

# Srimad Bhagavad Gita

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

Malay(Singapore) Translation

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Malay(Singapore) Terjemahan

## 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

### Malay (Singapore) Interpretation

Dhrtarastra berkata: Wahai Sanjaya, selepas pemasangan di tempat ziarah di Kuruksetra, apa kata anak-anak saya dan anak-anak Pandu lakukan, ini berhasrat untuk berperang?

### 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 abravit

### Malay (Singapore) Interpretation

Sanjaya berkata: Wahai raja, selepas mencari atas tentera berkumpul dengan anak-anak Pandu, Raja Duryodhana pergi ke gurunya dan mulai berkata-kata dengan perkataan yang berikut:

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 sisyena dhimata

Malay (Singapore) Interpretation

Wahai guru saya, tiba-tiba tentera yang besar dari anak-anak Pandu, bertindih sehingga disusun oleh murid pintar anda, anak Drupada.

English Interpretation

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

Chapter 1 Verse 4

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

atra sura mahaesvasa  
bhimarjuna-sama yudhi  
yuyudhano viratas ca  
drupadas ca maha-rathah

Malay (Singapore) Interpretation

Di sini dalam tentara ini terdapat banyak bowmen heroik sama dalam berjuang untuk Bhima dan Arjuna; ada juga pejuang yang hebat seperti Yuyudhana, Virata dan Drupada.

English Interpretation

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

Chapter 1 Verse 5

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

dhrstaketus cekitanah  
kasirajas ca viryavan  
purujit kuntibhojas ca

saiyas ca nara-pungavah

Malay (Singapore) Interpretation

Ada juga yang hebat, berani, pejuang yang kuat seperti Dhrstaketu, Cekitana, Kasiraja, Purujit, Kuntibhoja dan Saibya.

English Interpretation

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

Chapter 1 Verse 6

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

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

Malay (Singapore) Interpretation

Ada yang Yudhamanyu perkasa, Uttamauja sangat kuat, anak Subhadra dan anak-anak Draupadi. Semua pahlawan-pahlawan adalah pejuang kereta besar.

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

Malay (Singapore) Interpretation

O terbaik daripada Brahmana, untuk maklumat anda, biarlah saya memberitahu anda tentang perwira yang sangat berkelayakan untuk memimpin pasukan tentera saya.

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

**Malay (Singapore) Interpretation**

Ada personaliti seperti anda, Bhisma, Karna, Krpa, Asvatthama, Vikarna dan anak Somadatta dipanggil Bhurisrava, yang sentiasa menang dalam peperangan.

**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

**Malay (Singapore) Interpretation**

Terdapat banyak wira lain yang bersedia untuk meletakkan kehidupan mereka karena Aku. Kesemua mereka dilengkapi dengan pelbagai jenis senjata, dan semua berpengalaman dalam bidang sains ketenteraan.

**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 bhismabhiraksitam  
paryaptam tv idam etesam  
balam bhimabhiraksitam

**Malay (Singapore) Interpretation**

Kekuatan kita adalah tidak terukur, dan kami sempurna dilindungi oleh Datuk Bhisma, sedangkan kekuatan Pandawa, berhati-hati dilindungi oleh Bhima, adalah terhad.

**English Interpretation**

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

### Chapter 1 Verse 11

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English  
ayanesu ca sarvesu  
yatha-bhagam avasthitah  
bhismam evahiraksantu  
bhavantah sarva eva hi

#### Malay (Singapore) Interpretation

Kini anda semua mesti memberikan sokongan penuh kepada Datuk Bhisma, berdiri di tempat-tempat strategik masing-masing dalam ruas tentera.

#### English Interpretation

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

### Chapter 1 Verse 12

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

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

#### Malay (Singapore) Interpretation

Kemudian Bhisma, kakak berani besar dinasti Kuru yang, datuk kepada pejuang, meniup conchshell beliau sangat kuat seperti bunyi singa, memberi Duryodhana kegembiraan.

#### English Interpretation

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

### Chapter 1 Verse 13

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

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

#### Malay (Singapore) Interpretation

Selepas itu, conchshells, bugles, nafiri, gendang dan tanduk semuanya tiba-tiba berbunyi, dan bunyi yang digabungkan adalah huru-hara.

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

Malay (Singapore) Interpretation

Di sisi lain, kedua-dua Tuhan Krsna dan Arjuna, ditempatkan pada kereta besar ditarik oleh kuda putih, terdengar conchshells transendental mereka.

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

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

Malay (Singapore) Interpretation

Kemudian, Tuhan Krsna meniup conchshell Nya, dipanggil Pancajanya; Arjuna meniup beliau, Devadatta; dan Bhima, pemakan yang rakus dan pelaku tugas berat, meniup conchshell hebat beliau dipanggil Paundram.

English Interpretation

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

Chapter 1 Verse 16-18

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

Sanskrit English

anantavijayam raja  
kunti-putro yudhisthirah  
nakulah sahadivas 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-bahu  
sankhan dadhmuh prthak prthak

**Malay (Singapore) Interpretation**

Raja Yudhisthira, anak Kunti, meniup conchshell beliau, Ananta-Vijaya, dan Nakula dan Sahadeva meniup Sughosa dan Manipuspaka. Yang pemanah besar Raja Kasi, pejuang besar Sikhandi, Dhrstadyumna, Virata dan Satyaki tak tertundukkan, Drupada, anak-anak Draupadi, dan yang lain, ya Raja, seperti anak Subhadra, banyak tentera, semua meniup conchshells masing-masing .

**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

**Malay (Singapore) Interpretation**

Tiupan ini conchshells berbeza menjadi hingar-bingar, dan dengan itu, kedua-dua bergetar di langit dan di bumi, ia berkecaci hati anak-anak Dhrtarastra.

**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 vyavasthitam drstva  
dhartarastran kali-dhvajah  
pravrte sastra-sampate

dhanur ud�amya pandavah  
hrsikesam tada vakyam  
idam aha mahi-pate

Malay (Singapore) Interpretation

Ya Raja, pada masa itu Arjuna, putra Pandu, yang duduk di dalam kereta, bendera ditandai dengan Hanuman, mengambil busur dan bersedia untuk menembak anak panah-Nya, melihat anak-anak Dhrtarastra. Ya Raja, Arjuna kemudian berkata kepada Hrsikesa [Krsna] kata-kata ini:

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 avasthitam

kair maya saha yoddhavyam  
asmin rana-samudyame

Malay (Singapore) Interpretation

Arjuna berkata: O ma'sum salah, tolong tunjukkan kereta saya antara kedua-dua tentera, supaya aku dapat melihat siapa yang hadir di sini, yang ingin berperang, dan dengan siapa saya harus melawan dari cubaan ini pertempuran hebat.

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

Malay (Singapore) Interpretation

Supaya aku dapat melihat orang-orang yang datang ke sini untuk berperang, yang ingin untuk membantu anak berhati busuk di Dhrtarastra.

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 Kurukssetra

Sanskrit English

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

Malay (Singapore) Interpretation

Sanjaya berkata: Wahai keturunan Bharata, yang dengan itu ditangani oleh Arjuna, Tuhan Krsna menyusun kereta denda di tengah-tengah tentera kedua-dua pihak.

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 Kurukssetra

Sanskrit English

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

Malay (Singapore) Interpretation

Di hadapan Bhisma, Drona dan semua ketua-ketua lain di dunia, Hrsikesa, TUHAN, berkata, Cuma melihat, Partha, semua Kurus yang dipasang di sini.

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 Kurukssetra

Sanskrit English

tatrapasyat sthitam parthah  
pitrn atha pitamahan  
acaryan matulan bhratrn

putran pautran sakhims tatha  
svasuran suhrdas caiva  
senayor ubhayor api

**Malay (Singapore) Interpretation**

Terdapat Arjuna dapat melihat, di dalam tengah-tengah tentara kedua-dua pihak, nenek moyangnya, datuk, guru, ibu bapa, adik-beradik, anak-anak, cucu-cicit, rakan-rakan, dan juga bapa mertuanya dan mengambil berat - semua yang ada di sana .

**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 samiksha sa kaunteyah  
sarvan bandhun avasthitam  
krpaya parayavisto  
visidann idam abravit

**Malay (Singapore) Interpretation**

"Apabila anak Kunti, Arjuna, melihat semua ini nilai yang berbeza daripada rakan-rakan dan saudara-mara, beliau menjadi terharu dengan kasih sayang dan bercakap dengan itu:

**English Interpretation**

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

**Chapter 1 Verse 28**

Chapter Name -Observing the Armies on the Battlefield of Kuruksetra

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

Malay (Singapore) Interpretation

Arjuna berkata: sekalian Krsna, melihat rakan-rakan dan saudara-mara yang hadir di hadapan saya saya dalam apa-apa semangat juang, saya merasakan anggota badan daripada gemetaran badan saya dan mulut saya pengeringan.

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

Malay (Singapore) Interpretation

Seluruh badan saya menggeletar, dan rambut saya berdiri di hujung. Gandiva busur saya tergelincir dari tangan-Ku, dan kulit saya terbakar.

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

Malay (Singapore) Interpretation

Saya kini dapat bertahan lebih lama di sini. Saya lupa diri saya, dan fikiran saya terasa bahang. Saya lihat sahaja jahat, ya pembunuh iblis kesi itu.

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 sreyo 'nupasyami  
hatva sva-janam ahave  
na kankse vijayam krsna  
na ca rajyam sukhani ca

Malay (Singapore) Interpretation

Saya tidak melihat bagaimana apa-apa yang baik boleh datang daripada membunuh kaum kerabat saya sendiri dalam pertempuran ini, dan aku tidak, sayang saya Krsna, inginkan sebarang kemenangan berikutnya, kerajaan, atau kebahagiaan.

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 sambandhinus tatha  
etan na hantum icchami  
ghnato 'pi madhusudana

api trailekya-rajasya  
hetoh kim nu mahi-krte  
nihatya dhartarastran nah  
ka prithih syaj janardana

Malay (Singapore) Interpretation

O Govinda, apa yang dapat menolong kita adalah kerajaan-kerajaan, kebahagiaan atau bahkan kehidupan itu sendiri apabila semua niscaya orang-orang yang mungkin kami ingin mereka kini memakai kain medan perang ini? Wahai Madhusudana, apabila guru-guru, bapa-bapa, anak-anak, datuk, bapa saudara sebelah ibu, bapa mertua, cucu, saudara-in-undang-undang dan semua saudara bersedia untuk melepaskan nyawa dan harta benda mereka dan berdiri di hadapan-Ku, maka apa guna aku ingi

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

Malay (Singapore) Interpretation

Sin akan mengatasi kita jika kita membunuh penceroboh itu. Oleh itu, adalah tidak wajar bagi kita untuk membunuh anak-anak Dhrtarastra dan rakan-rakan kami. Apa yang perlu kita mendapat, O Krsna, suami kepada dewi kekayaan, dan bagaimana kita boleh gembira dengan membunuh kaum kerabat kita sendiri?

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 asmabhish  
papad asman nivartitum  
kula-ksaya-krtam dosam  
prapasyadbhir janardana

Malay (Singapore) Interpretation

O Janardana, walaupun orang-orang ini, alih oleh ketamakan, tidak melihat kesalahan dalam membunuh keluarga seseorang atau bertengkar dengan rakan-rakan, mengapa perlu kita, dengan pengetahuan dosa itu, melibatkan diri dalam tindakan ini?

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 pranasyanti  
kula-dharma sanatanah  
dharme neste kulam krtnam  
adharma 'bhibhavaty uta

Malay (Singapore) Interpretation

Dengan kemusnahan dinasti, tradisi keluarga yang kekal adalah dikalahkan, dan dengan itu seluruh keluarga menjadi terlibat dalam amalan yang tidak beragama.

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

Malay (Singapore) Interpretation

Apabila batil adalah penting dalam keluarga, O Krsna, wanita keluarga menjadi rasuah, dan daripada degradasi kewanitaan, hai keturunan Vrsni, datang keturunan yang tidak diingini.

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

Malay (Singapore) Interpretation

Apabila terdapat peningkatan jumlah penduduk yang tidak diingini, keadaan yang kejam dicipta kedua-dua untuk keluarga dan untuk orang-orang yang menghancurkan tradisi keluarga. Dalam keluarga rasuah itu, tidak

ada penawaran oblations makanan dan air kepada nenek moyang.

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

Malay (Singapore) Interpretation

Oleh kerana perbuatan-perbuatan buruk dari kapal-kapal pemusnah tradisi keluarga, semua jenis projek kemasyarakatan dan aktiviti kebajikan keluarga hancur.

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

Malay (Singapore) Interpretation

O Krsna, penyenggara rakyat, saya telah mendengar oleh penggantian disciplic bahawa mereka yang memusnahkan tradisi keluarga sentiasa kekal di dalam neraka.

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

Malay (Singapore) Interpretation

Malangnya, bagaimana aneh ia adalah bahawa kita sedang membuat persiapan untuk melakukan perbuatan yang sangat berdosa, didorong oleh keinginan untuk menikmati kebahagiaan diraja.

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

Malay (Singapore) Interpretation

Saya akan menganggapnya lebih baik untuk anak-anak Dhrtarastra untuk membunuh saya tidak bersenjata dan unresisting dan bukan untuk berperang dengan mereka.

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

Malay (Singapore) Interpretation

Sanjaya berkata: Arjuna, setelah itu diucapkan di medan perang, membuang busur dan anak panah dan duduk di dalam kereta, fikirannya terharu dengan kesedihan.

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

Malay (Singapore) Interpretation

Sanjaya berkata: Melihat Arjuna penuh dengan belas kasihan dan amat sedih, matanya penuh dengan air mata, Madhusudana, Krisna, berbicara dengan perkataan yang berikut.

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

Malay (Singapore) Interpretation

Orang Tertinggi [Bhagavan] berkata: saya sayang Arjuna, bagaimana telah kekotoran ini datang kepada kamu? Mereka tidak sama sekali sesuai dengan seorang lelaki yang tahu nilai-nilai progresif hidup. Mereka tidak membawa kepada planet-planet yang lebih tinggi, tetapi untuk kehinaan.

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

Malay (Singapore) Interpretation

Wahai anak Prtha, tidak tunduk kepada mati pucuk menjatuhkan maruah ini. Ia tidak menjadi anda. Menyerah kelemahan itu kecil hati dan timbul, O chastiser musuh.

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 bhismam aham sankhye

dronam ca madhusudana

isubhih pratiyotsyami

pujarhav ari-sudana

Malay (Singapore) Interpretation

Arjuna berkata: O Pembunuh Madhu [Krsna], bagaimana saya boleh balas dengan anak panah pada lelaki pertempuran seperti Bhisma dan Drona, yang berhak disembah saya?

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 apisha loke

hatvartha-kamams tu gurun ihaiva

bhunjya bhogan rudhira-pradigdhan

Malay (Singapore) Interpretation

Ia adalah lebih baik untuk hidup dalam dunia ini dengan meminta sedekah daripada hidup dengan kos kehidupan jiwa besar yang guru saya. Walaupun mereka tamak, mereka tetap atasannya. Jika mereka terbunuh, harta rampasan kita akan tercemar dengan darah.

English Interpretation

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

Chapter 2 Verse 6

Chapter Name -Contents of the Gita Summarized

Sanskrit English

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

Malay (Singapore) Interpretation

Kami juga tidak mengetahui yang mana adalah lebih baik - atau menakluk mereka yang ditawan oleh mereka. Anak-anak Dhrtarastra, yang jika kita membunuh kita tidak perlu mengambil berat untuk hidup, kini berdiri di hadapan kami di medan perang ini.

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

Malay (Singapore) Interpretation

Kini saya keliru tentang kewajipan saya dan telah kehilangan semua tenang kerana kelemahan. Dalam keadaan ini saya meminta Anda untuk memberitahu saya dengan jelas apa yang terbaik untuk saya. Kini saya pengikut anda, dan jiwa yang diserahkan kepada Anda. Sila mengajar aku.

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 mama panudyad  
yac chokam ucchosanam indriyanam  
avapya bhumav asapatnam rddham  
rajyam suranam api cadhipatyam

Malay (Singapore) Interpretation

Aku tidak memperoleh cara untuk mengusir kesedihan ini yang pengeringan deria saya. Saya tidak akan dapat memusnahkannya walaupun saya menang kerajaan yang tiada tandingan di bumi dengan kedaulatan seperti

demigods di syurga.

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 tusnim babhuva ha

Malay (Singapore) Interpretation

Sanjaya berkata: Setelah berbicara dengan itu, Arjuna, chastiser musuh, kepada Krsna, "Govinda, aku tidak akan berperang," dan terdiam.

English Interpretation

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

Chapter 2 Verse 10

Chapter Name -Contents of the Gita Summarized

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

Malay (Singapore) Interpretation

Wahai keturunan Bharata, pada masa itu Krsna, tersenyum, di tengah-tengah kedua-dua tentera, menyatakan perkataan-perkataan berikut kepada Arjuna berduka cita.

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

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Ketika bercakap perkataan belajar, anda sedang berkarbung untuk apa yang tidak sesuai dengan kesedihan. Mereka yang tidak bijak ratapan yang hidup mahupun yang mati.

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

Malay (Singapore) Interpretation

Jangan sekali-kali berada di sana ketika saya tidak wujud, atau anda, tidak semua raja-raja ini; juga pada masa hadapan akan mana-mana kita berhenti menjadi.

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

Malay (Singapore) Interpretation

Sebagai jiwa yang terkandung berterusan berlalu, di dalam badan ini, dari masa kanak-kanak kepada remaja untuk usia tua, jiwa juga pas ke dalam badan lain pada masa kematian. A jiwa sendiri sedar tidak bingung dengan apa-apa perubahan.

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 titikasva bharata

Malay (Singapore) Interpretation

Wahai anak Kunti, penampilan nonpermanent kebahagiaan dan kesusahan, dan kehilangan mereka pada masa yang sesuai, seperti kemunculan dan kehilangan musim sejuk dan musim panas musim. Mereka timbul daripada persepsi akal, O waris Bharata, dan seseorang mesti belajar untuk bertolak ansur dengan mereka tanpa diganggu.

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 dhiram  
so 'mrtatvaya kalpate

Malay (Singapore) Interpretation

O terbaik di antara manusia [Arjuna], orang yang tidak terganggu oleh kebahagiaan dan kesusahan dan stabil dalam kedua-dua sudah pasti layak untuk pembebasan.

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

Malay (Singapore) Interpretation

Mereka yang pelihat kebenaran yang telah membuat kesimpulan bahawa daripada tidak wujud tidak ada ketahanan, dan wujud yang tidak ada pemberhentian. Pelihat ini telah membuat kesimpulan dengan mengkaji sifat kedua-duanya.

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 avyayasya  
na kascit kartum arhati

Malay (Singapore) Interpretation

Ketahuilah bahawa yang menyelimuti seluruh badan adalah tidak dapat binasa. Tidak ada yang berkuasa membinasakan jiwa yang tidak dapat binasa.

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

Malay (Singapore) Interpretation

Hanya badan bahan entiti yang hidup tidak dapat binasa, yang tidak terhingga dan kekal adalah tertakluk kepada kemusnahan; oleh itu, melawan, Wahai keturunan Bharata.

English Interpretation

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

Chapter 2 Verse 19

Chapter Name -Contents of the Gita Summarized

Sanskrit English

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

**Malay (Singapore) Interpretation**

Beliau yang berfikir bahawa entiti yang hidup adalah pembunuh itu atau bahawa dia dibunuh, tidak memahami.  
Orang yang dalam pengetahuan mengetahui bahawa diri itu tidak disembelih dan tidak dibunuh.

**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

**Malay (Singapore) Interpretation**

Untuk jiwa yang tidak pernah ada kelahiran atau kematian. Nor, setelah sekali telah, adakah dia pernah terhenti.  
Beliau adalah dalam kandungan, kekal, sentiasa ada, abadi dan purbakala. Dia tidak terbunuh apabila badan dibunuh.

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

**Malay (Singapore) Interpretation**

Wahai Partha, bagaimana boleh seseorang yang tahu bahawa jiwa adalah tidak dapat binasa, yang belum lahir, kekal dan tidak berubah, membunuh sesiapa atau menyebabkan sesiapa sahaja untuk membunuh?

**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

Malay (Singapore) Interpretation

Sebagai orang yang memakai pakaian baru, melepaskan yang lama, begitu juga, jiwa menerima badan bahan baru, melepaskan yang lama dan tidak berguna.

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

Malay (Singapore) Interpretation

Jiwa tidak boleh dipotong menjadi kepingan dengan apa-apa senjata, tidak pula dia dibakar oleh api, dan tidak dibasahkan dengan air atau layu oleh angin.

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

Malay (Singapore) Interpretation

Ini jiwa individu tidak akan putus dan tidak larut, dan tidak boleh dibakar atau dikeringkan. Beliau adalah selama-lamanya, semua-pervading, tidak berubah-ubah, tak alih dan kekal yang sama.

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

Malay (Singapore) Interpretation

Dikatakan bahawa jiwa adalah yang tidak dapat dilihat, tidak dapat dibayangkan, tidak berubah, dan tidak berubah-ubah. Mengetahui hal ini, anda tidak perlu bersedih hati untuk badan.

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

Malay (Singapore) Interpretation

Walau bagaimanapun, jika anda berfikir bahawa jiwa itu sentiasa lahir dan sentiasa mati, masih anda masih tidak mempunyai sebab untuk merasa sedih, wahai yang besar-bersenjata.

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 martyur  
dhruvam janma mrtasya ca  
tasmad apariharye 'rthe

na tvam socitum arhasi

**Malay (Singapore) Interpretation**

Bagi orang yang telah mengambil kelahiran, kematian yang pasti; dan untuk orang yang telah mati, kelahiran yang pasti. Oleh itu, dalam menjalankan tugas yang tidak dapat dielakkan anda, anda tidak perlu merasa sedih.

**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

**Malay (Singapore) Interpretation**

Semua makhluk adalah unmanifest pada mulanya mereka, yang nyata di negeri interim mereka, dan unmanifest lagi apabila mereka punah. Jadi apa yang perlu ada untuk ratapan?

**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

**Malay (Singapore) Interpretation**

Beberapa lihat jiwa sebagai menakjubkan, beberapa menggambarkan beliau sebagai menakjubkan, dan beberapa mendengar daripada beliau sebagai luar biasa, sementara yang lain, walaupun setelah mendengar mengenai beliau, tidak dapat memahami sama sekali.

**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 bharata  
tasmat sarvani bhutani  
na tvam socitum arhasi

Malay (Singapore) Interpretation

Wahai keturunan Bharata, dia yang tinggal di dalam tubuh adalah kekal dan tidak boleh dibunuh. Oleh itu anda tidak perlu bersedih hati kerana apa-apa makhluk.

English Interpretation

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

Chapter 2 Verse 31

Chapter Name -Contents of the Gita Summarized

Sanskrit English  
sva-dharmam api caveksya  
na vikampitum arhasi  
dharmyat dhi yuddhac chreyo 'nyat  
ksatriyasya na vidyate

Malay (Singapore) Interpretation

Memandangkan tugas tertentu anda sebagai golongan Ksatriya, anda perlu tahu bahawa tidak ada penglibatan lebih baik bagimu daripada berjuang atas prinsip-prinsip agama; dan sebagainya tidak ada keperluan untuk teragak-agak.

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

Malay (Singapore) Interpretation

Wahai Partha, gembira adalah Ksatriya kepadanya peluang pertempuran itu datang unsought, membuka bagi mereka pintu-pintu syurga planet-planet.

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

Malay (Singapore) Interpretation

Walau bagaimanapun, jika anda tidak melawan perang agama ini, maka anda pasti akan menanggung dosa kerana mengabaikan tugas anda dan dengan itu kehilangan reputasi anda sebagai seorang pejuang.

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

Malay (Singapore) Interpretation

Orang akan sentiasa bercakap tentang kehinaan anda, dan bagi orang yang telah diberi penghormatan dan mungkar adalah lebih buruk daripada kematian.

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

Malay (Singapore) Interpretation

Jeneral besar yang sangat dihormati dan kemasyhuran nama anda akan berfikir bahawa anda telah meninggalkan medan perang kerana takut sahaja, dan dengan itu mereka akan menganggap anda pengecut.

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  
vadisyanti tavahitah  
nindantas tava samarthyam  
tato duhkhataram nu kim

Malay (Singapore) Interpretation

Musuh anda akan menerangkan anda dalam banyak perkataan tidak baik dan yang angkuh keupayaan anda. Apakah yang boleh menjadi lebih menyakitkan untuk anda?

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

Malay (Singapore) Interpretation

Wahai anak Kunti, sama ada anda akan dibunuh di medan perang dan mencapai planet-planet di langit, atau anda akan menakluk dan menikmati kerajaan dunia. Oleh itu bangun dan berjuang dengan penentuan.

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-dukhhe same krtva

labhalabhu jayajayau  
tato yuddhaya yujyasya  
naivam papam avapsyasi

**Malay (Singapore) Interpretation**

Berikanlah berjuang demi pertempuran, tanpa mengambil kira kebahagiaan atau kesusahan, kerugian atau keuntungan, kemenangan atau kekalahan - dan dengan berbuat demikian, kamu tidak akan menanggung dosa.

**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

**Malay (Singapore) Interpretation**

Setakat ini saya telah diisyiharkan kepada anda pengetahuan analisis falsafah Sankhya. Sekarang mendengar pengetahuan yoga mana satu kerja-kerja tanpa hasil fruitive. Wahai anak Prtha, apabila anda bertindak dengan perisikan tersebut, anda boleh membebaskan diri dari perbudakan kerja.

**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

**Malay (Singapore) Interpretation**

Dalam usaha ini tidak ada kerugian atau kejatuhan, dan kemajuan sedikit pada jalan ini boleh melindungi dari satu jenis yang paling berbahaya ketakutan.

**English Interpretation**

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

Chapter 2 Verse 41  
Chapter Name -Contents of the Gita Summarized

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

Malay (Singapore) Interpretation

Mereka yang berada di atas jalan ini adalah tegas dalam tujuan dan matlamat mereka adalah satu. Wahai anak tercinta daripada Kurus, kebijaksanaan orang-orang yang ragu-ragu adalah banyak-bercabang.

English Interpretation

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

Chapter 2 Verse 42-43  
Chapter Name -Contents of the Gita Summarized

Sanskrit English  
yam imam puspitam vacam  
pravadanty avipascitah  
veda-vada-ratah partha  
nanyad astiti vadinhah

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

Malay (Singapore) Interpretation

Lelaki pengetahuan kecil amat dilampirkan dengan kata-kata yang berbunga-bunga ke atas Veda, yang mencadangkan pelbagai aktiviti fruitive untuk ketinggian dengan planet-planet di langit, paduan kelahiran yang baik, kuasa, dan sebagainya. Berhasrat untuk kepuasan akal dan hidup mewah, mereka mengatakan bahawa tiada apa yang lebih daripada ini.

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  
samadhu na vidhiyate

**Malay (Singapore) Interpretation**

Dalam fikiran orang-orang yang terlalu terikat kepada rasa kenikmatan dan kemewahan material, dan yang bingung dengan perkara itu, penentuan itu tegas perkhidmatan kebaktian kepada TUHAN Agung tidak berlaku.

**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  
trai-gunya-visaya veda  
nistraigunyo bhavarjuna  
nirdvandvo nitya-sattva-stho  
niryoga-ksema atmavan

**Malay (Singapore) Interpretation**

Veda terutama berkaitan dengan subjek yang tiga mod alam material. Bangkit di atas mod ini, O Arjuna. Menjadi transendental kepada mereka semua. Bebas daripada semua dualities dan daripada semua kebimbangan untuk kepentingan dan keselamatan, dan diwujudkan dalam sendiri.

**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

**Malay (Singapore) Interpretation**

Semua tujuan yang dihidangkan oleh kolam kecil boleh sekaligus disampaikan oleh takungan air yang besar. Begitu juga, semua maksud Veda boleh disampaikan kepada orang yang tahu tujuan di belakang mereka.

**English Interpretation**

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

Chapter 2 Verse 47  
Chapter Name -Contents of the Gita Summarized

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

Malay (Singapore) Interpretation

Anda mempunyai hak untuk melaksanakan tugas anda ditetapkan, tetapi anda tidak berhak kepada hasil tindakan. Jangan sekali-kali menganggap diri anda menjadi punca hasil aktiviti anda, dan tidak boleh dilampirkan kepada tidak melakukan tugas anda.

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

Malay (Singapore) Interpretation

Dirikanlah yoga, O Arjuna. Melaksanakan tugas anda dan meninggalkan semua lampiran kepada kejayaan atau kegagalan. Keadaan rata seperti fikiran dipanggil yoga.

