoti  
na sukham na param gatim

Afrikaan Interpretation

Maar hy wat die Skrif opdragte en dade terug gooi volgens sy eie grille bereik nie perfeksie nie geluk nie, en die hoogste bestemming.

English Interpretation

But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

Chapter 16 Verse 24

Chapter Name -The Divisions of Faith

Sanskrit English

tasmac chastram pramanam te  
karyakarya-vyavasthitau

jnatva sastra-vidhanoktam  
karma kartum iharhasi

Afrikaan Interpretation

N Mens moet verstaan wat is reg en wat is nie reg deur die regulasies van die Skrifte. Wetende dat sodanige reëls en regulasies, moet 'n mens so op te tree dat hy geleidelik kan verhef word.

English Interpretation

One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.

Chapter 17 Verse 1

Chapter Name -The Divisions of Faith

Sanskrit English  
arjuna uvaca  
ye sastra-vidhim utsrjya  
yajante sraddhayanvitah  
tesam nistha tu ka krsna  
sattvam aho rajasa tamah

Afrikaan Interpretation

Arjuna gesê, o Krsna, wat is die situasie van die een wat nie die beginsels van die Skrif volg, maar wat aanbid volgens sy eie verbeelding? Is hy in goedheid, in passie of in onkunde?

English Interpretation

Arjuna said, O Krsna, what is the situation of one who does not follow the principles of scripture but who worships according to his own imagination? Is he in goodness, in passion or in ignorance?

Chapter 17 Verse 2

Chapter Name -The Divisions of Faith

Sanskrit English  
sri-bhagavan uvaca  
tri-vidha bhavati sraddha  
dehinam sa svabhava-ja  
sattviki rajasi caiva  
tamasi ceti tam srnu

Afrikaan Interpretation

Die Hoogste Here gesê, volgens die modes van die natuur wat deur die gestalte siel, kan 'n mens se geloof wees van drie soorte - goedheid, passie of onkunde. Hoor nou oor hierdie.

English Interpretation

The Supreme Lord said, according to the modes of nature acquired by the embodied soul, one's faith can be of three kinds--goodness, passion or ignorance. Now hear about these.

Chapter 17 Verse 3

Chapter Name -The Divisions of Faith

Sanskrit English

sattvanurupa sarvasya  
sraddha bhavati bhārata  
sraddha-mayo 'yam puruṣo  
yo yac-chraddhah sa eva saḥ

Afrikaan Interpretation

Volgens 'n mens se bestaan onder die verskillende vorme van die natuur, een ontwikkel 'n bepaalde soort van geloof. Die lewende wese sê om te wees van 'n spesifieke geloof volgens die modes hy verkry het.

English Interpretation

According to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired.

Chapter 17 Verse 4

Chapter Name -The Divisions of Faith

Sanskrit English

yajante sattvika devan  
yakṣa-rakṣasī rajasah  
pretan bhūta-gaṇāmsi cānye  
yajante tamasa jaṇah

Afrikaan Interpretation

Mans in die modus van goedheid aanbid die demigods; diegene in die modus van passie aanbid die duiwels; en die wat in die modus van onkunde aanbid spoke en geeste.

English Interpretation

Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits.

Chapter 17 Verse 41765

Chapter Name -The Divisions of Faith

Sanskrit English

asastra-vihitam ghoram  
tapyante ye tapo jaṇah  
dambhahankara-samyuktah  
kāma-rāga-balanvitah

karsayantah sarira-stham  
bhūta-gramam acetasaḥ  
māmaiva caivantah sarira-stham



tan viddhy asura-niscayan

Afrikaan Interpretation

Diegene wat ernstige austerities en boetedoenings nie aanbeveel in die Skrifte ondergaan, die uitvoering van hulle uit trots, selfsug, wellus en beslaglegging, wat aangespoor word deur passie en wat martel hul liggaamlike organe, sowel as die Supersoul woning binne is bekend as die duiwels nie.

English Interpretation

Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride, egoism, lust and attachment, who are impelled by passion and who torture their bodily organs as well as the Supersoul dwelling within are to be known as demons.

Chapter 17 Verse 7

Chapter Name -The Divisions of Faith

Sanskrit English

aharas tv api sarvasya  
tri-vidho bhavati priyah  
yajnas tapas tatha danam  
tesam bhedam imam srnu

Afrikaan Interpretation

Selfs kos waarvan almal deel is van drie soorte, volgens die drie vorme van materiële aard. Dieselfde is waar van offers, austerities en liefde. Luister, en ek sal jou vertel van die onderskeidings van hierdie.

English Interpretation

Even food of which all partake is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Listen, and I shall tell you of the distinctions of these.

Chapter 17 Verse 41861

Chapter Name -The Divisions of Faith

Sanskrit English

ayuh-sattva-balarogya-  
sukha-priti-vivardhanah  
rasyah snigdhan sthira hradya  
aharah sattvika-priyah

katv-amla-lavanaty-usna-  
tiksna-ruksha-vidahinah  
ahara rajasyesta  
duhkha-sokamaya-pradah

yata-yamam gata-rasam  
puti paryusitam ca yat  
ucchistam api camedhyam  
bhojanam tamasa-priyam

Afrikaan Interpretation

Foods in die modus van goedheid verhoog die duur van die lewe, 'n mens se bestaan suiwer en gee krag, gesondheid, geluk en tevredenheid. Sulke voed voedsel is soet, sappige, vetterige en aanvaarbaar. Voedsel wat is te bitter, te suur, sout, skerp, droë en warm word, graag deur mense in die modes van passie. Sulke voedsel veroorsaak pyn, angs, en siekte. Kos gaar meer as drie uur voordat dit geëet word, wat is smaakloos, verjaar, voos, ontbind en onrein, is kos graag deur mense in die modus

English Interpretation

Foods in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such nourishing foods are sweet, juicy, fatty and palatable. Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the modes of passion. Such foods cause pain, distress, and disease. Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance.

Chapter 17 Verse 11

Chapter Name -The Divisions of Faith

Sanskrit English  
aphalakanksibhir yajno  
vidhi-disto ya ijjate  
yastavyam eveti manah  
samadhaya sa sattvikah

Afrikaan Interpretation

Offers, wat offer wat volgens plig en te skriftuurlike reëls, en met geen verwagting van beloning, is die aard van goedheid.

English Interpretation

Of sacrifices, that sacrifice performed according to duty and to scriptural rules, and with no expectation of reward, is of the nature of goodness.

Chapter 17 Verse 12

Chapter Name -The Divisions of Faith

Sanskrit English  
abhisandhaya tu phalam  
dambhartham api caiva yat  
ijjate bharata-srestha  
tam yajnam viddhi rajasam

Afrikaan Interpretation

Maar wat wil offer, uitgevoer vir 'n paar materiaal einde of voordeel of gevorm ostentatiously, uit trots, is van die aard van passie, o hoofde van die Bharatas.

