

The Bhagvadgita

The Gita (Bhagvadgita) has 18 chapters. It is a conversation between Krsna and Arjun on the battlefield of Kuruksetra, where Arjun initially refuses to fight the battle. Krsna explains to Arjun why he has to do his duty and fight.

Encapsulated into this dialogue are all the elements of the Hindu philosophy - hence the importance of this book. Reading the Gita requires one to stop and think about each paragraph. It does not tell you what you must do in each possible circumstance. It does give you the tools to make your own decisions. This strategy achieves two aims:

- the teaching is relevant for all ages, as it is not bogged down by the culture of the day
- we are taught to think, and not follow anything blindly -- this is one of the unique characteristic of Hinduism (the other key one is the fact that the ultimate goal is not just the heaven, but oneness with God)

Hints when reading the Gita:

- In these newsletters, the colors are meant to distinguish between who is talking. Change in color means the speaker is changed.
- Chapter 1 (below) mentions many names. The reader need not memorize the names, as most do not reappear.
- Chapter 1 is the only chapter where Arjun gives his opinions. In subsequent chapters he asks questions. This is important to note so as not to confuse Arjun's opinions with Krsna's teachings
- There are many translations of Gita, readily available in most bookstores. Most contain commentary & interpretations by the authors of those books. It is important (in the opinion of this writer) that in the first reading of the Gita, one should avoid reading these commentaries and interpretations, so as not to be swayed by others' opinions. After all, Krsna wants us to use our minds. The version provided here is a translation only, without any commentary.

Acknowledgement: This translation is from a 1949 edition of the Gita from Gita Press, Gorakhpur, India. It is an English translation based on a Hindi rendering by Syt. Jayadayal Goyandka.

The Bhagvadgita

Chapter I: Arjuna Vishad Yoga (The Yoga of Dejection of Arjuna)

- 1 Dhrtarashtra said: Sanjay, assembled on the holy field of Kuruksetra, eager to fight, what did my children and the children of Pandu do?
- 2 Sanjaya said: At that time, seeing the army of the Pandavas drawn up for battle and approaching Dronacharya, Prince Duryodhana spoke these words:
- 3 "Behold, Master, the mighty army of the sons of Pandu arrayed for battle by your talented pupil, Dhrstadyumna, the son of Drupada.
- 4 "There are in this army heroes wielding mighty bows and equal in military prowess to Bhima and Arjuna, such as Satyaki and Virata, and Maharathi Drupada;
- 5 "Dhrstaketu, Chekitana and the valiant King of Kasi, and Purujit, Kuntibhoja, and Saibya, the best of men;
- 6 "And mighty Yudhamanu, and valiant Uttamauja, Abhimanu, the son of Subhadra, and the 5 sons of Drapadi, all of them Maharthatis.
- 7 "O best of Brahmans, know them also who are the principal warriors on our side, the generals of my army. For your information, I mention them below:-
- 8 "Yourself and Bhisma and Karana and Krpa, who is ever victorious in battle; and even so Aswathama, Vikarna, and Bhurisrava, the son of Somadatta;
- 9 "And many other heroes, equipped with various weapons and missiles, who have staked their lives for me, all skilled in warfare.
- 10 "This army of ours, fully protected by Bhisma, is unconquerable; while that army of theirs, guarded in every way by Bhisma is easy to conquer.
- 11 "Therefore, stationed in your respective positions on all fronts, do you all guard Bhisma in particular on all sides."
- 12 The grand old man of the Kaurava race, their glorious granduncle Bhisma, cheering up Duryodhana, roared terribly like a lion and blew his conch.
- 13 Then conches, kettledrums, tabors, drums and trumpets suddenly blared forth and the noise was tumultuous.
- 14 Then, seated in a glorious chariot drawn by white horses, Sri Krsna as well as Arjuna blew their celestial conches.
- 15 Sri Krsna blew his conch names Panchajanya; Arjuna, his conch called Devadatta; while Bhima of terrible deeds blew his mighty conch Paundra.
- 16 King Yudhisthira, son of Kunti, blew his conch Anantavijaya; while Nakula and Sahadev blew theirs, the Suglosa and Manipuspaka respectively.
- 17 And the King of Kasi, the excellent archer, and Sikhandi, the Maharathi, Dhrstadyumna and Virata and invincible Satyaki did likewise.

- 18 O lord of the earth, Drupada as well as the five sons of Draupadi, and the mighty-armed Abhimanyu, son of Subhadra, all of them severally blew their respective conches.
- 19 And the terrible sounds, echoing through heaven and earth, rent the hearts of Dhrtarastra's sons.
- 20 Now, O lord of the earth, seeing your sons arrayed against him, and when missiles were ready to be hurled, Arjuna, son of Pandu, tool up his bow and then addressed the following words to Sri Krsna:
- 21 "Krisna, place my chariot between the two armies.
- 22 "And keep it there till I have carefully observed these warriors drawn up for battle, and have seen with whom I have to engage myself in this fight.
- 23 "I shall scan the well-wishers in this war of evil-minded Duryodhana, who have assembled here and are ready for the fight."
- 24 Sanjaya said: O King, thus addressed by Arjuna, Sri Krsna placed the magnificent chariot between the two armies.
- 25 Then facing Bhisma, Drona and all the kings, Sri Krsna said "Arjuna, behold these Kauravas assembled here."
- 26 Now Arjuna saw stationed there in both the armies his uncles and granduncles, teachers, maternal uncles, brothers and cousins, sons and grandsons, friends,
- 27 And father-in-laws and well-wishers as well. Seeing all these relations present there,
- 28 he was possessed by extreme compassion, and uttered these words in sadness.
- 29 Krsna, at the sight of these kinsmen thus arrayed and longing for battle my limbs give way, and my mouth is parched; nay, my frame shakes and hair stands on end.
- 30 The bow, Gandiva, drops from my hand and my skin burns all over; my mind is reeling, as it were, and I am not able even to stand.
- 31 And Kesava, I see the omens also inauspicious; nor do I see any good in killing my kith and kin in battle.
- 32 Krsna, I covet not victory, nor kingdom, nor pleasures. Govinda, of what use will kingdom, or luxuries, or even life be to us.
- 33 Those for whose sake we covet the throne, luxuries and pleasures, --
- 34 teachers, uncles, sons and even so granduncles, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relations, -- are here arrayed on the battle-field staking their lives and riches.
- 35 Krsna, I do not want to kill them, though they may kill me, even for the sovereignty of the three worlds; how, then, for this earth.
- 36 Krsna, what joy can we derive through slaying the sons of Dhrtarastra? Sin alone will accrue to us as the result of killing these desperadoes.
- 37 Therefore, Krsna, it does not behoove us to kill our relations, the sons of Dhrtarastra. For how shall we be happy after killing our won kinsmen?

- 38 Although these people, with minds blinded by greed, do not perceive the evil of destruction of one's own race and the sin accruing from enmity towards friends;
- 39 why should not we, O Krsna, who see clearly the sin involved in the destruction of one's family, think of turning away from this crime?
- 40 Age-long family traditions disappear with the destruction of a family; and virtue having been lost, sin takes hold of the entire family.
- 41 With the preponderance of vice, Krsna, the women of the family becomes corrupt; and with the corruption of women, O Varsneya (descendent of Vrsni), there ensues an intermixture of castes.
- 42 Intermixture of castes leads the destroyer of the race as well as the race itself to hell. Deprived of the offerings of lumps of rice and water (Sraddha, Tarpana, etc.), the manes of their race also fall.
- 43 Through these evils bringing about an intermixture of castes, the age-long caste-traditions and family customs of the destroyers of the race get extinct.
- 44 Krsna, we hear that men who have lost their family traditions dwell in hell for an indefinite period of time.
- 45 Alas! Though possessed of intelligence we have set our mind on the commission of a great sin in that due to lust for throne and enjoyment we are intent on killing our own kinsmen.
- 46 It would be better for me if the sons of Dhrtarashtra, armed with weapons, killed me in battle while I was unarmed and unresisting.
- 47 Sanjay said: Arjuna, with his mind agitated by grief on the battle-field, having spoken thus, and having laid down his bow and arrows, sank into the hinder part of his chariot.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the first chapter entitled
“The Yoga of Dejection of Arjuna”**

The Bhagvadgita

Chapter II: Sankhyayoga (The Yoga of Knowledge)

- 1 Sanjaya said: Sri Krishna then addressed the following words to Arjuna, who was overwhelmed with pity, whose eyes were filled with tears and agitated, and who was full of sorrow.
- 2 Sri Bhagwan said: Arjuna, how has this infatuation overtaken you at odd hour? It is shunned by noble souls; neither will it bring heaven, nor fame to you.
- 3 Yield not to unmanliness, Arjuna; ill does it become you. Shaking off this paltry faint-heartedness arise, O scorcher of your enemies.
- 4 Arjuna said: How Krishna, shall I fight Bhisma and Drona with arrows on the battle-field? They are both objects of reverence, O destroyer of foes.
- 5 It is better to live on alms in this world without slaying these noble elders, because even after killing them we shall enjoy only blood-stained pleasures in the form of wealth and sense-enjoyments.
- 6 We do not know which is preferable for us – to fight or not to fight; nor do we know whether we shall win or whether they will conquer us. The sons of Dhrtarastra, by killing whom we do not even wish to live, are arrayed against us.
- 7 With my very being tainted by the vice of faint-heartedness and my mind puzzled with regard to duty, I am asking you. Tell me that which is decidedly good; I am your disciple. Pray instruct me, who have sought refuge in you.
- 8 For even on obtaining undisputed sovereignty and an affluent kingdom on this earth and lordship over the gods, I do not see any means that can drive away the grief which is drying up my senses.
- 9 Sanjay said: O king, having thus spoken to Sri Krsna, Arjuna, again said to Him, "I will not fight," and became silent.
- 10 Then, O The joy which deadens the soul, both in the beginning and in the end, and which is derived from sleep, indolence and carelessness is said to be Tamasic.
- 11 Sri Bhagvan said: Arjuna, you grieve over those who should not be grieved for, and yet speak like the learned; wise men do not sorrow over the dead or the living.
- 12 In fact, there was never a time when I was not, or when you or these kings were not. Nor is it a fact that hereafter we shall all cease to be.
- 13 Just as boyhood, youth and old age are attributed to the soul through this body, even so it attains another body. The wise man does not get deluded about this.
- 14 O son of Kunti, the contacts between the senses and their objects, which give rise to the feelings of heat and cold, pleasure and pain, etc., are transitory and fleeting; therefore, Arjuna, ignore them.
- 15 Arjuna, the wise man to whom pain and pleasure are alike, and who is not tormented by these contacts, becomes eligible for immortality.

- 16 The unreal has no existence, and the real never ceases to be; the reality of both has thus been perceived by the seers of truth.
- 17 Know that to be imperishable, by which all this is pervaded; for none can bring about the destruction of this indestructible substance.
- 18 All these bodies pertaining to the imperishable, indefinable and eternal soul are spoken of as perishable; therefore, Arjuna, fight.
- 19 They are both ignorant, he who knows the soul to be capable of killing, and he who takes it as killed; for verily the soul neither kills, nor is killed.
- 20 The soul is never born nor dies; nor does it exist on coming into being. For it is unborn, eternal, everlasting, and primeval; even though the body is slain, the soul is not.
- 21 Arjuna, how will the man who knows this soul to be imperishable, eternal and free from birth and decay, cause anyone to be killed, or kill anyone?
- 22 As a man discarding worn-out clothes, takes other new ones, likewise the embodied soul, casting off worn-out bodies, enters into others which are new.
- 23 Weapons cannot cut it nor can fire burn it; water cannot drench it nor can wind make it dry.
- 24 For this soul is incapable of being cut; it is proof against fire, impervious to water and undriable as well. This soul is eternal, omnipresent, immovable, constant and everlasting.
- 25 This soul is unmanifest; it is unthinkable; and it is spoken of an immutable. Therefore, knowing this as such, you should not grieve.
- 26 And, Arjuna, even if you regard this soul as constantly taking birth, and constantly dying, you should not grieve like this.
- 27 For in that case the death of him who is born is certain; and the rebirth of him who is dead is inevitable. It does not, therefore, behoove you to grieve over an inevitable event.
- 28 Arjuna, all beings were unmanifest before they were born, and will become unmanifest again when they are dead; they manifest only in the intermediate stage. What occasion, then, for lamentation?
- 29 Hardly anyone perceives this soul as marvelous, scarce another likewise speaks thereof as marvelous, and scarce another hears of it as marvelous; while there are some who know it not even on hearing of it.
- 30 Arjuna, this soul residing in the bodies of all can never be slain; therefore, it does not behoove you to grieve for any being.
- 31 Besides, considering your own duty you should not waver; for there is nothing more welcome for a man of the warrior class than a righteous war.
- 32 Arjuna, it is only the lucky among the Ksatriyas, who get such an unsolicited opportunity for war, which is an open door to heaven.
- 33 Now, if you will not wage such a righteous war, then, abandoning your duty and losing your reputation, you will incur sin.
- 34 Nay, people will pour undying infamy on you, and infamy brought on a man enjoying popular esteem is worse than death.

- 35 And the great Maharathi's, who held you in great esteem, will now make light of you, thinking that you have desisted from battle out of fear.
- 36 And your enemies, disparaging your might, will speak many unbecoming words; what can be more distressing than this?
- 37 Either slain in battle you will attain heaven, or gaining victory you will enjoy sovereignty of the earth; therefore, arise, Arjuna, determined to fight.
- 38 Treating alike pleasure and pain, gain and loss, victory and defeat, get ready for the fight, then; fighting thus you will not incur sin.
- 39 Arjuna, this attitude of mind has been presented to you from the point of view of Jnanyoga; now hear the same as presented from the point of view of Karmayoga (the Yoga of selfless action). Equipped with this attitude of mind, you will be able to shake off completely the shackles of Karma.
- 40 In this path (of disinterested action) there is no loss of effort, nor is there fear of contrary result. Even a little practice of this discipline protects one from great fear (of birth and death).
- 41 Arjuna, in this blessed path the intellect is determinate and one-pointed; whereas the intellect of the undecided (ignorant men moved by desire) is scattered in many directions and endlessly diverse.
- 42 Arjuna, those who are obsessed by desire and devoted to the letter of the Vedas, who look upon heaven as the supreme goal and argue that there is nothing beyond heaven, are unwise.
- 43 They utter flowery speech recommending many acts of various kinds for the attainment of pleasure and prosperity with rebirth as their fruit.
- 44 Those whose minds are carried away by such words, and who are deeply attached to pleasure and worldly prosperity, cannot attain the determinate intellect concentrated on God.
- 45 Arjuna, the Veda thus deal with the three Gunas, or modes of Prakrti, and their evolutes in the form of worldly enjoyments, as well as the means of attaining such enjoyments; be thou indifferent to these enjoyments and their means, rising above pairs of opposites like pleasure and pain, etc., established in the Eternal Existence (God), absolutely unconcerned about the supply of wants and preservation of what has been already attained, and with the mind completely under control.
- 46 A Brahman, who has obtained enlightenment, has the same use for all the Vedas as one has for a small reservoir of water in a place flooded with water on all sides.
- 47 Your right is to work only, but never to the fruit thereof. Let not fruit of action be your object, nor your attachment be to inaction.
- 48 Arjuna, perform your duties dwelling in Yoga, relinquishing attachment, and indifferent to success and failure; equanimity is called Yoga.
- 49 Action (with a selfish motive) is far inferior to this Yoga in the form of equanimity. Do you seek refuge in this evenness of mind, Arjuna; for poor and wretched are those who crave for fruit (of action).
- 50 Endowed with equanimity, one sheds in this life both good and evil. Therefore, exert yourself, for this Yoga of equanimity. Skill in action lies in (the practice of this) Yoga.

