

Srimad Bhagavad Gita

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Nepali Translation

भागवत गीता

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नेपाली अनुवाद

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

Nepali Interpretation

Dhrtarastra भन्नुभयो: हे सञ्जय, इच्छुक हुनुको लड्न गर्छन् मेरो छोरा र Pandu छोराहरू के Kuruksetra मा प्रवासको ठाउँ, मा भेला पछि?

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

Nepali Interpretation

सञ्जय भन्नुभयो: हे राजा, Pandu को छोराहरूले भेला सेना मा देख पछि, राजा Duryodhana आफ्नो शिक्षक गए र निम्न

शब्दहरू बोल्न थाले:

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

Nepali Interpretation

हे मेरो शिक्षक, यति expertly आफ्नो बौद्धिक चेला, Drupada छोरा प्रबन्ध मिलाउन Pandu छोराहरू को ठूलो सेना, हेर।

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

Nepali Interpretation

यहाँ यस सेनामा भीमा र अर्जुन लड समान धेरै वीर bowmen छन्; Yuyudhana, Virata र Drupada जस्तै ठूलो लडाकू पनि छन्।

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
puruji kuntibhojas ca
saibyas ca nara-pungavah

Nepali Interpretation

Dhrstaketu, Cekitana, Kasiraja, Purujit, Kuntibhoja र Saibya जस्तै ठूलो, वीर, शक्तिशाली लडाकुहरू पनि छन्।

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

Nepali Interpretation

शक्तिशाली Yudhamanyu, धैरै शक्तिशाली Uttamauja, Subhadra छोरा र द्रौपदी छोराहरू छन्। यी सबै योद्धाहरूलाई ठूलो रथ लडाकुहरू छन्।

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

Nepali Interpretation

यो brahmanas को सबै भन्दा राम्रो हे, आफ्नो जानकारी को लागि, मलाई मेरो सैन्य शक्ति नेतृत्व गर्न विशेष गरी योग्य छन् जो अधिकारीहरू बारेमा के गरौं।

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

Nepali Interpretation

आफैलाई जस्तै व्यक्तित्व छन्, भीष्म, कर्ण, Krpa, Asvatthama, Vikarna र Somadatta छोरा सधैं युद्धमा विजयी भएका
Bhurisrava, भनिन्छ।

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

Nepali Interpretation

मेरो खातिर आफ्नो ज्यान अर्पण गर्न तयार हुन्छन् जो धेरै अन्य नायक छन्। तिनीहरू सबै राम्रो हतियार विभिन्न प्रकारका
सुसज्जित छन्, र सबै सैन्य विज्ञान मा अनुभव गर्दै छन्।

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 bhimahiraksitam

Nepali Interpretation

हाम्रो बल immeasurable छ, र हामी पूर्णतया ध्यान भीमा द्वारा सुरक्षित पांडवहरू को बल, जबकि, सीमित छ, हजुरबुवा
भीष्म द्वारा सुरक्षित छन्।

English Interpretation

Our strength is immeasurable, and we are perfectly protected by Grandfather Bhishma, 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
bhismam evabhiraksantu
bhavantah sarva eva hi

Nepali Interpretation

अब तपाईं को सबै सेना को phalanx मा आफ्नो सम्बन्धित रणनीतिक अंक उभिरहेका, हजुरबुवा भीष्म पूर्ण समर्थन दिन पछे।

English Interpretation

Now all of you must give full support to Grandfather Bhishma, 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 vinadyoccai
sankham dadhmau pratapavan

Nepali Interpretation

त्यसपछि भीष्म, यो Kuru राजवंश को ठूलो वीर grandsire, लडाकूको हजुरबुवा, Duryodhana आनन्द दिने, सिंहको ध्वनि जस्तै धेरै ठूलो स्वरमा आफ्नो conchshell हटाइयो।

English Interpretation

Then Bhishma, 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

Nepali Interpretation

त्यसपछि, conchshells, bugles, तुरही, ड्रम र सिङ सबै अचानक लाग्यो थिए, र संयुक्त ध्वनि कठिन थियो।

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

Nepali Interpretation

अन्य तर्फ, प्रभु Krsna र अर्जुन दुवै, सेतो घोडा खिचिएका ठूलो रथ मा तैनात, आफ्नो ट्रान्सेन्डेन्टल conchshells सुनिन्थ्यो।

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

Nepali Interpretation

त्यसपछि, प्रभु Krsna Pancajanya भनिन्छ उहाँको conchshell, हटाइयो; अर्जुन आफ्नो, को Devadatta हटाइयो; र भीमा, Herculean कार्य को पेटू भक्षक र कलाकार, Paundram भनिन्छ आफ्नो भयानक conchshell हटाइयो।

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 sahademas 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

Nepali Interpretation

राजा युधिष्ठिर, कुन्ती छोरा, आफ्नो conchshell, यो अनन्त-विजया हटाइयो, र नकुल र Sahadeva को Sughosa र Manipuspaka हटाइयो। त्यो ठूलो आर्चर यस्तो धेरै सशस्त्र Subhadra, छोरा रूपमा Kasi राजा, ठूलो लडाकु Sikhandi, Dhrstadyumna, Virata र unconquerable Satyaki, Drupada, द्रौपदी छोराहरू, र अरूलाई, हे राजा, सबै आ-आफ्नो conchshells हटाइयो

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

Nepali Interpretation

यी विभिन्न conchshells को उड्ने uproarious भए, र यसरी, आकाश र पृथ्वीमा दुवै हिल, यो Dhrtarastra छोराहरू मन टुक्रिएका।

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

Nepali Interpretation

हे राजा, आफ्नो रथमा विराजमान थियो जो अर्जुन, Pandu छोरा, आफ्नो झण्डा हनुमान चिन्ह त्यतिबेला, आफ्नो धनु उठाए र
Dhrtarastra छोराहरू हेरेर आफ्नो काँडहरू तयार। हे राजा, अर्जुन त यी शब्दहरू Hrsikesa [Krsna] बोल्नुभयो:

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

Nepali Interpretation

अर्जुन भन्नुभयो: म झगडा इच्छुक हुनुहुन्छ, यहाँ उपस्थित छ जो देख्न सक्छ भनेर हे भूल पटककै एक, दुई सेना बीच मेरो रथ
नजिक कृपया, र जसलाई मैले यस महान लडाई प्रयास मा संघर्ष गर्नुपर्छ।

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

Nepali Interpretation

मलाई यहाँ आएका छन् Dhrtarastra को खराब झुकाउ छोरा खुसी पार्न चाहने, लड्न गर्नेहरूलाई हेरौं।

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

Nepali Interpretation

सञ्जय भण्नुभयो: भरत हे सन्तान, यसरी अर्जुन द्वारा सम्बोधन भइरहेको, प्रभु Krsna दुवै दलका सेना को बीचमा असल रथ माथि निकालिन्।

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
bhisma-drona-pramukhatah
sarvesam ca mahi-ksitam
uvaca partha pasyaitan
samavetan kurun iti

Nepali Interpretation

भीष्म, द्रोणा र संसारको सबै अन्य chieftains को उपस्थिति मा, Hrsikesa, प्रभु, बस, यहाँ भेला भएका पार्थ, सबै Kurus हेर बताएका छन्।

English Interpretation

In the presence of Bhisma, 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 bhratr
putran pautran sakhims tatha
svasuran suhrdas caiva
senayor ubhayor api

Nepali Interpretation

अर्जुन पनि दुवै दल, तिनका पुर्खाहरूसित, हजुरवुवा, शिक्षक, मातृ काकाहरू, भाइ, छोरा, नाति, मित्र सेना को बीचमा भित्र,
देख्न सक्छ, र आफ्नो ससुरा र शुभचिन्तकहरूले - त्यहाँ उपस्थित ।

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 abravat

Nepali Interpretation

कुन्ती, अर्जुन, छोरा साथी र आफन्तहरूले यी सबै विभिन्न ग्रेड देखे ", उहाँले दया संग अभिभूत भए र यसरी बताउनुभयो:

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 gastrani
mukham ca parisusyati

Nepali Interpretation

अर्जुन भन्नुभयो: मेरो प्रिय Krsna, यस्तो लड आत्मा मा मेरो साथी र मेरो सामु उपस्थित आफन्त देखेर, म माथि सुक्न मेरो शरीर quivering र मेरो मुख को अंग लाग्छ।

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 sramsate hastat
tvak caiva paridahyate

Nepali Interpretation

मेरो सम्पूर्ण शरीर काँप्नलाग्यो छ, र मेरो अन्त मा बाल खडा छ। मेरो धनु Gandiva मेरो हात ले चिप्ल्यो छ, र मेरो छाला जल छ।

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

Nepali Interpretation

म अब कुनै पनि अब यहाँ खडा गर्न असमर्थ छु। म भूल छु, र मेरो मन राख्छ छ। म Kesi दानव मात्र दुष्ट, हे हत्यारा देख्छन्।

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

Nepali Interpretation

म कुनै पनि राम्रो यस युद्धमा मेरो आफ्नै kinsmen हत्या आउन सक्छ कसरी देखेन, न त म, मेरो प्रिय Krsna, कुनै पनि आगामी विजय, राज्य, या सुख चाहन्छन् गर्न सक्छन्।

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 priti syaj janardana

Nepali Interpretation

हे गोविन्द, को राज्यहरू, आनन्द वा हामी तिनीहरूलाई इच्छा सकछ जसलाई लागि ती सबै अहिले यो युद्धभूमिमा मा arrayed गर्दा पनि जीवन आफैमा हामीलाई के लाभ हो? हे मधुसूदना शिक्षक, बाबु, छोरा, हजुरवुवा, मातृ अंकल, बाबु-मा-व्यवस्था, नाति, दाजुभाइ-मा-व्यवस्था र सबै आफन्त आफ्नो जीवन र गुण परित्याग गर्न तयार छन् र मलाई सामु खडा हुँदा, त्यसपछि म किन चाहिए म बाँच्

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

Nepali Interpretation

हामी यस्तो aggressors माछन् भने पाप हामीलाई जित्नेछन्। त्यसैले हामीलाई Dhrtarastra र हाम्रो मित्रहरूलाई छोराहरू मार्न लागि उचित छैन। हामी पाउन गर्नुपर्छ, हे Krsna, भाग्य को देवी को पति, र हामी कसरी हाम्रो आफ्नै kinsmen हत्या खुसी हुन सकछ?

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

Nepali Interpretation

हे Janardana, यी मानिसहरू तापनि, लोभ कथङ्कदाचित्, हामी किन, पाप ज्ञान, यी कार्यहरू गर्नुपर्छ, एक परिवार हत्या वा साथीहरूसँग झगडा मा कुनै दोष देख्ने?

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 krtshnam
adharmo 'bhibhavaty uta

Nepali Interpretation

वंश विनाश संग, अनन्त पारिवारिक परम्परालाई vanquished छ, र यसरी परिवार बाँकी नास्तिक अभ्यास समावेश हुन्छ।

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

Nepali Interpretation

Irreligion परिवारमा प्रमुख छ जब, हे Krsna, परिवारको महिलाहरू भ्रष्ट भएका र womanhood को गिरावट देखि, Vrsni हे सन्तान, नचाहँदा नचाहँदै सन्ततिको आउछ।

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

Nepali Interpretation

नचाहँदा नचाहँदै जनसंख्या को वृद्धि हुँदा एक नारकीय अवस्था परिवारको लागि र पारिवारिक परम्परालाई नाश गर्नेहरूका लागि दुवै बनाएको छ। यस्तो भ्रष्ट परिवार मा, पुर्खाहरूको खाना र पानी को oblations कुनै भेटिँ छ।

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

Nepali Interpretation

कारण परिवार परम्पराको विनाशकहरू को कुकृत्य गर्न, सामुदायिक परियोजनाहरू र परिवार कल्याण सबै प्रकार को गतिविधिहरू तहसनहस छन्।

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 anususruma

Nepali Interpretation

पारिवारिक परम्परा नष्ट गर्नेहरूलाई नरक मा सधैं बास कि हे Krsna, मानिसहरूको सम्भारकर्ता, म disciplic उत्तराधिकार द्वारा सुनेको छु।

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

Nepali Interpretation

कठै, कसरी अनौठो यो हामी शाही आनन्द चाहना द्वारा संचालित निकै पापपूर्ण प्रतिबद्ध तयारी गर्दै छ।

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

Nepali Interpretation

म तिनीहरूलाई युद्ध भन्दा, मलाई निहत्थे र unresisting मार्ने Dhrtarastra छोराहरू लागि यो राम्रो विचार थियो।

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

Nepali Interpretation

सञ्जय भन्नुभयो: अर्जुन, यसरी शोकमा डुब्यो, आफ्नो मन, युद्धभूमिमा बोलिएको आफ्नो धनु र काँड अलग फ्याँकिएको र रथ बसे भएको।

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 krpayavistam

asru-purnakuleksanam

visidantam idam vakyam

uvaca madhusudanah

Nepali Interpretation

सञ्जय भन्नुभयो: निम्न शब्दहरू अर्जुन दया को पूर्ण र, आँसु भरी आफ्नो आँखा, मधुसूदना, Krsna, कुरा धेरै दुःखी देखेर।

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

Nepali Interpretation

सर्वोच्च व्यक्ति [Bhagavan] भन्नुभयो: मेरो प्रिय अर्जुन, यी दोष तपाईं मा कसरी आएका छन्? तिनीहरू सबै जीवन को प्रगतिशील मान चिन्ने मानिस त्यसैअनुसार छैन। तिनीहरू उच्च ग्रहहरूमा, तर infamy गर्न नेतृत्व छैन।

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

Nepali Interpretation

Prtha हे छोरा, यो पतित शक्तिहीन पर्नुपर्छैन। यो तपाईं हुँदैन।, शत्रुको हे chastiser हृदयको यस्तो क्षुद्र कमजोरी माथि
दिनुहोस् र उठ्छन्।

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

Nepali Interpretation

अर्जुन भन्नुभयो: म मेरो उपासना योग्य छन् जो भीष्म र द्रोणा जस्तै युद्ध मानिसहरू काँडहरू, संग counterattack सक्छन्
कसरी मधु [Krsna] हे हत्यारा,?

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

Nepali Interpretation

यो मेरो शिक्षकको गर्ने ठूलो प्राणका जीवन को लागत मा बाँच्नु भन्दा माग्दै यस संसारमा राम्रो छ। तिनीहरूले सन्निविष्ट भए तापनि, तिनीहरू फेरि वरिष्ठो हो। तिनीहरूले मारिए हो भने, हाम्रो लूट रगत भरिएको हुनेछ।

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 ca itad vidmah kataran no gariyo
yad va jayema yadi va no jayeyuh
yan eva hatva na jijivisamas
te 'vasthitah pramukhe dhartarastrah

Nepali Interpretation

तिनीहरूलाई विजयी वा तिनीहरूलाई कब्जा भइरहेको - न त हामी राम्रो हो थाहा छ। हामी, अब यो रणभूमिमा हाम्रो सामु खडा छन् बस्न ख्याल हुँदैन मार्न भने जसलाई Dhrtarastra, छोराहरू।

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

Nepali Interpretation

अब म मेरो कर्तव्य बारेमा अलमलमा छु र किनभने कमजोरी सबै धैर्य गर्न छोडेका छन्। यस अवस्थामा म मेरो लागि सबै भन्दा राम्रो छ स्पष्ट कुराहरू बताउन तपाईं भइरहेछ। अब म तपाईंको चेला हुँ, र एक प्राण तपाईं निमित्त अर्पण। मलाई निर्देशन गर्नुहोस्।

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

Nepali Interpretation

म मेरो होश सुक्न छ जो यस शोक दूर झड्न कुनै पनि हालतमा पाउन सक्छन्। म स्वर्गमा अर्धदेवहरू जस्तै सार्वभौमिकता पृथ्वीमा एक अद्वितीय राज्य जीत पनि भने यसलाई नाश गर्न सक्षम हुने छैन।

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

Nepali Interpretation

सञ्जय भन्नुभयो: यसरी बोलेको गरिसकेपछि, अर्जुन, शत्रुहरू को chastiser, "म लड्न हुँदैन, गोविन्द" Krsna, भन्नुभयो र मौन खसे।

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 bhārata
senayor ubhayor madhye
visidantam, idam vacah

Nepali Interpretation

भरत हे सन्तान, कि समय Krsna मा, हँसिला, दुवै सेना को बीचमा, शोकसन्तप्त अर्जुनलाई निम्न शब्दहरू बोल्नुभयो।

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
asocyan anvasocas tvam
prajna-vadams ca bhasase
gatasun agatasums ca
nanusocanti panditah

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: सिकेका शब्दहरू कुरा गर्दा, तपाईं शोक योग्य छैन के को लागि दुःखमा छन्। जीवित न त मरेका लागि न बुद्धिमान्नी विलाप गर्नेहरूलाई।

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

Nepali Interpretation

म अस्तित्व थिएन जब एक समय थियो कहिल्यै, न त तपाईं, न त यी सबै राजाहरू; न त भविष्यमा हामी कुनै पनि हुन बन्द हुनेछन्।

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

Nepali Interpretation
यो embodied प्राण लगातार पास, यो शरीर मा, boyhood देखि उमेर युवा, आत्मा पनि यस्तै मृत्यु मा अर्को शरीर मा गर्छ।
आत्म-महसुस प्राण यस्तो परिवर्तन गरेर हैरत छैन।

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 titikshasva bhārata

Nepali Interpretation
हे कुन्तीको छोरा, आनन्द र दुःखको nonpermanent उपस्थिति, र कारण पाठ्यक्रम मा आफ्नो बेपत्ता, जाडो र गर्मी मौसम को उपस्थिति र बेपत्ता जस्तै हो। तिनीहरूले अर्थमा धारणा छ, भरत हे वंशज खडा, र एक विचलित भइरहेको बिना सहन गर्न सिक्नुपर्छ।

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
purusam purusarsabha
sama-duhkha-sukham dhīram
so 'mrtatvaya kalpate

Nepali Interpretation
हे मानिसहरूलाई सबै भन्दा राम्रो [अर्जुन], छैन आनन्द र व्याकुल चलेको र दुवै मा स्थिर छ जो व्यक्ति मुक्ति लागि पक्कै

पनि योग्य छ।

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

nasato vidyate bhavo
nabhavo vidyate satah
ubhayor api drsto 'ntas
tv anayos tattva-darsibhih

Nepali Interpretation

सत्य को संत हो गर्नेहरूले अस्तित्वविहीन कुनै धीरज छ, र विद्यमान कुनै समाप्ति छ भन्ने निष्कर्ष छ। यो संत दुवै को प्रकृति अध्ययन निष्कर्षमा छन्।

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

Nepali Interpretation

सम्पूर्ण शरीर अविनाशी छ अङ्गमा भनेर थाह छ। कुनै एक imperishable प्राण नष्ट गर्न सक्षम छ।

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

Nepali Interpretation

यो, अविनाशी immeasurable र अनन्त जीवन एकाइ मात्र भौतिक शरीर विनाश विषय हो; त्यसैले, भरत हे सन्तान लड्नु।

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

Nepali Interpretation

जसले जीवित ईकाई हत्यारा हो कि सोच्छ वा त्यो मारिनु छ कि, बुझ्दैनन्। जान छ जो एक आत्म छैन slays न त मारिनु छ भनी थाह छ।

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

Nepali Interpretation

प्राण लागि जन्म न त मृत्यु कहिल्यै छ। न त, एक पटक गएको छ, त्यो कहिल्यै हुन बन्द हुन्छ। उहाँले गर्भमा, अनन्त, कहिल्यै-विद्यमान, चिरजीवी र primeval छ। शरीर मारिनु छ जब उहाँ मारिनु छैन।

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

Nepali Interpretation

हे पार्थ, कसरी प्राण, अविनाशी गर्भमा, अनन्त र अपरिवर्तनीय छ भनेर थाह व्यक्ति, कसैलाई मार्न वा कसैलाई मार्न गर्न
सक्छ?

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

Nepali Interpretation

एक व्यक्ति, नयाँ लुगा मा हाल्छ पुराना दे रूपमा, त्यसै गरी, प्राण पुरानो र बेकारी व्यक्तिहरूलाई दे, नयाँ भौतिक शरीर
स्वीकार्नुहुन्छ।

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

Nepali Interpretation

प्राण कुनै पनि हतियार द्वारा टुक्रा मा कटौती कहिल्यै गर्न सक्छन्, न त आगो जलाइएको सकिन्छ, न त पानी द्वारा सिक्त्,
न त हावाले सुकेको।

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

Nepali Interpretation

यो व्यक्तिगत प्राण अटूट र अघुलनशील छ, र जलाइएको न त सुकेका सकिन्छ न त। उहाँले, कहिल्यै परिवर्तन अचल र अनन्त नै सबै-सर्वव्यापी, अनन्त छ।

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

Nepali Interpretation

यो प्राण, अदृश्य अकल्पनीय, अपरिवर्तनीय, र कहिल्यै परिवर्तन हो भन्नुभयो छ। यो कुरा थाह पाएपछि, तपाईं शरीर लागि शोक हुँदैन।

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

Nepali Interpretation

भने, तथापि, तपाईं प्राण सदा जन्म हुन्छ भन्ने सोचाइ र सधैं, मृत्यु अझै पनि तपाईं अझै पनि, हे वीर-सशस्त्र गुनासो गर्न कुनै कारण छैन।

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

Nepali Interpretation

उहाँको जन्म लिएको छ जो एक को लागि, मृत्यु निश्चित छ; र मरेको छ जो एक लागि, जन्म निश्चित छ। त्यसैले, आफ्नो कर्तव्य को अपरिहार्य छुट्टी मा, तपाईं गुनासो हुँदैन।

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 bharata
avyakta-nidhanany eva
tatra ka paridevana

Nepali Interpretation

सबै सृष्टि जगतले आफ्नो अन्तरिम राज्य प्रकट, आफ्नो शुरुवात मा unmanifest हो, र unmanifest फेरि तिनीहरूले भस्म गर्दा। त्यसैले के आवश्यक विलापको छ?

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

Nepali Interpretation

अचम्मको रूपमा प्राण मा केही नजर, केही अरूलाई जबकि, पनि उहाँको बारेमा सुनेपछि पछि, सबै उसलाई बुझ्न सक्दैन,
अचम्मको रूपमा वर्णन, र उहाँलाई केही सुन्छ रूपमा अचम्मको।

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 śocitum arhasi

Nepali Interpretation

शरीर बास, जसले भरत हे सन्तान अनन्त छ र मारिनु कहिल्यै गर्न सक्छन्। यसैले तपाईं कुनै पनि प्राणी लागि शोक
आवश्यक छैन।

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 vikāpitum arhasi
dharmyad dhi yuddhac chreyo 'nyat
ksatriyasya na vidyate

Nepali Interpretation

एक ksatriya रूपमा आफ्नो विशिष्ट कर्तव्य विचार, धार्मिक सिद्धान्तहरूमा लडिरहेका भन्दा तपाईं को लागि कुनै राम्रो संलग्नताको छ भन्ने थाह हुनुपर्छ; र त हिचकिचाहट लागि कुनै आवश्यकता छैन।

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

Nepali Interpretation

हे पार्थ, खुसी यस्तो लड अवसर तिनीहरूलाई लागि, उद्घाटन स्वर्गीय ग्रह को ढोका unsought आउन कसको ksatriyas हो।

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

Nepali Interpretation

तथापि, तपाईं यो धार्मिक युद्ध लड्न छैन भने, तब तपाईं पक्कै आफ्नो कर्तव्य अवहेलना लागि पाप गराउँदछ र यसरी एक लडाकू रूपमा आफ्नो प्रतिष्ठा गुमाउन।

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

Nepali Interpretation

मान्छे सधैं आफ्नो infamy को कुरा गर्नेछन्, र सम्मानित गरिएको छ जो एक लागि, अनादर मृत्यु भन्दा झन् खराब छ।

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

Nepali Interpretation

अत्यधिक आफ्नो नाम र ख्याति मर्यादित गरेका ठूला सेनापति तपाईं मात्र भय को बाहिर युद्धभूमिमा छोडेका छन् भन्ने सोचाइ हुनेछ, र यसरी तिनीहरूले तपाईं एक कायर विचार गर्नेछौं।

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
vadisyaniti tavahitah
nindantas tava samarthyam
tato dukkhataram nu kim

Nepali Interpretation

तपाईंको शत्रुहरू धेरै निर्दयी शब्दहरू मा तपाईंले वर्णन र आफ्नो क्षमता त्यसै हुनेछ। तपाईं लागि बढी पीडादायी के हुन सक्छ?

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

Nepali Interpretation

कुन्तीको हे छोरा, या त तपाईं रणभूमिमा हत्या र स्वर्गीय ग्रह, प्राप्त वा तपाईं विजयी र पार्थिव राज्य आनन्द उठाउनेछन्
गरिनेछ। त्यसैले उठ र प्रतिबद्धताका साथ लड्न।

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

Nepali Interpretation

तिमी आनन्द वा दुःख, क्षति वा लाभ, विजय वा पराजय विचार बिना, झगडा खातिर लड्न गर्नुहुन्छ - यति गरेर, र, तपाईं पाप
लाग्न कहिल्यै हुनेछ।

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

Nepali Interpretation

त्यसैले सम्म म तपाईंलाई सांख्य दर्शन विश्लेषणात्मक ज्ञान घोषणा गरेका छन्। एक fruitive परिणाम बिना काम गर्दछ
जसबाट अब योग ज्ञान सुन्न। तपाईं यस्तो बुद्धि द्वारा व्यवहार गर्दा Prtha हे छोरा, तपाईं काम बन्धनबाट आफैलाई मुक्त

गर्न।

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

Nepali Interpretation

यस अभियानमा कुनै हानि वा diminution, र डर को सबैभन्दा खतरनाक प्रकार देखि एक रक्षा गर्न सक्छन् यो बाटोमा एक सानो प्रगति छ।

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

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

Nepali Interpretation

यस बाटो मा हो गर्नेहरूले उद्देश्य दृढ छन्, र आफ्नो उद्देश्य छ। यो Kuru, irresolute गर्नेहरूको खुफिया हे प्रिय बच्चा धेरै-branched छ।

English Interpretation

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kuru, 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

Nepali Interpretation

साना ज्ञान को पुरुष धेरै स्वर्गीय ग्रहहरूमा उँचाइ लागि विभिन्न fruitive गतिविधिहरू सिफारिस जो वेदस को फूलहरू शब्दहरू संलग्न छन्, अगाडी राम्रो जन्म, शक्ति, र परिणामी। अर्थमा तृप्तिका र समृद्ध जीवनको इच्छुक हुनु, तिनीहरूले यो भन्दा बढी केही छ भन्छन्।

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

Nepali Interpretation

यस्ता कुराहरू गरेर पनि आनन्दको र भौतिक संपन्नता महसुस गर्न संलग्न छन्, र जो हैरत गर्नेहरूको मन मा, सर्वोच्च प्रभु गर्न भक्ति सेवा को दृढ संकल्प ठाउँ लिन छैन।

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

Nepali Interpretation

यस वेदस मुख्य सामाग्री प्रकृति को तीन मोड को विषय संग सम्झौता। यी मोड, हे अर्जुन माथि उठ। तिनीहरूलाई सबै ट्रान्सेन्डेंटल हुनुहोस्। सबै dualities देखि र लाभ र सुरक्षा को लागि सबै चिन्ता मुक्त हुनुहोस्, र स्व मा स्थापित।

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

Nepali Interpretation

सानो पोखरीमा द्वारा सेवा गर्दै छन् सबै उद्देश्य एकैचोटि पानी को ठूलो जलाशयों द्वारा सेवा गर्न सकिन्छ। त्यसै गरी, वेदस सबै उद्देश्य तिनीहरूलाई पछि उद्देश्य चिन्ने एउटा सेवा गर्न सकिन्छ।

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 kadaana
ma karma-phala-hetur bhur
ma te sango 'stv akarmani

Nepali Interpretation

तपाईं आफ्नो निर्धारित कर्तव्य गर्ने अधिकार छ, तर तपाईंले कदम को फल हकदार छैनन्। कहिल्यै आफ्नो गतिविधिहरू को परिणाम को कारण हुन आफैलाई विचार, र आफ्नो कर्तव्य गरिरहेका संलग्न कहिल्यै।

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

Nepali Interpretation

योग, हे अर्जुन मा स्थिर हुन। आफ्नो कर्तव्य र सफलता वा असफलता सबै लगाव त्याग्न। यस्तो evenness योग भनिन्छ।

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

Nepali Interpretation

हे धनञ्जय, भक्ति सेवा सबै fruitive गतिविधिहरू आफैलाई छुटकारा, र चेतना पूर्णतया आत्मसमर्पण। आफ्नो काम को फलको आनन्द चाहने misers हो।

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

Nepali Interpretation

भक्ति सेवा मा लगी एक मानिस पनि यस जीवनमा असल र खराब कामको आफूलाई rids। त्यसकारण, योग लागि सबै काम को कला छ जो हे अर्जुन, प्रयास गर्छन्।

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

Nepali Interpretation

भक्ति सेवा मा लगे, बुद्धिमान्, प्रभु शरण लिन, र भौतिक संसारमा कदम को फल त्याग्ने द्वारा जन्म र मृत्युको चक्र आफूलाई मुक्त। यसरी उनीहरूले सबै miseries परे कि राज्य प्राप्त गर्न सक्छन्।

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

Nepali Interpretation

आफ्नो बुद्धि भ्रम को घना जङ्गल बाहिर पारित गरेको छ, जब तपाईं सुनिने छ कि सुनाइ छ कि सबै र सबै वास्ता हुनेछु।

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

Nepali Interpretation

आफ्नो मन अब वेदस को फूलहरु भाषा व्याकुल छ, र यो आत्म-बोध को ट्रान्स मा तय रहछ तब तपाईं ईश्वरीय चेतना हासिल गर्नेछ जब।

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-dhah kim prabhaseta

kim asita vrajeta kim

Nepali Interpretation

अर्जुन भन्नुभयो: जसको चेतना यसरी transcendence मा मर्ज छ एक को लक्षण के हो? तिनले कसरी बोल्न, र आफ्नो भाषा के छ गर्छ? कसरी बस्न गर्छ, र तिनले कसरी हिंड्न गर्छ?