English Interpretation

But that sacrifice performed for some material end or benefit or preformed ostentatiously, out of pride, is of the nature of passion, O chief of the Bharatas.

Chapter 17 Verse 13

Chapter Name -The Divisions of Faith

Sanskrit English  
vidhi-hinam asrstannam  
mantra-hinam adaksinam  
sraddha-virahitam yajnam  
tamasam paricaksate

Afrikaan Interpretation

En wat wil offer, uitgevoer in weerwil van skriftuurlike opdragte, waarin geen geestelike voedsel versprei, daar is geen gesange gesing en geen vergoedingskomitee is gemaak aan die priesters, en wat is Ongelowige - wat wil offer, is van die aard van onkunde.

English Interpretation

And that sacrifice performed in defiance of scriptural injunctions, in which no spiritual food is distributed, no hymns are chanted and no remunerations are made to the priests, and which is faithless--that sacrifice is of the nature of ignorance.

Chapter 17 Verse 14

Chapter Name -The Divisions of Faith

Sanskrit English  
deva-dvija-guru-prajna-  
pujanam saucam arjavam  
brahmacaryam ahimsa ca  
sariram tapa ucyate

Afrikaan Interpretation

Die eenvoud van die liggaam bestaan in hierdie: aanbidding van die opperste heer, die brahmanas, die geestelike meester, en meerderes soos die vader en moeder. Skoonheid, eenvoud, selibaatheid en geweld tussentyd is ook austerities van die liggaam.

English Interpretation

The austerity of the body consists in this: worship of the Supreme Lord, the brahmanas, the spiritual master, and superiors like the father and mother. Cleanliness, simplicity, celibacy and nonviolence are also austerities of the body.

Chapter 17 Verse 15

Chapter Name -The Divisions of Faith

Sanskrit English  
anudvega-karam vakyam  
satyam priya-hitam ca yat  
svadhyayabhyasanam caiva  
van-mayam tapa ucyate

Afrikaan Interpretation

Soberheid van spraak bestaan in praat eerlik en voordelig en in die voorkoms van spraak wat beledig. Mens moet ook dra die Vedas gereeld.

English Interpretation

Austerity of speech consists in speaking truthfully and beneficially and in avoiding speech that offends. One should also recite the Vedas regularly.

Chapter 17 Verse 16

Chapter Name -The Divisions of Faith

Sanskrit English

manah-prasadah saumyatvam  
maunam atma-vinigraha  
bhava-samsuddhir ity etat  
tapo manasam ucyate

Afrikaan Interpretation

En kalmte, eenvoud, swaartekrag, selfbeheersing en reinheid van denke is die austerities van die gedagte.

English Interpretation

And serenity, simplicity, gravity, self-control and purity of thought are the austerities of the mind.

Chapter 17 Verse 17

Chapter Name -The Divisions of Faith

Sanskrit English

sraddhaya paraya taptam  
tapas tat tri-vidham naraih  
aphalakanksibhir yuktaih  
sattvikam paricaksate

Afrikaan Interpretation

"Dit drievoudig soberheid, beoefen deur mense wie se doel is nie om hulself wesenlik om voordeel te trek, maar die Hooggereshof te behaag, is van die aard van goedheid.

English Interpretation

This threefold austerity, practiced by men whose aim is not to benefit themselves materially but to please the Supreme, is of the nature of goodness.

Chapter 17 Verse 18

Chapter Name -The Divisions of Faith

Sanskrit English

satkara-mana-pujartham  
tapo dambhena caiva yat  
kriyate tad iha proktam  
rajasam calam adhruvam

Afrikaan Interpretation

Diegene blufferig boetedoeninge en austerities wat om respek, eer en eerbied te verkry uitgevoer word, word gesê dat dit in die modus van passie. Hulle is nie stabiel nie permanent.

English Interpretation

Those ostentatious penances and austerities which are performed in order to gain respect, honor and reverence are said to be in the mode of passion. They are neither stable nor permanent.

Chapter 17 Verse 19

Chapter Name -The Divisions of Faith

Sanskrit English

mudha-grahenatmano yat  
pidaya kriyate tapah  
parasyotsadanartham va  
tat tamasam udahrtam

Afrikaan Interpretation

En diegene boetedoeninge en austerities wat dwaas uitgevoer word deur middel van hardnekkige self-marteling, of te vernietig of te beseer ander, word gesê dat in die modus van onkunde.

English Interpretation

And those penances and austerities which are performed foolishly by means of obstinate self-torture, or to destroy or injure others, are said to be in the mode of ignorance.

Chapter 17 Verse 20

Chapter Name -The Divisions of Faith

Sanskrit English

datavyam iti yad danam  
diyate 'nupakarine  
dese kale ca patre ca  
tad danam sattvikam smrtam

Afrikaan Interpretation

Daardie gawe wat gegee word uit plig, op die regte tyd en plek in 'n waardige persoon, en sonder verwagting

van terugkeer, word beskou as die liefde in die modus van goedheid te wees.

English Interpretation

That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness.

Chapter 17 Verse 21

Chapter Name -The Divisions of Faith

Sanskrit English

yat tu pratyupakarartham  
phalam uddisya va punah  
diyate ca pariklistam  
tad danam rajasam smrtam

Afrikaan Interpretation

Maar die liefde uitgevoer met die verwagting van 'n paar terugkeer, of met 'n begeerte vir fruitive resultate, of in 'n teësinne bui, word gesê liefdadigheid in die modus van passie wees.

English Interpretation

But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.

Chapter 17 Verse 22

Chapter Name -The Divisions of Faith

Sanskrit English

adesa-kale yad danam  
apatrebhyas ca diyate  
asat-krtam avajnatam  
tat tamasam udahrtam

Afrikaan Interpretation

En liefdadigheid opgetree by 'n onbehoorlike plek en tyd en aan onwaardig persone sonder respek en met minagting is liefde in die modus van onkunde.

English Interpretation

And charity performed at an improper place and time and given to unworthy persons without respect and with contempt is charity in the mode of ignorance.

Chapter 17 Verse 23

Chapter Name -The Divisions of Faith

Sanskrit English

om tat sad iti nirdeso  
brahmanas tri-vidhah smrtah

brahmanas tena vedas ca  
yajnas ca vihita pura

Afrikaan Interpretation

Van die begin van die skepping, die drie lettergrepe - om tat sit - is gebruik om die Hoogste Absolute Waarheid [Brahman] aan te dui. Hulle is geuit deur brahmanas terwyl sing Vediese gesange en tydens offers vir die bevrediging van die Hooggeregshof.