- 51 For wise men endowed with equanimity, renouncing the fruit of actions and freed from the shackles of birth, attain and blissful supreme state.
- 52 When your mind will cross the mire of delusion, you will then grow indifferent to what has been heard and what is yet to be heard about this world and the next.
- 53 When your mind, confused by hearing conflicting statements, will remain steadfast and firm in meditation (on God), you will then attain union with God.
- 54 Arjuna said: Krsna, what is the mark of a God realized soul, stable of mind and established in Samadhi (perfect tranquility of mind)? How does the man of stable mind speak, how he sits, how walks?
- 55 Sri Bhagvan said: Arjuna, when one thoroughly abandons all cravings of the mind, and is satisfied in the self through (the joy of) the self, then he is called stable of mind.
- 56 The sage, whose mind remains unperturbed in sorrows, whose thirst for pleasures has altogether disappeared, and who is free from passion, fear and anger, is called stable of mind.
- 57 He who is unattached to everything, and meeting with good and evil, neither rejoices nor recoils, his mind is stable.
- 58 When like a tortoise, which draws in its limbs from all directions, he withdraws his senses from the sense-objects, his mind has become stable.
- 59 Sense-objects cease for him, who does not enjoy them with his senses; but the taste for them persists. This relish also disappears in the case of the man of stable mind when he sees the supreme.
- 60 Turbulent by nature, the sense even of a wise man, who is practicing self-control, forcibly carry away his mind, Arjuna.
- 61 Therefore, having controlled them all and collecting his mind, one should sit for meditation, devoting oneself heart and soul to Me. For he whose senses are mastered, his mind has become stable.
- 62 The man dwelling on sense-objects develops attachment for them; from attachment springs up desire, and from desire (unfulfilled) ensues anger.
- 63 From anger arises infatuation; from infatuation, confusion of memory; from confusion of memory, loss of reason; and from loss of reason one goes to complete ruin.
- 64 But the self-controlled practicant, while enjoying the various sense-objects through his senses, which are disciplined and free from likes and dislikes, attains placidity of mind.
- 65 With the attainment of such placidity of mind, all his sorrows come to an end; and the intellect of such a person of tranquil mind, soon withdrawing itself from all sides, becomes firmly established in God.
- 66 He who has not controlled his mind can have no determinate reason; nor can such an undisciplined man have belief (in God). The unbelieving man can have no peace; and how can there be happiness for one lacking peace of mind?
- 67 As the wind carries away a barge upon the water, even so of the wandering senses, the one to which the mind is joined takes away his discrimination.

- 68 Therefore, Arjuna, he whose senses are completely restrained from their objects, his mind is stable.
- 69 That which is night to all beings, in that state (of Divine Knowledge and Supreme Bliss) the God-realized Yogi keeps awake. And that (the ever-changing, transient worldly happiness) in which all beings keep awake is the night to the seer.
- 70 As the waters (of different rivers) enter the ocean, which though full on all sides remains undisturbed, likewise he, in whom all enjoyments merge themselves, stains peace; not he, who hankers after such enjoyments.
- 71 He, who gives up all desires, and moves free from attachments, egoism and thirst for enjoyment, attains peace.
- 72 Arjuna, such is the state of the God-realized soul; having reached this state, he overcomes delusions. And established in this state, even at the last moment, he attains Brahmic Bliss.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the second chapter entitled
“Sankhyayoga” (The Yoga of Knowledge)**

The Bhagvadgita

Chapter III: Karma Yoga (The Yoga of Action)

- 1 Arjuna said: Krishna, if you consider Knowledge as superior to Action, why then do you urge me to this dreadful action, Kesava!
- 2 You are, as it were, puzzling my mind by these seemingly involved expressions; therefore, tell me definitely the one discipline by which I may obtain the highest good.
- 3 Sri Bhagvan said: Arjuna, in this world two courses of Sadhana (spiritual discipline) have been enunciated by Me in the past. In the case of the Sankhyayogi, the Sadhana proceeds along the path of Action.
- 4 Man does not attain freedom from action (culmination of the path of Action) without entering upon action; nor does he reach perfection (culmination of the path of Knowledge) merely by renunciation of action.
- 5 Surely none can remain inactive even for a moment; everyone is helplessly driven to action by nature-born qualities.
- 6 He who outwardly restraining the organs of sense and action sits mentally dwelling on objects of senses, that man of deluded intellect is called a hypocrite.
- 7 On the other hand, he who controlling the organs of sense and action by the mind, and remaining unattached, undertakes the Yoga of Action through those organs, Arjuna, he excels.
- 8 Therefore, do you perform your allotted duty; for action is superior to inaction. Desisting from action, you cannot even maintain your body.
- 9 Man is bound by shackles of Karma only when engaged in actions other than work performed for the sake of sacrifice. Therefore, Arjuna, do you efficiently perform your duty, free from attachments, for the sake of sacrifice alone.
- 10 Having created mankind along with the spirit of sacrifice at the beginning of creation, the Creator, Brahma, said to them, "Do you multiply through this; may this yield the enjoyment you seek."
- 11 "Foster the gods through this (sacrifice); and let the gods foster you. Thus fostering one another disinterestedly, you will attain the highest good."
- 12 "Fostered by sacrifice, the gods will surely bestow on you unasked all the desired enjoyments. He, who enjoys the gifts bestowed by them, without giving anything in return, is undoubtedly a thief."
- 13 The virtuous, who partake of what is left after sacrifice, are absolved of all sins. Those sinful ones, who cook for the sake of nourishing their bodies alone, eat only sin.
- 14 All beings are evolved from food; production of food is dependent on rain; rain ensues from sacrifice, and sacrifice is rooted in action.
- 15 Know that action has its origin in the Vedas, and the Vedas proceed from the indestructible (God); hence, the all-pervading Infinite is always present in sacrifice.

- 16 Arjuna, he who does not follow the wheel of creation thus set going in this world (i.e., does not perform his duties), sinful and sensual, he lives in vain.
- 17 He, however, who takes delight in the Self alone and is gratified with the Self, and is contented in the Self, has no duty.
- 18 In this world that great soul has no use whatsoever for things done, nor for things not done; nor has he selfish dependence of any kind on any creature.
- 19 Therefore, always efficiently do your duty without attachment. Doing work without attachment, man attains the Supreme.
- 20 It is through action (without attachment) alone that Janaka and other wise men reached perfection. Having an eye to the maintenance of the world order, too, you should take to action.
- 21 For whatsoever a great man does, that very thing other men also do; whatever standard he sets up, the generality of men follow the same.
- 22 Arjuna, there is nothing in the three worlds for Me to do, nor is there anything worth unattained by e; yet I continue to work.
- 23 Should I not engage in action, unwearied, at any time, great harm will come to the world; for, Arjuna, men follow My path in all matters.
- 24 If I do not perform action, these worlds will perish; nay, I should be the author of confusion of castes and the destruction of these people.
- 25 Arjuna, as the unwise act with attachment, so should the wise man, seeking maintenance of the world order, act without attachment.
- 26 A wise man established in me should not unsettle the mind of the ignorant attached to action, but should get them to perform all their duties, duly performing them himself.
- 27 All actions are being done by the modes of Prakrti (Primordial matter). The fool, whose mind is deluded by egoism, considers himself to be the doer.
- 28 He, however, who knows the truth about the respective spheres of Gunas (modes of Prakrti) and actions, holding that it is the Gunas (in the shape of the senses, mind, etc.) that move among the Gunas (objects of perception), does not get attached to them Arjuna.
- 29 Those, who are completely deluded by the Gunas (modes) of Prakrti, remain attached to those Gunas and actions; the man of perfect Knowledge should not unsettle the mind of those insufficiently knowing fools.
- 30 Therefore, dedicating all actions to Me with your mind fixed on Me, the Self of all, freed from hope and the feeling of meum (mine-ness) and cured of mental fever, fight.
- 31 Even those men, who, with an uncavilling (i.e., not raising frivolous objections) and devout mind, always follow this doctrine of Mine, are freed from the binding effect of all actions.
- 32 Those, however, who, finding fault with this doctrine of Mine, do not follow it, know them to be deluded in the matter of all knowledge, senseless and lost.
- 33 All beings follow their nature; even the wise man behaves in conformity with his nature. What can restraint do?

- 34 Attraction and repulsion are rooted in all sense-objects. Man should never come under their sway, because these are the two main stumbling-blocks in his way.
- 35 One's own duty, though devoid of merit, is preferable to the duty of another well performed. Even death in the performance of one's own duty brings blessedness; another's duty is fraught with fear.
- 36 Arjuna said: Now impelled by what, Krsna, does this man commit sin even voluntarily, as though driven by force?
- 37 Sri Bhagvan said: It is desire, it is wrath, begotten of the elements of Rajas, insatiable and grossly wicked; know this to be the enemy in this case.
- 38 As flame is enveloped by smoke, mirror by dirt, and embryo by amnion, so Knowledge is enveloped by it (desire).
- 39 So, Arjuna, Knowledge is covered by this eternal enemy of the wise, the insatiable fire in the form of desire.
- 40 The senses, the mind and the intellect are said to be its seat; enveloping Knowledge through these, it (desire) deludes the embodied soul.
- 41 Therefore, Arjuna, first controlling the senses, kill this wicked desire which obscures Jnana (Knowledge of the Absolute or Nirguna Brahma) and Vijnana (Knowledge of Sakra Brahma or manifest Divinity).
- 42 The senses are said to be greater than the body; but greater than the senses is the mind. Greater than the mind is the intellect; and what is greater than the intellect is he (the Self).
- 43 Thus, Arjuna, knowing that which is higher than the intellect and subduing the mind by reason, kill this enemy in the form of Desire, that is hard to overcome.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the third chapter entitled
“Karmayoga” (The Yoga of Action)**

The Bhagvadgita

Chapter IV: Jnana Vibhaga Yoga (Yoga of Knowledge as well as the disciplines of Action and Knowledge)

- 1 Sri Bhagvan said: I taught this immortal Yoga to Vivaswan (Sun-god); Vivaswan conveyed it to Manu (his Son); and Manu imparted it to (his Son) Ikswaku.
- 2 Thus handed down from father to son, Arjuna, this Yoga remained known to the Rajarsis (royal sages). By great efflux of time, however, it has more or less disappeared.
- 3 The same ancient Yoga has this day been imparted to you by Me, because you are My devotee and friend, and also because this is a supreme secret.
- 4 Arjuna said: You are of recent origin, while the birth of Vivaswan dates back to remote antiquity. How, then, am I to understand that you taught at the beginning of creation?
- 5 Sri Bhagavan said: Arjuna, you and I have passed through many births. I know them all, while you do not, O chastiser of foes.
- 6 Though unborn and immortal, and also the Lord of all beings, I manifest Myself through My own Yogamaya (divine potency), keeping My Nature (Prakrti) under control.
- 7 Arjuna, whenever there is decline of righteousness, and unrighteousness is in the ascendant, then I body Myself forth.
- 8 For the protection of the virtuous, for the destruction of evil-doers, and for establishing Dharma (righteousness) on a firm footing, I am born from age to age.
- 9 Arjuna, My birth and activities are divine. He who knows this in reality does not take birth again on leaving his body, but attains Me.
- 10 Completely rid of passion, fear and anger, wholly absorbed in Me, depending on Me, and purified by the penance of wisdom, many have become one with Me even in the past.
- 11 Arjuna, howsoever men approach Me, even so do I seek them; for all men follow My path from all sides.
- 12 In this mortal world, men seeking the fruition of their activities worship the gods; for success born of action follows quickly.
- 13 The four orders of society (viz., the Brahman, the Ksatriya, the Vaisya and Sudra) were created by Me classifying them according to their prenatal qualities and proportioning corresponding duties to them; though the author of this creation, know Me, the immortal Lord, to be a non-doer.
- 14 Since I have no craving for the fruit of actions, actions do not contaminate Me. Even he who thus knows Me in reality is not bound by actions.
- 15 Having known thus, action was performed even by the ancient seekers of salvation; therefore, do you also perform such actions as were performed by the ancients in the former times.
- 16 Even the wise are at a loss to know what is action and what is inaction. Therefore, I shall expound to you the truth about action, knowing which you will be freed from its evil effect