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

Malay (Singapore) Interpretation

Wahai Dhananjaya, membebaskan diri anda daripada semua aktiviti fruitive oleh perkhidmatan kebaktian, dan menyerahkan sepenuhnya kepada kesedaran itu. Mereka yang ingin menikmati hasil kerja mereka adalah misers.

English Interpretation

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

Chapter 2 Verse 50  
Chapter Name -Contents of the Gita Summarized

Sanskrit English  
buddhi-yukto jahatiha  
ubhe sukpta-duskrte  
tasmod yogaya yujyasva  
yogah karmasu kausalam

Malay (Singapore) Interpretation

Seorang lelaki yang terlibat dalam perkhidmatan kebaktian mengeluarkan toksin dirinya daripada kedua-dua tindakan yang baik dan tidak baik walaupun dalam kehidupan ini. Oleh itu berusaha untuk yoga, O Arjuna, yang merupakan seni semua kerja.

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 manisinh  
janma-bandha-vinirmuktah  
padam gacchanty anamayam

Malay (Singapore) Interpretation

Orang yang bijak, yang terlibat dalam perkhidmatan kebaktian, berlindung di dalam Tuhan, dan membebaskan diri mereka dari kitaran kelahiran dan kematian dengan isi buah-buahan tindakan dalam dunia material. Dengan cara ini mereka dapat mencapai keadaan yang lebih dari pada segala penderitaan.

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

Malay (Singapore) Interpretation

Apabila kecerdasan anda telah lulus daripada hutan tebal khayalan, anda akan menjadi acuh tak acuh kepada semua yang telah didengar dan segala yang ada untuk didengar.

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 niscal  
samadhad acala buddhis  
tada yogam avapsyasi

Malay (Singapore) Interpretation

Apabila fikiran anda tidak lagi terganggu dengan bahasa yang berbunga-bunga daripada Veda, dan apabila ia masih tetap dalam berkhayal daripada kesedaran diri, maka anda akan telah mencapai kesedaran ilahi.

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 bhava  
samadhi-sthasya kesava  
sthita-dhiih kim prabhaveta  
kim asita vrajeta kim

Malay (Singapore) Interpretation

Arjuna berkata: Apakah gejala yang satu kesedaran yang dengan itu digabungkan dalam Keulungan? Bagaimana dia berkata, dan apa yang bahasanya? Bagaimana ia duduk, dan bagaimana dia berjalan?

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

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Wahai Partha, apabila seorang lelaki memberi semua jenis keinginan rasa yang timbul daripada ramuan mental, dan apabila fikirannya mendapati kepuasan dalam diri semata-mata, maka dia dikatakan berada dalam kesedaran transendental tulen.

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-sprahah  
vita-raga-bhaya-krodhah  
sthita-dhir munir ucyate

Malay (Singapore) Interpretation

Satu yang tidak terganggu walaupun kesengsaraan tiga kali ganda, yang tidak gembira apabila ada kebahagiaan, dan yang bebas daripada penahanan, takut dan marah, dipanggil bijaksana fikiran stabil.

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

**Malay (Singapore) Interpretation**

Beliau yang tidak mempunyai lampiran, yang tidak bergembira apabila dia mendapat yang baik, dan tidak meratap apabila dia mendapat kejahanan, tetapi teguh dalam pengetahuan yang sempurna.

**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

**Malay (Singapore) Interpretation**

Satu yang dapat mengeluarkan dirianya daripada objek rasa, sebagai kura-kura yang menarik anggota badan dalam tempoh shell, adalah difahami sebagai benar-benar terletak dalam pengetahuan.

**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

**Malay (Singapore) Interpretation**

Jiwa yang terkandung mungkin disekat daripada kenikmatan rasa, walaupun rasa untuk objek rasa kekal. Tetapi, berhenti tugas itu dengan mengalami rasa yang lebih tinggi, dia tetap dalam kesedaran.

**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

Malay (Singapore) Interpretation

Deria begitu kuat dan terburu-buru nafsu, O Arjuna, bahawa mereka secara paksa mengangkat minda walaupun seorang lelaki diskriminasi yang berusaha untuk mengawal mereka.

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

Malay (Singapore) Interpretation

Orang yang menahan deria dan membetulkan kesadarannya kepada-Ku, yang dikenali sebagai seorang insan yang mantap.

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

Malay (Singapore) Interpretation

Walaupun menimbang objek deria, seseorang membangunkan lampiran untuk mereka, dan dari lampiran nafsu itu membangun, dan kemarahan dari nafsu timbul.

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-bhramasad buddhi-naso  
buddhi-nasat pranasyati

Malay (Singapore) Interpretation

Dari kemarahan, khayalan timbul, dan dari khayalan kebingungan memori. Apabila ingatan adalah bingung, kecerdasan hilang, dan apabila kecerdasan hilang, satu lagi jatuh ke bawah ke dalam kolam bahan.

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-vimuktais tu  
visayan indriyais caran  
atma-vasyair vidheyatma  
prasadam adhigacchati

Malay (Singapore) Interpretation

Orang yang boleh mengawal derianya dengan mengamalkan prinsip-prinsip kebebasan terkawal boleh mendapatkan rahmat yang lengkap Tuhan dan oleh itu menjadi bebas daripada semua lampiran dan kebencian.

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

Malay (Singapore) Interpretation

Bagi orang yang terletak jadi dalam kesedaran Ilahi, kesengsaraan tiga kali ganda daripada kewujudan bahan

tidak lagi wujud; dalam apa-apa keadaan gembira, kecerdasan seseorang tidak lama lagi menjadi mantap.

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

Malay (Singapore) Interpretation

Satu yang tidak di dalam kesedaran transendental tidak boleh mempunyai fikiran yang terkawal dan tidak perisikan mantap, tanpa yang tidak ada kemungkinan keamanan. Dan bagaimana ada apa-apa kebahagiaan tanpa keamanan?

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

Malay (Singapore) Interpretation

Sebagai sebuah bot di atas air itu dihanyutkan oleh angin yang kuat, walaupun salah satu deria yang memberi tumpuan minda boleh mengangkat kecerdasan manusia.

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

Malay (Singapore) Interpretation

Oleh itu wahai pahlawan-bersenjata, seorang yang deria adalah dihalang daripada objek mereka sudah pasti kecerdasan mantap.

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

Malay (Singapore) Interpretation

Apakah malam untuk semua makhluk adalah masa kebangkitan untuk menguasai diri; dan masa kebangkitan bagi semua makhluk adalah malam untuk mawas diri bijaksana.

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

Malay (Singapore) Interpretation

Seseorang yang tidak diganggu oleh aliran yang tidak berhenti-henti keinginan - yang masuk ke dalam sungai seperti lautan yang pernah dipenuhi tetapi selalu masih - sahaja boleh mencapai keamanan, dan tidak orang yang berusaha untuk memenuhi keinginan itu.

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 adhigacchat

Malay (Singapore) Interpretation

Seseorang yang telah diberikan sehingga semua keinginan untuk kepuasan akal, yang hidup bebas daripada hawa nafsu, yang telah putus rasa pemilikan dan tanpa ego palsu - dia sahaja boleh mencapai keamanan sebenar.

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 brahma sthitih partha  
nainam prapya vimuhyati  
sthitvasyam anta-kale 'pi  
brahma-nirvanam rcchati

Malay (Singapore) Interpretation

Itulah cara hidup rohani dan ketuhanan, selepas mencapai mana seorang lelaki tidak bingung. Yang terletak begitu, walaupun pada jam kematian, seseorang dapat masuk ke dalam Kerajaan Allah.

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

Malay (Singapore) Interpretation

Arjuna berkata: O Janardana, wahai Kesava, mengapa Anda menggesa saya untuk melibatkan diri dalam peperangan mengerikan ini, jika Anda berfikir bahawa kepintaran adalah lebih baik daripada kerja fruitive?

English Interpretation

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

Chapter 3 Verse 2  
Chapter Name -Karma-yoga

Sanskrit English  
vyamisreneva vakyena  
buddhim mohayasiva me  
tad ekam vada niscitya  
yena sreyo 'ham apnuyam

Malay (Singapore) Interpretation

Risikan saya bingung dengan arahan taksa anda. Oleh itu, sila beritahu saya dengan tegas perkara yang terbaik untuk saya.

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 mayanatha  
jnana-yogena sankhyanam  
karma-yogena yoginam

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Wahai Arjuna tidak berdosa, saya telah menjelaskan bahawa terdapat dua kelas manusia yang menyedari sendiri. Ada yang cenderung untuk memahami-Nya oleh empirikal, spekulasi falsafah, dan lain-lain lebih cenderung untuk mengenal Dia dengan kerja kebaktian.

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

Malay (Singapore) Interpretation

Bukan dengan semata-mata menahan diri dari kerja satu boleh mencapai kebebasan daripada tindak balas,  
bukan dengan penolakan sahaja seseorang dapat mencapai kesempurnaan.

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

Malay (Singapore) Interpretation

Semua lelaki terpaksa bertindak berdaya mengikut impuls lahir daripada mod alam material; Oleh itu, tidak ada  
yang dapat menahan diri daripada melakukan sesuatu, walaupun untuk seketika.

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

Malay (Singapore) Interpretation

Orang yang menahan pancaindera dan organ tindakan, tetapi fikiran yang berdiam pada objek rasa, pasti  
deludes dirinya dan dipanggil satu pembohong.

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  
karmendriyah karma-yogam  
asaktah sa visisyate

Malay (Singapore) Interpretation

Sebaliknya, orang yang mengawal deria dengan minda dan terlibat organ aktif dalam kerja-kerja ibadat, tanpa lampiran, adalah dengan jauh lebih hebat.

English Interpretation

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

Chapter 3 Verse 8  
Chapter Name -Karma-yoga

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

Malay (Singapore) Interpretation

Melaksanakan tugas anda ditetapkan, untuk tindakan adalah lebih baik daripada tidak bertindak. Seorang lelaki tidak dapat mengekalkan badan fizikalnya tanpa kerja.

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

Malay (Singapore) Interpretation

Kerja yang dilakukan sebagai korban untuk Visnu perlu dilakukan, jika tidak kerja mengikat satu untuk dunia

material ini. Oleh itu wahai anak Kunti, melaksanakan tugas anda ditetapkan untuk kepuasan-Nya, dan dengan cara itu anda akan sentiasa kekal tidak terikat dan bebas daripada perhambaan.

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 prasavisyadhwam  
esa vo 'stv ista-kama-dhuk

Malay (Singapore) Interpretation

Pada awal penciptaan, Tuhan semua makhluk mengutus generasi lelaki dan demigods, bersama-sama dengan pengorbanan untuk Visnu, dan memberkati mereka dengan berkata, "Jadilah kamu gembira dengan ini yajna [pengorbanan] kerana prestasinya akan kurniakan kepada anda semua wajar perkara. "

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

Malay (Singapore) Interpretation

The demigods, yang gembira dengan pengorbanan, juga akan menarik hati kamu; dengan itu satu berkhasiat lain, akan memerintah sebagai raja kemakmuran umum untuk semua.

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

Malay (Singapore) Interpretation

Yang bertanggungjawab bagi pelbagai keperluan hidup, yang demigods, berpuas hati dengan prestasi yajna [pengorbanan], menyediakan segala keperluan kepada manusia. Tetapi dia yang menikmati hadiah ini, tanpa menawarkan mereka kepada demigods sebagai balasan, sudah pasti pencuri.

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

Malay (Singapore) Interpretation

Pemuja Tuhan dilepaskan dari segala macam dosa kerana mereka makan makanan yang ditawarkan pertama untuk korban. Lain-lain, yang menyediakan makanan untuk dinikmati rasa peribadi, sesungguhnya makan hanya dosa.

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  
parjanyad anna-sambhavah  
yajnad bhavati parjanyo  
yajnah karma-samudbhavah

Malay (Singapore) Interpretation

Semua badan-badan hidup wujud pada bijirin makanan, yang dihasilkan dari hujan. Hujan dihasilkan oleh pelaksanaan yajna [pengorbanan], dan yajna dilahirkan dari tugas yang ditetapkan.

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  
tasmat sarva-gatam brahma  
nityam yajne pratisthitam

Malay (Singapore) Interpretation

Aktiviti terkawal yang ditetapkan dalam Veda, dan Veda secara langsung diwujudkan dari Personaliti Tertinggi Ketuhanan. Oleh yang demikian Keulungan semua-pervading adalah abadi terletak di umatnya.

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

Malay (Singapore) Interpretation

Arjuna yang kekasih, seorang lelaki yang tidak mengikuti sistem Vedik ini ditetapkan pengorbanan pasti membawa kehidupan yang berdosa, untuk orang yang memberi nikmat kepada hanya dalam deria hidup sia-sia.

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

Malay (Singapore) Interpretation

Satu yang, bagaimanapun, mengambil keseronokan dalam diri, yang diterangi dalam diri, yang bergembira dalam dan berpuas hati dengan diri sendiri sahaja, kenyang sepenuhnya - untuk dia tidak ada kewajipan.

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

Malay (Singapore) Interpretation

Seorang lelaki sendiri sedar tidak mempunyai tujuan untuk memenuhi dalam melaksanakan tugas yang ditetapkan-Nya, dan tidak mempunyai apa-apa sebab tidak dapat melaksanakan kerja itu. Dan tidak mempunyai sebarang keperluan untuk bergantung kepada mana-mana hidupan lain.

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

Malay (Singapore) Interpretation

Oleh itu, tanpa disertakan dengan buah-buahan aktiviti, seseorang itu perlu bertindak sebagai satu perkara bertugas; untuk dengan bekerja tanpa lampiran, satu mencapai Agung.

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

Malay (Singapore) Interpretation

Malah raja-raja seperti Janaka dan lain-lain mencapai peringkat perfectional dengan pelaksanaan tugas yang ditetapkan. Oleh itu, hanya demi untuk mendidik rakyat secara umum, anda perlu melakukan kerja anda.

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

Malay (Singapore) Interpretation

Apa jua tindakan yang dilakukan oleh seorang lelaki yang hebat, orang yang sama mengikut jejak langkah beliau.  
Dan apa sahaja yang dia menetapkan piawaian oleh perbuatan teladan, semua dunia mengejar.

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

Malay (Singapore) Interpretation

Wahai anak Prtha, tidak ada kerja yang ditetapkan bagi-Ku di dalam ketiga-tiga sistem planet. Bukanlah aku dalam ketiadaan apa-apa dan juga tidak saya perlu untuk mendapatkan apa-apa - namun saya terlibat dalam kerja-kerja.

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

Malay (Singapore) Interpretation

Kerana, jika saya tidak terlibat dalam kerja, wahai Partha, pasti semua orang akan mengikuti jalan saya.

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

Malay (Singapore) Interpretation

Jika saya perlu berhenti kerja, maka semua dunia ini akan dihukum kehancuran. Saya juga akan menjadi punca mewujudkan penduduk yang tidak diingini, dan dengan itu saya akan merosakkan keamanan semua makhluk yg dpt melihat.

English Interpretation

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

Chapter 3 Verse 25  
Chapter Name -Karma-yoga

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

Malay (Singapore) Interpretation

Seperti yang jahil melaksanakan tugas mereka dengan alat tambahan untuk keputusan, juga yang belajar juga

boleh bertindak, tetapi tanpa lampiran, demi orang terkemuka di jalan yang benar.

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

Malay (Singapore) Interpretation

Jangan sekali-kali bijak mengganggu fikiran yang jahil yang bertugas untuk tindakan fruitive, mereka tidak perlu digalakkan untuk menahan diri daripada kerja, tetapi untuk melibatkan diri dalam kerja-kerja dengan semangat pengabdian.

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

Malay (Singapore) Interpretation

Jiwa semangat bingung, di bawah pengaruh tiga mod sifat bahan, memikirkan dirinya sebagai pelaku aktiviti, yang sebenarnya dilakukan oleh alam semula jadi.

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

**Malay (Singapore) Interpretation**

Orang yang dalam pengetahuan tentang Kebenaran Mutlak, hai pahlawan-bersenjata, tidak melibatkan diri dalam deria dan rasa kepuasan, mengetahui juga perbezaan di antara kerja dalam pengabdian dan kerja untuk hasil fruitive.

**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

**Malay (Singapore) Interpretation**

Bingung oleh mod alam material, yang jahil melibatkan diri sepenuhnya diri mereka dalam aktiviti-aktiviti penting dan menjadi dilampirkan. Tetapi yang bijak tidak harus mengganggu ketenangan mereka, walaupun tugas-tugas ini adalah lebih rendah kerana kekurangan yang pelaku pengetahuan.

**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  
maya sarvani karmani  
sannyasyadhyatma-cetasa  
nirasir nirmamo bhutva  
yudhyasva vigata-jvarah

**Malay (Singapore) Interpretation**

Oleh itu wahai Arjuna, menyerahkan semua kerja kepada-Ku dengan niat fikiran kepada-Ku, dan tanpa hasrat meraih keuntungan dan bebas dari egoisme dan lesu, melawan.

**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

Malay (Singapore) Interpretation

Orang yang melaksanakan tugasnya menurut perintah-Ku dan yang mengikuti ajaran ini dengan setia, tanpa iri hati, menjadi bebas dari perbudakan tindakan fruitive.

English Interpretation

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

Chapter 3 Verse 32  
Chapter Name -Karma-yoga

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

Malay (Singapore) Interpretation

Tetapi orang-orang yang, kerana dengki yang timbul, mengabaikan ajaran-ajaran ini dan tidak mengamalkannya secara tetap, yang akan dianggap gila semua pengetahuan, befooled, dan pasti akan kejahilan dan perhamaan.

English Interpretation

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

Chapter 3 Verse 33  
Chapter Name -Karma-yoga

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

Malay (Singapore) Interpretation

Malah seorang pengetahuan bertindak atas kehendaknya sendiri, untuk semua orang mematuhi sifat beliau. Apa

yang boleh mencapai penindasan?

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

indriyasendriyasyarthe  
raga-dvesau vyavasthitau  
taylor na vasam agacchet  
tau hy asya paripanthinau

Malay (Singapore) Interpretation

Tarikan dan tolakan untuk objek rasa dirasai oleh makhluk-makhluk yang wujud, tetapi kita tidak harus jatuh di bawah kawalan deria rasa dan objek kerana mereka halangan di jalan kesedaran diri.

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

Malay (Singapore) Interpretation

Ia adalah jauh lebih baik untuk menunaikan kewajipan seseorang yang ditetapkan, walaupun mereka mungkin rosak, daripada tugas yang lain. Pemusnahan dalam perjalanan menjalankan tugas sendiri adalah lebih baik daripada melibatkan diri dalam tugas lain, untuk mengikuti jalan lain adalah berbahaya.

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

Malay (Singapore) Interpretation

Arjuna berkata: Wahai keturunan Vrsni, dengan apa yang terdorong untuk satu perbuatan berdosa, walaupun terpaksa, kerana jika terlibat dengan kekerasan?

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  
vidhy enam iha vairinam

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Ia adalah nafsu sahaja, Arjuna, yang dilahirkan dari hubungan dengan mod bahan keghairahan dan kemudian berubah menjadi murka, dan yang adalah semua-yang menghanguskan, musuh berdosa dunia ini.

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

Malay (Singapore) Interpretation

Seperti api dilindungi oleh asap, sebagai cermin dilindungi oleh debu, atau sebagai embrio yang dilindungi oleh rahim, begitu juga, entiti yang hidup dilindungi oleh darjah yang berbeza dari nafsu ini.

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

Malay (Singapore) Interpretation

Oleh itu, kesedaran tulen manusia dilindungi oleh musuh-Nya yang kekal dalam bentuk hawa nafsu, yang tidak pernah puas dan yang membakar seperti api.

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  
asyadhisthanam ucyate  
etair vimohayaty esa  
jnanam avrtya dehinam

Malay (Singapore) Interpretation

Deria, minda dan kecerdasan adalah tempat duduk nafsu ini, yang tudung pengetahuan sebenar entiti yang hidup dan bewilders dia.

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  
tasmat tvam indriyany adau  
niyamya bharatarsabha  
papmanam prajahi hy enam  
jnana-vijnana-nasanam

Malay (Singapore) Interpretation

Oleh itu wahai Arjuna, terbaik daripada Bharatas, dalam membendung sangat bermula simbol ini besar dosa [nafsu] dengan mengawal deria, dan membunuh pemusnah ini pengetahuan dan kesedaran diri.

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

Malay (Singapore) Interpretation

Deria bekerja adalah unggul dengan perkara membosankan; fikiran adalah lebih tinggi daripada pancaindera; perisikan masih lebih tinggi daripada fikiran; dan dia [jiwa] adalah lebih tinggi daripada kecerdasan.

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

Malay (Singapore) Interpretation

Oleh itu mengenal diri sendiri untuk menjadi transendental kepada deria bahan, minda dan kecerdasan, seseorang itu perlu mengawal diri yang lebih rendah oleh diri yang lebih tinggi dan dengan itu - oleh kekuatan rohani - menakluk musuh ini tidak pernah puas dikenali sebagai nafsu.

English Interpretation

Thus knowing oneself to be transendental 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

**Malay (Singapore) Interpretation**

Tuhan Maha Kudus berkata: Saya diarahkan sains ini binasa yang yoga untuk dewa matahari, Vivasvan, dan Vivasvan diarahkan kepada Manu, bapa kepada manusia, dan Manu seterusnya diarahkan kepada Iksvaku.

**English Interpretation**

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

**Chapter 4 Verse 2**  
Chapter Name -Transcendental Knowledge

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

**Malay (Singapore) Interpretation**

Ini sains tertinggi telah dengan itu diterima melalui rangkaian penggantian disciplic, dan raja-raja wali memahaminya dengan cara itu. Tetapi dalam masa masa penggantian itu pecah, dan oleh itu sains kerana ia kelihatan hilang.

**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

**Malay (Singapore) Interpretation**

Bahawa sains sangat kuno hubungan dengan Agung hari ini diberitahu oleh Me untuk anda kerana anda adalah hamba saya dan juga rakan saya; Oleh itu, anda boleh memahami misteri transendental sains ini.

**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

Malay (Singapore) Interpretation

Arjuna berkata: Para dewa matahari Vivasvan adalah kanan dengan melahirkan Anda. Bagaimana saya difahamkan bahawa pada mulanya Anda diarahkan sains ini kepadanya?

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

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Banyak, banyak kelahiran kedua-dua anda dan saya telah berlalu. Saya ingat semua daripada mereka, tetapi anda tidak boleh, wahai Mengalahkan musuh!

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

Malay (Singapore) Interpretation

Walaupun saya belum lahir dan badan transcendental saya tidak pernah merosot, dan walaupun Akulah TUHAN, semua makhluk yg dpt melihat, saya masih muncul dalam setiap alaf dalam bentuk asalnya transcendental saya.

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 bharata  
abhyutthanam adharmasya  
tadatmanam srjam yaham

Malay (Singapore) Interpretation

Bila-bila masa dan di mana sahaja terdapat penurunan dalam amalan agama, wahai keturunan Bharata, dan peningkatan utama batil - pada waktu itu aku turun Diri saya.

English Interpretation

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

Chapter 4 Verse 8

Chapter Name -Transcendental Knowledge

Sanskrit English

paritranaya sadhunam  
vinasaya ca duskrta  
dharma-samsthapanarthaya  
sambhavami yuge yuge

Malay (Singapore) Interpretation

Dalam usaha untuk memberikan yang soleh dan untuk menghapuskan yang derhaka, dan juga untuk membina semula prinsip-prinsip agama, saya Myself kedatangan alaf selepas milenium.

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

**Malay (Singapore) Interpretation**

Satu yang mengetahui sifat transendental penampilan dan aktiviti saya tidak, apabila meninggalkan badan, mengambil kelahirannya lagi dalam dunia material ini, tetapi mencapai tempat tinggal yang kekal saya, O Arjuna.

**English Interpretation**

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

**Chapter 4 Verse 10**  
Chapter Name -Transcendental Knowledge

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

**Malay (Singapore) Interpretation**

Dibebaskan dari tahanan, ketakutan dan kemarahan, diserap sepenuhnya kepada-Ku dan berlindung kepada-Ku, banyak, banyak orang pada masa lalu menjadi disucikan dengan pengetahuan-Ku - dan dengan itu mereka semua mencapai cinta transendental bagiKu.

**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

**Malay (Singapore) Interpretation**

Kesemua mereka - kerana mereka menyerahkan kepada-Ku - Saya memberi ganjaran sewajarnya. Semua orang mengikuti jalan saya dalam segala hal, Wahai anak Prtha.

**English Interpretation**

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

Chapter 4 Verse 12  
Chapter Name -Transcendental Knowledge

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

Malay (Singapore) Interpretation

Lelaki di dunia ini inginkan kejayaan dalam aktiviti fruitive, dan oleh itu mereka menyembah demigods. Cepat, sudah tentu, orang-orang mendapatkan hasil dari kerja fruitive di dunia ini.

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  
vidhy akartaram avyayam

Malay (Singapore) Interpretation

Menurut tiga mod sifat bahan dan kerja yang disifatkan kepada mereka, keempat-empat bahagian masyarakat manusia diciptakan oleh-Ku. Dan, walaupun saya pencipta sistem ini, anda perlu tahu bahawa saya belum bukan pelaku, yang tidak berubah-ubah.

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

Malay (Singapore) Interpretation

Tidak ada kerja yang memberi kesan kepada-Ku; tidak pula saya bercita-cita untuk buah-buahan tindakan. Orang yang memahami kebenaran ini tentang Aku juga tidak menjadi terikat dalam tindak balas fruitive kerja.

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 mumuksubhish  
kuru karmaiva tasmat tvam  
purvaih purvataram krtam

Malay (Singapore) Interpretation

Semua roh-roh bebas pada zaman purba bertindak dengan pemahaman ini dan mencapai pembebasan demikian. Oleh itu, sebagai orang-orang dahulu, anda perlu melaksanakan tugas anda dalam kesedaran ilahi ini.

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

Malay (Singapore) Interpretation

Malah pintar yang bingung dalam menentukan apakah tindakan dan apa yang tidak bertindak. Sekarang saya akan menerangkan kepada anda apakah tindakan adalah, mengetahui yang anda akan bebas dari segala dosa.

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

Malay (Singapore) Interpretation

Selok-belok tindakan adalah sangat sukar untuk difahami. Oleh itu seseorang itu perlu tahu betul apa tindakan adalah, apakah tindakan yang diharamkan, dan apa yang tidak bertindak adalah.

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 yuktah krtksna-karma-krt

Malay (Singapore) Interpretation

Satu yang melihat tidak bertindak dalam tindakan, dan tindakan dalam ketiadaan tindakan, ini pandai di antara manusia, dan beliau dalam kedudukan transendental, walaupun terlibat dalam pelbagai aktiviti.

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

Malay (Singapore) Interpretation

Satu difahamkan berada dalam pengetahuan penuh yang tiap-tiap perbuatan adalah tanpa keinginan untuk rasa kepuasan. Beliau berkata dengan bijaksana untuk menjadi seorang pekerja yang tindakan fruitive terbakar oleh api pengetahuan sempurna.

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 abhipravrto 'pi  
naiva kincit karoti sah

Malay (Singapore) Interpretation

Meninggalkan semua lampiran kepada hasil aktiviti beliau, pernah berpuas hati dan bebas, beliau melakukan tindakan fruitive, walaupun terlibat dalam semua jenis aku janji.

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  
nirasiir yata-cittatma  
tyakta-sarva-parigrahaah  
sariram kevalam karma  
kurvan napnoti kilbisam

Malay (Singapore) Interpretation

Seperti seorang lelaki persefahaman bertindak dengan minda dan kecerdasan sempurna dikawal, melepaskan semua rasa keempunyaan ke atas harta benda dan bertindak hanya untuk keperluan asas kehidupan. Oleh itu bekerja, dia tidak dipengaruhi oleh reaksi berdosa.

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  
yadrccha-labha-santusto  
dvandvatito vimatsarah  
samah siddhav asiddhau ca  
krtvapi na nibadhyate

Malay (Singapore) Interpretation

Beliau yang berpuas hati dengan keuntungan yang datang dengan kehendaknya sendiri, yang bebas daripada dualiti dan tidak iri hati, yang pesat dari kejayaan dan kegagalan, tidak pernah terjebak, walaupun tindakan persembahan.

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  
yajnayacaratah karma  
samagram praviliyate

Malay (Singapore) Interpretation

Kerja-kerja seorang lelaki yang tidak terikat kepada mod alam material dan yang terletak sepenuhnya dalam pengetahuan transendental memasukkan sepenuhnya ke melampaui.

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 brahmaṇa hutam  
brahmaiva tena gantavyam  
brahma-karma-samadhina

Malay (Singapore) Interpretation

Seseorang yang dapat diserap sepenuhnya dalam kesedaran Krsna pasti mencapai kerajaan rohani kerana sumbangan penuh kepada aktiviti kerohanian, di mana penyempurnaan adalah mutlak dan apa yang ditawarkan adalah alam rohani yang sama.