English Interpretation

From the beginning of creation, the three syllables--om tat sat--have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by brahmanas while chanting Vedic hymns and during sacrifices, for the satisfaction of the Supreme.

Chapter 17 Verse 24

Chapter Name -The Divisions of Faith

Sanskrit English

tasmad om ity udahrtya  
yajna-dana-tapah-kriyah  
pravartante vidhanoktah  
satatam brahma-vadinam

Afrikaan Interpretation

So het die transcendentalists onderneem offers, liefdadigheidsorganisasies, en boetedoenings, begin altyd met om die Hoogste te bereik.

English Interpretation

Thus the transcendentalists undertake sacrifices, charities, and penances, beginning always with om, to attain the Supreme.

Chapter 17 Verse 25

Chapter Name -The Divisions of Faith

Sanskrit English

tad ity anabhisandhaya  
phalam yajna-tapah-kriyah  
dana-kriyas ca vividhah  
kriyante moksa-kanksibhih

Afrikaan Interpretation

N Mens moet offer, boetedoening en liefde saam met die woord tat. Die doel van so 'n transendentale aktiwiteite is vry om te kry uit die materiaal verstrengeling.

English Interpretation

One should perform sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is to get free from the material entanglement.

Chapter 17 Verse 26-27

Chapter Name -The Divisions of Faith

Sanskrit English  
sad-bhave sadhu-bhave ca  
sad ity etat prayujyate  
prasaste karmani tatha  
sac-chabdah partha yujyate

yajne tapasi dane ca  
sthitih sad iti cocyate  
karma caiva tad-arthiyam  
sad ity evabhidhiyate

Afrikaan Interpretation

Die absolute waarheid is die doel van gewyde offer, en dit word aangedui deur die woord gaan sit. Hierdie werke van opoffering, van boetedoening en liefdadigheid, getrou aan die absolute aard, is uitgevoer om die Hoogste Persoon, seun van Prtha tevrede te stel.

English Interpretation

The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word sat. These works of sacrifice, of penance and of charity, true to the absolute nature, are performed to please the Supreme Person, O son of Prtha.

Chapter 17 Verse 28

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
asraddhaya hutam dattam  
tapas taptam krtam ca yat  
asad ity ucyate partha  
na ca tat pretya no iha

Afrikaan Interpretation

Maar slagoffers austerities en liefdadigheid gedoen sonder geloof in die Hoogeregshof is nonpermanent, seun van Prtha, ongeag van watter rituele uitgevoer word. Hulle is ASAT genoem en is nutteloos sowel in hierdie lewe en die volgende.

English Interpretation

But sacrifices, austerities and charities performed without faith in the Supreme are nonpermanent, O son of Prtha, regardless of whatever rites are performed. They are called asat and are useless both in this life and the next.

Chapter 18 Verse 1

Chapter Name -Conclusion--The Perfection of Renunciation



Sanskrit English  
arjuna uvaca  
sannyasasya maha-baho  
tattvam icchami veditum  
tyagasya ca hrsikesa  
prthak kesi-nisudana

Afrikaan Interpretation

Arjuna gesê, o geweldige gewapende een, ek wens die doel van afstanddoening [tyaga] om te verstaan en van die afstand om van die lewe [sannyasa], o moordenaar van die Kesi demoon, Hrsikesa.

English Interpretation

Arjuna said, O mighty-armed one, I wish to understand the purpose of renunciation [tyaga] and of the renounced order of life [sannyasa], O killer of the Kesi demon, Hrsikesa.

Chapter 18 Verse 2

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
sri-bhagavan uvaca  
kamyam karmanam nyasam  
sannyasam kavayo viduh  
sarva-karma-phala-tyagam  
prahus tyagam vicaksanah

Afrikaan Interpretation

Die Hoogste Here het gesê: Om te gee om die resultate van alle aktiwiteite is afstanddoening [tyaga] deur die wyse genoem. En dat die staat is die afstand om van die lewe [sannyasa] genoem deur 'n groot geleerde manne.

English Interpretation

The Supreme Lord said, To give up the results of all activities is called renunciation [tyaga] by the wise. And that state is called the renounced order of life [sannyasa] by great learned men.

Chapter 18 Verse 3

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
tyajyam dosa-vad ity eke  
karma prahur manisinah  
yajna-dana-tapah-karma  
na tyajyam iti capare

Afrikaan Interpretation

Sommige geleerdes verklaar dat alle vorme van fruitive aktiwiteite moet gegee word, maar daar is nog ander wyses wat beweer dat dade van opoffering, liefde en boetedoening moet nooit laat vaar word.

English Interpretation

Some learned men declare that all kinds of fruitive activities should be given up, but there are yet other sages

who maintain that acts of sacrifice, charity and penance should never be abandoned.

Chapter 18 Verse 4

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
niscayam srnu me tatra  
tyage bharata-sattama  
tyago hi purusa-vyaghra  
tri-vidhah samprakirtitah

Afrikaan Interpretation

O beste van die Bharatas, hoor van My nou oor afstand. O tier onder die mense, is daar drie soorte afstanddoening verklaar in die Skrifte.

English Interpretation

O best of the Bharatas, hear from Me now about renunciation. O tiger among men, there are three kinds of renunciation declared in the scriptures.

Chapter 18 Verse 5

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
yajna-dana-tapah-karma  
na tyajyam karyam eva tat  
yajno danam tapas caiva  
pavanani manisinam

Afrikaan Interpretation

Dade van opoffering, liefde en boetedoening nie moes word, maar moet uitgevoer word. Inderdaad, opoffering, liefde en boetedoening reinig selfs die groot siele.

English Interpretation

Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls.

Chapter 18 Verse 6

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
etany api tu karmani  
sangam tyaktva phalani ca  
kartavyaniti me partha  
niscitam matam uttamam

Afrikaan Interpretation

Al hierdie aktiwiteite uitgevoer moet word sonder enige verwagting van resultaat. Hulle moet uitgevoer word as 'n saak van die reg, o seun van Prtha. Dit is My finale opinie.

English Interpretation

All these activities should be performed without any expectation of result. They should be performed as a matter of duty, O son of Prtha. That is My final opinion.

Chapter 18 Verse 7

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

niyatasya tu sannyasah  
karmano nopapadyate  
mohat tasya parityagas  
tamasah parikirtitah

Afrikaan Interpretation

Voorgeskrewe pligte moet nooit afstand gedoen word. As deur illusie, gee 'n mens sy voorgeskrewe pligte, is so 'n afswering gesê dat dit in die vorm van onkunde.

English Interpretation

Prescribed duties should never be renounced. If, by illusion, one gives up his prescribed duties, such renunciation is said to be in the mode of ignorance.

