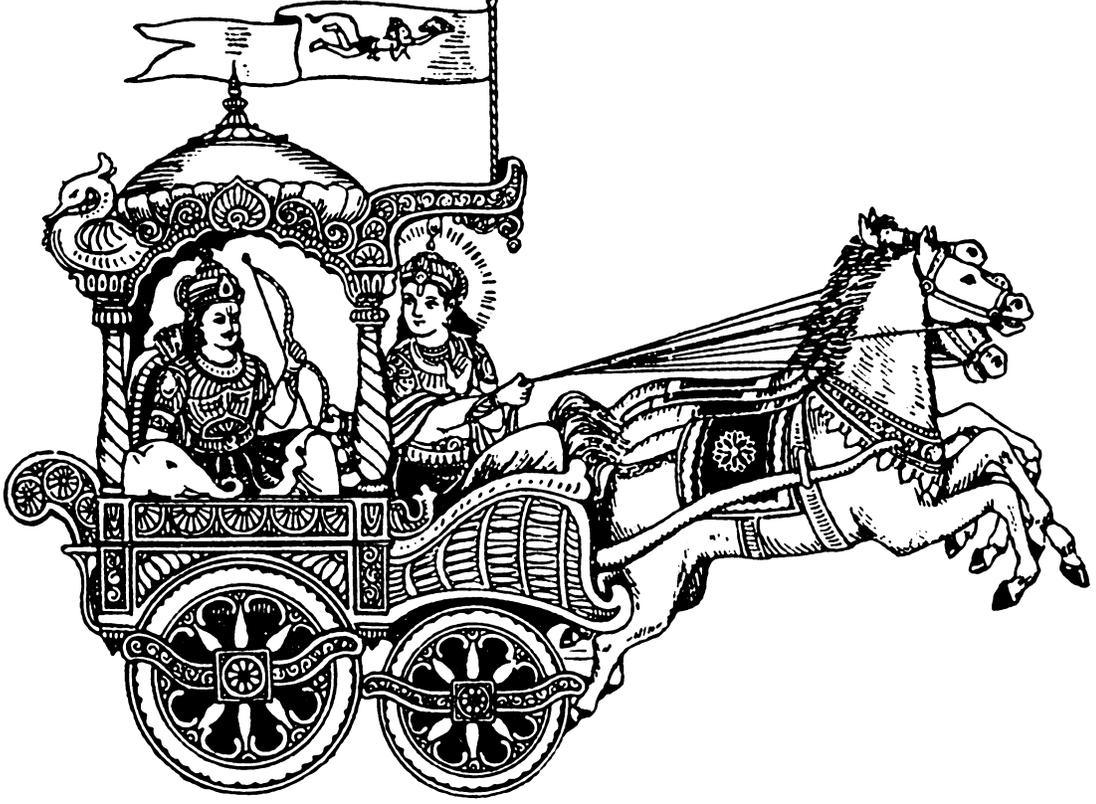


# इरोलवदे भगवतवदे शोत



तेड होतु इरुतु री हूत

वररुतुदे री इरुतु  
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इरुतु नरुतुतुतुतु शोत

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# chapter one

## the progress of the dependency of arjuna

*Dhritarashtra said:*

Assembled there on dharma's field–  
Kurukshetra–desiring war,  
What did my sons and the Pandus?  
Do tell me now, O Sanjaya. 1

*Sanjaya said:*

There then the King Duryodhana,  
Seeing the Pandav forces ranged–  
Ready for battle–did approach  
His teacher, Drona, and did say: 2

“Behold, O Teacher! here arrayed  
This great army of Pandu's sons,  
Assembled by Drupada's son<sup>1</sup>  
Who is thine own gifted pupil. 3

“Here are heroes, mighty archers,  
Bhima and Arjuna's equals,  
The great warriors Yuyudhana,  
Virata and Drupada, too. 4

“Drishtaketu, Chekitana,  
And the valiant king of Kashi,  
Purujit and Kuntibhoja,  
And Shaibya—all the best of men. 5

“And courageous Yudhamanyu,  
And valorous Uttamaujas–  
Shubhadra's and Draupadi's sons–  
All who are mighty car warriors.<sup>2</sup> 6

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<sup>1</sup> Arjuna

<sup>2</sup> A great-car-warrior (maharatha) was a commander of eleven thousand bowmen as he rode in his chariot.

“Hear, too, O best of the twice-born,  
Those distinguished among ourselves.  
The leaders of my army here:  
These now I recount unto you. 7

“Yourself and Bhishma and Karna  
And Kripa, victorious in war;  
Ashwattama, Vikarna, and  
Somadatta’s son: all are mine. 8

“Also many other heroes,  
Who now risk their lives for my sake,  
Discharging various weapons,  
All very skilled in waging war. 9

“Impossible to count is this  
Army defended by Bhishma,  
But that army led by Bhima  
Is very easy to number. 10

“Stationed in your proper places,  
Whatever be your positions,  
Do you now all give your support  
And protection unto Bhishma.” 11

That powerful, oldest Kuru,  
Bhishma, the grandsire, blew his conch  
And sounded loud a lion-roar  
That he might cheer Duryodhana. 12

Following Bhishma, suddenly  
Conches, kettledrums, cymbals, drums  
And trumpets were sounded aloud,  
So the uproar was tremendous. 13

Then Madhava<sup>3</sup> and Pandava,<sup>4</sup>  
In the great chariot standing  
That was yoked with the white horses,  
Sounded forth their divine conches. 14

Sri Krishna blew Panchajanya,  
Arjuna blew Devadatta,  
And Bhima of ferocious deeds,  
Blew upon his great conch, Paundra. 15

King Yudhishthira, Kunti's son,  
Blew on Anantavijaya,  
Nakula and Sahadeva:  
Sughosha, Manipushpaka. 16

The supreme bowman, Kashi's king,  
And the great warrior Shikhandi,  
Dhristadyumna and Virata,  
And invincible Satyaki. 17

O Lord of Earth! then Drupada,  
All the sons of Draupadi, and  
Subhadra's son, the mighty-armed,  
Each one blew upon his own conch. 18

Then throughout heaven and the earth  
Resounded the terrific noise  
Which rent asunder all the hearts  
Of those in Dhritarashtra's ranks. 19

Then seeing Dhritarashtra's ranks  
Standing marshalled, about to fight,  
The monkey-ensigned<sup>5</sup> Pandava,  
Was impelled to take up his bow 20

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<sup>3</sup> Krishna

<sup>4</sup> Arjuna

<sup>5</sup> Arjuna's standard was a flag with Hanuman, the monkey-devotee of Rama, depicted on it.

And speak unto Hrishikesha,<sup>6</sup>  
 O Lord of earth, these fateful words:  
*Arjuna said:*  
 Achutya,<sup>7</sup> place my chariot  
 In the midst between the armies 21

So from that place I may observe  
 Those who are here prepared for war–  
 Desiring to begin battle–  
 And know with whom I have to fight. 22

For I desire to observe those  
 Who are assembled here for fight,  
 Wishing to please Duryodhana  
 By taking his side in this war. 23

*Sanjaya said:*  
 Commanded thus by Arjuna,  
 O Bharata, then Krishna drove  
 That grandest of all chariots  
 Between the two hosts, and there stopped. 24

Thus facing Bhishma, Drona, and  
 The rulers of the whole vast earth,  
 “Behold, O Partha,”<sup>8</sup> then He said,  
 “All the Kurus assembled here!” 25

Then Pritha saw assembled there  
 Fathers, grandfathers, teachers, sons,  
 Maternal uncles, brothers, and  
 Grandsons as well as friends of his. 26

The son of Kunti, seeing there  
 In both the armies relatives,  
 Fathers-in-law, and companions,  
 Stood and contemplated them all. 27

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<sup>6</sup> Bushy-haired One–Krishna

<sup>7</sup> Imperishable One–Krishna

<sup>8</sup> The Son of Pritha–Arjuna

Then filled with infinite pity, And filled with despondence, he spoke: <i>Arjuna said:</i> Krishna, I see my own kinfolk Desiring to fight approaching.	28
Through sorrow my limbs now fail me, My mouth is parched with grief and woe. My body now is shivering, My hair is standing up on end.	29
My bow is slipping from my hand, My skin is burning as with fire. Nor can I even stand upright, My mind is reeling and confused.	30
Inauspicious omens I mark, And not good fortune do I see, O Keshava, <sup>9</sup> if I destroy My own kinsmen in this battle.	31
Nor do I desire victory— No, not kingship nor yet pleasures— Kingship, enjoyments surely mean Nothing to us, O Govinda. <sup>10</sup>	32
Those for whose sake we should desire Kingship, enjoyments, and pleasures, Array before us in battle, Abandoning life and riches.	33
Teachers, fathers, sons, grandfathers, Maternal uncles, and grandsons, Fathers-in-law, brothers-in-law, And many other kinsmen, too.	34

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<sup>9</sup> Beautiful-haired one—Krishna.

<sup>10</sup> Cowherd—Krishna

Even if they wish to kill me,  
I never could wish to kill them–  
Not even to rule the three worlds,  
So how much less for rule of earth? 35

Indeed, what pleasure could be ours,  
From killing Dhritarashtra's sons?  
Sin only could take hold of us  
If we should slay these aggressors. 36

We are not justified to kill  
Our kinsmen–Dhritarashtra's sons–  
How, having killed our own people,  
Could we be happy, Madhava? 37

Their thoughts overpowered by greed,  
They see no wrong in destruction  
Of family or even in  
Wreaking treachery upon friends. 38

Yet why should we, Janardana,<sup>11</sup>  
Who clearly see the evil caused  
By such destruction of our kin,  
Not turn away from this fell sin? 39

On destruction of families,  
Their rites of dharma then die out,  
From the destruction of dharma,  
Adharma overwhelms them all. 40

Overpowered by adharma  
The family's women then are  
Corrupted, and from corruption  
The confusion of castes arise. 41

From caste confusion families  
And their destroyers fall to hell;  
Ancestors also fall without  
Offerings of rice and water. 42

<sup>11</sup> Agitator of Men (an epithet of Vishnu)–Krishna

The family's destroyers' wrongs  
Produce the confusion of caste,  
Then observance of caste duties  
And family laws are destroyed. 43

Have we not heard, repeatedly,  
That indefinite time in hell  
Accrues to those whose fam'ly laws  
Have been wiped out, Janardana? 44

Ah! Alas! we are now resolved  
To do great evil with our greed  
For royal pleasures for whose sake  
We intend to kill our own kin. 45

If the sons of Dhritarashtra  
With weapons armed should now slay me  
Though unarmed, yet that still would be  
A greater happiness for me. 46

*Sanjaya said:*

In the midst of the battlefield  
Thus speaking, Arjun' cast away  
His bow and arrows and sank down,  
His mind overcome with sorrow. 47

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the first discourse entitled: The Yoga of the Despondency of Arjuna.