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: हे पार्थ, एक मानिस मानसिक मनगढंत खडा, र आफ्नो मन मात्र आत्म सन्तुष्टि भेट्टाएपछि, त्यसपछि उहाँ शुद्ध ट्रान्सेडेंटल चेतना हुन भने जो अर्थमा इच्छा सबै प्रजातिहरु माथि दिनुहुन्छ।

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

Nepali Interpretation

त्यहाँ आनन्द छ, र जो लगाव, डर र रिस मुक्त छ जब दङ्ग पर्दै छैन जो तीन गुना miseries, बाबजुद चलेको छैन जो एक,
स्थिर मन को एक ऋषि भनिन्छ।

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

Nepali Interpretation

उहाँले राम्रो प्राप्त गर्दा उहाँले लगाव बिना हुनुहुन्छ, जो आनन्दित छैन, न त खराब प्राप्त गर्दा विलाप, दृढ सिद्ध ज्ञान
अडिएको छ।

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

Nepali Interpretation

खुट्टामा उभिएको खोल भित्र आफ्नो अंग खिच्छ रूपमा, अर्थमा वस्तुहरु होसमा फिर्ता लिने सक्षम छ, जो एक, साँच्चै ज्ञान स्थित रूपमा बुझ्न छ।

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

Nepali Interpretation

अर्थमा वस्तुका लागि स्वाद रहिरहन्छ तापनि embodied प्राण, अर्थमा आनन्दको प्रतिबन्धित हुन सक्छ। तर, एक उच्च स्वाद अनुभव यस्तो सगाई ceasing, उहाँले चेतना अडिएको छ।

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

Nepali Interpretation

होश तिनीहरूले बलपूर्वक पनि नियन्त्रण गर्न प्रयास छ जो भेदभाव मानिसको मन दूर बोक्न कि, हे अर्जुन, यति बलियो र अविवेकी छन्।

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 samyamya
yukta asita mat-parah
vase hi yasyendriyani
tasya prajna pratisthita

Nepali Interpretation
होसमा नियन्त्रणमा राख्छ र ममाथि आफ्नो चेतना गर्दछ जो एक, स्थिर बुद्धि को एक मानिस भनिन्छ।

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

Nepali Interpretation
होश को वस्तुहरू विचार गर्दा, एक व्यक्तिले ती लगाव विकसित, र यस्तो लगाव अभिलाषा विकसित देखि, र अभिलाषा रिस उठ्छ देखि।

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 pranasayati

Nepali Interpretation
रिस देखि, भ्रम खडा, र स्मृति को भ्रम घबराहट देखि। स्मृति हैरत छ जब, बुद्धि हराएको छ, र बुद्धि हराएको छ जब, एक भौतिक पूल मा फेरि भुङ्मा पछारिए।

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

Nepali Interpretation

प्रभुको पूर्ण कृपा प्राप्त र यसरी सबै लगाव र घृणा मुक्त हुन सक्छन् स्वतन्त्रता को विनियमित सिद्धान्तहरू अभ्यास गरेर आफ्नो होश नियन्त्रण गर्न सक्ने एउटा।

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

Nepali Interpretation

त्यसैले देवी चेतना स्थित छ जो एक को लागि, भौतिक अस्तित्व को तीन गुना miseries हटाइसकेपछि; यस्तो खुसी राज्य मा, कसैको बुद्धि चाँडै स्थिर हुन्छ।

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

Nepali Interpretation

ट्रान्सेडेंटल चेतना छैन जो एक जो बिना शान्ति कुनै संभावना छ, एक नियन्त्रण मन न स्थिर बुद्धि न हुन सकछ। अनि कसरी शान्ति बिना कुनै पनि आनन्द हुन सकछ?

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

Nepali Interpretation

पानी एउटा डुङ्गामा चढेर एक बतास द्वारा बगाइदिए. छ, होश समेत एक जो मा मन एक मानिसको बुद्धि दूर बोक्न सकछ केन्द्रित छ।

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

Nepali Interpretation

त्यसकारण, हे वीर-सशस्त्र, जसको सचेत आफ्नो वस्तुहरु रोके छन् पक्कै स्थिर बुद्धि को छ एक।

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

Nepali Interpretation
के सबै प्राणीहरू लागि रात छ लागि सचेतना को समय छ आत्म-नियन्त्रणमा; र सबै प्राणीहरू लागि सचेतना को समय
introspective ऋषि लागि रात छ।

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

Nepali Interpretation
कहिल्यै तृप्त भइरहेको तर अझै पनि सधैं छ जो सागर मा नदी जस्तै प्रविष्ट - - एक इच्छाहरूको निरन्तर प्रवाह व्याकुल छैन
जो व्यक्ति एकलै शान्ति प्राप्त गर्न सक्छन्, र त्यस्तो इच्छा पूरा गर्न प्रयत्न गर्ने मानिस।

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 nihsprhah
nirmamo nirahankarah
sa santim adhigacchati

Nepali Interpretation
स्वामित्व सबै अर्थमा माथि दिइएको र झूटा अहम् नभएको हो, जो इच्छा मुक्त बस्ने अर्थमा तृप्तिका, सबै इच्छाहरू
दिनुभएको छ जो एक व्यक्ति - उहाँ एकलै वास्तविक शान्ति प्राप्त गर्न सक्छन्।

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

Nepali Interpretation

त्यो मानिस हैरत छैन जो प्राप्त पछि, आध्यात्मिक र ईश्वरीय जीवन को बाटो हो। त्यसैले पनि मृत्युको घडीमा, स्थित गरिंदैछ, एक परमेश्वरको राज्यमा प्रवेश गर्न सक्छन्।

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

Nepali Interpretation

अर्जुन भन्नुभयो: हे Janardana, हे Kesava, तपाईंले किन बुद्धि fruitive काम भन्दा राम्रो छ भन्ने सोचाइ भने, यो ghashtly युद्धमा भाग मलाई आग्रह गरेको छ?

English Interpretation

Arjuna said: O Janardana, O Kesava, why do You urge me to engage in this ghashtly 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

Nepali Interpretation

मेरो बुद्धि तपाईंको equivocal निर्देश हैरत छ। त्यसैले, मेरो लागि सबैभन्दा लाभदायी छ निर्णायक के मलाई बता।

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: हे पापरहित अर्जुन, म पहिले देखि नै स्वयं महसुस गर्ने मानिसहरूको दुई कक्षा छन् भनेर बताए छन्। केही अनुभवजन्य, दार्शनिक अनुमान गरेर उहाँलाई बुझ्न लगाइदिए छन्, र अरूलाई भक्ति काम गरेर उहाँलाई थाहा अगस्र छन्।

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

Nepali Interpretation

मात्र होइन एक प्रतिक्रिया देखि स्वतन्त्रता प्राप्त गर्न सक्छन् काम अलग गरेर, न त renunciation द्वारा एकलै एक पूर्णता प्राप्त गर्न सक्छन्।

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

Nepali Interpretation
सबै मानिसहरू सामाग्री प्रकृति को मोड को जन्मेको आवेगलाई अनुसार असहाय व्यवहार गर्न बाध्य छन्; त्यसैले कुनै एक पनि एक पल को लागि, केहि नगर्न सक्छ।

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

Nepali Interpretation
पक्कै पनि, जसको मन अर्थमा वस्तुहरू मा बास होश र कदम को अंगहरू, तर नियन्त्रणमा राख्छ आफूलाई deludes र देखावटी भनिन्छ जो एक।

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

Nepali Interpretation

अर्कोतर्फ, उहाँले मनले होश नियन्त्रण गर्ने र लगाव बिना, भक्ति को काम मा आफ्नो सक्रिय अंगहरु संलग्न, टाढा उच्च हो।

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-yatrapa ca te
na prasiddhyed akarmanah

Nepali Interpretation

कार्य निष्क्रियता भन्दा राम्रो छ लागि, आफ्नो निर्धारित कर्तव्य। एक मानिस पनि काम बिना आफ्नो भौतिक शरीर कायम गर्न सक्दैन।

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

Nepali Interpretation

Visnu लागि एक बलिदानको रूपमा गरेको कार्य अन्यथा काम यस भौतिक संसारमा एक बांध, प्रदर्शन गर्न छ। त्यसकारण, कुन्ती हे छोरा, उहाँको सन्तुष्टि लागि आफ्नो तोकिएको जिम्मेवारी पूरा गर्नु, र यसरी तपाईं सधैं दासत्वबाट अनासक्त र स्वतन्त्र रहने छ।

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

Nepali Interpretation

सृष्टिको मा, सबै प्राणीहरूको प्रभु Visnu लागि बलिदान संग, पुरुष र अर्धदेवहरू को पुस्तामा पठाए, र आफ्नो प्रदर्शन तपाईं सबै मनमोहक दिनुहुने किनभने यो [बलिदान] यज्ञ गरेर तिमी खुसी हुनुहोस् ", भन्दै तिनीहरूलाई आशिष् कुरा। "

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

Nepali Interpretation

यस अर्धदेवहरू, बलिदान खुसी भइरहेको पनि तपाईं खुसी; यसरी पोषणयुक्त एक अर्को, सबै को लागि यो सामान्य समृद्धि त्यहाँ शासन गर्नेछन्।

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

Nepali Interpretation

जीवनको विभिन्न आवश्यक आरोप मा, अर्धदेवहरू, यज्ञ [बलिदान] को प्रदर्शन गरेर सन्तुष्ट भइरहेको मानिस सबै आवश्यकताहरू आपूर्ति। तर फिर्ती मा अर्धदेवहरू तिनीहरूलाई भेटी बिना, यी उपहार प्राप्त गर्ने उहाँ, एउटा चोर छ।

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

Nepali Interpretation

तिनीहरूले बलिदान लागि पहिलो प्रदान गरिएको छ जो खाना खान किनभने प्रभु को भक्त सबै पाप प्रकार देखि जारी गर्दै।
साँच्ची, व्यक्तिगत अर्थमा आनन्दको लागि खाना तयार गर्ने अरु, केवल पाप खान।

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

Nepali Interpretation

सबै जीवित शरीर वर्षाको देखि उत्पादन गरिन्छ जो खाना अनाज, मा subsist। प्रवासी यज्ञ [बलिदान] को प्रदर्शन द्वारा
उत्पादित गर्दै छन्, र यज्ञ निर्धारित कर्तव्य जन्म हुन्छ।

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

Nepali Interpretation

नियमित गतिविधिहरू वेदस मा तोकिएको छन्, र वेदस सीधा त्रीएक सर्वोच्च व्यक्तित्व देखि प्रकट हुन्छन्। फलस्वरूप सबै-सर्वव्यापी transcendence अनन्तसम्म बलिदानको कार्यहरू मा स्थित छ।

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

Nepali Interpretation

मेरो प्रिय अर्जुन, बलिदानको यो निर्धारित वैदिक प्रणाली पालन नगर्ने मानिस पक्कै होश मा मात्र रमाउँदैछु एक व्यक्ति बेकार बस्ने लागि, पाप को एक जीवन जान्छ।

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

Nepali Interpretation

एक हुनुहुन्छ, तर, मा हर्षित र आत्म मात्र पूर्णतया satiated सन्तुष्ट हुनुहुन्छ आत्म मा प्रबुद्ध छ जो स्वयं, खुशी ले - उसलाई को लागि कुनै कर्तव्य छ।

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

Nepali Interpretation

आत्म-महसुस मानिसले आफ्नो निर्धारित कर्तव्य निर्वहन मा पूरा गर्न कुनै उद्देश्य छ, न त यस्तो काम गर्न कुनै पनि कारण छ। न त उहाँले कुनै पनि अन्य जीवित अस्तित्व निर्भर कुनै आवश्यकता छ।

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

Nepali Interpretation

गतिविधिहरु को फल संलग्न भइरहेको बिना त्यसकारण, एक कर्तव्य को कुरा को रूप व्यवहार गर्नुपर्छ; लगाव बिना काम गरेर लागि, एक सर्वोच्च हासिल गर्छ।

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

Nepali Interpretation

Janaka र अरूलाई जस्तै पनि राजा निर्धारित कर्तव्य प्रदर्शन गरेर perfectional चरण बन्यो। त्यसकारण, बस सामान्य मा मान्छे को शिक्षित खातिर, तपाईं आफ्नो काम गर्नुपर्छ।

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

Nepali Interpretation

ठूलो मानिस द्वारा गरिन्छ जेसुकै होस् कदम, साधारण मानिसहरू आफ्नो पाइला पछ्याउने। उहाँले उदाहरणीय कार्यहरू गरेर सेट जे स्तर र, सबै दुनिया खोज्ने।

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

Nepali Interpretation

Prtha हे छोरा, सबै तीन ग्रहहरूको प्रणाली भित्र मलाई लागि तोकिएको कुनै काम छ। न त कुनै चाहते मा म हुँ, न त म केहि पनि प्राप्त गर्न आवश्यकता छ - तर म काम मा लगे छु।

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

Nepali Interpretation
म काम मा संलग्न थिएन भने, लागि, हे पार्थ, पक्कै पनि सबै मानिसहरू मेरो मार्ग पछ्याउन थियो।

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

Nepali Interpretation
म काम गर्न बन्द गर्नुपर्छ भने यी सबै दुनिया विनाशप्रति राखे हुनेछ। म पनि नचाहिने जनसंख्या बनाउन कारण हुनेछ, र म यसरी सबै संवेदनशील जगतले शान्ति नष्ट हुनेछ।

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 bhārata
kuryad vidvams tathasaktas
cikirsur loka-sangraham

Nepali Interpretation
यो अज्ञानी परिणाम गर्न लगाव आफ्नो कर्तव्यहरूको रूपमा, त्यस्तै सिकेका पनि सही बाटो मा अग्रणी मान्छे को खातिर, व्यवहार, तर लगाव बिना सक्छ।

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

Nepali Interpretation

बुद्धिमानी fruitive कदम संलग्न छन् जो अनभिज्ञ को मन बिथोल्ने नगर्छौं, तिनीहरूले काम नगर्न, तर भक्ति आत्मा मा भाग लिन प्रोत्साहन गर्नु हुँदैन।

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

Nepali Interpretation

यस हैरत आत्मा प्राण, भौतिक प्रकृति को तीन मोड प्रभावमा, स्वभावैले पूरा वास्तविकता हो जो गतिविधिहरू, को गर्नुहुने आफूलाई सोच्छ।

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

Nepali Interpretation

पूर्ण सत्य ज्ञान छ जो एक, हे वीर-सशस्त्र, राम्रो fruitive परिणाम लागि भक्ति र काम मा काम बीच मतभेद थाह, होश आफूलाई संलग्न र तृप्तिका महसुस गर्दैन।

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

Nepali Interpretation

भौतिक प्रकृति को मोड मा हैरत, को अनभिज्ञ पूर्णतया भौतिक क्रियाकलापमा आफूलाई संलग्न र संलग्न हुन्छन्। यी जिम्मेवारीहरू तुच्छ भए तापनि तर बुद्धिमानी कारण ज्ञान को कलाकारहरूलाई 'कमी, तिनीहरूलाई अस्थिर हुँदैन।

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

Nepali Interpretation

त्यसकारण, हे अर्जुन, मलाई मन मनसाय मलाई सबै आफ्नो काम, आत्मसमर्पण र egoism र सुस्ती देखि लाभ र स्वतन्त्र लागि इच्छा बिना लडाईं।

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

Nepali Interpretation
ईर्ष्या बिना, मेरो injunctions र जो विश्वासी भई यस शिक्षाको निम्नानुसार अनुसार आफ्नो जिम्मेवारी पूरा कार्यान्वयन गर्ने
एक, fruitive कामको मुक्त हुन्छ।

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 acetasah

Nepali Interpretation
तर ईर्ष्याले बाहिर, यी शिक्षा उपेक्षा र, उनलाई नियमित अभ्यास नगर्ने, ती सबै ज्ञान को पागल छलफल befooled, र
अज्ञानता र दासत्वबाट हुनै लागेको हुनुहुन्छ।

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
sadsam cestate svasyah
prakrter jnanavan api
prakrtim yanti bhutani
nigraha kim karisyati

Nepali Interpretation
सबैलाई आफ्नो प्रकृति निम्नानुसार लागि समेत ज्ञान को एक मानिस, आफ्नो स्वभाव अनुसार कार्य गर्दछ। दमन के गर्न
सक्छ?

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
taylor na vasam agacchet
tau hy asya paripanthinau

Nepali Interpretation

अर्थमा वस्तुका लागि आकर्षण र सँग श्रेणिबद्ध embodied जगतले महसुस छन्, तर एक सचेत नियन्त्रणमा पर्नु र तिनीहरूले आत्म-बोध बाटोमा ठेस खाने किनभने वस्तुहरू महसुस हुँदैन।

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

Nepali Interpretation

यो तिनीहरूले दोषपूर्ण हुन सक्छ तापनि अर्काको कर्तव्य भन्दा, एक निर्देशित कर्तव्य पूरा गर्न उत्तम छ। एक आफ्नै कर्तव्य प्रदर्शन पाठ्यक्रम विनाश अर्को बाटोमा खतरनाक छ पछ्याउन लागि, अर्काको कर्तव्य भाग भन्दा राम्रो छ।

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

Nepali Interpretation

अर्जुन भन्नुभयोः, शक्ति द्वारा लगे भने, पनि unwillingly, पापपूर्ण बनाएका एक कुरामा Vrsni हे सन्तान?

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयोः यो मात्र, जोश भौतिक मोड संग सम्पर्क जन्म र पछि क्रोध परिणत, र जो जो अर्जुन, यो संसारको सबै-निल्ल, पापी शत्रु हो अभिलाषा छ।

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

Nepali Interpretation

ऐना धूलो ढाकिएको छ रूपमा आगो, धुवाँ ढाकिएको छ रूपमा भ्रूण गर्भमा ढाकिएको छ, वा, यस्तै, जीवित एकाइ यस अभिलाषा विभिन्न डिग्री ढाकिएको छ।

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

Nepali Interpretation
त्यसैले, एक मानिसको शुद्ध चेतना सन्तुष्ट कहिल्यै छ र जो आगो जस्तै बल्छ जो अभिलाषा को रूप मा आफ्नो अनन्त शत्रु
ढाकिएको छ।

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
asyadhithanam ucyate
etair vimohayaty esa
jnanam avrtya dehinam

Nepali Interpretation
होश, मन र खुफिया जीवित एकाइ को वास्तविक ज्ञान veils र उहाँलाई bewilders जो यस अभिलाषा, को बैठक ठाउँ हुन्।

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 bhāratarsabha
papmanam prajāhi hy enam
jñāna-vijñāna-nāsanam

Nepali Interpretation
त्यसकारण, हे अर्जुन, होश विनियमन द्वारा पाप [अभिलाषा] सुरुमै curb मा, Bharatas को सबै भन्दा राम्रो यो ठूलो प्रतीक, र

ज्ञान र आत्म-बोध यस विध्वंसक माछन्।

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

indriyani parany ahur
indriyebhyah param manah
manasas tu para buddhir
yo buddheh paratas tu sah

Nepali Interpretation

यो काम सचेत सुस्त कुरा गर्न श्रेष्ठ छन्; मन होश भन्दा उच्च छ; बुद्धि मन भन्दा अझै उच्च छ; र उहाँले [प्राण] खुफिया भन्दा पनि उच्च छ।

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

Nepali Interpretation

आध्यात्मिक बल गरेर - - यसरी आफूलाई थाह भौतिक सचेत, मन र बुद्धिमत्ता ट्रान्सेन्डेंटल हुन, एक उच्च आत्म र यसरी द्वारा कम आत्म नियन्त्रण गर्नुपर्छ अभिलाषा रूपमा चिनिन्छन् अतोषणीय शत्रु विजयी।

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: म सूर्य-देव, Vivasvan योग को यस imperishable विज्ञान निर्देशन, र Vivasvan मनु,
मानिसजातिको पिता यो निर्देशन, र मनु बारी मा Iksvaku गर्न यो निर्देशन दिनुभयो।

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 Ikshvaku.

Chapter 4 Verse 2

Chapter Name -Transcendental Knowledge

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

Nepali Interpretation

यो सर्वोच्च विज्ञान यसरी disciplic उत्तराधिकार को श्रृंखला प्राप्त भएको थियो, र पवित्र राजाहरू यसरी यो कुरा बुझेका थिए।
तर समय को पाठ्यक्रम मा उत्तराधिकार भङ्ग, र त्यसैले यो छ रूपमा विज्ञान हराउने देखिन्छ थियो।

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

Nepali Interpretation

सर्वोच्च संग सम्बन्ध को त्यो धेरै पुरातन विज्ञान तपाईं मेरो भक्त साथै मेरो मित्र हो किनभने आज तपाईं मलाई यसो हो;
त्यसैले तपाईं यस विज्ञान को ट्रान्सेन्डेंटल रहस्य बुझ्न सक्छौं।

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

Nepali Interpretation

अर्जुन भन्नुभयो: सूर्य-देव Vivasvan तपाईं जन्म द्वारा वरिष्ठ छ। म कसरी सुरुमा तपाईं उहाँलाई यो विज्ञान निर्देशन भनेर बुझ्न छु?

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: थुप्रै थुप्रै जन्म दुवै तपाईं र म पारित गरेको छ। म तिनीहरूलाई सबै सम्झना गर्न सक्छन्, तर तपाईं शत्रु हे subduer, गर्न सक्छन् छैन!