Chapter 18 Verse 8

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

duhkham ity eva yat karma  
kaya-klesa-bhayat tyajet  
sa krtva rajasam tyagam  
naiva tyaga-phalam labhet

Afrikaan Interpretation

Enigiemand wat gee up voorgeskrewe pligte as lastig, of uit vrees, word gesê dat in die modus van passie. Sodanige optrede lei nooit tot die hoogte van afstand.

English Interpretation

Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the mode of passion. Such action never leads to the elevation of renunciation.

Chapter 18 Verse 9

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

karyam ity eva yat karma

niyatam kriyate 'rjuna  
sangam tyaktva phalam caiva  
sa tyagah sattviko matah

Afrikaan Interpretation

Maar hy wat sy voorgeskrewe plig verrig net omdat dit gedoen behoort te word, en doen afstand van al gehegtheid aan die vrugte - sy afstand is van die aard van goedheid, o Arjuna.

English Interpretation

But he who performs his prescribed duty only because it ought to be done, and renounces all attachment to the fruit--his renunciation is of the nature of goodness, O Arjuna.

Chapter 18 Verse 10

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
na dvesty akusalam karma  
kusale nanusajjate  
tyagi sattva-samavisto  
medhavi chinna-samsayah

Afrikaan Interpretation

Diegene wat geleë is in die modus van goedheid is, wat nie haat ongelukkig werk word ook nie te gunstig werk verbonde, het geen twyfel oor die werk.

English Interpretation

Those who are situated in the mode of goodness, who neither hate inauspicious work nor are attached to auspicious work, have no doubts about work.

Chapter 18 Verse 11

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
na hi deha-bhrta sakyam  
tyaktum karmany asesatah  
yas tu karma-phala-tyagi  
sa tyagity abhidhiyate

Afrikaan Interpretation

Dit is inderdaad onmoontlik vir 'n vergestalt word om op te gee al die aktiwiteite. Daarom word gesê dat hy wat die vrugte van aksie afstand van een wat waarlik afstand.

English Interpretation

It is indeed impossible for an embodied being to give up all activities. Therefore it is said that he who renounces the fruits of action is one who has truly renounced.

Chapter 18 Verse 12

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

anistam istam misram ca  
tri-vidham karmanah phalam  
bhavaty atyaginam pretya  
na tu sannyasinam kvacit

Afrikaan Interpretation

Vir een wat nie afstand gedoen, en die drieledige vrugte van aksie - wenslik, ongewens en gemengde - toeval na die dood. Maar diegene wat in die afstand om van die lewe het geen sulke resultate te ly of geniet.

English Interpretation

For one who is not renounced, the threefold fruits of action--desirable, undesirable and mixed--accrue after death. But those who are in the renounced order of life have no such results to suffer or enjoy.

Chapter 18 Verse 13-14

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

pancaitani maha-baho  
karanani nibodha me  
sankhye krtante proktani  
siddhaye sarva-karmanam

adhithanam tatha karta  
karanam ca prthag-vidham  
vididhas ca prthak cesta  
daivam caivatra pancamam

Afrikaan Interpretation

O magtige gewapende Arjuna, leer van My van die vyf faktore wat bring die vervulling van al die aksie. Hierdie is verklaar in sankhya filosofie aan die plek van aksie, die performer, die sintuie, die strewende, en uiteindelik die Supersoul wees.

English Interpretation

O mighty-armed Arjuna, learn from Me of the five factors which bring about the accomplishment of all action. These are declared in sankhya philosophy to be the place of action, the performer, the senses, the endeavor, and ultimately the Supersoul.

Chapter 18 Verse 15

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

sarira-van-manobhir yat  
karma prarabhate narah  
nyayyam va viparitam va

pancaite tasya hetavah

Afrikaan Interpretation

Wat ook al reg of verkeerd aksie om 'n man voer deur die liggaam, verstand of toespraak word veroorsaak deur hierdie vyf faktore.

English Interpretation

Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors.

Chapter 18 Verse 16

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

tatraivam sati kartaram  
atmanam kevalam tu yah  
pasyaty akarta-buddhitvan  
na sa pasyati durmatih

Afrikaan Interpretation

Daarom een wat homself dink die enigste dader nie, nie die oorweging van die vyf faktore, is beslis nie baie intelligent en kan nie dinge sien soos dit is.

English Interpretation

Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are.

Chapter 18 Verse 17

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

yasya nahankrto bhavo  
buddhir yasya na lipyate  
hatvapi sa imal lokan  
na hanti na nibadhyate

Afrikaan Interpretation

Een wat nie deur valse ego, wie se intelligensie is nie verstrengel gemotiveer, al is hy dood mans in hierdie wêreld, is nie 'n doodslag begaan. Hy is ook nie gebind deur sy optrede.

English Interpretation

One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions.

Chapter 18 Verse 18

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
jnanam jneyam pariijnata  
tri-vidha karma-codana  
karanam karma karteti  
tri-vidhah karma-sangraha

Afrikaan Interpretation

Kennis, die voorwerp van kennis en die weter is die drie faktore wat aksie motiveer; die sintuie, die werk en die dader bestaan uit die drieledige basis van aksie.

English Interpretation

Knowledge, the object of knowledge and the knower are the three factors which motivate action; the senses, the work and the doer comprise the threefold basis of action.

Chapter 18 Verse 19

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
jnanam karma ca karta ca  
tridhaiva guna-bhedatah  
procyate guna-sankhyane  
yathavac chrnu tany api

Afrikaan Interpretation

In ooreenstemming met die drie vorme van materiële aard, is daar drie soorte kennis, aksie, en kunstenaars van aksie. Luister as ek beskryf dit.

English Interpretation

In accordance with the three modes of material nature, there are three kinds of knowledge, action, and performers of action. Listen as I describe them.

Chapter 18 Verse 20

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
sarva-bhutesu yenaikam  
bhavam avyayam iksate  
avibhaktam vibhaktesu  
taj jnanam viddhi sattvikam

Afrikaan Interpretation

Daardie kennis deur watter een onverdeelde geestelike natuur in al existences gesien, onverdeelde in die verdeelde, is om kennis in die modus van goedheid.

English Interpretation

That knowledge by which one undivided spiritual nature is seen in all existences, undivided in the divided, is knowledge in the mode of goodness.

Chapter 18 Verse 21

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
prthakvena tu yaj jnanam  
nana-bhavan prthag-vidhan  
vetti sarvesu bhutesu  
taj jnanam viddhi rajasam

Afrikaan Interpretation

Daardie kennis wat deur 'n ander tipe van lewende entiteit gesien word woning in verskillende liggame is om kennis in die modus van passie.

English Interpretation

That knowledge by which a different type of living entity is seen to be dwelling in different bodies is knowledge in the mode of passion.