## chapter two

### इन्द्रकिया योग

*Sanjaya said:*

To him who was thus overcome  
By pity, and whose eyes were filled  
With tears, downcast and despairing,  
Madhusudana<sup>12</sup> spoke these words: 1

*The Holy Lord said:*

Whence has come this faintheartedness  
Of yours in the time of danger  
Ignoble, not leading to heav'n,  
But to disgrace, O Arjuna? 2

At no time should you entertain  
Such cowardice—unsuitable.  
Abandon this faintheartedness  
And stand up, O Scorcher of Foes! 3

*Arjuna said:*

But how can I in battle fight  
With arrows, Madhusudana,  
Against Bhishma and Drona, too,  
Who are worthy of reverence? 4

Better that I eat the food of beggary  
Instead of my slaying these great-souled gurus.  
If I kill them my enjoyments in this world  
Of wealth and desires will all be stained with blood.5

Indeed, I cannot tell which will be better,  
That we should conquer them or they conquer us.  
The sons of Dhritarashtra stand facing us—  
After whose slaying we would not wish to live. 6

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<sup>12</sup>Destroyer of the Demon Madhu (properly an epithet of Vishnu)—Krishna

Weakness and pity overcome my being,  
With mind in confusion I supplicate You,  
O say decidedly what is my duty.  
I am Your disciple, do You direct me. 7

I see nothing that can remove this sorrow  
That dries up my senses, though I should attain  
The unrivalled and prosperous dominion  
Over the earth, and mast'ry over the gods. 8

*Sanjaya said:*  
Having said this to Govinda,  
Arjuna, scorcher of his foes,  
Then further said "I shall not fight,"  
And fell into a silence deep. 9

To him who thus was despondent  
In the midst of the two armies,  
O Bharata, as though smiling  
Hrishikesha then spoke these words: 10

*The Holy Lord said:*  
You have been mourning for those who  
Should not be mourned for, though you speak  
Words of wisdom—for the wise grieve  
Not for the living or the dead. 11

Truly there never was a time  
When I was not, nor you, nor these  
Lords of men—nor in the future  
A time when we shall cease to be. 12

As to the embodied childhood,  
Youth and old age arise in turn,  
So he gets another body—  
The wise are not confused by this. 13

Truly material contacts Produce cold, heat, pleasure, and pain. Impermanent, they come and go, Learn to endure them, Bharata.	14
He whom these things do not afflict, The same in pain or in pleasure, That wise one, O Leader of Men, Is fit for immortality.	15
The unreal never comes to be, The real does never cease to be. The certainty of both of these Is known to those who see the truth.	16
That by Which all is pervaded– Know That is indestructible. There is none with the power to Destroy the Imperishable.	17
These bodies inhabited by The eternal embodied Self Are declared to come to an end. Therefore now fight, O Bharata. <sup>13</sup>	18
He who thinks the Self is slayer And he who thinks the Self is slain– Neither of the two understands; The Self slays not, nor is it slain.	19
Neither is the Self slain, nor yet does it die, Nor having been will it e'er come not to be, Birthless, eternal, perpetu'l, primeval, It is not slain whene'er the body is slain.	20

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<sup>13</sup> Literally: "These bodies inhabited by the eternal, indestructible, immeasurable, embodied Self are said to come to an end. Therefore fight, Bharata!"

In what way can he who knows this—  
Indestructible, eternal,  
Birthless and imperishable—  
Slay or cause another to slay? 21

Even as a man casts off his worn-out clothes  
And then clothes himself in others which are new  
So the embodied casts off worn-out bodies  
And then enters into others which are new. 22

This self by weapons is cut not;  
This self by fire is burnt not;  
This self by water is wet not;  
And this self is by wind dried not. 23

This self cannot be cut, nor burnt,  
Nor wetted, nor dried: 'tis changeless,  
All-pervading and unmoving,  
Immovable, eternal self. 24

Unmanifest, unthinkable,  
This Self is called unchangeable.  
Therefore, knowing this to be such,  
You surely ought never to mourn. 25

And if you think this self to have  
Constant birth and death—even then,  
O mighty-armed, you should not be  
Impelled for this reason to grieve. 26

Of that which is born, death is sure,  
Of that which is dead, birth is sure.  
Over the unavoidable,  
Therefore you never should lament. 27

All beings are unmanifest  
In their beginning, Bharata,  
Manifest in their middle state,  
Unmanifest then in their end.<sup>14</sup> 28

<sup>14</sup>To maintain the meter, there was no room for the final phrase: "What lamentation can there be over this?"

Someone perceives this self as being wondrous,  
Another speaks of it as being wondrous,  
Another hears of it as being wondrous,  
And another, hearing, does not understand. 29

This indweller in all bodies  
Is ever indestructible.  
Therefore you should not, Bharata,  
Ever mourn for any creature. 30

And looking at your own dharma,  
You surely ought never waver,  
For there is nothing better than  
A righteous war for Kshatriyas. 31

Fortunate are those Kshatriyas,  
Who thus are called, O Arjuna,  
To fight in a battle like this,  
That comes to them as heaven's gate. 32

But if you refuse to engage  
In righteous warfare, Arjuna,  
Then forfeiting your own dharma  
And honor you shall incur sin. 33

The world will also ever hold  
You as a craven reprobate.  
To the honored such disrepute  
Is surely worse even than death. 34

The great car-warriors will believe  
You shrink back from battle through fear.  
And you will be lightly esteemed  
By those who have thought much of you. 35

Your enemies, then cavilling  
At your great prowess, then will say  
Of you things not to be uttered.  
What could be greater pain than this? 36

By dying you attain heaven;  
Conquering, you enjoy the earth.  
Therefore, O son of Kunti, rise,  
In strength of heart resolved to fight. 37

Make pain and pleasure, gain and loss,  
victory and defeat the same,  
Then engage now in this battle.  
This way you shall incur no sin. 38

This buddhi yoga<sup>15</sup> by Sankhya<sup>16</sup>  
Is now declared to you—so heed!  
Joining this insight to your will,  
You shall be rid of karma's bonds. 39

In this no effort is wasted,  
Nor are adverse results produced.  
E'en a little of this dharma  
Protects you from the greatest fear. 40

There is a single, resolute  
Understanding here, Arjuna.  
The thoughts of the irresolute  
Are many-branched, truly endless. 41

They, the ignorant ones, proclaim  
Their flow'ry speech, O Pritha's son,  
Delighting in the Veda's word,  
And saying: "There is nothing else." 42

Filled with desires, intent on heav'n,  
Off'ring rebirth as actions' fruit,  
Addicted to so many rites,  
Whose goal is enjoyment and pow'r. 43

<sup>15</sup> Buddhi Yoga is the Yoga of Intelligence which later came to be called Jnana Yoga, the Yoga of Knowledge.

<sup>16</sup> Sankhya: One of the six orthodox systems of Hindu philosophy whose originator was the sage Kapila, Sankhya is the original Vedic philosophy, endorsed by Krishna in the Bhagavad Gita. (Gita 2:39; 3:3,5; 18:13,19. Also, the second chapter of the Gita is entitled: Sankhya Yoga.). The *Ramakrishna-Vedanta Wordbook* says: "Sankhya postulates two ultimate realities, Purusha and Prakriti. Declaring that the cause of suffering is man's identification of Purusha with Prakriti and its products, Sankhya teaches that liberation and true knowledge are attained in the supreme consciousness, where such identification ceases and Purusha is realized as existing independently in its transcendental nature." Not surprisingly, then, Yoga is based on the Sankhya philosophy.

Attached to pleasure and power  
Their minds are drawn away by this  
Speech, and to them is not granted  
The insight from meditation. 44

The Vedas deal with the gunas;  
Free yourself from them, and be free  
From the pairs of opposites, and  
Eternally fixed in the self.<sup>17</sup> 45

For the Brahmin who knows the self  
The Vedas are of no more use  
Than a reservoir of water  
When there is a flood ev'rywhere. 46

Your right is to action alone,  
Not to its fruits at any time.  
Never should they move you to act,  
Or be attached to inaction. 47

Then being steadfast in yoga,  
Without attachment do actions  
Heedless of success and failure–  
Evenness of mind is yoga. 48

Action's inferior by far  
To Yoga of Intelligence.<sup>18</sup>  
Seek refuge in enlightenment,  
Abhor action done from desire. 49

Joined to enlightenment, cast off  
In this world good and evil deeds;  
Therefore to yoga yoke yourself!  
For skill in action is yoga. 50

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<sup>17</sup> "The Vedas deal with the three gunas. Be free, O Arjuna, from the triad of the gunas, free from the pairs of opposites, ever-balanced, free from [the thought of] getting and keeping, and established in the Self."

<sup>18</sup> Buddhi yoga

Those whose minds are joined to wisdom,  
Having abandoned action's fruit,  
Are freed from bondage to rebirth  
And go to the place free from pain. 51

When your intelligence crosses  
Beyond delusion's confusion,  
Then you shall be indifferent  
To the heard and the to-be-heard. 52

When your intellect stands, fixed in  
Deep meditation, unmoving,  
Disregarding Vedic doctrine,  
You'll attain self-realization. 53

*Arjuna said:*

What, Krishna, is the description  
Of the man of steady wisdom,  
Steadfast in deep meditation—  
How does he speak, or sit, or walk? 54

*The Holy Lord said:*

When he completely casts away  
All the desires of the mind,  
His self satisfied by the self,  
He is called "of steady wisdom." 55

Unshaken by adversity,  
And freed from desire for pleasures,  
Free from passion, fear, and anger,  
Steady in thought—such is a sage. 56

Without attachment on all sides,  
In the pleasant or unpleasant  
Not rejoicing or disliking,  
His wisdom is seen to stand firm. 57

And when he withdraws completely  
The senses from the sense-objects,  
As the tortoise draws in its limbs,  
His wisdom is established firm. 58

Sense-objects turn away from the  
Abstinent, but the taste for them  
Remains, but that, too, turns away  
From him who has seen the Supreme. 59

Know this indeed, Son of Kunti:  
The turbulent senses carry  
Away forcibly the mind of  
E'en the striving man of wisdom. 60

Restraining all senses, he should  
Sit disciplined, intent on Me;  
He whose senses are thus controlled—  
His wisdom stands steadfast and firm. 61

Dwelling on objects of senses  
Engenders attachment to them;  
From attachment desire is born;  
And from desire<sup>19</sup> anger is born. 62

From anger 'rises delusion;  
From delusion, loss of mem'ry;  
From loss of mem'ry, destruction  
Of intelligence: All is lost. 63

Desire and loathing banishing,  
Moving amongst objects of sense,  
By self-restraint, the self-controlled  
Thus attains to tranquility. 64

In tranquility all sorrows  
Cease to arise for him, indeed;  
For the tranquil-minded at once  
The intellect becomes steady. 65

<sup>19</sup>That is, thwarted desire.

For the undisciplined there is  
No wisdom, no meditation,  
For him who does not meditate  
There is no peace or happiness. 66

When the mind is guided by the  
Wandering senses, it carries  
Away the understanding, as  
The wind a ship on the waters. 67

The wisdom of him whose senses  
Are withdrawn from objects of sense  
On all sides, O mighty-armed one,  
Will be found firmly established. 68

The man of restraint is awake  
In what is night for all beings;  
That in which all beings awake  
Is night for the wise one who sees. 69

As the ocean, becoming full,  
Yet remains unmoving and still,  
He in whom all desires enter  
And yet remains, unmoved, has peace.<sup>20</sup> 70

He who abandons all desires  
Attains peace, acts free from longing,  
Indifferent to possessions  
And free from all egotism.<sup>21</sup> 71

This is the divine state—having  
Attained this, he’s not deluded.  
Fixed in it at the time of death,  
He attains Brahmanirvana.<sup>22</sup> 72

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<sup>20</sup> The literal translation is: “Like the ocean, which becomes filled yet remains unmoved and stands still as the waters enter it, he whom all desires enter and who remains unmoved attains peace; not so the man who is full of desire.”