- (binding nature).
- 17 The truth about action must be known; and the truth of prohibited action must also be known; even so, the truth about inaction must be known. For mysterious are the ways of action.
- 18 He, who sees inaction in action, and action in inaction, is wise among men; he is a Yogi, who has accomplished all action.
- 19 He whose undertakings are all free from desire and thoughts of the world, and whose actions are burnt up by the fire of wisdom, him even the wise call a sage.
- 20 He, who, having totally given up attachment to actions and their fruits, has got over the dependence on the world, and is ever satisfied, does nothing at all, though he may be even engaged in action.
- 21 He, who has subdued his mind and body, has given up all objects of enjoyment and has no craving, -- performing sheer bodily action, such a person does not incur sin.
- 22 He, who is contented with whatever is got unsought, is free from jealousy and has transcended all pairs of opposites (like joy and grief), and is balanced in success and failure, -- such a Karmayogi, though acting, is not bound.
- 23 He, whose attachment has gone, whose mind is established in Knowledge, and who works for the sake of sacrifice, all actions of that liberated man melt away.
- 24 The sacrifice in which the ladle (with which the oblation is poured), etc., is Brahma, the oblation itself is Brahma, even so the act of pouring the same into the fire, which is again Brahma, by the sacrificer, who is himself Brahma, -- surely the goal to be reached by him, who is absorbed in such sacrifice as Brahma, is also Brahma (Absolute).
- 25 Other Yogis offer sacrifice in the shape of worship to the gods. Others pour into the fire of Brahma, the very sacrifice in the shape of the self, through the sacrifice known as the perception of identity.
- 26 Others offer as sacrifice their senses of hearing, etc., into the fires of self-control. Other Yogis, again, offer sound and other objects of perception into the fires of the senses.
- 27 Others sacrifice all the functions of their senses, and the functions of the vital airs, into the fires of Yoga, in the shape of self-control, which is kindled by wisdom.
- 28 Some perform sacrifice with material things, some offer sacrifice in the shape of penances, others sacrifice through the practice of Yoga, while some striving souls, observing austere vows, perform the sacrifice of wisdom, through the study of sacred texts.
- 29 Other Yogis offer the Prana breath into the Apana; even so, others, the Apana into the Prana. There are still others given to the practice of Pranayama (breath-control)
- 30 who having regulated their diet and controlled the course of both the Prana and Apana airs pour their life-breaths into life-breaths. All these have their sins destroyed by sacrifice and know the truth about sacrifice.
- 31 Arjuna, Yogis, who partake of the nectar in the form of the remains of sacrifice, attain the eternal Brahms. To the man who does not offer sacrifice, even this world is not happy; how then, can the other world be happy?
- 32 Many such forms of sacrifice have been set forth in detail through the mouth of the Vedas; know them all as begotten of the actions of body, mind and the senses. Thus, knowing the

- truth about them, you shall be freed from the bondage of Karma (through their practice).
- 33 Arjuna, sacrifice in the form of Knowledge is superior to sacrifice performed with material things. For all actions without exception culminate in Knowledge, O son of Kunti.
- 34 Attain this Knowledge by all means. If you prostrate yourself at the feet of the wise, render them all forms of service, and question them with a guileless heart, again and again, those wise seers of Truth will unfold that Knowledge to you.
- 35 Arjuna, acquiring that Knowledge, you will no more be subjected to delusion like this, and through it you will see all beings first in your own self, and then in Me (the Oversoul).
- 36 Even if you are the most sinful of all sinners, you will cross over all sin by the raft of Knowledge.
- 37 For, as the blazing fire reduces the fuel to ashes, Arjuna, even so the fire of Knowledge reduces all actions to ashes.
- 38 In this world, there is no purifier like Knowledge; he, who has attained purity of heart through practice of Karmayoga, automatically realizes it in the self in course of time.
- 39 He, who has fully controlled his senses, is exclusively devoted to spiritual practice and is full of faith, attains Knowledge; having gained Knowledge, he immediately attains supreme peace (in the form of God-Realization).
- 40 He, who lacks discrimination, is devoid of faith, and is possessed by doubt, is lost to the spiritual path. For the doubting soul in particular, there is neither this world nor the world beyond, nor even happiness.
- 41 Arjuna, he who has dedicated all his actions to God according to the spirit of Karmayoga, whose doubts have been dispelled by wisdom, and who is self-possessed, actions do not bind him.
- 42 Therefore, Arjuna, cutting asunder, with the sword of Knowledge, this doubt in your heart, born of ignorance, established yourself in Karmayoga (in the form of even-mindedness), and stand up for the fight.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
 the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
 ends the fourth chapter entitled
 “Jnana Vibhaga Yoga” (Yoga of Knowledge as well as the disciplines of Action and Knowledge)**

The Bhagvadgita

Chapter V: Karma Sanyasa Yoga (Yoga of Action and Knowledge)

- 1 Arjuna said: Krsna, you extol Sankhyayoga (the Yoga of Knowledge) and then the Yoga of Action. Pray tell me which of the two is decidedly better.
- 2 Sri Bhagvan said: The Yoga of Knowledge and the Yoga of Action both lead to supreme bliss. Of the two, however, the Yoga of Action (being easier of practice) is superior to the Yoga of Knowledge.
- 3 The Karmayogi, who neither hates nor desires, should be ever considered a Sannyasi (renouncer). For, Arjuna, he who has transcended the pairs of opposites, is easily freed from bondage.
- 4 It is the ignorant, not the wise, who say that Sankhyayoga and Karmayoga are productive of divergent results. For one, who is firmly established in either, gets the fruit of both (viz., God-Realization).
- 5 The supreme state, which is reached by the Sankhyayogi, is attained also by the Karmayogi. Therefore, he, who sees Sankhyayoga and karmayoga as one, so far as their result goes, really sees.
- 6 Without Karmayoga, however, Sankhyayoga (or renunciation of doership in relation to all activities of the mind, senses and the body) is difficult to attain; whereas the Karmayogi, who keeps his mind fixed on God, reaches Brahma in no time, Arjuna.
- 7 The Karmayogi, who has fully conquered his mind and subdued his senses, whose heart is pure, and who has identified his self with the Self of all beings (viz., God), remains unaffected, even though performing action.
- 8 The Sankhyayogi, however, who knows the reality of things, even though seeing, hearing, touching, smelling, eating, going, sleeping,
- 9 Breathing, speaking, passing urine and stool, taking, and opening or closing the eyes, must believe that he does nothing, holding that it is the senses that are acting on sense-objects.
- 10 He, who acts, offering all actions to God, and shaking off attachment, remains untouched by sin, as the lotus leaf by water.
- 11 The Karmayogis perform action only with their senses, mind, intellect, and body as well, withdrawing the feeling of meum in respect of them and shaking off attachment, simply for the sake of self-purification.
- 12 Offering the fruit of actions to God, the Karmayogi attains peace in the shape of God-Realization; whereas he who works with a selfish motive, being attached to the fruit of actions through desire, gets tied down.
- 13 The self-controlled Sankhyayogi doing nothing himself and getting nothing done by others, rests happily in God, mentally relegating all actions to the city of nine gates (the body with nine holes).
- 14 The Lord determines not the doership nor the doings of beings, nor even their contact with fruit of actions. It is Nature that functions (deriving its motive power from God).

- 15 The omnipresent Lord does not partake of the virtue or sin of anyone. Knowledge is enveloped in ignorance; hence it is that beings are constantly falling a prey to delusion.
- 16 In the case, however, of those whose said ignorance has been destroyed by knowledge of God, that wisdom shining like the sun reveals the Supreme.
- 17 Those whose mind and intellect are wholly merged in him, who are constantly established in identity with Him, and are exclusively devoted to Him, their sins being wiped out by wisdom, go to whence there is no return.
- 18 The wise look with the same eye on a Brahman endowed with learning and culture, a cow, an elephant, a dog, and a pariah.
- 19 Even here is the mortal plane conquered by those whose mind is established in equanimity; since the absolute is free from blemish and equanimous, hence they are established in the Eternal.
- 20 He, who, with reason firm and free from doubt, rejoices not on obtaining what is agreeable, and does not feel perturbed on meeting with the unpleasant, that knower of Brahma lives eternally in identity with It.
- 21 He, whose mind remains unattached to external enjoyments, derives through meditation the unmixed joy, which is inherent in the soul; then that Yogi, having completely identified himself through meditation with Brahma, enjoys eternal Bliss.
- 22 The pleasures which are born of sense-contacts are verily sources of pain (though appearing as enjoyable to worldly-minded people). They have a beginning and an end (they come and go). Arjuna, it is for this reason that a wise man does not indulge in them.
- 23 He who is able to stand, here on earth, before casting off this body, the urges of lust and anger, he is a Yogi – a harmonized soul; he is a happy man.
- 24 He, who is happy within himself, enjoys within himself the delight of the soul, and even so is illumined by the inner light (light of the soul), such a Yogi (Sankhyayogi) identified with Brahma attains Brahma. Who is all Peace.
- 25 The seers whose sins have been washed away, whose doubts have been dispelled by knowledge in God and who are actively engaged in promoting the welfare of all beings, attains Brahma, who is all Peace.
- 26 To those wise men, who are free from lust and anger, who have subdued their mind and have realized God, Brahma, the abode of eternal peace, is present all round.
- 27 Shutting out the thoughts of external sense-enjoyments, with the eyes fixed on the space between the eye-brows, having equalized the Prana and Apana breaths (outward and inward breaths) flowing within the nostrils, he who has brought his senses,
- 28 Mind and reason under control, -- such a contemplative soul intent on liberation and free from desire, fear and anger, is ever liberated.
- 29 Having known Me in reality as the enjoyer of sacrifices and austerities, the supreme Lord of all the worlds, and the disinterested friend of all beings, my devotee attains peace.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the fifth chapter entitled
“The Yoga of Action and Knowledge”**

The Bhagvadgita

Chapter VI: Atma Samyam (The Yoga of Meditation)

- 1 Sri Bhagvan said: He, who does his duty without expecting the fruit of actions, is a Sannyasi (Sankhyayogi) and a Yogi (Karmayogi) both. He is no Sannyasi (renouncer) who has merely renounced the sacred fire; even so, he is no Yogi, who has merely given up all activity.
- 2 Arjuna, what they speak of as Sannyasa, know that to be the same as Yoga; for none becomes a Yogi, who has not given up thoughts of the world.
- 3 To the contemplative soul, who desires to rise to the heights of Karmayoga (in the form of equanimity), action without motive is spoken of as the ladder; for the same man when he is established in Yoga, tranquility of mind (absence of all thoughts of the world) is spoken of as the way (to blessedness).
- 4 When a man ceases to have any attachment either for the objects of senses or for actions and has renounced all thoughts of the world, he is said to have attained Yoga.
- 5 One should lift oneself up by one's own effort and should not degrade oneself; for one's own self is one's friend, and one's own self is one's enemy.
- 6 One's own self is the friend of that soul by whom the lower self (viz., the mind, the senses and the body) has been conquered; on the other hand, the very self of him, who has not conquered his lower self, behaves inimically like one's own enemy.
- 7 The Supreme Spirit is firmly established in the knowledge of the self-controlled man whose mind is perfectly calm in the midst of pairs of opposites, such as cold and heat, joy and sorrow, and honor and ignominy.
- 8 The Yogi whose mind is sated with Jnana (Knowledge of Nirguna Brahma) and Vijnana (Knowledge of manifest Divinity), who is unchangeable under all circumstances, whose senses are thoroughly subdued, and to whom a clod, a stone and a piece of gold make no difference, is spoken of as a God-realized soul.
- 9 He, who regards well-wishers, friends, foes, neutrals, mediators, the objects of hatred, relatives, the virtuous and the sinful alike, stands supreme.
- 10 The Yogi, who has subdued his mind and body, and who is free from desires and bereft of possessions, -- living in seclusion all by himself alone he should constantly engage his mind in meditation.
- 11 In a clean spot having firmly placed his seat with Kusa grass, a deerskin and a cloth spread thereon one below another (Kusa below, deerskin in the middle, and cloth uppermost), neither very high nor very low,
- 12 And sitting on that seat, concentrating the mind and controlling the functions of the mind and the senses, he should practice Yoga for self-purification.
- 13 Keeping the trunk, head and neck straight and steady, remaining firm and looking at the tip of his nose, without looking in other directions,
- 14 Pledged to the vow of continence and fearless, keeping himself perfectly calm and with the mind thoroughly brought under control and fixed on Me, the vigilant Yogi should sit absorbed in Me.

- 15 Thus constantly applying his mind to Me, the Yogi of subdued mind attains the lasting Peace, consisting of supreme bliss, which rests in Me.
- 16 Arjuna, this Yoga is not for him who eats too much, nor for him who does not eat at all, nor for him who is given to too much sleep, nor for him who is ceaselessly awake.
- 17 Yoga, which rids one of woe, is accomplished only by him who is regulated in diet and recreation, regulated in performing actions, and regulated in sleeping and waking.
- 18 When the mind brought under complete control gets focused on God alone, then the person, who is free from yearning for all enjoyments, is said to be established in Yoga.
- 19 As a light does not shake in a place sheltered from the wind, analogous is stated to be the case of subdued mind of the Yogi practicing meditation on God.
- 20 The state in which, curbed through practice of Yoga, the mind comes to rest, and in which, realizing God through subtle reason (purified by meditation on God) the soul rejoices only in God.
- 21 Nay, in which the soul experiences the eternal and supersensuous joy which can be apprehended only through subtle and acute reason, and wherein established the said Yogi moves not from truth.
- 22 And having obtained which he does not reckon any other gain as greater than that, and established in which he is not moved even by great sorrow,
- 23 That state, called yoga, which is free from the contact of pain (in the form of transmigration), should be known. Nay, this Yoga should be resolutely practiced with an unwearied mind.
- 24 Completely giving up all desires arising from thoughts of the world, and fully restraining the senses from all sides by the mind,
- 25 He should through gradual practice attain tranquility; and having established the mind in God through reason controlled by steadfastness, he should not think of anything else.
- 26 Restraining the restless and the fidgety mind from all those objects after which it runs, he should repeatedly concentrate it on God.
- 27 For to the Yogi, whose mind is perfectly calm, who is sinless, whose passion is subdued, and who is identified with Brahma, supreme happiness comes (as a matter of course).
- 28 The sinless Yogi thus, uniting his self constantly with God, easily enjoys the eternal bliss of oneness with Brahma.
- 29 The Yogi, who is united in identity with the all-pervading, infinite, Consciousness, and looks on all with an equal eye, sees the Self present in all beings, and all beings existing in the Self.
- 30 He who sees Me (the Universal Self) present in all beings, and sees all beings existing in Me, I am never out of sight of him, nor is he ever out of sight of Me.
- 31 He who, established in unity, worships Me as residing in all beings (as their very Self), that Yogi, though engaged in all forms of activities, dwells in Me.
- 32 Arjuna, he who looks on all as one, on the analogy of his own self, and looks upon the pleasure and pain of all with a similar eye, such a Yogi is regarded as supreme.