Chapter 18 Verse 22

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
yat tu krtsna-vad ekasmin  
karye saktam ahaitukam  
atattvartha-vad alpam ca  
tat tamasam udahrtam

Afrikaan Interpretation

En dat kennis deur watter een is om 'n soort van werk verbonde as die alles in almal, sonder kennis van die waarheid, en dit is baie karige, word gesê dat in die modus van die duisternis.

English Interpretation

And that knowledge by which one is attached to one kind of work as the all in all, without knowledge of the truth, and which is very meager, is said to be in the mode of darkness.

Chapter 18 Verse 23

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
niyatam sanga-rahitam  
araga-dvesatah krtam  
aphala-prepsuna karma  
yat tat sattvikam ucyate

Afrikaan Interpretation

Soos vir optrede, is dat die aksie in ooreenstemming met plig, wat uitgevoer word sonder beslaglegging, sonder liefde of haat, deur die een wat fruitive resultate afstand, aksie in die modus van goedheid genoem.



English Interpretation

As for actions, that action in accordance with duty, which is performed without attachment, without love or hate, by one who has renounced fruitive results, is called action in the mode of goodness.

Chapter 18 Verse 24

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

yat tu kamepsuna karma  
sahankarena va punah  
kriyate bahulayasam  
tad rajasam udahrtam

Afrikaan Interpretation

Maar aksie uitgevoer met 'n groot poging deur een soek na sy begeertes te bevredig, en wat verorden is van 'n gevoel van valse ego, is aksie in die modus van passie genoem.

English Interpretation

But action performed with great effort by one seeking to gratify his desires, and which is enacted from a sense of false ego, is called action in the mode of passion.

Chapter 18 Verse 25

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

anubandham ksayam himsam  
anapeksya ca paurusam  
mohad arabhyate karma  
yat tat tamasam ucyate

Afrikaan Interpretation

En dat die aksie uitgevoer in onkunde en misleiding, sonder inagneming van die toekomstige slawerny of gevolge, wat inflicts besering en is onprakties, word gesê aksie in die modus van onkunde te wees.

English Interpretation

And that action performed in ignorance and delusion without consideration of future bondage or consequences, which inflicts injury and is impractical, is said to be action in the mode of ignorance.

Chapter 18 Verse 26

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

mukta-sango 'naham-vadi  
dhrty-utsaha-samanvitah  
siddhy-asiddhyor nirvikarah

karta sattvika ucyate

Afrikaan Interpretation

Die werker wat vry is van alle materiaal aanhegsels en valse ego, wat is entoesiasies en vasberade is en wat onverskillig tot sukses of mislukking, is 'n werker in die modus van goedheid.

English Interpretation

The worker who is free from all material attachments and false ego, who is enthusiastic and resolute and who is indifferent to success or failure, is a worker in the mode of goodness.

Chapter 18 Verse 27

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

ragi karma-phala-prepsur  
lubdho himsatmako 'sucih  
harsa-sokanvitah karta  
rajasah parikirtitah

Afrikaan Interpretation

Maar dat werker wat aangeheg is tot die vrugte van sy arbeid en wat passievol wil om dit te geniet, wat gulsig, jaloers en onsuier en verskuif deur geluk en nood, is 'n werker in die modus van passie.

English Interpretation

But that worker who is attached to the fruits of his labor and who passionately wants to enjoy them, who is greedy, envious and impure and moved by happiness and distress, is a worker in the mode of passion.

Chapter 18 Verse 28

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

ayuktah prakrtah stabdhah  
satho naiskrtiko 'lasah  
visadi dirgha-sutri ca  
karta tamasa ucyate

Afrikaan Interpretation

En die werker wat altyd besig is met werk teen die bevel van die Skrif, wat materialistiese, verstok, bedrog en kundige in beledig ander, wat lui, altyd ongeduldig en uitstel, is 'n werker in die modus van onkunde.

English Interpretation

And that worker who is always engaged in work against the injunction of the scripture, who is materialistic, obstinate, cheating and expert in insulting others, who is lazy, always morose and procrastinating, is a worker in the mode of ignorance.

Chapter 18 Verse 29

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
buddher bhedaṁ dhr̥tes caiva  
gūnatas tri-vidham sru  
procyamanam asesena  
prthaktena dhananjaya

Afrikaan Interpretation

Nou, o wenner van rykdom, luister gerus as ek jou vertel in detail van die drie soorte begrip en vasberadenheid volgens die drie vorme van die natuur.

English Interpretation

Now, O winner of wealth, please listen as I tell you in detail of the three kinds of understanding and determination according to the three modes of nature.

Chapter 18 Verse 30

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
pravṛttim ca nivṛttim ca  
karyakarye bhayabhaye  
bandham mokṣam ca ya vetti  
buddhiḥ sa partha sattviki

Afrikaan Interpretation

O seun van Prtha, wat 'n begrip waarmee 'n mens weet wat gedoen behoort te word en wat nie mag gebeur nie, wat is gedug en wat nie te vrees nie, wat bindend is en wat is bevrydend, is dat begrip gevestig in die modus van goedheid.

English Interpretation

O son of Prtha, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.

Chapter 18 Verse 31

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
yaya dharmam adharmam ca  
karyam cakaryam eva ca  
ayathavat prajanati  
buddhiḥ sa partha rajasi

Afrikaan Interpretation

En dat begrip wat nie kan onderskei tussen die godsdienstige manier van lewe en die ongodsdienstig, tussen aksie wat gedoen moet word en die aksie wat nie gedoen moet word, dat onvolmaakte begrip, seun van Prtha, is in die modus van passie.

English Interpretation

And that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done, that imperfect understanding, O son of Prtha, is in the mode of passion.

Chapter 18 Verse 32

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

adharmam dharmam iti ya  
manyate tamasavṛta  
sarvarthan viparitams ca  
buddhih sa partha tamasi

Afrikaan Interpretation

Daardie begrip wat van mening irreligion godsdiens en godsdiens te wees irreligion te wees, onder die betowering van illusie en die duisternis, en streef daarna om altyd in die verkeerde rigting, O Partha, is in die modus van onkunde.

English Interpretation

That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Partha, is in the mode of ignorance.

Chapter 18 Verse 33

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

dhṛtya yaya dharayate  
manah-pranendriya-kriyah  
yogenavyabharinīya  
dhṛtiḥ sa partha sattviki

Afrikaan Interpretation

O seun van Prtha dat bepaling wat onbreekbaar, wat opgedoen word met standvastigheid deur joga praktyk, en dus beheer die verstand, lewe en geskiedenis van die sintuie, is in die modus van goedheid.

English Interpretation

O son of Prtha, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and thus controls the mind, life, and the acts of the senses, is in the mode of goodness.