<sup>21</sup> Pronounce as four syllables: e-go-tis-m.

<sup>22</sup> Nirvana is the state of liberation from the bondage of karma and the wheel of birth and death that comes from knowing Brahman. Brahman is the Supreme Reality, the Absolute Consciousness that is God.

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the second discourse entitled: Sankhya Yoga.

# chapter three

## the yoga of action

*Arjuna said:*

If you believe that knowledge is  
Better than action, Keshava,  
Then how is it you urge me to  
Engage in terrible action? 1

With speech that seems equivocal  
You confuse my intelligence.  
Tell me surely this one thing: How  
Should I attain the highest good? 2

*The Holy Lord said:*

In this world there is a two-fold  
Basis taught by Me long ago:  
Knowledge: the yoga of Sankhyas,  
And action: yoga of yogins. 3

Not by abstention from actions  
Does a man pass beyond action,  
And not by renunciation  
Alone approach to perfection. 4

No one for even a moment  
Exists without doing action;  
Each is forced to perform action—  
E'en against his will—by gunas.<sup>23</sup> 5

He who restrains action's organs  
While yet revolving in his mind  
Thoughts of objects of the senses,  
Is deluded, a hypocrite. 6

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<sup>23</sup> "By the gunas born of prakriti." Prakriti: Causal matter; the fundamental power (shakti) of God from which the entire cosmos is formed; the root base of all elements; undifferentiated matter; the material cause of the world. Also known as Pradhana.

He who by the mind controls the  
Senses, and yet is unattached  
While engaging action's organs  
In action, is superior. 7

Perform your duty, for action  
Is far better than non-action.  
Even maintaining your body  
Cannot be done without action. 8

The world is bound by the actions  
Not done for sake of sacrifice;  
Hence for sacrifice, Arjuna,  
You should act without attachment. 9

In the beginning with mankind  
Prajapati<sup>24</sup> made<sup>25</sup> sacrifice,  
Said: "By this shall you multiply:  
This shall be granter of desires. 10

"May you foster the gods by this,  
And may the gods then foster you;  
Then, each the others fostering,  
You shall attain highest welfare. 11

"The gods, fostered by sacrifice,  
Will give you desired enjoyments;  
But he who enjoys the gods' gifts  
Without offering is a thief." 12

Eating sacrificial remains,  
The good are freed from all evils;<sup>26</sup>  
The wicked eat their own evil  
Who cook food only for themselves. 13

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<sup>24</sup> Prajapati: Progenitor; the Creator; a title of Brahma the Creator.

<sup>25</sup> i.e., created

<sup>26</sup> I.e., wrongdoings.

From food all beings are produced:  
And from rain all food is produced:  
From sacrifice there comes down rain;  
From action is born sacrifice. 14

Action arises from Brahma,<sup>27</sup>  
Brahma from th' Imperishable.  
Hence the all-pervading Brahma  
Is established in sacrifice.<sup>28</sup> 15

He who here on the earth does not  
Set in motion, O Arjuna,  
This wheel, lives full of sense delights,  
Maliciously and uselessly. 16

He who is content in the Self,  
Who is satisfied in the Self,  
Who is pleased only in the Self:  
For him there is no need to act. 17

He has nothing to gain by acts;  
Nothing to gain by inaction;  
And no need of any being  
For any purpose soever. 18

Therefore, constantly unattached  
Perform that which is your duty.  
Indeed by unattached action  
Man surely attains the Supreme. 19

Indeed, perfection was attained  
Through action by King Janaka.  
For the maintenance of the world,  
As an example you should act. 20

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<sup>27</sup> Brahma: The Creator (Prajapati) of the three worlds of men, angels, and archangels (Bhur, Bhuvah, and Swah); the first of the created beings; Hiranyagarbha or cosmic intelligence.

<sup>28</sup> Many translators feel that "Brahma" in this verse can legitimately be rendered "Veda"—Veda in the sense of divine wisdom, Vidya. On the other hand, it is positively believed by all Hindus that Brahma attained his position specifically through the performance of sacrifice (yajna). So "Brahma" is quite logical here.

Whatever the best of men does–  
This and that–thus other men do;  
Whate'er the standard that he sets–  
That is what the world shall follow. 21

I have no duty, Pritha's son,  
Whatsoever in the three worlds,  
Nor anything that must be gained–  
Yet still I continue to act. 22

Indeed, if I should not engage–  
Tirelessly–at all in action,  
Then all mankind would, everywhere,  
Follow the path set forth by Me. 23

Yea, these worlds would perish if I  
Should fail to engage in action,  
I would be confusion's maker,  
And I would destroy these people. 24

As the unwise ones act, attached,  
O Descendant of Bharata,  
So the wise should act, unattached,  
For maintaining the world's welfare. 25

One should not unsettle the minds  
Of the unwise attached to works;  
The wise should cause them to enjoy  
All acts–himself showing the way. 26

All actions, in all instances,  
Are done by Prakriti's gunas;  
Those with ego-deluded mind  
Imagine: "I am the doer." 27

And yet, the man who knows the truth  
About the gunas' actions thinks:  
"The gunas act in the gunas,"<sup>29</sup>  
And thinking thus is not attached. 28

Those deluded by the gunas  
Of prakriti become attached  
To their actions. Let not the wise  
Upset these of partial knowledge. 29

Entrusting all actions to Me,  
Intent on the Supreme Spirit,  
Free from desire and selfishness,  
With your fever<sup>30</sup> departed, fight! 30

Those men who constantly practice  
This teaching of Mine, full of faith,  
Not contemning, they are released  
From the bondage of their actions. 31

But those despising My teaching,  
Who thus refuse to practice it,  
Turn wisdom into confusion.  
Know them to be lost and mindless. 32

Even the wise acts according  
To his own nature: prakriti.  
All follow their own prakriti;  
So what will restraint accomplish? 33

Attraction and aversion rule  
When senses contact sense-objects.  
One should not come under their pow'r,  
They are indeed his enemies. 34

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<sup>29</sup>That is, the gunas as the senses move among and act within the gunas manifesting as the sense-objects.

<sup>30</sup>The "fever" of delusion and grief.

One's own dharma, though imperfect,  
Is better than another's done  
To perfection. For the dharma  
Of another invites danger. 35

*Arjuna said:*

Then by what is a man impelled  
To commit evil, Varshneya,<sup>31</sup>  
Seemingly against his own will,  
As if urged thereunto by force? 36

*The Holy Lord said:*

It is desire, it is anger,  
That's born of the rajo-guna:  
Of great craving, and of great sin;  
Know that to be the enemy. 37

As fire is enveloped by smoke,  
As mirrors are obscured by dust;  
As wombs cover the embryos,  
So is it enveloped by that. 38

And knowledge is covered by this,  
The constant foe of all the wise,  
O son of Kunti, know it as  
Desire's unappeasable fire. 39

The senses, mind, and intellect  
Are said to here be its abode:  
These things delude the embodied  
By veiling his innate wisdom. 40

Therefore, controlling the senses  
At the outset, O Bharata,  
Kill it—the sinful, destroyer  
Of knowledge and realization. 41

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<sup>31</sup> Clansman of the Vrishnis–Krishna

Above the body are senses;  
Above the senses is the mind;  
Above the mind is intellect;  
Above the intellect: the self. 42

Thus, knowing Him Who is above  
The intellect, and restraining  
The self by the Self, then destroy  
That enemy, that foe: desire. 43

### Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the  
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,  
ends the third discourse entitled: The Yoga of Action.

## chapter four

### the yoga of wisdom

*The Holy Lord said:*

This imperishable yoga

I taught to Vivaswat, then he

In turn taught it to Manu, who

Then taught it unto Ikshwaku. 1

Thus, handed down in succession,

The royal sages knew of it.

This yoga, by long lapse of time,

Was lost here on earth, Arjuna. 2

This ancient yoga is today

Declared by Me to you because

You are my devotee and friend,

This secret is supreme indeed. 3

*Arjuna said:*

O Krishna, later was Your birth,

And Vivaswat's was earlier.

How then should I understand that

You taught this in the beginning? 4

*The Holy Lord said:*

Many the births that I have passed—

Many passed by you, Arjuna.

I have full knowledge of them all,

While you do not, Scorcher of Foes. 5

Though birthless, imperishable,

Although the Lord of all beings,

Controlling my own Prakriti,

I manifest by my own pow'r. 6

Whenever dharma decreases,  
O Bharata, and then there is  
The arising of adharma,  
Then do I manifest Myself. 7

For protection of the righteous  
And destruction of the wicked,  
For establishing of dharma,  
I manifest from age to age. 8

He who thus knows in its true light,  
My divine birth and My action,  
Leaving the body, is not born  
Again—but he attains to Me. 9

Freed from attachment, fear, anger—  
Absorbed, taking refuge in Me,  
Purified by fire of knowledge,  
Many have attained My Being. 10

In whatever way they resort  
To Me do I thus reward them.  
It is My path which ev'rywhere  
All men follow, O Arjuna. 11

Longing for success in action,  
In this world men worship the gods,  
Because success from such action  
Is quickly attained in this world. 12

The fourfold caste was made by Me,  
Based on guna and on karma.  
Though I am the Maker thereof,  
Know Me as non-doer, changeless. 13

Never do actions taint Me, nor  
Do I thirst for action's result.  
And whosoever knows Me thus  
Is not fettered by his actions. 14

Knowing thus, the ancient seekers After freedom performed action. Do you, therefore, perform action, As did the ancients in past times.	15
Even sages are bewildered As what is action, inaction. I shall tell you what action is: This knowledge frees you from evil.	16
For you should know the nature of Actions enjoined, prohibited, As well as that of inaction– All this is hard to understand.	17
Seeing inaction in action, Seeing action in inaction– Such a man is wise among men: A yogi–doing all action.	18
Whose undertakings are devoid Of plan and desire for results, Whose actions are burnt in the fire Of knowledge–him the wise call wise.	19
Having abandoned attachment For action’s fruit, always content, Not dependent e’en when acting, He truly does nothing at all.	20
Acting with the body alone, Without wish, thought and self restrained, Abandoning all thoughts of gain, Though acting he incurs no fault.	21
Content with what comes unbidden, Beyond duality, envy, The same in success or failure, E’en though acting, he is not bound.	22

Having gone beyond attachment,  
His mind established in knowledge,  
Who acts only as sacrifice:  
His whole karma dissolves away. 23

Brahman is the off'ring and the  
Oblation made by Brahman in  
The fire that is Brahman. Who sees  
Thus, by him Brahman is attained.<sup>32</sup> 24

Some yogis offer sacrifice  
To gods alone, while some others  
Offer the self as sacrifice  
Unto the self in Brahman's fire. 25

Some offer senses like hearing  
Into the fires<sup>33</sup> of restraint;  
Some, sound and other sense objects  
Into the fire of the senses. 26

Some offer the senses' actions  
And the functions of life force in  
The yoga-fire of self-control,  
That is enkindled by knowledge. 27

Some offer wealth, austerity,  
And yoga as their sacrifice,  
Some, of restraint and stringent vows,  
Offer knowledge as sacrifice. 28

Some offer the outgoing breath  
Into the incoming breath, and  
Then stop the course of both the breaths—  
Their breath-control their sacrifice.<sup>34</sup> 29

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<sup>32</sup> "Brahman is the offering, Brahman is the oblation poured out by Brahman into the fire of Brahman. Brahman is to be attained by him who always sees Brahman in action."