- 33 Arjuna said: Krsna, this Yoga in the form of equanimity, which You have taught, owing to restlessness of mind I do not perceive its stability.
- 34 For, Krsna, the mind is very unsteady, turbulent, tenacious and powerful; therefore, I consider it as difficult to control as the wind.
- 35 Sri Bhagvan said: The mind is without doubt unsteady and difficult to curb, Arjuna; but it can be controlled through practice (of meditation) and dispassion, O son of Kunti.
- 36 Yoga is difficult of achievement for one whose mind is not subdued; by him, however, who has the mind under control, and is ceaselessly striving, it can be easily attained through practice; such is My conviction.
- 37 Arjuna said: Krsna, he who, though endowed with faith, has not been able to subdue his passions, and whose mind is therefore diverted from Yoga (at the time of death), - failing to achieve perfection in Yoga (God-Realization) what fate does he meet with?
- 38 Krsna, deluded in the path of God and without anything to stand upon, does he not perish like torn cloud, deprived of both God-Realization and worldly enjoyment?
- 39 Krsna, it behooves You to dispel this doubt of mine completely; for none other than Yourself can be found, who can clear this doubt.
- 40 Sri Bhagvan said: Dear Arjuna, there is no fall for him either here or hereafter. For, none who works for self-redemption (or God-Realization) meets with an evil destiny.
- 41 He who has fallen from Yoga, having obtained the higher worlds (heaven, etc.) to which men of meritorious deeds alone are entitled, and having resided there for countless years, takes birth in the house of pious and wealthy men.
- 42 Or (if he has developed dispassion) he may be born in the family of enlightened Yogis; but this kind of birth is very difficult to obtain in this world.
- 43 Arjuna, there he regains the understanding of his previous birth (i.e., the latencies of the Yoga of even-mindedness are roused in him); and through that he strives, with greater vigor than before, for perfection in the form of God-Realization).
- 44 The one, who takes birth in a rich family, though subject to the senses, feels drawn toward God by force of this prenatal habit, and the seeker of the Yoga of equanimity also transcends the fruit of actions performed with some motive as laid down in the Vedas.
- 45 The Yogi, however, who diligently takes up the practice, attaining perfection in this very life through the help of latencies of many births, and being thoroughly purged of sin, forthwith reaches the supreme state.
- 46 The Yogi is superior to the ascetics; he is deemed superior even to those versed in sacred lore. The yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi.
- 47 Even among all Yogis, he who devoutly worships me with his mind focused on Me is considered by Me to be the best Yogi.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the sixth chapter entitled
“Atma Samyam” (The Yoga of Meditation)**

The Bhagvadgita

Chapter VII: Jnana Vijnana Yoga (The Yoga of Wisdom and Realization)

- 1 Sri Bhagvan said: Arjuna, now listen how with the mind attached to Me (through exclusive love) and practicing Yoga with complete dependence on Me, you will know Me (repository of all power and glory, the Soul of all) in full and freed from all doubt.
- 2 I shall unfold to you in its entirety this wisdom along with the real knowledge of manifest Divinity, having known which nothing else remains still to be known in this world.
- 3 Of thousands of men some rare soul strives to realize Me; of those striving Yogis, again, some rare one (devoting himself exclusively to Me) knows Me in reality.
- 4 Earth, water, fire, air, ether, mind, reason and also the ego – these constitute My nature eightfold divided.
- 5 This is My lower (insentient) nature; the other than this, by which the whole universe is sustained, know it as My higher (or sentient) nature in the form of the Jiva (the life-principle).
- 6 Arjuna, know that all beings have evolved from this twofold Prakrti, and that I am the source of the entire creation, and in Me again it dissolves.
- 7 There is nothing else besides Me, Arjuna. Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me.
- 8 Arjuna, I am the sapidity in water and the light of the Moon and the Sun; I am the sacred syllable Om in all the Vedas, sound in ether, and manliness in men.
- 9 I am pure odour (the subtle principle of odour) in the earth and pure brilliance in fire; nay, I am life in all beings and austerity in ascetics.
- 10 Arjuna, know Me as the eternal seed of all beings. I am the intelligence of the intelligent; the glory of the glorious am I.
- 11 Arjuna, I am the might of the mighty, free from passion and desire; in beings I am the sexual desire not in conflict with virtue or scriptural injunction.
- 12 Whatever other entities there are, born of Sattva (the quality of goodness), and those that are born of Rajas (the principle of activity) and Tamas (the principle of inertia), know them all as evolved from Me alone. In reality, however, neither I exist in them, nor they in Me.
- 13 The whole of this creation is deluded by objects evolved from the three modes of Nature – Sattva, Rajas and Tamas; hence it does not know Me, who am above these and imperishable.
- 14 For this wonderful illusion of Mine consisting of the three Gunas (modes of Nature) is extremely difficult to get over; those, however, who take refuge in Me alone cross it.
- 15 Those who have their wisdom carried away by nescience, and who have embraced the demonic nature, such foolish and wretched men of evil deeds do not worship Me.
- 16 Four types of virtuous men worship Me, Arjuna, -- the seeker of worldly objects, the sufferer, the seeker of knowledge, and the man of wisdom.
- 17 Of these the best is the man of wisdom, constantly established in identity with Me and possessed of exclusive devotion. For extremely dear am I to the wise man (who knows Me

	in reality), and he is extremely dear to Me.
18	All these are noble, but the man of wisdom is verily My own self; this is My view. For this devotee, who has his mind and intellect merged in Me, is firmly established in Me, the highest goal.
19	In the very last of all births, the man of realization worships Me, realizing that all this is God. Such a great soul is very rare.
20	Those whose wisdom has been carried away by various desires, being bound by their own nature, worship other gods undertaking vows related to each.
21	Whatever celestial form a devotee (craving for some worldly object) seeks to worship with faith, I stabilize the faith of that particular devotee in that very form.
22	Endowed with such faith he worships that deity and obtains through him without doubt his desired enjoyment as ordained by Me.
23	The fruit gained by these people of meager intelligence, however, is perishable. The worshippers of gods attain the gods; whereas My devotees (howsoever they may adore Me), in the end attain Me alone.
24	Not knowing My unsurpassable and undecaying supreme nature, the unintelligent think Me, the supreme spirit beyond the reach of mind and senses, the embodiment of Truth, Knowledge and Bliss, to have assumed a visible (human) form.
25	Veiled by My Yogamaya (divine potency), I am not manifest to all. Hence these ignorant folk do not recognize Me as the unborn and imperishable Supreme Spirit (i.e., take Me to be subject to birth and death).
26	Arjuna, I know all beings, past as well as present, nay, even those that are yet to come; but none (devoid of faith and reverence) knows Me.
27	Arjuna, O chastiser of foes, in this world, through the delusion of pairs of opposites (such as pleasure and pain), born of desire and hatred, all beings are being enveloped on ignorance.
28	But those men of virtuous deeds whose sins have come to an end, being freed from delusion in the shape of pairs of opposites, worship Me with a firm resolve in every way.
29	They who, having taken refuge in Me, strive for deliverance from old age and death know Brahma (the Infinite), Adhyatma (the totality of Jivas or embodied souls),
30	and the entire field of Karma (action) as well as My integral being, comprising Adhibhuta (the field of matter), Adhidaiva (Brahma) and Adhiyajna (the unmanifest Divinity dwelling in the heart of all beings as their witness). And they who, possessed of a steadfast mind, know Me even at the hour of death, they also know Me.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the seventh chapter entitled
“Jnana Vijnana Yoga” (The Yoga of Wisdom and Realization)**

The Bhagvadgita

Chapter VIII: Akshara Brahma Yoga (The Yoga of Indestructible Brahma)

- 1 Arjuna said: Krsna, what is Brahma, what is Adhyatma, and what is Karma (action)? What is called Adhibhuta and what is termed as Adhidaiva?
- 2 Krsna, what is Adhiyajna here and how does it dwell in the body? And how are You to be realized at the time of death by those of steadfast mind?
- 3 Sri Bhagvan said: The Supreme Indestructible is Brahma; one's own self (the Jivatma) is called Adhyatma; and the discharge of spirits (Visarga), which brings forth the existence of beings, is called Karma (action).
- 4 All perishable objects are Adhibhuta; the Purusa (Brahma) is Adhidaiva; and Arjuna, in this body I Myself, dwelling as the inner witness, am Adhiyajna.
- 5 He who departs from the body, thinking of Me alone, even at the time of death, attains My state; there is no doubt about it.
- 6 Arjuna, thinking of whatever object one leaves the body at the time of death, that and that alone he attains, being ever absorbed in its thought. (Generally, at the time of death, one is haunted by the thought of that object alone which has mostly engaged his mind during his lifetime; and as a rule, it is the predominating thought of his last moment that determines his future destiny).
- 7 Therefore, Arjuna, think of Me at all times and fight. With mind and reason thus surrendered to me, you will doubtless come to Me.
- 8 Arjuna, he who with his mind established in Yoga in the form of practice of meditation, and thinking of nothing else, is constantly engaged in contemplation of God, attains the supreme divine Purusa (God).
- 9 He who contemplates on the all-wise eternal Being, the ruler of all, subtler than the subtle, the sustainer of all, possessing a Form beyond comprehension, shining like the Sun and far beyond the darkness of ignorance,
- 10 Having by Yogic power firmly holding the life-breath in the space between the two eyebrows even at the time of death, and then contemplating on God with a steadfast mind, full of devotion, reaches verily that supreme divine Purusa (God).
- 11 I shall speak to you in brief of that supreme goal (God), which knowers of the Vedas term as the Indestructible, which striving recluses free from attachment enter, and desiring which the celibates practice celibacy.
- 12 Having restrained all the media of perception, and fixing the mind in the heart, and through the controlled mind fixing the life-breath in the head and remaining steadfast in Yogic concentration on God,
- 13 he who leaves the body and departs, reciting the one-syllabled Brahma, Om, and dwelling on Me in My absolute aspect, attains the supreme state.
- 14 Arjuna, he who always and constantly thinks of Me with undivided mind, to that Yogi always absorbed in Me, I am easily attainable.

- 15 Great souls, who have attained highest perfection, having come to Me, are no more subjected to rebirth, which is the abode of sorrow, and transitory by nature.
- 16 Arjuna, all the worlds from Brahmaloka (the abode of Brahma) downwards are subject to appearance and disappearance. But, O son of Kunti, on attaining Me there is no rebirth. (For I am beyond Time, and regions like Brahmaloka, being subject to time, are impermanent).
- 17 Those who know from realization Brahma's day as extending to a thousand Mahayugas (A Manayoga comprises the four Yugas: Krta, Treta, Dwapara, and Kal), and Brahma's night as extending to another thousand Mahayugas, they alone know the reality about Time.
- 18 All embodied beings emanate from the Unmanifest (i.e., Brahma's subtle body) at the commencement of Brahma's day; at the commencement of his night, they merge in the same subtle body of Brahma, known as the Unmanifest.
- 19 Arjuna, this multitude of beings, being born, again and again, under compulsion from Prakrti, is dissolved at the commencement of Brahma's night, and rises again at the commencement of his day.
- 20 Beyond this Unmanifest, there is yet another eternal Unmanifest, that supremely Divine Substance, which does not perish even though all beings perish.
- 21 This Unmanifest, spoken of as the indestructible, is called the supreme Goal; that is My supreme Abode, attaining which man does not return.
- 22 Arjuna, that supreme Purusa in whom all beings reside, and by whom all this is pervaded, is attainable only by exclusive Devotion.
- 23 Arjuna, I shall now tell you the time (path) departing when Yogis do not return, and also the time (path) departing when they do return. (I shall describe to you both the paths).
- 24 (Of the two paths) that in which are located the all-effulgent fire-god and the gods presiding over day-time, the bright fortnight, and the six months of the northward course of the Sun, proceeding along it after death, Yogis, who have known Brahma, are successively led by the above gods, and finally reach Brahms.
- 25 Again, the path in which are located the gods presiding over smoke, night, the dark fortnight, and the six months of the southward course of the Sun – the Yogi (devoted to action with a motive), taking to this path after death, is led by the above gods, one after another, attaining the luster of the Moon (and enjoying the fruit of his meritorious deeds in heaven) returns to this mortal world.
- 26 These two paths of the world, the bright and the dark, are considered to be eternal. Proceeding by one of them, one reaches the supreme state from which there is no return; and proceeding by the other, one returns to the mortal world, and becomes subject to birth and death once more.
- 27 Knowing thus the secret of these two paths, O son of Kunti, no Yogi gets deluded. Therefore, Arjuna, at all times be established in Yoga in the form of equanimity (i.e., strive constantly for My realization).
- 28 The Yogi, knowing this secret, doubtless transcends all the rewards promised in the scriptures, of the study of the Vedas, and of the performance of sacrifices and charities, and attains the supreme eternal state.

Thus, in the Upanisad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,

ends the eight chapter entitled
“Akshara Brahma Yoga” (The Yoga of Indestructible Brahma)

The Bhagavadgita

Chapter IX: Raja Vidya Raja Guhya Yoga (The Yoga of the Sovereign Science and the Sovereign Secret)

- 1 Sri Bhagavan said: To you, who are devoid of the carping spirit, I shall now unfold the knowledge of Nirguna Brahma along with the knowledge of Sakara Brahma, knowing which you will be freed from the evil of worldly existence.
- 2 This knowledge (of both the Nirguna and Saguna aspects of Divinity) is a sovereign science, a sovereign secret supremely holy, most excellent, directly enjoyable, attended with virtue, very easy to practice and imperishable.
- 3 Arjuna, people having no faith in this Dharma, failing to reach Me, revolve in the paths of the world of death.
- 4 All this is permeated by Me in My unmanifest aspect (as ice by water), and all beings abide in the idea within Me. Therefore, really speaking, I am not in them.
- 5 Nay, those beings abide not in Me; but look at the wonderful power of My divine Yoga, though the Sustainer and Creator of beings, My Self in reality dwells not in those beings.
- 6 Just as the extensive and all-pervading air (which is born of ether) always remains in ether, likewise know that all beings (sprung as they are from My thought) abide in Me.
- 7 Arjuna, at the end of every Kalpa (Brahma's day) all beings enter My Prakrti (the Prime Cause), and at the beginning of every Kalpa, I bring them forth again.
- 8 Laying hold of My Nature, I bring forth, again and again, (according to their respective Karma) this whole multitude of beings subject to the influence of their own nature.
- 9 Arjuna, those actions however do not bind Me, unattached as I am to those actions and remain indifferent.
- 10 Arjuna, with Me as the supervisor, Nature brings forth the whole creation, both animate and inanimate; it is due to this cause that the wheel of Samsara is revolving.
- 11 Fools, not knowing My supreme nature, think low of Me, the Lord of creation, who have put on the human body. (That is, they take Me, who have appeared in human garb through My Yogamaya for the deliverance of the world, to be an ordinary mortal.)
- 12 Those senseless persons with vain hopes, futile actions and fruitless knowledge have embraced a nature, which is fiendish, demoniacal, and delusive.
- 13 On the other hand, Arjuna, great souls, who possess a divine nature, knowing Me as the prime cause of creation and imperishable, worship Me constantly with undivided mind.