Chapter 18 Verse 34

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

yaya tu dharma-kamarthan

dhrtya dharayate 'rjuna  
prasangena phalakanksi  
dhrtih sa partha rajasi

Afrikaan Interpretation

En dat bepaling deur watter een wat vashou aan fruitive gevolg in godsdienst, ekonomiese ontwikkeling en sin bevrediging is van die aard van passie, O Arjuna.

English Interpretation

And that determination by which one holds fast to fruitive result in religion, economic development and sense gratification is of the nature of passion, O Arjuna.

Chapter 18 Verse 35

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

yaya svapnam bhayam sokam  
visadam madam eva ca  
na vimuncati durmedha  
dhrtih sa partha tamasi

Afrikaan Interpretation

En dat die bepaling wat nie kan verder gaan as droom, kommer, geklaag, moroseness en illusie - soos unintelligent bepaling is in die modus van die duisternis.

English Interpretation

And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness, and illusion-- such unintelligent determination is in the mode of darkness.

Chapter 18 Verse 36-37

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

sukham tv idanim tri-vidham  
srnu me bharatarsabha  
abhyasad ramate yatra  
dukhantam ca nigacchati

yat tad agre visam iva

pariname 'mrtopamam

tat sukham sattvikam proktam

atma-buddhi-prasada-jam

Afrikaan Interpretation

O beste van die Bharatas, nou asseblief hoor van my oor die drie soorte van geluk wat die gekondisioneerde siel geniet, en waarmee hy soms kom by die einde van al die nood. Wat in die begin kan wees, net soos gif, maar aan die einde is net soos nektar en wat wakker een te self-verwesenliking gesê geluk in die modus van goedheid te wees.

English Interpretation

O best of the Bharatas, now please hear from Me about the three kinds of happiness which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress. That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.

Chapter 18 Verse 38

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

visayendriya-samyogad  
yat tad agre 'mrtoṣamam  
pariname viśam iva  
tat sukham rajasam smṛtam

Afrikaan Interpretation

Dat geluk wat afgelei is van kontak van die sintuie met hul voorwerpe en wat lyk asof nectar op die eerste, maar gif aan die einde word gesê dat die aard van passie.

English Interpretation

That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion.

Chapter 18 Verse 39

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

yad agre canubandhe ca  
sukham mohanam atmanah  
nidralasya-pramadottham  
tat tamasam udahrtam

Afrikaan Interpretation

En dat geluk wat blind is om self te besef, wat is die dwaling van die begin tot die einde en wat spruit uit die slaap, luiheid en illusie is gesê om te wees van die aard van onkunde.

English Interpretation

And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.

Chapter 18 Verse 40

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

na tad asti prthivyam va

divi devesu va punah  
sattvam prakrti-jair muktam  
yad ebhiih syat tribhir gunaih

Afrikaan Interpretation

Daar is geen wese bestaande, hetsy hier of onder die demigods in die hoër planetêre stelsels, wat vry is van die drie vorme van materiële aard.

English Interpretation

There is no being existing, either here or among the demigods in the higher planetary systems, which is freed from the three modes of material nature.

Chapter 18 Verse 41

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

brahmana-ksatriya-visam  
sudranam ca parantapa  
karmani pravibhaktani  
svabhava-prabhavair gunaih

Afrikaan Interpretation

Brahmanas, ksatriyas, vaisyas en sudras word gekenmerk deur hul eienskappe van die werk, O tugtiging van die vyand, in ooreenstemming met die modes van die natuur.

English Interpretation

Brahmanas, ksatriyas, vaisyas and sudras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature.

Chapter 18 Verse 42

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

samo damas tapah saucam  
ksantir arjavam eva ca  
jnanam vijnanam astikyam  
brahma-karma svabhava-jam

Afrikaan Interpretation

Rus, selfbeheersing, soberheid, reinheid, verdraagsaamheid, eerlikheid, wysheid, kennis en godsdienstigheid - dit is die eienskappe waarmee die brahmanas werk.

English Interpretation

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

Chapter 18 Verse 43

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

sauryam tejo dhrtir daksyam  
yuddhe capy apalayanam  
danam isvara-bhavas ca  
ksatram karma svabhava-jam

Afrikaan Interpretation

Heldhaftig, krag, deursettingsvermoë, vindingrykheid, moed in stryd, vrygewigheid, en leierskap is die eienskappe van die werk vir die ksatriyas.

English Interpretation

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

Chapter 18 Verse 44

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

krsi-go-raksya-vanijyam  
vaisya-karma svabhava-jam  
paricaryatmakam karma  
sudrasyapi svabhava-jam

Afrikaan Interpretation

Boerdery, koei beskerming en besigheid is die eienskappe van die werk vir die vaisyas, en vir die sudras daar arbeid en diens aan ander.

English Interpretation

Farming, cow protection and business are the qualities of work for the vaisyas, and for the sudras there is labor and service to others.

Chapter 18 Verse 45

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

sve sve karmany abhiratah  
samsiddhim labhate narah  
sva-karma-niratah siddhim  
yatha vindati tac chrnu

Afrikaan Interpretation

Deur die volgende sy eienskappe van die werk, kan elke mens volmaak geword. Nou kan jy hoor van My hoe dit gedoen kan word.

English Interpretation



By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

Chapter 18 Verse 46

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

yatah pravrttir bhutanam  
yena sarvam idam tatam  
sva-karmana tam abhyarcya  
siddhim vindati manavah

Afrikaan Interpretation

Deur aanbidding van die Here, wat is die bron van alle wesens en wat alle overheersende, man kan, in die uitvoering van sy eie reg, bereik perfeksie.

English Interpretation

By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.

Chapter 18 Verse 47

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

sreyan sva-dharmo vigunah  
para-dharmat svanusthitat  
svabhava-niyatam karma  
kurvan napnoti kilbisam

Afrikaan Interpretation

Dit is beter om betrokke te raak in 'n mens se eie beroep, selfs al is 'n mens dit nie heeltemaal kan verrig, as 'n ander se beroep te aanvaar en uit te voer om dit perfek. Voorgeskrewe pligte, volgens 'n mens se natuur, is nooit beïnvloed deur sondige reaksies.

English Interpretation

It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Prescribed duties, according to one's nature, are never affected by sinful reactions.

Chapter 18 Verse 48

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

saha-jam karma kaunteya  
sa-dosam api na tyajet  
sarvarambha hi dosena

dhumenagnir ivavrtah

Afrikaan Interpretation

Elke poging is gedek deur 'n soort van 'n fout, net soos 'n vuur word gedek deur die rook. Daarom moet 'n mens nie opgee nie die werk wat van sy aard, O seun van Kunti gebore is, selfs indien sodanige werk is vol van skuld.

English Interpretation

Every endeavor is covered by some sort of fault, just as fire is covered by smoke. Therefore one should not give up the work which is born of his nature, O son of Kunti, even if such work is full of fault.