<sup>33</sup> Pronounced as two syllables: "fi-yers."

<sup>34</sup> "Others offer inhalation into exhalation, and exhalation into inhalation, restraining the path of inhalation and exhalation, intent on control of the vital breath (prana)."

While those of regulated food  
Offer it to digestive fires.  
All these, knowers of sacrifice,  
Destroy their sins by sacrifice. 30

Eating sacrificial remains,  
They go to the Primal Brahman.  
Neither this world nor the others  
Are for the non-sacrificing. 31

Sacrifices of many kinds  
Are spread out before Brahman's face.  
All of them are born from action;  
Thus knowing you shall be released. 32

Better than mere material  
Sacrifice is that of knowledge.  
All action without exception  
Is comprehended<sup>35</sup> in knowledge. 33

Know that by prostrating yourself,  
By questioning and by serving,  
The wise who realized the truth  
Will instruct you in that knowledge. 34

Know this, and you shall not again  
Become deluded, Arjuna.  
By this you shall come to see all  
Creation in your self and Me. 35

Even if you should be the most  
Sinful among all the sinful,  
Yet you would cross over all sin  
By the raft of knowledge alone. 36

As fire reduces wood to ash,  
In the same way, O Arjuna,  
The fire of knowledge does reduce  
To ashes all karma—know this. 37

<sup>35</sup>That is, contained (encompassed) or completed in knowledge (jnana).

Within this world there is nothing  
So purifying as knowledge.  
In time, the perfect in yoga  
Finds that knowledge within his heart. 38

The man of faith, and devoted,  
And the master of his senses,  
Attains this knowledge, and having  
Attained quickly finds Supreme Peace. 39

The ignorant man, without faith,  
The doubting, goes to destruction.  
The doubter has neither this world,  
Nor yet the next, nor happiness. 40

With work renounced by yoga and  
Doubts rent asunder by knowledge,  
Actions do not, Dhananjaya,<sup>36</sup>  
Bind him who is poised in the self. 41

Cutting with the sword of knowledge  
This doubt about the self which is  
Born of ignorance in your heart,  
Take refuge in yoga: arise! 42

### Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the  
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,  
ends the fourth discourse entitled: The Yoga of Wisdom.

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<sup>36</sup> Conqueror of Wealth–Arjuna

# chapter five

## the yoga of renunciation of action

*Arjuna said:*

Renunciation of action

And yoga<sup>37</sup>—You praise both of these.

Which is the better of these two?

Tell this to me decisively. 1

*The Holy Lord said:*

Renunciation and yoga

Both lead to highest happiness;

Of the two, however, yoga

Excels mere renunciation. 2

He is a constant renouncer

Who neither likes nor dislikes: for

Free from the pairs of opposites,

He easily is freed from bonds. 3

“Sankhya and yoga are different,”

The childish declare—not the wise.

If one is practiced correctly,

That person finds the fruit of both. 4

The place attained by the Sankhyas

Is also attained by yogis.

Sankhya and yoga are one. He

Who perceives this truly perceives. 5

Without yoga, O Mighty-Armed,

Renunciation’s hard to gain.

The sage disciplined in yoga

Quickly attains unto Brahman. 6

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<sup>37</sup>That is: Karma Yoga, the yoga of detached action.

Yoga-yoked, with self purified,  
With self subdued, senses conquered,  
His self the self of all beings,  
He is not tainted when acting. 7

“I do not do anything;” thus  
Thinks the steadfast knower of truth,  
Seeing, hearing, touching, smelling,  
Eating, walking, sleeping, breathing. 8

Speaking, releasing, and holding;  
Opening and closing his eyes—  
Convinced that it is the senses  
That move among the sense-objects. 9

Offering actions to Brahman,  
Having abandoned attachment,  
He acts untainted by evil  
As lotus leaf is not wetted. 10

Yogis act only with body,  
Mind, intellect, or the senses,  
Forsaking attachment to deeds,  
For purifying of their heart. 11

Well-poised, forsaking action’s fruit,  
They attain peace of steadfastness;  
But those led by desire are bound  
By attachment to action’s fruit. 12

Renouncing all acts with the mind,  
The embodied sits happily<sup>38</sup>  
Within the city of nine gates,  
Not acting or causing actions. 13

Neither agency, nor actions  
Does the Lord create for the world,  
Nor union with the fruit of deeds—  
Inherent nature does the deeds. 14

<sup>38</sup> “As the ruler” omitted here to fit the meter.

The Omnipresent takes note of  
Neither merit nor demerit.  
Ignorance envelops knowledge,  
By it people are deluded. 15

But those whose ignorance has been  
Destroyed by knowledge of the self–  
That knowledge of theirs, like the sun,  
Reveals then the Supreme Brahman. 16

With intellect absorbed in That,  
Whose self is That, steadfast in That,  
And whose consummation is That,  
Purified, are freed from rebirth.<sup>39</sup> 17

The wise see the same atman in:  
A wise Brahmin who's disciplined,  
A cow, an elephant, a dog–  
Even in an eater of dogs.<sup>40</sup> 18

Those whose minds rest in evenness,  
Conquer existence in this world.  
Brahman is even and perfect–  
So they indeed rest in Brahman. 19

Resting in Brahman, and steady  
In intellect, undeluded,  
The pleasant does not rejoice him  
Nor does the unpleasant grieve him. 20

Unattached to external things,  
Finding happiness in the Self,  
And one with Brahman through yoga,  
He gains unchanging happiness. 21

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<sup>39</sup> “They whose minds are absorbed in That, whose selves are fixed on That, whose basis is That, who hold That as the highest object, whose evils have been shaken off by knowledge, go to the end of rebirth.”

<sup>40</sup> Dogs in India are wild animals related to jackals and hyenas.

Pleasures born of contact, indeed, Are wombs of pain, Son of Kunti. They have beginning and an end; The wise does not delight in them.	22
He who can endure here, before Liberation from the body, Desire and anger's impetus, Is a yogi, a happy man.	23
He whose happiness is within, Whose delectation is within, Whose light is within—that yogi, One with Brahman, gains nirvana.	24
With imperfections exhausted, Doubts dispelled and senses controlled, Engaged in good for all beings— The seer gains Brahma-nirvana.	25
Released from desire and anger, With thoughts restrained, those ascetics Who know the Self, find very near The bliss of Brahma-nirvana.	26
Excluding all outside contacts, Fixing awareness 'tween the brows, Balancing both inhaling and Exhaling within the nostrils.	27
Controlling sense, mind, intellect; With moksha as the supreme goal; Freed from desire, fear, and anger: Such a sage is for ever free.	28
Knowing Me, the Enjoyer of Sacrificial austerities, Mighty Lord of all the world and Friend of all creatures, he gains peace.	29

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fifth discourse entitled: The Yoga of Renunciation of Action.

## chapter ६ the yoga of meditation

*The Holy Lord said:*

He who performs bounden duty  
Without desiring action's fruit—  
He is a renouncer, yogi,  
Not he without fire or action. 1

Know that to be karma yoga  
Which also is called renouncement,  
None becomes a karma yogi  
Without renouncing inner deeds. 2

Desiring to attain yoga,  
The wise use action as the means;  
For him who has attained yoga,  
Tranquility becomes the means. 3

When he is attached neither to  
The sense objects nor to actions,  
And has renounced all purposing,  
He's said to have attained yoga. 4

He should lift himself by the Self;  
He should never degrade himself;  
The Self is indeed the self's friend,  
And the self's only enemy. 5

For him who has conquered himself  
By the Self, the Self is a friend;  
But for him who has not conquered  
Himself, the Self remains a foe. 6

The highest Self of him who has  
Conquered himself and is peaceful,  
Is steadfast in cold, heat, pleasure,  
Pain; and honor and dishonor. 7

The yogi who is content in Knowledge and discrimination, With senses conquered—unto him Earth, stone, and gold are all the same.	8
He attains eminence who looks The same on well-wishers, friends, foes, Neutral to enemies and kin, The righteous and the unrighteous.	9
Constantly concentrating on The Self, the yogi should remain Alone, with thought and self controlled, Without desires or possessions.	10
Establishing for himself in A clean place, not too high or low, Covered with a cloth and with a Antelope skin and kusha grass,	11
With mind one-pointed, thought controlled, Senses subdued, let him sit there On that seat and practice yoga For his self-purification.	12
Holding his body, head, and neck Erect, motionless and steady, Looking t'ward the tip of his nose Steadfastly, not looking around.	13
With mind quieted, fear banished, Firm in the brahmachari's vow, With mind controlled, thoughts fixed on Me, He should sit, devoted to Me.	14
Always disciplining himself, The yogi whose mind is subdued Goes to nirvana, supreme peace, And attains to union with Me.	15

Yoga is not eating too much,  
Nor is it not eating at all.  
Not the habit of too much sleep,  
Nor keeping awake, Arjuna. 16

For the moderate in eating  
And in diversion, disciplined,  
Moderate in sleep and waking,  
Yoga destroys all his sorrow.<sup>41</sup> 17

When he is absorbed in the Self  
Alone, and with his mind controlled,  
Free from longing, from all desires,  
Then he is known to be steadfast. 18

As a lamp in a windless place  
Flickers not—to such is compared  
The yogi with his mind controlled,  
Steadfast in yoga of the Self. 19

When the mind comes to rest, restrained,  
By the practicing of yoga,  
Beholding the Self by the self,  
He is satisfied in the Self. 20

When he feels that infinite bliss—  
Through his purified intellect—  
Which transcends the senses; then set  
In his true state he is steadfast. 21

Having obtained this, he regards  
No other gain better than that,  
And established therein he is  
Not moved by heaviest sorrow. 22

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<sup>41</sup> “For him who is moderate in food and diversion, whose actions are disciplined, who is moderate in sleep and waking, yoga destroys all sorrow.”