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

Nepali Interpretation

म गर्भमा छु र म सबै संवेदनशील प्राणीहरू प्रभु हुँ हुनत मेरो ट्रान्सेन्डेन्टल शरीर कहिल्यै थाल्छ, र भए तापनि, म अझै पनि मेरो मूल ट्रान्सेन्डेन्टल फारम हरेक सहस्राब्दी मा देखिन्छ।

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 sṛjamy aham

Nepali Interpretation

जब र धार्मिक अभ्यास मा गिरावट, भरत हे सन्तान, र irreligion को एक प्रमुख वृद्धि छ जहाँ - म आफूलाई तल झर्दा त्यतिबेला।

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
paritrāṇāya sādhuṇāṃ
vīṇasāya ca dūṣkṛtāṃ
dharma-samsthāpanārthāya
sambhavāmi yuge yuge

Nepali Interpretation

यो pious उद्धार गर्न र जनताले शान्ति नाश गर्न, साथै धर्म को सिद्धान्त स्थापना गर्न, सहस्राब्दी पछि म आगमन आफूलाई सहस्राब्दी क्रम मा।

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

Nepali Interpretation

, शरीर छोडने, यो भौतिक संसारमा फेरि आफ्नो जन्म लिन छैन मेरो उपस्थिति र गतिविधिहरु को ट्रान्सेण्डेण्टल प्रकृति थाह छ,
तर मेरो अनन्त वास, हे अर्जुन हासिल गर्ने एक।

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

Nepali Interpretation

लगाव, डर र रिस मुक्त गरिंदैछ, पूर्ण मलाई मा अवशोषित र मलाई शरण लिइरहेका, विगतमा धेरै, धेरै व्यक्ति मलाई ज्ञान
द्वारा शुद्ध भए - र यसरी तिनीहरूले सबै मलाई लागि ट्रान्सेण्डेण्टल प्रेम हासिल।

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

Nepali Interpretation

तिनीहरूले मलाई अर्पण रूपमा - - तिनीहरूलाई सबै म तदनुसार इनाम। हरेक सबै कुरामा मेरो बाटो, Prtha हे छोरा
निम्नानुसार।

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

Nepali Interpretation

यस संसारमा पुरुष fruitive गतिविधिमा सफलता इच्छा, र त्यसैले तिनीहरू अर्धदेवहरू उपासना। तुरुन्तै, पाठ्यक्रम,
मानिसहरू यस संसारमा fruitive काम देखि परिणाम प्राप्त।

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

Nepali Interpretation

भौतिक प्रकृति र तिनीहरूलाई देखिंदैन काम तीन मोड अनुसार, मानव समाज को चार मलाई सृष्टि भएका थिए। म यस
प्रणाली को निर्माता हुँ, तैपनि, तपाईं म कहिल्यै परिवर्तन हुनुको अझै गैर-गर्नुहुने हुँ भन्ने थाह हुनुपर्छ।

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

Nepali Interpretation
मलाई असर कुनै काम छ; न त म कदम को फल को लागि कामना गर्छु। पनि मेरो बारेमा यो सत्य बुझ्नुहुन्छ गर्ने एक काम
को fruitive प्रतिक्रिया मा फसाइएको हुँदैन।

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

Nepali Interpretation
पुरातन समयमा सबै मुक्त प्राण यस समझ र यति हासिल मुक्ति देखाए। त्यसकारण, प्राचीन समयका रूपमा, तपाईं यस
ईश्वरीय चेतना आफ्नो कर्तव्य गर्नुपर्छ।

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

Nepali Interpretation
समेत बौद्धिक कार्य हो र निष्क्रियता के छ के निर्धारण मा हैरत छन्। अब म तिमीलाई सबै पाप स्वतन्त्र गरिनेछ जो बुझेर
कार्य हो के तपाईं बताउन हुनेछ।

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

Nepali Interpretation

कार्य को जटिलताहरु बुझ्न धेरै कठिन छ। त्यसैले एक के निष्क्रियता छ निषेध गरिएको कार्य हो के, छ, र कस्तो कदम ठीक थाह हुनुपर्छ।

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

Nepali Interpretation

निष्क्रियता कदम मा निष्क्रियता, र कदम देखुहुने एक, मानिसहरुलाई बौद्धिक छ, र क्रियाकलाप सबै प्रकारका संलग्न भए तापनि उनले ट्रान्सेन्डेन्टल स्थिति छ।

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

Nepali Interpretation

एक जसको हरेक कार्य अर्थमा तृप्तिका लागि इच्छा नभएको हो पूर्ण ज्ञान हुन स्वाभाविकै हो। उहाँले जसको fruitive कदम सही ज्ञान को आगो भस्म छ कामदारको हुन महात्माओं गरेका छ।

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

Nepali Interpretation

उपक्रम सबै प्रकार मा लगी तापनि कहिल्यै सन्तुष्ट र स्वतन्त्र आफ्ना गतिविधिहरु, को परिणाम सबै लगाव त्यागेर उहाँले कुनै fruitive कदम गर्दछ।

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

Nepali Interpretation

समझ को त्यस्तो मानिसको मन र बुद्धि पूर्ण नियन्त्रणमा संग कार्य आफ्नो सम्पत्ति मा स्वामित्व सबै अर्थमा माथि दिन्छ र केवल जीवनको खुला आवश्यकताहरु लागि कार्य गर्दछ। यसरी काम, उहाँ पापी प्रतिक्रियाले प्रभावित छैन।

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

Nepali Interpretation

दुवै सफलता र असफलताको स्थिर छ जो दोहरापन मुक्त छ र डाह गर्दैन आफ्नै नियमअनुसार, को आउछ लाभ सन्तुष्ट
जसले, प्रदर्शन कार्यहरू भए तापनि, गुमाउन कहिल्यै छ।

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

Nepali Interpretation

पूर्णतया ट्रान्सेडेंटल ज्ञान स्थित छ सामाग्री प्रकृति र जो को मोड अनासक्त छ जो मानिसको काम transcendence मा पुरा
विलीन।

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

Nepali Interpretation

पूर्णतया Krsna चेतना अवशोषित एउटा व्यक्तिले किनभने आध्यात्मिक गतिविधिमा आफ्नो पूर्ण योगदान आध्यात्मिक राज्य प्राप्त गर्न निश्चित छ, जो मा चर्मोत्कर्ष निरपेक्ष छ र प्रदान गरिएको छ जो एउटै आध्यात्मिक प्रकृतिको छ।

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

yajnaivaopajuhvati

Nepali Interpretation

केही योगियों पूर्ण तिनीहरूलाई विभिन्न बलिदान दिएर अर्धदेवहरू उपासना, र तिनीहरूलाई केही सर्वोच्च ब्राह्मण को आगो मा बलिदान चढाउन।

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

Nepali Interpretation

तिनीहरूलाई केही सुनुवाई प्रक्रिया र नियन्त्रण मन को आगो मा सचेत बलिदान, र अरूलाई बलिदानको आगो मा, यस्तो आवाज रूपमा सचेत, को वस्तुहरू बलिदान।

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

Nepali Interpretation

मन र भावना नियन्त्रण को मामला मा, आत्म-बोध चासो हो गर्नेहरूले नियन्त्रण मन को आगो मा oblations रूपमा सबै सचेत को कार्य, साथै महत्वपूर्ण शक्ति [सास], प्रदान गर्छन।

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

Nepali Interpretation

गंभीर austerities मा आफ्नो भौतिक सम्पत्ति त्याग द्वारा प्रबुद्ध, सख्त भाकल लिन र eightfold अलौकिक को योग अभ्यास, र अरूलाई ट्रान्सेन्डेन्टल ज्ञान को प्रगति लागि वेदस अध्ययन गर्ने अरु पनि छन्।

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

Nepali Interpretation

अनि ट्रान्स मा रहन सास सहनशीलता को प्रक्रिया गर्न अग्रसर भएका पनि अरूलाई छन्, र तिनीहरूले बहिर्गमन मा आउँदै, र

आगमन सास मा बहिर्गमन सास को आन्दोलन रोक अभ्यास, र यसरी पछिल्लो सबै रोक, ट्रान्स मा रहन सास फेर्न।
तिनीहरूलाई केही खाने प्रक्रिया curtailing, बलिदानको रूपमा, आफै मा बहिर्गमन सास प्रदान

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 sanatanam

Nepali Interpretation

बलिदानको अर्थ चिन्ने यी सबै कलाकारहरूलाई यस्तो बलिदानको अवशेष को अमृत चाखेको भएको, पापी प्रतिक्रिया को शुद्ध, र हुन, तिनीहरूले सर्वोच्च अनन्त वातावरण जाने।

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

Nepali Interpretation

, को Kuru राजवंश को सबै भन्दा राम्रो हे एक यो जीवन यो ग्रह वा आनन्दित जीवन बिताउन कहिल्यै गर्न सक्छन् बलिदान बिना: के त अर्को को?

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

Nepali Interpretation
बलिदानको यी सबै विभिन्न प्रकार वेदस अनुमोदन, र तिनीहरूलाई सबै काम को विभिन्न प्रकारका जन्म छन्। जस्तै
तिनीहरूलाई थाह पाएर, तपाईं मुक्त हुनेछ।

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

Nepali Interpretation
शत्रुको हे chastiser, ज्ञान को बलिदान भौतिक सम्पत्ति बलिदान भन्दा बढी छ। Prtha हे छोरा, पछि सबै, काम को बलिदान
ट्रान्सेन्डेन्टल ज्ञान culminates।

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

Nepali Interpretation
बस एक आध्यात्मिक गुरु आउंदा सत्यलाई सिक्ने प्रयास गर्नुहोस्। Submissively उहाँबाट सोध्न र उहाँलाई सेवा। उहाँले सत्य
देखेको छ किनभने आत्म-महसुस प्राण तिमीहरूलाई ज्ञान प्रदान गर्न सक्छन्।

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

Nepali Interpretation

र तिनीहरूले मलाई मा हो, र मेरा हुन् - तपाईं यसरी सत्य सिकेका जब, तपाईं सबै जीवित प्राणी हो तर मेरो भाग भनेर थाह हुनेछ।

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

Nepali Interpretation

तपाईं सबै पापी को भन्दा पापी मानिन्छ तापनि, तपाईं ट्रान्सेण्डेण्टल ज्ञान को नाउ मा स्थित छन्, तपाईं miseries को सागर पार गर्न सक्षम हुनेछ।

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

Nepali Interpretation

धधकते आगो खरानी लकडी उत्तेजित गर्दछ रूपमा, हे अर्जुन, यति ज्ञान आगो भौतिक गतिविधिमा खरानी सबै प्रतिक्रियाहरु बाल्न गछे।

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

Nepali Interpretation

यस संसारमा, ट्रान्सेडेंटल ज्ञान त उदात्त र शुद्ध केही छ। यस्तो ज्ञान सबै अलौकिक को परिपक्व फल हो। अनि यो हासिल गरेको छ, जो एक समय को कारण पाठ्यक्रम मा आफूलाई भित्र आत्म प्राप्त छ।

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

Nepali Interpretation

ट्रान्सेडेंटल ज्ञान अवशोषित र जो जो एक विश्वासी पुरुष चाँडै होसमा विजयी सर्वोच्च आध्यात्मिक शान्ति हासिल गछे।

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 vinaswati
nayam loko 'sti na paro
na sukham samsayatmanah

Nepali Interpretation

तर प्रकट शास्त्रपदहरू शङ्का गर्ने अनभिज्ञ र अविश्वासी व्यक्ति परमेश्वरको चेतना हासिल छैन। यो शंका प्राण लागि यस
संसारमा न त अर्को मान आनन्द छ।

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

Nepali Interpretation

त्यसकारण, जसको शंका ट्रान्सेडेंटल ज्ञान नाश छन्, र जसले आत्म दृढ स्थित छ आफ्नो कदम, फल त्यागेका छ जो एक,
काम, धन हे विजेता बाँधिएको छैन।

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

Nepali Interpretation

त्यसैले अन्जानमा आफ्नो हृदयमा उत्पन्न गरेको छ जो शंका ज्ञान को हतियार द्वारा slashed गर्नुपर्छ। योग संग सशस्त्र, हे
भरत, खडा र लड्ने।

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

Nepali Interpretation

अर्जुन भन्नुभयो: हे Krsna, पहिलो सबै को तपाईं काम त्याग्न मलाई सोध्न, र फेरि तपाईं भक्ति संग काम गर्न सुझाव दिन्छन्। अब तपाईं कृपया अधिक लाभकारी छ दुई जो मलाई अवश्य भन्नेछु?

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: भक्ति काम र काम को renunciation दुवै मुक्ति लागि राम्रो हो। तर, दुई, भक्ति सेवा मा काम काम renunciation भन्दा राम्रो छ।

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

Nepali Interpretation

घृणा न त आफ्नो गतिविधिहरु को फल इच्छा न गर्ने एक सधैं त्यागेका हुन थाह छ। सबै dualities देखि मुक्त त्यस्तो व्यक्ति, सजिलै भौतिक दासत्वबाट काबू र, हे वीर-सशस्त्र अर्जुन पूर्णतया मुक्त छ।

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

Nepali Interpretation

भौतिक संसारमा [सांख्य] को विश्लेषणात्मक अध्ययन फरक रूपमा कर्म-योग र भक्ति सेवा मात्र अनभिज्ञ कथन। वास्तवमा सिकेका छन् गर्नेहरूले यी मार्ग को एक राम्रो आफूलाई लागू हुन्छ जसले दुवै को परिणाम प्राप्त भन्छन्।

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

Nepali Interpretation

Renunciation मार्फत पुगेको स्थिति पनि भक्ति सेवा र जो मा काम हासिल गर्न सकिन्छ भन्ने चिन्ने एक त्यसैले काम गर्ने बाटो र renunciation बाटो तिनीहरू हुन् रूपमा एक, दृष्टिकोण हो कि देख्नुहुन्छ।

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
duhkham aptum ayogatah
yoga-yukto munir brahma
na cirenadhigacchati

Nepali Interpretation

एक प्रभुको भक्ति सेवा मा लगी भएको छ जब सम्म, गतिविधिहरु को मात्र renunciation एक खुसी बनाउन सक्दैन। भक्ति को काम गरेर शुद्ध यो महात्माओं, ढिलासुस्ती नगरी सर्वोच्च हासिल।

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

Nepali Interpretation

भक्ति काम गर्ने एक, जो शुद्ध प्राण छ, र जो, आफ्नो मन र सचेत नियन्त्रण सबैलाई प्रिय छ, र सबैलाई उहाँलाई प्रिय छ। सधैं काम तापनि, यस्तो मानिस गुमाउन कहिल्यै छ।

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 grhnann
unmisan nimisann api
indriyanindriyarthesu
vartanta iti dharayan

Nepali Interpretation

, देखेर सुनेर, छोएर, गन्ध, खाने, बारे सार्ने सुतिरहेका र सास फेर्न लगे तापनि ईश्वरीय चेतना एक व्यक्ति, सधैं उनी सबै सक्दै न भनेर आफूलाई भित्र थाह छ। खोलेर वा आफ्नो आँखा बन्द, evacuating, बोल्न प्राप्त गर्दा किन भनेर, उहाँले सधैं भौतिक सचेत आफ्नो वस्तुहरु र उहाँले तिनीहरूलाई देखि चासै छ कि संलग्न छन् भनी थाह छ

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

Nepali Interpretation

लोटस पात पानी द्वारा नगरिएको छ रूपमा सर्वोच्च परमेश्वरको निम्ति परिणाम आत्मसमर्पण, लगाव बिना आफ्नो कर्तव्य गर्दछ जो एक, पापी कार्य प्रभावित छैन।

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

Nepali Interpretation

यस योगियों, लगाव छोडेर मात्र शुद्धि को प्रयोजन को लागि, शरीर, मन, बुद्धि, र पनि सचेत संग चलन।

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

Nepali Interpretation

उहाँले मलाई सबै गतिविधिहरू को परिणाम प्रदान गर्दछ किनभने निरन्तर समर्पित प्राण चापलूसी नहीं शान्ति हासिल गर्छ;
आफ्नो परिश्रमको फल लागि लोभी छ, जो ईश्वरीय, एकतामा छैन जो एक व्यक्ति जबकि, अल्मलिने हुन्छ।

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

Nepali Interpretation

यो embodied जीवित अस्तित्व आफ्नो प्रकृति नियन्त्रण र मानसिक सबै कार्यहरू renounces गर्दा उहाँले नौ ढोकाहरू
[भौतिक शरीर], न त काम न त पैदा काम गर्नु शहर मा खुसीको कुरा बस्नुहुन्छ।

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

Nepali Interpretation

यस embodied आत्मा, उहाँको शरीर को शहर को मालिक, गतिविधिहरू सिर्जना गर्दैन, न त व्यवहार मानिसहरूलाई प्रेरित गर्छ, न त काम को फल सिर्जना गर्छ। यो सबै सामाग्री प्रकृति को मोड मा लागू छ।

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

Nepali Interpretation

न त सर्वोच्च आत्मा कुनै पापी वा pious गतिविधिहरू मान गर्छ। Embodied जगतले, तथापि, किनभने आफ्नो वास्तविक ज्ञान कवर जो अज्ञानता को हैरत छन्।

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

Nepali Interpretation

तथापि, एक nescience नाश जो द्वारा ज्ञान प्रबुद्ध छ जब सूर्य दिन मा सबै रोशनी, फेरि आफ्नो ज्ञान, सबै कुरा प्रकट गर्छ।

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

Nepali Interpretation

कसैको बुद्धि, मन, विश्वास र शरण सबै सर्वोच्च मा तय गर्दै छन्, तब एक पुरा तरिकाले पूरा ज्ञान माध्यम misgivings को शुद्ध हुन्छ र यसरी सीधा मुक्तिको बाटोमा पारे।

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

Nepali Interpretation

नम्र बाबा, साँचो ज्ञान गर्नसक्छु, बराबर दृष्टि संग एक सिकेका र कोमल ब्राह्मण, एक गाई, एक हात्ती, कुकुर र एक कुकुर-भक्षक [outcaste] देखुहुन्छ।

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

Nepali Interpretation

जसको मन मध्य समानता र equanimity मा स्थापित गर्दै छन् ती पहिले नै जन्म र मृत्युको अवस्था जितेको छु। तिनीहरू ब्राह्मण जस्तै निर्दोष छन्, र यसरी तिनीहरूले पहिले नै ब्राह्मण मा स्थित हो।

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

Nepali Interpretation

न त रमाइलो कुरा प्राप्त त्यसैमा खुसी न त आत्म-बौद्धिक, unbewildered छ जो अप्रिय कुरा, प्राप्त त्यसैमा बिलौना, र परमेश्वरको विज्ञान चिन्ने व्यक्तिले, पहिले नै transcendence मा स्थित रूपमा बुझ्न छ।

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

Nepali Interpretation

यस्तो मुक्त व्यक्ति भौतिक अर्थमा रमाइलो वा बाह्य वस्तुहरू आकर्षित तर भित्र खुशी आनंद ले ट्रान्स मा सधैं छ छैन। उहाँले सर्वोच्च मा केंद्रित लागि यस तरिकामा आत्म-महसुस व्यक्ति, असीमित आनन्द प्राप्त छ।

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 samsarsa-ja bhoga
dukhya-yonaya eva te
ady-antavantah kaunteya
na tesu ramate budhah

Nepali Interpretation

एक बौद्धिक व्यक्ति भौतिक सचेत संग सम्पर्क कारण हो जो दुःख को स्रोत, भाग लिन छैन। कुन्तीको हे छोरा, यस्ता आनन्दबारे सुरुवात र अन्त छ, र त बुद्धिमाननी मानिसले तिनीहरूलाई आनन्दित हुन्छु छैन।

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

Nepali Interpretation

एक भौतिक सचेत को आग्रह सहन र इच्छा र रिस को शक्ति जाँच गर्न सक्षम छ भने, यो वर्तमान शरीर माथि दिन अघि, उहाँले एक योगी छ र यस संसारमा खुसी छ।

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

Nepali Interpretation

भिन्न हर्षित र भिन्न illumined छ जो भिन्न सक्रिय छ जो जसको आनन्द भिन्न छ एक,, वास्तवमा सिद्ध रहस्यमय छ। उहाँले

सर्वोच्च मा स्वतन्त्र छ, र अन्तमा उहाँले सर्वोच्च हासिल गर्छ।

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

Nepali Interpretation

जसको मन भित्र लगी भएको छ, सबै संवेदनशील प्राणीहरू हितको लागि काम सधैं व्यस्त हुनुहुन्छ, र जो छ स्वतन्त्र सबै पाप देखि दोहरापन र शंका, असम्भव छ जो एक, सर्वोच्च मा मुक्ति प्राप्त हुन्छ।

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

Nepali Interpretation

, रिस र आत्म-बुझे, आत्म-अनुशासित र निरन्तर पूर्णता लागि प्रयास हो, जो सबै भौतिक इच्छा, मुक्त छन् गर्नहरूले धेरै निकट भविष्य मा सर्वोच्च मा मुक्तिको आश्वासन दिइएको छ।

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

Nepali Interpretation

यो नाकमा भित्र भित्रबाट र बाहिरी साँस रोक्का, दुई दंग बीच केन्द्रित आँखा र दृष्टि राखन, सबै बाह्य अर्थमा वस्तुहरू बन्द -
यसरी मन, सचेत र बुद्धि नियन्त्रणमा, यो transcendentalist इच्छा, डर र रिस मुक्त हुन्छ। यस अवस्थामा सधैं छ जो एक
निश्चित मुक्त छ।

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

Nepali Interpretation

यस महात्माओं, सबै बलिदान र austerities को अन्तिम उद्देश्य रूपमा मलाई थाह, सबै ग्रह र अर्धदेवहरू सर्वोच्च प्रभु र
उपकारक र सबै जीवित संस्थाहरूको राम्ररी wisher, भौतिक miseries पीडाहरू देखि शान्ति प्राप्त।

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: आफ्नो काम को फल अनासक्त छ र त्यो बाध्यता छ रूपमा गर्ने जीवनको त्यागेका क्रम मा छ काम गर्दछ, र त्यो साँचो रहस्यमय छ जो एक: छैन त्यो कुनै आगो रोशनी र कुनै काम गर्दछ जो।

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

Nepali Interpretation

के renunciation भनिन्छ योग, वा त्यो अर्थमा तृप्तिका लागि इच्छा renounces नभएसम्म कुनै एक योगी बन्न सक्छ
लागि, सर्वोच्च संग आफूलाई लिङ्क जस्तै छ।

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

Nepali Interpretation

यो eightfold योग प्रणाली मा एक neophyte छ जो एक को लागि, काम हालतमा हुन भने छ; र पहिले देखि नै योग गर्न
हासिल गरेको एक लागि, सबै भौतिक गतिविधिहरू को समाप्ति माध्यम हुन भने छ।

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 nendriarthesu
na karmasv anusajjate
sarva-sankalpa-sannyasi
yogarudhas tadocyate

Nepali Interpretation
एक व्यक्ति उसले अर्थमा तृप्तिका लागि कार्य न त fruitive गतिविधिमा संलग्न न, सबै भौतिक इच्छा त्यागेका भएको हुँदा,
योग गर्न हासिल गर्न भने।

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

Nepali Interpretation
एक मानिस आफूलाई नीचा छैन, आफ्नै मन आफूलाई उकास्ने पर्छ। मन वातानुकूलित प्राण को मित्र छ, र आफ्नो शत्रुको
रूपमा राम्रो।

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

Nepali Interpretation

मन जितेको छ जसले उसलाई लागि, मन साथीहरूलाई छ; असफल भएको छ जो एक त्यसो गर्न लागि तर, आफ्नो धेरै मन सबैभन्दा ठूलो शत्रु हुनेछ।

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

Nepali Interpretation

उहाँले शान्तिले हासिल गरेको छ लागि मन जितेको छ जो एक को लागि, Supersoul पहिले नै, पुगेको छ। यस्तो मानिसको आनन्द र दुःखको, गर्मी र चिसो, सम्मान र अनादर गर्न सबै समान छन्।

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

Nepali Interpretation

एक व्यक्ति आत्म-बोध मा स्थापित गर्न र त्यो प्राप्त ज्ञान र अनुभूति गर्नसक्छु तृप्त छ जब एक योगी (वा रहस्यमय) भनिन्छ। यस्ता व्यक्तिले transcendence मा स्थित र आत्म-नियन्त्रणमा छ। उहाँले सबै देख्नुहुन्छ - यो ढुंगालाई, ढुंगा वा सुन हुन कि - त्यही रूपमा।

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-udasi-
madhyastha-dvesya-bandhusu
sadhusv api ca papesu
sama-buddhir visisyate

Nepali Interpretation

ईमानदार राम्रो-wisher, मित्र र शत्रु, को ईर्ष्यालु, यो pious, पापी र भावशून्य र निष्पक्ष हुनेहरू - - एक बराबर मनले "एक
व्यक्ति उसले सबै सन्दर्भमा जब अझै पनि थप उन्नत हुन भने छ।
"

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

Nepali Interpretation

एक transcendentalist सधैं सर्वोच्च स्व मा आफ्नो मन ध्यान गर्न प्रयास गर्नुपर्छ; उहाँले एक सुनसान ठाउँमा एकलै बस्न
गर्नुपर्छ र सधैं ध्यान आफ्नो मन नियन्त्रण गर्नुपर्छ। उहाँले इच्छा र स्वामिगत को भावना मुक्त हुनुपर्छ।

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
sucau dese pratisthapy
sthiram asanam atmanah
naty-ucchritam nati-nicam
cailajina-kusottaram

tatraikagram manah krtva
yata-cittendriya-kriyah
upavisyasane yunjyad
yogam atma-visuddhaye

Nepali Interpretation

योग अभ्यास गर्न, एक एक सुनसान ठाउँमा जान पर्छ र भुइँमा कूसा-घाँस राख्न र त्यसपछि एक deerskin र एक नरम कपडा कवर गर्नुपर्छ। सीट न पनि उच्च न त धेरै कम हुनुपर्छ र एक पवित्र स्थान मा स्थित हुनु पर्छ। योगी त धेरै दृढ मा बस्नु पर्छ र, मन र सचेत नियन्त्रणमा हृदय शुद्ध र एक मा मन तय गरेर योग अभ्यास गर्नुपर्छ

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
sampreksya nasikagram svam
disas canavalokayan

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

Nepali Interpretation

एक एक शरीर, घाँटी र टाउको सिधा रेखा मा ठाडो र नाक को टिप मा निरन्तर हेरिरहेका मान्नुपर्छ। त्यसैले, सेक्स जीवन पूर्णतया मुक्त एक unagitated, मातहत मन, डर नभएको, संग, एक मुटु भित्र ममाथि मनन र मलाई जीवनको अन्तिम लक्ष्य बनाउनुपर्छ।

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

Nepali Interpretation

यसरी शरीर, मन र क्रियाकलाप नियन्त्रण अभ्यास, यो रहस्यमय transcendentalist भौतिक अस्तित्व को समाप्ति परमेश्वरको राज्यको [वा Krsna को वास] गर्न हासिल गर्छ।

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

Nepali Interpretation

कसैको एक योगी हुने कुनै सम्भावना छैन, हे अर्जुन, एक धेरै खान्छ, वा पनि सानो, धेरै सुत्ने वा पर्याप्त सो छैन खान्छ भने।

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 duhkha-ha

Nepali Interpretation

खाने, सुतिरहेका, काम र मनोरञ्जन योग प्रणाली अभ्यास गरेर सबै भौतिक पीडा mitigate गर्न सक्छन् आफ्नो बानीले समशीतोष्ण छ जसले।

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 evavatisthate
nisprah sarva-kamebhyo
yukta ity ucyate tada

Nepali Interpretation
योगी, योग को अभ्यास गरेर, आफ्नो मानसिक गतिविधिहरू अनुशासन र transcendence मा स्थित हुँदा - सबै भौतिक
इच्छा नभएको - उहाँले योग हासिल गर्न भने।

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

Nepali Interpretation
लहरना छैन एक windless ठाउँमा बत्ती, त्यसैले जसको मन नियन्त्रण छ transcendentalist, को रूप मा, उत्कृष्ट स्व मा
आफ्नो ध्यान सधैं स्थिर रहन्छ।

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
veti yatra na caivayam

sthitas calati tattvatah

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

tam vidyad duhkha-samyoga-
viyogam yoga-samjnitam

Nepali Interpretation

एक मन पूर्णतया योग को अभ्यास गरेर भौतिक मानसिक क्रियाकलापहरूमा रोकी छ जब पूर्णता को चरण, ट्रान्स भनिन्छ, वा Samadhi छ। यो शुद्ध मनले आत्म हेर्न र स्वाद र आत्म मा रमाउने मानिसको क्षमतालाई विशेषता हो। कि आनन्ददायी राज्य मा, एक असीम ट्रान्सिडेंटल आनन्द मा स्थित छ र ट्रान्सिडेंटल सचेत माध्यम आफूलाई प्राप्त छ। यसरी, एक कहिल्यै सत्य र यो प्राप्त त्यसैम

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

Nepali Interpretation

एक संकल्प र विश्वास undeviating संग योग को अभ्यास मा आफूलाई गर्नुपर्छ। एक, बिना कुनै अपवाद, झूटा अहम् को जन्म सबै भौतिक इच्छा त्याग्न र यसरी मनले सबै पक्षलाई सबै सचेत नियन्त्रण गर्नुपर्छ।

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

Nepali Interpretation
बिस्तारै, कदम देखि कदम, पूर्ण विश्वस्त भएर, एक बुद्धि चलाएर ट्रान्स मा स्थित बन्न गर्नुपर्छ, र यसरी मन मात्र स्व
अडिएको हुनुपर्छ र अरु केहि विचार गर्नुपर्छ।

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 cancelam asthiram
tatas tato niyamyaitad
atmany eva vasam nayet

Nepali Interpretation
मन आफ्नो आउछ र अस्थिर प्रकृतिको कारण Wanders जहाँ जे देखि, एक पक्कै पनि यसलाई फिर्ता हुनुपर्छ र र आत्म
नियन्त्रणमा फिर्ता ल्याउन।

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

Nepali Interpretation
जसको मन मलाई अडिएको छ योगी साँच्ची उच्चतम आनन्द हासिल गर्छ। ब्राह्मण आफ्नो पहिचान गर्नसक्छ, उहाँले मुक्त
छ; आफ्नो मन आफ्नो भावनाहरु शान्त छन्, र उसले पाप मुक्त छ, शान्तिपूर्ण छ।

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-samsparsam
atyantam sukham asnute

Nepali Interpretation
आत्म मा स्थिर, सबै भौतिक संक्रमण मुक्त भइरहेको, योगी सर्वोच्च चेतना सम्पर्कमा आनन्द को उच्चतम perfectional
चरण प्राप्त हुन्छ।

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

Nepali Interpretation
साँचो योगी सबै प्राणीहरू मा मलाई हेर्नुहुन्छ, र पनि मलाई हरेक हुनुको देख्नुहुन्छ। वास्तवमा, आत्म-महसुस मानिस जताततै
देख्नुहुन्छ।

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

Nepali Interpretation

जताततै देखुहुन्छ र मलाई मा सबै देखुहुने एक लागि, म गुमाएका कहिल्यै छु, न त उहाँले मलाई कहिल्यै गर्न हराएको छ।

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

Nepali Interpretation

म र सबै प्राणीहरू भित्र Supersoul एक मलाई पूजा र सबै परिस्थितिमा मलाई सधैं रहिरहन्छ छन् भनी थाह जो योगी।

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 dukham
sa yogi paramo matah

Nepali Interpretation

उहाँले, आफ्नै आत्म तुलना गरेर, आफ्नो आनन्द र दुःखको, हे अर्जुन मा दुवै, सबै प्राणीहरू साँचो समानता देखुहुने सिद्ध योगी छ!