- 14 Constantly chanting My names and glories and striving to attain Me, and bowing, again and again, to Me, those devotees of firm resolve, ever united with me through meditation, worship Me with single-minded devotion.
- 15 Others (Jnana yogis) betake themselves to Me through their offering of Knowledge, worshipping Me (in My Absolute and formless aspect) as their very Self; while still others worship Me in My Universal Form in many ways, taking Me to be diverse in diverse celestial forms.
- 16 I am the Vedic ritual, I am the sacrifice, I am the offering to the departed, I am the herbage; I am the sacred formula, I am the clarified butter, I am the sacred fire, and I am verily the act of offering oblations into the fire.
- 17 I am the sustainer and ruler of this universe, its father, mother, and grandfather, the knowable, the purifier, the sacred syllable Om, and the three Vedas – Rk, Yajus, and Sama.
- 18 I am the supreme goal, supporter, lord, witness, abode, refuge, disinterested friend, origin and end, the resting-place, the store-house (in which all beings are merged at the time of universal destruction), and the imperishable seed.
- 19 Arjuna, I radiate heat as the sun, and hold back as well as send forth showers. I am immortality as well as death; I am being and non-being both.
- 20 Those who perform action with some interested motive as laid down in the three Vedas and drink the sap of Soma plant, and have thus been purged of sin, worshipping Me through sacrifices, seek access to heaven, attaining Indra's paradise as the result of their good deeds, they enjoy the celestial pleasures in heaven.
- 21 Having enjoyed the extensive heaven-world, they return to this world of mortals on the stock of their merits being exhausted. Thus taking recourse to action with interested motive enjoined by the three Vedas (as the means of attaining heavenly bliss), and seeking worldly enjoyments, they repeatedly come and go (i.e., ascend heaven by virtue of their meritorious deeds and return to earth when their fruit has been enjoyed).
- 22 Those devotees, however, who knowing no one else constantly think of Me, and worship Me in a disinterested way, to those ever united in thought with me, I bring full security and personally attend to their needs.
- 23 Arjuna, even those devotees who, endowed with faith, worship other gods (with some interested motive), they too worship Me alone, though not in accordance with rules (i.e., without proper knowledge).
- 24 For I am the enjoyer and also the Lord of all sacrifices; but they do not know Me in reality (as the Adhiyajna), hence they fall (are subjected to birth and death).
- 25 Those who take to the worship of gods go to the gods; those who worship the manes reach the manes; those who adore the spirits reach the spirits and those who worship Me attain Me. (That is why My devotees are not subjected to birth and death.)
- 26 Whosoever offers to Me with love a leaf, a flower, a fruit or even water, I appear in person before that disinterested devotee of purified intellect, and delightfully partake of that article offered by him with love.
- 27 Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, offer it all to Me.
- 28 With your mind thus established in the Yoga of Renunciation (offering of actions to Me), you will be freed from the bonds of Karma in the shape of good and evil consequences; and

- freed from them, you shall attain Me.
- 29 I am equally present in all beings; there is none hateful or dear to Me. They, however, who devoutly worship Me abide in Me, and I also stand revealed in them.
- 30 Even if the vilest sinner worships Me with exclusive devotion, he should be considered a saint; for he has rightly resolved. (He is positive in his belief that there is nothing like devoted worship).
- 31 Speedily he becomes virtuous and secures lasting peace. Know it for certain, Arjuna, that My devotee never falls.
- 32 Arjuna, womanfolk, Vaisyas (members of the trading class), Sudras (those belonging to the labouring class), and even those that are born of the womb of sin (such as the pariah), taking refuge in Me, they too attain the supreme goal.
- 33 What wonder, then that the holy Brahmans (members of the intellectually or priestly class) and devout royal sages should attain it. Therefore, having obtained this joyless and transient human life, do you constantly worship Me.
- 34 Fix your mind on Me, be devoted to Me, adore Me and make obeisance to me; thus uniting yourself to Me and entirely depending on Me, you shall come to Me.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the ninth chapter entitled
“Raja Yoga Raja Guhya Yoga” (The Yoga of the Sovereign Science and the Sovereign Secret)**

The Bhagavadgita

Chapter X: Vibhuti Yoga (The Yoga of Divine Glories)

- 1 Sri Bhagavan said: Arjuna, hear once again My supreme word, which I shall speak to you, who are so loving, out of solicitude for your welfare.
- 2 Neither gods nor the great sages know the secret of My birth (i.e., My appearance in human form out of mere sport); for I am the prime cause in all respects of gods as well as of the great seers.
- 3 He who knows Me in reality as without birth and without beginning, and as the supreme Lord of the universe, he, undeluded among men, is purged of all sins.
- 4 Discrimination, true wisdom, sanity, forgiveness, truth, control over the senses and the mind, joy and sorrow, evolution and dissolution, fear and fearlessness,
- 5 non-violence, equanimity, contentment, austerity, charity, fame and disrepute, - these diverse feelings of creatures emanate from Me alone.
- 6 The seven great seers (Marichi and others), the more ancient four (Sanaka and others), and the fourteen Manus (progenitors of mankind), who are all devoted to Me, are born of My will;

- of them all these creatures in the world were begotten.
- 7 He who knows in reality this supreme glory and supernatural power of Mine gets established in Me through unwavering Devotion; of this here is no doubt.
- 8 I am the source of all creation; everything in the world moves because of Me; knowing thus the wise, full of devotion, worship Me.
- 9 With their mind fixed on Me, with their lives surrendered to Me, enlightening one another about My greatness and speaking of Me, they ever remain contented and take delight in Me.
- 10 On those ever united through meditation with Me and worshipping Me with love, I confer that Yoga of wisdom through which they attain Me.
- 11 In order to shower My grace on them, I, dwelling in their heart, dispel the darkness born of ignorance by the shining light of wisdom.
- 12 Arjuna said: You are the supreme Eternal, the ultimate resort, the greatest purifier; all the seers speak of You as the eternal divine Person, the prime Deity, unborn and all-pervading.
- 13 Likewise speak the celestial sage Narada, the sages Asita and Devala and the great sage Vyasa; and so do You Yourself proclaim this to me.
- 14 Krsna, I believe as true all that You tell me. Lord, neither gods nor the demons are aware of Your manifestation through Lila (sport).
- 15 O Creator of beings, O Ruler of creatures, God of gods, the Lord of the universe, O supreme Purusa, Yourself alone know Yourself through Yourself.
- 16 You alone can describe in full Your divine glories whereby You stand pervading these worlds.
- 17 O Master of Yoga, how am I to know You through constant meditation? And in what particular forms, O Lord, are You to be meditated upon by me?
- 18 Krsna, tell me once more, in detail, Your power of Yoga and Your glory; for I know no satiety in hearing Your nectarean words.
- 19 Sri Bhagavan said: Arjuna, now I shall tell you My conspicuous divine glories; for there is no limit to My magnitude.
- 20 Arjuna, I am the self seated in the heart of all beings; so I am the beginning and middle and also the end of all beings.
- 21 I am Visnu among the twelve sons of Aditi, and the bright-rayed sun among the luminaries; I am the glory of the Maruts (the forty-nine wind-gods), and the Moon among stars.
- 22 Among the Vedas, I am the Samaveda; among the gods, I am Indra. Among the senses, I am the mind; and I am the consciousness (life-energy) in living beings.
- 23 Among the eleven Rudras (gods of destruction), I am Sankara; and among the Yaksas and Raksasaas, the god of riches (Kubera). Among the eight Vasus (a particular class of gods), I am the god of fire; and among the mountains, I am the Meru.
- 24 Among the priests, Arjuna, know Me to be their chief, Brhaspati. Among generals, I am Skanda (the generalissimo of the gods); among the seats of water, I am the ocean.

- 25 Among the great seers, I am Bhrgu; among words, I am the monosyllable Om. Among sacrifices, I am the sacrifice consisting of Japa (muttering of sacred formulae); among the immovables, the Himalaya.
- 26 Among all trees, I am the Aswattha (the holy fig tree); among the celestial sages, Narada; among the Gandharvas (celestial songsters), Chitraratha; among the Siddhas, the sage Kapila.
- 27 Among horses, know Me to be Uchchaihsrava begotten of the churning of the ocean along with nectar; among mighty elephants, Airavata (Indra's elephant); among men, the king.
- 28 Among weapons, I am the thunderbolt; among cows, I am the celestial cow Kamadhenu. I am the sexual desire which is attended by procreation; among serpents, I am Vasuki.
- 29 Among Nagas (a special class of serpents), I am Ananta (the serpent-god), and among aquatic creatures and water-gods, I am Varuna. Among the manes, I am Aryama, and among rulers, I am Yama (the god of death).
- 30 Among the Daityas (demons), I am Prahlada; and among calculators, I am Time. So among quadrupeds, I am the lion; and among birds, Garuda (the vehicle of Visnu).
- 31 Among purifiers, I am the wind; among wielders of weapon, I am Rama. Among fishes, I am the alligator; and among rivers, I am the Ganges.
- 32 Arjuna, I am the beginning and the middle and the end of all creations. Of sciences, I am the science of the Soul (metaphysics); in disputants, I am the right type of reasoning.
- 33 Among the letters, I am 'A' (the first letter of the alphabet); of the different kinds of compounds in grammar; I am the copulative compound. I am verily the endless Time (the devourer of Time, God); I am the sustainer of all, having My face on all sides.
- 34 Again, I am the all-destroying Death, as also the source of future beings; of women, I am the goddesses presiding over fame, prosperity, speech, memory, intelligence, steadfastness and forgiveness.
- 35 Likewise among the Sama hymns, I am Brhatsama; among the various Vedic verses, I am the Gayatri verse. Among the twelve months of the Hindu calendar, I am Margasirsa; among seasons, the vernal season.
- 36 In those practicing fraud, I am gambling; I am the glory of the glorious. I am the victory of the victorious, I am the resolution of the resolute; I am the goodness of the good-natured.
- 37 Among the members of the Vrsni clan, I am your friend Krsna; among the Pandavas, I am yourself. Among the sages, again, I am Vyasa; among the wise, I am the sage Sukra.
- 38 I am the ruling power in rulers; I am the righteousness in those aspiring for victory. Of secrets, I am the custodian in the shape of silence; I am the wisdom of the wise.
- 39 Arjuna, I am even that which is the seed of all beings. For there is no creature, animate or inanimate, which exists without Me.
- 40 Arjuna, of my divine glories there is no end. This is only a brief description by Me of the extent of My powers.
- 41 Every such creature as is glorious, brilliant or powerful, know that to be a manifestation of a spark of My effulgence.

- 42 Or, what will you gain by knowing all this in detail, Arjuna? Suffice it to say that I stand holding this entire universe by a spark of My Yogic power.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the tenth chapter entitled
“Vibhuti Yoga” (The Yoga of Divine Glories)**

The Bhagavadgita

Chapter XI: Vishwaroop Darshan Yoga (The Yoga of the Vision of the Universal Form)

- 1 Arjuna said: The most secret words of spiritual wisdom that have been spoken by You as an act of kindness to me, thanks to them this delusion of mine has disappeared.
- 2 For, Sri Krishna, I have heard from You in detail an account of the evolution and dissolution of beings, and also Your immortal glory.
- 3 Lord, You are precisely what you declare Yourself to be. But I long to see Your divine form, O best of persons.
- 4 Sri Krishna, if You consider me as capable of beholding it, then, O Lord of Yoga, reveal to me Your imperishable form.
- 5 Sri Bhagavan said: Arjuna, behold presently in hundreds and thousands My multifarious divine forms, of diverse colours and different shapes
- 6 Behold in Me, Arjuna, the twelve sons of Aditi, the eight Vasus, the eleven Rudras (gods of destruction), the two Aswinikumaras (the twin-born physicians of gods) and the forty-nine Maruts (wind-gods), and see many more wonderful forms never seen before.
- 7 Arjuna, behold in this body of Mine, comprised in one limb, the entire creation both animate and inanimate and whatever else you desire to see.
- 8 But surely you cannot see Me with these gross eyes of yours; therefore I vouchsafe to you the divine eye. With this you behold My divine power of Yoga.
- 9 Sanjaya said: My lord! Sri Krishna, the supreme Master of Yoga, having said thus, then revealed to Arjuna His supreme divine Form.
- 10 Arjuna saw the supreme Deity possessing many mouths and eyes, presenting many a wonderful sight, decked with many divine ornaments, wielding many uplifted divine weapons,
- 11 wearing divine garlands and clothes, besmeared all over with divine sandal pastes, full of wonders, infinite and having faces on all sides.
- 12 If there be the effulgence of a thousand suns bursting forth all at once in the heavens, even that would hardly approach the splendor of the mighty Lord.

- 13 Arjuna, then, saw in the person of that supreme Deity, comprised in one limb, the whole universe with its manifold divisions.
- 14 Then, Arjuna, full of wonder and with the hairs standing on end, bowed his head to the divine Lord and with joined palms addressed Him thus.
- 15 Arjuna said: Lord, I behold in Your body all gods and multitudes of different beings, Brahma perched on his lotus-seat, Siva and all Rsis and celestial serpents.
- 16 O Lord of the universe, I see You endowed with numerous arms, bellies, faces and eyes and having infinite forms extended on all sides. O Form Universal, I see neither Your beginning nor middle nor end.
- 17 I see You endowed with a diadem, mace and circular weapon (Chakra), a mass of splendor shining all round, having a brilliance like that of blazing fire and sun, dazzling and immeasurable on all sides.
- 18 You are the supreme Indestructible worthy of being realized; You are the ultimate resort of this universe. You are the protector of eternal Dharma; I consider You to be the eternal, imperishable Being.
- 19 I see You without beginning, middle, or end, possessing unlimited prowess and endowed with numberless hands, having the moon and the sun for Your eyes, and blazing fire for Your mouth, and scorching this universe by Your radiance.
- 20 Yonder space between heaven and earth and all the quarters are filled by You alone. Seeing this marvelous, dreadful Form of Yours, O mighty Lord, all the three worlds feel greatly alarmed.
- 21 Those hosts of gods are entering You; some with palms joined out of fear are chanting Your names and glories. Hosts of Maharsis and Siddhas saying, 'Let there be peace', are extolling You by means of the very best praises.
- 22 The eleven Rudras, twelve Adityas, eight Vasus, Sadhyas, Viswedevas, the two Aswinikumaras, forty-nine Maruts, manes and multitudes of Gandharvas, Yaksas, Asuras and Siddhas, all are looking at You utterly amazed.
- 23 Lord, seeing this vast and terrible Form of Yours, possessing numerous faces and eyes, many arms, thighs and feet, many bellies and many teeth, the worlds are terrified; so am I.
- 24 Lord, seeing Your Form reaching the heavens, effulgent, many-coloured, having its mouth wide open and possessing large shining eyes, I, with my inner self frightened, have lost self-control and find no peace.
- 25 Seeing Your faces with fearful teeth, resembling the raging fire at the time of universal destruction, I am utterly bewildered, and find no happiness; therefore, be kind to me, O Lord of celestials and Abode of the universe.
- 26 All those sons of Dhrtarastra with hosts of kings are entering You. Bhisma, Drona, and yonder Karna, with the principal warriors on our side as well,
- 27 are rushing headlong into Your fearful mouths set with terrible teeth; some are seen stuck up between Your teeth with their heads crushed.
- 28 As the divers streams of rivers rush towards the sea alone, so those warriors of the mortal world are entering Your blazing mouths.