Let that which is called yoga be Known as the state of severance From pain, and which should be practiced With perseverance, undisturbed.	23
Abandoning wilful desires– All of them without exception– Also completely restraining The many senses by the mind.	24
With intellect set in patience, With the mind fastened on the self, He gains quietude by degrees: Let him not think of any thing.	25
Whenever the unsteady mind, Moving here and there, wanders off, He should subdue and hold it back– Direct it to the Self's control.	26
The yogi whose mind is tranquil With passions calmed, free of evil, Having become one with Brahman, Attains the supreme happiness.	27
Thus constantly disciplining Himself, and freed from all evil, Easily contacting Brahman, He attains boundless happiness.	28
He, disciplined by yoga, sees The Self present in all beings, And all beings within the Self. He sees the same Self at all times.	29
The one who sees Me ev'rywhere, And who sees all things within Me; I am never lost unto him, Nor is he ever lost to Me.	30

He, established in unity,  
Worships Me dwelling in all things,  
Whatever be his mode of life,  
That yogi e'er abides in Me. 31

He who judges pleasure or pain  
By the same standard ev'rywhere,  
That he applies unto himself,  
That yogi is deemed the highest. 32

*Arjuna said:*

This yoga which is taught by You  
Characterized by evenness,  
I do not see how it endures,  
Owing to the mind's restlessness. 33

The mind is restless, turbulent,  
Strong, and unyielding, O Krishna;  
I deem it is hard to control—  
As hard as to control the wind. 34

*The Holy Lord said:*

Without doubt the mind is restless  
And is difficult to control;  
But through practice and dispassion  
It may be governed, Kunti's son. 35

Yoga is hard to be attained  
By one whose self is uncontrolled;  
But that one who is self-controlled,  
Striving by right means, attains it. 36

*Arjuna said:*

Possessed of faith, but uncontrolled,  
With mind wandering from yoga,  
What is the end of him who fails  
To gain perfection in yoga? 37

Does he not, fallen from both,<sup>42</sup> then  
Perish, supportless, a torn cloud,  
O mighty-armed, deluded in  
The path that leads unto Brahman? 38

This doubt of mine, O Keshava,  
You should now completely dispel;  
It is not possible for aught  
But You to dispel this my doubt. 39

*The Holy Lord said:*  
Verily, O son of Pritha,  
There is no destruction for him  
Neither here nor hereafter, for  
Doers of good ne'er come to grief. 40

He gains the worlds of the righteous,  
And dwells there throughout countless years;  
Then the fallen yogi takes birth  
Among the pure and prosperous. 41

Or else he will be born into  
A family of wise yogis;  
Verily, a birth such as that  
Is hard to obtain in this world. 42

There he regains the knowledge which  
He acquired in his former life,  
And strives even more than before,  
For perfection, O Kuru's son. 43

His previous practice alone  
Impels him on the yogic path—  
He who just asks about yoga  
Rises above the Vedic rites. 44

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<sup>42</sup> Both worlds—the here and the hereafter, earth and heaven.

That yogi, striving earnestly,  
Pure from taint, gradually gains  
Perfection throughout many births  
And thus reaches the highest goal. 45

The yogi is regarded as  
Superior to ascetics,  
And jnanis, or doers of works—  
Then be a yogi, Arjuna! 46

Of all the yogis, he who with  
The inner self merged into Me,  
With faith devoted unto Me,  
I deem him as the most steadfast. 47

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the  
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,  
ends the sixth discourse entitled: The Yoga of Meditation.

# chapter इएएन

## the path of wisdom and realization

*The Holy Lord said:*

With your mind intent upon Me,  
Taking refuge in Me, now hear  
How through the practice of yoga  
You shall fully come to know Me. 1

To you I shall explain in full  
Knowledge and realization,<sup>43</sup>  
Which, being known, nothing further  
Remains to be known in this world. 2

Of thousands of human beings,  
Scarcely one strives for perfection;  
And of those adept in striving,  
Scarcely any knows Me in truth. 3

Earth, water, fire, air, ether, mind,  
Intellect, ego-principle:  
These are the eight divisions of  
My prakriti, O Arjuna.<sup>44</sup> 4

Such is my lower prakriti,  
Yet know my higher prakriti  
Sustains all beings that exist  
And the whole cosmos, Mighty Armed. 5

These two Prakritis should be known  
As the womb of all these beings.  
Of this whole universe am I  
The Origin and Dissolver. 6

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<sup>43</sup> Pronounced as five syllables: "Re-a-li-za-tion."

<sup>44</sup> I have inserted "Arjuna" in this verse to fill out the meter, just as in the first verse of this chapter I had to omit "Son of Pritha" to maintain it.

Higher than Me, Dhananjaya, There is absolutely nothing. All creation is strung on Me Like strands of jewels on a thread.	7
I am the taste within water, The radiance of moon and sun; I am Om in all the Vedas, Sound in ether, manhood in men.	8
I am the fragrance within earth, And the brilliance within the fire; The life in all beings, and the Austerity of ascetics.	9
Know me as the eternal seed Of all beings; th'intelligence Of the intelligent, and the Splendor of the splendid am I.	10
I am the strength of the strong, free From all desire and from passion. I am the desire in beings That is according to dharma.	11
States of being which are sattwic, Rajasic and tamasic <sup>45</sup> -know As proceeding from Me, yet I Am not in them, but they in Me.	12
All this world is deluded by The states composed of the gunas. Thus it perceives Me not, Who am Eternal and higher than these.	13
This divine illusion of Mine Is difficult to go beyond. Only those devoted to Me Shall pass beyond this illusion.	14

<sup>45</sup> These three states will be discussed in Chapter Fourteen.

But those not devoted to Me—  
Evil-doers, deluded, low—  
Deprived by Maya of good sense,  
Follow the way of the demons. 15

These four kinds of virtuous men  
Do worship Me, O Arjuna:  
The distressed, seekers of welfare,  
Seekers of knowledge, and the wise. 16

Of them, the wise man, e'er steadfast,  
Devoted to the One, excels;  
Supremely dear am I to him,  
And he is dear to Me, as well. 17

All these indeed are exalted,  
But I see the man of wisdom  
As My Self. He, with mind steadfast,  
Abides in Me, the Supreme Goal. 18

At the end of his many births  
The wise man takes refuge in Me.  
He knows: "All is Vasudeva."<sup>46</sup>  
How very rare is that great soul! 19

Others, deprived of their good sense,  
By "this or that" desire or rite,  
Devote themselves to other gods,  
Impelled thus by their own natures. 20

Whatever form a devotee  
May seek to worship with full faith—  
That faith of his is blessed by Me  
To be steadfast, unwavering. 21

Endowed with faith he then receives  
His desires from that worshipped form  
Because I have decreed that those  
Desires should be granted to him. 22

<sup>46</sup> "He who dwells in all things"—the Universal God.

But temporary is the fruit  
     For those of small understanding.  
 To the gods go their worshippers;  
     My worshippers come unto Me. 23

The unintelligent think Me  
     Manifest, though Unmanifest,  
 Not knowing My supreme state as  
     Unchanging and transcendental. 24

Veiled by illusion born of the  
     Combinations of the gunas,  
 This deluded world knows Me not—  
     The Unborn, the Immutable. 25

I know the departed beings,  
     Also the living, Arjuna,  
 And those who are yet to be born;  
     But none whatsoever knows me. 26

By desire and hatred rising  
     Through duality's delusion,  
 At birth all beings fall into  
     Delusion, O Scorcher of Foes. 27

But those men of virtuous deeds,  
     They whose sin has come to an end,  
 Freed from the pairs of opposites—  
     They worship Me with firm resolve. 28

Those men who take refuge in Me  
     Seek freedom from old age and death;  
 They know Brahman thoroughly, and  
     Know the Self and Karma as well. 29

Those who know Me, the Primal One,  
     The Primal God, Chief Sacrifice,  
 They truly know Me with steadfast  
     Thought even at the time of death. 30

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the seventh discourse entitled: The Yoga of Wisdom and Realization.

# chapter eight

## the yoga of imperishable brahman

*Arjuna said:*

What is Brahman and Primal Self,  
And what is Karma, O Krishna,  
What is the Primal Element,  
Also, what is the Primal God? 1

Who, and in what way, is Primal  
Sacrifice here in this body?  
And how are You known at the time  
Of death by the self-controlled ones? 2

*The Holy Lord said:*

Deathless is the Supreme Brahman  
The Primal Self that dwells in all;  
The sacrificial offering:  
Karma-causing both birth and life. 3

The Primal Element is the  
Perishable adjunct of this;  
The Primal God is Indweller,  
And I the Primal Sacrifice. 4

And he who at the time of death  
Meditating on Me alone,  
Goes forth, and leaving the body,  
Doubtless attains to My Being. 5

Whatever he remembers when  
Departing from the body, that  
Alone is reached by him because  
Of his constant thinking of that. 6

Therefore, at all times, constantly  
Remember Me, and then do fight:  
With mind and intellect absorbed  
In Me, you thus shall come to Me. 7

With mind made steadfast by yoga,  
Which turns not to anything else,  
To the divine supreme Spirit  
He goes, meditating on Him. 8

He who meditates on the Seer, the Ruler,  
The ancient, subtler than the atom, support  
Of all, Whose form is inconceivable and  
Radiant like the sun and beyond darkness. 9

At the hour of death with his mind unmoving,  
Endowed with devotion and with yoga pow'r,  
With the prana ent'ring between the eyebrows,  
He goes unto the divine supreme Spirit. 10

That which Veda-knowers call the Eternal,<sup>47</sup>  
Which the ascetics, free from passion, enter;  
Desiring which they live as brahmacharins,  
That path I shall explain unto you briefly. 11

Controlling all of the senses,  
Confining the mind in the heart,  
Drawing pranas into the head,  
Doing yogic concentration, 12

Uttering OM, the syllable  
That is God, and intent on Me,  
Departing thus from his body,  
He then attains the Goal Supreme. 13

He who thinks of Me constantly,  
Whose mind does never go elsewhere,  
Yogi of constant devotion—  
For him I am easy to reach. 14

<sup>47</sup> Or: Imperishable.

Reaching the highest perfection,  
Having attained Me, those great souls  
Are no more subject to rebirth–  
The evanescent home of pain. 15

All worlds, including Brahma's realm,  
Are subject to rebirth's return,  
But for him who attains to Me  
There is no rebirth, Kunti's Son. 16

The knowers of true "day" and "night"  
Know Brahma's Day and Brahma's Night  
Are each a thousand yugas<sup>48</sup> long–  
And each one comes unto an end. 17

At the approach of Brahma's Day,  
All manifested things come forth  
From the unmanifest, and then  
Return to that at Brahma's Night. 18

Helpless, the same host of beings  
Being born again and again,  
Merge at the approach of the Night  
And emerge at the dawn of Day. 19

But beyond this unmanifest  
There is the Unmanifested,  
Eternal Existence, Which is  
Not destroyed when all beings merge. 20

The unmanifest, eternal,  
Is declared as the Supreme Goal,  
Attaining Which they return not.  
This is My supreme dwelling place. 21

Yea, this is the Supreme Being,  
Attained by devotion alone,  
Within Which all beings do dwell,  
By which all this is pervaded. 22

<sup>48</sup> One thousand yugas—one "day" (or "night") of Brahma—is 4,320,000,000 years long.

Now I shall tell you, Arjuna,  
Of the times in which, departing,  
The yogis shall once more return  
Or, departing, shall not return. 23

Fire, light, daytime, the bright fortnight,  
The six months of the sun's North Path–  
Knowers of Brahman take this path  
And thereby go unto Brahman. 24

Smoke, nighttime, and the dark fortnight,  
The six months of the sun's South Path–  
Taking this path the yogi gains  
The lunar light, and thus returns. 25

Truly these two light and dark paths  
The world thinks to be eternal.  
By one he goes to non-return;  
By the other, returns again. 26

No yogi who knows these two paths,  
O Pritha's son, is deluded.  
Therefore, be steadfast in yoga  
Throughout all times, O Arjuna. 27

Whatever merit is declared  
As gained from Vedas, sacrifice,  
Austerity and gifts–yogis  
Surpass and gain the Great Abode. 28

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the  
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,  
ends the eighth discourse entitled: The Yoga of Imperishable Brahman.