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

Nepali Interpretation

अर्जुन भन्नुभयो: मन बेचैन र अस्थिर छ लागि हे मधुसूदना, तपाईं छोटकरीमा छन् जो योग को प्रणाली, मलाई अव्यावहारिक र unendurable देखिन्छ।

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 nigrham manye
vayor iva su-duskaram

Nepali Interpretation

मन, बेचैन गोलमाल, मापनका दुईवटा आधारहरू राखिन्छन् र धेरै बलियो छ लागि, हे Krsna, र यो, यो मलाई देखिन्छ, हावा नियन्त्रणमा भन्दा बढी गाह्रो छ दबाउने गर्न।

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: कुन्तीको शक्तिशाली-सशस्त्र छोरा हे, यो बेचैन मन टाढै पक्कै धेरै गाह्रो छ, तर यो निरन्तर अभ्यास गरेर र टुकडी सम्भव छ।

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

Nepali Interpretation

जसको मन अनियन्त्रित छ एक को लागि, आत्म-बोध गाह्रो काम हो। तर जसको मन नियन्त्रण छ र जो प्रयत्न सही हालतमा उहाँले सफलता को आश्वासन दिइएको छ। त्यो मेरो राय छ।

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

Nepali Interpretation

अर्जुन भन्नुभयो: अलौकिक मा पूर्णता प्राप्त गर्दैन यसरी सुरुमा आत्म-बोध प्रक्रिया लिन्छ तर पछि गर्ने कारण सांसारिक-mindedness गर्न desists र जो गरिरहन नगर्ने विश्वास मानिस, को गन्तव्य के हो?

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-vibhrastas
chinnabhram iva nasyati
apratistho maha-baho
vimudho brahmanah pathi

Nepali Interpretation

शक्तिशाली-सशस्त्र Krsna हे, यस्तो मानिस, transcendence बाटो भ्रममा भइरहेको छैन, कुनै पनि क्षेत्र मा कुनै स्थिति संग,
एक riven बादल जस्तै नष्ट?

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

Nepali Interpretation

यो मेरो शंका, हे Krsna छ, र म पूरै यो हटाउन तपाईंलाई सोध्नु। तर आफूलाई लागि, कुनै एक यो शंका नाश गर्न सक्ने
पाइन्छ।

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: पुत्र Prtha को, एक transcendentalist विनाश यस संसारमा वा आध्यात्मिक संसारमा या त पूरा
गर्देन शुभ गतिविधिमा संलग्न; राम्रो गर्छ जो एक, मेरो मित्र, दुष्ट पार कहिल्यै छ।

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

Nepali Interpretation
असफल योगी, यो pious जीवित संस्थाहरूको को ग्रह मा आनन्द धेरै, धेरै वर्ष पछि, धार्मिक मान्छे को एक परिवार मा जन्म,
वा धनी अभिजात वर्ग को एक परिवार छ।

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

Nepali Interpretation
अथवा बुद्धि मा पक्कै ठूलो हो जो transcendentalists को एक परिवार मा आफ्नो जन्म लिन्छ। साँच्ची, यस्तो जन्म यो
संसारमा दुर्लभ छ।

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

Nepali Interpretation

यस्तो जन्म लिएर उहाँले फेरि आफ्नो पछिल्लो जीवनको ईश्वरीय चेतना revives, र उहाँले पूर्ण सफलता, Kuru हे छोरा हासिल गर्न थप प्रगति गर्न खोज्छ।

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

Nepali Interpretation

आफ्नो पछिल्लो जीवनको ईश्वरीय चेतना गर्नसक्छु, उहाँले स्वतः योग सिद्धान्तहरू आकर्षित हुन्छ - पनि उनलाई खोजी बिना। यस्तो जिज्ञासु transcendentalist, योग लागि प्रयास सधैं धर्मशास्त्र विधिविधानको सिद्धान्तहरू माथि खडा छ।

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

Nepali Interpretation

योगी सबै contaminations को नुहाउन भइरहेको, थप प्रगति निष्कपट प्रयास संग आफूलाई संलग्न तर जब, त्यसपछि अन्तमा, अभ्यास को धेरै, धेरै जन्महरू पछि, उहाँले सर्वोच्च लक्ष्य हासिल।

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

Nepali Interpretation
एक योगी को fruitive कामदार भन्दा empiricist भन्दा बढी छ, सन्यासी भन्दा बढी र बढी छ। त्यसकारण, हे अर्जुन, सबै परिस्थिति, एक योगी हुन।

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

Nepali Interpretation
अनि सबै योगियों को, उहाँ सधैं, ट्रान्सेडेंटल मायालु सेवामा मलाई उपासना, ठूलो विश्वास मलाई मा abides गर्ने योग मा मसित भन्दा नजिकबाट एकताबद्ध छ र सबै को उच्चतम छ।

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

Nepali Interpretation

अब Prtha हे छोरा [अर्जुन], कसरी मलाई संलग्न मनले, मेरो पूर्ण चेतना योग अभ्यास गरेर, तपाईं शंका मुक्त, पूर्ण मलाई थाहा हुन सक्छ, सुन्न।

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

Nepali Interpretation

म अब जानिन्छु गर्न थप केही त्यहाँ रहन हुनेछ जो थाह पूर्ण मा तिमीहरूलाई अभूतपूर्व र noumenal दुवै यस ज्ञान, घोषणा हुनेछ।

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

Nepali Interpretation

मानिसहरूलाई हजारौं बाहिर, एक पूर्णता लागि प्रयास सक्छ, र पूर्णता हासिल गरेका व्यक्तिहरूबाट, शायद एक सत्य मा मलाई थाह छ।

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 prakrtir astadha

Nepali Interpretation

पृथ्वी, पानी, आगो, हावा, ईश्वर, मन, बुद्धि र झूटा अहम् - सबै मिलेर यी आठ मेरो अलगगै भौतिक शक्ति समावेश।

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
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

Nepali Interpretation

यस तुच्छ स्वभाव, हे वीर-सशस्त्र अर्जुन वाहेक, भौतिक प्रकृति संग संघर्ष गर्दै छन् र ब्रह्माण्डको धान्ने गर्ने सबै जीवित संस्थाहरूको हो जो खान को एक उच्च ऊर्जा, त्यहाँ छ।

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

Nepali Interpretation

सबै भौतिक छ र सबै यस संसारमा आध्यात्मिक छ, म यसको सुरुवात र विघटन दुवै हुँ भनी केही जान्नु।

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

Nepali Interpretation

धन हे विजेता [अर्जुन], मलाई श्रेष्ठ कुनै सत्य छ। मोती एक मुद्दा मा महसूस गर्दै छन् रूपमा सबै, मलाई आधारित।

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

Nepali Interpretation

कुन्ती [अर्जुन] हे छोरा, म पानी को स्वाद, सूर्य र चन्द्र, वैदिक mantras मा शब्दांश om ज्योति हुँ; म मानिस मा ईश्वर र क्षमता मा ध्वनि छु।

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

Nepali Interpretation

म पृथ्वीको मूल सुगन्ध हूँ, र म आगो मा गर्मी छु। म बस्ने सबै को जीवन हूँ, र म सबै ascetics को तपस्या छु।

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

Nepali Interpretation

Prtha हे छोरा, म सबै existences को मूल बीउ, यो बौद्धिक को खुफिया, र सबै शक्तिशाली मानिसहरूको कौशल हूँ भनेर थाह छ।

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

Nepali Interpretation

म आवेग र इच्छा नभएको बलियो शक्ति हूँ। म धार्मिक सिद्धान्त विपरीत छैन जो सेक्स जीवन, Bharatas [अर्जुन] हे प्रभु हूँ।

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

Nepali Interpretation

अस्तित्व को सबै राज्य - भलाइ, जोश वा अन्जानमा तिनीहरू - मेरो ऊर्जा देखाएको हो। म एक अर्थमा, सबै कुरा मा, छु - तर म स्वतन्त्र छु। म यस सामाग्री प्रकृति को मोड अन्तर्गत छैन।

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

Nepali Interpretation

यो मोड र अटूट माथि हुँ गर्ने तीन मोड [भलाइ, जोश र अज्ञानताको], सारा संसार मलाई थाहा छैन द्वारा Deluded।

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

Nepali Interpretation

खान को यो ईश्वरीय ऊर्जा, भौतिक प्रकृति को तीन मोड मिलेर, हटाउन गाह्रो छ। तर मलाई आत्मसमर्पण गर्नेहरूलाई सजिलै यो परे पार गर्न सक्छन्।

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

Nepali Interpretation

जसको ज्ञान भ्रम द्वारा चोरी छ, र जो प्रेतहरूको ईश्वर नै नमान्ने प्रकृति ग्रहण घोर मूर्ख हो गर्नेहरूले जनताले शान्ति,
मानिसहरूबाटै सबै भन्दा कम, मलाई आत्मसमर्पण छैन।

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

Nepali Interpretation

घोर मूर्ख हो गर्नेहरूले जनताले शान्ति, जसको ज्ञान भ्रम द्वारा चोरी, र जो छ प्रेतहरूको ईश्वर नै नमान्ने प्रकृति नखानु,
मलाई आत्मसमर्पण छैन मानिसजातिको, बीचमा सबै भन्दा कम

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 jijinasur artharthi
jnani ca bharatarsabha

Nepali Interpretation

हे मेरो निमित्त यो Bharatas [अर्जुन], pious मानिसहरूको चार प्रकारका प्रस्तुत भक्ति सेवा बीचमा सबै भन्दा राम्रो - धन

व्यथित, यो desirer, को जिज्ञासु, र जसले निरपेक्ष ज्ञान लागि खोज रहेको छ।

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

Nepali Interpretation

यी को, शुद्ध भक्ति सेवा मार्फत मसित एकतामा पूर्ण ज्ञान छ जो बुद्धिमानी एक सबै भन्दा राम्रो छ। म उहाँलाई धेरै प्रिय छु, र उहाँले मलाई प्रिय छ।

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

Nepali Interpretation

यी सबै भक्तहरूको पक्कै उदार प्राण हो, तर मलाई ज्ञान स्थित छ जसले म मेरो बास साँच्ची विचार गर्नुहोस्। मेरो ट्रान्सेन्डेंटल सेवामा संलग्न गरिंदैछ, त्यो मलाई हासिल गर्छ।

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

Nepali Interpretation

ज्ञान मलाई सबै कारणहरू को कारण हुन थाह छ, मलाई निम्ति अर्पण र सबै छ मा धेरै जन्म र मृत्यु पछि, जसले वास्तव छ।
यस्तो ठूलो प्राण धेरै दुर्लभ छ।

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

Nepali Interpretation

जसको मन भौतिक इच्छा गरेर विकृत छन् ती आफ्नै स्वभावलाई अनुसार विशेष नियम र उपासनाको नियमहरू अर्धदेवहरू
निम्ति अर्पण र पालन।

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

Nepali Interpretation

म Supersoul रूपमा सबैको मनको छु। जस्तै नै उहाँले केही विशेष देव आफूलाई समर्पित गर्न सकोस् भनेर म आफ्नो विश्वास
स्थिर बनाउन, को अर्धदेवहरू उपासना गर्न चाहन्छ रूपमा।

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

Nepali Interpretation

यस्तो विश्वास संपन्न, उहाँले एक विशेष demigod को पक्ष चाहन्छ र आफ्नो इच्छा प्राप्त। तर वास्तविकता यी लाभ मलाई एकलै द्वारा दिइएको हो।

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

Nepali Interpretation

सानो बुद्धि को मानिसहरूले अर्धदेवहरू उपासना, र आफ्नो फल सीमित र क्षणिक हुन्। यो अर्धदेवहरू उपासना गर्नेहरूले अर्धदेवहरू को ग्रह जाने, तर मेरो भक्तहरूको अन्ततः मेरो सर्वोच्च ग्रह पुग्ने।

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

Nepali Interpretation

मलाई छैन चिन्ने बुद्धिविहीन पुरुष, म यो फारम र व्यक्तित्व ग्रहण गरेका छन् कि जस्तो लाग्छ। कारण उनको साना ज्ञान, तिनीहरूले changeless र सर्वोच्च छ जो मेरो उच्च प्रकृति, थाहा छैन।

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

Nepali Interpretation

म मूर्ख र बुद्धिविहीन कहिल्यै प्रकट छु। उनीहरूका लागि म मेरो अनन्त रचनात्मक शक्ति ढाकिएको छु [योग-माया]; र त deluded संसारमा गर्भमा र भूल पटककै हुँ, मलाई थाहा छ।

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

vedaham samatitani
vartamanani carjuna
bhavisyani ca bhutani
mam tu veda na kascana

Nepali Interpretation

हे अर्जुन, त्रीएक सर्वोच्च व्यक्तित्व, म सबै वर्तमान के भइरहेको छ भनेर, विगतमा भएको छ कि सबै थाहा, र बाँकी सबै कुराहरू आउन। म पनि सबै जीवित संस्थाहरूको थाहा छ; तर मलाई कुनै एक थाहा छ।

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-samutthena
dvandva-mohena bharata
sarva-bhutani sammoham
sarge yanti parantapa

Nepali Interpretation

भरत हे वंशज [अर्जुन], हे शत्रु को विजेता, सबै जीवित संस्थाहरूको चाहना र घृणाको dualities पार, भ्रम मा जन्मेका हुन्छन्।

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

Nepali Interpretation

अघिल्लो जीवनमा र जसको पापी कार्यहरू पूर्णतया निर्मूल छन् र जो भ्रम को दोहरापन मुक्त छन् यो जीवन, मा piously अभिनय गरेको व्यक्तिहरू, अठोट मेरो सेवामा आफूलाई संलग्न।

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 cakhilam

Nepali Interpretation

बुद्धौली र मृत्युको देखि मुक्ति लागि प्रयास गर्ने बौद्धिक व्यक्ति भक्ति सेवा मा मलाई शरण लिन। उनि पुरा ट्रान्सेडेंटल र fruitive गतिविधिहरूको बारेमा सबै कुरा थाहा किनभने तिनीहरूले वास्तवमा ब्राह्मण हो।

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

Nepali Interpretation

सबै demigods लुकेको रूपमा र सबै बलिदान धान्ने एक रूप मलाई चिन्ने भौतिक अभिव्यक्ति परिचालक सिद्धान्त सर्वोच्च प्रभु मलाई चिन्नेहरूले,, स्थिर मनले, बुझ्न र पनि समय मा मलाई थाहा हुन सक्छ मृत्युको।

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

Nepali Interpretation

अर्जुन खोजे: मेरो प्रभु, हे सर्वोच्च व्यक्ति हे, ब्राह्मण के छ? आत्म के हो? Fruitive गतिविधिहरू के-के हुन्? यस भौतिक अभिव्यक्ति के हो? अनि अर्धदेवहरू के हो? मलाई यो व्याख्या गर्नुहोस्।

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

Nepali Interpretation
यो कसरी प्रभु बलिदानको शरीरमा जिउन गर्छ, र जो भाग, जीवित उहाँले हे मधुसूदना गर्छ? अनि भक्ति सेवा मा लगी ती
तपाईं मृत्युको समय मा कसरी थाह पाउन सक्नुहुन्छ?

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

Nepali Interpretation
सर्वोच्च प्रभु अविनाशी, ट्रान्सेण्डेंटल जीवित एकाइ ब्राह्मण भनिन्छ, र आफ्नो अनन्त प्रकृति स्वयं भनिन्छ, भने। यी भौतिक
शरीर को विकास गर्न सम्बन्धित कार्य कर्म, वा fruitive गतिविधिहरु भनिन्छ।

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

Nepali Interpretation
शारीरिक प्रकृति सधैंभरि परिवर्तनशील हुन थाले छ। ब्रह्माण्डको सर्वोच्च प्रभु को लौकिक रूप छ, र म प्रभु हरेक embodied
हुनुको हृदयमा बासस्थान Supersoul रूपमा प्रतिनिधित्व छु।

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

Nepali Interpretation

अनि जसले, मृत्युको समय मा, मलाई एकलै सम्झेर, आफ्नो शरीर इस्तीफा, एकैचोटि मेरो स्वभाव हासिल गर्छ। यो कुरामा कुनै शङ्का छैन।

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

Nepali Interpretation

उहाँले आफ्नो शरीर, त्यो विफल बिना हासिल हुनेछ भनेर राज्य छोड्दा एक हुनुको जेसुकै होस् राज्य को सम्झना।

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

Nepali Interpretation

त्यसकारण, अर्जुन, तपाईं सधैं Krsna को रूप मा मेरो विचार र एउटै समयमा झगडा आफ्नो तोकिएको कर्तव्य पूरा गर्नुपर्छ। आफ्नो गतिविधिहरू मलाई र आफ्नो मन र मलाई अडिएको बुद्धि समर्पित संग, तपाईं शङ्का बिना मलाई प्राप्त हुनेछ।

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

Nepali Interpretation

त्रीएक सर्वोच्च व्यक्तित्व मनन जसले, आफ्नो मन सधैं, मलाई सम्झेर मा लगी बाटो देखि undeviated, उहाँले, हे पार्थ [अर्जुन], मलाई पुग्न पक्का छ।

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

Nepali Interpretation

उहाँले सबैभन्दा पुरानो छ जो रूपमा एक सबै भौतिक अवधारणा परे छ जो सबै को सम्भारकर्ता छ जो नियन्त्रक, सानो भन्दा सानो छ, जसले, जो, सबै कुरा थाह व्यक्तिको रूपमा सर्वोच्च व्यक्ति मा मनन गर्नुपर्छ, जो अकल्पनीय छ, र सधैं एक व्यक्तिले हो। सूर्य र, जा ट्रान्सडेन्टल, यो सामाग्री प्रकृति परे छ जस्तै उहाँले चमकदार छ

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

Nepali Interpretation

मृत्युको समय, दंग बीच र पूर्ण भक्ति आफ्नो जीवन हावा गर्दछ सर्वोच्च प्रभु सम्झेर आफूलाई संलग्न जो, एक, पक्कै पनि
त्रीएक सर्वोच्च व्यक्तित्व हासिल हुनेछ।

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 pravaksye

Nepali Interpretation

व्यक्तिहरूमा ब्राह्मण प्रवेश, को त्यागेका क्रम मा ठूलो महात्माओं हो जो पूरै omkara र जो वेदस, मा सिक्छौं। यस्तो पूर्णता
इच्छाले, एक ब्रह्मचर्यावस्था चलनहरू। म अब तिमी उद्धारको प्राप्त हुन सक्छ जो यस प्रक्रिया व्याख्या हुनेछ।

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 adhayatmanah pranam
asthito yoga-dharanam

Nepali Interpretation

यस योग अवस्था सबै कामुक सगाई देखि टुकडी को छ। , एक सचेत को सबै ढोका बन्द र टाउको माथि हृदय र जीवन हावा मा मन तय योग आफूलाई स्थापित गर्दछ।

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

Nepali Interpretation

एक त्रीएक सर्वोच्च व्यक्तित्व को सोचछ र आफ्नो शरीर इस्तीफा भने यो योग अभ्यास मा स्थित हुनु र पवित्र शब्दांश om, पत्र को सर्वोच्च संयोजन हिल पछि, उहाँले पक्कै आध्यात्मिक ग्रह पुग्नेछ।

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

Nepali Interpretation

विचलन बिना मलाई सम्झना गर्ने एक लागि, म किनभने भक्ति सेवा मा आफ्नो निरन्तर संलग्नताको, Prtha हे छोरा प्राप्त गर्न सजिलो छ।

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

Nepali Interpretation

तिनीहरूले उच्चतम पूर्णता हासिल किनभने मलाई प्राप्त गरेपछि, भक्ति योगियों हो जो ठूलो प्राण,, miseries भरिएको छ जो यस अस्थायी संसारमा, फेरि कहिल्यै।

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

Nepali Interpretation

तल सबै भन्दा कम गर्न भौतिक संसारमा उच्चतम ग्रह देखि, सबै दोहोर्याइएको जन्म र मृत्युको ठाउँ लिन जसमा दुःख ठाउँ हुन्। तर, मेरो वास, कुन्ती हे छोरा कहिल्यै हासिल गर्ने एक फेरि जन्म लिन्छ।

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

Nepali Interpretation

मानव गणना गरेर, सँगै लिएका एक हजार उमेरका ब्रह्म गरेको एक दिन को अवधि छ। अनि यस्तो पनि आफ्नो रात को अवधि छ।

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

Nepali Interpretation

ब्रह्म दिन प्रकट हुन्छ जब, जीवित संस्थाहरूको यस भीड अस्तित्व मा आउछ, र ब्रह्म गरेको रात को आगमन मा उनी सबै भस्म छन्।

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

Nepali Interpretation

फेरि र फेरि दिन आउछ, र जगतले यस पाहुना सक्रिय छ; र फेरि रात, हे पार्थ पछारिए, र तिनीहरूले असहाय भंग गर्दै छन्।

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

Nepali Interpretation

यद्यपि अनन्त छ र यो प्रकट र unmanifested कुरा गर्न ट्रान्सेन्डेंटल छ जो अर्को प्रकृति, त्यहाँ छ। यो सर्वोच्च छ र भस्म
कहिल्यै छ। यस संसारमा सबै भस्म छ जब, त्यो भाग यो हो रूपमा रहन्छ।

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

Nepali Interpretation

त्यो सर्वोच्च वास unmanifested र भूल पटककै भनिन्छ, र यो सर्वोच्च गन्तव्य हो। एक त्यहाँ जान्छ जब, त्यो फिर्ता आउछ
कहिल्यै। त्यो मेरो सर्वोच्च वास छ।

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

Nepali Interpretation

सबै भन्दा महान् त्रीएक, सर्वोच्च व्यक्तित्व, unalloyed भक्ति गरेर प्राप्य छ। उहाँले आफ्ना वास मा उपस्थित छ तापनि
उहाँले सबै-सर्वव्यापी छ, र सबै कुरा उहाँलाई भित्र स्थित छ।

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

Nepali Interpretation

यो Bharatas को सबै भन्दा राम्रो हे, म अब तिमी, दूर यस संसारबाट पारित एक गर्दछ वा फिर्ता आउँदैन जो मा विभिन्न समयमा व्याख्या हुनेछ।

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

Nepali Interpretation

सूर्य उत्तर मा यात्रा गर्दा सर्वोच्च ब्राह्मण चिन्नेहरूले चन्द्र को पखवाडे र छ महिना समयमा, एक शुभ क्षण मा, ज्योति, आगोको परमेश्वरको प्रभाव समयमा दूर संसारबाट बित्छ।

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

Nepali Interpretation

धुवाँ, रात, यो चन्द्रमारहितरात पखवाडे समयमा दूर यस संसारबाट देख्नासाथ, वा छ महिना घाम दक्षिण देख्नासाथ, वा चन्द्र ग्रह पुग्नेगरि जब जो रहस्यमय, फेरि आउँछ।

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

Nepali Interpretation

ज्योति मा एक र अन्धकारमा एक - वेदस अनुसार, यस संसारबाट पारित को दुई तरिका हो। एक प्रकाश मा देख्नासाथ, त्यो फिर्ता आउँदैन; एक अन्धकारमा देख्नासाथ तर, उहाँले फर्किन्छन्।

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

Nepali Interpretation

यी दुई बाटो ठेगाना गर्ने भक्त, हे अर्जुन, हैरत कहिल्यै छन्। त्यसैले सधैं भक्ति तय गरिने।

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

Nepali Interpretation
भक्ति सेवा बाटो स्वीकार गर्ने व्यक्ति, को वेदस अध्ययन तपस्या बलिदान प्रदर्शन, दान दिने वा दार्शनिक र fruitive
गतिविधिहरू लाग्दा प्राप्त परिणाम को पागल होइन। अन्तमा उहाँले सर्वोच्च वास पुग्छ।

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

Nepali Interpretation
सर्वोच्च प्रभु भन्नुभयो: मेरो प्रिय अर्जुन, तपाईं मेरो कहिल्यै ईर्ष्यालु हो किनभने, म तपाईं भौतिक अस्तित्व को miseries
मुक्त गरिनेछ जो थाह, तपाईं यस भन्दा गोप्य बुद्धि प्रदान गर्नेछ।

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

Nepali Interpretation
यो ज्ञान शिक्षा को राजा, सबै गोप्य सबैभन्दा रहस्य छ। यो शुद्ध ज्ञान छ, र यो अनुभूति आत्म प्रत्यक्ष धारणा दिनुहुन्छ, यो
धर्म पूर्णता छ। यो अनन्त छ, र यो खुसीसाथ गरिन्छ।

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

Sanskrit English

raja-vidya raja-guhyam
pavitram idam uttamam
pratyaksavagamam dharmyam
su-sukham kartum avyayam

Nepali Interpretation

यो ज्ञान शिक्षा को राजा, सबै गोप्य सबैभन्दा रहस्य छ। यो शुद्ध ज्ञान छ, र यो अनुभूति आत्म प्रत्यक्ष धारणा दिनुहुन्छ, यो धर्म पूर्णता छ। यो अनन्त छ, र यो खुसीसाथ गरिन्छ।

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 3

Chapter Name -The Most Confidential Knowledge

Sanskrit English

asraddadhanah purusa
dharmasyasya parantapa
aprapya mam nivartante
mrtyu-samsara-vartmani

Nepali Interpretation

भक्ति सेवा को बाटो मा विश्वासी छैनन् गर्नेहरूले, शत्रुहरू हे विजेता मलाई प्राप्त छ, तर यो भौतिक संसारमा जन्म र मृत्युको फर्कन सक्दैन।

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

Nepali Interpretation

मलाई गरेर, मेरो unmanifested रूप मा, यस सारा जगत pervaded छ। सबै प्राणीहरू मलाई मा हो, तर म तिनीहरूलाई मा छैन।

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

Nepali Interpretation

अनि सृष्टि गरिएको हो अझै सबै मलाई आराम छैन। मेरो रहस्यमय संपन्नता हेर! म सबै जीवित संस्थाहरूको को सम्भारकर्ता हुँ, र म जताततै छु हुनत, अझै पनि मेरो स्व सृष्टिको स्रोत हो तापनि।

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

Nepali Interpretation

शक्तिशाली हावा रूपमा, जताततै बह, सधैं हवाई अन्तरिक्ष मा राख्ने, थाहा मलाई मा नै तरिका मा सबै प्राणीहरू बाँकी छ।

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

Nepali Interpretation

कुन्तीको हे छोरा, सहस्राब्दी को अन्त मा हरेक भौतिक अभिव्यक्ति मेरो स्वभाव प्रवेश, र अर्को सहस्राब्दी को शुरुवात मा, मेरो शक्ति म फेरि सिर्जना।

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 krtynam
avasam prakrter vasat

Nepali Interpretation

सारा लौकिक क्रम मलाई तल छ। मेरो इच्छा गरेर यो फेरि र फेरि प्रकट, र मेरो यो अन्तमा नाश गर्नेछ द्वारा छ।

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

Nepali Interpretation

हे धनञ्जय, यो सबै काम मलाई बाइन्ड गर्न सक्नुहुन्न। म कहिल्यै, अलग तटस्थ यद्यपि रूपमा विराजमान छु।

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

Nepali Interpretation

यो सामाग्री प्रकृति मेरो निर्देशन, कुन्ती हे छोरा अन्तर्गत काम गरिरहेको छ, र यो सबै बढ र unmoving जगतले उत्पादन हुन्छ। आफ्नो शासन गरेर यो अभिव्यक्ति सृष्टि र फेरि र फेरि भस्म छ।

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

Nepali Interpretation

म मानव रूप मा तल झर्दा जब मूर्ख मलाई हाँसोमा उडाउँदा। तिनीहरूले मेरो ट्रान्सेन्डेन्टल प्रकृति र हुन सबै भन्दा मेरो सर्वोच्च दिनुका थाहा छैन।