- 29 As moths rush with great speed into the blazing fire for destruction, even so all these people are with great rapidity entering Your mouths for destruction.
- 30 Swallowing through Your burning mouths, You are licking all those people on all sides. Lord, Your terrible brilliance is burning the entire universe, filling it with radiance.
- 31 Tell me who You are with a form so terrible. My obeisance to You, O supreme Deity; be kind. I wish to know You, the Primal Being, in essence; for I know not Your purpose.
- 32 Sri Bhagavan said: I am the inflamed Kala (Time), the destroyer of the worlds. My purpose here is to destroy these people. Even without you all those warriors arrayed in the enemy's camp will not survive.
- 33 Therefore, do you arise and win glory; conquering foes, enjoy the affluent kingdom. These warriors stand already slain by Me; be you only an instrument, Arjuna.
- 34 Do you kill Drona and Bhisma and Jayadratha and Karna and other brave warriors, who stand already killed by Me; fear not. You will surely conquer the enemies in this war; therefore, fight.
- 35 Sanjaya said: Hearing these words of Bhagavan Kesava, Arjuna tremblingly bowed to Him with joined palms, and bowing again in extreme terror spoke to Sri Krishna in a faltering voice.
- 36 Arjuna said: Lord, it is but meet that the universe exults and is filled with love by chanting Your names and glory; terrified Rakshasas are fleeing in all directions, and all the hosts of Siddhas are bowing to You.
- 37 O noble soul, why should they not bow to You, who are the progenitor of Brahma himself and the greatest of the great? O Infinite Lord of celestials, Abode of the universe, You are that which is existent (Sat) and that which is non-existent (Asat), and also that which is beyond both, viz., the indestructible Brahma.
- 38 You are the prime Deity, the most ancient Person; You are the ultimate resort of this universe. You are both the knower and the knowable, and the highest abode. It is You who pervade the universe, assuming endless forms.
- 39 You are Vayu (Wind-god), Yama (God of death), Agni (Fire-god), Moon-god, Brahma, the Creator of beings, nay the father of Brahma himself. Obeisance, obeisance to You a thousand times; salutations, O salutations to You, again and again.
- 40 O Lord of infinite prowess, my salutations to You from before and from behind. O soul of all, my obeisance to You from all sides. You, who possess limits might, pervade all; therefore You are all.
- 41 Ignorant of this greatness of Yours, and thinking You only to be a friend, the way in which I have wantonly addressed You, either through heedlessness or even affection, as 'Krishna', 'Yadava', 'Friend' and so on,
- 42 and the way in which You have been slighted by me in jest while playing, reposing in bed, sitting or dining, either alone or in the presence of others -- I crave forgiveness for all that from You, who are infinite, O infallible Lord.
- 43 You are the Father, also, the greatest teacher of this animate and inanimate creation and supremely adorable. O Possessor of incomparable glory, in all the three worlds there is no one else equal to You; how can anyone be superior?

- 44 Therefore, Lord, laying my body at Your feet and bowing low, I seek to propitiate You, the ruler of all and worthy of all praise. It behoves You to condone my fault even as a father condones the fault of his son, a friend that of his friend and the loving husband that of his beloved consort.
- 45 Having seen that which was unseen before, I feel delighted; at the same time my mind is tormented by fear. Pray reveal to me that divine form, the form of Vishnu with four arms. O Lord of celestials, Abode of the universe, be gracious.
- 46 I wish to see You adorned in the same way with a diadem on the head and holding a mace and a circular weapon (Chakra) in two of Your hands. O Lord with a thousand arms, O all-formed one, appear again in the same four-armed Form.
- 47 Sri Bhagavan said: Arjuna, being pleased with you, I have shown you, through My own power of Yoga, this supreme, shining, primal and infinite Universal Form, which was not seen before by anyone else than you.
- 48 Arjuna, in this mortal world I cannot be seen in this Form by anyone else than you, either through the study of Vedas or of rituals, or again through gifts, sacrifices of austere penances.
- 49 Seeing such a dreadful Form of Mine as this, be not perturbed or perplexed; with a fearless and complacent mind, behold once again the same four-armed Form of Mine, bearing the conch, Chakra, mace and lotus.
- 50 Sanjaya said: Having thus spoken to Arjuna, Bhagavan Vasudeva again showed to him in the same way His own four-armed Form; and then assuming a gentle appearance, the high souled Sri Krishna consoled the frightened Arjuna.
- 51 Arjuna said: Sri Krishna, seeing this gentle human form of Yours, I have now become composed and am my normal self again.
- 52 Sri Bhagavan said: This Form of Mine (with four arms) which you have seen is exceedingly difficult to perceive. Even the gods are always eager to behold this Form.
- 53 Neither by study of Vedas, nor by penance, nor by charity, nor by ritual can I be seen in this Form (with four arms) as you have seen Me.
- 54 Through single-minded devotion, however, I can be seen in this Form (with four arms), and known in essence and even entered into, O valiant Arjuna.
- 55 Arjuna, he who works for My sake, depends on Me, is devoted to Me, has no attachment, and is free from malice towards all beings, reaches Me.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the eleventh chapter entitled
“Vishwaroop Darshan Yoga” (The Yoga of the Vision of the Universal Form)**

The Bhagavadgita

Chapter XII: Bhakti Yoga (The Yoga of Devotion)

- 1 Arjuna said: The devotees who, with their minds constantly fixed in You as shown above, adore You as possessed of form and attributes, and those who adore only the Imperishable, formless Brahma, - of these who are the best knowers of Yoga?
- 2 Sri Bhagavan said: I consider them to be the best Yogis who, endowed with supreme faith, and ever united through meditation with Me, worship Me with the mind centered on Me.
- 3 Those, however, who, controlling all their senses, and even-minded towards all, and devoted to doing good to all creatures,
- 4 constantly adore as their very self the unthinkable, all-pervading, imperishable, ineffable, eternal, immobile, unmanifest and immutable Brahma, they too come to Me.
- 5 Of course, the path of those who have their mind attached to the Unmanifest is more rugged; for self-identification with the Unmanifest is attained with difficulty by those who are centered in the body.
- 6 On the other hand, those who being solely devoted to Me, and surrendering all actions to Me, worship Me (the manifest Divine), constantly meditating on Me with single-minded devotion,
- 7 These, Arjuna, I speedily rescue from the ocean of birth and death, their mind being fixed on Me.
- 8 Therefore, fix your mind on Me, and establish your reason in Me alone; thereafter you will abide in Me. There is no doubt about it.
- 9 If you cannot steadily fix the mind on Me, Arjuna, then seek to attain Me through the Yoga of practice.
- 10 If you are unable even to take to practice, be intent on performing action for Me; you will attain perfection even by performing actions for my sake.
- 11 If taking recourse to the Yoga of My realization, you are unable to do even this, then, subduing your mind, senses, etc., relinquish the fruit of all actions.
- 12 Knowledge is better than practice (carried on without proper insight), meditation is superior to knowledge, and renunciation of the fruit of actions is even superior to meditation; for peace immediately follows from renunciation.
- 13 He who is free from malice towards all beings, who is friendly as well as compassionate, who has no feeling of meum and is free from egoism, to whom pleasure and pain are alike and who is forgiving by nature,
- 14 who is ever content and mentally united to Me, who has subdued his body, mind and senses and has a firm resolve, who has surrendered his mind and intellect to Me, - that devotee of Mine is dear to Me.
- 15 He who is not a source of annoyance to the world, and who never feels offended with the world, who is free from delight and anger, perturbation and fear, he is dear to Me.

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| 16 | He who craves for nothing, who is both internally and externally pure, is clever and impartial, and has risen above all distractions, who renounces the feeling of doership in all undertakings, - that devotee is dear to Me. |
| 17 | He who neither rejoices nor hates, nor grieves, nor desires, who renounces both good and evil and is full of devotion to Me, is dear to Me. |
| 18 | He who is alike to friend and foe, and likewise to honour and ignominy, who is alike to heat and cold, pleasure and pain, etc., and is free from attachment. |
| 19 | He who takes praise and reproach alike, who is given to contemplation and content with whatever comes unasked for, without attachment to home, fixed in mind and full of devotion to Me, that man is dear to Me. |
| 20 | They who fully partake of this nectar of pious wisdom set forth above, who are endowed with faith and are solely devoted to Me, those devotees are extremely dear to Me. |

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the twelfth chapter entitled
“Bhakti Yoga” (The Yoga of Devotion)**

The Bhagavadgita

Chapter XIII: Ksetra Ksetrajna vibhag Yoga (The Yoga of discrimination between the Field and the Knower of the Field)

1. Sri Bhagavan said: This body, O son of Kunti, is spoken of as the Field (Ksetra); one who knows this, him the sages, who know the truth about both, call the Knower of the Field (Ksetrajna).
2. Know Myself to be the Ksetrajna (Jivatma) also in all the Ksetras, Arjuna. It is the knowledge of Ksetra and Ksetrajna (i.e., of Prakrti and Purusa, Matter and Spirit) which I consider as the true knowledge.
3. What that Ksetra is, what it is like, what are its evolutes, whence is what, and also who that Ksetrajna is and what his powers are, hear all this from Me in a nutshell.
4. The truth about the Ksetra as well as the Ksetrajna has been sung by the seers in manifold ways; it has been stated separately in different Vedic chants and also in the conclusive and reasoned texts of the Brahmasutras.
5. The five subtle elements (ether, air, fire, water, and earth), the ego, the intellect, Primordial Matter, the ten organs, the mind, and the five objects of sense (sound, touch, colour, taste and smell).
6. Desire, aversion, pleasure, pain, the body, consciousness, firmness: this is the Ksetra, with its evolutes, briefly described.
7. Absence of pride, freedom from hypocrisy, non-violence, forgiveness, straightforwardness, service of the preceptor, purity of mind and body, steadfastness, self-control,

8. Dispassion towards the objects of senses, and absence of egoism, constant revolving in mind of the pain and evil inherent in birth, death, old age and disease;
9. Absence of attachment, absence of self-identification with son, wife, home, etc., constant balance of mind both in favourable and unfavourable circumstances,
10. Unflinching devotion to Me through exclusive attachment of mind, living in secluded and sacred places, absence of pleasure in the company of men,
11. Fixity in self-knowledge, observing everywhere the object of true Knowledge (God); all this is declared to be Knowledge (Wisdom); what is contrary to his is called ignorance.
12. Now I shall speak to you at length about that which ought to be known and knowing which one attains immortality; that beginningless supreme Brahma is said to be neither Sat (being) nor Asat (non-being).
13. It has hands and feet everywhere, eyes, head and face, everywhere, ears everywhere. It stands pervading all.
14. It is the perceiver of all sense-objects, though devoid of all senses; though unattached and attributeless, It is the sustainer of all and enjoyer of the qualities (the three modes of Prakrti).
15. It is without and within all beings, and constitutes both animate and inanimate creation. By reason of Its subtlety, It is incomprehensible; It is both at hand and far away.
16. Though indivisible (like ether), It stands as if divided among beings. That knowable substance is the sustainer of beings (as Visnu), destroyer (as Rudra) and creator (as Brahma).
17. The light of all lights, It is said to be beyond the darkness of Maya. It is knowledge itself, as well as the object of Knowledge, and is also worth attaining through Knowledge; It is specially seated in the hearts of all.
18. Thus the Ksetra as well as Knowledge and the Object of Knowledge have been briefly described; knowing this in reality, My devotee enters into My being.
19. Know Matter and Spirit to be both without beginning; and know all modifications and qualities also to be Nature-born.
20. Matter is said to be the cause of production of the body and the senses; while Spirit is said to be the cause of experience of pleasure and pain.
21. Spirit, when seated in Matter, enjoys all objects of the nature of the three Gunas (qualities) born of Matter; attachment to these qualities is the cause of his birth in good and evil wombs.
22. Spirit, even when dwelling in this body, is really transcendent (beyond the triple nature). He has been declared to be the Witness, the Guide, the Sustainer, the Experiencer (of pleasure and pain), the Supreme Lord, and the Oversoul.
23. He who thus knows Purusa (Spirit) and Prakrti (Nature) with its threefold qualities, - even though engaged in all sorts of activities, he is not born again.
24. Some by meditation behold the Self (Paramatma) in their own heart with the help of their pure reason; others by proceeding along the path of Knowledge; and others, again, by treading the path of Action.
25. Others, however, not knowing thus, take to worship by hearing from others; and they, too, who are thus intent on hearing, transcend death.

26. Arjuna, whatever being, animate or inanimate, is born, know that as emanated from the union of Ksetra (Matter) and Ksetrajna (Spirit).
27. Verily he is the seer, who sees the Supreme Lord as the only imperishable substance abiding equally in all perishable beings.
28. Seeing the same Lord dwelling equally in all, he does not kill his Self by the Self, and thereby reaches the supreme state.
29. And he really sees, who sees all actions being done in all respects only by Nature, and the self as the non-doer.
30. Whenever he perceives the diversified existence of beings as rooted in the One Supreme Being, and the projection of all beings from Him, that very moment he attains Brahma.
31. Arjuna, being without beginning and without attributes, this imperishable Paramatma (Supreme Soul), though dwelling in the body, neither acts, nor gets contaminated.
32. As the all-pervasive ether is not contaminated by reason of its subtle character, so seated everywhere in the body, the Self is not contaminated.
33. Arjuna, as the one sun illuminates this whole world, so the one Atma (Spirit) illuminates the whole Ksetra (Field).
34. Those who by the eye of wisdom perceive the difference between the Field and the Knower of the Field, and the negation of Prakrti with her evolutes, reach the Supreme.