# chapter nine

## the yoga of the kingdom science and kingdom secret

*The Holy Lord said:*

To you who argue not shall I  
Declare this most secret knowledge  
Which, when joined with realization,  
Shall free you from impurity. 1

Royal knowledge, royal secret,  
This the supreme purifier,  
Readily learned by the righteous,  
Easy to practice, eternal. 2

Those without faith in this dharma,  
Return, without attaining Me,  
To the path of birth in this world—  
The realm of death, O Arjuna. 3

All this world is pervaded by  
Me in My unmanifest form:  
All beings do dwell within Me,  
But I do not dwell within them. 4

Nor do beings dwell within Me—  
Behold this, My Divine Yoga!  
Bringing forth and supporting them,  
My Self yet does not dwell in them.<sup>49</sup> 5

As mighty winds move ev'rywhere,  
Yet always dwell in the ether,  
Know, Arjuna, that even so  
Do all beings dwell within Me. 6

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<sup>49</sup> The idea of these two verses is that we draw our being from God; God does not draw His being from us. We are contained in Him, He is not contained in us.

At the end of a kalpa,<sup>50</sup> all  
Beings merge in My Prakriti:  
At dawn of another kalpa,  
I Myself send them forth again. 7

Animating My Prakriti,  
I project again and again  
This whole multitude of beings,  
Helpless under Prakriti's sway. 8

And yet these acts do not bind Me,  
Sitting as one indifferent  
And fully unattached to them:  
This is the truth, Dhananjaya. 9

Because of My proximity,  
Prakriti produces all this,  
The moving and the unmoving;  
The world revolves because of this. 10

Unaware of My higher state  
As the Great Lord of all beings,  
The deluded disregard Me  
Dwelling within a human form. 11

Of vain hopes, vain deeds, vain knowledge,  
Without sense—truly they abide  
In the delusive nature of  
The rakshasas<sup>51</sup> and asuras.<sup>52</sup> 12

But those great souls that abide in  
Their divine nature, Arjuna,  
Worship Me single-mindedly,  
As their eternal Origin. 13

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<sup>50</sup> A kalpa is a Day of Brahma—4,320,000,000 years. It alternates with a Night of Brahma of the same length. In the Day of Brahma creation is manifest and in the Night of Brahma it is resolved into its causal state.

<sup>51</sup> Rakshasa: There are two kinds of rakshasas: 1) semidivine, benevolent beings, or 2) cannibal demons or goblins, enemies of the gods. Meat-eating human beings are sometimes classed as rakshasas.

<sup>52</sup> Asura: Demon; evil being (a-sura: without the light).

Glorifying Me always and Striving ever with firm resolve, Bowing to Me in devotion, Always steadfast, they worship Me.	14
And others, sacrificing by The sacrifice of pure knowledge, Worship Me, the All-Formed, as one, As distinct, and as manifold.	15
I am the rite, the sacrifice, The offering, the offered things, I am the mantra and the ghee, The fire, and act of oblation.	16
Father and Mother of this world, Sustainer, Grandfather, the Known, <sup>53</sup> Purifier, the Pranava, The Rig, Sama, Yajur Vedas.	17
Goal, Supporter, the Lord, Witness, Abode, Refuge, Friend, Origin, Dissolution, and Substratum, Storehouse, Seed Imperishable.	18
As the sun I give heat and I Withhold and send forth rain; I am Both immortality and death; Being and non-being am I!	19
The knowers of the three Vedas worship Me By sacrifice, by drinking Soma, and thus Made pure from sin pray for passage to heaven; <sup>54</sup> Gain worlds and enjoy pleasures of the Devas.	20

<sup>53</sup>The “to be known,” the object of knowledge.

<sup>54</sup>Surendralokam—the world of Indra, king of the “gods” who control the forces of nature. This is a comparatively lower realm of development in the cosmos.

Having enjoyed the heaven-world, with merit  
Exhausted, they re-enter the mortal world.  
Thus, keeping the injunctions of the Vedas,  
Filled with desires, they constantly come and go. 21

Those who direct their thoughts to Me,  
Worshipping Me with steadfast mind,  
For them I secure what they lack  
And preserve that which they possess. 22

Even those who with faith worship  
Other gods, also worship Me,  
Though with a mistaken approach<sup>55</sup>–  
This is the truth, Son of Kunti. 23

Truly I am the Enjoyer,  
And Lord of all sacrifices;  
But because they do not know Me  
They return, subject to rebirth. 24

To the gods go their devotees;  
To fathers go their devotees;  
To spirits go their devotees;  
And to Me go My devotees.<sup>56</sup> 25

Whoe'er with devotion offers  
A leaf, flower, fruit, or water,  
That I accept–the devout gift  
Offered by the pure-minded one. 26

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<sup>55</sup> The words “with a mistaken approach” is the best I can do with *avidhipurvakam*. It literally means “not according to the rules” or even “without/outside the rules.” The idea seems to be that these people do not know or understand how to worship God because they do not know or understand the nature of God. Other possible terms–ignorantly, incorrectly, mistakenly, improperly, inappropriately, inappositely, inaptly, ineptly, haphazardly, irregularly–either express a value judgment or add an extra meaning or attitude the Sanskrit does not include.

<sup>56</sup> “Gods” (devas) are the demigods presiding over various powers of material and psychic nature. “Fathers” (pitris) are ancestors or other departed human beings. “Spirits” (bhutas) are non-human nature spirits, some of them subhuman (“elementals”), but this classification can also include earthbound human spirits. All of these may be either positive or negative.

Whate'er you do, whate'er you eat,  
    Whate'er you sacrifice or give,  
Whate'er austerity you do,  
    Do that as offering to Me. 27

Thus shall you be freed from the bonds  
    Of actions—both good and evil;  
Steadfast in renunciation  
    And freed, you shall come unto Me. 28

I am the same to all beings:  
    To me none is disliked or dear.  
But those worshipping Me, devout,  
    Are in Me, and I am in them. 29

If even an evildoer  
    Worships me single-heartedly,  
He should be considered righteous,  
    Truly having rightly resolved. 30

Quickly he becomes virtuous  
    And goes to everlasting peace.  
O Son of Kunti, understand:  
    My devotee is never lost. 31

Women, Vaishyas, also Shudras,  
    Even those born of evil wombs,  
All those who take refuge in Me  
    Also go to the Supreme Goal.<sup>57</sup> 32

How much more, then, holy Brahmins  
    And devoted royal<sup>58</sup> sages!  
Having obtained this transient  
    And joyless world, then worship Me. 33

---

<sup>57</sup> At the time of Krishna, and even today in India, some ignorant people, denying the truth of the Self, claim that only Brahmin and Kshatriya males can attain liberation—and they have to be from “good” backgrounds. Krishna denies this.

<sup>58</sup> Kshatriya

With mind fixed on Me, devoted,  
Worshipping, bowing down to Me,  
Thus made steadfast, with Me as your  
Supreme aim—you shall come to Me.

34

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the  
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,  
ends the ninth discourse entitled: The Yoga of the Kingly Science and Kingly  
Secret.

# chapter ten

## the yoga of divine glories

*The Holy Lord said:*

Now hear from Me the supreme word  
Which I speak to you, Mighty-Armed,  
For you are beloved to Me.  
I speak desiring your welfare. 1

Neither the multitude of gods  
Or great seers know My origin.  
In truth I am the source of the  
Gods, as well as of the great seers. 2

He who knows Me as birthless and  
Beginningless, the world's Great Lord—  
He alone among mortals is  
Undeluded and freed from sins. 3

Reason, knowledge, non-delusion,  
Forbearance, truth, restraint of sense,  
Calmness, happiness, misery,  
Birth, death, fear, also fearlessness, 4

Non-injury, and contentment,<sup>59</sup>  
Austerity, benevolence,  
Both good repute and ill repute—  
All these arise from Me alone. 5

The ancient Seven Great Rishis<sup>60</sup>  
And Four Manus,<sup>61</sup> with pow'rs like Me,  
Were born of My mind, and from them  
Are all the creatures in this world. 6

---

<sup>59</sup> I had to leave out "impartiality" in this line to keep the meter.

<sup>60</sup> The Seven Rishis are great Beings who exist at the top of creation and supervise it.

<sup>61</sup> The Manus were the progenitors of the human race.

He who knows all these manifold  
Manifestations of My pow'r  
And glory, becomes established  
In yoga—there can be no doubt. 7

I am the origin of all,  
And from Me ev'rything evolves—  
Thinking thus, the wise worship Me  
With consciousness all filled with love. 8

With minds and lives intent on Me,  
Enlightening<sup>62</sup> one another,  
And speaking of Me constantly,  
They are content and do rejoice. 9

To them, the constantly steadfast,  
Worshipping Me with affection,  
I bestow the buddhi-yoga  
By which they shall come unto Me. 10

Out of compassion for them, I,  
Abiding in their hearts, destroy  
The darkness born of ignorance  
By the shining lamp of knowledge. 11

*Arjuna said:*  
Supreme Brahman, Supreme Abode,  
Supreme Purifier, Divine,  
Eternal Person, the First God,  
The Birthless and All-pervading— 12

Thus all the sages declare You:  
Narad',<sup>63</sup> Asita Devala,<sup>64</sup>  
And Vyasa<sup>65</sup>—and now do You, too,  
Yourself declare it unto me. 13

<sup>62</sup>This can also mean “awakening” spiritually.

<sup>63</sup>Narada: A primeval sage to whom some of the verses of the Rig Veda are attributed.

<sup>64</sup>Another ancient sage, composer of some of the hymns of the Rig Veda.

<sup>65</sup>Vyasa: One of the greatest sages of India, commentator on the Yoga Sutras, author of the Mahabharata (which includes the Bhagavad Gita), the Brahma Sutras, and the codifier of the Vedas.

I regard all this that You say  
To me as true, O Keshava.  
In truth, neither gods nor demons  
Know of Your manifestation. 14

For You know Yourself by Yourself,  
O You, the Supreme Purusha:<sup>66</sup>  
Source of beings, Lord of beings,  
God of gods, Ruler of the world. 15

You should now describe completely  
Your divine manifestations  
By which, pervading all these worlds,  
You do abide within all things. 16

How may I know You, O Yogi,  
Always meditating on You?  
In what aspects of Your Being  
Are You to be thought of by me? 17

Explain to me in more detail  
Your pow'rs and manifestations.  
I am never satiated  
In hearing Your amrit-like<sup>67</sup> words. 18

*The Holy Lord said:*  
Listen! I shall tell you of My  
Divine Self-manifestations;  
But only the chief ones, because  
There is no end to My expanse. 19

I am the Self abiding in  
The heart of all beings; I am  
The beginning, the middle, and  
Also the end of all beings. 20

---

<sup>66</sup> Purushottama. Purusha means "person" in the sense of a conscious spirit. Both God and the individual spirits are purushas, but God is the Adi (Original, Archetypal) Purusha, Parama (Highest) Purusha, and the Purushottama (Best of the Purushas).

<sup>67</sup> Amrita: That which makes one immortal.