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

Nepali Interpretation

यसरी हैरत भएकाहरूले राक्षसी र ईश्वर नै नमान्ने विचार आकर्षित छन्। कि deluded अवस्थामा, मुक्ति लागि आफ्नो आशा, आफ्नो fruitive गतिविधि र ज्ञान को आफ्नो संस्कृति सबै पराजित गर्दै छन्।

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

Nepali Interpretation

Prtha हे छोरा, deluded छैन गर्नेहरूलाई, ठूलो प्राण, ईश्वरीय स्वभाव को संरक्षण अधीनमा छन्। तिनीहरूले मूल र अटूट त्रीएक, सर्वोच्च व्यक्तित्व रूपमा मलाई थाहा किनभने तिनीहरू पूर्ण भक्ति सेवा संलग्न छन्।

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

Nepali Interpretation

सधैं मलाई दण्डवत्, ठूलो प्रतिबद्धताका साथ प्रयास, मेरो Glòries जप, यी महान प्राण सदा भक्ति मलाई उपासना।

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

Nepali Interpretation

ज्ञान को खेती मा संलग्न छन्, जो अरूलाई, धेरै मा विविध, र विश्वव्यापी रूप मा दोस्रो बिना एक, रूप सर्वोच्च प्रभु उपासना।

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 kratu aham yajnah
svadhaham aham ausadham
mantra 'ham aham evajyam
aham agnir aham hutam

Nepali Interpretation

तर यो विधिविधान, म बलिदान, यो पुर्खाहरूको गर्न भेटी, निको जडीबुटी, यो ट्रान्सेडेंटल मन्त्र हुँ म छ। म घिउ र आगो र भेटी छु।

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

Nepali Interpretation

म यस ब्रह्माण्डको, आमा, समर्थन, र grandsire पिता हुँ। म ज्ञान, शोधक र शब्दांश om को वस्तु हुँ। म पनि आरजी, यो

Sama, र Yajur [वेदस] हूँ।

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

Nepali Interpretation

म लक्ष्य, संरक्षक, गुरु, साक्षी छ, वास, शरण र सबैभन्दा प्रिय साथी हूँ। म सृष्टि र विनाश, सबै को आधारमा मूल वासस्थान र अनन्त बीउ छु।

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

Nepali Interpretation

हे अर्जुन, म गर्मी, वर्षा र खडेरीको नियन्त्रण। म अमरत्व हूँ, र म पनि मृत्यु व्यक्तित्वमा छु। दुवै पक्षलाई र nonbeing मलाई छन्।

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

traividya mam soma-pah puta-papa
yajnair istva svar-gatim prarthayante
te punyam asadya surendra-lokam
asnanti divyan divi deva-bhogan

Nepali Interpretation

यो वेदस अध्ययन र स्वर्गीय ग्रह खोजी पनि सोमा रस पिउन गर्नेहरूले, अप्रत्यक्ष रूपमा मलाई उपासना। तिनीहरू ईश्वरीय प्रसन्न आनन्द उठाउन जहाँ इन्द्र, को ग्रह मा जन्म लिन्छन्।

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

Nepali Interpretation

तिनीहरूले यसरी स्वर्गीय अर्थमा खुशी आनन्द उठाए, तिनीहरू फेरि यो नश्वर ग्रह फर्कन। तसर्थ, वैदिक सिद्धान्तहरू माध्यम, तिनीहरूले मात्र आनन्द चंचल हासिल।

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

Nepali Interpretation

तर मेरो ट्रान्सेण्डेंटल फारम मनन, भक्ति मलाई उपासना गर्नेहरूलाई - तिनीहरूलाई म तिनीहरूले कमी र तिनीहरूले के रक्षा के गर्छु।

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

Nepali Interpretation

एक मानिस अन्य देवताहरूलाई बलि चढाउन जस्तोसुकै, कुन्ती हे छोरा, साँचै मलाई एकलै लागि अर्थ छ, तर यो साँचो समझ
बिना प्रदान गरिएको छ।

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

Nepali Interpretation

म मात्र enjoyer र बलिदानको मात्र वस्तु हुँ। मेरो साँचो ट्रान्सेन्डेन्टल प्रकृति पहिचान नगर्नेहरूले घोटो।

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

Nepali Interpretation

यो अर्धदेवहरू उपासना गर्नेहरूले अर्धदेवहरू बीच जन्म हुनेछ; भूत र आत्माको उपासना गर्नेहरूलाई यस्तो जगतले बीच जन्म हुनेछ; पुर्खाको उपासना गर्नेहरूलाई पुर्खाहरू जान्छन्; र मलाई उपासना गर्नेहरूलाई मलाई रहनु हुनेछ।

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

Nepali Interpretation

एक प्रेम र भक्ति एक पात, एक फूल, फल वा पानी संग मलाई प्रदान गर्दछ भने, म यो स्वीकार गर्नेछु।

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 kuruva mad-arpanam

Nepali Interpretation

कुन्ती, हे छोरा सबै तपाईं के भनेर, सबै तपाईं खान, तपाईं प्रदान र बताइन, साथै तपाईं प्रदर्शन हुन सक्ने सबै austerities सबै, मलाई एक बलिको रूपमा गरिनु पर्छ।

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

Nepali Interpretation

यस अर्थमा तपाईं राम्रो र खराब काम गर्न सबै प्रतिक्रियाहरू मुक्त हुनेछन्, र renunciation को यस सिद्धान्त द्वारा तपाईं मुक्त हुनेछ र मलाई आउँछन्।

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

Nepali Interpretation

म कुनै एक डाह, न त म कुनै आंशिक छु। म सबै बराबर हुँ। तर जसले भक्ति मलाई सेवा गदछ, एक मित्र छ मलाई मा छ, र म पनि उहाँलाई एक साथी हुँ।

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

Nepali Interpretation

एक भन्दा abominable कार्यहरू बताए तापनि उहाँले भक्ति सेवा मा लगी भएको छ भने, उहाँले ठीक स्थित छ किनभने पवित्र छलफल गर्न छ।

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

Nepali Interpretation

उहाँले चाँडै धार्मिक हुन्छ र दिगो शान्ति हासिल गर्छ। कुन्तीको हे छोरा, मेरो भक्त perishes कहिल्यै साहसका साथ यो घोषणा।

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

Nepali Interpretation

Prtha हे छोरा, तिनीहरूले कम जन्म हुन यद्यपि, मलाई आश्रय लिनेहरूलाई - महिला, vaisyas [व्यापारीहरू], साथै sudras [कामदारहरूको] - सर्वोच्च गन्तव्य माग्न सक्छौं।

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

Nepali Interpretation

त्यसपछि यो अस्थायी दयनीय संसारमा मलाई सेवा मायालु मा संलग्न जो brahmanas, धार्मिक, भक्त र पवित्र राजाहरू कति ठूलो।

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

Nepali Interpretation

मेरो सोचाइ सधैं आफ्नो मनमा संलग्न, obeisances प्रदान र मलाई उपासना। मलाई पूर्णरूपमा मा अवशोषित, पक्कै तपाईं मलाई आउनेछ।

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

Nepali Interpretation

सर्वोच्च प्रभु भन्नुभयो: मेरो प्रिय मित्र, शक्तिशाली-सशस्त्र अर्जुन, म आफ्नो फाइदाको लागि तपाईं आदान प्रदान गर्नेछ र जो तिमी महान आनन्द दिनेछु जो मेरो सर्वोच्च शब्द, फेरि सुन्न।

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

Nepali Interpretation

न त अर्धदेवहरू को पाहुना न त ठूलो महात्माओं लागि, हरेक आदर मा, म अर्धदेवहरू र महात्माओं स्रोत हुँ, मेरो मूल थाहा छ।

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

Nepali Interpretation

यो beginningless रूपमा, गर्भमा रूपमा मलाई चिन्ने त्यो सबै दुनिया सर्वोच्च प्रभु - उहाँले मानिसहरूलाई undeluded, सबै पाप मुक्त छ।

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 dukkham bhavo 'bhavo
bhayam cabhayam eva ca

ahimsa samata tustis
tapo danam yaso 'yasah
bhavanti bhava bhutanam
matta eva prthag-vidhah

Nepali Interpretation

खुफिया, शङ्का र भ्रम, क्षमा, सत्यता, आत्मसंयम र सौम्य, खुशी र पीडा, जन्म, मृत्यु, डर, निडर, nonviolence, equanimity, सन्तुष्टि, तपस्या, दान, ख्याति र infamy देखि ज्ञान, स्वतन्त्रता मलाई एकलै द्वारा बनाईएको हो ।

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

Nepali Interpretation

खुफिया, शङ्का र भ्रम, क्षमा, सत्यता, आत्मसंयम र सौम्य, खुशी र पीडा, जन्म, मृत्यु, डर, निडर, nonviolence, equanimity, सन्तुष्टि, तपस्या, दान, ख्याति र infamy देखि ज्ञान, स्वतन्त्रता मलाई एकलै द्वारा बनाईएको हो

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

Nepali Interpretation

सात ठूलो महात्माओं र तिनीहरूलाई अघि चार अन्य ठूलो महात्माओं र Manus [मानिसजातिको progenitors] मेरो मन को बाहिर जन्म, र यी ग्रह मा सबै प्राणीहरू तिनीहरूलाई ओर्लनुहुनेछ छन्।

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

Nepali Interpretation

सत्य मा खान को यस महिमा र शक्ति चिन्ने उहाँले unalloyed भक्ति सेवा मा संलग्न; यो कुरामा कुनै शङ्का छैन।

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

Nepali Interpretation

म सबै आध्यात्मिक र भौतिक दुनिया को स्रोत हुँ। सबै कुरा मेरो हृदयबाट आउँछ। यो थाहा ज्ञानी पूर्णतया मेरो भक्ति सेवा मा संलग्न र सबै आफ्नो हृदयले मलाई उपासना।

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 paraspam
kathayantas ca mam nityam
tusyanti ca ramanti ca

Nepali Interpretation

मेरो शुद्ध श्रद्धालुहरु विचार आफ्नो जीवन मेरो आत्मसमर्पण छन्, मलाई बास, र तिनीहरूले ठूलो सन्तुष्टि र परम चाखलाग्दो एक अर्को र मेरो बारेमा कुराकानी प्राप्त गर्दछौं।

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

Nepali Interpretation

प्रेम मलाई निरन्तर समर्पित छन् र उपासना गर्नेहरूलाई, म तिनीहरूले मलाई आउन सक्छ जो गरेर समझ दिन।

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

Nepali Interpretation

तिनीहरूलाई लागि दया, म, आफ्नो हृदयमा बास बसे, ज्ञान को चमक दीपक अन्जानमा जन्म अन्धकारमा संग नष्ट।

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 bravisī me

Nepali Interpretation

अर्जुन भन्नुभयो: तपाईं सर्वोच्च ब्राह्मण, परम, सर्वोच्च वास र शुद्ध, पूर्ण सत्य र अनन्त ईश्वरीय व्यक्ति हो। तपाईं मौलिक परमेश्वर, ट्रान्सेन्डेन्टल र मूल हो, र तपाईं गर्भमा र सबै-सर्वव्यापी सौंदर्य हो। यस्तो Narada, Asita, उथंगरई, र Vyasa रूपमा सबै ठूलो महात्माओं तपाईं को यो घोषणा, र अब तपाईं आफूलाई मलाई यो घोषणा गर्दै छन्

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

Nepali Interpretation

हे Krsna, म पुरा तरिकाले तपाईं मलाई भन्नुभयो छन् सबै सत्य रूपमा स्वीकार। न त देवताहरूको न त प्रेतहरू हे प्रभु, तपाईंको व्यक्तित्व थाह छ।

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

Nepali Interpretation

वास्तवमा, तपाईं मात्र तपाईंको आफ्नै potencies गरेर थाहा छ, सबै हे मूल, सबै प्राणीहरू प्रभु, देवताहरूको परमेश्वरको, हे सर्वोच्च व्यक्ति, ब्रह्माण्डको प्रभु!

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

Nepali Interpretation

तपाईं यी सबै दुनिया व्याप्त जो गरेर आफ्नो ईश्वरीय शक्ति को विस्तार भन्नुहोस् र तिनीहरूलाई पालना गर्नुहोस्।

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

Nepali Interpretation

म तपाईं मा कसरी मनन गर्नुपर्छ? विभिन्न के प्रकारका मा तपाईं हे धन्य प्रभु, विचार गर्न छन्?

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

vibhutam ca janardana
bhuyah kathaya trptir hi
srnvato nasti me 'mrtam

Nepali Interpretation

तपाईंको शक्तिशाली potencies र Glories को, विस्तार फेरि हे Janardana [Krsna] मलाई भन्नुहोस्, तपाईंको ambrosial सुनेर को म कहिल्यै टायर लागि।

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: हो, म तर केवल हे अर्जुन, मेरो संपन्नता लागि असीमित छ प्रमुख हो जो ती, को, मेरो splendidous प्रदर्शनबाट को तिमीहरूलाई भन्नेछु।

English Interpretation

The Blessed Lord said: Yes, I will tell you of My splendidous 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

Nepali Interpretation

म सबै प्राणीहरूको हृदयमा विराजमान आत्म, हे Gudakesa हुँ। म शुरुवात, मध्य र सबै प्राणीहरू को अन्त हुँ।

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

Nepali Interpretation

यो Adityas मैले रोशनी को म उज्यालो घाम हुँ, Visnu छु, म Maruts को Marici छु, र तारा बीचमा म चन्द्र छु।

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

Nepali Interpretation

यो वेदस को म Sama-veda हुँ; यो अर्धदेवहरू को म इन्द्र हुँ; होश को म मन छु, र जीवित प्राणीहरू मा म जीवित शक्ति [ज्ञान] हुँ।

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

Nepali Interpretation

सबै Rudras मैले प्रभु शिव हुँ; यो Yaksas र Raksasas को म धन [Kuvera] प्रभु हुँ; यो Vasus को म आगो [अग्निप्रसाद] हुँ, र

पहाड को म Meru छु।

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

Nepali Interpretation

पूजाहारीहरूको, अर्जुन हे, मलाई मुख्य, Brhaspati, भक्ति मालिकले हुन थाह छ। सेनापति मैले गीतमा, युद्ध मालिकले हुँ; र पानी को शरीर को म सागर हुँ।

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

Nepali Interpretation

ठूलो महात्माओं मैले Bhrgu हुँ; कंपन को म ट्रान्सेडेंटल om छु। बलिदान मैले [Japa] पवित्र नाम को जप छु, र अचल कुराहरू म हिमालय छु।

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

Nepali Interpretation

सबै रूखहरू म पवित्र नेभाराको छु, र महात्माओं र अर्धदेवहरू बीचमा म Narada छु। देवताहरूको को गायकहरू को
[Gandharvas] म Citraratha छु, र सिद्ध जगतले बीचमा म बाबा कपिला छु।

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

Nepali Interpretation

घोडाहरू मलाई अमरत्व को अमृत को जन्म, समुद्रको बाहिर गुलाब गर्ने Uccaihsrava, हुनु ठेगाना को; lordly हाती को म
Airavata छु, र मानिसहरूका बीचमा म राजाको छु।

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

Nepali Interpretation

हतियारको म वर्षा हुँ; गाई बीचमा म सुरभि, प्रशस्त दूध दिने छु। Procreators मैले Kandarpa, प्रेम परमेश्वर हुँ, र serpents
को म Vasuki, मुख्य हुँ।

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
pitnam aryama casmi
yamah samyamamatam aham

Nepali Interpretation

आकाशीय नागा सर्प, मैले अनन्त हूँ; जलीय देवीदेवताहरूको म Varuna छु। प्रस्थान पुर्खाहरूको म Aryama छु, र व्यवस्थाको dispensers बीचमा म यमा, मृत्युको परमप्रभु हूँ।

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

Nepali Interpretation

यो Daitya प्रेतहरू माझमा म समर्पित Prahlada हूँ; subduers बीचमा म समय हूँ; जन्तुहरूको बीचमा म सिंहको छु, र चरा बीचमा म Garuda, Visnu को पंख वाहक छु।

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

Nepali Interpretation

Purifiers मैले हावा हुँ; हतियारको wielders को म राम हुँ; माछाको म शार्क छु, र बगिरहेको नदी म गंगा छु।

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

Nepali Interpretation

सबै सृष्टि मैले शुरुवात र अन्त र पनि बीचमा, हे अर्जुन छु। सबै विज्ञान म आत्म आध्यात्मिक विज्ञान छु, र logicians बीचमा म निर्णयात्मक सत्य हुँ।

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

Nepali Interpretation

पत्र मैले पत्र एक हुँ, र यौगिक बीचमा म दोहरी शब्द छु। म पनि अटूट समय छु, र रचनाकारों म जसको धेरै गुना अनुहार जताततै बारी ब्रह्म हुँ।

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

Nepali Interpretation
म मृत्यु सबै-निर्लक्ष्य छु, र म सबै कुरा को बिजुली अझै हुन हुँ। महिलाहरु म ख्याति, भाग्य, बोली, स्मृति, बुद्धि, विश्वास र धैर्य
छु।

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

Nepali Interpretation
भजनहरुमा मैले प्रभु इन्द्र गर्न गाउने को Brhat-sama छु, र कविता को म Brahmanas द्वारा दैनिक गाउने को गायत्री पद,
छु। महिना को म नोभेम्बर र डिसेम्बर छु, र मौसम को म फूल-असर वसन्त छु।

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
jayo 'smi vyavasayo 'smi
sattvam sattvavatam aham

Nepali Interpretation
म पनि धोखा दिन्छ को जुवा खेल्ने छु, र शानदार को म शोभा हुँ। म साहसिक छु, विजय हुँ, र म बलियो शक्ति हुँ।

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

Nepali Interpretation

Vrsni को सन्तानले म Vasudeva छु, र पांडवहरु को म अर्जुन छु। यो महात्माओं मैले Vyasa छु, र ठूलो विचारक बीचमा म Usana छु।

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

Nepali Interpretation

दंड बीचमा म सजाय भन्ने बुझाउँछ लौरो छु, र विजय खोज्नेहरुको, म नैतिकता छु। गोप्य कुराहरु मैले मौन छु, र बुद्धिमानी को म बुद्धि हुँ।

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

Nepali Interpretation

यसबाहेक, हे अर्जुन, म सबै existences को आयआर्जनका बीउ छु। हिल या unmoving - - मलाई बिना अवस्थित गर्न सक्ने कुनै अस्तित्व छ।

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

Nepali Interpretation

शत्रुहरू हे शक्तिशाली विजेता, मेरो ईश्वरीय प्रदर्शनबाट कुनै अन्त्य छैन। के मैले तिमीहरूलाई भनेका छन् मेरो असीम opulences को एक मात्र संकेत तर छ।

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 vibhutam sattvam
srimad urjitam eva va
tat tad evavagaccha tvam
mama tejo-'msa-sambhavam

Nepali Interpretation

सबै, सुन्दर महिमित, र शक्तिशाली सृष्टि मेरो शोभा को एक स्पार्क तर दुवैमा ठेगाना।

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

Nepali Interpretation

तर यो सबै विस्तृत ज्ञान लागि, त्यहाँ अर्जुन छ आवश्यकता के? आफूलाई को एक खण्ड संग म व्याप्त र यस सारा जगत
समर्थन।

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
guhya adhyatma-samjnitam
yat tvayoktam vacas tena
moho 'yam vigato mama

Nepali Interpretation

अर्जुन भन्नुभयो: म तिमी यति दयालु मलाई छुटकारा छन् जो गोप्य आध्यात्मिक कुराहरुमा तपाईंको निर्देशन सुनेको छु, र
मेरो भ्रम अब खाइँ छ।

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

Nepali Interpretation

तपाईंको अटूट Glories माध्यम बुझे रूपमा हे कमल-आँखाहरु एक, म, हरेक जीवित एकाइ को उपस्थिति र बेपत्ता बारे मा
विस्तार तपाईं देखि सुनेको छु।

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

Nepali Interpretation

म मेरो सामु यहाँ तपाईंको वास्तविक स्थिति देख्न यद्यपि हे सबै व्यक्तित्वको सबैभन्दा ठूलो, हे सर्वोच्च फारम, म तपाईं यस लौकिक अभिव्यक्ति प्रवेश गरेको हेर्न इच्छा। म तपाईंको कि फारम हेर्न चाहन्छु।

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

Nepali Interpretation

तपाईं म तपाईंको लौकिक रूप हेर्न सक्षम छु भन्ने सोचाइ भने, हे मेरा प्रभु, सबै रहस्यमय शक्ति हे मालिक, त्यसपछि दयालु विश्वव्यापी स्व भनेर देखाउन।

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
sataso 'tha sahasrasah
nana-vidhani divyani

nana-varnakrtini ca

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: मेरो प्रिय अर्जुन, Prtha हे छोरा, अब समुद्र जस्तै सारंग विभिन्न ईश्वरीय प्रकारका हजारौं, सयौं मेरो opulences हेर।

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 bhārata

Nepali Interpretation

यो Bharatas को सबै भन्दा राम्रो हे, यहाँ Adityas, Rudras को विभिन्न प्रदर्शनबाट, र सबै demigods हेर्नुहोस्। कुनै एक कहिल्यै देखेको वा पहिले सुनेको छ जो धेरै कुराहरू हेर।

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

Nepali Interpretation

तपाईं सबै मा एक पटक यो शरीर मा देख्न सकिन्छ हेर्न इच्छा जेसुकै होस्। यो विश्वव्यापी फारम तपाईं अब तपाईं भविष्यमा इच्छा जस्तोसुकै साथै, इच्छा छ कि तपाईं सबै देखाउन सक्छौं। सबै पूर्ण यहाँ छ।

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

Nepali Interpretation

तर तपाईं आफ्नो वर्तमान आँखाले मलाई देख्न सक्दैनन्। त्यसैले म तिमीलाई तपाईं मेरो रहस्यमय संपन्नता हेर्न सक्ने द्वारा
ईश्वरीय आँखा दिन।

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

Nepali Interpretation

सञ्जय भन्नुभयो: हे राजा, बोल्न यसरी, सर्वोच्च, सबै रहस्यमय शक्ति प्रभु, त्रीएक व्यक्तित्व, अर्जुनलाई उहाँको विश्वव्यापी
फारम देखाए।

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
anekabhuta-darsanam
aneka-divyabharanam

divyanekodyatayudham

divya-malyambara-dharam
divya-gandhanulepanam
sarvascarya-mayam devam
anantam visvato-mukham

Nepali Interpretation

अर्जुन सार्वभौमिक फारम असीमित मुख र असीमित आँखा देखे। यो सबै चमत्कारिक थियो। फारम ईश्वरीय, भरी गरगहना सजिएको र धेरै garbs मा arrayed थियो। उहाँले महिमा garlanded थियो, र उहाँको शरीर मा गंदा धेरै scents थिए। सबै असीमित, सबै-विस्तार, भव्य थियो। यो अर्जुन देखेको थियो

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

Nepali Interpretation

सयौं सूर्य हजारौं आकाश मा एकैचोटि उठेर भने, तिनीहरूले सार्वभौमिक रूप मा सर्वोच्च व्यक्ति को effulgence जस्तै हुन सक्छ।

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

Nepali Interpretation

धेरै, हजारौं विभाजित भए तापनि त्यतिबेला अर्जुन प्रभु एक ठाउँमा स्थित ब्रह्माण्डको असीमित विस्तार को विश्वव्यापी रूप

मा देख्न सक्थे।

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
krtanjalis abhasata

Nepali Interpretation

त्यसपछि, हैरत र तर्सिएका, अन्त मा खडा उनको कपाल, अर्जुन सर्वोच्च प्रभु गर्न obeisances भेटी, जोड हातले प्रार्थना गर्न थाले।

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

Nepali Interpretation

अर्जुन भन्नुभयो: मेरो प्रिय प्रभु Krsna, म तपाईंको शरीर सबै demigods र विभिन्न अन्य जीवित संस्थाहरूको मा भेला हेर्नुहोस्। म ब्रह्म को कमलको फूल साथै प्रभु शिव र धेरै महात्माओं र ईश्वरीय serpents बसेर हेर्नुहोस्।

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

Nepali Interpretation

सीमा बिना विस्तार - आँखा, पेट, मुख - ब्रह्माण्डको हे प्रभु, म तपाईंको विश्वव्यापी शरीर धेरै, धेरै प्रकारका मा हेर्नुहोस्। कुनै अन्त कुनै सुरुआत हो, त्यहाँ छ, र यो सबै कुनै बीचमा छ।

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

Nepali Interpretation

विभिन्न मुकुट, क्लब र डिस्क संग सजी तपाईंको फारम, किनभने आगोको र घाम जस्तै immeasurable छ जो आफ्नो स्पष्ट effulgence, को देख्न गाह्रो छ।

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

Nepali Interpretation

तपाईं सर्वोच्च मौलिक उद्देश्य हो; तपाईं सबै universes मा सबै भन्दा राम्रो हो; तपाईं अटूट हो, र तपाईं जेठा छन्; तपाईं धर्मको सम्भारकर्ता, त्रीएक अनन्त व्यक्तित्व हुन्।

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 sisi-surya-netram
pasyami tvam dipta-hutasa-vaktram
sva-tejasa visvam idam tapantam

Nepali Interpretation

तपाईं शुरुवात, मध्य वा अन्त बिना मूल हो। तपाईं numberless हतियार छ, र सूर्य र चन्द्र तपाईंको ठूलो असीमित आँखा हुन्। तपाईंको आफ्नै चमक गरेर तपाईं यस सारा जगत ऊष्मन छन्।

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
drstvadbbhutam rupam ugram tavedam
loka-trayam pravyathitam mahatman

Nepali Interpretation

तपाईं एक भए तापनि, तपाईं आकाश र ग्रहहरू र बीच सबै अन्तरिक्ष फैलियो छन्। म यो डरलाग्दो फारम हेर रूपमा हे ठूला, म सबै ग्रहहरूको प्रणाली अन्योलमा छन् भनी।

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

Nepali Interpretation

सबै अर्धदेवहरू आत्मसमर्पण र तपाईं मा प्रवेश गर्दै छन्। तिनीहरूले धेरै डराएका छन् र जोड हातले तिनीहरूले वैदिक भजनहरूमा गाइरहेका छन्।

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

Nepali Interpretation

"प्रभु शिव, यो Adityas, यो Vasus, यो Sadhyas, यो Visvedevas, दुई Asvis, यो Maruts, यो पुर्खाहरूले र Gandharvas, यो Yaksas, Asuras, र सबै सिद्ध अर्धदेवहरू को विभिन्न प्रदर्शनबाट आश्चर्य मा तपाईं beholding छन्।

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 pravayathitas tathaham

Nepali Interpretation

"हे वीर-सशस्त्र तिनीहरूको अर्धदेवहरू सबै ग्रहहरू तपाईंको धेरै अनुहार, आँखा, हतियार, पेट र खुट्टा र तपाईंको भयानक दाँत देख्दा चलेको, र तिनीहरूले विचलित गर्दै छन्, त्यसैले म हूँ छन्।

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 pravayathitantar-atma
dhrtim na vindami samam ca visno

Nepali Interpretation

हे सबै-सर्वव्यापी Visnu, म अब मेरो साम्य कायम राख्न सक्छौं। तपाईंको उज्यालो रंग आकाश भर्न देखेर र तपाईंको आँखा र मुख beholding, म भयभीत छु।

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

Nepali Interpretation

राजकीय हे प्रभु, दुनिया को हे शरण, मलाई अनुग्रही हुन गर्नुहोस्। म यसरी तपाईंको प्रज्वलन deathlike अनुहार र भयानक दाँत देखेर मेरो सन्तुलित सक्दैन। सबै निर्देशनहरूमा म हैरत छु।