Thus, in the Upanisad sung by the Lord, the science of Brahma,
 the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
 ends the thirteenth chapter entitled
“Ksetra Ksetrajna vibhag Yoga” (The Yoga of discrimination between the Field and the Knower of the Field)

The Bhagavadgita

Chapter XIV: "Gunatraya Vibhag Yoga" (The Yoga of the Division of the Three Gunas)

- 1 Sri Bhagavan said: I shall impart to you once more the supreme wisdom, the best of all wisdoms, acquiring which all sages have attained highest perfection, being liberated from this mundane existence.
- 2 Those, who, having acquired this wisdom, have entered into My Being, are not born again at the beginning of creation, and are not tormented during final dissolution.
- 3 My Prakrti or Nature in her primordial, undeveloped state is the womb of all creatures; in that I place the seed (of consciousness). The birth of all beings follows from this combination of Matter and Spirit, O descendant of Bharata.

- 4 Of all the bodies that take birth from different wombs, this Primordial Matter is the Mother, and I am the procreating Father, O son of Kunti.
- 5 The Nature-born qualities of Sattva, Rajas and Tamas firmly tie the imperishable soul to the body, O valiant Arjuna.
- 6 Of these Sattva, being immaculate, is illuminating and flawless; it binds through self-identification with happiness and wisdom, O sinless Arjuna.
- 7 Again, know Rajas, which is of the nature of passion, as born of cupidity and attachment. It binds the soul through attachment to actions and their fruits, O son of Kunti.
- 8 And know Tamas, the deluder of all embodied beings, as born of ignorance. It binds the soul through error, sloth and sleep, Arjuna.
- 9 Arjuna, Sattva urges one to happiness, and Rajas to action; while tamas, clouding wisdom, urges one to error.
- 10 Sattva prevails suppressing Rajas and Tamas; Rajas prevails suppressing Sattva and Tamas; and Tamas prevails suppressing Sattva and Rajas, O descendant of Bharata.
- 11 When in this body, as well as in the mind and senses, perspicuity and discernment make their appearance, then Sattva should be regarded as predominant.
- 12 With the preponderance of Rajas, O chief of Bharatas, greed, activity, undertaking of actions with a selfish motive, restlessness and thirst for enjoyment make their appearance.
- 13 With the growth of Tamas, Arjuna, obtuseness, inactivity, carelessness and stupor, – all these appear in the mind and senses.
- 14 When a person dies during the preponderance of Sattva, he obtains the faultless worlds (heaven, etc.) gained by men of noble deeds.
- 15 Dying when Rajas is in the ascendant, he is born among those attached to action; likewise expiring during the predominance of Tamas, he is born in the wombs of stupid creatures.
- 16 It is said that the fruit of Sattvic actions is good and faultless (in the shape of happiness, wisdom, dispassion, etc.); the fruit of Rajas is sorrow, and the fruit of Tamas, ignorance.
- 17 Wisdom arises from Sattva, and greed, undoubtedly, from Rajas; likewise error, stupor and also ignorance arise from Tamas.
- 18 Those who are established in Sattva rise to higher regions (such as heaven, etc.); those of a Rajasic nature stay in the middle (i.e., in this mortal world); while those of a Tamasic temperament, rooted in error, sloth, sleep, etc., born of Tamas, descend into the wombs of insects, birds and beasts, or into the infernal regions.
- 19 When the seer does not see any agent other than the three Gunas, and knows Me, who stand beyond these Gunas, he enters into My Being.
- 20 Having transcended the three Gunas, which have produced the body, and freed from birth, death, old age and sorrow, he enjoys immortality.
- 21 Arjuna said: What are the marks of him who has risen above the three Gunas, and what his conduct? And how, Lord, does he rise above the three Gunas?
- 22 Sri Bhagavan said: Arjuna, he who feels no aversion to light (which is born of Sattva) or activity (which is born of Rajas) or stupor (which is born of Tamas), when they are present,

- and does not long for them when they are absent.
- 23 He who, sitting like a witness, is not moved by the Gunas, and who knowing that only 'the Gunas act', remains firmly established in God, and is never shaken from that state,
- 24 He who takes sorrow and joy alike, is established in the self, regards of clod of earth, a stone and a piece of gold as equal in value, receives both pleasant and unpleasant things in the same spirit, and views censure and praise alike,
- 25 He who is alike to honour and ignominy, is equal to friend and foe, and has renounced the sense of doership in all undertakings, he is said to have risen above the three Gunas.
- 26 And he who constantly worships Me through the Yoga of exclusive devotion, transcending these three Gunas, he becomes eligible for attaining Brahma.
- 27 For, I am the abode of the imperishable Brahma, of immortality, of everlasting virtue of unending bliss.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the fourteenth chapter entitled
"Gunatraya Vibhag Yoga" (The Yoga of the Division of the Three Gunas)**

The Bhagavadgita

Chapter XV: The Yoga of the Supreme Person

- 1 Sri Bhagavan said: He who knows the Peepul tree (in the shape of creation), which is said to be imperishable, with its roots in the Primal Being, whose stem is represented by Brahma (the Creator), and whose leaves are the Vedas, is a knower of (the real import of) the Vedas.
- 2 The Branches of this tree (in the shape of the different species of living beings), nourished by the three Gunas, and having sense-enjoyments for their tender leaves, extend both downwards and upwards; and its roots (in the shape of egoism, the feeling of meum and latent desires), which bind the soul according to his actions in this mortal world, are also spread in all regions, higher as well as lower.
- 3 Its nature, what it is stated to be, is not actually perceived here (on mature thought); for it has neither beginning nor end, nor even stability. So, cutting down this Peepul tree, whose roots are so deep-laid, by the formidable weapon of dispassion.
- 4 One should diligently seek that Supreme State (God), having reached which one never returns; and saying to himself, "I seek refuge in the Primal Person (Narayana), from whom has emanated this beginningless flow of creation", one should meditate on Him.
- 5 Those undeluded ones, who are free from pride and infatuation, who have conquered the vice of attachment and dwell constantly in God, and whose desires have completely disappeared, - freed from the pairs of opposites known as pleasure and pain, they attain that imperishable Supreme State.

- 6 Having reached which men do not return, that is My Supreme State; neither the Sun nor Moon nor fire can illumine It.
- 7 The Jivatma (soul) in the body is an eternal portion of Myself; it draws with it the mind and the five senses that rest in Matter.
- 8 As the wind carries away odours from their seat, even so the Jivatma, the lord of the body, snatching these (the mind and the senses) from the body, which it casts off, migrates into the body, which it acquires.
- 9 This (Jivatma), while dwelling in the ear, the eye, the senses of touch, taste and smell and the mind, enjoys the objects of the senses.
- 10 The ignorant do not perceive the soul departing from, or dwelling in, the body, enjoying the objects of sense, or endowed with the three attributes. Only those, who possess the eye of wisdom, know it in reality.
- 11 Even striving Yogis are able to know the Self dwelling in their heart. The ignorant, however, whose hearts have not been purified, perceive Him not, even though striving.
- 12 The effulgence inherent in the sun, which illuminates the entire universe, and that which exists in the Moon as well as in the fire, know it to be My effulgence.
- 13 And entering the earth, it is I who sustain all beings by my power; and becoming the nectarean moon, I nourish all plants.
- 14 Becoming the fire which dwells in the bodies of living beings, and uniting with the Prana and Apana breaths, I digest the four kinds of food,
- 15 And it is I who am installed in the hearts of all (as their inner witness). Memory, wisdom and the ratiocinative faculty also emanate from Me. It is I whom the four Vedas seek to know; nay it is I who am the author of the Vedanta as well as the Knower of the Vedas.
- 16 In this world there are two kinds of Purusas (entities) – perishable and imperishable; the bodies of all beings are perishable, and the Jivatma or soul within is said to be imperishable.
- 17 The Supreme Person is distinct from both, who, interpenetrating the three worlds, sustains all, and is designated as the Universal Soul and the imperishable Lord.
- 18 Since I am beyond perishable Matter and superior to the imperishable Soul (enveloped in Maya), hence it is that I am known in the world as well as in the Veda as the Supreme Person.
- 19 Arjuna, the undeluded person, who thus knows Me in reality as the Supreme Person, he, knowing all, worships Me with his whole being.
- 20 O sinless Arjuna, in this way this most secret teaching has been imparted by Me; assimilating this, man becomes wise and attains supreme satisfaction.

Thus, in the Upanisad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Sri Krsna and Arjuna, ends the fifteenth chapter entitled “The Yoga of the Supreme Person.”

The Bhagavadgita

Chapter XVI: The Yoga of Division between the Divine and the Demoniacial Properties

- 1 Sri Bhagavan said: Fearlessness, absolute purity of heart, constant absorption of mind in meditation for Self-Realization and the Sattvic form of charity, control of the senses, worship (of God as well as celestial beings and superiors) and the performance of Agnihotra (pouring oblations into the sacred fire) and other auspicious acts, study of the Vedas and other sacred texts, chanting of Divine Names and glories, bearing of hardships for the sake of one's own Dharma and straightness of mind, including straightness of the body and senses, -
- 2 Non-violence in thought, word and deed, truthfulness and geniality of speech, absence of anger even on provocation, renunciation of the idea of doership in action, tranquility of mind, refraining from malicious gossip, kindness to all creatures, absence of attachment to the objects of senses even during their contact with the senses, mildness, sense of shame in doing things not sanctioned by the scriptures or usage, abstaining from idle pursuits, -
- 3 Sublimity, forgiveness, fortitude, external purity, absence of malice, absence of the feeling of self-importance: these are the marks of one who is naturally endowed with divine virtues, O descendant of Bharata.
- 4 Hypocrisy, arrogance, pride, anger, harshness and ignorance: these, Arjuna, are the marks of one who is born with demoniacal properties.
- 5 Divine virtues are regarded as conducive to liberation and demoniacal properties as conducive to bondage. Grieve not, Arjuna, for you are born with divine virtues.
- 6 Arjuna, in this world there are two types of men – divine and demoniacal. The divine type has been described at length; hear from Me the demoniacal also.
- 7 Men belonging to the demoniac group know not what is right activity and what is right cessation of activity. Hence they possess neither purity (internal or external), nor good conduct nor truth.
- 8 They say: "The world is without any foundation and altogether false, godless and brought about by mutual union (of man and woman); what else?"
- 9 Embracing this view, these lost souls with little understanding, ill-disposed and devoted to cruel actions, are born for the destruction of the world.
- 10 Possessed of hypocrisy, conceit and arrogance and given to insatiable passion, and adopting false doctrines due to delusion, they take to action with impure vows.
- 11 Giving themselves over to endless cares terminating only with death, and given to the enjoyment of sensuous pleasures, they believe the highest limit of joy to consist only in this.
- 12 Held in bondage by a hundred ties of expectation, given over to passion and anger, they strive to obtain by unlawful means hoards of money for the enjoyment of sensuous pleasure.
- 13 "This has been won by me today; that ambition I shall realize now; this wealth is mine already; that will be mine again.
- 14 "This enemy has been already disposed of by me, and I shall make short work of others also. I am the Lord, I am the enjoyer; I am perfect, powerful and happy.

- 15 "I am wealthy, and high-born. Who else is like unto me? I shall perform sacrifices, give alms and rejoice." Thus deluded by ignorance, -
- 16 bewildered by numerous thoughts, enmeshed in the web of delusion and addicted to the enjoyment of sensuous pleasures, men of demoniacal nature fall into the foulest hell.
- 17 Self-important, unbending, filled with the intoxication of wealth and honour, performing nominal sacrifices for show and contrary to scriptural ordinance,
- 18 Given over to egoism, violence, insolence, passion and anger, these malicious persons hate Me that dwell in the bodies of others as well as in their own.
- 19 These haters, evil, cruel and vilest among men, I repeatedly throw into demoniacal wombs in this world.
- 20 Arjuna, cast into demoniacal wombs, birth after birth, these fools, attaining not to Me, sink into still lower depths.
- 21 Passion, anger and greed, these constitute the triple gate to hell leading to the damnation of the soul. Therefore, one should shake off all these three.
- 22 A man released from these three gates to hell, Arjuna, works his own salvation and thereby reaches the highest goal (i.e.; Myself).
- 23 He, who, having cast aside the injunctions of the scriptures, acts according to his own sweet will, attains not perfection, nor the highest goal, nor even happiness.
- 24 Therefore, let the scripture be your authority in determining what ought to be done and what ought not to be done. Knowing this, you should do here only such action as is sanctioned by scriptural ordinance.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the sixteenth chapter entitled
“The Yoga of Division between the Divine and the Demoniacal Properties.”**

The Bhagavadgita

Chapter XVII: The Yoga of the Division of the Threefold Faith.

- 1 Arjuna said: Those who, endowed with faith, worship the Devas, casting aside scriptural injunctions, where do they stand, Krsna, - in Sattva, Rajas, or Tamas?
- 2 Sri Bhagavan said: That innate faith of men is of three kinds – Sattvic, Rajasic and Tamasic. Hear about it from Me.
- 3 Arjuna, the faith of each is shaped to his own mental constitution. Faith constitutes the very being of man; therefore, whatever the nature of his faith, that verily he is.

- 4 Men of a Sattvic disposition worship the gods; those of a Rajasic disposition worship Yaksas and Rakshasas (demons); while others of a Tamasic disposition worship spirits and ghosts.
- 5 Men who perform austere penance not enjoined by the scriptures, and are full of hypocrisy and egoism, and possessed of attachment, desire and pride of power,
- 6 And who torment the aggregate of elements that constitute the body, and Me, who dwell in the inner body, known those ignorant people to be of demoniacal resolve.
- 7 The food also, which is dear to all, (according to their respective nature) is of three kinds, even so sacrifice, penance and charity are of three kinds; hear their distinction as follows.
- 8 Foods which promote longevity, intelligence, strength, health, happiness and delight, which are sweet, bland, nourishing and agreeable, are dear to the Sattvic type of men.
- 9 Foods which are bitter, acid, salted, very hot, pungent, dry, burning and giving rise to pain, grief and illness are dear to the Rajasic type of men.
- 10 Food which is half-cooked, insipid, putrid, stale and polluted and also impure is dear to the Tamasic type of men.
- 11 The sacrifice, which is offered as enjoined by scriptural ordinance, by men having no desire for fruit, under the firm belief that it is a duty which must be performed, is the Sattvic type of sacrifice.
- 12 That sacrifice, however, which is offered with a view to fruit and also for the sake of ostentation, know it to be Rajasic, Arjuna.
- 13 That sacrifice is said to be Tamasic, which is without sanction of the scriptures, in which no food is distributed, no sacred formula is chanted, and no fees are paid (to the officiating priests), and which is devoid of faith.
- 14 The worship of gods, Brahmans, elders, and the wise, purity, straightness, continence and non-violence – these are called austerity of the body.
- 15 Unoffensive, truthful, agreeable and wholesome speech, and practice of study of the sacred texts and Japa of Divine Name – these are called austerity of speech.
- 16 Cheerfulness of mind, serenity, habit of meditation on God, self-control, and purity of heart – these are called austerity of the mind.
- 17 This threefold penance performed, with supreme faith, by Yogis having no desire for fruit is said to be Sattvic.
- 18 The penance which is performed with the object of winning respect, honour and worship, and for ostentation, which is unstable and transitory in effect, is said to be Rajasic.
- 19 The penance done under a deluded understanding with torture to the mind, senses and body, or with the object of causing injury to another, is said to be Tamasic.
- 20 The gift which is made to one who does nothing in return, with the idea that it is one's duty to give, and with due regard to the place, time and recipient of the gift, is said to be Sattvic.
- 21 The gift, however, which is made in a grudging mood, with the object of getting some service in return, or with a view to gain, is said to be Rajasic.