English Interpretation

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

Chapter 4 Verse 25  
Chapter Name -Transcendental Knowledge

Sanskrit English  
daivam evapare yajnam  
yoginah paryupasate  
brahmagnav apare yajnam  
yajnenaivopajuhvati

Malay (Singapore) Interpretation

Beberapa Yogi sempurna menyembah demigods dengan membakar korban kepada mereka yang berbeza, dan sebahagian daripada mereka mempersesembahkan korban dalam api Brahman Tertinggi.

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

Malay (Singapore) Interpretation

Sebahagian daripada mereka mengorbankan proses pendengaran dan deria dalam api minda terkawal, dan lain-lain berkorban objek deria, seperti bunyi, dalam api pengorbanan.

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

Malay (Singapore) Interpretation

Mereka yang berminat untuk kesedaran diri, dari segi minda dan rasa kawalan, menawarkan fungsi semua deria, dan juga sebagai kuasa penting [nafas], sebagai oblations ke dalam api minda dikawal.

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

Malay (Singapore) Interpretation

Ada orang lain yang, pencerahan dengan mengorbankan harta benda mereka dalam austerities teruk, mengambil sumpah ketat dan mengamalkan yoga mistisisme lapan kali ganda, dan lain-lain mengkaji Veda untuk kemajuan pengetahuan transendental.

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

Malay (Singapore) Interpretation

Dan bahkan ada orang lain yang lebih cenderung kepada proses nafas menahan diri untuk kekal dalam berkhayal, dan mereka mengamalkan berhenti pergerakan nafas yang keluar ke dalam nafas yang masuk, dan masuk ke dalam keluar, dan dengan itu akhirnya kekal dalam berkhayal, menghentikan semua pernafasan. Ada di antara mereka, menyekat proses yang makan, menawarkan nafas yang keluar ke dalam dirinya, sebagai korban

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

Malay (Singapore) Interpretation

Semua penghibur ini yang tahu erti pengorbanan menjadi bersih dari reaksi yang berdosa, dan, setelah merasai madu sisa-sisa korban itu, mereka pergi ke suasana yang kekal yang besar.

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

Malay (Singapore) Interpretation

O terbaik dinasti Kuru, tanpa mengorbankan satu tidak boleh hidup bahagia di planet ini atau dalam kehidupan ini: apa yang kemudian yang seterusnya?

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

Malay (Singapore) Interpretation

Semua ini jenis pengorbanan diluluskan oleh Veda, dan mereka semua lahir dari jenis kerja yang berbeza. Mengetahui mereka oleh itu, anda akan menjadi bebas.

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 parisamaptye

Malay (Singapore) Interpretation

O chastiser musuh, pengorbanan pengetahuan adalah lebih besar daripada pengorbanan harta benda. Wahai anak Prtha, selepas semua, pengorbanan kerja memuncak dalam pengetahuan transendental.

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

Malay (Singapore) Interpretation

Hanya cuba untuk mengetahui yang sebenar dengan mendekati mahaguru kerohanian. Bertanya kepada beliau merendah dan memberikan perkhidmatan kepada-Nya. Jiwa sendiri sedar boleh memberikan pengetahuan kepada anda kerana dia telah melihat kebenaran.

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

Malay (Singapore) Interpretation

Dan apabila anda telah mempelajari kebenaran itu, anda akan tahu bahawa semua makhluk hidup adalah tetapi

sebahagian daripada Me - dan bahawa mereka adalah kepada-Ku, dan adalah Mine.

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

Malay (Singapore) Interpretation

Walaupun anda dianggap sebagai yang paling berdosa daripada semua orang berdosa, apabila anda terletak di bot pengetahuan transendental, anda akan dapat menyeberangi lautan kesengsaraan.

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  
jnagnih sarva-karmani  
bhasmasat kurute tatha

Malay (Singapore) Interpretation

Seperti api yang menjulang-julang bertukar kayu api menjadi abu, O Arjuna, begitu juga dengan api pengetahuan membakar menjadi abu semua tindak balas kepada aktiviti yang ketara.

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

**Malay (Singapore) Interpretation**

Dalam dunia ini, tiada apa yang begitu luhur dan murni sebagai pengetahuan transendental. Pengetahuan itu adalah buah matang dari segala kebatinan. Dan orang yang telah mencapai ini menikmati diri dalam dirinya dalam masa terdekat masa.

**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

**Malay (Singapore) Interpretation**

Seorang lelaki yang setia yang diserap dalam pengetahuan transendental dan yang menundukkan derianya cepat mencapai kedamaian rohani yang besar.

**English Interpretation**

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

**Chapter 4 Verse 40**  
**Chapter Name -Transcendental Knowledge**

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

**Malay (Singapore) Interpretation**

Tetapi orang-orang yang jahil dan setia yang ragu-ragu kitab-kitab diturunkan tidak mencapai Tuhan kesedaran. Untuk jiwa yang meragui ada kebahagiaan sama ada di dunia ini maupun di akhirat.

**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

Malay (Singapore) Interpretation

Oleh itu, orang yang telah melepaskan hasil tindakannya, yang keraguan dimusnahkan oleh pengetahuan transcendental, dan yang terletak dengan kukuh dalam diri, tidak terikat dengan kerja-kerja, Wahai penakluk kekayaan.

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  
atisthottista bharata

Malay (Singapore) Interpretation

Oleh yang demikian, keraguan yang timbul dalam hati anda daripada kejahilan perlu dikurangkan oleh senjata ilmu. Bersenjatakan yoga, Wahai Bharata, berdiri dan berjuang.

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

Malay (Singapore) Interpretation

Arjuna berkata: O Krsna, pertama sekali Anda bertanya kepada saya untuk meninggalkan kerja, dan sekali lagi Anda mengesyorkan kerja dengan ketaatan. Sekarang Anda akan sila beritahu saya pasti yang mana satu di dua

adalah lebih berfaedah?

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

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: penolakan kerja dan kerja dalam ketaatan kedua-duanya adalah baik untuk pembebasan. Tetapi, kedua-dua, kerja dalam perkhidmatan kebaktian adalah lebih baik daripada penolakan kerja.

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

Malay (Singapore) Interpretation

Orang yang tidak membenci dan tidak menghendaki buah-buahan dengan aktivitinya diketahui akan sentiasa menolak. Orang itu satu, bebas dari semua dualities, mudah mengatasi perhambaan material dan yang benar-benar bebas, wahai yang besar bersenjata Arjuna.

English Interpretation

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

Chapter 5 Verse 4

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

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

Malay (Singapore) Interpretation

Hanya bercakap yang jahil karma-yoga dan perkhidmatan kebaktian sebagai berbeza daripada kajian analisis dunia material [Sankhya]. Mereka yang benar-benar belajar mengatakan bahawa dia sendiri yang memohon juga kepada salah satu daripada laluan ini mencapai keputusan kedua-duanya.

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

Malay (Singapore) Interpretation

Satu orang yang mengetahui bahawa kedudukan yang dicapai melalui penolakan boleh juga dicapai oleh kerja-kerja dalam perkhidmatan kebaktian dan kerana itu melihat bahawa jalan kerja dan jalan penolakan adalah satu, melihat apa yang ada.

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

Malay (Singapore) Interpretation

Jika seorang tidak terlibat dalam perkhidmatan kebaktian Tuhan, penolakan semata-mata aktiviti tidak boleh membuat satu gembira. Yang bijaksana, disucikan dengan kerja-kerja ketaatan, mencapai Agung tanpa

kelewatan.

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

Malay (Singapore) Interpretation

Satu yang bekerja dalam ketaatan, yang adalah satu jiwa yang bersih, dan yang mengawal fikiran dan deria beliau, adalah sayang kepada semua orang, dan semua orang sayang kepadanya. Walaupun sentiasa bekerja, seperti seorang lelaki yang tidak pernah terjebak.

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

Malay (Singapore) Interpretation

Seseorang dalam kesedaran ilahi, walaupun terlibat dalam melihat, mendengar, menyentuh, menghidu, makan, berjalan-, tidur dan bernafas, sentiasa tahu dalam dirinya bahawa dia sebenarnya tidak apa-apa. Kerana semasa bercakap, memindahkan, menerima, membuka atau menutup matanya, dia sentiasa tahu bahawa hanya deria bahan terlibat dengan objek mereka dan bahawa dia adalah yang terpisah daripada mereka

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

Malay (Singapore) Interpretation

Satu yang melakukan tugas tanpa lampiran, menyerahkan keputusan kepada Allah yang tertinggi, tidak terjejas oleh tindakan berdosa, seperti daun teratai adalah tidak disentuh oleh air.

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

Malay (Singapore) Interpretation

Para Yogi, meninggalkan lampiran, bertindak dengan badan, fikiran, kecerdasan, dan walaupun dengan pancaindera, hanya untuk tujuan pembersihan.

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

Malay (Singapore) Interpretation

Jiwa semakin setia mencapai keamanan dicemari kerana ia menawarkan hasil daripada semua aktiviti kepada-Ku; manakala orang yang bukan dalam kesatuan dengan Ilahi, yang tamak untuk hasil tenaga pekerjanya, menjadi terikat.

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  
nav-a-dvare pure dehi  
naiva kurvan na karayan

Malay (Singapore) Interpretation

Apabila makhluk hidup yang terkandung mengawal sifat beliau dan mental renounces semua tindakan, dia tinggal bahagia di kota sembilan pintu [badan material], tidak bekerja dan tidak menyebabkan kerja yang perlu dilakukan.

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

Malay (Singapore) Interpretation

Semangat yang terkandung, ketua bagi yang bandar tubuhnya, tidak mewujudkan aktiviti, juga tidak mendorong orang untuk bertindak, juga tidak mewujudkan hasil tindakan. Semua ini diperbuat oleh mod alam material.

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

Malay (Singapore) Interpretation

Begitu juga Roh Agung menganggap aktiviti berdosa atau alim sesiapa pun. Makhluk yang wujud, bagaimanapun, bingung kerana kejahilan yang merangkumi pengetahuan sebenar mereka.

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

Malay (Singapore) Interpretation

Tetapi apabila seseorang itu diterangi dengan pengetahuan yang dengannya ketidaktahuan dimusnahkan, maka pengetahuan beliau mendedahkan segala-galanya, sebagai matahari menyala segala-galanya di siang hari.

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  
gacchany apunar-avrftim  
jnana-nirdhuta-kalmasah

Malay (Singapore) Interpretation

Apabila kecerdasan, fikiran, iman seseorang dan perlindungan semua tetap dalam Agung, maka seseorang menjadi dibersihkan sepenuhnya daripada keraguan melalui pengetahuan yang lengkap dan dengan itu hasil lurus di atas jalan pembebasan.

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

Malay (Singapore) Interpretation

Yang bijaksana merendah diri, oleh kerana ilmu yang benar, melihat dengan penglihatan sama brahmana yang dipelajari dan lembut, lembu, gajah, anjing dan anjing pemakan [outcaste].

English Interpretation

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

Chapter 5 Verse 19

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

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

Malay (Singapore) Interpretation

Mereka yang minda yang ditubuhkan pada kesamaan dan ketenangan telah menakluk keadaan kelahiran dan kematian. Mereka adalah sempurna seperti Brahman, dan dengan itu mereka sudah terletak di Brahman.

English Interpretation

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

Chapter 5 Verse 20

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

Sanskrit English  
na prahrseyt priyam prapya  
nodvijet prapya capriyam  
sthira-buddhir asammudho  
brahma-vid brahmani sthitah

Malay (Singapore) Interpretation

Seseorang yang tidak bergembira setelah mencapai sesuatu yang menyenangkan dan tidak merungut apabila mendapat sesuatu yang tidak menyenangkan, yang berdikari pintar, unbewildered, dan yang mengetahui ilmu Allah, adalah untuk difahami seperti yang telah terletak di Keulungan.

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

Malay (Singapore) Interpretation

Mana-mana orang yang merdeka tidak tertarik dengan kenikmatan rasa bahan atau objek luaran tetapi sentiasa berkhayal, menikmati keseronokan dalam. Dengan cara ini orang yang bekerja sendiri menyedari kegembiraan tanpa had, kerana dia menumpukan kepada Agung.

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 samparsa-ja bhoga  
duhkha-yonaya eva te  
ady-antavantah kaunteya  
na tesu ramate budhah

Malay (Singapore) Interpretation

Manusia yang bijak tidak mengambil bahagian dalam sumber kesengsaraan, yang disebabkan oleh kenalan dengan deria yang ketara. Wahai anak Kunti, kesenangan itu mempunyai awal dan akhir, dan jadi seorang lelaki yang bijak tidak senang dalam mereka.

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

Malay (Singapore) Interpretation

Sebelum menyerahkan badan sekarang ini, jika seseorang mampu untuk bertolak ansur dengan mendesak deria bahan dan memeriksa kuasa keinginan dan kemarahan, dia iseng dan gembira di dunia ini.

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

Malay (Singapore) Interpretation

Seorang yang berada dalam kebahagiaan, yang aktif dalam, yang bergembira dalam dan bercahaya-cahaya dalam, sebenarnya mistik yang sempurna. Beliau dibebaskan dalam Agung, dan akhirnya dia mencapai Agung.

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-kalmasar  
chinna-dvaidha yatatmanah  
sarva-bhuta-hite ratah

Malay (Singapore) Interpretation

Orang yang di luar dualiti dan ragu-ragu, yang fikiran terlibat dalam, yang sentiasa sibuk bekerja untuk kesejahteraan semua makhluk yg dpt melihat, dan yang bebas daripada segala dosa, mencapai pembebasan

dalam Agung.

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 veditatmanam

Malay (Singapore) Interpretation

Mereka yang bebas daripada kemarahan dan hawa nafsu yang ketara, yang sendiri sedar, diri berdisiplin dan sentiasa berusaha untuk kesempurnaan, dijamin pembebasan dalam Agung dalam masa terdekat.

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-krodro  
yah sada mukta eva sah

Malay (Singapore) Interpretation

Menutup semua objek rasa luar, menjaga mata dan penglihatan tertumpu antara kedua-dua keneng, menggantung nafas keluar dan masuk dalam lubang hidung - dengan itu mengawal minda, deria dan kecerdasan, transcendentalist menjadi bebas dari keinginan, ketakutan dan kemarahan. Orang yang sentiasa dalam keadaan ini sudah pasti bebas.

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

Malay (Singapore) Interpretation

Yang bijaksana, mengetahui Me sebagai tujuan akhir dari semua pengorbanan dan austerities, Tuhan Tertinggi semua planet dan demigods dan dermawan dan juga pemberi selamat-semua entiti hidup, mencapai keamanan dari kepedihan penderitaan yang ketara.

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

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Sesiapa yang tidak terikat kepada hasil kerjanya dan yang bekerja sebagai ia wajib adalah dalam perintah itu melepaskan kehidupan, dan dia adalah mistik sebenar: tidak dia yang menyala api dan tidak melakukan sesuatu pekerjaan.

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 asannyaasta-sankalpo

yogi bhavati kascana

Malay (Singapore) Interpretation

Apa yang disebut penolakan adalah sama seperti yoga, atau menghubungkan diri dengan Agung, untuk tidak ada yang dapat menjadi yogi melainkan jika dia renounces keinginan untuk rasa kepuasan.

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 ucycate  
yogarudhasya tasyaiva  
samah karanam ucycate

Malay (Singapore) Interpretation

Bagi seorang yang masih orang baru dalam sistem yoga yang lapan kali ganda, kerja dikatakan cara; dan bagi orang yang telah dicapai untuk yoga, pemberhentian semua aktiviti bahan dikatakan cara.

English Interpretation

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

Chapter 6 Verse 4  
Chapter Name -Sankhya-yoga

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

Malay (Singapore) Interpretation

Seseorang dikatakan telah dicapai untuk yoga apabila, setelah melepaskan semua keinginan material, dia tidak bertindak untuk rasa kepuasan dan tidak terlibat dalam aktiviti fruitive.

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

**Malay (Singapore) Interpretation**

Seorang lelaki perlu meningkatkan diri dengan fikirannya sendiri, tidak merendahkan dirinya. Minda adalah rakan jiwa dingin, dan musuhnya juga.

**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 satrutive  
vartetatmaiva satru-vat

**Malay (Singapore) Interpretation**

Bagi orang yang telah menang minda, minda adalah yang terbaik daripada rakan-rakan; tetapi bagi orang yang telah tidak berbuat demikian, fikiran-Nya akan menjadi musuh yang paling besar.

**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

**Malay (Singapore) Interpretation**

Bagi orang yang telah menakluki minda, yang Supersoul sudah dicapai, untuk dia mencapai ketenangan. Untuk apa-apa kebahagiaan manusia dan kesusaahan, panas dan sejuk, kemuliaan dan kehinaan adalah semua yang sama.

**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

Malay (Singapore) Interpretation

Seseorang dikatakan ditubuhkan pada kesedaran diri dan dipanggil iseng [atau mistik] apabila dia berpuas hati sepenuhnya oleh kerana ilmu yang diperoleh dan kesedaran. Seseorang itu terletak di melampaui dan menguasai diri. Dia melihat segala-galanya - sama ada ia menjadi batu-batu kecil, batu atau emas - sebagai yang sama.

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  
suhrn-mitrary-udasina-  
madhyastha-dvesya-bandhusu  
sadhusv api ca papesu  
sama-buddhir visisyate

Malay (Singapore) Interpretation

"Seseorang itu dikatakan masih lagi maju apabila dia menganggap semua - yang jujur pemberi selamat, rakan-rakan dan musuh-musuh, yang dengki, yang soleh, orang yang berdosa dan mereka yang acuh tak acuh dan tidak berat sebelah - dengan fikiran yang sama.  
"

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 aparigrahad

Malay (Singapore) Interpretation

Transcendentalist A perlu sentiasa cuba untuk menumpukan fikiran pada Diri Agung; dia harus tinggal bersendirian di tempat yang terpencil dan perlu sentiasa berhati-hati mengawal fikirannya. Dia hendaklah bebas dari hawa nafsu dan perasaan possessiveness.

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 pratisthanya  
sthiram asanam atmanah  
naty-ucchritam nati-nicam  
cailajina-kusottaram

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

Malay (Singapore) Interpretation

Untuk mengamalkan yoga, seseorang itu perlu pergi ke suatu tempat yang terpencil dan perlu meletakkan Kusa-rumput di atas tanah dan kemudian menutupinya dengan kulit rusa dan kain lembut. Kerusi seharusnya tidak terlalu tinggi dan tidak terlalu rendah dan perlu terletak di tempat yang suci. Iseng yang kemudian harus duduk di atas sangat tegas dan perlu mengamalkan yoga dengan mengawal minda dan deria, membersihkan hati dan menetapkan fikiran pada satu titik

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  
brahma-carri-vrate sthitah  
manah samyamya mac-citto  
yukta asita mat-parah

**Malay (Singapore) Interpretation**

Seseorang itu perlu memegang badan, leher dan kepala seseorang mendirikan dalam garis lurus dan merenung dengan mantap di hujung hidung. Oleh itu, dengan unagitated, minda yang lemah, tanpa rasa takut, bebas sepenuhnya daripada kehidupan seks, seseorang itu perlu merenungi Me dalam hati dan membuat Me matlamat utama kehidupan.

**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-samsthamb adhigacchati

**Malay (Singapore) Interpretation**

Oleh itu mengamalkan kawalan badan, minda dan aktiviti, transcendentalist mistik mencapai ke dalam Kerajaan Allah [atau tempat tinggal Krsna] oleh pemberhentian kewujudan material.

**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

**Malay (Singapore) Interpretation**

Tidak ada kemungkinan seseorang menjadi iseng yang, O Arjuna, jika seseorang makan terlalu banyak, atau makan terlalu sedikit, tidur terlalu banyak atau tidak cukup tidur.

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

Malay (Singapore) Interpretation

Beliau yang sederhana tabiatnya makan, tidur, kerja dan rekreasi boleh mengurangkan sakit semua bahan dengan mengamalkan sistem yoga.

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 vinyatam cittam  
atmany evavatisthate  
nisprah sarva-kamebhyo  
yukta ity ucyate tada

Malay (Singapore) Interpretation

Apabila iseng itu, melalui amalan yoga, mendisiplinkan aktiviti mental dan menjadi terletak di Keulungan - tanpa semua keinginan bahan - beliau dikatakan telah mencapai yoga.

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

Malay (Singapore) Interpretation

Sebagai lampu di tempat tanpa angin tidak ragu-ragu, jadi transcendentalist itu, yang minda dikawal, sentiasa kekal stabil dalam meditasi di atas sendiri yang unggul.

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  
yatram caivatmanatmanam  
pasyann atmani tusyati

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

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

tam vidyad duhkha-samyoga-  
viyogam yoga-samjnitar

Malay (Singapore) Interpretation

Peringkat kesempurnaan dipanggil berkhayal, atau samadhi, apabila minda seseorang benar-benar dihalang daripada aktiviti bahan mental oleh amalan yoga. Ini dicirikan oleh keupayaan seseorang untuk melihat sendiri dengan fikiran yang suci dan untuk menikmati dan bergembira dalam diri. Dalam keadaan yang menggembirakan, satu terletak di transcendental terbatas kebahagiaan dan menikmati sendiri melalui deria transcendental. Ditubuhkan dengan itu, kita tidak bertolak dari kebenaran dan apabil

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 yoktavyo  
yogo 'nirvinna-cetasa  
sankalpa-prabhavan kamams  
tyaktva sarvan asesatah  
manasaivendriya-gramam  
viniyamya samantatah

Malay (Singapore) Interpretation

Seseorang perlu melibatkan diri dalam amalan yoga dengan undeviating penentuan dan iman. Seseorang perlu meninggalkan, tanpa pengecualian, semua keinginan bahan lahir dari ego palsu dan dengan itu mengawal semua deria dari semua arah oleh minda.

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 uparamed  
buddhya dhrti-grhitaya  
atma-samsthham manah krtva  
na kincid api cintayet

Malay (Singapore) Interpretation

Secara beransur-ansur, langkah demi langkah, dengan keyakinan penuh, seseorang itu perlu menjadi kedudukanmu dalam berkhayal melalui kebijaksanaan, dan dengan itu minda perlu ditetapkan pada sendiri sahaja dan perlu memikirkan apa-apa lagi.

English Interpretation

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

Chapter 6 Verse 26  
Chapter Name -Sankhya-yoga

Sanskrit English  
yato yato niscalati  
manas cancalam asthiram  
tatas tato niyamyaitad  
atmany eva vasam nayet

Malay (Singapore) Interpretation

Dari apa sahaja dan di mana sahaja fikiran merayau kerana kelipan dan sifat tak mantap, seseorang mesti pasti menarik balik dan membawa ia kembali di bawah kawalan sendiri yang.

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-rajasam  
brahma-bhutam akalmasam

Malay (Singapore) Interpretation

Para yogi yang fikiran ditetapkan pada-Ku sesungguhnya mencapai kebahagiaan tertinggi. Oleh kerana identitinya dengan Brahman, dia dibebaskan; fikirannya aman, nafsunya adalah senyap, dan dia dibebaskan dari dosa.

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-kalmasha  
sukhena brahma-samsparsham  
atyantam sukham asnute

Malay (Singapore) Interpretation

Mantap dalam diri ini, dibebaskan dari semua pencemaran bahan, iseng mencapai peringkat perfectional tertinggi kebahagiaan menghubungi Kesedaran Tertinggi.

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

**Malay (Singapore) Interpretation**

A iseng benar memerhati Me dalam semua makhluk, dan juga melihat setiap hidupan di Me. Sesungguhnya, manusia sendiri menyadari melihat Me di mana-mana.

**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

**Malay (Singapore) Interpretation**

Bagi orang yang melihat Me di mana-mana dan melihat segala-galanya kepada-Ku, Aku tidak pernah hilang, dan juga tidak pernah tewas kepada-Ku.

**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

**Malay (Singapore) Interpretation**

Para yogi yang mengetahui bahawa saya dan Supersoul dalam semua makhluk adalah seorang menyembah-Ku dan tetap selalu kepada-Ku dalam semua keadaan.

**English Interpretation**

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

Chapter 6 Verse 32  
Chapter Name -Sankhya-yoga

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

Malay (Singapore) Interpretation

Beliau adalah yogi yang sempurna yang, dengan perbandingan untuk diri sendiri, melihat persamaan yang benar semua makhluk, baik dalam kebahagiaan dan kesusahan mereka, O Arjuna!

English Interpretation

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

Chapter 6 Verse 33  
Chapter Name -Sankhya-yoga

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

Malay (Singapore) Interpretation

Arjuna berkata: Wahai Madhusudana, sistem yoga yang Anda telah diringkaskan kelihatan tidak praktikal dan unendurable aku kerana minda adalah resah dan tak mantap.

English Interpretation

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

Chapter 6 Verse 34  
Chapter Name -Sankhya-yoga

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

Malay (Singapore) Interpretation

Untuk minda adalah resah, bergelora, keras kepala dan sangat kuat, O Krsna, dan untuk menundukkan ia adalah, ia seolah-olah saya, lebih sukar daripada mengawal angin.

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

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Wahai anak perkasa-tentera Kunti, ia sudah pasti amat sukar untuk membendung fikiran gelisah, tetapi ia adalah mungkin dengan amalan yang berterusan dan oleh detasmen.

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

asamyatata mana yogo  
dusprapa iti me matih  
vasyatama tu yatata  
sakyo 'vaptum upayatah

Malay (Singapore) Interpretation

Bagi seorang yang diingat adalah tidak terkawal, kesedaran diri adalah kerja yang sukar. Sebaliknya orang yang minda dikawal dan yang berusaha dengan cara betul memberi jaminan kejayaan. Itulah pendapat saya.

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

apranya yoga-samsiddhim  
kam gatim krsna gacchati

**Malay (Singapore) Interpretation**

Arjuna berkata: Apakah destinasi yang lelaki yang beriman yang tidak tabah, yang pada mulanya mengambil masa untuk proses kesedaran diri tetapi yang kemudianya desists kerana dunia-fikiran dan dengan itu tidak mencapai kesempurnaan dalam mistisisme?

**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  
chinnabhrām iva nasyati  
apratistho maha-baho  
vimudho brahmanah pathi

**Malay (Singapore) Interpretation**

O perkasa bersenjata Krsna, tidak seperti seorang lelaki, yang menyimpang dari jalan Keulungan, binasa seperti awan terbelah, tanpa kedudukan dalam mana-mana bidang?

**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  
chetum arhasy asesatah  
tvad-anyah samsayasyasya  
chetta na hy upapadyate

**Malay (Singapore) Interpretation**

Ini adalah keraguan saya, wahai Krsna, dan saya meminta Anda untuk menghapuskan sepenuhnya. Tetapi bagi diri, tidak ada yang boleh didapati yang boleh memusnahkan keraguan ini.

**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

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Anak Prtha, transcendentalist yang terlibat dalam aktiviti-aktiviti yang bermakna tidak memenuhi dengan kemusnahan sama ada di dunia atau di dunia rohani; orang yang berbuat baik, rakan saya, tidak pernah kalah terhadap kejahatan.

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

Malay (Singapore) Interpretation

Para yogi yang tidak berjaya, selepas bertahun-tahun banyak keseronokan di planet-planet entiti hidup yang soleh, dilahirkan dalam sebuah keluarga orang-orang soleh, atau dalam sebuah keluarga bangsawan yang kaya.

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

Malay (Singapore) Interpretation

Atau dia mengambil kelahirannya dalam keluarga transcendentalists yang pasti hebat dalam kebijaksanaan. Sesungguhnya, seperti kelahiran yang jarang berlaku di dunia ini.

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

Malay (Singapore) Interpretation

Untuk mengambil apa-apa yang lahir, dia sekali lagi menghidupkan kesedaran ilahi hidupnya sebelum ini, dan beliau cuba untuk membuat kemajuan dalam usaha untuk mencapai kejayaan yang lengkap, Wahai anak Kuru.

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

Malay (Singapore) Interpretation

Selaras dengan kesedaran ilahi hidupnya sebelum ini, beliau secara automatik menjadi tertarik dengan prinsip-prinsip yoga - walaupun tanpa mencari mereka. Seperti transcendentalist ingin tahu, berjuang untuk yoga, berdiri sentiasa di atas prinsip-prinsip amalan tradisi dalam kitab.

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

Malay (Singapore) Interpretation

Tetapi apabila iseng yang melibatkan diri dengan usaha ikhlas dalam membuat kemajuan, dicuci semua pencemaran, maka akhirnya, selepas banyak, banyak kelahiran amalan, dia mencapai matlamat yang besar.

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

Malay (Singapore) Interpretation

Iseng A adalah lebih besar daripada zuhud itu, lebih besar daripada empirisisme dan lebih besar daripada pekerja fruitive. Oleh itu wahai Arjuna, dalam semua keadaan, menjadi iseng yang.