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-sanghaih
bhismo dronah suta-putras tathasau
sahasmadiyair api yodha-mukhyaih

vaktrani te tvaramana visanti
damstra-karalani bhayanakani
kecid vilagna dasanantaresu
sandsryante curnitair uttamangaih

Nepali Interpretation

सबै आफ्नो संबद्ध राजा संग Dhrtarastra छोराहरू, र भीष्म, द्रोणा र कर्ण, र सबै हाम्रो सैनिकहरू तपाईंको मुख हतारिंदै छन्, आफ्नो टाउको तपाईंको डरलाग्दा दाँत द्वारा प्रहार गरे। म केही साथै तपाईंको दाँत बीच चूर्ण भन्ने हेर्न।

English Interpretation

All the sons of Dhrtarastra along with their allied kings, and Bhisma, 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

Nepali Interpretation

नदी रूपमा समुद्रमा प्रवाह, त्यसैले यी सबै महान योद्धाहरू तपाईंको प्रज्वलन मुख प्रवेश र नष्ट हुन्छन्।

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

Nepali Interpretation

म जम्मै पतंग एक प्रज्वलन आगोमा डैश सबै मानिसहरू तपाईंको मुख मा पूर्ण गति संग हतार हेर्नुहोस्।

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

Nepali Interpretation

हे Visnu, म तपाईं आफ्नो ज्वलंत मुखमा सबै मानिसहरू निल्न र तपाईंको immeasurable रे संग ब्रह्माण्डको कवर हेर्नुहोस्।

दुनिया झुलसा, तपाईं प्रकट छन्।

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
vijnatum icchami bhavantam adyam
na hi prajanami tava pravrttim

Nepali Interpretation

राजकीय हे प्रभु, फारम यति निष्ठुर, तपाईं को हो मलाई बता। म तिमीहरूलाई मेरो obeisances प्रदान; मलाई अनुग्रही हुन गर्नुहोस्। म आफ्नो मिशन के हो भनेर थाहा छैन, र म यो सुन्न चाहन्छौं।

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: म, दुनिया को विध्वंसक हुँ, र म सबै मानिसहरूलाई संलग्न आएका छन् समय। तपाईं [पांडवहरू] को अपवाद संग, दुवै पक्ष मा यहाँ सबै सिपाहीहरू मारिनु हुनेछ।

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

Nepali Interpretation

त्यसैले उठ र लड्न तयार। आफ्नो शत्रुहरू विजय हासिल गरेपछि तपाईं एउटा फस्टाउंदो राज्य आनन्द उठाउनेछन्। तिनीहरूले पहिल्यै मेरो प्रबन्ध मारेका छन्, र तपाईं, हे Savyasaci, हुन सक्छ तर सङ्घर्षमा साधन।

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: सबै ठूलो योद्धाहरू - द्रोणा, भीष्म, Jayadratha, कर्ण - पहिले नै नष्ट छन्। बस लड्न, र तपाईं आफ्नो शत्रुहरू परास्त हुनेछ।

English Interpretation

The Blessed Lord said: All the great warriors--Drona, Bhishma, 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

krtanjalir vepamanah kiriti

namaskrtva bhuya evaha krsnam

sa-gadgadam bhita-bhitah pranamya

Nepali Interpretation

सञ्जय Dhrtarastra भन्नुभयो: राजा हे, त्रीएक सर्वोच्च व्यक्तित्व यी शब्दहरू सुनेपछि पछि, अर्जुन निम्नानुसार बोल्न,
falteringly, जोड हातले डराएर प्रस्ताव obeisances काम्न र थाले:

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 prahrsyaty anurajyate ca

raksamsi bhitani diso dravanti

sarve namasyanti ca siddha-sanghah

Nepali Interpretation

हे Hrsikesa, संसारको तपाईंको नाम सुनेपछि आनन्दित हुन्छ, र यसरी सबैले तपाईं संलग्न हुन्छ। सिद्ध जगतले तपाईं आफ्नो आदर आदर प्रदान तापनि, प्रेतहरू डराएका छन् र तिनीहरूले यहाँ र त्यहाँ भाग्न। यो सबै ठीक गरिन्छ।

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

Nepali Interpretation

माथि पनि ब्रह्म खडा गर्ने हे ठूला, तपाईं मूल मालिक हुन्। तिनीहरू किन, तपाईं गर्न हे असीमित एक आफ्नो श्रद्धा अर्पण गर्नुपर्छ? ब्रह्माण्डको हे शरण, तपाईं यस सामाग्री प्रदर्शन गर्न अजेय स्रोत, सबै कारणहरू को कारण, ट्रान्सेन्डेन्टल हो।

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

Nepali Interpretation

तपाईं मूल व्यक्तित्व, त्रीएक परमेश्वरभन्दा हो। तपाईं यस प्रकट लौकिक संसारको मात्र मन्दिरमा हो। तपाईं सबै थाह, र तपाईं सबै knowable छ हो। तपाईं भौतिक मोड हे असीमित फारम माथि छन्! यो सारा लौकिक अभिव्यक्ति तपाईं द्वारा pervaded छ!

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

Nepali Interpretation

तपाईं हावा, आगो, पानी हो, र तपाईं चन्द्र छन्! तपाईं सर्वोच्च नियन्त्रक र हजुरबुबा हो। त्यसैले म तिमीहरूलाई फेरि र फेरि एक हजार पल्ट, र मेरो आदर obeisances प्रदान!

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

Nepali Interpretation

पछि देखि र सबै पक्षबाट सामने देखि Obeisances,! हे असीम शक्ति, तपाईं असीमित शक्ति को मालिक हुन्! तपाईं सबै-
सर्वव्यापी छन्, र यसरी तपाईं सबै हो!

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

Nepali Interpretation

म विगत तपाईंको Glories थाह बिना "हे Krsna," "हे Yadava," "हे मेरो मित्र," तपाईंले सम्बोधन मा छ। म पागलपन वा प्रेम
मा गरेको जस्तोसुकै क्षमा गर्नुहोस्। म आराम गर्दा वा धेरै साथीहरू अगाडि कहिलेकाहीं एकलै र कहिले काँही, एउटै
ओछ्यानमा झूट वा सँगै जबकि खाने तपाईं धेरै पटक अनादर छन्। मेरा सबै अपराध लागि मलाई माफ गर्नुहोस्

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 puujyas ca gurur gariyan
na tvat-samo 'sty abhyadhikah kuto 'nyo
loka-traye 'py apratima-prabhava

Nepali Interpretation

तपाईं यस पूर्ण लौकिक अभिव्यक्ति को बुबा worshipable प्रमुख, आध्यात्मिक मालिक हुन्। कुनै एक तपाईं बराबर छ, न त कुनै तपाईं संग एक हुन सक्छ। तीन दुनिया को भित्र, तपाईं immeasurable हो।

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 kayam
prasadaye tvam aham isam idyam
piteva putrasya sakheva sakhyuh
priyah priyayarhasi deva sodhum

Nepali Interpretation

तपाईं हरेक जीवित भएर उपासना गर्न, सर्वोच्च प्रभु हो। त्यसैले म तपाईं मेरो कुरामा प्रदान र तपाईंको कृपा सोध्न तल गिर। म आफ्नो छोरा संग एक पिता, वा आफ्नो मित्र संग एक मित्र, वा आफ्नो प्रेमी संग एक प्रेमी रूपमा तिमी मेरो साथ गर्न गरेको र भालु हुन सक्छ कि खेलाएर सहन गर्नुहोस्।

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

Nepali Interpretation

म पहिले कहिल्यै देखेका छन्, जो यस विश्वव्यापी फारम, देखेर पछि, म प्रसन्न छु, तर त्यही समयमा मेरो मन डरले छटपटी भइरहेको छ। त्यसैले ममाथि तपाईंको अनुग्रह प्रदान कृपया र त्रीएक, प्रभुरूका हे प्रभु, ब्रह्माण्डको हे वास व्यक्तित्व रूपमा फेरि तपाईंको फारम प्रकट गर्छ।

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

Nepali Interpretation

हे विश्वव्यापी प्रभु, म helmeted टाउको र तपाईंको हातमा क्लब, पाङ्ग्रा, शंख र कमल फूल संग, तपाईंको चार-सशस्त्र रूप मा तपाईं देख्न चाहन्छौं। म रूप मा तपाईं हेर्न लामो।

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: मेरो प्रिय अर्जुन, खुसीको कुरा म तिमीलाई मेरो आन्तरिक शक्ति द्वारा सामाग्री संसारमा भित्र यस सार्वभौमिक फारम देखाउँछु। तपाईं अघि कसैले यो असीमित र glaringly effulgent फारम देखेको छ।

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-yajnadhyayanair na danair
na ca kriyabhir na tapobhir ugraih
evam-rupah sakya aham nr-loke
drastum tvad anyena kuru-pravira

Nepali Interpretation
हे Kuru योद्धाहरू को सबै भन्दा राम्रो, तपाईं अघि कसैले खान को यस सार्वभौमिक फारम देखेको छ, न वेदस अध्ययन गरेर,
न त प्रदर्शन बलिदान गरेर, न त दान वा यस्तै गतिविधिको लागि यो फारम देख्न सकिन्छ। तपाईंले मात्र यो देखेको छ।

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

Nepali Interpretation
तपाईंको मन खान को यस भयानक सुविधा देखेपछि जित्त परे गरिएको छ। अब यो पूरा होस्। मेरो भक्त, सबै गडबडी मुक्त
हुन। शान्तिपूर्ण मन तपाईं संग अब तिमि इच्छा फारम देख्न सक्छौं।

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

Nepali Interpretation

अर्जुन यसरी बोल्दै, उहाँको वास्तविक चार-सशस्त्र फारम प्रदर्शित, र अन्तिम मा यसरी डराउने अर्जुन प्रोत्साहन, उहाँलाई उहाँको दुई-सशस्त्र फारम देखाए, त्रीएक, Krsna को सर्वोच्च व्यक्तित्व: सञ्जय Dhrtarastra भन्नुभयो।

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

Nepali Interpretation

अर्जुन यसरी उहाँको मूल रूप मा Krsna देखे, उहाँले भन्नुभयो: यो मानिसजस्तै, यति धेरै सुन्दर, मेरो मन अब pacified छ र म मेरो मूल प्रकृति फेरि छु देखेर।

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
drstavan asi yan mama
deva apy asya rupasya
nityam darsana-kanksinah

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: मेरो प्रिय अर्जुन, अहिले देखिरहेका हुन्छन् जो फारम हेर्न धेरै गाह्रो छ। समेत अर्धदेवहरू कहिल्यै त्यसो प्रिय छ जो यस फारम हेर्न मौका खोजिरहेका छन्।

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

Nepali Interpretation
तपाईं आफ्नो ट्रान्सेन्डेंटल आँखाले देखेर छन् जो फारम बस वेदस अध्ययन गरेर, न त, न त दान गरेर, न त उपासनाबाट
गम्भीर तपस्या भइरहेको बुझोका हुन सक्दैन। यो म हूँ एक मलाई देख्न सक्छौं कि यी हालतमा छैन।

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

Nepali Interpretation
मात्र एकचित्त भक्ति सेवा गरेर मेरो प्रिय अर्जुन, म हूँ म तपाईं सामु खडा, बुझ्न सकिन्छ, र यसरी सीधा देख्न सकिन्छ। केवल
यसरी तपाईं मेरो समझ को रहस्य प्रवेश गर्न सक्छौं।

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

Nepali Interpretation

अघिल्लो गतिविधिहरू को contaminations देखि र हरेक जीवित संस्था अनुकूल छ जो मानसिक अनुमान, मुक्त मेरो प्रिय अर्जुन, मेरो शुद्ध भक्ति सेवा मा लगी भएको छ, जो एक, पक्कै पनि मलाई आउछ।

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

Nepali Interpretation

अर्जुन खोजे: अधिक सही मानिन्छ कुन, ठीक तपाईंको भक्ति सेवा मा लगे, वा व्यक्तित्वहीन ब्राह्मण उपासना गर्नेहरूले unmanifested गर्नेहरूलाई?

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: जसको मन सधैं ठूलो र ट्रान्सेडेंटल विश्वास मलाई उपासना मा लगी मेरो व्यक्तिगत फारम, अडिएको छ उहाँले, सबै भन्दा उत्तम हुन मलाई द्वारा मानिन्छ।

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

Nepali Interpretation

तर होश को धारणा परे छ जो राम्ररी unmanifested उपासना गर्नेहरूलाई, कि, सबै-सर्वव्यापी, निश्चित र अचल, अकल्पनीय -
पूर्ण सत्य को व्यक्तित्वहीन अवधारणा - विभिन्न सचेत नियन्त्रण र सबैलाई समान झुकाउ भएर सबै हितमा संलग्न यस्तो
व्यक्ति, पछिल्लो मलाई प्राप्त।

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

Nepali Interpretation

जसको मन सर्वोच्च को unmanifested, व्यक्तित्वहीन सुविधा संलग्न छन् ती लागि, प्रगति धेरै गाह्रो छ। अनुशासनको
प्रगति गर्न embodied भएकाहरूको सधैं गाह्रो छ।

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

Nepali Interpretation

उहाँलाई लागि ममाथि आफ्नो मन स्थिर छ जो ममाथि मनन सधैं मलाई सबै आफ्नो गतिविधिहरू माथि दिन र विचलन बिना मलाई समर्पित भइरहेको, भक्ति सेवा मा लगी र, मलाई पूजा गर्ने एक, Prtha हे छोरा, म तेज छु जन्म र मृत्युको सागर देखि छुटकारा।

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

Nepali Interpretation

बस, ममाथि त्रीएक सर्वोच्च व्यक्तित्व आफ्नो मन ठीक छ, र मलाई सबै आफ्नो बुद्धि संलग्न। त्यसैले तपाईं एक शक को बिना, सधैं मलाई बस्नेछन्।

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

Nepali Interpretation

तपाईं विचलन बिना ममाथि आफ्नो मन ठीक सक्दैन भने मेरो प्रिय अर्जुन, धन हे विजेता, त्यसपछि bhakti-योग को विनियमित सिद्धान्तहरू पालन। यसरी तपाईंले मलाई हासिल गर्न इच्छा विकास हुनेछ।

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

Nepali Interpretation

तपाईं bhakti-योग को नियमहरू अभ्यास गर्न सक्दैन भने, त्यसपछि केवल मेरो निम्ति काम गरेर तपाईं सिद्ध चरण हुनेछ किनभने, मेरो लागि काम गर्न प्रयास गर्नुहोस्।

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

Nepali Interpretation

तथापि, तपाईं त, यो चेतना काम गर्न असमर्थ छन् भने आफ्नो काम को सबै परिणाम दे व्यवहार र आत्म-स्थित हुन प्रयास गर्ने प्रयास।

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

Nepali Interpretation

तपाईं यस अभ्यास चाल्न सकदैन भने ज्ञान को खेती मा आफैलाई संलग्न। ज्ञान भन्दा राम्रो, तथापि, मनन छ, र यस्तो renunciation द्वारा एक मन को शान्ति प्राप्त गर्न सकछन् लागि मनन भन्दा असल कार्य को फल को renunciation छ।

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

Nepali Interpretation

ईर्ष्यालु छैन तर जसले एक आफूलाई दुवै सधैं सन्तुष्ट र संकल्प र संग भक्ति सेवा मा लगे जो आनन्द र दुःखको, समान र झूटा अहम् मुक्त छ जो एक मालिक, विचार नगर्ने सबै जीवित संस्थाहरूको, एक प्रकारको मित्र छ जसको मन र बुद्धि मलाई नै छन् - उहाँले मलाई धेरै प्यारो छ।

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

Nepali Interpretation
उहाँले जसलाई कुनै एक कठिनाई उतार्न छ र जो आनन्द र दुःखमा स्थिर छ जो चिन्ता, व्याकुल छैन लागि, मलाई धेरै प्यारो छ।

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

Nepali Interpretation
बिना, शुद्ध छ, जो गतिविधिहरू, विशेषज्ञ को साधारण पाठ्यक्रम निर्भर छैन जो एक भक्त सबै पीडा मुक्त, फिक्री, र जो केही परिणाम लागि प्रयास गर्दैन, मलाई धेरै प्यारो छ।

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

Nepali Interpretation
शुभ र inauspicious दुवै कुराहरू renounces, र जो न त बिलौना न त इच्छा, मलाई धेरै प्यारो छ जो रमाइलो वा शोक, grasps न गर्ने एक।

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

Nepali Interpretation

कुनै पनि हेरचाह नगर्ने सम्मान र अनादर, सधैं मौन र केहि सन्तुष्ट, दूषित सधैं मुक्त छ जो गर्मी र चिसो, आनन्द र दुःखको, ख्याति र infamy, मा equipoised छ जो मित्र र शत्रु बराबर छ जो एक, ज्ञान र निश्चित भक्ति सेवा मा लगी भएको छ जसले निवास, मलाई धेरै प्यारो छ।

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

Nepali Interpretation

भक्ति सेवा को यस imperishable बाटो पछ्याउने र मलाई पूर्णरूपमा सर्वोच्च लक्ष्य बनाउन, विश्वास आफूलाई संलग्न जो उहाँले मलाई धेरै, धेरै प्रिय छ।

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

Nepali Interpretation

अर्जुन भन्नुभयो: मेरो प्रिय Krsna हे, म prakrti [प्रकृति] बारेमा जान्न, purusa [को enjoyer], र क्षेत्र र क्षेत्र को knower, र जान र जान को अन्त इच्छा। अनमोल प्रभु भन्नुभयो: यो शरीर, कुन्ती हे छोरा, क्षेत्र भनिन्छ, र यो शरीर चिन्ने एक क्षेत्र को knower भनिन्छ।

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 bharata
ksetra-ksetrajnaya jnanam
yat taj jnanam matam mama

Nepali Interpretation

भरत हे वंशज, तपाईं म पनि सबै शरीर मा knower हुँ भनी बुझ्नुपर्छ, र यो शरीर बुझ्न र आफ्नो मालिक जान भनिन्छ। त्यो मेरो राय छ।

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

Nepali Interpretation

अब गतिविधिहरु को क्षेत्र को knower छ, र आफ्नो प्रभाव के-के हुन्, जसले यो उत्पादन गरेको छ कहाँबाट, आफ्नो परिवर्तन हो के मेरो छोटो गतिविधि को यस क्षेत्र को विवरण र कसरी यो गठन गरिएको छ, सुन्न गर्नुहोस्।

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

Nepali Interpretation

विशेष गरी वेदांत-सूत्र मा - गतिविधिहरु र गतिविधिहरु को knower को क्षेत्र को त्यो ज्ञान विभिन्न वैदिक लेखहरुमा विभिन्न महात्माओं वर्णन छ र कारण र प्रभाव को रूप सबै तर्क प्रस्तुत गरिएको छ।

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

Nepali Interpretation

पाँच ठूलो तत्व, झूटा अहम्, बुद्धि, यो unmanifested, दस सचेत, मन, पाँच अर्थमा वस्तुहरु, इच्छा, घृणा, आनन्द, दुःख, यो कुल, जीवन लक्षण, र अवधारणाहरु - यी सबै मा, मानिन्छ सारांश, क्रियाकलाप र आफ्नो बातचीत को क्षेत्र हुन।

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-vinigraha

indriyarthesu vairagyam
anahankara eva ca
janma-mrtyu-jara-vyadhi-
duhkha-dosanudarsanam

asaktir anabhisvngah
putra-dara-grhadisu
nityam ca sama-cittatvam
istanistopapattisu

mayi cananya-yogena
bhaktir avyabharini
vivikta-desa-sevitvam
aratir jana-samsadi

adhyatma-jnana-niyatvam
tattva-jnanartha-darsanam
etaj jnanam iti proktam
ajnanam yad ato 'nyatha

Nepali Interpretation

नम्रता, pridelessness, nonviolence, सहिष्णुता, सादगी, आउँदै एक सदाशयी आध्यात्मिक गुरु, सफाई, steadiness र आत्मसंयम; अर्थमा तृप्तिका, झूटा अहम्, जन्म, मृत्यु, वृद्धावस्था र रोग को खराब को धारणा को अभाव को वस्तुहरु को renunciation; छोराछोरी, पत्नी, घर र आराम र सुखद र दुःखद घटनाहरु बीचमा पनि-mindedness गर्न nonattachment; एकान्त ठाउँमा, मान्छे क

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

Nepali Interpretation

म अब, knowable व्याख्या तपाईं अनन्त स्वाद हुनेछ जो थाह हुनेछ। यो beginningless छ, र यो मलाई अधीनस्थ छ। यो ब्राह्मण, आत्मा भनिन्छ, र यो कारण र यस भौतिक संसारको प्रभाव परे छ छ।

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

Nepali Interpretation

जताततै उहाँको हात र खुट्टा, उहाँको आँखा र अनुहार हो, र उहाँले सबै कुरा सुन्नुहुन्छ। यसरी Supersoul अवस्थित छ।

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

Nepali Interpretation

यस Supersoul सबै सचेत को मूल स्रोत हो, अझै उहाँले सचेत बिना छ। उहाँले सबै जीवित प्राणीहरू को सम्भारकर्ता छ तापनि तिनले अनासक्त छ। उहाँले प्रकृतिको मोड अतिक्रमण, र त्यही समयमा उहाँले भौतिक प्रकृतिका सबै मोड को मास्टर छ।

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

Nepali Interpretation

सर्वोच्च सत्य बढ र nonmoving मा, दुवै आन्तरिक र बाह्य अवस्थित छ। भौतिक शक्ति हेर्नको लागि वा जान्न महसुस परे उहाँ। टाढा भए तापनि, टाढा, उहाँले सबै नजिक पनि छ।

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

Nepali Interpretation

यो Supersoul विभाजित देखिन्छ तापनि उहाँले विभाजित कहिल्यै छ। उहाँले एक रूप स्थित छ। उहाँले हरेक जीवित एकाइ को सम्भारकर्ता छ तापनि, यो उहाँले बल्छ र सबै विकसित बुझ्छ।

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
jyotisaṃ api taj jyotiṣ
tamaṣaḥ param ucyate
jñānam jñeyam jñāna-gāmyam
hr̥dī sarvaśya viśthitam

Nepali Interpretation

उहाँले सबै चमकदार वस्तु प्रकाश स्रोत छ। उहाँले कुरा अन्धकारमा परे छ र unmanifested छ। उहाँले ज्ञान को वस्तु हो, ज्ञान छ, र तिनले ज्ञान को लक्ष्य हो। उहाँले सबैको हृदय मा स्थित छ।

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 kṣetram tathā jñānam
jñeyam cōktam samasataḥ
mad-bhaktā etad vijñāyā
mad-bhāvayopapadyate

Nepali Interpretation

त्यसैले गतिविधिहरू [शरीर], ज्ञान र knowable को क्षेत्र सरसरी मलाई वर्णन गरिएको छ। केवल मेरो भक्तहरूको राम्ररी यस बुझ्न सक्छौं र यसरी मेरो स्वभाव हासिल।

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
prakṛtim puruṣam caiva
viddhy anadī ubhāv api
vikāraṃ ca guṇāṃ caiva
viddhi prakṛti-sambhavan

Nepali Interpretation

भौतिक प्रकृति र जीवित संस्थाहरूको beginningless हुन बुझेका गर्नुपर्छ। तिनीहरूको परिवर्तनहरू र कुरा को मोड सामाग्री प्रकृति को उत्पादन हो।

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

Nepali Interpretation

प्रकृति जीवित एकाइ यस संसारमा विभिन्न दुःखकष्टहरू र enjoyments को कारण छ, जबकि, सबै भौतिक क्रियाकलाप र प्रभाव को कारण हुन भने छ।

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

Nepali Interpretation

भौतिक प्रकृति मा जीवित एकाइ यसरी प्रकृतिको तीन मोड आनन्द उठाइरहेका जीवनको तरिका, निम्नानुसार। यो कि सामाग्री प्रकृति संग आफ्नो सङ्गठनलाई कारण छ। यसरी तिनले विभिन्न प्रजातिका बीच असल र खराब भेट्छन्।

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

Nepali Interpretation

यद्यपि यस शरीर मा अर्को, निरीक्षक र permitter, र जो Supersoul रूपमा जानिन्छ अवस्थित गर्ने प्रभु, सर्वोच्च मालिक,
जो एक ट्रान्सेन्डेन्टल enjoyer छ।

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

Nepali Interpretation

भौतिक प्रकृति, जीवित एकाइ र प्रकृति को मोड को अन्तरक्रिया विषयमा यस दर्शन बुझ्ने जो एक मुक्ति प्राप्त गर्न निश्चित
छ। उहाँले जस्तोसुकै आफ्नो वर्तमान स्थिति को, फेरि यहाँ जन्म लिने छैनन्।

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
dhyanenatmani pasyanti
kecid atmanam atmana
anye sankhyena yogena
karma-yogena capare

Nepali Interpretation

त्यो Supersoul fruitive इच्छा बिना काम माध्यम अरुले ज्ञान को खेती माध्यम केही, मनन माध्यम केही कथित, र छ।

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

Nepali Interpretation

फेरि आध्यात्मिक ज्ञान परिचित छैन तापनि, अरुलाई देखि उहाँको बारेमा सुनेपछि सर्वोच्च व्यक्ति उपासना गर्न सुरु गर्ने, ती छन्। किनभने अधिकारीहरू सुन्न आफ्नो झुकाव को, तिनीहरूले पनि जन्म र मृत्युको बाटो TRANSCEND।

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

Nepali Interpretation

तपाईं अस्तित्व मा देख्न जो पनि Bharatas, हे प्रमुख, दुवै बढ र unmoving, गतिविधिहरू को क्षेत्र र क्षेत्र को knower मात्र संयोजन छ।

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

Nepali Interpretation

यो Supersoul सबै शरीर मा व्यक्तिगत प्राण सँगसँगै देख्नुहुन्छ, र जो प्राण न Supersoul न कहिल्यै पनि नष्ट छ कि बुझ्नुहुन्छ गर्ने एक, वास्तवमा देख्नुहुन्छ।

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

Nepali Interpretation

आफ्नो मन आफूलाई नीचा छैन जताततै हरेक जीवित अस्तित्व मा Supersoul देख्नुहुन्छ र बराबर गर्ने एक। त्यसैले तिनले ट्रान्सेन्डेन्टल गन्तव्य आइपुग्छ।

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

Nepali Interpretation

सबै गतिविधिहरू सामाग्री प्रकृति को बनाएको छ जो शरीर, द्वारा प्रदर्शन, र आत्म सकदैन भनेर देख्नुहुन्छ भन्ने हेर्न सक्ने एउटा, वास्तवमा देख्नुहुन्छ।

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

Nepali Interpretation

एक समझदार मानिसले विभिन्न सामाग्री शरीर कारण हो जो विभिन्न पहिचान, देख्न रहछ जब, उहाँले ब्राह्मण अवधारणा गर्न हासिल गर्छ। यसरी तिनले जगतले जताततै विस्तार गर्दै छन् कि देख्नुहुन्छ।

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

Nepali Interpretation

सदाको दर्शन भएकाहरूले प्राण, ट्रान्सेन्डेंटल अनन्त, र प्रकृति को मोड परे छ भनेर बुझ्न सक्छन्। भौतिक शरीर, हे अर्जुन, केहि पनि गर्दछ, न त गुमाउन छ न त प्राण सम्पर्क बावजुद।

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

Nepali Interpretation

यो सबै-सर्वव्यापी छ तापनि आकाश, कारण आफ्नो सूक्ष्म प्रकृति, केहि घुलमिल छैन। कि शरीर मा स्थित यद्यपि त्यसै गरी, ब्राह्मण दर्शनमा स्थित प्राण, शरीर घुलमिल छैन।