- 22 The gift which is made at an improper place and time and in a disrespectful and insulting manner to undeserving persons is said to be Tamasic.
- 23 Om, Tat, Sat – this is declared to be the threefold designation of the Absolute. At the beginning of creation, the Brahmans and the Vedas and sacrifices were created by it.
- 24 Therefore, acts of sacrifice, gift and penance as enjoined by the scriptures are always commenced with the utterance of the word ‘Om’ by those who are entitled to chant the Vedas.
- 25 With the idea that everything belongs to Him (Tat) the various acts of sacrifice, penance and gift are performed by the seekers of liberation without desiring any fruit in return.
- 26 The Divine Name “Sat” is employed in the sense of truth and goodness; even so, Arjuna, the term “Sat” is used in the sense of a praiseworthy act.
- 27 Steadfastness in sacrifice, penance and gift is also designated as “Sat”; and verily action for the sake of Him (the Supreme Being) is termed as “Sat”.
- 28 Arjuna, sacrifice, gift and penance, and any other action, done without faith, is declared as “Asat” (non-existent). It is nought here or hereafter.

Thus, in the Upanisad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Sri Krsna and Arjuna, ends the seventeenth chapter entitled “The Yoga of the Division of the Threefold Faith.”

The Bhagavadgita

Chapter XVIII: The Yoga of Liberation through the Path of Knowledge and Self-Surrender

- 1 Arjuna said: O Mighty-armed, O Knower of heart, O Slayer of Kesi, I wish to know severally the true nature of Sannyasa (Sankhyayoga) and of Tyaga (Karmayoga).
- 2 Sri Bhagavan said: some men of wisdom understand Sannyasa as the renunciation of actions prompted by desire; other men of discernment define Tyaga as the relinquishing of the fruit of all actions.
- 3 Some sages declare that all action is evil, and as such should be abandoned; while others say that acts of sacrifice, gift and penance should not be given up.
- 4 Of these two, O best of Bharatas, hear My own conclusion about Tyaga (Relinquishment). For relinquishment, O lion among men, is declared to be of three kinds.
- 5 Acts of sacrifice, gift and penance should not be relinquished; they must be performed at all events. For sacrifice, gift and penance performed by wise men purify the heart.

- 6 Therefore, Arjuna, My considered and best opinion is that these acts of sacrifice, gift and penance, and all other duties, must be performed relinquishing attachment and fruit.
- 7 (Prohibited action and action prompted by desire should no doubt be given up,) but renunciation of action prescribed by the scriptures is not proper. Its abandonment through ignorance has been styled as partaking of Tamasa.
- 8 He who forsakes his duty for fear of bodily discomfort, saying that all action is troublesome, practicing this Rajasic form of relinquishment, he does not get the fruit of relinquishment at all.
- 9 An action enjoined by the scriptures, which is done as a duty, giving up attachment and fruit, that alone is regarded as a Sattvic form of relinquishment.
- 10 He who neither hates action, which does not lead to happiness, nor is attached to action, which is conducive to good, that person, imbued with the quality of goodness, has attained freedom from doubts; he is wise and a man of true renunciation.
- 11 Since it is not possible for embodied beings to renounce all action completely, hence it is said that he who renounces the fruit of action has truly renounced.
- 12 Good, evil and mixed – threefold is the fruit of action hereafter for those who have not renounced the fruit; but there is none ever for those who have renounced the fruit.
- 13 Arjuna, for the accomplishment of all actions these five contributory causes have been mentioned in the Sankhya system, which prescribes the means of eradicating all Karma. Know them from Me.
- 14 The body (as the seat of all activity and the organs of action), the agent (Jivatma) and the different kinds of organs, as also the divergent activities of various kinds of the fifth, destiny – these are the causes (operating) here.
- 15 Whatever action man performs by his body, speech and mind, be it right or wrong, these five are the causes thereof.
- 16 Notwithstanding that, he who, owing to impure reason, views the absolute Self as the doer is of perverse understanding, and does not see at all.
- 17 He whose mind is free from the notion of doership and whose reason is not affected by worldly objects and worldly activities, even though he may kill all these people, he does not kill, nor is he bound (by sin).
- 18 Knowledge, the object of knowledge and knower – these are the threefold incentive to action; and the doer, the action and the organ of action – these are the threefold constituents of action.
- 19 Knowledge and action as well as the doer are spoken of in the system classifying the three Gunas as of three kinds due to difference of qualities. Hear them also duly from Me.
- 20 That by which man sees one imperishable entity in all beings, undivided among the divided, know that knowledge to be Sattvic.
- 21 And that knowledge which regards the manifold existence of various kinds in all beings as separate, know that knowledge as partaking of Rajas.
- 22 And that knowledge which clings to one individual, as if it were the whole, which is without reason, without any real object and of little value, that is declared as Tamasic.

- 23 That action which is prescribed by scriptures, and which is done without the sense of doership, and without passion or prejudice, by one who does not seek its fruit is said to be Sattvic.
- 24 And that action, which involves much strain, and is done by one who seeks enjoyment, and is prompted by egoism, is declared to be Rajasic.
- 25 That action, which is undertaken through ignorance, without considering the result, loss to oneself and injury to others and one's own capacity, is declared to be Tamasic.
- 26 Freed from attachment, unegoistic, endowed with firmness and vigour and unaffected by success or failure, such a doer is said to be Sattvic.
- 27 The doer who is passionate and greedy, seeks the fruit of action, is given to violence and of impure conduct, and is affected by joy and sorrow, is declared to be Rajasic.
- 28 Lacking self-control and piety, vulgar, arrogant, deceitful, inclined to rob others of their livelihood, slothful, despondent and procrastinating, such a doer is said to be Tamasic.
- 29 Hear now, Arjuna, the threefold division, according to the qualities, of reason as well as of firmness, which is being told by Me, unreservedly and severally.
- 30 Arjuna, the reason which knows what is right action and what is right cessation of action, what must be done and what ought not to be done, what is fear and what constitutes fearlessness, what is bondage and what is liberation, is Sattvic.
- 31 That reason by which one understands incorrectly what is right and what is wrong, what must be done and what ought not to be done, partakes of Rajas, O son of Kunti.
- 32 That reason which, enveloped in ignorance, thinks the wrong to be right, and regards all things contrary, is Tamasic, Arjuna.
- 33 The unwavering firmness by which, through the Yoga of meditation, one controls the activities of the mind, life-breaths and senses, that firmness, Arjuna, is Sattvic.
- 34 And the firmness by which the man, who seeks the fruit of actions, clutches with extreme fondness the first three objects of life, viz., Dharma (Virtue), Artha (Prosperity) and Kama (Pleasure), that firmness, O son of Kunti, is Rajasic.
- 35 And that by which a misguided fool does not abandon sleep, fear, grief, despondency and also arrogance, that firmness is Tamasic, Arjuna.
- 36 O chief of Bharatas, hear from Me now the three kinds of joy. That in which one finds enjoyment only through practice (of Bhajana, meditation and worship) and whereby one reaches the end of sorrow, - nay,
- 37 that which appears like poison in the beginning (i.e., when the practices are started), but tastes as nectar in the end, born of the placidity of mind brought about by meditation on God, such a joy is said to be Sattvic.
- 38 The joy which is derived from the contact of the senses with their objects, though appearing like nectar in the beginning (at the time of enjoyment), proves to be mischievous like poison in the end. That is why such a joy is said to be Rajasic.
- 39 The joy which deadens the soul, both in the beginning and in the end, and which is derived from sleep, indolence and carelessness is said to be Tamasic.

- 40 There is no existence here on earth, in the heavens or among the celestials, or anywhere else in creation, which is free from these three qualities born of Matter.
- 41 Arjuna, the duties of Brahmans, Ksatriyas and Vaisyas, as well as of Sudras, are divided according to the qualities born of their respective natures.
- 42 Control of mind, control of the senses, undergoing hardship for the sake of duty, purity (both internal and external), forgiveness, straightness of mind and body, belief in God the scriptures and the other world, knowledge of the sacred lore and knowledge of God based on direct experience – these are the Brahman's duty, born of his own nature.
- 43 Prowess, majesty, firmness, bravery, ingenuity, not running away from battle, generosity, rulership – these are the Ksatriya's duty, born of his own nature.
- 44 Cultivation, protection of cows and trade are the Vaisya's duty, born of his own nature. Service of all the three castes is the Sudra's duty, born of his own nature.
- 45 Devoted to his own duty, man attains the highest perfection (in the shape of God-Realization). Hear how one devoted to one's own duty attains perfection.
- 46 He from whom is the emanation of all beings, by whom all this is pervaded, - by worshipping Him through the performance of his own duty, man attains perfection.
- 47 Better is one's own duty, though devoid of merit, than the duty of another well-executed. He, who performs the duty enjoined by his own nature, does not incur sin.
- 48 Arjuna, one should not abandon one's duty which attaches to him from his very birth, even though defective. All undertakings, indeed, are tainted with some blemish, just as fire is clouded by smoke.
- 49 He whose mind is unattached everywhere, who has subdued his self and whose thirst for enjoyment has completely disappeared, reaches through Sannyasa (the path of Knowledge) the highest perfection of actionlessness (i.e., freedom from the bondage of Karma through God-Realization).
- 50 Arjuna, know from Me briefly how he who has reached perfection (in the shape of purity of heart) attains Brahma, who constitutes the supreme consummation of the Yoga of Knowledge.
- 51 Endowed with pure reason, partaking of light and Sattvic food, having renounced sound and other objects of the senses, having restrained the mind and the senses,
- 52 living in a sacred and lonely place, and having controlled speech, body and mind, taking a firm stand on dispassion after eradicating passion and prejudice, constantly absorbed in the Yoga of meditation,
- 53 having abandoned egoism, violence, arrogance, lust, anger and greed, destitute of the feeling of meum and calm, such a one becomes qualified to be one with the Eternal.
- 54 Having become one with the eternal, and cheerful in mind, he neither grieves nor desires. The same to all beings, he obtains supreme devotion to Me.
- 55 Through devotion he comes to know Me in reality, what I am and who I am; and thereby knowing Me in essence, he forthwith enters into Me.
- 56 And the Karmayogi, who has taken refuge in Me, though ever performing all actions, attains through My grace the eternal, imperishable abode.

- 57 Therefore, mentally surrendering all actions to Me and with Myself as your sole Object, have your mind constantly fixed on Me, resorting to the Yoga of equanimity.
- 58 With your mind thus fixed on Me, you shall get over all difficulties by My grace. And if out of pride you will not listen to Me, you will be utterly destroyed.
- 59 If, prompted by egoism, you think 'I will not fight', this determination of yours is vain; nature will compel you to fight.
- 60 Arjuna, that which from delusion you do not want to do, bound by your own duty born of your nature, you will helplessly perform.
- 61 Arjuna, the Lord dwells in the hearts of all beings, who are mounted on the automaton of this body, causing them by his illusive power to revolve (according to their actions).
- 62 Seek refuge in Him alone with all your being, Arjuna. Through His grace you shall obtain supreme peace and the eternal abode.
- 63 Thus has knowledge, more secret than secrecy itself, been imparted to you by Me. Having reflected on it fully, do as you like.
- 64 Hear, again, My supreme word, the most secret of all. You are very dear to Me; therefore, I shall tender you this salutary advice.
- 65 Fix your mind on Me, be devoted to Me, worship Me and bow to Me; so shall you without doubt reach Me. This I truly promise to you; for you are dear to Me.
- 66 Surrendering all duties to Me, seek refuge in Me alone. I shall absolve you of all sins; grieve not.
- 67 This secret teaching should never be imparted to a man without austerity, nor to one without devotion; nor even to him who is unwilling to hear, nor again to him who finds fault with Me.
- 68 He who, having shown the highest love to Me, shall impart this most secret teaching of Mine, to My devotees, shall attain Me; there is no doubt about it.
- 69 Among men there is none who does Me a more loving service than he; nor shall anyone be dearer to Me than he on this earth.
- 70 And he who shall study this sacred dialogue of ours, by him shall I be worshipped through the sacrifice of wisdom. Such is My mind.
- 71 The man who listens to it full of faith and in an uncaring spirit, freed from evil, even he shall gain the happy worlds of the virtuous.
- 72 Has this been heard by you with one-pointed mind, O son of Kunti? Has your delusion, born of ignorance, been destroyed, Arjuna?
- 73 Arjuna said: Krsna, my delusion is destroyed and I have gained knowledge through Your Grace. I stand freed from doubts; I shall, therefore, carry out Your bidding.
- 74 Sanjaya said: Thus I heard the marvelous and thrilling conversation between Sri Krsna and the high-souled Arjuna.
- 75 Through the grace of Vyasa I heard this supremely secret Yoga from the Lord of Yoga, Sri Krsna Himself, speaking before my very eyes.

- 76 O King, recollecting, again and again, this wonderful and sacred dialogue of Sri Krsna and Arjuna, I rejoice over and over again.
- 77 Lord, remembering also, over and over again, that most marvelous form of Sri Krsna, great is my wonder, and I am delighted, again and again.
- 78 Wherever is Sri Krsna, the Lord of Yoga, and wherever is Arjuna, the wielder of the Gandiva bow, assured are there prosperity, victory, glory and righteousness; this is my conviction.

**Thus, in the Upanisad sung by the Lord, the science of Brahma,
the scripture on Yoga, the dialogue between Sri Krsna and Arjuna,
ends the eighteenth chapter entitled
“The Yoga of Liberation through the Path of Knowledge and Self-Surrender.”**

Om Tat Sat