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 yukttatamo matah

Malay (Singapore) Interpretation

Dan semua Yogi, orang yang sentiasa mematuhi-Ku dengan iman yang besar, menyembah-Ku dalam perkhidmatan penyayang transenden, adalah paling rapat bersatu dengan-Ku dalam yoga dan adalah yang tertinggi sekali.

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

Malay (Singapore) Interpretation

Sekarang mendengar, Wahai anak Prtha [Arjuna], bagaimana dengan mengamalkan yoga dalam kesedaran penuh Me, dengan fikiran yang dilampirkan kepada-Ku, anda boleh tahu Me sepenuhnya, bebas daripada keraguan.

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  
jnataavyam avasisyate

Malay (Singapore) Interpretation

Sekarang saya hendaklah mengisytiharkan kepada kamu sepenuhnya pengetahuan ini kedua-dua biasa dan noumenal, dengan mengetahui yang ada akan kekal apa-apa lagi yang dikenali.

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

Malay (Singapore) Interpretation

Daripada beribu-ribu di antara manusia, seseorang boleh berusaha untuk kesempurnaan, dan orang-orang yang telah mencapai kesempurnaan, tidak siapa yang tahu Ku dengan setia.

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

Malay (Singapore) Interpretation

Bumi, air, api, udara, eter, minda, kecerdasan dan ego palsu - semua bersama-sama lapan ini terdiri daripada tenaga bahan berasingan saya.

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

Malay (Singapore) Interpretation

Selain sifat ini lebih rendah, hai pahlawan-bersenjata Arjuna, ada tenaga unggul Milik Saya, yang semua entiti hidup yang bergelut dengan sifat bahan dan mengekalkan alam semesta.

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

**Malay (Singapore) Interpretation**

Semua yang perlu diketahui dan apa yang ada di dunia rohani ini, tahu dengan pasti bahawa saya kedua-dua asal dan pembubarannya.

**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  
maya sarvam idam protam  
sutre mani-gana iva

**Malay (Singapore) Interpretation**

Wahai penakluk kekayaan [Arjuna], tidak ada kebenaran unggul kepada-Ku. Semua bergantung kepada-Ku, seperti mutiara yang digantung pada benang.

**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

**Malay (Singapore) Interpretation**

Wahai anak Kunti [Arjuna], saya rasa air, cahaya matahari dan bulan, om suku kata dalam mantera Vedic; Saya bunyi dalam eter dan keupayaan dalam manusia.

**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

Malay (Singapore) Interpretation

Saya wangian asal di bumi, dan saya haba ke dalam api. Saya kehidupan semua yang hidup, dan Akulah penances semua pertapa.

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

Malay (Singapore) Interpretation

Wahai anak Prtha, mengetahui bahawa sesungguhnya aku benih asal semua kewujudan, kepintaran yang pintar, dan kehebatan semua orang-orang berkuasa.

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

Malay (Singapore) Interpretation

Saya kekuatan yang kukuh, tanpa keghairahan dan keinginan. Saya kehidupan seks yang tidak bertentangan dengan prinsip-prinsip agama, Wahai Tuhan yang Bharatas [Arjuna].

English Interpretation

I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O Lord of the Bharatas [Arjuna].

Chapter 7 Verse 12

Chapter Name -Knowledge of the Absolute

Sanskrit English

ye caiva sattvika bhava  
rajasas tamasas ca ye  
matta eveti tan viddhi  
na tv aham tesu te mayi

Malay (Singapore) Interpretation

Semua negeri makhluk - mereka menjadi kebaikan, keghairahan atau kejahilan - yang ditunjukkan oleh tenaga saya. Saya, dalam satu rasa, segala-galanya - tetapi saya bebas. Saya bukan di bawah mod alam material ini.

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

Malay (Singapore) Interpretation

Diperdayakan oleh tiga mod [kebaikan, keghairahan dan kejahilan], seluruh dunia tidak mengenal Aku yang berasa di atas mod dan tidak habis-habis.

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

Malay (Singapore) Interpretation

Ini tenaga ilahi Mine, yang terdiri daripada tiga mod alam material, adalah sukar untuk diatasi. Tetapi orang-orang yang berserah diri kepada-Ku dengan mudah boleh menyeberangi melebihinya.

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 duskrtino mudhah  
prapadyante naradhamah  
mayayapahrta-jnana  
asuram bhavam asritah

Malay (Singapore) Interpretation

Mereka yang derhaka yang terlalu bodoh, paling rendah di kalangan manusia, yang pengetahuan dicuri oleh ilusi, dan yang mengambil bagian dalam kodrat ateis setan, tidak menyerahkan diri kepada-Ku.

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 duskrtino mudhah  
prapadyante naradhamah  
mayayapahrta-jnana  
asuram bhavam asritah

Malay (Singapore) Interpretation

Mereka yang derhaka yang terlalu bodoh, paling rendah di kalangan manusia, yang pengetahuan dicuri oleh ilusi, dan yang mengambil bagian dalam kodrat ateis setan, tidak menyerahkan diri kepada-Ku

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 sukrtino 'rjuna  
arto jijnasur artharthi  
jnani ca bharatarsabha

Malay (Singapore) Interpretation

O terbaik di kalangan [Arjuna], empat jenis orang yang wara menyebabkan perkhidmatan Bharatas kebaktian kepada-Ku - bermasalah, yang desirer itu kekayaan, yang ingin tahu, dan orang yang sedang mencari ilmu pengetahuan dari Mutlak.

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 'tyar�ham  
aham sa ca mama priyah

Malay (Singapore) Interpretation

Daripada jumlah ini, orang bijak yang dalam pengetahuan penuh dalam kesatuan dengan-Ku melalui perkhidmatan kebaktian tulen adalah yang terbaik. Sebab aku sangat sayang kepadanya, dan dia sayang kepada-Ku.

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

Malay (Singapore) Interpretation

Semua penganut ini pasti jiwa murah hati, tetapi orang yang terletak dalam pengetahuan tentang Saya Saya menganggap sesungguhnya mereka kekal di dalam-Ku. Yang terlibat dalam perkhidmatan transcendental saya, dia mencapai Me.

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-durlabhaḥ

Malay (Singapore) Interpretation

Selepas banyak kelahiran dan kematian, orang yang sebenarnya dalam pengetahuan menyerahkan kepada-Ku, mengetahui Me menjadi punca segala sebab dan segala yang ada. Seperti jiwa yang besar adalah sangat jarang berlaku.

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-devataḥ  
tam tam niyamam asthaya  
prakṛtya niyataḥ svaya

Malay (Singapore) Interpretation

Mereka yang minda yang diputarbelitkan oleh keinginan bahan menyerahkan kepada demigods and mengikut peraturan dan peraturan-peraturan ibadat tertentu menurut sifat mereka sendiri.

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 vidadhāmy aham

Malay (Singapore) Interpretation

Saya di dalam hati semua orang sebagai Supersoul. Sebaik sahaja satu berhasrat untuk menyembah demigods, saya membuat imannya mantap supaya dia boleh mengabdikan diri kepada dewa-dewa yang tertentu.

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 vihitam hi tan

Malay (Singapore) Interpretation

Dikurniakan dengan iman itu, ia bertujuan antara nikmat-nikmat yang setengah dewa tertentu dan memperoleh hawa nafsunya. Tetapi sebenarnya manfaat ini dikurniakan oleh Akulah sahaja.

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

Malay (Singapore) Interpretation

Lelaki risikan kecil menyembah demigods, dan buah-buahan mereka adalah terhad dan sementara. Mereka yang menyembah demigods pergi ke planet-planet daripada demigods, tetapi hamba-hambaku yang akhirnya mencapai planet tertinggi saya.

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

Malay (Singapore) Interpretation

Orang bodoh, yang tidak mengetahui Me, berfikir bahawa saya telah mengambil bentuk ini dan personaliti. Oleh kerana pengetahuan mereka kecil, mereka tidak tahu sifat saya yang lebih tinggi, yang tidak pernah berubah dan besar.

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

Malay (Singapore) Interpretation

Saya tidak jelas kepada orang yang bodoh dan bodoh. Bagi mereka saya dilindungi oleh potensi kreatif kekal saya [yoga-maya]; dan supaya dunia tahu terpedaya Me tidak, yang saya belum lahir dan sempurna.

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

Malay (Singapore) Interpretation

Wahai Arjuna, sebagai Personaliti Tertinggi Ketuhanan, saya tahu semua yang terjadi pada masa lalu, apa yang berlaku pada masa ini, dan semua perkara-perkara yang belum datang. Saya juga tahu semua entiti hidup; tetapi Aku tidak ada yang tahu.

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

Malay (Singapore) Interpretation

O waris Bharata [Arjuna], Wahai penakluk musuh, semua entiti hidup dilahirkan ke dalam khayalan, mengatasi oleh dualities nafsu dan kebencian.

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

Malay (Singapore) Interpretation

Orang yang telah bertindak rajin dalam kehidupan sebelumnya dan dalam kehidupan ini, yang berdosa tindakan yang dihapuskan sepenuhnya dan yang dibebaskan dari keduaan khayalan, melibatkan diri dalam perkhidmatan saya dengan penentuan.

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

Malay (Singapore) Interpretation

Orang pintar yang berusaha untuk pembebasan dari usia tua dan kematian berlindung kepada-Ku dalam perkhidmatan kebaktian. Mereka sebenarnya Brahman kerana mereka sepenuhnya tahu segala-galanya mengenai transenden dan aktiviti fruitive.

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

sadhibhutadhidhaivam mam  
sadhiyajnam ca ye viduh  
prayana-kale 'pi ca mam  
te vidur yukta-cetasah

Malay (Singapore) Interpretation

Mereka yang mengetahui sebagai Tuhan Tuhan Agung, sebagai prinsip yang mengawal daripada manifestasi tersebut, yang tahu Ku dengan yang mendasari semua demigods dan dengan yang mengekalkan semua pengorbanan, boleh, dengan fikiran yang sabar, memahami dan tahu Me walaupun pada masa yang kematian.

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

Malay (Singapore) Interpretation

Arjuna bertanya: Wahai Tuhan, wahai Orang Agung, apa yang Brahman? Apakah diri ini? Apakah aktiviti fruitive? Apakah manifestasi bahan ini? Dan apakah demigods? Sila terangkan ini kepada saya.

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 niyatatmabhish

Malay (Singapore) Interpretation

Bagaimana ini Tuhan pengorbanan hidup dalam badan, dan di mana sebahagian Beliau tidak langsung, Wahai Madhusudana? Dan bagaimana mereka yang terlibat dalam perkhidmatan kebaktian boleh tahu Anda pada masa kematian?

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-samjnithah

Malay (Singapore) Interpretation

Tuhan Agung berkata, ini, entiti hidup transcendental tidak dapat binasa dipanggil Brahman, dan sifat-Nya yang kekal dipanggil diri. Tindakan berhubung dengan pembangunan tubuh bahan dipanggil karma, atau aktiviti fruitive.

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

Malay (Singapore) Interpretation

Sifat fizikal dikenali sebagai tanpa henti yg mungkin berubah. Alam semesta adalah bentuk kosmik Tuhan Agung, dan saya bahawa Tuhan digambarkan sebagai Supersoul, kediaman di tengah-tengah setiap makhluk yang wujud.

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

Malay (Singapore) Interpretation

Dan sesiapa yang, pada masa kematian, berhenti tubuhnya, mengingat Ku saja, sekali gus mencapai sifat saya. Daripada jumlah ini tidak ada keraguan padanya.

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

Malay (Singapore) Interpretation

Apa pun keadaan menjadi salah ingat apabila dia berhenti tubuhnya, bahawa kerajaan beliau akan mencapai tanpa gagal.

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

Malay (Singapore) Interpretation

Oleh itu, Arjuna, anda perlu berfikir-Ku dalam bentuk Krisna dan pada masa yang sama menjalankan tugas anda ditetapkan pertempuran. Dengan aktiviti anda khusus kepada-Ku dan fikiran anda dan perisikan ditetapkan pada-Ku, anda akan mencapai Me tanpa ragu-ragu.

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

Malay (Singapore) Interpretation

Beliau yang merenungkan Personaliti Tertinggi Ketuhanan, fikirannya sentiasa terlibat dalam mengingati-Ku, undeviated dari jalan yang benar, dia, wahai Partha [Arjuna], ia akan menemui-Ku.

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 tamasha parastat

Malay (Singapore) Interpretation

Seseorang perlu merenungi Orang Agung sebagai orang yang tahu segala-galanya, kerana Dia yang adalah yang tertua, yang merupakan pengawal yang lebih kecil daripada yang paling kecil, yang penyenggara segala-galanya, yang adalah di luar semua konsep bahan, yang dibayangkan , dan yang merupakan orang yang paling. Beliau adalah bercahaya seperti matahari, dan oleh kerana transenden, adalah di luar sifat bahan ini

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

Malay (Singapore) Interpretation

Orang yang, pada masa kematian, membetulkan udara hidupnya antara kening dan dalam ketaatan penuh melibatkan diri dalam mengingati Tuhan Agung, pasti akan mencapai ke Personaliti Tertinggi Ketuhanan.

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 brahmacyaryam caranti  
tat te padam sangrahena pravaksye

Malay (Singapore) Interpretation

Orang belajar dalam Veda, yang omkara gelita dan yang bijaksana besar dalam perintah itu menolak, masukkan ke dalam Brahman. Dengan hasrat kesempurnaan itu, satu amalan pembujangan. Sekarang saya akan menerangkan kepada anda proses ini dengan yang satu boleh mendapat keselamatan.

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 hrdi nirudhya ca  
murdhny adhayatmanah pranam  
asthito yoga-dharanam

**Malay (Singapore) Interpretation**

Keadaan yoga adalah bahawa daripada detasmen dari semua tugas berahi. Menutup semua pintu-pintu deria dan penetapan minda di tengah-tengah udara dan hidup di bahagian atas kepala, satu menetapkan diri dalam yoga.

**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

**Malay (Singapore) Interpretation**

Selepas terletak dalam amalan yoga ini dan bergetar itu om suku kata suci, gabungan yang besar surat, jika seseorang memikirkan Personaliti Tertinggi Ketuhanan dan berhenti badannya, dia akan pasti mencapai planet-planet rohani.

**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

**Malay (Singapore) Interpretation**

Bagi orang yang ingat kepadaKu tanpa penyelewengan, saya mudah untuk mendapatkan, Wahai anak Prtha, kerana penglibatan berterusan dalam perkhidmatan kebaktian.

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

Malay (Singapore) Interpretation

Selepas mencapai Me, jiwa-jiwa yang hebat, yang Yogi dalam ketaatan, tidak pernah kembali ke dunia ini sementara, yang penuh dengan penderitaan, kerana mereka telah mencapai kesempurnaan tertinggi.

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

Malay (Singapore) Interpretation

Dari planet yang paling tinggi di dunia material ke yang paling rendah, semua tempat-tempat kesengsaraan di mana kelahiran berulang dan kematian berlaku. Tetapi satu yang mencapai ke tempat tinggal saya, Wahai anak Kunti, tidak pernah mengambil kelahiran lagi.

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

Malay (Singapore) Interpretation

Melalui perkiraan manusia, seribu peringkat umur diambil bersama-sama adalah tempoh Brahma ini satu hari.  
Dan itu juga merupakan tempoh malam beliau.

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 vyaktyayah sarvah  
prabhavanty ahar-agame  
ratry-agame praliyante  
tatraivavyakta-samjnake

Malay (Singapore) Interpretation

Apabila hari Brahma adalah nyata, ramai ini entiti hidup datang diperanakkan, dan pada kedatangan malam Brahma itu mereka semua dibinasakan.

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

Malay (Singapore) Interpretation

Sekali lagi dan sekali lagi hari itu datang, tuan rumah dan makhluk-makhluk ini adalah aktif; dan sekali lagi malam jatuh, wahai Partha, dan mereka tak berdaya dibubarkan.

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 tasmat tu bhavo 'nyo  
'vyakto 'vyaktat sanatanah  
yah sa sarvesu bhutesu  
nasyatsu na vinasati

Malay (Singapore) Interpretation

Namun terdapat satu lagi sifat yang kekal dan adalah transenden dengan perkara dimanifestasikan dan unmanifested ini. Ia adalah besar dan tidak pernah dihapuskan. Apabila semua di dunia ini dihapuskan, sebahagian yang kekal kerana ia adalah.

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

Malay (Singapore) Interpretation

Bahawa tempat tinggal tertinggi dipanggil unmanifested dan sempurna, dan ia adalah destinasi yang besar.  
Apabila seseorang pergi ke sana, dia tidak pernah kembali. Tempat kediamannya tertinggi saya.

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

Malay (Singapore) Interpretation

Tertinggi Personaliti Ketuhanan, yang lebih besar daripada semua, boleh dicapai oleh ketaatan unalloyed.  
Walaupun Dia hadir di tempat-Nya, Dia adalah segala-sedang menguasai, dan segala-galanya terletak di dalam-Nya.

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  
yatram kale tv anavrttim  
avrttim caiva yoginah  
prayata yanti tam kalam  
vaksyami bharatarsabha

Malay (Singapore) Interpretation

O terbaik daripada Bharatas, sekarang saya akan menerangkan kepada anda bahawa zaman yang di mana, lenyap dari dunia ini, yang melakukan atau tidak datang kembali.

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

Malay (Singapore) Interpretation

Mereka yang mengetahui Brahman Tertinggi lenyap dari dunia dalam pengaruh dewa api, di dalam terang, pada masa bertuah, semasa dua minggu bulan dan enam bulan apabila matahari bergerak di utara.

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 ratris tatha krsnah  
san-masa daksinayanam  
tatra candra masam jyotir  
yogi prapya nivartate

Malay (Singapore) Interpretation

Mistik yang meninggal dunia dari dunia ini dalam asap, malam, dua minggu berbulan, atau dalam tempoh enam bulan ketika matahari pas ke selatan, atau yang mencapai planet bulan, sekali lagi kembali.

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-krse gati hy ete  
jagatah sasvate mate  
ekaya yaty anavrttim  
anyayavartate punah

Malay (Singapore) Interpretation

Menurut Veda, terdapat dua cara untuk lulus dari dunia ini - satu dalam cahaya dan berada dalam gelap. Apabila seseorang meninggal dalam cahaya, dia tidak datang kembali; tetapi apabila seseorang meninggal dalam kegelapan, dia kembali.

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  
tasmat sarvesu kalesu  
yoga-yukto bhavarjuna

Malay (Singapore) Interpretation

Para penganut yang tahu kedua-dua laluan, O Arjuna, tidak pernah bingung. Oleh itu akan sentiasa tetap dalam ketaatan.

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 veditva  
      yogi param sthanam upaiti cadyam

Malay (Singapore) Interpretation

Seseorang yang menerima jalan perkhidmatan kebaktian tidak ketandusan keputusan yang diperolehi daripada belajar Veda, melakukan pengorbanan sederhana, sedekah atau mengikuti aktiviti falsafah dan fruitive. Pada akhirnya ia mencapai tempat tinggal yang besar.

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  
pravakṣyamānām  
jnānam vijnāna-sahitam  
yaj jnatva mokṣyase 'subhat

Malay (Singapore) Interpretation

Tuhan Agung berkata: saya sayang Arjuna, kerana anda tidak pernah senang dengan-Ku, Aku akan memberikan kepadamu kebijaksanaan yang paling rahsia ini, mengetahui yang kamu akan dilepaskan daripada kesengsaraan kewujudan bahan.

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-guhyaṁ  
pavitraṁ idam uttamam  
pratyaksavagamam dharmyam  
su-sukham kartum avyayam

Malay (Singapore) Interpretation

Pengetahuan ini adalah raja pendidikan, rahsia yang paling penting rahsia. Ia adalah ilmu yang paling tulen, dan kerana ia memberi persepsi langsung sendiri oleh suatu kenyataan, ia adalah kesempurnaan agama. Ia adalah

selama-lamanya, dan ia gembira dilakukan.

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-guh�am  
pavitram idam uttamam  
pratyaksavagamam dharmyam  
su-sukham kartum avyayam

Malay (Singapore) Interpretation

Pengetahuan ini adalah raja pendidikan, rahsia yang paling penting rahsia. Ia adalah ilmu yang paling tulen, dan kerana ia memberi persepsi langsung sendiri oleh suatu kenyataan, ia adalah kesempurnaan agama. Ia adalah selama-lamanya, dan ia gembira dilakukan.

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  
apranya mam nivartante  
mrtyu-samsara-vartmani

Malay (Singapore) Interpretation

Mereka yang tidak setia pada jalan perkhidmatan kebaktian tidak boleh mencapai Ku hai penakluk musuh, tetapi kembali kepada kelahiran dan kematian di dunia material ini.

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 ca haham tesv avasthitah

Malay (Singapore) Interpretation

By Me, dalam bentuk unmanifested saya, seluruh alam semesta ini diterap. Semua makhluk adalah kepada-Ku, tetapi saya tidak berada dalam mereka.

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

Malay (Singapore) Interpretation

Namun segala-galanya yang dicipta bukan hanya kepada-Ku. Lihatlah kemewahan mistik saya! Walaupun saya penyenggara semua entiti yang hidup, dan walaupun saya di mana-mana, masih sendiri saya adalah sumber yang sangat penciptaan.

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

Malay (Singapore) Interpretation

Seperti angin yang kuat, meniup di mana-mana, sentiasa terletak di dalam ruang yang sangat halus, tahu itu mengikut cara yang sama semua makhluk lain kepada-Ku.

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 visrjam y ah am

Malay (Singapore) Interpretation

Wahai anak Kunti, pada akhir alaf setiap manifestasi bahan masuk ke dalam alam semula jadi saya, dan pada awal alaf lain, dengan potensi saya saya sekali lagi mencipta.

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 avastabhy  
visrjami punah punah  
bhuta-gramam imam krtsnam  
avasam prakrter vasat

Malay (Singapore) Interpretation

Perintah kosmik keseluruhan adalah di bawah Me. Dengan kehendak saya ia menyatakan diri-Nya sekali lagi dan sekali lagi, dan oleh saya akan ia dihapuskan pada akhir.

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

Malay (Singapore) Interpretation

Wahai Dhananjaya, semua kerja-kerja ini tidak boleh mengikat Me. Saya pernah terpisah, duduk seolah-olah neutral.

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

Malay (Singapore) Interpretation

Sifat bahan yang bekerja di bawah arahan saya, Wahai anak Kunti, dan ia menghasilkan semua makhluk yang bergerak dan unmoving. Dengan pemerintahannya manifestasi ini dicipta dan dimusnahkan sekali lagi dan sekali lagi.

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

Malay (Singapore) Interpretation

Bodoh mencemuh Me apabila saya turun dalam bentuk manusia. Mereka tidak tahu sifat transendental saya dan pemerintahan tertinggi saya atas segala yang menjadi.

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

Malay (Singapore) Interpretation

Mereka yang dengan itu bingung tertarik dengan pandangan jahat dan ateis. Dalam keadaan yang terpedaya, harapan mereka untuk pembebasan, aktiviti fruitive mereka, dan budaya mereka pengetahuan semua dikalahkan.

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

Malay (Singapore) Interpretation

Wahai anak Prtha, mereka yang tidak menipu, jiwa-jiwa yang hebat, adalah di bawah perlindungan sifat ilahi. Mereka terlibat sepenuhnya dalam perkhidmatan kebaktian kerana mereka tahu sebagai Tuhan Personaliti Tertinggi Ketuhanan, asal dan tidak habis-habis.

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

Malay (Singapore) Interpretation

Sentiasa berzikir kegemilangan saya, berusaha dengan kesungguhan, sujud menyembah di hadapan-Ku, jiwa-jiwa besar yang selalu menyembah-Ku dengan ketaatan.

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

Malay (Singapore) Interpretation

Lain-lain, yang terlibat dalam penanaman pengetahuan, menyembah Tuhan Agung sebagai orang yang tidak mempunyai kedua, pelbagai di banyak, dan dalam bentuk sejagat.

English Interpretation

Others, who are engaged in the cultivation of knowledge, worship the Supreme Lord as the one without a second, diverse in many, and in the universal form.

Chapter 9 Verse 16  
Chapter Name -The Most Confidential Knowledge

Sanskrit English  
aham kratur aham yajnah  
svadham aham ausadham  
mantra 'ham aham evajyam  
aham agnir aham hutam

Malay (Singapore) Interpretation

Tetapi ia adalah saya yang berasa ritual, saya pengorbanan, persembahan kepada nenek moyang, herba penyembuhan, lagu gereja transendental. Akulah mentega dan api dan persembahan.

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

Malay (Singapore) Interpretation

Saya bapa kepada alam semesta ini, ibu, sokongan, dan kakek itu. Akulah objek pengetahuan, pembersih dan om suku kata. Saya juga seorang yang paling Rg, Sama, dan Yajur [Veda].

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

Malay (Singapore) Interpretation

Saya gol, menopang tuannya itu, saksi itu, maka tempat kediaman yang, perlindungan dan rakan yang paling dikasihi. Saya penciptaan dan penghapusan itu, asas kepada segala-galanya, tempat berehat dan benih yang kekal.

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 martyus ca  
sad asac caham arjuna

Malay (Singapore) Interpretation

Wahai Arjuna, saya mengawal haba, hujan dan kemarau. Saya tidak dapat mati, dan saya juga melambangkan kematian. Kedua-dua makhluk dan nonbeing adalah kepada-Ku.

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

trai-vidya mam soma-pah puta-papa  
yajnair istva svar-gatim prarthayante

te punyam asadya surendra-lokam  
asnanti divyan divi deva-bhogan

**Malay (Singapore) Interpretation**

Mereka yang mempelajari Veda dan minum jus Soma, mencari planet-planet di langit, menyembah-Ku tidak langsung. Mereka mengambil kelahiran di planet daripada Indra, di mana mereka menikmati hidangan yang suci.

**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

**Malay (Singapore) Interpretation**

Apabila mereka telah dengan itu dinikmati keseronokan rasa syurga, mereka kembali ke planet yang fana ini lagi. Oleh itu, melalui prinsip Vedic, mereka akan meraih hanya kelipan kebahagiaan.

**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

**Malay (Singapore) Interpretation**

Tetapi orang-orang yang menyembah-Ku dengan ketaatan, bertafakur di borang transendental saya - untuk mereka saya menjalankan apa yang mereka kekurangan dan mengekalkan apa yang mereka ada.

**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 sraddhayanvitah  
te 'pi mam eva kaunteya  
yajanty avidhi-purvakam

Malay (Singapore) Interpretation

Yang diberikan manusia yang mempersesembahkan korban kepada allah lain, Wahai anak Kunti, adalah benar-benar bermakna bagi Aku sahaja, tetapi ia ditawarkan tanpa kefahaman yang benar.

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

Malay (Singapore) Interpretation

Akulah sahaja enjoyer dan satu-satunya objek korban. Mereka yang tidak mengenali sifat transendental benar-saya jatuh ke bawah.

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

Malay (Singapore) Interpretation

Mereka yang menyembah demigods akan mengambil kelahiran di kalangan demigods; orang-orang yang menyembah hantu dan roh-roh akan mengambil kelahiran di kalangan makhluk-makhluk itu; orang-orang yang menyembah nenek moyang pergi kepada nenek moyang; dan orang-orang yang menyembah-Ku akan hidup dengan Aku.

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 pusparam phalam toyam  
yo me bhaktya prayacchat  
tad aham bhakty-upahrtam  
asnami prayatatmanah

Malay (Singapore) Interpretation

Jika seseorang menawarkan Me dengan cinta dan kasih sayang seorang daun, bunga, buah-buahan atau air, saya akan menerimanya.

English Interpretation

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

Chapter 9 Verse 27

Chapter Name -The Most Confidential Knowledge

Sanskrit English

yat karosi yad asnasi  
yaj juhosi dadasi yat  
yat tapasyasi kaunteya  
tat kurusva mad-arpnam

Malay (Singapore) Interpretation

Wahai anak Kunti, semua yang anda lakukan, apa yang anda makan, apa yang anda tawarkan dan memberikan, serta semua austerities bahawa anda boleh melaksanakan, perlu dilakukan sebagai persembahan kepada-Ku.

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

Malay (Singapore) Interpretation

Dengan cara ini anda akan dibebaskan daripada semua tindak balas kepada perbuatan-perbuatan yang baik dan yang jahat, dan oleh prinsip ini murtad anda akan bebas dan datang kepada-Ku.

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

Malay (Singapore) Interpretation

Saya iri hati tidak ada, bukanlah aku separa kepada sesiapa. Saya sama rata kepada semua. Tetapi sesiapa yang menjadikan perkhidmatan kepada-Ku dalam kesetiaan adalah rakan, adalah kepada-Ku, dan saya juga adalah seorang rakan kepadanya.