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

Nepali Interpretation

भरत हे छोरा, सूर्य एकलै यो सबै ब्रह्माण्डको illuminates, त्यसरी जीवित एकाइ, शरीर भित्र एक, चेतना गरेर सम्पूर्ण शरीर रोशन गर्छ।

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

Nepali Interpretation

जानाजानी शरीर र शरीर को मालिक बीच यस भिन्नता देख्नुहुन्छ र यो बन्धनबाट मुक्ति प्रक्रिया बुझ्न सक्ने एक, पनि सर्वोच्च लक्ष्य हासिल।

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: फेरि म तिमीहरूलाई सबै महात्माओं सर्वोच्च पूर्णता हासिल जो थाह यस सर्वोच्च बुद्धि, सबै ज्ञान को सबै भन्दा राम्रो, घोषणा हुनेछ।

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

Nepali Interpretation

यो ज्ञान तय बनेर, एक मेरो आफ्नै प्रकृति जस्तै छ जो ट्रान्सेन्डेंटल प्रकृति, गर्न प्राप्त गर्न सक्छन्। यसरी स्थापित, एक सृष्टिको समयमा जन्म न विघटन को समय मा चलेको छैन।

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 bhārata

Nepali Interpretation

ब्राह्मण भनिन्छ कुल भौतिक पदार्थ, जन्म स्रोत छ, र यो म सबै जीवित प्राणीहरू को जन्म सम्भव बनाउन, impregnate कि ब्राह्मण छ, भरत हे छोरा।

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

Nepali Interpretation

यो जीवन को सबै प्रजाति, कुन्ती हे छोरा, यो सामाग्री प्रकृति मा जन्म सम्भव छन् भनेर बुझ्न पर्छ, र म बीउ दिएर पिता हुँ भनेर।

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

Nepali Interpretation

भलाइ, जोश र अज्ञानताको - सामाग्री प्रकृति तीन मोड हुन्छन्। जीवित एकाइ प्रकृति सम्पर्क आउँदा यी मोड गरेर वातानुकूलित हुन्छ।

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

Nepali Interpretation

हे पापरहित एक, भलाइ अरु भन्दा पवित्र हुनुको मोड, रोशन छ, र यो सबै पापी प्रतिक्रिया देखि एक स्वतन्त्र बनाउँछ। कि मोड मा स्थित ती ज्ञान विकास, तर तिनीहरूले आनन्द को अवधारणा अगाडि वातानुकूलित हुन।

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

Nepali Interpretation

आवेग को मोड असीमित चाहना र आचार बिचारको अभिलाषामा फस्टै, कुन्ती हे छोरा को जन्म हुन्छ, र किनभने यो एक को भौतिक fruitive गतिविधिमा बाध्य छ।

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
pramadasya-nidrabhis
tan nibadhnati bhārata

Nepali Interpretation

भरत हे छोरा, अज्ञानता को मोड सबै जीवित संस्थाहरूको को भ्रम उत्पन्न हुन्छ। यस मोड को परिणाम वातानुकूलित प्राण बाइन्ड जो पागलपन, indolence र सो, छ।

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 bhārata
jñanam avṛtya tu tamah
pramāde sanjayaty uta

Nepali Interpretation

भलाइ अवस्था को मोड आनन्द एक, जोश कदम को फल गर्न अवस्थामा उहाँलाई, र पागलपन गर्न अज्ञानता।

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 bhārata
rajah sattvam tamas caiva
tamah sattvam rajas tatha

Nepali Interpretation

कहिलेकाहीं आवेग को मोड भलाइ को मोड, भरत हे छोरा पराजित, प्रमुख हुन्छ। अनि कहिलेकाहीं भलाइ को मोड आवेग हार, र अन्य समयमा अज्ञानता को मोड भलाइ र आवेग हार। यस अर्थमा सधैं वर्चस्व लागि प्रतिस्पर्धा छ।

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-dvāresu dehe 'smin
prakāsa upajayate
jñanam yada tada vidyad
vivṛddham sattvam ity uta

Nepali Interpretation

शरीर को सबै ढोकाहरू ज्ञान प्रबुद्ध छन् जब भलाइ को मोड को प्रदर्शनबाट अनुभव गर्न सकिन्छ।

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
vivrdhe bharatarsabha

Nepali Interpretation

आवेग को मोड मा एक वृद्धि छ जब Bharatas हे प्रमुख, ठूलो लगाव, अनियन्त्रित इच्छा, hankering, र तीव्र प्रयास को लक्षण विकसित।

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
vivrdhe kuru-nandana

Nepali Interpretation

अज्ञानता, पागलपन, भ्रम, जडता र अन्धकार को मोड मा एक वृद्धि छ जब Kuru हे छोरा, प्रकट हुन्छन्।

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 pravrdhe tu
pralayam yati deha-bhrt
tadottama-vidam lokan
amalan pratipadyate

Nepali Interpretation

एक भलाइ को मोड मा मरेपछि उसले शुद्ध उच्च ग्रहहरुमा हासिल गर्छ।

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

Nepali Interpretation

एक आवेग को मोड मा मरेपछि उसले fruitive गतिविधिमा संलग्न व्यक्तिहरुमध्ये जन्म लिन्छ; उहाँले अज्ञानता को मोड मा मृत्यु हुँदा र, त्यो पशु राज्यमा जन्म लिन्छ।

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 duhkham

ajnanam tamasah phalam

Nepali Interpretation

भलाइ को मोड मा अभिनय गरेर, एक शुद्ध हुन्छ। दुःखमा आवेग परिणाम को मोड मा गरेको काम, र कार्यहरु मूर्खता मा अज्ञानता परिणाम को मोड मा प्रदर्शन गरे।

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

Nepali Interpretation

भलाइ को मोड देखि, वास्तविक ज्ञान विकसित; आवेग को मोड देखि, लोभ विकसित; र अज्ञानता, मूर्खता, पागलपन र भ्रम को मोड देखि विकास।

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

Nepali Interpretation

भलाइ को मोड मा स्थित ती बिस्तारै उच्च ग्रहहरूमा उकालो जान; आवेग को मोड मा ती पार्थिव ग्रह बस्ने; र अज्ञानता को मोड मा ती नारकीय दुनिया तल जाने।

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

Nepali Interpretation

तपाईं सबै गतिविधिहरू र सर्वोच्च प्रभु यी सबै मोड गर्न ट्रान्सेन्डेंटल छ कि प्रकृति यी मोड परे केही छ भनेर बुझ्न, तब तपाईं मेरो आध्यात्मिक प्रकृति ठेगाना गर्न सक्छन्।

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

Nepali Interpretation

यो embodied अस्तित्व यी तीन मोड TRANSCEND गर्न सक्षम छ, उहाँले जन्म, मृत्यु, वृद्धावस्था र आफ्नो दुःखका मुक्त हुन सक्छन् र पनि यो जीवन मा अमृत आनन्द उठाउन सक्छौं।

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

Nepali Interpretation

अर्जुन खोजे: मेरो प्रभु हे, एक ती मोड गर्न ट्रान्सेण्डेण्टल छ जो जानिन्छ लक्षण द्वारा? उसको व्यवहार कस्तो छ? अनि कसरी त्यो प्रकृतिको मोड TRANSCEND गर्छ?

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-dukhha-sukhah sva-sthah
sama-lostasma-kancanah
tulya-priyapriyo dhiras
tulya-nindatma-samstutih

manapamanayos tulyas
tulyo mitrari-paksayoh
sarvarambha-parityagi
gunatitah sa ucyate

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: उनि गायब जब जसले तिनीहरूलाई लागि रोशनी, लगाव र तिनीहरूले वर्तमान हुँदा भ्रम, न त तिर्सना घृणा गर्दैन; जो जस्तै विराजमान छ एक उदासीन, साधनहरूमा एकलै सक्रिय छन् भनेर थाह पाउँदा, दृढ र हिरहन्छ गर्ने प्रकृति, को मोड यी भौतिक प्रतिक्रिया परे स्थित भइरहेको; जो समान खुशी र पीडा सन्दर्भमा, र एक गँवार, एक दुइगा र एक बराबर आँखा संग सुनको टुक्रा म

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

Nepali Interpretation

कुनै पनि परिस्थितिमा घोटो नगर्ने पूर्ण भक्ति सेवा, मा संलग्न जो एक, एकैचोटि सामाग्री प्रकृति को मोड अतिक्रमण र यसरी ब्राह्मण को स्तरमा आउँछ।

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

Nepali Interpretation

अनि म परम आनन्द को संवैधानिक स्थिति छ जो व्यक्तित्वहीन ब्राह्मण, को आधारमा छु, र, अमर imperishable र अनन्त छ जो।

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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: जसको पात वैदिक भजनहरूमा छन् Banyan तल उकालो यसको जरा र यसका हाँगाहरू छ जो रूख र छ। यस रूखलाई चिन्ने एक वेदस को knower छ।

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

Nepali Interpretation

यस रूखको हाँगाहरू तल र माथिको, भौतिक प्रकृति को तीन मोड गरेर पोषण विस्तार। यस स्याउलाहरू होश को वस्तुहरू छन्। यो रूख पनि तल रहेको जरा छ, र यी मानव समाज को fruitive कार्यहरू गर्न बाध्य छन्।

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 pravrttiah prasrta purani

Nepali Interpretation

यस रूखको वास्तविक रूप यो संसारमा कथित गर्न सकिँदैन। कुनै एक यो सुरु जहाँ यो समाप्त हुन्छ, जहाँ बुझ्न वा कहाँ आफ्नो जग हो सक्छ। तर संकल्प संग एक टुकडी को हतियार यो रूख काटेर पर्छ। त्यसैले गरिरहेको, एक, जो देखि त्यो ठाउँ खोजी गर्नुपर्छ पटक गएका छन्, एक फर्केनुहुन्छ कहिल्यै, र सबै शुरु गरेको छ र जसलाई सबै अतिप्राचीन समय देखि रहिरहेको छ जसलाई देखि त्रैएक को क

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 began 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 viniivrtta-kamah
dvandvair vimuktah sukha-duhkha-samjnair
gacchanty amudhah padam avyayam tat

Nepali Interpretation

भौतिक अभिलाषा संग गरिन्छ र आनन्द र दुःखको दोहरापन मुक्त छ, र जो सर्वोच्च व्यक्ति निमित्त अर्पण कसरी चिन्ने अनन्त बुझ्नुहुन्छ गर्ने भ्रम, झूटा प्रतिष्ठा, र झूटा संघ, मुक्त छ जो एक, कि हासिल गर्छ अनन्त राज्य।

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

Nepali Interpretation

खान को त्यो वास सूर्य वा चन्द्रमा द्वारा, न त बिजुली द्वारा illumined छैन। कहिल्यै यो पुग्नेगरि एक यो भौतिक संसारमा फर्किन्छन्।

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-bhutih sanatanah
manah-sasthanindriyani
prakrti-sthani karsati

Nepali Interpretation

यस वातानुकूलित संसारमा जीवित संस्थाहरूको मेरो अनन्त, fragmental भागहरू छन्। कारण वातानुकूलित जीवन, तिनीहरूले धेरै कठिन मन समावेश जो छ सचेत, संग संघर्ष गर्दै छन्।

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

Nepali Interpretation

हावा aromas वहन भौतिक संसारमा जीवित एकाइ एक शरीर अर्को जीवन को आफ्नो अलग धारणाहरु गरिन्छ।

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

Nepali Interpretation

यसरी अर्को घोर शरीर लिएर जीवित एकाइ, मन बारेमा समूहीकृत छन् जो कान, जिब्रो, र नाक र स्पर्श अर्थमा, एक निश्चित प्रकार प्राप्त। यसरी अर्थमा वस्तुहरु को एक विशेष सेट प्राप्त छ।

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

Nepali Interpretation

मूर्ख जीवित एकाइ आफ्नो शरीर अन्त्य सक्नुहुन्छ भनेर बुझ्न सक्दैन, न त तिनीहरूले त्यो प्रकृतिको मोड को जादू को तहत प्राप्त शरीर कस्तो बुझ्न सक्छौं। तर जसको आँखा ज्ञान सिकाइन्छ एक यो सबै देख्न सक्छौं।

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 acetasaḥ

Nepali Interpretation

आत्म-बोध मा स्थित छ जो प्रयास transcendentalist, स्पष्ट सबै यस देख्न सक्छौं। तिनीहरूले प्रयास सक्छ तर तर आत्म-
बोध मा स्थित छैनन् गर्नेहरूलाई, भइरहेको छ के देख्न सक्दैनन्।

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

Nepali Interpretation

यस सारा संसारको अन्धकारमा dissipates सूर्य जो, शोभा मलाई आउँछ। अनि चन्द्र शोभा र आगो शोभा मलाई पनि गर्दै
छन्।

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 causadhī sarvaḥ
somo bhutva rasatmakah

Nepali Interpretation

म प्रत्येक ग्रह प्रवेश, र मेरो ऊर्जा गरेर कक्षा मा रहन। म चन्द्र बन्न र जसबाट सबै तरकारी जीवन को रस आपूर्ति।

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

Nepali Interpretation

म हरेक जीवित शरीर मा पाचन आगो हुँ, र म पदार्थो को चार प्रकारका पचाउन जो द्वारा बहिर्गमन र आगमन जीवन, को हावा हुँ।

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 hrđi sannivisto
mattah smrtir jnanam apohanam ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

Nepali Interpretation

म सबैको मनमा विराजमान, र मलाई देखि सम्झनामा, ज्ञान र विस्मृति आएको छु। सबै वेदस गरेर म चिनिन छु; साँच्चै म वेदांत को संकलक हुँ, र म वेदस को knower छु।

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 ucyaate

Nepali Interpretation
जगतले, यो भ्रामक र भूल पटक्के को दुई कक्षा छन्। भौतिक संसारमा हरेक एकाइ भ्रामक छ, र आध्यात्मिक संसारमा हरेक एकाइ भूल पटक्के भनिन्छ।

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

Nepali Interpretation
यी दुई साथै, सबैभन्दा ठूलो जीवित व्यक्तित्व, यी दुनिया मा प्रवेश गरेको छ र तिनीहरूलाई कायम छ जसले प्रभु आफूलाई, त्यहाँ छ।

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

Nepali Interpretation
म भ्रामक र भूल पटक्के दुवै परे, ट्रान्सेन्डेंटल हुँ, र म सबैभन्दा ठूलो हुँ किनभने, म संसारमा र सर्वोच्च व्यक्तिको रूपमा वेदस मा दुवै सुप्रसिद्ध छु।

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 bharata

Nepali Interpretation

जसले मलाई थाह त्रीएक सर्वोच्च व्यक्तित्व रूपमा, शङ्कालु बिना, सबै को knower रूपमा बुझ्न छ, र उहाँले त्यसैले पूर्ण भक्ति सेवा, भरत हे छोरा आफूलाई संलग्न छ।

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 Demoniatic Natures

Sanskrit English

iti guhyatamam sastram
idam uktam mayanagha
etad buddhva buddhiman syat
krta-krtyas ca bharata

Nepali Interpretation

यो वैदिक धर्मशास्त्र, हे पापरहित एक को सबै भन्दा गोप्य भाग छ, र यो मलाई गरेर अहिले खुलासा छ। बुझ्नुहुन्छ जसले यो बुद्धिमानी हुनेछ, र आफ्नो प्रयासमा पूर्णता थाहा हुनेछ।

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 41-42

Chapter Name -The Divine And Demoniatic 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

Nepali Interpretation

अनमोल प्रभु भन्नुभयो: साहसी, एक अस्तित्व को शुद्धि, आध्यात्मिक ज्ञान, दान, आत्मसंयम, बलिदानको प्रदर्शन, वेदस, तपस्या र सरल अध्ययन खेती; nonviolence, सत्यता, रिस स्वतन्त्रता; renunciation, शान्तिले, लोभ देखि faultfinding, दया र स्वतन्त्रताको अनिच्छा; नम्रताले, नम्रता र स्थिर संकल्प; जोस, क्षमा, जेहेन्दारी, सफाई, डाह देखि स्वतन्त्रता र सम्मान लागि जोश - य

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

Nepali Interpretation

अहंकारले, घमण्ड, रिस, छलकपट, क्रूरतापूर्वक र अज्ञानताको - यी गुणहरू दुष्ट स्वर्गदूतको वशमा परेको प्रकृति, Prtha हे छोरा ती हौं।

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

Nepali Interpretation

यस दुष्ट स्वर्गदूतको वशमा परेको गुणहरू दासत्वबाट लागि बनाउन दर्जालाई ट्रान्सेन्डेंटल गुणहरू, मुक्ति को लागि अनुकूल छन्। तपाईं ईश्वरीय गुणहरू जन्मेका छन्, Pandu को, हे छोरा चिन्ता नगर्नुहोस्।

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 Demoniac Natures

Sanskrit English
dvau bhuta-sargau loke 'smin
daiva asura eva ca
daivo vistarasah prokta
asuram partha me srnu

Nepali Interpretation

Prtha हे छोरा, यो संसारमा सृष्टि जगतले दुई प्रकारका छन्। एक ईश्वरीय र अन्य दुष्ट स्वर्गदूतको वशमा परेको भनिन्छ। म पहिले देखि नै लामो तपाईं ईश्वरीय गुणहरू बताएँ छु। अब दुष्ट स्वर्गदूतको वशमा परेको मलाई सुन्न।

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

Nepali Interpretation

दुष्ट स्वर्गदूतको वशमा परेको हो गर्नेहरूले गरिनु छ र के गरिनु छैन के थाहा छैन। न त सफाई न त उचित व्यवहार न त सत्य तिनीहरूलाई मा पाइन्छ।

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

Nepali Interpretation

तिनीहरू यस संसारको कुनै आधार छ कि, काल्पनिक हो भनेर भन्न र नियन्त्रणमा कुनै परमेश्वर छैन भनेर। यो सेक्स इच्छा उत्पादन, र अभिलाषा भन्दा अन्य कुनै कारण छ छ।

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

Nepali Interpretation

यस्तो निष्कर्ष पछि, आफू हराएको र जो छन् जो दुष्ट स्वर्गदूतको वशमा परेको, कुनै खबर, संसारको नाश गर्न अर्थ unbeneficial, भयानक कामहरू मा संलग्न छ।

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

Nepali Interpretation

अतोषणीय अभिलाषा, घमण्ड र झूटा प्रतिष्ठा, र यसरी illusioned भइरहेको आश्रय लिएर दुष्ट स्वर्गदूतको वशमा परेको, सधैं
impermanent आकर्षित अशुद्ध काम, गर्न शपथ छन्।

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

Nepali Interpretation

जीवनको अन्त मानव सभ्यता को प्रधानमन्त्री आवश्यकता हो निम्ति होश gratify गर्न भन्ने विश्वास गर्छन्। त्यसैले आफ्नो
चिन्ता गर्न कुनै अन्त्य छैन। इच्छा सयौं र हजारौं बाध्य गरिंदेछ, वासना र रिस गरेर, तिनीहरूले अर्थमा तृप्तिका लागि अवैध
हालतमा पैसा सुरक्षित।

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

Nepali Interpretation

यस दुष्ट स्वर्गदूतको वशमा परेको व्यक्ति सोच्छः।। त्यसैले धेरै धन म आज छ", र म पाउन अझ मेरो योजनाहरू अनुसार त्यसैले धेरै अब मेरो छ, र यो भविष्यमा वृद्धि हुनेछ, बढी उहाँले मेरो शत्रु हो, र म उहाँलाई मारे;। र मेरो अन्य शत्रु पनि मार्न गरिनेछ म सबै मालिकले छु म enjoyer छु म, सिद्ध शक्तिशाली र खुसी छु म कुलीन आफन्त घेरिएको धनी मानिस हुँ यति शक्तिशाली र खुसी कुनै छ।।।

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 Demoniatic Natures

Sanskrit English
aneka-citta-vibhranta
moha-jala-samavrtah
prasaktah kama-bhogesu
patanti narake 'sucou

Nepali Interpretation

यसरी विभिन्न चिन्ता अन्योलमा पारेको र भ्रम को एक नेटवर्क बाँधिएको, एक पनि कडा आनन्दको महसूस गर्न संलग्न र नरक मा पछारिए हुन्छ।

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 Demoniatic Natures

Sanskrit English
atma-sambhavitah stabdha
dhana-mana-madanvitah
yajante nama-yajnaish te
dambhenavidhi-purvakam

Nepali Interpretation

स्व-लापरवाह र सधैं दिलेर, धन र झूटा प्रतिष्ठा द्वारा deluded, कहिलेकाहीं मात्र कुनै पनि नियम वा नियमहरु निम्न बिना नाम मा बलिदान गर्नु।

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 Demoniatic Natures

Sanskrit English

ahankaram balam darpam
kamam krodham ca samsritah
mam atma-para-dehesu
pradvisanto 'bhyasuyakah

Nepali Interpretation

झूटा अहम्, बल, घमण्ड, अभिलाषा र रिस गरेर हैरत, यो भूतप्रेतको आफ्नै शरीर र अरूको शरीर मा स्थित छ जो त्रीएक, सर्वोच्च व्यक्तित्व ईर्ष्या हुन्छ, र वास्तविक धर्म विरुद्ध।

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
asuriv eva yonisu

Nepali Interpretation

, मानिसहरूलाई सबै भन्दा कम भएका ईर्ष्यालु र शरारती हो गर्नेहरूले, जीवनको विभिन्न दुष्ट स्वर्गदूतको वशमा परेको प्रजाति मा, भौतिक अस्तित्व को सागर मा मेरो द्वारा फ्याँकिएको छन्।

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

Nepali Interpretation

दुष्ट स्वर्गदूतको वशमा परेको जीवन को प्रजातिहरू बीच दोहोर्याइएको जन्म Attaining, त्यस्ता व्यक्ति मलाई दृष्टिकोण कहिल्यै गर्न सक्छन्। बिस्तारै तिनीहरूले अस्तित्व सबैभन्दा abominable प्रकार तल डुब्न।

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

Nepali Interpretation

अभिलाषा, रिस र लोभ - यो नरक प्रमुख तीन ढोकाहरू छन्। तिनीहरूले प्राण को गिरावट गर्न नेतृत्व लागि हरेक समझदार मानिस, यी परित्याग गर्नुपर्छ।

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
etaim vimuktah kaunteya
tamo-dvarais tribhir narah
acaraty atmanah sreyas
tato yati param gatim

Nepali Interpretation

नरक, कुन्ती हे छोरा यी तीन ढोकाहरू भाग्न छ मानिस, प्रदर्शन आत्म-बोध गर्न अनुकूल कार्य र यसरी बिस्तारै सर्वोच्च गन्तव्य हासिल गर्छ।

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

Nepali Interpretation

तर आफ्नै whims अनुसार लिखित injunctions र प्रेरित हटाउनुहोस् जसले न पूर्णता, न त आनन्द, न त सर्वोच्च गन्तव्य हासिल गर्छ।

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

Nepali Interpretation

एक कर्तव्य के हो र धर्मशास्त्रको नियमहरु द्वारा कर्तव्य के छैन बुझ्नुपर्छ। यस्तो नियम र विनियम थाह पाएर, उहाँले बिस्तारै उच्च हुन सक्छ भनेर व्यवहार गर्नुपर्छ।

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 rajas tamah

Nepali Interpretation

अर्जुन, हे Krsna, आफ्नै कल्पना अनुसार धर्मशास्त्रको सिद्धान्तहरू पालन तर जो पूजा नगर्ने एक को अवस्था कस्तो छ भने?
उहाँले आवेग वा अज्ञानता मा, भलाइ छ?

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

Nepali Interpretation

भलाइ, जोश वा अज्ञानता - सर्वोच्च प्रभु embodied प्राण द्वारा प्राप्त प्रकृतिको मोड अनुसार, एक विश्वास तीन प्रकारका हुन
सकछ, भन्नुभयो। अब यी विषयमा सुन्न।

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 puruso
yo yac-chraddhah sa eva sah

Nepali Interpretation

प्रकृतिको विभिन्न मोड अन्तर्गत एक अस्तित्व अनुसार, एक विश्वासको एक विशेष प्रकारको विकसित। जीवित अस्तित्व
उहाँले प्राप्त छ मोड अनुसार एक विशेष विश्वासको हुन भने छ।

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
yaksa-raksamsi rajasah
pretan bhuta-ganams canye
yajante tamasa janah

Nepali Interpretation

भलाइ को मोड मा मानिसहरूले अर्धदेवहरू उपासना; आवेग को मोड मा ती प्रेतहरूले उपासना; र अज्ञानता को मोड मा ती भूत
र आत्माको उपासना।

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 janah
dambhahankara-samyuktah
kama-raga-balanvitah

karsayantah sarira-stham
bhuta-gramam acetasah
mam caivantah sarira-stham
tan viddhy asura-niscayan

Nepali Interpretation

जोश द्वारा बनाएका र जो छन् जो गर्व, egoism, वासना र लगाव उनीहरूलाई बाहिर प्रदर्शन, कठोर austerities र छैन
धर्मशास्त्रमा सिफारिश तपस्या जान्छन गर्नेहरूले, आफ्नो शारीरिक अङ्गहरू साथै Supersoul भित्र बस्ने प्रेतहरू रूपमा
चिनिएको हो यातना।

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

Nepali Interpretation

तैपनि खाना जो सबै कुराको भागी सामाग्री प्रकृति को तीन मोड अनुसार, तीन प्रकारका छ। यही बलिदान, austerities र दान को साँचो हो। सुन्नुहोस्, र म यी को भेद को तपाईं के भन्नु पर्छ।

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 snigdham sthira hradya
aharah sattvika-priyah

katv-amlalavanaty-usna-
tikсна-rukṣa-vidahinah
ahara rajasasyesta
duhkha-sokamaya-pradah

yata-yamam gata-rasam
puti paryusitam ca yat
ucchistam api camedhyam
bhojanam tamasa-priyam

Nepali Interpretation

भलाइ को मोड मा खाद्य पदार्थ, जीवनको अवधि वृद्धि एक अस्तित्व शुद्ध र बल, स्वास्थ्य, आनन्द र सन्तुष्टि दिन। यस्तो पौष्टिक खाद्य पदार्थ मिठाई, रसदार, बोसो र स्वादिष्ट हो। सुक्खा र तातो पनि, नुनिलो, पनि अमिलो, तीतो तीखा छन् कि खाद्य पदार्थ, जोश को मोड मा मानिसहरूले रुचि गर्दैन छन्। यस्तो खाद्य पदार्थ पीडा, दुःख, र रोग को कारण। खाद्य, बेस्वाद बासी, त्यसै छ, जो अधिक तीन

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

Nepali Interpretation

बलिदान, बलिदानको कर्तव्य र लिखित नियम अनुसार प्रदर्शन, र इनाम को कुनै आशा संग, भलाइ को प्रकृति को छ।

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
ijyate bhārata-sreṣṭha
tam yajnam viddhi rajasam

Nepali Interpretation

तर केही भौतिक अन्त वा फाइदाको लागि प्रदर्शन वा ostentatiously preformed बलिदानको, घमण्ड बाहिर, जोश, यो Bharatas हे प्रमुख को प्रकृति को छ।

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

Nepali Interpretation

अनि कुनै आध्यात्मिक भोजन वितरण गरिएको हो जसमा लिखित injunctions, को अटेर मा प्रदर्शन बलिदानको, कुनै

भजनहरूमा chanted छन् र कुनै remunerations पुजारीहरूलाई बनेका छन्, र अविश्वासी छ जो - बलिदानको अन्जानमा प्रकृति को छ।

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

Nepali Interpretation

शरीर को मितव्ययिता यस मा हुन्छन्: सर्वोच्च प्रभु, यो brahmanas, आध्यात्मिक गुरु को उपासना, र पिता र आमा जस्तै वरिष्ठों। सफाई, सादगी, ब्रह्मचर्यावस्था र nonviolence पनि शरीर को austerities हो।