I am Vishnu<sup>68</sup> of Adityas;<sup>69</sup>  
The Sun among luminaries;  
I am Marichi of Maruts;<sup>70</sup>  
Among the stars I am the Moon. 21

Of Vedas, the Sama Veda;<sup>71</sup>  
I am Indra<sup>72</sup> among the gods;  
Of the senses I am the mind;  
Intelligence in all beings. 22

Among the Rudras,<sup>73</sup> Shankara;<sup>74</sup>  
Kuber<sup>75</sup> of yakshas,<sup>76</sup> rakshasas;  
Of Vasus<sup>77</sup> I am Pavaka;<sup>78</sup>  
And of mountains Meru<sup>79</sup> am I. 23

And of priests, O son of Pritha,  
Know Me the chief, Brihaspati;<sup>80</sup>  
Of generals I am Skanda;<sup>81</sup>  
Among the waters, the ocean. 24

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<sup>68</sup> Vishnu: "The all-pervading;" God as the Preserver.

<sup>69</sup> Adityas: Solar deities.

<sup>70</sup> The Maruts are the presiding deities of winds and storms, and Marichi is their chief.

<sup>71</sup> The Sama Veda is a compilation of Rig Veda hymns that have been pointed for singing.

<sup>72</sup> Vasava: Indra, the king of the lesser "gods" (demigods).

<sup>73</sup> The Rudras are Vedic deities of destruction for renewal.

<sup>74</sup> "The Auspicious One." A title of Shiva.

<sup>75</sup> Vitesha: Kubera, the god of wealth.

<sup>76</sup> Yaksha: There are two kinds of yakshas: 1) semidivine beings whose king is Kubera, the lord of wealth, or 2) a kind of ghost, goblin, or demon.

<sup>77</sup> The Vasus are eight Vedic deities characterized by radiance.

<sup>78</sup> Agni: The Vedic god of fire.

<sup>79</sup> Meru: The mountain, of supreme height, on which the gods dwell, or the mountain on which Shiva is ever seated in meditation. Said to be the center of the world, supporting heaven itself. Obviously a yogic symbol.

<sup>80</sup> Brihaspati: The guru-priest and teacher-of the gods.

<sup>81</sup> Also known as Subramanya or Kartikeya, the god of war and son of Shiva and Parvati.

Of great Rishis <sup>82</sup> I am Bhrigu; <sup>83</sup> Of words, the one-syllabled OM; Of Yajñas, <sup>84</sup> the Japa <sup>85</sup> Yajña; <sup>86</sup> Of immovables: Himalayas.	25
Of trees I am the Ashwattha; <sup>87</sup> Of Deva-rishis, Narada; Of Gandharvas, <sup>88</sup> Chitraratha; <sup>89</sup> Among siddhas, <sup>90</sup> Sage Kapila. <sup>91</sup>	26
Among horses, Uchchaishravas <sup>92</sup> Who was born of the Amrita; Of elephants, Airavata; <sup>93</sup> And among men I am the king.	27
Among weapons, the Thunderbolt; <sup>94</sup> Among cows I am Kamadhuk; <sup>95</sup> The cause of offspring, Kandarpa; <sup>96</sup> Of serpents I am Vasuki. <sup>97</sup>	28

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<sup>82</sup> Rishi: Sage; seer of the Truth.

<sup>83</sup> Bhrigu: An ancient sage, so illustrious that he mediated quarrels among the gods.

<sup>84</sup> Yajna: Sacrifice; offering; sacrificial ceremony; a ritual sacrifice; usually the fire sacrifice known as agnihotra or havan.

<sup>85</sup> Japa: Repetition of a mantra.

<sup>86</sup> In the context of this verse, japa yajna is the offering or sacrifice of continually repeating Om.

<sup>87</sup> Ashwattha: The pipal (sacred fig) tree, the eternal tree of life whose roots are in heaven. The “world tree” in the sense of the axis of the earth and even of the cosmos.

<sup>88</sup> Gandharva: A demigod—a celestial musician and singer.

<sup>89</sup> Chitraratha: The chief of the gandharvas.

<sup>90</sup> Siddha: A perfected being, an adept, a seer, a perfect yogi.

<sup>91</sup> Kapila: The great sage who formulated the Sankhya philosophy which is endorsed by Krishna several times in the Bhagavad Gita.

<sup>92</sup> Uchchaishravas: The name of Indra’s horse (or the horse of the Sun god, Surya), that was born of the amrita that was churned from the ocean by the gods. The name means “high-sounding” and refers to the power of mantra.

<sup>93</sup> Airavata: The white elephant of Indra that was produced by the churning of the ocean.

<sup>94</sup> Vajra: the special weapon of Indra, king of the gods.

<sup>95</sup> Kamadhenu: Wishfulfilling cow produced at the churning of the milk ocean.

<sup>96</sup> A name of Kamadeva, the god of beauty and love.

<sup>97</sup> The king of the serpents. He assisted at the churning of the milk ocean.

Of Nagas<sup>98</sup> I am Ananta;<sup>99</sup>  
Of water beings, Varuna;<sup>100</sup>  
Of pitris<sup>101</sup> I am Aryaman;<sup>102</sup>  
Of controllers I am Yama.<sup>103</sup> 29

Of demons<sup>104</sup> I am Prahlada;<sup>105</sup>  
Among measurers I am Time;  
Among beasts I am the lion;  
Among birds I am Garuda.<sup>106</sup> 30

Of purifiers I am Wind;  
Among warriors I am Rama;<sup>107</sup>  
Of fishes I am the dolphin;  
Of rivers I am the Ganges.<sup>108</sup> 31

Of manifestations I am  
Beginning, middle, and the end;  
Of knowledge, knowledge of the Self;  
Of disputants I am logic. 32

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<sup>98</sup> Nagas: Astral beings that often interact with human beings, usually taking the form of snakes. (In Sanskrit naga is the word for snake.)

<sup>99</sup> Ananta: The chief of the Nagas, whose coils encircle the earth and who symbolizes eternity (“ananta” means “without end”), and upon whom Vishnu reclines.

<sup>100</sup> Varuna: A Vedic deity considered the sustainer of the universe and also the presiding deity of the oceans and water. Often identified with the conscience.

<sup>101</sup> Pitri: A departed ancestor, a forefather.

<sup>102</sup> Aryaman: Chief of the Pitris.

<sup>103</sup> Yama: The Lord of Death, controller of who dies and what happens to them after death.

<sup>104</sup> Daityas: Demons who constantly war with the gods. Sometimes “races” or nationalities who acted contrary to dharma and fought against the “aryas” were also called demons (daityas or asuras). This was the case with the people among whom Prahlada was born.

<sup>105</sup> Prahlada: A daitya prince who rejected his daitya heritage and became a devotee of Vishnu. His father, the evil Hiranyakashipu, tortured him and attempted his life because of his devotion and his speaking to others of divine matters, yet he remained steadfast.

<sup>106</sup> Garuda: A great being who can assume bird form, and therefore considered the king of birds. Often depicted as an eagle, he is the vehicle of Vishnu.

<sup>107</sup> Rama: An incarnation of God—the king of ancient Ayodhya in north-central India. His life is recorded in the ancient epic *Ramayana*.

<sup>108</sup> Ganges: The sacred river—believed to be of divine origin—that flows from high up in the Himalayas, through the plains of Northern India, and empties into the Bay of Bengal. Hindus consider that bathing in the Ganges profoundly purifies both body and mind.

Among letters, the letter A; Of compounds I am the dual; I am inexhaustible Time; I the Sustainer, the All-formed.	33
I am all-destroying death and Origin of all that shall be. I am fame, prosperity, speech, Mem'ry, wisdom, courage, patience.	34
Of chants I am Brihatsaman; <sup>109</sup> Of meters I am Gayatri; <sup>110</sup> Of months I am Margashirsha; <sup>111</sup> Of seasons, the season of flow'rs. <sup>112</sup>	35
The gambling of the fraudulent, The splendor of the splendorous; I am victory and effort; I am sattwa of the sattwic.	36
Among Vrishnis, <sup>113</sup> Vasudeva; <sup>114</sup> Of Pandavas, Dhananjaya; Among sages I am Vyasa; Among the rishis, Ushanas. <sup>115</sup>	37
The sceptre of authorities, Strategy of the ambitious, Of secret things I am silence; The knowledge of knowers am I.	38

<sup>109</sup> A type of chant to Indra in the Sama Veda.

<sup>110</sup> The gayatri meter is found only in the Rig Veda and consists of three lines of eight syllables each. It is considered especially appropriate for mantric invocation of deities before worship.

<sup>111</sup> A lunar month, roughly the latter half of November and the first half of December. This is the time of ideal weather in India.

<sup>112</sup> *Kusumakaras*, "the season of flowers" is a term for Spring.

<sup>113</sup> The ancestral clan of Krishna.

<sup>114</sup> Son of Vasudeva-Krishna

<sup>115</sup> An ancient seer and poet.

Whate'er the seed of all beings,  
That also am I, Arjuna.  
No thing, moving or unmoving,  
Can e'er exist apart from Me. 39

Arjuna, there is no end of  
My divine manifestations.  
What I have spoken unto you  
Is but an example of them. 40

Whatever is glorious or  
Prosperous or yet powerful,  
Understand that springs from but a  
Fraction of My radiant Pow'r. 41

Of what value is it for you  
To know all this, O Arjuna?  
I ever support this whole world  
By just one portion of Myself. 42

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the  
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,  
ends the tenth discourse entitled: The Yoga of Divine Glories.

# chapter eleven

## the progress of the revelation of the ultimate truth

*Arjuna said:*

In kindness you spoke unto me  
Regarding the Supreme Secret  
That is known as the Supreme Self.  
By this my delusion is gone. 1

The origin and dissolving  
Of beings has been heard by me  
In detail from You, O Krishna,  
And Your eternal majesty. 2

And so it is, O Supreme Lord!  
As You have declared of Yourself.  
Yet still I desire to behold  
Your Ishwara<sup>116</sup>-Form, O Krishna. 3

Wherefore, O Lord, if You should think  
Me capable of seeing It,  
Then do You, O Lord of Yogis,  
Show to me Your eternal Self. 4

*The Holy Lord said:*

Behold now, O Partha, My forms  
A hundred fold—a thousandfold—  
Various, divine, and also  
Of various colors and shapes. 5

Behold the Adityas, Vasus,  
The Rudras, Ashwins,<sup>117</sup> and Maruts;  
Behold, O son of Bharata,  
Many wonders ne'er seen before. 6

<sup>116</sup> Ishwara: "God" or "Lord" in the sense of the Supreme Power, Ruler, Master, or Controller of the cosmos. "Ishwara" implies the powers of omnipotence, omnipresence, and omniscience.

<sup>117</sup> Ashwins: Two Vedic deities, celestial horsemen of the sun, always together, who herald the dawn and are skilled in healing. They avert misfortune and sickness and bring treasures.