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  
sadhu eva sa mantavyah  
samyag vyavasito hi sah

Malay (Singapore) Interpretation

Walaupun satu melakukan tindakan ganas, jika dia terlibat dalam perkhidmatan kebaktian, dia akan dianggap suci kerana dia betul terletak.

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 nigacchat  
kaunteya pratijanihi  
na me bhaktah pranasyati

Malay (Singapore) Interpretation

Dia cepat menjadi soleh dan mencapai keamanan berkekalan. Wahai anak Kunti, mengisyiharkan bahawa ia berani hamba saya tidak pernah binasa.

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

Malay (Singapore) Interpretation

Wahai anak Prtha, orang-orang yang berlindung kepada-Ku, walaupun mereka menjadi lahir rendah - wanita, vaisyas [pedagang], dan juga Sudra [pekerja] - boleh mendekati destinasi yang besar.

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

Malay (Singapore) Interpretation

Berapa banyak yang lebih besar maka adalah Brahmana, orang benar, penganut dan raja-raja yang suci di dunia ini sengsara sementara melibatkan diri dalam perkhidmatan penyayang kepada-Ku.

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 yuktaivam  
atmanam mat-parayanah

Malay (Singapore) Interpretation

Melibatkan diri fikiran anda sentiasa dalam pemikiran Me, menawarkan obeisances dan beribadat kepadaKu.  
Yang benar-benar diserap kepada-Ku, pasti anda akan datang kepada-Ku.

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  
vakṣyami hita-kamyaya

Malay (Singapore) Interpretation

Tuhan Agung berkata: kawan baik saya, perkasa bersenjata Arjuna, sekali lagi untuk mendengar perkataan tertinggi saya, yang saya akan memberikan kepada anda untuk faedah anda dan yang akan memberi anda kegembiraan besar.

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

Malay (Singapore) Interpretation

Baik tentera demigods serta orang bijaksana agung tahu asal saya, untuk, dalam segala hal, saya sumber demigods dan bijaksana.

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 pramucaye

Malay (Singapore) Interpretation

Dia yang mengetahui sebagai Tuhan dalam kandungan, sebagai beginningless itu, seperti yang dijanjikan TUHAN Agung seluruh alam - dia, undeluded antara manusia dibebaskan dari segala dosa.

English Interpretation

He who knows Me as the unborn, as the beginningless, as the Supreme Lord of all the worlds--he, undeluded among men, is freed from all sins.

Chapter 10 Verse 41734

Chapter Name -The Opulence of the Absolute

Sanskrit English

buddam asammohah  
ksama satyam damah samah  
sukham duhkham bhavo 'bhavo  
bhayam cabhayam eva ca

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

Malay (Singapore) Interpretation

Kecerdasan, pengetahuan, kebebasan dari keraguan dan khayalan, pengampunan, kebenaran, penguasaan diri dan ketenangan, keseronokan dan kesakitan, kelahiran, kematian, ketakutan, keberanian, nonviolence, ketenangan, kepuasan, penjimatan, amal, kemasyhuran dan kehinaan yang dicipta oleh Akulah sahaja .

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

Malay (Singapore) Interpretation

Kecerdasan, pengetahuan, kebebasan dari keraguan dan khayalan, pengampunan, kebenaran, penguasaan diri dan ketenangan, keseronokan dan kesakitan, kelahiran, kematian, ketakutan, keberanian, nonviolence, ketenangan, kepuasan, penjimatan, amal, kemasyhuran dan kehinaan yang dicipta oleh Akulah sahaja

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

catvra manavas tatha

mad-bhava manasa jata

yesam loka imah prajah

Malay (Singapore) Interpretation

Tujuh orang bijaksana agung dan sebelum mereka empat orang bijaksana agung yang lain dan Manus [leluhur manusia] yang lahir dari fikiran saya, dan semua makhluk di planet ini turun dari mereka.

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

Malay (Singapore) Interpretation

Dia yang mengetahui dengan sebenar-benarnya kemuliaan ini dan kuasa Mine terlibat dalam perkhidmatan kebaktian unalloyed; ini tidak ada keraguan padanya.

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

Malay (Singapore) Interpretation

Aku adalah sumber dari semua dunia spiritual dan material. Semua yang berasal daripada-Ku. Orang yang bijak yang mengetahui ini dengan sempurna melibatkan diri dalam perkhidmatan kebaktian saya dan menyembah-Ku dengan segenap hati mereka.

English Interpretation

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

Chapter 10 Verse 9

Chapter Name -The Opulence of the Absolute

Sanskrit English  
mac-citta mad-gata-prana  
bodhayantah parasparam  
kathayantas ca mam nityam  
tusyanti ca ramanti ca

Malay (Singapore) Interpretation

Pemikiran penganut tulen saya kekal di dalam-Ku, nyawa mereka diserahkan kepada-Ku, dan mereka mendapat kepuasan dan kebahagiaan satu menyedarkan lain dan berbual tentang Aku.

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

Malay (Singapore) Interpretation

Untuk orang-orang yang sentiasa taat dan beribadah kepada-Ku dengan kasih sayang, saya memberikan pemahaman di mana mereka boleh datang kepada-Ku.

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

Malay (Singapore) Interpretation

Daripada belas kasihan kepada mereka, saya, kediaman di dalam hati mereka, memusnahkan dengan lampu yang bersinar pengetahuan kegelapan lahir daripada kejahanan.

English Interpretation

Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

Chapter 10 Verse 41986

Chapter Name -The Opulence of the Absolute

Sanskrit English  
arjuna uvaca  
param brahma param dhama  
pavitram paramam bhavan  
purusam sasvatam divyam  
adi-devam ajam vibhum

ahus tvam rsayah sarve  
devarsir naradas tatha

asito devalo vyasah  
svayam caiva bravisi me

**Malay (Singapore) Interpretation**

Arjuna berkata: Anda adalah Brahman Tertinggi, utama, maka tempat kediaman yang besar dan pembersih, Kebenaran Mutlak dan orang ilahi yang abadi. Anda adalah primitif Allah, transenden dan asal, dan Anda dalam kandungan dan semua-pervading kecantikan. Semua orang bijaksana agung seperti Narada, ASITA, Devala, dan Vyasa memberitakan ini kepada Anda, dan kini Anda Sendiri yang mengisytiharkan kepada saya

**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

**Malay (Singapore) Interpretation**

O Krsna, saya benar-benar menerima sebagai kebenaran apa yang Anda telah memberitahu saya. Baik tuhan ataupun iblis, ya TUHAN, Engkau mengetahui personaliti.

**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

**Malay (Singapore) Interpretation**

Sesungguhnya, hanya Engkau tahu Diri Anda oleh potensi anda sendiri, asal O sekali, Tuhan seluruh makhluk, Allah segala allah, Wahai Orang Agung, Tuhan alam semesta!

**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

Malay (Singapore) Interpretation

Sila beritahu saya secara terperinci kuasa ilahi Anda dengan yang Anda meresapi semua dunia ini dan mereka kekal di dalamnya.

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

Malay (Singapore) Interpretation

Bagaimana saya perlu merenungkan Anda? Dalam apa bentuk pelbagai adalah Anda akan dipertimbangkan,  
Wahai Tuhan Yang berbahagia?

English Interpretation

How should I meditate on You? In what various forms are You to be contemplated, O Blessed Lord?

Chapter 10 Verse 18  
Chapter Name -The Opulence of the Absolute

Sanskrit English  
vistarenatmano yogam  
vibhutim ca janardana  
bhuyah kathaya trptir hi  
srnvato nasti me 'mrtam

Malay (Singapore) Interpretation

Beritahu saya lagi secara terperinci, O Janardana [Krsna], daripada potensi yang besar anda dan kegemilangan,  
sebab Aku tidak pernah jemu mendengar kata-kata ambrosial anda.

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

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Ya, saya akan memberitahu anda daripada manifestasi splendidorous saya, tetapi hanya orang-orang yang terkemuka, O Arjuna, untuk kemewahan saya tak terbatas.

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

Malay (Singapore) Interpretation

Saya sendiri, ya Gudakesa, duduk di hati semua makhluk. Saya mulanya, tengah dan akhir semua makhluk.

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

Malay (Singapore) Interpretation

Daripada Adityas Saya Visnu, lampu Saya matahari berseri, saya Marici daripada Maruts, dan di antara bintang-bintang saya bulan.

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

Malay (Singapore) Interpretation

Veda Akulah Sama-veda; daripada demigods Saya Indra; deria saya fikiran, dan dalam makhluk hidup saya tenaga yang hidup [pengetahuan].

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

Malay (Singapore) Interpretation

Dari semua Rudras Akulah Tuhan Siva; daripada Yaksas dan Rakṣasas Akulah TUHAN kekayaan [Kuvera]; daripada Vasus Saya api [Agni], dan gunung-ganang Saya Meru.

English Interpretation

Of all the Rudras I am Lord Siva; of the Yaksas and Rakṣasas 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  
        sarasad asmi sagarah

Malay (Singapore) Interpretation

Imam, O Arjuna, tahu Me menjadi ketua, Brhaspati, tuan ketaatan. Jeneral Saya Skanda, tuan perang; dan badan-badan air Saya lautan.

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

Malay (Singapore) Interpretation

Daripada orang bijaksana agung Saya Bhrgu; getaran Saya om transenden itu. Korban Akulah melaungkan nama-nama suci [Japa], dan benda-benda tak alih saya Himalaya.

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

Malay (Singapore) Interpretation

Semua pokok saya pohon ara itu suci, dan di kalangan cendekiawan dan demigods Saya Narada. Daripada penyanyi para dewa [Gandharvas] Saya Citraratha, dan di kalangan makhluk disempurnakan Saya bijaksana Kapila itu.

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

Malay (Singapore) Interpretation

Kuda tahu Me menjadi Uccaihsrava, yang meningkat daripada laut, lahir daripada penawar kekekalan; gajah agung Saya Airavata, dan di kalangan lelaki saya raja.

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  
prajanash casmi kandarpah  
sarpanam asmi vasukih

Malay (Singapore) Interpretation

Senjata saya petir; antara lembu Saya surabhi itu, pemberi susu yang banyak. Daripada procreators Saya Kandarpa, dewa cinta, dan ular-ular yang saya Vasuki, ketua.

English Interpretation

Of weapons I am the thunderbolt; among cows I am the surabhi, givers of abundant milk. Of procreators I am Kandarpa, the god of love, and of serpents I am Vasuki, the chief.

Chapter 10 Verse 29  
Chapter Name -The Opulence of the Absolute

Sanskrit English  
anantas casmi naganam  
varuno yadasam aham  
pitrnam aryama casmi  
yamah samyamatam aham

Malay (Singapore) Interpretation

Daripada ular Naga cakerawala Saya Ananta; dewa-dewa akuatik Saya Varuna. Kepada leluhur saya Aryama, dan

di antara pemberi undang-undang saya Yama, tuan kematian.

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 kalyatam aham  
mrganam ca mrgendro 'ham  
vainateyas ca paksinam

Malay (Singapore) Interpretation

Antara syaitan Daitya Aku adalah Prahlada setia; antara subduers saya semasa; antara binatang-binatang Saya singa, dan di kalangan burung saya Garuda, pengangkut berbulu daripada Visnu.

English Interpretation

Among the Daitya demons I am the devoted Prahlada; among subduers I am time; among the beasts I am the lion, and among birds I am Garuda, the feathered carrier of Visnu.

Chapter 10 Verse 31

Chapter Name -The Opulence of the Absolute

Sanskrit English

pavanah pavatam asmi  
ramah sastra-bhrtam aham  
jhasanam makaras casmi  
srotasam asmi jahnavi

Malay (Singapore) Interpretation

Pembersih Saya angin; daripada wielders senjata Saya Rama; ikan saya yu, dan sungai-sungai yang mengalir Akulah Ganges.

English Interpretation

Of purifiers I am the wind; of the wielders of weapons I am Rama; of fishes I am the shark, and of flowing rivers I am the Ganges.

Chapter 10 Verse 32

Chapter Name -The Opulence of the Absolute

Sanskrit English

sarganam adir antas ca  
madhyam caivaham arjuna

adhyatma-vidya vidyanam  
vadah pravadatam aham

**Malay (Singapore) Interpretation**

Dari semua ciptaan saya yang awal dan akhir dan juga pertengahan, wahai Arjuna. Dari semua sains Saya ilmu kerohanian diri, dan di kalangan cendekiawan ilmu Logik Saya kebenaran muktamad.

**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

**Malay (Singapore) Interpretation**

Surat saya huruf A, dan antara sebatian saya perkataan dual. Saya juga tidak habis-habis masa, dan pencipta Saya Brahma, yang wajahnya manifold menghidupkan mana-mana.

**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

**Malay (Singapore) Interpretation**

Saya semua-memakan kematian, dan Akulah penjana segala sesuatu belum menjadi. Di kalangan wanita saya kemasyhuran, kekayaan, ucapan, ingatan, kecerdasan, kesetiaan dan kesabaran.

**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

Malay (Singapore) Interpretation

Lagu pujian Akulah Brhat-sama dinyanyikan kepada TUHAN Indra, dan puisi Akulah ayat Gayatri, dinyanyikan setiap hari oleh Brahmana. Daripada bulan saya bulan November dan Disember, dan musim saya musim bunga bunga-bearing.

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

Malay (Singapore) Interpretation

Saya juga seorang yang paling perjudian daripada menipu, dan yang indah saya kemuliaan. Saya kemenangan, saya pengembalaan, dan saya kekuatan yang kukuh.

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  
muminam apy aham vyasah  
kavinam usana kavih

Malay (Singapore) Interpretation

Daripada keturunan Vrsni Saya Vasudeva, dan daripada Pandawa Saya Arjuna. Daripada bijaksana Saya Vyasa, dan di antara pemikir yang hebat Saya Usana.

English Interpretation

Of the descendants of Vrsni I am Vasudeva, and of the Pandavas I am Arjuna. Of the sages I am Vyasa, and among great thinkers I am Usana.

Chapter 10 Verse 38  
Chapter Name -The Opulence of the Absolute

Sanskrit English  
dando damayatam asmi  
nitir asmi jigisatam  
maunam caivasmi guhyanam  
jnanam jnanavatam aham

Malay (Singapore) Interpretation

Antara hukuman Akulah tongkat azab, dan orang-orang yang mendapatkan kemenangan, saya moral. Perkara rahsia saya berdiam diri, dan orang bijak Saya kebijaksanaan.

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

Malay (Singapore) Interpretation

Tambahan pula, O Arjuna, saya benih menjana semua kewujudan. Tidak ada makhluk - bergerak atau unmoving - yang boleh wujud tanpa Me.

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

Malay (Singapore) Interpretation

Wahai penakluk yang besar musuh-musuh, tidak ada akhir kepada manifestasi ketuhanan saya. Apa yang saya telah bercakap dengan kamu melainkan petunjuk semata-mata opulences tak terhingga saya.

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

Malay (Singapore) Interpretation

Ketahuilah bahawa semua ciptaan yang indah, mulia, dan musim bunga yang besar dari tetapi percikan keindahan saya.

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  
vistabhayaham idam krtsnam  
ekamsena sthito jagat

Malay (Singapore) Interpretation

Tetapi apa yang perlu ada, Arjuna, untuk semua pengetahuan yang terperinci ini? Dengan serpihan tunggal Myself saya meresapi dan menyokong seluruh alam semesta ini.

English Interpretation

But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.

Chapter 11 Verse 1

Chapter Name -The Universal Form

Sanskrit English

arjuna uvaca

mad-anugrahaya paramam  
guhyam adhyatma-samjnitas  
yat tvayoktam vacas tena  
moho 'yam vigato mama

Malay (Singapore) Interpretation

Arjuna berkata: Saya telah mendengar arahan anda mengenai perkara-perkara sulit rohani yang Anda telah bermurah hati diserahkan kepada-Ku, dan ilusi saya kini turut menafikan.

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  
bhavapayau hi bhutanam  
srutau vistaraso maya  
tvattah kamala-patraksa  
mahatmyam api cavyayam

Malay (Singapore) Interpretation

Wahai teratai bermata satu, saya telah mendengar dari Anda secara terperinci tentang penampilan dan kehilangan setiap entiti yang hidup, seperti yang dicapai melalui kegemilangan tidak habis-habis anda.

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

Malay (Singapore) Interpretation

O terhebat sepanjang personaliti, O bentuk tertinggi, walaupun saya lihat di sini sebelum saya kedudukan sebenar anda, saya ingin melihat bagaimana Anda telah masukkan ke dalam manifestasi kosmik ini. Saya mahu melihat bahawa bentuk Yours.

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

Malay (Singapore) Interpretation

Jika Anda berfikir bahawa saya dapat melihat bentuk kosmik-Mu, ya Tuhanmu, Bapak semua kuasa mistik, maka sila tunjukkan kepada saya yang sendiri sejagat.

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

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: saya sayang Arjuna, Wahai anak Prtha, tiba-tiba kini opulences saya, beratus-ratus ribu bentuk ilahi pelbagai, pelbagai warna seperti laut.

English Interpretation

The Blessed Lord said: My dear Arjuna, O son of Prtha, behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea.

Chapter 11 Verse 6  
Chapter Name -The Universal Form

Sanskrit English  
pasyadityan vasun rudran  
asvinau marutas tatha  
bahuny adrsta-purvani  
pasyascaryani bharata

Malay (Singapore) Interpretation

O terbaik daripada Bharatas, lihat di sini manifestasi berbeza Adityas, Rudras, dan semua demigods.

Sesungguhnya banyak perkara yang tiada siapa pernah dilihat atau didengar di hadapan.

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 krtksam  
pasyadya sa-caracaram  
mama dehe gudakesa  
yac canyad drastum icchasi

Malay (Singapore) Interpretation

Apa sahaja yang anda ingin untuk melihat boleh dilihat semua sekali gus dalam badan ini. Bentuk universal boleh menunjukkan kepada anda semua yang anda kini ingini, serta apa sahaja yang anda ingin pada masa akan datang. Semuanya di sini sama sekali.

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

Malay (Singapore) Interpretation

Tetapi anda tidak boleh melihat-Ku dengan mata semasa anda. Oleh itu, saya memberi anda mata ilahi dengan mana anda boleh melihat kemewahan mistik saya.

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

Malay (Singapore) Interpretation

Sanjaya berkata: Wahai Raja, bercakap dengan itu, lagi Maha Besar, Tuhan yang mempunyai segala kuasa mistik, yang Personaliti Ketuhanan, dipamerkan bentuk universal Nya kepada Arjuna.

English Interpretation

Sanjaya said: O King, speaking thus, the Supreme, the Lord of all mystic power, the Personality of Godhead, displayed His universal form to Arjuna.

Chapter 11 Verse 9  
Chapter Name -The Universal Form

Sanskrit English  
aneka-vaktra-nayanam  
anekadbhuta-darsanam  
aneka-divyabharanam  
divyanekodyatayudham  
  
divya-malyambara-dharam  
divya-gandhanulepanam  
sarvascarya-mayam devam  
anantam visvato-mukham

Malay (Singapore) Interpretation

Arjuna melihat dalam bentuk yang universal mulut yang tidak terhad dan mata yang tidak terhad. Ia adalah semua yang ajaib. Borang yang telah dihiasi dengan ilahi, perhiasan yang mempesonakan dan memakai banyak garbs. Beliau telah garlanded gilang-gemilang, dan terdapat banyak aroma berlumur seluruh badan-Nya. Semua adalah indah, semua berkembang, tidak terhad. Ini dilihat oleh Arjuna.

English Interpretation

Arjuna saw in that universal form unlimited mouths and unlimited eyes. It was all wondrous. The form was decorated with divine, dazzling ornaments and arrayed in many garbs. He was garlanded gloriously, and there were many scents smeared over His body. All was magnificent, all-expanding, unlimited. This was seen by Arjuna.

Chapter 11 Verse 12  
Chapter Name -The Universal Form

Sanskrit English  
divi surya-sahasrasya

bhaved yugapad utthita  
yadi bhah sadrsi sa syad  
bahas tasya mahatmanah

Malay (Singapore) Interpretation

Jika ratusan ribu matahari bangkit sekaligus ke langit, mereka mungkin menyerupai effulgence daripada Orang Agung di dalam bentuk sejagat.

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

Malay (Singapore) Interpretation

Pada masa itu Arjuna dapat melihat dalam bentuk yang universal Tuhan pengembangan tanpa had alam semesta terletak di satu tempat walaupun terbahagi kepada banyak, beribu-ribu.

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  
pranamya sirasa devam  
krtanjalir abhasata

Malay (Singapore) Interpretation

Kemudian, bingung dan heran, rambutnya berdiri pada akhir, Arjuna mula berdoa dengan tangan dilipat, menawarkan obeisances kepada TUHAN Agung.

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

Malay (Singapore) Interpretation

Arjuna berkata: saya sayang Tuhan Krsna, saya lihat berkumpul di dalam badan anda semua demigods dan pelbagai entiti hidup lain. Saya melihat Brahma duduk di atas bunga teratai dan juga Tuhan Siva dan banyak bijaksana dan ular-ular yang ilahi.

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

Malay (Singapore) Interpretation

Wahai Tuhan alam semesta, di sana ada dalam badan anda banyak universal, pelbagai bentuk - perut, mulut, mata - berkembang tanpa had. Tidak ada akhir, tidak ada permulaan dan tidak ada pertengahan untuk semua ini.

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

Malay (Singapore) Interpretation

Borang anda, dihiasi dengan pelbagai mahkota, kelab dan cakera, adalah sukar untuk melihat kerana effulgence

yang amat nyata, yang adalah api dan menyakitkan seperti matahari.

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

Malay (Singapore) Interpretation

Anda matlamat primitif yang besar; Anda adalah yang terbaik dalam semua alam semesta; Anda tidak boleh dihabiskan, dan Anda adalah yang paling tua; Anda penyenggara agama, Personaliti abadi Ketuhanan.

English Interpretation

You are the supreme primal objective; You are the best in all the universes; You are inexhaustible, and You are the oldest; You are the maintainer of religion, the eternal Personality of Godhead.

Chapter 11 Verse 19

Chapter Name -The Universal Form

Sanskrit English

anadi-madhyantam ananta-viryam  
ananta-bahum sasi-surya-netram  
pasyami tvam dipta-hutasa-vaktram  
sva-tejasa visvam idam tapantam

Malay (Singapore) Interpretation

Anda adalah asal tanpa permulaan, pertengahan atau akhir. Anda mempunyai senjata dihitung, dan matahari dan bulan adalah antara mata tanpa had besar Anda. Oleh kemuliaannya anda sendiri Anda memanaskan seluruh alam semesta ini.

English Interpretation

You are the origin without beginning, middle or end. You have numberless arms, and the sun and moon are among Your great unlimited eyes. By Your own radiance You are heating this entire universe.

Chapter 11 Verse 20

Chapter Name -The Universal Form

Sanskrit English

dyav a-prthivyor idam antaram hi

vyaptam tvayaikena disas ca sarvah  
drstvadbhutam rupam ugram tavedam  
loka-trayam pravyathitam mahatman

Malay (Singapore) Interpretation

Walaupun Anda adalah satu, Anda tersebar di seluruh langit dan planet-planet dan semua ruang antara. Hai orang yang hebat, kerana saya melihat borang ini dahsyat, saya melihat bahawa semua sistem planet bingung.

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 bhitah pranjalayo grnanti  
svastity uktva maharsi-siddha-sanghah  
stuvanti tvam stutibhih puskalabhih

Malay (Singapore) Interpretation

Semua yang demigods adalah penyerahan dan memasuki ke dalam Anda. Mereka amat takut, dan dengan tangan dilipat mereka menyanyikan nyanyian Vedic.

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

Malay (Singapore) Interpretation

"Manifestasi berbeza Tuhan Siva, yang Adityas, yang Vasus, yang Sadhyas, yang Visvedevas, kedua-dua Asvis, yang Maruts, nenek moyang dan Gandharvas, yang Yaksas, Asuras, dan semua demigods sempurna adalah berselubung Anda dalam tertanya-tanya.

English Interpretation

The different manifestations of Lord Siva, the Adityas, the Vasus, the Sadhyas, the Visvedevas, the two Asvis, the Maruts, the forefathers and the Gandharvas, the Yaksas, Asuras, and all perfected demigods are beholding You in wonder.

Chapter 11 Verse 23  
Chapter Name -The Universal Form

Sanskrit English  
rupam mahat te bahu-vaktra-netram  
maha-baho bahu-bahuru-padam  
bahudaram bahu-damstra-karalam  
drstva lokah pravyathitas tathaham

Malay (Singapore) Interpretation

"Wahai yang kuat bersenjata, semua planet dengan demigods mereka terganggu setelah memandang muka anda banyak, mata, tangan, perut dan kaki dan gigi yang mengerikan anda, dan kerana mereka diganggu, jadi am I.

English Interpretation

O mighty-armed one, all the planets with their demigods are disturbed at seeing Your many faces, eyes, arms, bellies and legs and Your terrible teeth, and as they are disturbed, so am I.

Chapter 11 Verse 24  
Chapter Name -The Universal Form

Sanskrit English  
nabhah-sprsam diptam aneka-varnam  
vyattananam dipta-visala-netram  
drstva hi tvam pravyathitantar-atma  
dhrtim na vindami samam ca visno

Malay (Singapore) Interpretation

Wahai semua-pervading Visnu, saya tidak mahu lagi mengekalkan keseimbangan saya. Melihat warna berseri Anda mengisi langit dan memandang mata dan mulut anda, saya takut.

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

Malay (Singapore) Interpretation

Wahai Tuhan segala tuhan, Wahai perlindungan sekalian alam, sila berilah kebaikan kepadaku. Saya tidak boleh menyimpan kira-kira saya melihat itu menjulang-julang anda seperti mayat muka dan gigi besar. Dalam semua arah saya bingung.

English Interpretation

O Lord of lords, O refuge of the worlds, please be gracious to me. I cannot keep my balance seeing thus Your blazing deathlike faces and awful teeth. In all directions I am bewildered.

Chapter 11 Verse 26-27  
Chapter Name -The Universal Form

Sanskrit English  
ami ca tvam dhrtarastrasya putrah  
sarve sahaivavani-pala-sanghah  
bhismo dronah suta-putras tathasau  
sahasmadiyair api yodha-mukhyaih

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

Malay (Singapore) Interpretation

Semua anak-anak Dhrtarastra bersama-sama dengan raja-raja bersekutu mereka, dan Bhisma, Drona dan Karna, dan semua tentera kami bergegas ke dalam mulut anda, kepala mereka dihancurkan oleh gigi yang menakutkan anda. Saya melihat bahawa ada yang dihancurkan antara gigi anda juga.

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

**Malay (Singapore) Interpretation**

Oleh kerana sungai mengalir ke dalam laut, supaya semua pahlawan besar memasuki mulut terik anda dan binasa.

**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

**Malay (Singapore) Interpretation**

Saya melihat semua orang bergegas dengan kelajuan penuh ke dalam mulut anda seperti rama-rama melontarkan ke dalam api yang menjulang-julang.

**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  
bhutas tavograh pratapanti visno

**Malay (Singapore) Interpretation**

O Visnu, saya melihat Anda memakan semua orang dalam mulut anda yang menyala dan yang meliputi alam semesta dengan sinar menyakitkan anda. Terik dunia, Anda yang nyata.

**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 pravrddim

Malay (Singapore) Interpretation

Wahai Tuhan segala tuhan, begitu sangat borang, sila beritahu saya yang Anda. Saya menawarkan obeisances saya kepada Anda; sila berilah kebaikan kepadaku. Saya tidak tahu apa misi anda adalah, dan saya ingin mendengar daripada ia.

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 pravrddho  
lokan samahartum iha pravrtaah  
rte 'pi tvam na bhavisyanti sarve  
ye 'vasthitah pratyanikesu yodhah

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Masa saya, pemusnah dunia, dan Aku datang untuk melibatkan semua orang. Kecuali anda [yang Pandawa], semua askar di sini pada kedua-dua pihak akan dibunuh.

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

Malay (Singapore) Interpretation

Oleh itu bangun dan bersedia untuk berperang. Selepas menakluki musuh-musuh anda, anda akan menikmati kerajaan berkembang. Mereka telah dihukum mati oleh perkiraan saya, dan kamu, wahai Savyasaci, tetapi boleh menjadi instrumen dalam perjuangan.

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 bhismam ca jayadratham ca  
karnam tathanyan api yodha-viran  
maya hatams tvam jahi ma vyathistha  
yudhyasva jetasi rane sapatnan

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Semua pahlawan besar - Drona, Bhisma, Jayadratha, Karna - sudah musnah. Hanya berjuang, dan anda akan dapat menewaskan musuh-musuh anda.

English Interpretation

The Blessed Lord said: All the great warriors--Drona, Bhisma, Jayadratha, Karna--are already destroyed. Simply fight, and you will vanquish your enemies.