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

Nepali Interpretation

बोली मितव्ययिता साँचो र लाभ उठाउन बोल्ने र चित्त दुख्ने बोली टाढा बस्न हुन्छन्। एक पनि नियमित रूपमा वेदस सुनाउँछन् गर्नुपर्छ।

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

Nepali Interpretation

अनि स्थिरता, सादगी, गुरुत्वाकर्षण, आत्मसंयम र विचार शुद्धता मन को austerities हो।

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

Nepali Interpretation

"जसको उद्देश्य मानिसहरूले अभ्यास यो तीन गुणा मितव्ययिता, भौतिक आफूलाई लाभ उठाउन तर सर्वोच्च खुसी पार्न होइन, भलाइ को प्रकृति को छ।

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

Nepali Interpretation

आदर, सम्मान र श्रद्धा पाउन प्रदर्शन गर्दै छन् जो ती दिखावटी तपस्या र austerities आवेग को मोड मा हुन भने छन्।
तिनीहरू स्थिर न त स्थायी न हो।

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

Nepali Interpretation

अनि मापनका दुईवटा आधारहरू राखिन्छन् आत्म-यातना हालतमा मूर्खता प्रदर्शन गर्दै छन् जो ती तपस्या र austerities, वा नष्ट वा अरुलाई चोट, अज्ञानता को मोड मा हुन भने छन्।

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

Nepali Interpretation

उचित समय र स्थान मा एक योग्य व्यक्ति, र आगमनको आशाले बिना, कर्तव्य बाहिर दिइएको छ जो त्यो उपहार, भलाइ को मोड मा दान मानिन्छ।

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

Nepali Interpretation

तर दान केही आगमनको आशाले संग प्रदर्शन, वा fruitive परिणाम लागि इच्छा, या एक grudging मूड मा, जोश को मोड मा दान हुन भने छ।

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

Nepali Interpretation

अनि दान अनुचित स्थान र समय मा प्रदर्शन र आदर बिना र अपहेलना अज्ञानता को मोड मा दान छ संग अयोग्य व्यक्ति दिइएको।

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 vihatah pura

Nepali Interpretation

सृष्टिको सुरुदेखि, तीन अक्षरहरू - om फ्लाइट बसे - सर्वोच्च पूर्ण सत्य [ब्राह्मण] संकेत गर्न प्रयोग गरिएको छ। तिनीहरूले सर्वोच्च को सन्तुष्टि लागि, वैदिक भजनहरूमा जप गर्दा brahmanas द्वारा र बलिदान समयमा बोलेका थिए।

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

Nepali Interpretation

यसरी transcendentalists सर्वोच्च हासिल गर्न om सधैं शुरुवात बलिदान, दान, र तपस्या, शुरु।

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

Nepali Interpretation

एक शब्द फलाइट बलि, तपस्या र दान गर्नु पर्छ। यस्तो ट्रान्सेडेंटल गतिविधिहरु को उद्देश्य भौतिक entanglement मुक्त प्राप्त छ।

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

Nepali Interpretation

पूर्ण सत्य भक्ति बलिदानको उद्देश्य छ, र शब्द बसे यसलाई संकेत छ। निरपेक्ष प्रकृतिको साँचो तपस्या र दान को बलिदानको यी कामहरू, सर्वोच्च व्यक्ति, Prtha हे छोरा खुसी पार्न प्रदर्शन गर्दै छन्।

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

Nepali Interpretation

तर बलिदान, austerities र दान सर्वोच्च विश्वास बिना प्रदर्शन जुनसुकै प्रदर्शन गर्दै छन् जो रीतिथितिहरू को, Prtha हे छोरा nonpermanent हो। तिनीहरूले asat भनिन्छ र यो जीवन र अर्को दुवै बेकारी गर्दै छन्।

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

Nepali Interpretation

अर्जुन म र जीवन [sannyasa], यो Kesi भूतप्रेतको, Hrsikesa हे हत्यारा को त्यागेका क्रम को renunciation [tyaga] को उद्देश्य बुझ्न इच्छा, हे वीर-सशस्त्र एक, भन्नुभयो।

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
kamyamam karmanam nyasam
sannyasam kavayo viduh
sarva-karma-phala-tyagam
prahus tyagam vicaksanah

Nepali Interpretation

सर्वोच्च प्रभु बुद्धिमान्नी द्वारा renunciation [tyaga] भनिन्छ सबै गतिविधिहरू को परिणाम परित्याग गर्न, भन्नुभयो। अनि त्यो राज्य ठूलो सिकेका मानिसहरूले जीवन [sannyasa] को त्यागेका क्रम भनिन्छ।

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

Nepali Interpretation

केही सिकेका मानिसहरू fruitive सबै प्रकार को गतिविधिहरू माथि दिइएको गर्नुपर्छ भनेर घोषणा, तर बलिदान, दान र तपस्या को कार्यहरू छोडेर कहिल्यै गर्नुपर्छ भनेर कायम गर्ने अन्य महात्माओं अझै छन्।

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

Nepali Interpretation
यो Bharatas को सबै भन्दा राम्रो हे, मलाई देखि अहिले renunciation बारेमा सुन्न। मानिसहरूलाई हे बाघ, धर्मशास्त्रमा
घोषणा renunciation तीन प्रकारका छन्।

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 manisnam

Nepali Interpretation
बलिदान, दान र तपस्या को प्रेरित माथि दिएको छैन तर प्रदर्शन गरिनु पर्छ। वास्तवमा, बलिदान, दान र तपस्या पनि ठूलो
प्राण शुद्ध।

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

Nepali Interpretation
यी सबै गतिविधिहरू परिणाम को कुनै पनि आशा बिना प्रदर्शन गरिनु पर्छ। तिनीहरूले कर्तव्य को कुरा, Prtha हे छोरा प्रदर्शन
गरिनु पर्छ। त्यो मेरो अन्तिम राय छ।

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

Nepali Interpretation

निर्धारित कर्तव्य त्यागेका कहिल्यै गर्नुपर्छ। , भ्रम द्वारा, आफ्नो तोकिएको जिम्मेवारी पूरा माथि दिन्छ भने, यस्तो
renunciation अज्ञानता को मोड मा भनिएको छ।

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

Nepali Interpretation

संकटग्रस्त रूपमा, वा डर बाहिर निर्धारित कर्तव्य माथि दिन्छ जो कोहीले, जोश को मोड मा भनिएको छ। यस्तो कार्य कहिल्यै
renunciation को ऊँचाई तिर जान्छ।

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

Nepali Interpretation

तर केवल यो गरेको हुनुपर्छ, र फल सबै लगाव renounces किनभने आफ्नो निर्धारित कर्तव्य गर्दछ जसले - आफ्नो renunciation भलाइको प्रकृति, हे अर्जुन को छ।

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

Nepali Interpretation

Inauspicious काम घृणा न त शुभ काम गर्न संलग्न छन् न त जो भलाइ, को मोड मा स्थित भएकाहरूले, काम बारे कुनै शंका छैन।

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

Nepali Interpretation

यो साँच्चै सबै गतिविधिहरू परित्याग गर्न जा embodied एक लागि असम्भव छ। त्यसैले यो कदम को फल renounces जसले साँच्चै त्यागेका छ जो एक हो भन्नुभयो छ।

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

Nepali Interpretation

त्यागेका छैन जो एक लागि कार्य को तीन गुना फल -, मनमोहक गलत र मिश्रित - मृत्यु पछि प्रोद्भूत। तर जीवनको त्यागेका क्रम मा भएका ती पीडित वा आनन्द उठाउन कुनै यस्तो परिणाम छ।

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
vividhas ca prthak cesta
daivam caivatra pancamam

Nepali Interpretation

हे वीर-सशस्त्र अर्जुन, सबै काम को उपलब्धि ल्याउन जो पाँच कारक मलाई सिक्न। यी कदम ठाउँ, कलाकार, होश, यो प्रयास, र अन्तमा Supersoul हुन सांख्य दर्शन मा घोषणा गर्दै छन्।

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

Nepali Interpretation

जेसुकै होस् सही वा गलत कदम एक मानिस शरीर, मन द्वारा गर्दछ वा बोली यी पाँच कारक कारण छ।

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

Nepali Interpretation

त्यसैले पाँच कारक विचार छैन, आफूलाई मात्र गर्नुहुने भन्ठान्ने एक, पक्कै पनि धेरै बौद्धिक छैन र तिनीहरू हुन् रूपमा
कुराहरू देख्न सक्छन्।

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

Nepali Interpretation

उहाँले यस संसारमा मानिसहरू हत्या यद्यपि, जसको बुद्धि अल्मलिने छैन झूटा अहम्, उत्प्रेरित छैन जो एक, हत्यारा छैन।
न त उसले आफ्नो कामको बाँधिएको छ।

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-sangraahah

Nepali Interpretation

ज्ञान, ज्ञानको वस्तु र knower कदम उत्प्रेरित जो तीन कारक हो; होश, काम र गर्नुहुने कदम को तीन गुना आधार समावेश।

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

Nepali Interpretation

भौतिक प्रकृति को तीन मोड अनुसार, तीन ज्ञान, काम को प्रकार, र कदम को कलाकारहरुलाई छन्। म तिनीहरुलाई वर्णन कुरा सुन्न।

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

Nepali Interpretation

विभाजित मा अविभाजित एक एकचित्त आध्यात्मिक प्रकृति सबै existences देखिन्छ जो द्वारा त्यो ज्ञान, भलाइ को मोड मा ज्ञान छ।

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
prthaktena tu yaj jnanam
nana-bhavan prthag-vidhan
vetti sarvesu bhutesu
taj jnanam viddhi rajasam

Nepali Interpretation

जीवित संस्था को एक विभिन्न प्रकार विभिन्न शरीर विराजमान हुन देखेको छ जो द्वारा त्यो ज्ञान आवेग को मोड मा जान छ।

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 krtasna-vad ekasmin
karye saktam ahaitukam
atattvartha-vad alpam ca
tat tamasam udahrtam

Nepali Interpretation

अनि एक ज्ञानले बिना, सबै सबै मा रूपमा काम को एक प्रकारको संलग्न छ जो द्वारा, र धेरै अल्प छ जो कि ज्ञान, अन्धकारको मोड मा भनिएको छ।

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

Nepali Interpretation

कामको लागि जाँदा, fruitive परिणाम त्यागेका छ जो एक जना, प्रेम वा घृणा बिना, लगाव बिना गरिन्छ जो कर्तव्य, अनुसार त्यस कार्यको भलाइ को मोड मा काम भनिन्छ।

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

Nepali Interpretation

"तर एक खोजेर महान प्रयास संग प्रदर्शन काम, उहाँको इच्छा gratify गर्न, र जो झूटा अहम् को एक अर्थमा देखि लागू छ, जोश को मोड मा काम भनिन्छ।

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

Nepali Interpretation

अनि चोट inflicts र अव्यावहारिक छ जो भविष्यमा दासत्वबाट वा नतिजा, विचार बिना अज्ञानता र भ्रम मा प्रदर्शन गरेको छ काम, अज्ञानता को मोड मा काम हुन भने छ।

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
dhrti-utsaha-samanvitah
siddhy-asiddhyor nirvikarah
karta sattvika ucyate

Nepali Interpretation

सबै भौतिक संलग्नहरू र उत्साही र दृढ र जो सफलता वा असफलता वास्ता छ झूटा अहम्, मुक्त छ जो कामदार, भलाइ को मोड मा एक कामदार छ।

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

Nepali Interpretation

तर, लोभी ईर्ष्यालु र अशुद्ध र आनन्द र दुःखको उत्प्रेरित हुनुहुन्छ सरोष तिनीहरूलाई रमाइलो गर्न चाहने आफ्नो श्रम र, फल संलग्न छ जो कि कामदार, जोश को मोड मा एक कामदार छ।

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

Nepali Interpretation

अनि सधैं सधैं उदास र Procrastinating, अल्छी हुनुहुन्छ अपमान अरूलाई, मा भौतिकवादी, मापनका दुईवटा आधारहरू राखिन्छन्, जाँचमा चोर्ने र विशेषज्ञ छ जो पद, को निषेधाज्ञा विरुद्ध काम मा लगी भएको छ, जो कि कामदार, अज्ञानता को मोड मा एक कामदार छ।

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 bhedam dhrtes caiva
gunatas tri-vidham srnu
procyamanam asesena
prthaktvena dhananjaya

Nepali Interpretation

म प्रकृतिको तीन मोड अनुसार समझ र दृढ संकल्प तीन प्रकारका विस्तार तपाईं बताउन रूपमा अब, धन हे विजेता, सुन्न गर्नुहोस्।

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

pravrttim ca nivrttim ca
karyakarye bhayabhaye
bandham moksam ca ya vetti
buddhih sa partha sattviki

Nepali Interpretation

Prtha हे छोरा, बुझ्नु जो एक जना के गरेको हुनुपर्छ थाह छ र के डर गर्न के हो, गरिनुपर्ने छैन चाहिए र के डर हुँदैन, बाध्यकारी छ र स्वतन्त्र छ, के बुझ्नु मा स्थापित छ के भलाइ को मोड।

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
buddhih sa partha rajasi

Nepali Interpretation

अनि गरिनु पर्छ कि काम र गरिन हुँदैन भनेर कदम बीच, जीवन धार्मिक तरिका र नास्तिक छुट्याउन सक्दैन जो कि समझ, कि त्रुटिपूर्ण समझ, Prtha हे छोरा, जोश को मोड मा छ।

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 tamasavrtta
sarvarthan viparitams ca
buddhih sa partha tamasi

Nepali Interpretation

, भ्रम र अन्धकारको जादू को तहत, irreligion हुन धर्म र धर्म हुन irreligion ठान्नुहुन्छ, र गलत दिशा, हे पार्थ मा सधैं प्रयत्न जो त्यो समझ अज्ञानता को मोड मा छ।

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

dhrtya yaya dharayate
manah-pranendriya-kriyah
yogenavyabharinnya
dhrtih sa partha sattviki

Nepali Interpretation

Prtha हे छोरा, योग अभ्यास गरेर दृढताको संग सम्हाल्नुभएको, र यसरी मन, जीवन, र सचेत को कार्यहरू नियन्त्रण छ जो अटूट छ जो कि संकल्प, भलाइ को मोड मा छ।

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 dharmā-kāmarthan
dhrtya dharayate 'rjuna
prasāngena phalākāṅkṣi
dhr̥tīh sa partha rājasi

Nepali Interpretation

अनि एक तृप्तिका धर्म, आर्थिक विकास मा fruitive परिणाम, त्यसैमा धारण र महसुस जो त्यस संकल्प आवेग को प्रकृति, हे अर्जुन को छ।

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 svapnā bhayam sokam
viśadam madam eva ca
na vimuncati durmedha
dhr̥tīh sa partha tāmasi

Nepali Interpretation

अनि सपना, fearfulness, विलापको, moroseness, र भ्रम परे जान सक्दैन जो कि संकल्प - यस्तो बुद्धिविहीन संकल्प अन्धकारको मोड मा छ।

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

Nepali Interpretation

हे Bharatas को सबै भन्दा राम्रो, अब वातानुकूलित प्राण प्राप्त, र जो द्वारा उहाँ कहिलेकाहीं सबै दुःखको अन्त गर्न आउछ
आनन्द को तीन प्रकारका बारेमा मलाई सुन्न गर्नुहोस्। सुरुमा बस विष जस्तै तर अन्तमा हुन सक्छ जो कि सिर्फ अमृत जस्तै
छ र जो आत्म-बोध गर्न एक भलाइ को मोड मा आनन्द हुन भने छ जागछ

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 'mrtopamam
pariname visam iva
tat sukham rajasam smrtam

Nepali Interpretation

आफ्नो वस्तुहरु र जो संग सचेत को सम्पर्क देखि व्युत्पन्न छ त्यो आनन्द अन्त मा पहिलो तर विष आवेग को प्रकृति को हुन
भने छ मा अमृत जस्तै देखिन्छ।

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

Nepali Interpretation

अनि सुरुदेखि भ्रम अन्त्य गर्न छ जो र सो, आलस्य र भ्रमको उठ्छ जो आत्म-बोध, गर्न अन्धा छ जो कि आनन्द अन्जानमा
प्रकृति को हुन भने छ।

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

Nepali Interpretation

छ कुनै हुनुको अवस्थित, या त यहाँ वा भौतिक प्रकृति को तीन मोड मुक्त छ जो उच्च ग्रहहरूको प्रणाली, मा अर्धदेवहरू
बीचमा।

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

Nepali Interpretation

Brahmanas, ksatriyas, vaisyas र sudras प्रकृतिको मोड अनुसार, काम, शत्रुको हे chastiser आफ्नो गुणहरू भिन्न छन्।

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

Nepali Interpretation

Peacefulness, आत्मसंयम, तपस्या, शुद्धता, सहिष्णुता, इमानदारी, बुद्धि, ज्ञान, र religiousness - यी गुणहरू जसको द्वारा brahmanas काम हो।

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

Nepali Interpretation

बहादुरी, शक्ति, अठोट, निपुणता, युद्धमा, उदारता, र नेतृत्व मा साहस ksatriyas लागि काम गुणहरू छन्।

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

Nepali Interpretation

कृषि, गाई संरक्षण र व्यापार vaisyas लागि काम गुणहरू छन्, र sudras लागि अरूलाई श्रम र सेवा हो।

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

Nepali Interpretation

काम को उहाँका गुणहरू पालन गरेर, हरेक मानिस सिद्ध हुन सक्छ। अब यस गर्न सकिन्छ कसरी मलाई सुन्न गर्नुहोस्।

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

Nepali Interpretation

सबै प्राणीहरू स्रोत छ र जसले प्रभु, को उपासना गरेर मानिस, आफ्नो कर्तव्य को प्रदर्शन मा, पूर्णता प्राप्त गर्न सक्छन्, सबै-सर्वव्यापी छ।

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

Nepali Interpretation

यो अर्को पेशा स्वीकार र पूर्ण यो प्रदर्शन गर्न भन्दा एक, imperfectly यो प्रदर्शन तापनि, एक आफ्नै पेशा भाग लिन राम्रो छ। निर्धारित कर्तव्य, एक स्वभाव अनुसार, पापी प्रतिक्रियाले प्रभावित कहिल्यै छन्।

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

Nepali Interpretation

हरेक प्रयास आगो धुवाँ ढाकिएको छ, जसरी दोष को कुनै प्रकारको ढाकिएको छ। त्यसैले एक यस्तो काम दोष को पूर्ण छ भने पनि, उनको प्रकृति, कुन्ती हे छोरा को जन्म हुन्छ जो काम परित्याग हुँदैन।

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

Nepali Interpretation

एक बस आत्मसंयम द्वारा र भौतिक कुराहरू अनासक्त हुँदै गइरहेको र भौतिक enjoyments बेवास्ता गरेर renunciation को परिणाम प्राप्त गर्न सक्छन्। त्यो renunciation को उच्चतम perfectional चरण हो।

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
samasevaiva kaunteya
nistha jnanasya ya para

Nepali Interpretation

कुन्तीको हे छोरा, एक म अब संक्षेपमा हुनेछ बाटो मा अभिनय गरेर, सर्वोच्च perfectional चरण, ब्राह्मण हासिल गर्न
सकछन् कसरी संक्षिप्त मा मलाई सिक्न।

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 niyama 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

Nepali Interpretation

अर्थमा तृप्तिका को वस्तुहरु दिने, आफ्नो बुद्धि शुद्ध द्वारा र प्रतिबद्धताका साथ मन नियन्त्रणमा गरिदैछ, सानो खान्छ र
जो शरीर र जिब्रो नियन्त्रण, र सधैं हुनुहुन्छ लगाव र घृणा, एक सुनसान ठाउँमा बस्ने एक, मुक्त भइरहेको ट्रान्स मा र अलग
छ, झूटा अहम्, झूटा बल, झूटा गर्व, अभिलाषा, रिस बिना छ, र भौतिक कुराहरु स्वीकार नगर्ने, यस्तो व्यक्ति पक्कै आत्म-
बोध स्थिति को लागि उच्च छ

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-bhutaḥ prasanna-
tma na socati na kank-
sati
samaḥ sarvesu bhūte-
su
mad-bhaktim labhate pa-
ram

Nepali Interpretation

यसरी transcendently एक पटक मा स्थित छ जो एक सर्वोच्च ब्राह्मण बुझेको छ। उहाँले कहिल्यै बिलौना न त केहि गर्न चाहन्छ; उहाँले उतिकै हरेक जीवित संस्था नियुक्त छ। त्यो अवस्थामा उहाँले मलाई निमित्त शुद्ध भक्ति सेवा हासिल गर्छ।

English Interpretation

One who is thus transcendently 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

bhaktiā mama abhijānati
yavaṁ yaś ca smi tattvataḥ
tato mama tattvato jñatva
viśate tad-anantaram

Nepali Interpretation

उहाँले भक्ति सेवा मात्र छ रूपमा एक सर्वोच्च व्यक्तित्व बुझ्न सक्छन्। एक यस्तो भक्ति गरेर सर्वोच्च प्रभु को पूर्ण चेतना छ जब, उहाँले परमेश्वरको राज्यमा प्रवेश गर्न सक्छन्।

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-karmaṇy api sāda
kurvano mad-vyapasrayaḥ
mat-prasādā avāpnoti
śasvatam padam avyayaṁ

Nepali Interpretation

सबै प्रकार को गतिविधिहरू मा लगी तापनि, मेरो भक्त, मेरो सुरक्षा अन्तर्गत, मेरो अनुग्रहले अनन्त र imperishable वास पुग्छ।

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

Nepali Interpretation

सबै गतिविधिहरू मा बस मलाई निर्भर र मेरो सुरक्षा अन्तर्गत सधैं काम। यस्तो भक्ति सेवा मा, मलाई पूर्ण सचेत हुन।

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

Nepali Interpretation

तपाईं मलाई सजग हुन भने, तपाईं मेरो अनुग्रहले सशर्त जीवनको सबै अवरोधहरू जानुहुनेछ हुनेछ। तथापि, तपाईं यस्तो चेतना काम छैन तर मलाई सुनेर छैन, झूटा अहम् माध्यम व्यवहार भने, तपाईं नष्ट हुनेछन्।

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
praktis tvam niyoksyati

Nepali Interpretation
तपाईं मेरो निर्देशन अनुसार व्यवहार गर्दै नभई लड्न छैन भने, तब तपाईं झूटो निर्देशित गरिनेछ। तपाईंको स्वभाव गरेर,
तपाईं युद्धमा संलग्न हुनु पर्नेछ।

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

Nepali Interpretation
भ्रम तिमिले अब मेरो निर्देशन अनुसार कार्य गर्न गिरावट छन्। तर, आफ्नो स्वभाव बाध्य, तपाईं कुन्तीको सबै नै, हे छोरा
कार्य गर्नेछ।

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

Nepali Interpretation
सर्वोच्च प्रभु सबैको हृदय, हे अर्जुन मा स्थित छ, र भौतिक ऊर्जा बनेको मिसिन मा रूपमा विराजमान छन् जो सबै जीवित
संस्थाहरूको, को चंचल डोऱ्याउनुहुन्छ।

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-bhavana bhārata
tat-prasadat param santim
sthanam prapasyasi sasvatam

Nepali Interpretation

भरत हे वंशज, पूर्णतया उहाँलाई निम्ति अर्पण। उहाँको अनुग्रहले तपाईं ट्रान्सेन्डेंटल शान्ति र सर्वोच्च र अनन्त वास हासिल हुनेछ।

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

Nepali Interpretation

त्यसैले म तिमीलाई सबै ज्ञान सबैभन्दा गोप्य बताए छुं। यस मा योजनाबद्ध पूर्णतया, र त्यसपछि तपाईं के गर्न इच्छा के।

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

Nepali Interpretation

तपाईं मेरो धेरै प्रिय मित्र हो किनभने, म तिमीहरूलाई ज्ञान सबैभन्दा गोप्य भाग बोल्ने छु। यो आफ्नो फाइदाको लागि हो,
मलाई यो सुन।

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

Nepali Interpretation

मलाई सधैं विचार र मेरो भक्त बन्न। मलाई उपासना र मलाई आफ्नो श्रद्धा गर्छन। त्यसैले तपाईं अवश्य मलाई आउनेछ। म
तिमीलाई मेरो धेरै प्रिय मित्र हो यो किनभने तपाईं प्रतिज्ञा।

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

Nepali Interpretation

धर्म को सबै प्रजातिहरू त्यागनुहुन्न र बस मलाई आत्मसमर्पण। म सबै पापी प्रतिक्रिया छुटकारा दिनेछु। डर छैन।

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

Nepali Interpretation
यो गोप्य ज्ञान तपस्या छैनन् गर्नेहरूलाई बताए, वा समर्पित, वा भक्ति सेवा मा लगे, न त एक कसले मलाई ईर्ष्या छ नहुन
सक्छन्।

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

Nepali Interpretation
भक्त गर्न सर्वोच्च गोप्य भन्छन् गर्ने एक लागि, भक्ति सेवा प्रत्याभूति छ, र अन्त मा त्यो मलाई फर्केर आउनेछन्।

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 bhuvi

Nepali Interpretation
उहाँ भन्दा मलाई बढी प्रिय यस संसारमा कुनै सेवक छ, न त कहिल्यै अधिक प्रिय हुनेछ।

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

Nepali Interpretation

अनि म यस पवित्र कुराकानी अध्ययन गर्ने उहाँले आफ्नो बुद्धि मलाई पूजा कि घोषणा।

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

Nepali Interpretation

अनि विश्वास र ईर्ष्याले बिना सुन्नुहुन्छ गर्ने एक पापी प्रतिक्रिया मुक्त हुन्छ र जहाँ pious सर्वोत्कृष्ट ग्रहहरू गर्न हासिल गर्छ।

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

Nepali Interpretation

धन हे विजेता, अर्जुन, तपाईं आफ्नो मनले ध्यान यस सुनेको छु? अनि आफ्नो भ्रम र अज्ञानताको अब खाइने छन्?

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

Nepali Interpretation

अर्जुन मेरो प्रिय Krsna, हे भूल पटकै एक, मेरो भ्रम अब गएको छ, भन्नुभयो। म तपाईंको दया गरेर मेरो स्मृति पुनः प्राप्त गरेका छन्, र म अब दृढ र शंका मुक्त छु र तपाईंको निर्देशन अनुसार कार्य गर्न तयार छु।

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

Nepali Interpretation

सञ्जय भन्नुभयो: यसरी म दुई ठूलो प्राण, Krsna र अर्जुन को कुराकानी सुनेको छु। अनि त सुन्दर मेरो अन्त मा बाल खडा छ भन्ने सन्देश हो।

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

Nepali Interpretation

Vyasa को कृपा गरेर, म अर्जुनलाई व्यक्तिगत कुरा थियो जो सबै अलौकिक, Krsna, मालिक देखि सीधा यी गोप्य वार्ता सुनेको छु।

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

Nepali Interpretation

म बारम्बार Krsna र अर्जुन बीच यस चमत्कारिक र पवित्र संवाद सम्झन रूपमा हे राजा, म हरेक क्षण मा रोमाञ्चित भएर, खुसी।

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
hrsyami ca punah punah

Nepali Interpretation

म प्रभु Krsna अद्भुत फारम सम्झँदा हे राजा, म पनि महान् आश्चर्य छाएको छु, र म फेरि र फेरि आनन्दित।

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

Nepali Interpretation

जहाँ Krsna, सबै फकीरों मालिक छ, र अर्जुन, सर्वोच्च आर्चर छ जहाँ, पनि पक्कै संपन्नता, विजय, असाधारण शक्ति, र नैतिकता हुनेछ। त्यो मेरो राय छ।

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.