Chapter 18 Verse 49

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

asakta-buddhih sarvatra  
jitatma vigata-sprhah  
naiskarmya-siddhim paramam  
sannyasenadhigacchati

Afrikaan Interpretation

N Mens kan die resultate van afstanddoening verkry deur bloot self-beheer en deur besig onverbonde aan materiële dinge en verontagsaam materiaal vreugdes. Dit is die hoogste perfectional stadium van verwerping.

English Interpretation

One can obtain the results of renunciation simply by self-control and by becoming unattached to material things and disregarding material enjoyments. That is the highest perfectional stage of renunciation.

Chapter 18 Verse 50

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

siddhim prapto yatha brahma  
tathapnoti nibodha me  
samasenaiva kaunteya  
nistha jnanasya ya para

Afrikaan Interpretation

O seun van Kunti, leer van My in kort hoe 'n mens kan kom tot die hoogste perfectional stadium Brahman, deur op te tree in die manier wat ek sal nou saam te vat.

English Interpretation

O son of Kunti, learn from Me in brief how one can attain to the supreme perfectional stage, Brahman, by acting in the way I shall now summarize.

Chapter 18 Verse 51-53

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

buddhya visuddhaya yukto  
dhrtyatmanam niyamy ca  
sabdadin visayams tyaktva  
raga-dvesau vyudasya ca

vivikta-sevi laghv-asi  
yata-vak-kaya-manasah  
dhyana-yoga-paro nityam  
vairagyam samupasritah

ahankaram balam darpam  
kamam krodham parigraham  
vimucya nirmamah santo  
brahma-bhuyaya kalpate

Afrikaan Interpretation

Gesuiwer deur sy intelligensie en beheer van die gedagte met vasberadenheid, gee die oogmerke van sin bevrediging, wat bevry van beslaglegging en haat, die een wat in 'n afgeleë plek woon, wat min eet en die wat die liggaam en die tong beheer, en is altyd in beswying en word losstaande, wat sonder valse ego, valse krag, valse trots, wellus, woede, en wat nie materiaal dinge aanvaar, so 'n persoon is beslis verhef tot die posisie van self-verwesenliking

English Interpretation

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little and who controls the body and the tongue, and is always in trance and is detached, who is without false ego, false strength, false pride, lust, anger, and who does not accept material things, such a person is certainly elevated to the position of self-realization.

Chapter 18 Verse 54

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

brahma-bhutah prasannatma  
na socati na kanksati  
samah sarvesu bhutesu  
mad-bhaktim labhate param

Afrikaan Interpretation

Een wat dus transcendentally geleë in 'n keer besef die Hooggeregshof Brahman. Hy betreur nooit of iets wil hê; Hy is ewe gewillig om te al die lewende entiteit. In daardie toestand het hy bereik suiwer gewyde diens aan My.

English Interpretation

One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

Chapter 18 Verse 55

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

bhaktya mam abhijanati  
yavan yas casmi tattvatah  
tato mam tattvato jnatva  
visate tad-anantaram

Afrikaan Interpretation

N Mens kan die Hoogste Persoonlikheid verstaan as Hy is slegs deur gewyde diens. En wanneer 'n mens is in volle bewussyn van die opperste heer deur sodanige toewyding, kan hy in die koninkryk van God.

English Interpretation

One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.

Chapter 18 Verse 56

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

sarva-karmany api sada  
kurvano mad-vyapasrayah  
mat-prasadad avapnoti  
sasvatam padam avyayam

Afrikaan Interpretation

Hoewel betrokke in alle vorme van aktiwiteite, My aanhanger, onder My beskerming, bereik die ewige en onverganklike gebly deur My genade.

English Interpretation

Though engaged in all kinds of activities, My devotee, under My protection, reaches the eternal and imperishable abode by My grace.

Chapter 18 Verse 57

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

cetasa sarva-karmani  
mayi sannyasya mat-parah  
buddhi-yogam upasritya  
mac-cittah satatam bhava

Afrikaan Interpretation

In alle aktiwiteite net ahang My en werk altyd onder My beskerming. In sulke gewyde diens, ten volle bewus van My.

English Interpretation

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

Chapter 18 Verse 58

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

mac-cittah sarva-durgani  
mat-prasadat tarisyasi  
atha cet tvam ahankaran  
na srosyasi vinanksyasi

Afrikaan Interpretation

As jy bewus raak van My, sal jy oor al die struikelblokke van voorwaardelike lewe deur My genade. As jy egter nie jou werk nie so bewussyn, maar optree deur valse ego, nie hoor My, sal jy verlore gaan.

English Interpretation

If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

Chapter 18 Verse 59

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

yad ahankaram asritya  
na yotsya iti manyase  
mithyaisa vyavasayas te  
prakrtis tvam niyoksyati

Afrikaan Interpretation

As jy nie optree volgens My rigting en veg nie, dan sal julle vals gerig word. Deur jou natuur, sal jy het om te wees wat betrokke is in oorlogvoering.

English Interpretation

If you do not act according to My direction and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare.

Chapter 18 Verse 60

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

svabhava-jena kaunteya  
nibaddhah svena karmana  
kartum necchasi yan mohat

karisyasy avaso 'pi tat

Afrikaan Interpretation

Onder illusie jy nou dalende op te tree volgens My rigting. Maar, gedwing deur jou eie natuur, sal jy al die dieselfde, seun van Kunti optree.

English Interpretation

Under illusion you are now declining to act according to My direction. But, compelled by your own nature, you will act all the same, O son of Kunti.

Chapter 18 Verse 61

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

isvarah sarva-bhutanam  
hrd-dese 'rjuna tisthati  
bhramayan sarva-bhutani  
yantrarudhani mayaya

Afrikaan Interpretation

Die Hoogste Here is geleë in elkeen se hart, o Arjuna, en is die regie van die omswerwinge van alle lewende entiteite, wat daarop sit, word as 'n masjien, gemaak van die materiaal energie.

English Interpretation

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

Chapter 18 Verse 62

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

tam eva saranam gaccha  
sarva-bhavena bhārata  
tat-prasadat param santim  
sthanam prapasyasi sasvatam

Afrikaan Interpretation

O spruit van Bharata, oorgawe aan Hom heeltemal. Deur sy genade sal jy transendentale vrede en die hoogste en ewige woning bereik.

English Interpretation

O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

Chapter 18 Verse 63

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
iti te jnanam akhyatam  
guhyad guhyataram maya  
vimrsyaitad asesena  
yathecchasi tatha kuru

Afrikaan Interpretation  
So het ek aan julle verduidelik die mees vertroulike van alle kennis. Doelbewuste op hierdie ten volle, en dan doen wat jy wil doen.

English Interpretation  
Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.