Chapter 11 Verse 35

Chapter Name -The Universal Form

Sanskrit English

sanjaya uvaca  
etac chrutva vacanam kesavasya  
krtanjalir vepamanah kiriti  
namaskrtva bhuya evaha krsnam  
sa-gadgadam bhita-bhitah pranamy

Malay (Singapore) Interpretation

Sanjaya berkata kepada Dhrtarastra: Wahai Raja, setelah mendengar kata-kata ini dari Personaliti Tertinggi Ketuhanan, Arjuna bergetar, dahsyat ditawarkan obeisances dengan tangan dilipat dan bermula, dgn terputus-putus, untuk berkata-kata seperti berikut:

English Interpretation

Sanjaya said to Dhrtarastra: O King, after hearing these words from the Supreme Personality of Godhead, Arjuna trembled, fearfully offered obeisances with folded hands and began, falteringly, to speak as follows:

Chapter 11 Verse 36

Chapter Name -The Universal Form

Sanskrit English

arjuna uvaca

sthane hrsikesa tava prakirtya  
jagat prahrasyaty anurajyate ca  
raksamsi bhitani diso dravanti  
sarve namasyanti ca siddha-sanghah

Malay (Singapore) Interpretation

Wahai Hrsikesa, dunia menjadi riang apabila mendengar nama anda, dan dengan itu semua orang menjadi dilampirkan kepada Anda. Walaupun makhluk-makhluk sempurna menawarkan Anda penghormatan menghormati mereka, setan takut, dan mereka melarikan diri di sana sini. Semua ini tidak ditipu dilakukan.

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

Malay (Singapore) Interpretation

Satu O besar, yang berdiri di atas walaupun Brahma, Anda adalah tuan asal. Mengapa mereka tidak menawarkan penghormatan mereka sehingga Anda, hai orang yang tak terbatas? O perlindungan alam semesta, Anda adalah sumber kebal, punca semua sebab, transidental kepada manifestasi bahan ini.

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

Malay (Singapore) Interpretation

Anda Personaliti asal, Ketuhanan. Anda adalah satu-satunya tempat perlindungan di dunia ini kosmik menyatakan diri-Nya. Anda tahu segala-galanya, dan Anda semua yang boleh diketahui. Anda di atas O bentuk terbatas mod bahan! Ini manifestasi kosmik Seluruh diterap oleh You!

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

Malay (Singapore) Interpretation

Anda adalah udara, api, air, dan Anda adalah bulan! Anda adalah pengawal yang besar dan datuk. Oleh itu saya menawarkan obeisances hormat saya kepada Anda seribu kali, dan sekali lagi dan sekali lagi!

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

Malay (Singapore) Interpretation

Obeisances dari depan, dari belakang dan dari semua pihak! O kuasa kurnia yang amat besar, Anda adalah tuan kekuatan tanpa had! Anda-sedang menguasai semua, dan dengan itu Anda adalah segala-galanya!

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

Malay (Singapore) Interpretation

Saya mempunyai pada masa lalu yang dialamatkan Anda sebagai "O Krsna," "Wahai Yadava," "Wahai kawan saya," tanpa mengetahui kegemilangan anda. Ampunilah apa sahaja yang pernah aku lakukan dalam kegilaan atau cinta. Saya telah menghinakan Anda banyak kali sambil santai atau sambil berbaring di atas katil yang sama atau makan bersama-sama, kadang-kadang sahaja dan kadang-kadang di depan ramai kawan. Sila maafkan saya untuk semua kesalahan saya

English Interpretation

I have in the past addressed You as "O Krsna," "O Yadava," "O my friend," without knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times while relaxing or while lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.

Chapter 11 Verse 43

Chapter Name -The Universal Form

Sanskrit English

pitasi lokasya caracarasya  
tvam asya pujyas ca gurur gariyan  
na tvat-samo 'sty abhyadhikah kuto 'nyo  
loka-traye 'py apratima-prabhava

Malay (Singapore) Interpretation

Anda bapa manifestasi ini kosmik lengkap, ketua worshipable, master rohani. Tidak ada yang sama dengan Anda, dan tidak boleh orang menjadi satu dengan Anda. Dalam tiga dunia, Anda tidak terukur.

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 pranamya pranidhaya kayam  
prasadeye tvam aham isam idyam  
piteva putrasya sakheva sakhyuh  
priyah priyayarhasi deva sodhum

Malay (Singapore) Interpretation

Engkau adalah Tuhan Agung, yang disembah oleh setiap makhluk yang hidup. Oleh itu saya jatuh untuk

menawarkan Anda hal saya dan minta rahmatMu. Sila bertolak ansur dengan kesalahan yang pernah aku lakukan untuk Anda dan menanggung dengan saya sebagai seorang bapa dengan anaknya, atau rakan dengan rakan, atau kekasih dengan kekasihnya.

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 pravyathitam mano me  
tad eva me darsaya deva rupam  
prasida devesa jagan-nivasa

Malay (Singapore) Interpretation

Selepas melihat borang ini universal, yang saya tidak pernah dilihat sebelum ini, saya berjaya menambat, tetapi pada masa yang sama fikiran saya terganggu dengan rasa takut. Oleh itu sila memberi kepada anda apabila saya dan mendedahkan semula borang anda sebagai Personaliti Ketuhanan, wahai Tuhan segala tuhan, wahai tempat tinggal alam semesta.

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

Malay (Singapore) Interpretation

O universal Tuhan, saya ingin melihat Anda dalam bentuk empat-bersenjata anda, dengan kepala helmeted dan dengan kelab, roda, kulit kerang dan bunga teratai di tangan Anda. Aku rindu untuk melihat Anda dalam bentuk itu.

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

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: saya sayang Arjuna, gembira saya menunjukkan borang ini universal dalam dunia material dengan potensi dalaman saya. Tiada satu sebelum anda pernah melihat bentuk yang tidak terhad dan dgn berkilau bercahaya ini.

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

Malay (Singapore) Interpretation

O terbaik daripada pahlawan Kuru, tidak ada sebelum anda pernah melihat borang ini universal Mine, untuk tidak dengan mengkaji Veda, bukan dengan pengorbanan berbayar, dan bukan dengan badan-badan amal atau aktiviti yang sama boleh borang ini dilihat. Hanya anda lihat ini.

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-bhih prita-manah punas tvam  
tad eva me rupam idam prapasya

Malay (Singapore) Interpretation

Fikiran anda telah dicemaskan apabila melihat ciri ini dahsyat Mine. Sekarang mari ia selesai. Hamba-Ku, bebas dari semua gangguan. Dengan fikiran yang tenang anda kini boleh melihat borang yang anda inginkan.

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

Malay (Singapore) Interpretation

Sanjaya berkata kepada Dhrtarastra: The Supreme Personaliti Ketuhanan, Krisna, semasa bercakap demikian kepada Arjuna, dipaparkan tingkatan empat-bersenjata sebenar beliau, dan akhirnya Beliau menunjukkan kepadanya dua borang-tentera-Nya, dengan itu menggalakkan Arjuna takut.

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

Malay (Singapore) Interpretation

Apabila Arjuna itu melihat Krsna dalam bentuk asalnya, beliau berkata: Melihat bentuk humanlike ini, jadi sangat cantik, fikiran saya kini tenteram dan aku dikembalikan kepada sifat asal saya.

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

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: saya sayang Arjuna, borang yang anda kini melihat amat sukar untuk dilihat. Malah demigods yang pernah mencari peluang untuk melihat borang ini yang begitu sayang.

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  
drstavan asi mam yatha

Malay (Singapore) Interpretation

Bentuk yang anda lihat dengan mata transcendental anda tidak boleh difahami hanya dengan mengkaji Veda, bukan dengan menjalani penances serius, dan bukan dengan amal, bukan dengan ibadah. Ia bukan dengan cara ini bahawa seseorang itu dapat melihat-Ku seperti aku.

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

Malay (Singapore) Interpretation

Saya sayang Arjuna, hanya dengan perkhidmatan kebaktian yang tidak berbelah bahagi saya boleh faham kerana saya berdiri di hadapan anda, dan dengan itu boleh dilihat secara langsung. Hanya dengan cara ini anda boleh masuk ke dalam misteri pemahaman saya.

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

Malay (Singapore) Interpretation

Saya sayang Arjuna, orang yang terlibat dalam perkhidmatan kebaktian murni saya, bebas daripada pencemaran aktiviti sebelumnya dan daripada spekulasi mental, yang mesra kepada setiap entiti hidup, pasti datang kepada-Ku.

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

Malay (Singapore) Interpretation

Arjuna bertanya: Yang dianggap sebagai lebih sempurna, orang-orang yang baik terlibat dalam perkhidmatan kebaktian anda, atau orang-orang yang menyembah Brahman yang tidak bersifat peribadi, yang unmanifested?

English Interpretation

Arjuna inquired: Which is considered to be more perfect, those who are properly engaged in Your devotional service, or those who worship the impersonal Brahman, the unmanifested?

Chapter 12 Verse 2

Chapter Name -Devotional Service

Sanskrit English  
sri-bhagavan uvaca  
mayy avesya mano ye mam  
nitya-yukta upasate  
sraddhaya parayopetas  
te me yuktatama matah

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Dia yang fikiran ditetapkan pada borang peribadi saya, sentiasa terlibat dalam menyembah-Ku dengan iman yang besar dan transenden, dianggap oleh saya untuk menjadi yang paling sempurna.

English Interpretation

The Blessed Lord said: He whose mind is fixed on My personal form, always engaged in worshiping 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

Malay (Singapore) Interpretation

Tetapi orang-orang yang sepenuhnya menyembah unmanifested, yang terletak di luar persepsi deria, semua-pervading, dibayangkan, tetap dan tak alih yang - konsep yang bersifat peribadi Kebenaran Mutlak - dengan mengawal pelbagai deria dan adalah sama dilupuskan kepada semua orang , orang-orang itu, yang terlibat dalam kebajikan semua, akhirnya mencapai Me.

English Interpretation

But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, fixed and immovable--the impersonal conception of the Absolute Truth--by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

Chapter 12 Verse 5

Chapter Name -Devotional Service

Sanskrit English

kleso 'dhikataras tesam  
avyaktasakta-cetasam  
avyakta hi gatir duhkham  
dehavadbhir avaptyate

**Malay (Singapore) Interpretation**

Bagi mereka yang minda yang melekat pada unmanifested, ciri yang tidak bersifat peribadi orang yang Agung, kemajuan adalah sangat menyusahkan. Untuk membuat kemajuan dalam disiplin yang sentiasa sukar bagi mereka yang termaktub.

**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  
maya sannyasya mat-parah  
ananyenaiva yogena  
mam dhyayanta upasate

tesam aham samuddharta  
mrtyu-samsara-sagarat  
bhavami na cirat partha  
mayy avesita-cetasam

**Malay (Singapore) Interpretation**

Bagi orang yang menyembah-Ku, menyerahkan semua aktiviti-aktivitinya kepada-Ku dan yang setia kepada-Ku tanpa penyelewengan, terlibat dalam perkhidmatan kebaktian dan sentiasa bertafakur kepada-Ku, yang telah menetapkan fikirannya kepada-Ku, hai anak Prtha, maka Akulah pantas penyelamat dari lautan kelahiran dan kematian.

**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

Malay (Singapore) Interpretation

Hanya menetapkan fikiran anda kepada-Ku, Personaliti Tertinggi Ketuhanan, dan melibatkan penyertaan semua kecerdasan anda dalam Me. Oleh itu anda akan tinggal di Me sentiasa, tanpa ragu-ragu.

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

Malay (Singapore) Interpretation

Arjuna sekalian, wahai pemenang kekayaan, jika anda tidak boleh menetapkan fikiran anda kepada-Ku tanpa penyelewengan, kemudian ikut prinsip terkawal bhakti-yoga. Dengan cara ini anda akan membangunkan keinginan untuk mencapai kepada-Ku.

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

Malay (Singapore) Interpretation

Jika anda tidak boleh mengamalkan peraturan bhakti-yoga, maka hanya cuba untuk bekerja untuk-Ku, kerana dengan bekerja bagiKu anda akan sampai ke peringkat yang sempurna.

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

**Malay (Singapore) Interpretation**

Walau bagaimanapun, jika anda tidak mampu bekerja dalam kesedaran ini, kemudian cuba untuk bertindak menyerahkan semua hasil kerja anda dan cuba untuk menjadi diri yang terletak.

**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 dhyanan visisya  
dhyana karma-phala-tyagas  
tyagac chantir anantaram

**Malay (Singapore) Interpretation**

Jika anda tidak boleh mengambil untuk amalan ini, maka melibatkan diri dalam penanaman pengetahuan. Lebih baik daripada pengetahuan, bagaimanapun, adalah meditasi, dan lebih baik daripada meditasi adalah penolakan dari buah tindakan, oleh penolakan itu seseorang boleh mencapai ketenangan fikiran.

**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

**Malay (Singapore) Interpretation**

Satu yang bukan iri hati tetapi yang menjadi sahabat baik kepada semua entiti yang hidup, yang tidak berfikir sendiri tuan punya, yang bebas daripada ego palsu dan yang sama dalam kedua-dua kegembiraan dan kesusahan, yang sentiasa berpuas hati dan terlibat dalam perkhidmatan kebaktian dengan penentuan dan minda dan kecerdasan yang berada dalam perjanjian dengan-Ku - dia sangat sayang kepada-Ku.

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

Malay (Singapore) Interpretation

Beliau yang baginya tidak ada yang dimasukkan ke dalam kesukaran dan yang tidak diganggu oleh kebimbangan yang mantap dalam kebahagiaan dan kesusahan, adalah sangat sayang kepada-Ku.

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

Malay (Singapore) Interpretation

Seorang hamba yang tidak bergantung kepada perjalanan biasa aktiviti yang tulen, pakar, tanpa mengambil berat, bebas dari segala sakit, dan yang tidak berusaha untuk beberapa hasil, adalah sangat sayang kepada-Ku.

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

Malay (Singapore) Interpretation

Satu yang tidak menyempitkan keseronokan atau kesedihan, yang tidak merungut atau keinginan, dan yang kedua-dua perkara renounces bertuah dan hell, sangat sayang kepada-Ku.

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-vivarjithah  
  
tulya-ninda-stutir mauni  
santusto yena kenacit  
aniketah sthira-matir  
bhaktiman me priyo narah

Malay (Singapore) Interpretation

Orang yang sama dengan rakan-rakan dan musuh-musuh, yang equipoised sebagai penghormatan dan kehinaan, panas dan sejuk, kebahagiaan dan kesusahan, kemasyhuran dan kehinaan, yang sentiasa bebas dari pencemaran, sentiasa senyap dan berpuas hati dengan apa-apa, yang tidak peduli untuk apa-apa kediaman, yang tetap dalam pengetahuan dan terlibat dalam perkhidmatan kebaktian, sangat sayang kepada-Ku

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

Malay (Singapore) Interpretation

Beliau yang mengikuti jalan ini binasa perkhidmatan kebaktian dan yang benar-benar melibatkan diri dengan iman, membuat Me matlamat yang besar, adalah sangat, sangat sayang kepada-Ku.

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  
jnanaṁ jneyam ca kesava

sri-bhagavan uvaca  
idam sariram kaunteya  
ksetram ity abhidhiyate  
etad yo vetti tam prahuh  
ksetra-jna iti tad-vidah

Malay (Singapore) Interpretation

Arjuna berkata: Wahai kesayanganku Krsna, saya ingin tahu tentang prakrti [alam], Purusa [enjoyer itu], dan padang dan mengetahui di padang, dan pengetahuan dan akhir pengetahuan. Tuhan Berbahagialah kemudian berkata: badan ini, Wahai anak Kunti, disebut lapangan, dan satu yang mengetahui badan ini disebut yang mengetahui lapangan.

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-ksetrajanayor jnanam  
yat taj jnanam matam mama

Malay (Singapore) Interpretation

O waris Bharata, anda harus faham bahawa saya juga mengetahui di semua badan, dan untuk memahami badan ini dan pemiliknya dipanggil pengetahuan. Itulah pendapat saya.

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

Malay (Singapore) Interpretation

Sekarang sila dengar penerangan saya ringkas bidang ini aktiviti dan bagaimana ia ditubuhkan, apakah perubahan yang ada, dari mana ia dihasilkan, yang mengetahui bahawa satu bidang aktiviti, dan apa pengaruh beliau adalah.

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

rsibir bahudha gitam  
chandobhir vividhaih prthak  
brahma-sutra-padais caiva  
hetumadbhir viniscitaih

Malay (Singapore) Interpretation

Bahawa pengetahuan bidang aktiviti dan dari mengetahui aktiviti digambarkan dengan pelbagai bijaksana dalam pelbagai tulisan Vedik - terutamanya dalam Vedanta-sutra - dan dibentangkan dengan semua pemikiran yang menyebabkan dan kesan.

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 duhkham  
sanghatas cetana dhrtih  
etat ksetram samasena  
sa-vikaram udahrtam

Malay (Singapore) Interpretation

Lima unsur-unsur besar, ego palsu, perisikan, yang unmanifested, sepuluh pancaindera, minda, lima objek rasa, keinginan, kebencian, kebahagiaan, kesusahan, agregat, tanda-tanda kehidupan, dan sabitan - semua ini dianggap, dalam Kesimpulannya, untuk menjadi bidang aktiviti dan interaksi.

English Interpretation

The five great elements, false ego, intelligence, the unmanifested, the ten senses, the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions--all these are considered, in summary, to be the field of activities and its interactions.

Chapter 13 Verse 41863  
Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
amanitvam adambhitvam  
ahimsa ksantir arjavam  
acaryopasanam saucam  
sthairyam atma-vinigrahah

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

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

maya cananya-yogena  
bhaktir avyabhicarini  
vivikta-desa-sevitvam  
aratir jana-samsadi

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

Malay (Singapore) Interpretation

Rendah hati, pridelessness, nonviolence, tolerance, kesederhanaan, menghampiri fide rohani induk, kebersihan, keunggulan dan kawalan diri-fide; penolakan objek kepuasan akal, ketiadaan ego palsu, persepsi yang buruk dari kelahiran, kematian, umur dan penyakit lama; nonattachment kepada anak-anak, isteri, rumah dan selebihnya, dan juga minda di tengah-tengah peristiwa yang menyenangkan dan yang tidak menyenangkan; kesungguhannya dan unalloyed kepada-Ku, jalan keluar kepada

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

Malay (Singapore) Interpretation

Sekarang saya akan terangkan boleh diketahui, mengetahui yang anda akan rasa yang kekal. Ini adalah beginningless, dan ia adalah bawahan kepada-Ku. Ia dikenali sebagai Brahman, roh, dan ia terletak di luar sebab dan akibat daripada dunia material ini.

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 avryta tisthati

Malay (Singapore) Interpretation

Di mana-mana ada tangan dan kaki-Nya, mata dan wajah-Nya, dan Dia mendengar segala-galanya. Dengan cara ini Supersoul wujud.

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-vivarjitat  
asaktam sarva-bhrc caiva  
nirgunam guna-bhoktr ca

Malay (Singapore) Interpretation

The Supersoul ialah sumber asal semua deria, sesungguhnya ia tanpa deria. Beliau adalah tidak terikat, walaupun Beliau adalah penyenggara semua makhluk hidup. Beliau melampaui mod alam, dan pada masa yang sama Beliau adalah ketua bagi semua mod sifat bahan.

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

Malay (Singapore) Interpretation

Kebenaran Tertinggi wujud secara dalaman dan luaran, dalam bergerak dan nonmoving. Beliau adalah di luar kuasa bahan deria untuk melihat atau tahu. Walaupun jauh, jauh, Beliau juga adalah berhampiran semua.

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

Malay (Singapore) Interpretation

Walaupun Supersoul nampaknya dibahagikan, Beliau tidak pernah dibahagikan. Dia terletak sebagai satu. Walaupun Beliau adalah penyenggara setiap entiti hidup, ia adalah difahami bahawa Dia membaham dan mengembangkan semua.

English Interpretation

Although the Supersoul appears to be divided, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all.

Chapter 13 Verse 18

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

jyotisam api taj jyotis  
tamasah param ucyate  
jnanim jneyam jnana-gamyam  
hrdi sarvasya visthitam

Malay (Singapore) Interpretation

Beliau adalah sumber cahaya dalam semua objek bercahaya. Beliau adalah di luar kegelapan perkara dan unmanifested. Beliau adalah pengetahuan, Beliau adalah objek pengetahuan, dan Beliau adalah tujuan pengetahuan. Dia terletak di tengah-tengah semua orang.

English Interpretation

He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.

Chapter 13 Verse 19

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

iti ksetram tatha jnanam  
jneyam coktam samasatah  
mad-bhakta etad vijnaya  
mad-bhavayopapadyate

Malay (Singapore) Interpretation

Oleh itu bidang aktiviti [badan], pengetahuan dan boleh diketahui yang telah terus digambarkan oleh Me. Hanya hamba-hambaku yang boleh memahami perkara ini dengan teliti dan dengan itu mencapai dengan alam semula jadi saya.

English Interpretation

Thus the field of activities [the body], knowledge and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature.

Chapter 13 Verse 20  
Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English  
prakrtim purusam caiva  
vidhy anadi ubhav api  
vikarams ca gunams caiva  
viddhi prakrti-sambhavan

Malay (Singapore) Interpretation

Sifat bahan dan entiti hidup perlu difahami untuk menjadi beginningless. Perubahan-perubahan mereka dan cara perkara adalah produk berasaskan bahan.

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-kartrtve  
hetuh prakrtir ucyate  
purusah sukha-dukhhanam  
bhoktrtve hetur ucyate

Malay (Singapore) Interpretation

Alam dikatakan menjadi punca semua aktiviti penting dan kesan, manakala entiti yang hidup adalah punca pelbagai penderitaan dan kesenangan di dunia ini.

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 prakrti-stho hi  
bhunkte prakrti-jan gunan  
karanam guna-sango 'sya  
sad-asad-yoni-janmasu

Malay (Singapore) Interpretation

Entiti yang hidup dalam alam semula jadi bahan itu mengikuti cara hidup, menikmati tiga mod alam. Ini adalah kerana persatuan dengan yang bersifat material. Oleh itu dia bertemu dengan yang baik dan yang jahat di kalangan pelbagai spesies.

English Interpretation

The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.

Chapter 13 Verse 23

Chapter Name -Nature, the Enjoyer, and Consciousness

Sanskrit English

upadrastanumanta ca  
bharta bhokta mahesvarah  
paramatmeti capy ukto  
dehe 'smin purusah parah

Malay (Singapore) Interpretation

Namun dalam tubuh ini terdapat satu lagi, yang enjoyer transcendental yang TUHAN, tuan punya yang besar, yang wujud sebagai pengawas dan permitter, dan yang dikenali sebagai Supersoul.

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

Malay (Singapore) Interpretation

Orang yang memahami falsafah ini yang membabitkan alam semula jadi bahan, entiti yang hidup dan interaksi daripada mod alam pasti mencapai pembebasan. Ia tidak akan mengambil kelahiran di sini sekali lagi, tanpa mengira kedudukan sekarang.

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

Malay (Singapore) Interpretation

Supersoul yang dianggap oleh sesetengah melalui meditasi, dengan beberapa melalui penanaman pengetahuan, dan oleh orang lain melalui kerja tanpa keinginan fruitive.

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-parayanaḥ

Malay (Singapore) Interpretation

Sekali lagi ada yang, walaupun tidak fasih dalam pengetahuan rohani, mula menyembah Orang Agung apabila mendengar tentang Dia dari orang lain. Oleh kerana kecenderungan mereka untuk mendengar daripada pihak berkuasa, mereka juga melampaui jalan kelahiran dan kematian.

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

Malay (Singapore) Interpretation

Ketua O daripada Bharatas, apa sahaja yang anda lihat dalam kewujudan, kedua-duanya bergerak dan unmoving, hanya gabungan bidang aktiviti dan mengetahui di padang.

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

Malay (Singapore) Interpretation

Satu yang melihat Supersoul mengiringi jiwa individu dalam semua badan, dan yang memahami bahawa baik jiwa maupun Supersoul sentiasa dimusnahkan, sebenarnya melihat.

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

Malay (Singapore) Interpretation

Satu yang melihat Supersoul dalam setiap makhluk hidup dan sama di mana-mana tidak martabatnya dengan fikirannya. Oleh itu dia menghampiri destinasi transendental.

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

Malay (Singapore) Interpretation

Satu yang dapat melihat bahawa segala aktiviti adalah dilaksanakan oleh badan, yang dicipta alam material, dan melihat bahawa diri tidak apa-apa, sebenarnya melihat.

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

Malay (Singapore) Interpretation

Apabila seorang yang waras lagi untuk melihat identiti yang berbeza, yang disebabkan oleh badan-badan bahan yang berbeza, dia mencapai kepada konsep Brahman. Oleh itu dia melihat bahawa makhluk-makhluk yang berkembang di mana-mana.

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 nирgунатв  
paramatmayam avyayah  
sarira-stho 'pi kaunteya  
na karoti na lipyate

Malay (Singapore) Interpretation

Mereka yang mempunyai wawasan yang kekal dapat melihat bahawa jiwa adalah transenden, yang kekal, dan di luar mod alam. Walaupun hubungan dengan badan material, O Arjuna, jiwa begitu juga apa-apa dan tidak terjebak.

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

Malay (Singapore) Interpretation

Langit, kerana sifat halus yang, tidak dapat bercampur dengan apa-apa, walaupun ia adalah semua-pervading. Begitu juga jiwa, terletak dalam penglihatan Brahman, tidak dapat bercampur dengan badan, walaupun terletak di dalam badan itu.

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

Malay (Singapore) Interpretation

Wahai anak Bharata, seperti matahari sahaja menerangi semua alam semesta ini, jadi tidak entiti yang hidup, satu dalam badan, menerangi seluruh badan dengan kesedaran.

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-ksetrajnayor evam  
antaram jnana-caksusa  
bhuta-prakrti-moksam ca  
ye vidur yanti te param

Malay (Singapore) Interpretation

Satu yang dengan sengaja melihat perbezaan ini antara badan dan pemilik badan dan boleh memahami proses pembebasan dari perbudakan ini, juga untuk mencapai matlamat yang besar.

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 jnam uttamam  
yaj jnatva munayah sarve  
param siddhim ito gatah

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Sekali lagi saya akan memberitahu kepada kamu tentang kebijaksanaan tertinggi ini, yang terbaik dari semua pengetahuan, mengetahui yang semua yang bijaksana telah mencapai kesempurnaan yang besar.

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 jnam upasritya  
mama sadharmyam agatah  
sarge 'pi nopajayante  
pralaye na vyathanti ca

Malay (Singapore) Interpretation

Dengan menjadi tetap dalam pengetahuan ini, seseorang boleh mencapai kepada sifat transendental, yang adalah seperti sifat saya sendiri. Oleh itu ditubuhkan, seseorang itu tidak dilahirkan pada masa penciptaan dan tidak terganggu pada masa pembubaran.

English Interpretation

By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature.  
Thus established, one is not born at the time of creation nor disturbed at the time of dissolution.

Chapter 14 Verse 3  
Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
mama yonir mahad brahma  
tasmin garbham dadhamy aham  
sambhavah sarva-bhutanam  
tato bhavati bharata

Malay (Singapore) Interpretation

Jumlah bahan bahan yang dikenali sebagai Brahman, adalah sumber lahir, dan ia adalah bahawa Brahman yang saya menghamilkhan, membuat mungkin kelahiran semua makhluk hidup, Wahai anak Bharata.

#### English Interpretation

The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bharata.

#### Chapter 14 Verse 4

Chapter Name -The Three Modes Of Material Nature

##### Sanskrit English

sarva-yonisu kaunteya  
murtayah sambhavanti yah  
tasam brahma mahad yonir  
aham bija-pradah pita

#### Malay (Singapore) Interpretation

Perlu difahami bahawa semua spesies hidupan, Wahai anak Kunti, dibuat mungkin dengan kelahiran di alam material ini, dan bahawa saya bapa benih yang memberi.

#### 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

#### Malay (Singapore) Interpretation

Sifat bahan terdiri daripada tiga mod - kebaikan, keghairahan dan kejahanan. Apabila entiti hidup bersentuhan dengan alam semula jadi, ia menjadi dingin oleh mod ini.

#### 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

Malay (Singapore) Interpretation

Satu O tidak berdosa, mod kebaikan yang lebih suci daripada yang lain, boleh memberikan terang dan ia membebaskan satu daripada semua tindak balas berdosa. Mereka yang terletak dalam mod yang membangunkan pengetahuan, tetapi mereka menjadi dingin dengan konsep kebahagiaan.

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

Malay (Singapore) Interpretation

Mod semangat yang lahir dari hawa nafsu dan keinginan yang tidak terhad, Wahai anak Kunti, dan kerana yang satu ini terikat kepada aktiviti fruitive bahan.