Chapter 18 Verse 64  
Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
sarva-guhyatamam bhuyah  
srnu me paramam vacah  
isto 'si me drdham iti  
tato vaksyami te hitam

Afrikaan Interpretation  
Omdat jy My baie liewe vriend, praat ek aan julle die mees vertroulike deel van kennis. Hoor dit van My, want dit is vir jou eie voordeel.

English Interpretation  
Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit.

Chapter 18 Verse 65  
Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
man-mana bhava mad-bhakto  
mad-yaji mam namaskuru  
mam evaisyasi satyam te  
pratijane priyo 'si me

Afrikaan Interpretation  
Dink altyd aan My en raak My aanhanger. Aanbid My en bied jou eerbetoen aan My. So sal jy na My toe kom sonder versuim. Ek belowe jou, want jy is My geliefde vriend.

English Interpretation  
Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

Chapter 18 Verse 66

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

sarva-dharman parityajya  
mam ekam saranam vraja  
aham tvam sarva-papebhyo  
moksaisyami ma sucah

Afrikaan Interpretation

Vaar alle rasse van godsdiens en net oorgee aan My. Ek sal julle verlos van al die sondige reaksie. Moenie bang wees nie.

English Interpretation

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

Chapter 18 Verse 67

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

idam te natapaskaya  
nabhaktaya kadacana  
na casurusave vacyam  
na ca mam yo 'bhyasuyati

Afrikaan Interpretation

Hierdie vertroulike kennis mag nie vir diegene wat nie sober verduidelik word, of die ban is, of betrokke is in die gewyde diens nie, of aan een wat afgunstig My.

English Interpretation

This confidential knowledge may not be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

Chapter 18 Verse 68

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

ya idam paramam guhyam  
mad-bhakteshv abhidhasyati  
bhaktim mayi param krtva  
mam evaisyaty asamsayah

Afrikaan Interpretation

Vir die een wat die hoogste geheime aan die aanhangers verduidelik, is gewyde diens gewaarborg nie, en aan die



einde sal hy terug na My toe kom.

English Interpretation

For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me.

Chapter 18 Verse 69

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

na ca tasman manusyesu  
kascin me priya-krttamah  
bhavita na ca me tasmad  
anyah priyataro bhuvī

Afrikaan Interpretation

Daar is geen dienaar in hierdie wêreld vir my dierbaarder is as hy nie sal daar ooit een liewe wees.

English Interpretation

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

Chapter 18 Verse 70

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

adhyesyate ca ya imam  
dharmyam samvadam avayoh  
jnana-yajnena tenaham  
istah syam iti me matih

Afrikaan Interpretation

En ek verklaar dat hy wat hierdie heilige gesprek bestudeer My aanbid deur sy intelligensie.

English Interpretation

And I declare that he who studies this sacred conversation worships Me by his intelligence.

Chapter 18 Verse 71

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

sraddhavan anasuyas ca  
srnuyad api yo narah  
so 'pi muktah subhal lokan  
prapnuyat punya-karmanam

Afrikaan Interpretation

En die een wat luister met geloof en sonder afguns word vry van die sondige reaksies en bereik die planete waar die vrome woon.

English Interpretation

And one who listens with faith and without envy becomes free from sinful reactions and attains to the planets where the pious dwell.

Chapter 18 Verse 72

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

kaccid etac chrutam partha  
tvayaikagrena cetasa  
kaccid ajnana-sammohah  
pranastas te dhananjaya

Afrikaan Interpretation

O oorwinnaar van rykdom, Arjuna, het jy aandagtig hoor met jou verstand? En is jou illusies en onkunde nou uit die weg geruim?

English Interpretation

O conqueror of wealth, Arjuna, have you heard this attentively with your mind? And are your illusions and ignorance now dispelled?

Chapter 18 Verse 73

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

arjuna uvaca  
nasto mohah smrtir labdha  
tvat-prasadan mayacyuta  
sthito 'smi gata-sandehah  
karisye vacanam tava

Afrikaan Interpretation

Arjuna sê: My liewe Krsna, o onfeilbare een, my illusie is nou weg. Ek het my geheue herwin deur U genade, en ek is nou ferm en vry van twyfel en is bereid om op te tree volgens u instruksies.

English Interpretation

Arjuna said, My dear Krsna, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions.

Chapter 18 Verse 74

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

sanjaya uvaca  
ity aham vasudevasya  
parthasya ca mahatmanah  
samvadam imam asrausam  
adbhutam roma-harsanam

Afrikaan Interpretation

Sanjaya gesê: So het ek gehoor die gesprek van die twee groot siele, Krsna en Arjuna. En so wonderlik is dat die boodskap dat my hare staan op die einde.

English Interpretation

Sanjaya said: Thus have I heard the conversation of two great souls, Krsna and Arjuna. And so wonderful is that message that my hair is standing on end.

Chapter 18 Verse 75

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
vyasa-prasadac chrutavan  
etad guhyam aham param  
yogam yogesvarat krsnat  
saksat kathayatah svayam

Afrikaan Interpretation

Deur die genade van vyasa, het Ek jou hierdie mees vertroulike gesprekke gehoor direk van die meester van alle mistiek, Krsna, wat persoonlik praat Arjuna.

English Interpretation

By the mercy of Vyasa, I have heard these most confidential talks directly from the master of all mysticism, Krsna, who was speaking personally to Arjuna.

Chapter 18 Verse 76

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
rajan samsmrtya samsmrtya  
samvadam imam adbhutam  
kesavarjunayoh punyam  
hrsyami ca muhur muhuh

Afrikaan Interpretation

O Koning, as ek herhaaldelik onthou hierdie wonderlike en heilige dialoog tussen Krsna en Arjuna, ek neem plesier, om opgewonde elke oomblik.

English Interpretation

O King, as I repeatedly recall this wondrous and holy dialogue between Krsna and Arjuna, I take pleasure, being thrilled at every moment.

Chapter 18 Verse 77

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

tac ca samsmrtya samsmrtya  
rupam aty-adbhutam hareh  
vismayo me mahan rajan  
hrsyaami ca punah punah

Afrikaan Interpretation

O koning, wanneer Ek onthou die wonderlike vorm van Here Krsna, is ek getref met selfs groter wonder, en ek verbly weer en weer.

English Interpretation

O King, when I remember the wonderful form of Lord Krsna, I am struck with even greater wonder, and I rejoice again and again.

Chapter 18 Verse 78

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

yatra yogesvarah krsno  
yatra partho dhanur-dharah  
tatra srir vijayo bhutir  
dhruva nitir matir mama

Afrikaan Interpretation

Waar daar is Krsna, die meester van alle mistikusse, en waar daar is Arjuna, die hoogste boogskutter, sal daar ook seker wees weelde, oorwinning, buitengewone krag en moraliteit. Dit is my mening.

English Interpretation

Wherever there is Krsna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.