English Interpretation

The mode of passion is born of unlimited desires and longings, O son of Kunti, and because of this one is bound to material fruitive activities.

Chapter 14 Verse 8

Chapter Name -The Three Modes Of Material Nature

Sanskrit English

tamas tv ajnana-jam viddhi  
mohanam sarva-dehinam  
pramadalasya-nidrabhis  
tan nibadhnati bharata

Malay (Singapore) Interpretation

Wahai anak Bharata, mod kejahilan menyebabkan khayalan semua entiti hidup. Hasil mod ini adalah kegilaan, kemalasan dan tidur, yang mengikat jiwa dingin.

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  
rajab karmani bharata  
jnanam avryta tu tamah  
pramade sanjayaty uta

Malay (Singapore) Interpretation

Mod keadaan kebaikan satu untuk kebahagiaan, keadaan keghairahan beliau untuk buah-buahan tindakan, dan kejahilan kepada kegilaan.

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 cabhibhya  
sattvam bhavati bharata  
rajab sattvam tamas caiva  
tamah sattvam rajas tatha

Malay (Singapore) Interpretation

Kadang-kadang cara keghairahan menjadi terkenal, mengalahkan mod kebaikan, Wahai anak Bharata. Dan kadang-kadang cara kebaikan mengalahkan semangat, dan pada masa yang lain mod kebodohan mengalahkan kebaikan dan semangat. Dengan cara ini selalu ada persaingan untuk ketuanan.

English Interpretation

Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bharata. And sometimes the mode of goodness defeats passion, and at other times the mode of ignorance defeats goodness and passion. In this way there is always competition for supremacy.

Chapter 14 Verse 11  
Chapter Name -The Three Modes Of Material Nature

Sanskrit English  
sarva-dvaresu dehe 'smin  
prakasa upajayate  
jnanam yada tada vidyad  
vivrddham sattvam ity uta

Malay (Singapore) Interpretation

Manifestasi daripada mod kebaikan boleh dialami apabila semua pintu-pintu badan yang diterangi oleh pengetahuan.

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 pravr̄ttir arambhah  
karmanam asamah spr̄ha  
rajasy etani jayante  
vivrddhe bharatarsabha

Malay (Singapore) Interpretation

Ketua O daripada Bharatas, apabila terdapat peningkatan dalam mod ghairah, gejala lampiran besar, keinginan yang tidak terkawal, keinginan, dan usaha membangunkan sengit.

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  
vivrddhe kuru-nandana

Malay (Singapore) Interpretation

Wahai anak Kuru, apabila terdapat peningkatan dalam mod kejahilan, kegilaan, ilusi, inersia dan kegelapan dimanifestasikan.

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 pravrddhe tu  
pralayam yati deha-bhrt  
tadottama-vidam lokan

amalan pratipadyate

Malay (Singapore) Interpretation

Apabila seseorang meninggal dunia dalam mod kebaikan, dia mencapai ke planet-planet yang lebih tinggi tulen.

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

Malay (Singapore) Interpretation

Apabila seseorang meninggal dunia dalam mod semangat, dia mengambil kelahiran di kalangan mereka yang terlibat dalam aktiviti fruitive; dan apabila dia mati dalam mod kejahilan, dia mengambil lahir dalam alam haiwan.

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

Malay (Singapore) Interpretation

Dengan bertindak dalam mod kebaikan, satu menjadi disucikan. Kerja-kerja yang dilakukan dalam mod hasil semangat dalam kesusaahan, dan tindakan yang dilakukan dalam mod akibat kejahilan dalam kebodohan.

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

**Malay (Singapore) Interpretation**

Dari mod kebaikan, pengetahuan sebenar membangun; dari mod ghairah, ketamakan membangun; dan dari mod kejahilan, kebodohan, penyakit gila dan ilusi berkembang.

**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

**Malay (Singapore) Interpretation**

Mereka yang terletak dalam mod kebaikan secara beransur-ansur pergi ke atas, ke planet-planet yang lebih tinggi; mereka yang berada dalam mod ghairah hidup di planet bumi; dan mereka yang berada dalam mod kejahilan turun ke dunia jahat.

**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

**Malay (Singapore) Interpretation**

Apabila anda melihat bahawa ada apa-apa di luar mod ini alam dalam semua aktiviti dan bahawa Tuhan Agung adalah transenden untuk semua mod ini, maka anda dapat menyelami keadaan rohani saya.

**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-duhkhair  
vimukto 'mrtam asnute

Malay (Singapore) Interpretation

Apabila makhluk yang terkandung mampu mengatasi ketiga-tiga mod, dia boleh menjadi bebas dari kelahiran, kematian, usia tua dan kesusahan, dan boleh menikmati madu walaupun dalam kehidupan ini.

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

Malay (Singapore) Interpretation

Arjuna bertanya: Ya Tuhan, oleh apa gejala adalah satu dikenali yang transendental kepada mereka mod? Apakah kelakuannya? Dan bagaimana dia mengatasi mod alam?

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 pravr̄tim ca  
moham eva ca pandava  
na dvesti sampravr̄ttani  
na nivrttani kanksati

udasina-vad asino  
gunair yo na vicalyate  
guna vartanta ity evam  
yo 'vatisthati nengate

sama-duhkha-sukkah sva-sthah  
sama-lostasma-kancanah  
tulya-priyapriyo dhiras  
tulya-nindatma-samstutih

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

#### Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Sesiapa yang tidak membenci pencahayaan, lampiran dan angan-angan apabila mereka hadir, tidak juga Roh meronta-ronta untuk mereka apabila mereka hilang; yang duduk seperti orang yang prihatin, yang terletak di luar ini reaksi yang ketara di dalam mod alam, yang masih firma, mengetahui bahawa mod sahaja aktif; yang berkenaan dengan keseronokan sama dan kesakitan, dan kelihatan pada gumpalan, batu dan sekeping emas dengan mata yang sama; yang bijak da

#### 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

#### Malay (Singapore) Interpretation

Orang yang terlibat dalam perkhidmatan penuh kebaktian, yang tidak jatuh ke bawah dalam mana-mana keadaan, sekali gus mengatasi kaedah alam material dan dengan itu datang kepada tahap Brahman.

#### English Interpretation

One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

### Chapter 14 Verse 27

Chapter Name -The Yoga of the Supreme Person

Sanskrit English  
brahmano hi pratistham  
amrtasyavyayasya ca  
sasvatasya ca dharmasya  
sukhasyaikantikasya ca

Malay (Singapore) Interpretation

Dan saya asas Brahman yang tidak bersifat peribadi, yang merupakan kedudukan perlumbagaan kebahagiaan muktamad, dan yang kekal, abadi dan kekal.

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

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: Terdapat pohon beringin yang mempunyai akar ke atas dan cawangannya ke bawah dan yang daun adalah nyanyian Vedic. Satu yang tahu pokok ini adalah yang mengetahui Veda.

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-praviddha visaya-pravalah  
adhas ca mulany anusantatani  
karmanubandhini manusya-loke

Malay (Singapore) Interpretation

Ranting-ranting pohon ini melanjutkan ke bawah dan ke atas, dipelihara oleh tiga mod alam material. Ranting adalah objek deria. Pokok ini juga mempunyai akar turun, dan ini terikat kepada tindakan fruitive masyarakat manusia.

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  
yatih pravrttih prasrta purani

Malay (Singapore) Interpretation

Bentuk sebenar pokok ini tidak dapat dilihat di dunia ini. Tiada siapa boleh memahami di mana ia berakhir, di mana ia bermula, atau di mana asas adalah. Tetapi dengan satu mesti ditebang pokok ini dengan senjata detasmen. Berbuat demikian, seseorang itu perlu mencari tempat yang yang, setelah sekali pergi, kita tidak kembali, dan ada yang menyerahkan diri kepada Kepribadian Agung Ketuhanan dari yang segala-galanya telah bermula dan di mana segala-galanya adalah kekal sejak dahulu lagi

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 vinivrtta-kamah  
dvandvair vimuktah sukha-dukhha-samjnair  
gacchanty amudhah padam avyayam tat

Malay (Singapore) Interpretation

Satu yang bebas daripada ilusi, prestij palsu, dan persatuan palsu, yang memahami yang kekal, yang dilakukan dengan nafsu material dan dibebaskan dari keduaan kebahagiaan dan kesusahan, dan yang tahu bagaimana untuk menyerahkan kepada Orang Agung, untuk mencapai yang kerajaan segala abad.

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

Malay (Singapore) Interpretation

Bahawa tempat tinggal Mine tidak diterangi oleh matahari dan bulan, dan bukan dengan elektrik. Orang yang sampai ia tidak pernah kembali ke dunia material ini.

English Interpretation

That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.

Chapter 15 Verse 7  
Chapter Name -The Yoga of the Supreme Person

Sanskrit English  
mamaivamso jiva-loke  
jiva-bhutah sanatanah  
manah-sasthanindriyani  
prakrti-sthani karsati

Malay (Singapore) Interpretation

Entiti yang hidup di dunia ini dingin adalah kekal, bahagian fragmental saya. Oleh kerana kehidupan dingin, mereka berjuang keras dengan enam deria, termasuk fikiran.

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

Malay (Singapore) Interpretation

Entiti yang hidup dalam dunia kebendaan membawa konsep yang berbeza tentang kehidupan dari satu badan yang lain seperti udara yang membawa aroma.

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

Malay (Singapore) Interpretation

Entiti yang hidup, dan dengan itu mengambil satu lagi badan kasar, mendapat jenis tertentu telinga, lidah, dan hidung dan deria sentuh, yang dikumpulkan mengenai minda. Oleh itu, dia menikmati satu set tertentu objek akal.

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 gunavitam  
vimudha nanupasyanti  
pasyanti jnana-caksusah

Malay (Singapore) Interpretation

Yang bodoh tidak dapat memahami bagaimana sebuah entiti yang hidup boleh berhenti tubuhnya, bahkan tidak dapat memahami apa jenis badan dia nikmati di bawah mantra daripada mod alam. Tetapi satu yang matanya dilatih dalam pengetahuan boleh melihat semua ini.

English Interpretation

The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.

Chapter 15 Verse 11

Chapter Name -The Yoga of the Supreme Person

Sanskrit English  
yatanto yoginas cainam  
pasyanty atmany avasthitam  
yatanto 'py akrtatmano  
nainam pasyanty acetasah

Malay (Singapore) Interpretation

The transcendentalist berusaha, yang terletak dalam kesedaran diri, boleh melihat semua ini dengan jelas. Tetapi orang-orang yang tidak terletak dalam kesedaran diri tidak boleh melihat apa yang sedang berlaku, walaupun mereka cuba.

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

Malay (Singapore) Interpretation

Maka kemuliaan matahari, yang hampir habis kegelapan dunia ini keseluruhannya, datang daripada-Ku. Dan keindahan bulan dan keindahan api juga daripada-Ku.

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 causadhish sarvah  
somo bhutva rasatmakah

Malay (Singapore) Interpretation

Saya masuk ke dalam setiap planet, dan oleh tenaga saya mereka tinggal di orbit. Saya menjadi bulan dan dengan itu membekalkan jus hidup kepada semua sayur-sayuran.

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

Malay (Singapore) Interpretation

Akulah api pencernaan dalam setiap badan yang hidup, dan Akulah udara kehidupan, keluar dan masuk, oleh yang saya mencerna empat jenis makanan.

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

Malay (Singapore) Interpretation

Saya duduk di dalam hati semua orang, dan daripada-Ku datang peringatan, pengetahuan dan kealpaan. Oleh semua Veda Saya dikenali; sesungguhnya aku adalah pengumpul Vedanta, dan akulah orang yang mengetahui Veda.

English Interpretation

I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas I am to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas.

Chapter 15 Verse 16  
Chapter Name -The Yoga of the Supreme Person

Sanskrit English  
dvav imau purusau loke  
ksaras caksara eva ca  
ksarah sarvani bhutani  
kuta-stho 'ksara ucyate

Malay (Singapore) Interpretation

Terdapat dua kelas makhluk-makhluk, yang berbuat silap dan yang sempurna. Dalam dunia kebendaan setiap entiti adalah berbuat silap, dan di dunia rohani setiap entiti dipanggil sempurna.

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

Malay (Singapore) Interpretation

Selain dari dua, ada personaliti hidup yang paling besar, Tuhan sendiri, yang telah masuk ke dalam dunia ini dan mengekalkan mereka.

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

yasmat ksaram atito 'ham  
aksarad api cottamah  
ato 'smi loke vede ca  
prathitah purusottamah

Malay (Singapore) Interpretation

Kerana saya transcendental, di luar kedua-dua berbuat silap dan sempurna, dan kerana saya yang paling besar, saya terkenal di dunia dan di dalam Veda sebagai Orang yang Agung.

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-bhavena bharata

Malay (Singapore) Interpretation

Sesiapa yang tahu sebagai Tuhan Personaliti Tertinggi Ketuhanan, tanpa perselisihan, adalah difahami sebagai mengetahui segala-galanya, dan Oleh itu, beliau melibatkan diri dalam perkhidmatan penuh kebaktian, Wahai anak Bharata.

English Interpretation

Whoever knows Me as the Supreme Personality of Godhead, without doubting, is to be understood as the knower of everything, and He therefore engages himself in full devotional service, O son of Bharata.

Chapter 15 Verse 20

Chapter Name -The Divine And Demoniac Natures

Sanskrit English  
iti guhyatamam sastram  
idam uktam mayanagha  
etad buddhva buddhiman syat  
krta-kryas ca bharata

Malay (Singapore) Interpretation

Ini adalah bahagian yang paling sulit dalam kitab Veda, hai orang yang tidak berdosa, dan ia didedahkan kini oleh Me. Sesiapa yang memahami perkara ini akan menjadi bijak, dan usaha beliau akan tahu kesempurnaan.

English Interpretation

This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. Whoever understands this will become wise, and his endeavors will know perfection.

Chapter 16 Verse 41642

Chapter Name -The Divine And Demoniac Natures

Sanskrit English  
sri-bhagavan uvaca  
abhayam sattva-samsuddhir  
jnana-yoga-vyavasthitih  
danam damas ca yajnas ca  
svadhyayas tapa arjavam

ahimsa satyam akrodhas  
tyagah santir apaisunam  
daya bhutesv aloluptvam  
mardavam hrir acapalam

tejah ksama dhrtih saucam

adroho nati-manita  
bhavanti sampadam daivim  
abhijatasya bharata

Malay (Singapore) Interpretation

Tuhan Maha Kudus berkata: keberanian, penyucian kewujudan seseorang, penanaman pengetahuan rohani, amal, kawalan diri, prestasi pengorbanan, kajian ke atas Veda, berjimat cermat dan kesederhanaan; nonviolence, kebenaran, kebebasan dari kemarahan; penolakan, ketenangan, kebencian kepada faultfinding, belas kasihan dan kebebasan dari keserakahan; kelembutan, kesopanan dan penentuan yang stabil; tenaga, pengampunan, ketabahan, kebersihan, kebebasan dari iri hati dan semanga

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 Demoniac Natures

Sanskrit English  
dambho darpo 'bhimanas ca  
krodhah parusyam eva ca  
ajnanam cabhijatasya  
partha sampadam asurim

Malay (Singapore) Interpretation

Keangkuhan, kesombongan, kemarahan, keangkuhan, kekasaran dan kejahilan - nilai ini adalah kepunyaan orang-sifat keiblisan, Wahai anak Prtha.

English Interpretation

Arrogance, pride, anger, conceit, harshness and ignorance--these qualities belong to those of demoniac nature, O son of Prtha.

Chapter 16 Verse 5

Chapter Name -The Divine And Demoniac Natures

Sanskrit English  
daivi sampad vimoksaya  
nibandhayasuri mata  
ma sucah sampadam daivim  
abhijato 'si pandava

Malay (Singapore) Interpretation

Kualiti transendental adalah kondusif untuk pembebasan, sedangkan sifat keiblisan membuat untuk perhambaan. Jangan bimbang, Wahai anak Pandu, untuk anda dilahirkan dengan sifat-sifat ketuhanan.

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 vistarashah prokta  
asuram partha me srnu

Malay (Singapore) Interpretation

Wahai anak Prtha, di dunia ini terdapat dua jenis makhluk. Satu dipanggil ilahi dan keiblisan yang lain. Saya telah menerangkan kepada anda dengan panjang lebar sifat ilahi. Sekarang mendengar daripada-Ku daripada keiblisan itu.

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

Malay (Singapore) Interpretation

Mereka yang kesurupan tidak tahu apa yang perlu dilakukan dan apa yang tidak perlu dilakukan. Baik kebersihan mahupun tingkah laku yang betul dan tidak benar didapati di dalamnya.

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

**Malay (Singapore) Interpretation**

Mereka mengatakan bahawa dunia ini adalah tidak benar, yang tidak ada asas dan bahawa tidak ada Tuhan dalam kawalan. Ia dihasilkan daripada keinginan seks, dan tidak mempunyai sebab lain daripada nafsu.

**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 avastabhy  
nastatmano 'ipa-buddhayah  
prabhavanty ugra-karmanah  
ksayaya jagato 'hitah

**Malay (Singapore) Interpretation**

Berikut kesimpulan itu, keiblisan itu, yang tewas kepada diri mereka dan orang yang tidak mempunyai kebijaksanaan, melibatkan diri dalam tidak berfaedah, kerja-kerja yang dahsyat bertujuan untuk memusnahkan dunia.

**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

**Malay (Singapore) Interpretation**

Keiblisan, mengambil perlindungan daripada nafsu yang tidak pernah puas, kebanggaan dan martabat palsu, dan yang dengan itu sekadar bermimpi, selalu bersumpah untuk kerja yang tidak bersih, tertarik dengan tidak kekal itu.

**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

Malay (Singapore) Interpretation

Mereka percaya bahawa untuk memuaskan deria kepada akhir hayat adalah keperluan utama tamadun manusia. Oleh itu tidak ada akhir kepada kebimbangan mereka. Terikat dengan beratus-ratus dan beribu-ribu hawa nafsu, oleh nafsu dan kemarahan, mereka mendapatkan wang dengan cara haram untuk rasa kepuasan.

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 modisy  
ity ajnana-vimohitah

Malay (Singapore) Interpretation

Orang keiblisan difikirkan:.. "Jadi banyak kekayaan saya ada hari ini, dan saya akan mendapat lebih mengikut skim saya Jadi banyak kepunyaanku sekarang, dan ia akan meningkat pada masa akan datang, lebih dan lebih Dia adalah musuh saya, dan saya mempunyai membunuh dia; dan musuh saya yang lain juga akan membunuh saya tuan semua saya enjoyer yang saya sempurna, kuat dan bahagia saya orang yang paling kaya, dikelilingi oleh

saudara bangsawan Tidak ada sesiapapun begitu kuat dan

English Interpretation

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

Chapter 16 Verse 16

Chapter Name -The Divine And Demoniac Natures

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

Malay (Singapore) Interpretation

Oleh itu bingung dengan pelbagai kebimbangan dan terikat dengan rangkaian ilusi, satu menjadi terlalu kuat melekat pada rasa keseronokan dan jatuh ke dalam neraka.

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 Demoniac Natures

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

Malay (Singapore) Interpretation

Puas akan diri sendiri dan sentiasa kurang ajar, yang telah ditenggelami oleh kekayaan dan prestij palsu, mereka kadang-kadang melakukan pengorbanan dalam nama sahaja tanpa mengikut mana-mana kaedah-kaedah atau peraturan-peraturan.

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 Demoniac Natures

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

Malay (Singapore) Interpretation

Bingung oleh ego palsu, kekuatan, kesombongan, hawa nafsu dan marah, setan itu menjadi tidak senang dengan Personaliti Tertinggi Ketuhanan, yang terletak di dalam badannya sendiri dan di dalam badan orang lain, dan kufur ingkar kepada agama yang sebenar.

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 Demoniac Natures

Sanskrit English  
tan aham dvisatah kruran  
samsaresu naradhaman  
ksipamy ajasram asubhan  
asurisv eva yonisu

Malay (Singapore) Interpretation

Mereka yang tidak senang dan nakal, yang terendah di antara manusia, dicampakkan oleh Me ke dalam lautan kewujudan bahan, ke dalam pelbagai spesies keiblisan, kehidupan.

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 Demoniac Natures

Sanskrit English  
asurim yonim apanna  
mudha janmani janmani  
mam aprapyaiva kaunteya  
tato yanty adhamam gatim

Malay (Singapore) Interpretation

Mencapai kelahiran berulang di kalangan spesies hidupan keiblisan, orang itu tidak boleh mendekati-Ku. Secara beransur-ansur mereka tenggelam ke bawah untuk jenis yang paling keji kewujudan.

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 Demoniac Natures

Sanskrit English

tri-vidham narakasyedam  
dvaram nasanam atmanah  
kamah krodhas tatha lobhas  
tasmad etat trayam tyajet

Malay (Singapore) Interpretation

Terdapat tiga pintu gerbang yang membawa kepada neraka ini - nafsu, kemarahan dan ketamakan. Setiap manusia yang waras perlu memberi ini sehingga, kerana mereka membawa kepada kemusnahan jiwa.

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 Demoniac Natures

Sanskrit English

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

Malay (Singapore) Interpretation

Orang yang telah melarikan diri tiga pintu-pintu neraka, Wahai anak Kunti, melaksanakan bertindak kondusif untuk kesedaran diri dan dengan itu secara beransur-ansur mencapai destinasi yang besar.

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 Demoniac Natures

Sanskrit English

yah sastra-vidhim utsrjya  
vartate kama-karatah  
na sa siddhim avapnoti  
na sukham na param gatim

Malay (Singapore) Interpretation

Tetapi orang yang membuang injunksi alkitab dan bertindak mengikut hawa nafsu sendiri mencapai kesempurnaan, bukan juga kebahagiaan, tidak juga destinasi yang besar.

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

Malay (Singapore) Interpretation

Seseorang itu perlu memahami apa yang menjadi kewajipan dan apa yang tidak bertugas dengan peraturan-peraturan dalam kitab. Mengetahui kaedah-kaedah dan peraturan-peraturan itu, seseorang itu perlu bertindak supaya ia beransur-ansur akan meningkat.

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 niesta tu ka krsna  
sattvam aho rajas tamah

Malay (Singapore) Interpretation

Arjuna berkata, wahai Krsna, apa yang adalah keadaan orang yang tidak mengikut prinsip-prinsip kitab suci tetapi yang menyembah mengikut imaginasi sendiri? Adakah dia dalam kebaikan, dalam keghairahan atau dalam kejahanan?

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

Malay (Singapore) Interpretation

Tuhan Agung berkata, menurut kaedah alam yang diperoleh oleh jiwa yang terkandung, iman seseorang boleh menjadi tiga jenis - kebaikan, keghairahan atau kejahilan. Sekarang mendengar mengenai.

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 bharata  
sraddha-mayo 'yam puruso  
yo yac-chraddhah sa eva sah

Malay (Singapore) Interpretation

Menurut kewujudan seseorang di bawah pelbagai mod alam, satu berkembang sesuatu jenis iman. Makhluk hidup dikatakan sebuah iman tertentu mengikut mod telah diperoleh.

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

Malay (Singapore) Interpretation

Lelaki dalam mod kebaikan menyembah demigods; mereka yang berada dalam mod ghairah menyembah syaitan; dan mereka yang berada dalam mod kebodohan menyembah hantu dan roh-roh.

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

Malay (Singapore) Interpretation

Mereka yang menjalani austerities teruk dan penances tidak digalakkan dalam kitab-kitab, persembahan mereka dari kesombongan, egoisme, nafsu dan lampiran, yang didorong oleh semangat dan yang menyiksa organ-organ tubuh badan mereka serta Supersoul kediaman dalam tempoh yang dikenali sebagai syaitan.

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

Malay (Singapore) Interpretation

Walaupun makanan yang mana semua mengambil bahagian adalah tiga jenis, menurut tiga mod sifat bahan. Begitu juga dengan pengorbanan, austerities dan amal. Mendengar, dan saya akan memberitahu anda tentang perbezaan-perbezaan ini.

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 snigdhah sthira hrdaya  
aharah sattvika-priyah  
  
katv-amla-lavanaty-usna-  
tiksna-rukṣa-vidahinah  
ahara rajasasyesta  
duhkha-sokamaya-pradah  
  
yata-yamam gata-rasam  
puti paryusitam ca yat  
ucchistam api camedhyam  
bhojanam tamasa-priyam

Malay (Singapore) Interpretation

Makanan dalam mod kebaikan meningkatkan tempoh kehidupan, memurnikan kewujudan seseorang dan memberikan kekuatan, kesihatan, kebahagiaan dan kepuasan. Seperti makanan berkhasiat yang manis, berair, lemak dan sedap. Makanan yang terlalu pahit, terlalu masam, masin, pedas, kering dan panas, disukai oleh orang-orang dalam mod ghairah. Makanan tersebut menyebabkan rasa sakit, kesusahan, dan penyakit. Makanan yang dimasak lebih dari tiga jam sebelum

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 ijyate  
yastavyam eveti manah  
samadhaya sa sattvikah

Malay (Singapore) Interpretation

Pengorbanan, pengorbanan yang dilakukan mengikut kewajipan dan peraturan alkitabiah, dan tanpa harapan ganjaran, adalah sifat kebaikan.

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 bharata-srestha  
tam yajnam viddhi rajasam

Malay (Singapore) Interpretation

Tetapi itu pengorbanan dilakukan untuk beberapa akhir bahan atau faedah atau terbentuk terlebih dahulu dengan penuh megah, sombong, adalah sifat semangat, Wahai ketua Bharatas.

English Interpretation

But that sacrifice performed for some material end or benefit or preformed ostentatiously, out of pride, is of the nature of passion, O chief of the Bharatas.

Chapter 17 Verse 13  
Chapter Name -The Divisions of Faith

Sanskrit English  
vidhi-hinam asrstannam  
mantra-hinam adaksinam  
sraddha-virahitam yajnam  
tamasam paricaksate

Malay (Singapore) Interpretation

Dan bahawa pengorbanan yang dilakukan dengan tidak ada alasan injunksi Alkitab, di mana tidak ada makanan rohani diedarkan, tiada pujian yang melaungkan dan tiada saraan dibuat kepada para imam, dan yang setia - pengorbanan yang sifat kejahanan.

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

Malay (Singapore) Interpretation

The penjimatan badan terdiri dalam ini: penyembahan Tuhan Agung, yang Brahmana, tuan rohani, dan atasan seperti ayah dan ibu. Kebersihan, kesederhanaan, pembujangan dan nonviolence juga austerities badan.

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

Malay (Singapore) Interpretation

Penjimatan bersuara terdiri dalam bercakap dengan benar dan berfaedah dan mengelakkan ucapan yang salah. Satu juga harus membaca Veda secara teratur.

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-vinigrahah  
bhava-samsuddhir ity etat  
tapo manasam ucyate

Malay (Singapore) Interpretation

Dan ketenangan, kesederhanaan, graviti, kawalan diri dan kesucian pemikiran adalah austerities minda.

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

Malay (Singapore) Interpretation

"Ini penjimatan tiga kali ganda, yang diamalkan oleh orang-orang yang bertujuan tidak memberi manfaat kepada diri mereka secara material tetapi hanya yang Agung, adalah sifat kebaikan.

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-pujar�am  
tapo dambhena caiva yat  
kriyate tad iha proktam  
rajasam calam adhruvam

Malay (Singapore) Interpretation

Mereka penances yg suka pamer dan austerities yang dilakukan untuk mendapatkan penghormatan, kemuliaan dan penghormatan yang dikatakan berada dalam mod ghairah. Mereka tidak stabil dan tidak kekal.

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

Malay (Singapore) Interpretation

Dan orang-orang penances dan austerities yang dilakukan bodoh dengan cara keras kepala sendiri penyeksaan-, atau untuk memusnahkan atau mencederakan orang lain, dikatakan dalam mod kejahilan.

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

Malay (Singapore) Interpretation

Itulah hadiah yang diberikan tugas, pada masa yang betul dan tempat, kepada orang yang layak, dan tanpa jangkaan pulangan, dianggap sebagai amal dalam mod kebaikan.

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

Malay (Singapore) Interpretation

Tetapi amal dilakukan dengan jangkaan pulangan beberapa, atau dengan keinginan untuk hasil fruitive, atau dalam suasana yang sangat bakhil kedekut, dikatakan amal dalam mod ghairah.

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  
apatrehyas ca diyate  
asat-krtam avajnatam  
tat tamasam udahrtam

Malay (Singapore) Interpretation

Dan kebajikan yang dilakukan pada tempat yang tidak betul dan masa dan diberikan kepada orang yang tidak layak tanpa hormat dan dengan penghinaan adalah sedekah dalam mod kejihilan.

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 sati nirdeso  
brahmanas tri-vidhah smrtah  
brahmanas tena vedas ca  
yajnas ca vihitah pura

Malay (Singapore) Interpretation

Dari permulaan penciptaan, tiga suku kata - om tat Sat - telah digunakan untuk menunjukkan Agung Absolute Kebenaran [Brahman]. Ia disebut oleh Brahmana sambil melaungkan nyanyian Vedic dan semasa korban, untuk memuaskan hati Agung.

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 udahryta  
yajna-dana-tapah-kriyah  
pravartante vidhanoktah  
satatam brahma-vadinam

Malay (Singapore) Interpretation

Oleh itu transcendentalists menjalankan pengorbanan, badan amal, dan penances, bermula dengan sentiasa om, untuk mencapai Agung.

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

Malay (Singapore) Interpretation

Seseorang perlu melaksanakan korban, penebusan dosa dan amal dengan tat perkataan. Tujuan aktiviti transenden itu adalah untuk mendapatkan bebas daripada tersangkut bahan.

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

Malay (Singapore) Interpretation

Kebenaran Mutlak adalah matlamat pengorbanan kebaktian, dan ia ditandakan dengan perkataan duduk. Kerja-kerja ini pengorbanan, penebusan dan amal, benar sifat mutlak, dilakukan untuk membantu Orang Yang Agung, Wahai anak Prtha.

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 ucycate partha  
na ca tat pretya no iha

Malay (Singapore) Interpretation

Tetapi korban-korban, austerities dan badan-badan amal yang dilakukan tanpa iman dalam Supreme adalah nonpermanent, Wahai anak Prtha, tidak kira apa jua upacara tersebut dilaksanakan. Mereka dipanggil asat dan tidak berguna dalam kehidupan dunia dan di akhirat.

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

Malay (Singapore) Interpretation

Arjuna berkata, Wahai yang kuat bersenjata, saya ingin memahami maksud penolakan [tyaga] dan perintah itu meninggalkan kehidupan [sannyasa], wahai pembunuh setan kesi, Hrsikesa.

English Interpretation

Arjuna said, O mighty-armed one, I wish to understand the purpose of renunciation [tyaga] and of the renounced order of life [sannyasa], O killer of the Kesi demon, Hrsikesa.

Chapter 18 Verse 2

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

sri-bhagavan uvaca

kamyanam karmanam nyasam

sannyasam kavayo viduh

sarva-karma-phala-tyagam

prahus tyagam vicaksanah

Malay (Singapore) Interpretation

Tuhan Agung berkata, Untuk melepaskan keputusan semua aktiviti dipanggil penolakan [tyaga] oleh orang bijak. Dan negeri yang dipanggil perintah itu meninggalkan kehidupan [sannyasa] oleh orang-orang besar dipelajari.

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 manisinh  
yajna-dana-tapah-karma  
na tyajyam iti capare

Malay (Singapore) Interpretation

Sesetengah ulama menyatakan bahawa semua jenis aktiviti fruitive perlu diberi, tetapi terdapat lagi bijaksana lain yang setuju bahawa umatnya, amal dan penebusan dosa tidak patut ditinggalkan.

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

Malay (Singapore) Interpretation

O terbaik daripada Bharatas, mendengar daripada-Ku kini kira-kira penolakan. Wahai harimau di antara manusia, terdapat tiga jenis penolakan diisyiharkan dalam kitab-kitab.

English Interpretation

O best of the Bharatas, hear from Me now about renunciation. O tiger among men, there are three kinds of renunciation declared in the scriptures.

Chapter 18 Verse 5

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

yajna-dana-tapah-karma  
na tyajyam karyam eva tat  
yajno danam tapas caiva  
pavanani manisinam

Malay (Singapore) Interpretation

Kisah pengorbanan, amal dan penebusan dosa tidak akan diberikan sehingga tetapi harus dilakukan. Sesungguhnya, pengorbanan, amal dan penebusan dosa menyucikan walaupun jiwa besar.

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

Malay (Singapore) Interpretation

Semua aktiviti-aktiviti ini perlu dilakukan tanpa apa-apa jangkaan hasil. Mereka harus dilakukan sebagai perkara duti, Wahai anak Prtha. Itu adalah pendapat terakhir saya.

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 nopaladyate  
mohat tasya parityagas  
tamasah parikirtitah

Malay (Singapore) Interpretation

Tugas yang ditetapkan tidak boleh menolak. Jika, oleh ilusi, satu melepaskan tugasnya ditetapkan, penolakan itu dikatakan berada dalam mod kejahanan.

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

**Malay (Singapore) Interpretation**

Sesiapa yang melepaskan tugas tertentu seperti yang menyusahkan, atau kerana takut, dikatakan dalam mod ghairah. Tindakan ini tidak membawa kepada ketinggian penolakan.

**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

**Malay (Singapore) Interpretation**

Tetapi orang yang melakukan tugas ditetapkan beliau sahaja kerana ia harus dilakukan, dan renounces semua lampiran untuk buah - penolakan beliau adalah sifat kebaikan, wahai Arjuna.

**English Interpretation**

But he who performs his prescribed duty only because it ought to be done, and renounces all attachment to the fruit--his renunciation is of the nature of goodness, O Arjuna.

**Chapter 18 Verse 10**

Chapter Name -Conclusion--The Perfection of Renunciation

**Sanskrit English**

na dvesty akusalam karma  
kusale manusajjate  
tyagi sattva-samavisto  
medhavi chinna-samsayah

**Malay (Singapore) Interpretation**

Mereka yang terletak dalam mod kebaikan, yang tidak membenci kerja hell tidak melekat pada kerja yang mulia, tidak mempunyai keraguan tentang kerja.

**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

Malay (Singapore) Interpretation

Sesungguhnya ia adalah mustahil untuk menjadi termaktub melepaskan semua aktiviti. Oleh itu dikatakan bahawa orang yang renounces hasil tindakan adalah satu yang benar-benar meninggalkan.

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 sanyasinam kvacit

Malay (Singapore) Interpretation

Untuk orang yang tidak meninggalkan, buah-buahan tiga kali ganda daripada tindakan - wajar, yang tidak diingini dan bercampur - terakru selepas kematian. Tetapi orang-orang yang berada di dalam perintah itu meninggalkan hidup tidak mempunyai apa-apa keputusan untuk mengalami atau menikmati.

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

adhisthanam tatha karta  
karanam ca prthag-vidham  
vividhas ca prthak cesta  
daivam caivatra pancamam

Malay (Singapore) Interpretation

O perkasa bersenjata Arjuna, belajar daripada-Ku daripada lima faktor yang membawa pencapaian segala tindakan. Ini diisyiharkan dalam falsafah Sankhya menjadi tempat tindakan, pelaku, deria, usaha, dan akhirnya Supersoul.

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 prabhate narah  
nyayyam va viparitam va  
pancaite tasya hetavah

Malay (Singapore) Interpretation

Apa sahaja yang betul atau salah tindakan manusia yang melakukan dengan badan, fikiran atau ucapan adalah disebabkan oleh lima Faktor-faktor.

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 akrta-buddhitvan  
na sa pasyati durmatih

Malay (Singapore) Interpretation

Oleh itu seseorang yang berfikir dirinya yang hanya pelaku, tidak mengambil kira lima faktor, sudah pasti tidak sangat pintar dan tidak dapat melihat apa yang ada.

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

**Malay (Singapore) Interpretation**

Satu yang tidak didorong oleh ego palsu, yang perisikan tidak terikat, walaupun dia membunuh lelaki di dunia ini, bukan pembunuh itu. Dan juga tidak terikat dengan tindakannya.

**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 parijnata  
tri-vidha karma-codana  
karanam karma karteti  
tri-vidhah karma-sangrahah

**Malay (Singapore) Interpretation**

Pengetahuan, objek pengetahuan dan mengetahui itu adalah tiga faktor yang mendorong tindakan; deria, kerja dan pelakunya terdiri daripada asas ganda tiga tindakan.

**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  
procye guna-sankhyane  
yathavac chrnu tany api

**Malay (Singapore) Interpretation**

Selaras dengan tiga mod sifat bahan, terdapat tiga jenis pengetahuan, tindakan, dan penghibur tindakan. Dengar kerana saya menerangkan kepada mereka.

**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

Malay (Singapore) Interpretation

Bahawa pengetahuan oleh yang satu bersifat rohani yang tidak berbelah bagi dilihat dalam semua kewujudan, yang tidak berbelah bagi dalam dibahagikan, adalah pengetahuan dalam mod kebaikan.

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

Malay (Singapore) Interpretation

Bahawa pengetahuan dengan yang berlainan jenis entiti hidup dilihat sebagai kediaman dalam badan-badan yang berbeza adalah pengetahuan dalam mod ghairah.

English Interpretation

That knowledge by which a different type of living entity is seen to be dwelling in different bodies is knowledge in the mode of passion.

Chapter 18 Verse 22

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
yat tu krtsna-vad ekasmin  
karye saktam ahaitukam  
atattvartha-vad alpam ca  
tat tamasam udahrtam

Malay (Singapore) Interpretation

Dan pengetahuan yang mana satu dilampirkan untuk satu jenis kerja sebagai semua dalam semua, tanpa pengetahuan tentang kebenaran, dan yang sangat tidak seberapa, dikatakan dalam mod kegelapan..

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 sangra-rahitam  
araga-dvesatah krtam  
aphala-prepsuna karma  
yat tat sattvikam ucyate

Malay (Singapore) Interpretation

Bagi tindakan, tindakan mengikut kewajipannya, yang dilakukan tanpa lampiran, tanpa cinta atau benci, oleh seorang yang telah melepaskan keputusan fruitive, dipanggil tindakan dalam mod kebaikan.

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

Malay (Singapore) Interpretation

"Tetapi tindakan yang dilakukan dengan usaha besar oleh satu pencarian untuk memuaskan hawa nafsunya, dan yang diperbuat daripada rasa ego palsu, dipanggil tindakan dalam mod ghairah.

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

**Malay (Singapore) Interpretation**

Dan bahawa tindakan yang dilakukan dalam kejihilan dan angan-angan tanpa pertimbangan perbudakan atau akibat yang akan datang, yang ditimpakan kecederaan dan adalah tidak praktikal, dikatakan tindakan dalam mod kejihilan.

**English Interpretation**

And that action performed in ignorance and delusion without consideration of future bondage or consequences, which inflicts injury and is impractical, is said to be action in the mode of ignorance.

**Chapter 18 Verse 26**

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
mukta-sango 'naham-vadi  
dhrty-utsaha-samanvitah  
siddhy-asiddhyor nirvikarah  
karta sattvika ucyate

**Malay (Singapore) Interpretation**

Para pekerja yang bebas daripada semua lampiran bahan dan ego palsu, yang bersemangat dan tegas dan yang acuh tak acuh kepada kejayaan atau kegagalan, adalah seorang pekerja dalam mod kebaikan.

**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

**Malay (Singapore) Interpretation**

Tetapi seorang pekerja yang bertugas untuk hasil tenaga pekerjanya dan yang ghairah mahu menikmatinya, yang tamak, iri hati dan tidak suci dan digerakkan oleh kebahagiaan dan kesusaahan, adalah seorang pekerja dalam mod ghairah.

**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  
ayuktaḥ prakṛtaḥ stabdhaḥ  
satho naiskṛtiko 'lasah  
visadi dirgha-sutri ca  
karta tamasa ucyate

Malay (Singapore) Interpretation

Dan bahawa pekerja yang sentiasa terlibat dalam kerja-kerja terhadap injunksi kitab, yang materialistik, keras kepala, menipu dan pakar dalam menghina orang lain, yang malas, selalu marah-marah dan procrastinating, adalah seorang pekerja dalam mod kejahilan.

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

Malay (Singapore) Interpretation

Maka sekarang, ya pemenangkekayaan, sila mendengar kerana saya memberitahu anda secara terperinci daripada tiga jenis pemahaman dan penentuan mengikut tiga mod alam.

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  
pravr̄ttim ca nivr̄ttim ca  
karyakārye bhayabhyāye  
bandham moksam ca ya vetti  
buddhiḥ sa partha sattviki

Malay (Singapore) Interpretation

Wahai anak Prtha, pemahaman itu apa yang dengan siapa yang tahu apa yang patut dilakukan dan apa yang tidak patut dilakukan, apa yang ditakuti dan apa yang tidak perlu ditakuti, apa yang mengikat dan apa yang membebaskan, pemahaman yang ditubuhkan pada mod kebaikan.

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

Malay (Singapore) Interpretation

Dan bahawa pemahaman yang tidak dapat membezakan antara cara agama hidup dan yang tidak beragama, antara tindakan yang perlu dilakukan dan tindakan yang tidak boleh dilakukan, bahawa pemahaman yang tidak sempurna, Wahai anak Prtha, adalah dalam mod ghairah.

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

Malay (Singapore) Interpretation

Bahawa pemahaman yang menganggap batil sebagai agama dan agama menjadi batil, di bawah mantra ilusi dan kegelapan, dan berusaha sentiasa ke arah yang salah, wahai Partha, adalah dalam mod kejahanan.

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

dhrtiya yaya dharayate  
manah-pranendriya-kriyah  
yogenavyabhicarinya  
dhrtih sa partha sattviki

Malay (Singapore) Interpretation

Wahai anak Prtha, bahawa penentuan yang tidak akan putus, yang kekal dengan sabar oleh amalan yoga, dan dengan itu mengawal minda, kehidupan, dan tindakan deria, adalah dalam mod kebaikan.

English Interpretation

O son of Prtha, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and thus controls the mind, life, and the acts of the senses, is in the mode of goodness.

Chapter 18 Verse 34

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

yaya tu dharma-kamarthan  
dhrtiya dharayate 'rjuna  
prasangena phalakanksi  
dhrtih sa partha rajasi

Malay (Singapore) Interpretation

Dan bahawa penentuan oleh yang satu berpegang teguh kepada hasil fruitive dalam agama, pembangunan ekonomi dan rasa kepuasan adalah sifat keghairahan, O Arjuna.

English Interpretation

And that determination by which one holds fast to fruitive result in religion, economic development and sense gratification is of the nature of passion, O Arjuna.

Chapter 18 Verse 35

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

yaya svapnam bhayam sokam  
visadam madam eva ca  
na vimuncati durmedha  
dhrtih sa partha tamasi

Malay (Singapore) Interpretation

Dan bahawa penentuan yang tidak boleh melampaui bermimpi, takut, ratapan, moroseness, dan ilusi - penentuan bodoh itu adalah dalam mod kegelapan.

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

dukhkantam ca nigacchat

yat tad agre visam iva

pariname 'mrtopamam

tat sukham sattvikam proktam

atma-buddhi-prasada-jam

Malay (Singapore) Interpretation

O terbaik daripada Bharatas, sekarang sila mendengar daripada-Ku tentang tiga jenis kebahagiaan yang jiwa dingin ini, dan oleh yang kadang-kadang datang ke akhir segala kesesakan. Apa yang pada mulanya boleh menjadi seperti racun tetapi di akhir adalah seperti madu dan yang membangkitkan satu untuk kesedaran diri dikatakan kebahagiaan dalam mod kebaikan.

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

Malay (Singapore) Interpretation

Kegembiraan itu yang berasal dari kenalan deria dengan objek dan yang nampaknya seperti madu pada mulanya tetapi racun pada akhirnya dikatakan sifat keghairahan.

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

Malay (Singapore) Interpretation

Dan bahawa kebahagiaan yang buta-realisisasi diri, yang merupakan khayalan dari awal hingga akhir dan yang timbul daripada tidur, malas dan ilusi dikatakan sifat kejahilan.

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 ebhih syat tribhir gunaih

Malay (Singapore) Interpretation

Tidak ada yang sedia ada, sama ada di sini atau di kalangan demigods dalam sistem planet yang lebih tinggi, yang dibebaskan daripada tiga mod alam material.

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

brahma-ksatriya-visam  
sudranam ca parantapa  
karmani pravibhaktani  
svabhava-prabhavaир gunaih

Malay (Singapore) Interpretation

Brahmana, Ksatriya, dan Sudra vaisyas dibezakan oleh kualiti kerja mereka, wahai chastiser musuh, mengikut kaedah alam semula jadi.

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

Malay (Singapore) Interpretation

Kedamaian, kawalan diri, penjimatan, kesucian, toleransi, kejujuran, kebijaksanaan, pengetahuan, dan keagamaan - ini adalah ciri-ciri yang mana kerja Brahmana.

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 dakṣyam  
yuddhe capy apalayanam  
danam isvara-bhavas ca  
ksatram karma svabhava-jam

Malay (Singapore) Interpretation

Kepahlawanan, kuasa, kesungguhan, kepintaran, keberanian dalam peperangan, kemurahan hati, dan kepimpinan adalah kualiti kerja untuk Ksatriya.

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  
kṛṣi-go-rakṣya-vanijyam  
vaiśya-karma svabhava-jam  
paricaryatmakam karma  
sudrasyapi svabhava-jam

Malay (Singapore) Interpretation

Perladangan, perlindungan lembu dan perniagaan adalah kualiti kerja bagi vaisyas, dan untuk Sudra terdapat buruh dan perkhidmatan kepada orang lain.

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

Malay (Singapore) Interpretation

Dengan mengikuti Kualiti kerjanya, setiap orang boleh menjadi sempurna. Sekarang sila mendengar daripada-Ku bagaimana ini boleh dilakukan.

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

Malay (Singapore) Interpretation

Oleh penyembahan Tuhan, yang adalah sumber segala makhluk dan yang adalah semua-pervading, lelaki boleh, dalam melaksanakan tugasnya sendiri, mencapai kesempurnaan.

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

**Malay (Singapore) Interpretation**

Ia adalah lebih baik untuk melibatkan diri dalam pekerjaan sendiri, walaupun seseorang boleh melaksanakannya dengan sempurna, daripada menerima pekerjaan lain dan melakukan dengan sempurna. Tugas yang ditetapkan, mengikut sifat seseorang, tidak pernah dipengaruhi oleh reaksi berdosa.

**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 doseña  
dhumenagnir ivavrtah

**Malay (Singapore) Interpretation**

Setiap usaha dilindungi oleh beberapa jenis kesalahan, sebagaimana api dilindungi oleh asap. Oleh itu kita tidak perlu memberikan kerja yang yang dilahirkan dari sifat beliau, Wahai anak Kunti, walaupun kerja itu penuh dengan kesalahan.

**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-sprah  
naiskarma-siddhim paramam  
sannyasenadhigacchat

**Malay (Singapore) Interpretation**

Satu boleh mendapatkan keputusan penolakan hanya dengan kawalan diri dan dengan menjadi tidak terikat kepada perkara-perkara penting dan mengabaikan kesenangan material. Itulah peringkat perfectional tertinggi penolakan.

**English Interpretation**

One can obtain the results of renunciation simply by self-control and by becoming unattached to material things and disregarding material enjoyments. That is the highest perfectional stage of renunciation.

Chapter 18 Verse 50  
Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
siddhim prapto yatha brahma  
tathapnoti nibodha me  
samasenaiva kaunteya  
nistha jnanasya ya para

Malay (Singapore) Interpretation

Wahai anak Kunti, belajar daripada-Ku secara ringkas bagaimana seseorang boleh mencapai ke peringkat perfectional tertinggi, Brahman, dengan bertindak dengan cara yang sekarang saya akan meringkaskan.

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  
dhryatmanam niyamya ca  
sabdadin visayams tyaktva  
raga-dvesau vyudasya ca

vivikta-sevi laghv-asi  
yata-vak-kaya-manasah  
dhyana-yoga-paro nityam  
vairagyam samupasitah

ahankaram balam darpam  
kamam krodham parigraham  
vimucya nirmamah santo  
brahma-bhuyaya kalpate

Malay (Singapore) Interpretation

Yang disucikan dengan kecerdasan dan mengawal minda dengan penentuan, menyerahkan objek rasa kepuasan, dibebaskan dari tahanan dan kebencian, orang yang hidup di tempat yang terpencil, yang makan sedikit dan yang mengawal badan dan lidah, dan sentiasa dalam berkhayal dan berkembar, yang tanpa ego palsu, kekuatan palsu, kesombongan, hawa nafsu, kemarahan, dan yang tidak menerima perkara-perkara penting, seseorang itu pasti di kedudukan daripada kesedaran diri

English Interpretation

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense

gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little and who controls the body and the tongue, and is always in trance and is detached, who is without false ego, false strength, false pride, lust, anger, and who does not accept material things, such a person is certainly elevated to the position of self-realization.

Chapter 18 Verse 54

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

brahma-bhutah prasannatma  
na socati na kanksati  
samah sarvesu bhutesu  
mad-bhaktim labhate param

Malay (Singapore) Interpretation

Seseorang yang dengan itu transcendently terletak sekaligus menyedari Brahman Tertinggi. Dia tidak pernah merungut dan tidak berhasrat untuk mempunyai apa-apa; dia sama-sama dilupuskan untuk setiap entiti hidup.

Dalam keadaan yang dia mencapai perkhidmatan kebaktian murni kepada-Ku.

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

bhaktya mam abhijanati  
yavan yas casmi tattvatah  
tato mam tattvato jnatva  
visate tad-anantaram

Malay (Singapore) Interpretation

Satu boleh memahami Personaliti Agung, sebagaimana Dia sahaja oleh perkhidmatan kebaktian. Dan apabila seseorang itu dalam kesedaran penuh Tuhan Agung melalui pengabdian itu, dia dapat masuk ke dalam Kerajaan Allah.

English Interpretation

One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.

Chapter 18 Verse 56

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

sarva-karmany api sada  
kurvano mad-vyapasrayah  
mat-prasadad avapnoti  
sasvatam padam avyayam

Malay (Singapore) Interpretation

Walaupun terlibat dalam semua jenis aktiviti, hamba Saya, di bawah perlindungan-Ku, sampai tempat tinggal yang kekal dan binasa oleh kasih karunia-Ku.

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  
maya sannyasya mat-parah  
buddhi-yogam upasryta  
mac-cittah satatam bhava

Malay (Singapore) Interpretation

Dalam semua aktiviti hanya bergantung kepada-Ku dan bekerja sentiasa di bawah perlindungan-Ku. Dalam perkhidmatan kebaktian itu, menjadi sedar sepenuhnya daripada-Ku.

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

Malay (Singapore) Interpretation

Jika anda menjadi bertakwa, dan anda akan sampai kepadanya segala rintangan hidup bersyarat oleh kasih karunia-Ku. Walau bagaimanapun, jika anda tidak bekerja dalam kesedaran itu tetapi bertindak melalui ego palsu, tidak mendengar Me, anda akan hilang.

English Interpretation

If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

Chapter 18 Verse 59

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
yad ahankaram asritya  
na yotsya iti manyase  
mithyaisa vyavasayas te  
prakrtis tvam niyoksyati

Malay (Singapore) Interpretation

Jika anda tidak bertindak mengikut arahan saya dan tidak melawan, maka anda akan diarahkan secara palsu.  
Oleh alam semula jadi anda, anda akan perlu terlibat dalam peperangan.

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  
karisyasya avaso 'pi tat

Malay (Singapore) Interpretation

Di bawah ilusi anda kini menolak untuk bertindak mengikut arahan saya. Tetapi, dipaksa oleh diri kamu sendiri,  
anda akan bertindak semua sama, hai bin Kunti.

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

Malay (Singapore) Interpretation

Tuhan Agung terletak di tengah-tengah semua orang, wahai Arjuna, dan mengarahkan pengembalaan semua  
entiti yang hidup, yang duduk sebagai pada mesin, diperbuat daripada tenaga yang ketara.

English Interpretation

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

Chapter 18 Verse 62

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English

    tam eva saranam gaccha  
    sarva-bhavena bharata  
    tat-prasadat param santim  
    sthana prapsyasi sasvatam

Malay (Singapore) Interpretation

O waris Bharata, menyerahkan kepada-Nya sama sekali. Dengan izin-Nya anda akan mencapai keamanan transenden dan tempat yang besar dan kekal.

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

Malay (Singapore) Interpretation

Oleh itu saya telah menerangkan kepada anda yang paling sulit semua pengetahuan. Membincangkan ini sepenuhnya, dan kemudian melakukan apa yang anda ingin lakukan.

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

Malay (Singapore) Interpretation

Kerana anda adalah sahabat yang sangat saya, saya bercakap kepada anda bahagian yang paling sulit pengetahuan. Mendengar ini daripada-Ku, kerana ia adalah untuk kebaikan anda.

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

Malay (Singapore) Interpretation

Sentiasa memikirkan Me dan menjadi hamba-Ku. Menyembah-Ku dan menawarkan penghormatan kepada-Ku. Oleh itu anda akan datang kepada-Ku tanpa gagal. Saya berjanji kepada anda ini kerana anda adalah sahabat yang sangat saya.

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  
moksayisyami ma sucah

Malay (Singapore) Interpretation

Meninggalkan semua jenis agama dan hanya menyerahkan kepada-Ku. Aku akan menyelamatkan kamu dari segala tindak balas yang berdosa. Jangan takut.

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 casusrusave vacyam  
na ca mam yo 'bhyasuyati

Malay (Singapore) Interpretation

Pengetahuan sulit tidak boleh menjelaskan kepada orang-orang yang tidak sederhana, atau yang setia, atau terlibat dalam perkhidmatan kebaktian, dan tidak juga kepada orang yang tidak senang dengan Aku.

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-bhaktesv abhidhasyati  
bhaktim mayi param krtva  
mam evaisyaty asamsayah

Malay (Singapore) Interpretation

Bagi orang yang menerangkan rahsia yang besar kepada penganut, perkhidmatan kebaktian dijamin, dan pada akhirnya ia akan kembali kepada-Ku.

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

Malay (Singapore) Interpretation

Tidak ada hamba di dunia ini lebih sayang kepada-Ku daripada dia, dan tidak akan ada yang pernah menjadi salah sayang lebih.

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

adhyesaye ca ya imam  
dharma-yam samvadam avayoh  
jnana-yajnena tenaham  
istah syam iti me matih

Malay (Singapore) Interpretation

Dan aku mengaku bahawa dia yang mempelajari perbualan suci ini menyembah-Ku dengan kebijaksanaannya.

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

Malay (Singapore) Interpretation

Dan orang yang mendengar dengan iman dan tanpa iri hati menjadi bebas daripada reaksi berdosa dan mencapai ke planet-planet di mana diam-orang yang soleh.

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

Malay (Singapore) Interpretation

Wahai penakluk kekayaan, Arjuna, anda mendengar dengan penuh perhatian ini dengan fikiran anda? Dan adalah ilusi dan kejahilan anda sekarang turut menafikan?

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

Malay (Singapore) Interpretation

Arjuna berkata, sayang saya Krsna, hai orang yang ma'sum, ilusi saya kini hilang. Saya telah kembali ingatan saya dengan rahmat-Mu, dan saya kini tegas dan bebas daripada keraguan dan saya bersedia untuk bertindak mengikut arahan anda.

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

Malay (Singapore) Interpretation

Sanjaya berkata: Demikianlah aku mendengar percakapan dua jiwa yang hebat, Krsna dan Arjuna. Dan begitu indah ialah mesej yang rambut saya berdiri di hujung.

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

Malay (Singapore) Interpretation

Dengan rahmat Vyasa, saya telah mendengar ceramah yang paling sulit secara langsung dari ketua bagi yang mistik, Krisna, yang bercakap secara peribadi kepada Arjuna.

English Interpretation

By the mercy of Vyasa, I have heard these most confidential talks directly from the master of all mysticism, Krsna, who was speaking personally to Arjuna.

Chapter 18 Verse 76

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
rajan samsmrtya samsmrtya  
samvadam imam adbhitam  
kesavarjunayoh punyam  
hrsyaami ca muhur muhuh

Malay (Singapore) Interpretation

Ya Raja, kerana saya berulang kali ingat dialog yang ajaib dan suci ini antara Krsna dan Arjuna, saya mengambil kesenangan, kerana teruja pada setiap masa.

English Interpretation

O King, as I repeatedly recall this wondrous and holy dialogue between Krsna and Arjuna, I take pleasure, being thrilled at every moment.

Chapter 18 Verse 77

Chapter Name -Conclusion--The Perfection of Renunciation

Sanskrit English  
tac ca samsmrtya samsmrtya  
rupam aty-adbhutam hareh  
vismayo me mahan rajan  
hrsyaami ca punah punah

Malay (Singapore) Interpretation

Ya Raja, apabila saya ingat borang yang indah Tuhan Krsna, saya dipukul dengan lebih besar tertanya-tanya, dan saya bergembira sekali lagi dan sekali lagi.

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

Malay (Singapore) Interpretation

Di mana sahaja ada Krsna, ketua bagi yang mistik, dan di mana sahaja ada Arjuna, pemanah yang besar, terdapat juga akan pasti menjadi kemewahan, kemenangan, kuasa luar biasa, dan moral. Itulah pendapat saya.

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.