See now in this My body the  
Whole universe centered in one—  
Both the moving and unmoving—  
And all else you desire to see. 7

But you are not able to see  
Me with your own eyes, Arjuna.  
I give to you the divine eye—  
Behold My supreme Yoga Pow'r. 8

*Sanjaya said:*  
Then having thus spoken, O King,  
Krishna, the Great Lord of Yoga,  
Showed unto the son of Pritha  
His own Supreme Ishwara-Form: 9

With many mouths and many eyes,  
And with many wondrous aspects,  
With many divine ornaments,  
With many divine weapons raised; 10

Wearing divine garlands and clothes,  
With divine perfumes and ointments;  
God embodying all wonders,  
The Infinite, Omniscient. 11

If the light of a thousand suns  
Arose together in the sky,  
Then that would be like the splendor  
Of that Resplendent Mighty One. 12

There in the body of the God  
Of gods the son of Pandu saw  
The universe resting in One  
With its manifold divisions. 13

Then Arjuna, filled with wonder  
And with his hair standing on end,  
Bowing down in adoration  
Thus spoke with joined palms unto Him. 14

*Arjuna said:*

O God, I see all the gods in Your body,  
And the hosts of all grades of beings in You;  
Brahma, the Lord, seated upon the lotus,  
And all the rishis and celestial serpents. 15

I see You of boundless form on ev'ry side  
With Your manifold arms, stomachs, mouths, and eyes;  
Neither end, middle, nor beginning of You  
Do I see, Lord, of Your Universal Form. 16

I see You with diadem, club, and discus;  
A mass of radiance shining ev'rywhere,  
Very hard to look at, all around blazing  
Like burning fire and sun, and beyond measure. 17

You are the Unchanging, the Supreme Being,  
You are the ultimate resting-place of all;  
You are Guardian of Eternal Dharma,  
You are the Primal Purusha, I do ween. 18

You are without beginning, middle, or end,  
Infinite in power, of manifold arms;  
The sun and moon Your eyes; burning fire Your mouth;  
Heating the universe with Your radiance. 19

This firmament fixed between heaven and earth,  
And all the quarters are filled by You alone;  
Seeing this, Your marvellous and awesome form,  
The three worlds tremble with fear, O Great-souled One.20

Truly, into You enter these hosts of gods;  
Some of which extol You in fear with joined palms;  
“May it be well!” thus saying, the bands of great  
Rishis and Siddhas praise You with splendid hymns.21

The Rudras, Adityas, Vasus, Sadhyas,<sup>118</sup> and  
Vishwa-Devas, Ashwins, Maruts, Ushmapas,<sup>119</sup>  
Gandharvas, Yakshas, Asuras, and Siddhas–  
All these are looking at You, quite astounded. 22

Having seen this Your immeasurable form–  
With very many mouths, eyes, arms, thighs, and feet,  
Many stomachs, and fearful with many tusks–  
All the worlds are terrified, and so am I. 23

On seeing You touching the sky, and blazing  
With many a color, with mouths wide open,  
With large and fiery eyes: I am terrified  
At heart, and find no courage nor peace, Vishnu. 24

Having seen Your mouths, fearful with tusks, blazing  
Like Pralaya-fires, I know neither the four  
Quarters, nor do I find peace; have mercy, then,  
O Lord of Gods, Abode of the universe. 25

And all these sons of evil Dhritarashtra,  
With the multitudinous hosts of monarchs,  
Among whom are numbered Bishma, Drona, and  
Sutaputra, with the warrior chiefs of ours, 26

Enter precipitately into Your mouth,  
Terrible with tusks and fearful to behold.  
Some are found sticking in the gaps 'tween Your teeth,  
And some with their heads completely pulverized.<sup>27</sup>

Verily, as the many torrents and streams  
Of all the rivers flow towards the ocean,  
So do all these heroes of the world of men  
Now enter into Your fiercely flaming mouths. 28

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<sup>118</sup> Sadhyas: A group of celestial beings with exquisitely refined natures thought to inhabit the ether.

<sup>119</sup> Ushmapas: A class of ancestors (pitris) which live off subtle emanations or vapors.

Just as moths precipitately rush into  
A blazing fire, although only to perish,  
In like manner so do these creatures also  
Rush into Your mouths though only to perish. 29

Swallowing all the worlds on every side  
With Your flaming mouths, You are licking Your lips.  
Your fierce rays, filling the world with radiance,  
Are blazing, burning, consuming, O Vishnu! 30

Tell me who You are—You Who are fierce in form.  
Salutations, O Supreme God: have mercy!  
I desire to know You, O Primeval One.  
I know not indeed Your doings or purpose. 31

*The Holy Lord said:*

I am, indeed, mighty world-destroying Time,  
Here made manifest for destroying the world.  
Even without you, none of the warriors here  
Arrayed within the hostile armies shall live. 32

Therefore do you arise and thus acquire fame.  
Conquer, and enjoy unrivalled dominion.  
Truly, by Myself are they already slain;  
Be merely an apparent cause, Arjuna. 33

Drona, Bhishma, Jayadratha, Karna, and  
Others already killed by Me, do you kill.  
Be not distressed with fear; but fight, and surely  
You shall conquer your enemies in battle. 34

*Sanjaya said:*

Having heard this speech of Krishna, Arjuna  
With joined palms, and trembling, prostrated himself,  
And addressed Krishna in a faltering voice,  
Bowing down to Him, and overwhelmed with fear. 35

*Arjuna said:*

It is fitting, Hrishiksha, that the world  
Is delighted and rejoices in Your praise,  
That rakshasas fly in fear to all quarters,  
And siddhas bow to You in adoration. 36

Why should they not bow to You, O Great-souled One,  
The Great and Primal Cause of even Brahma,  
Infinite, Lord of gods, Source of the cosmos?  
Unchanging–Being, Non-being, beyond both. 37

You the Primal God, the Ancient Purusha;  
You are Supreme Refuge of this universe,  
Knower, the One Thing to be known; Supreme Goal;  
By You is the whole universe pervaded. 38

You are Vayu,<sup>120</sup> Yama, Agni,<sup>121</sup> Varuna,  
Chandra,<sup>122</sup> Prajapati, and Great-grandfather.<sup>123</sup>  
I bow, yea, I bow to You a thousand times,  
Again and again I bow, I bow to You! 39

Salutation to You before and behind,  
Salutation on every side, O All!  
You, infinite in power and in prowess,  
Pervadest all these things; wherefore You are All. 40

Whatever I have presumptuously said  
From carelessness or love, addressing You as  
“O Krishna, O Yadava, O Friend,” speaking  
As a friend, unconscious of this Your greatness– 41

However I may have been disrespectful  
To You in jest, walking, reposing, sitting,  
Eating, alone, with others, I implore You,  
Immeasurable One, to forgive all this. 42

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<sup>120</sup> Vayu: The Vedic god of the wind.

<sup>121</sup> Agni: Vedic god of fire.

<sup>122</sup> Chandra: Presiding deity of the moon or the astral lunar world (loka).

<sup>123</sup> Prajapati and Pitamaha (Grandfather, or Great Father) are titles of Brahma, the Creator.

The world's Father—of the moving, unmoving—  
You are the worshipful Guru of gurus.  
There is no one Your equal in the three worlds.  
Who can excel You, Mighty beyond compare? 43

Prostrating in adoration, do I crave  
Forgiveness: as a father forgives his son,  
A friend his dear friend, and a lover his love—  
Thus even so should You forgive Me, O God. 44

Overjoyed am I, seeing Your form, and yet  
My mind is distracted with terror. Show me,  
In mercy Lord, only Your previous form—  
O Lord of gods, Abode of the universe. 45

Diademed, bearing the mace and the discus,  
I wish to see You as before. Assume then  
That same beloved four-armed form of Yours, O  
You of thousand arms, of universal form. 46

*The Holy Lord said:*

Graciously have I shown to you, Arjuna,  
This Form Supreme, by My own Yoga Power—  
Form resplendent, infinite, universal,  
Which has not been seen before by aught but you.47

Not by Vedic study or by sacrifice,  
By gifts, rites, or by severe austerities  
Am I seen in such Form in the world of men,  
By any other than you, O Arjuna. 48

Be not afraid or bewildered, having seen  
This Form of Mine, so awesome, so terrible  
With your fears dispelled and with your heart gladdened,  
Now see once again this former Form of Mine. 49

*Sanjaya said:*

Krishna, having thus spoken to Arjuna,  
    Showed once again His usual manlike form;  
Thus the Great-souled One, assuming His gentle  
    Four-armed form pacified him, the terrified.      50

*Arjuna said:*

Now having seen this, Your gentle  
    Man-like form, O Janardana,  
My thoughts are now composed, and I  
    Am now restored to my nature.      51

*The Holy Lord said:*

Verily, hard indeed it is  
    To behold this great form of Mine  
Which you have seen. Even the gods  
    Ever long to behold this form.      52

Not by Vedic study, nor by  
    Austerity, nor by gifts, nor  
By sacrifice can I be seen  
    As on this day you have seen Me.      53

By single-minded devotion  
    I may be known in this true form,  
Seen in reality, also  
    Entered into, Scorcher of Foes.      54

He who does work for Me alone,  
    Devoted to Me as his goal,  
Freed from desire, without ill will  
    To any, enters into Me.      55

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the  
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,  
ends the eleventh discourse entitled: The Yoga of the Vision of the Cosmic  
Form.

## chapter twelve

### the yoga of devotion

*Arjuna said:*

Those devotees who worship You,  
And those also who do worship  
The Changeless, the Unmanifest—  
Which are better versed in yoga? 1

*The Holy Lord said:*

Those who, fixing their mind on Me,  
Worship steadfast, with supreme faith,  
It is My opinion that they  
Are thus the best versed in yoga. 2

They worship the Unperishing,  
Unspeakable, Unmanifest,  
Omnipresent, Unthinkable  
Unchangeable, Immovable— 3

Having subdued all the senses,  
And even-minded ev'rywhere,  
Engaged in the welfare of all—  
Verily they reach Me alone. 4

Greater is their trouble whose minds  
Are set on the Unmanifest;  
For the Unmanifest is hard  
For the embodied ones to reach. 5

Those who worship Me, resigning  
All action, deeming Me as the  
Supreme Goal, meditating on  
Me with single-minded yoga— 6

To these whose mind is set on Me,  
Verily, I become ere long,  
O Pritha's son, their Savior from  
The sea of mortal samsara. 7

Fixing your mind on Me alone,  
Placing your intellect in Me,  
Then doubtless you shall evermore  
Live in Me, here and hereafter. 8

If you are unable to fix  
Your mind on Me in steadiness,  
By constant practice of yoga  
Seek to reach Me, Dhananjaya. 9

But if you are unable to  
Constantly practice yoga, be  
Intent on acting for My sake.  
Even that leads to perfection. 10

If you cannot do even this,  
Then by taking refuge in Me,  
Abandon the fruits of action,  
Becoming this way self-controlled. 11

Better is knowledge than practice;  
Meditation than mere knowledge;  
Renouncement<sup>124</sup> than meditation;  
Instant peace comes from renouncement. 12

He hates no one, and is friendly  
And compassionate towards all,  
Free from feelings of "I" and "mine,"  
Even-minded and forbearing. 13

Always content, balanced in mind,  
Self-controlled, firm in conviction,  
Mind and intellect fixed on Me,  
Devoted to Me, dear to Me. 14

<sup>124</sup>Tyaga: Literally: "abandonment." Renunciation—the relinquishment of the fruit of action.

He who agitates not the world,  
And whom the world agitates not,  
Who is freed from joy, envy, fear,  
And worry—he is dear to Me. 15

He who is free from dependence,  
Pure, skilled, unconcerned, untroubled,  
Renouncing all undertakings—  
That devotee is dear to Me. 16

He neither rejoices nor hates,  
Nor grieves, nor desires, renouncing  
Both good and evil, and full of  
Devotion—he is dear to Me. 17

He is the same to friend and foe,  
And in honor and dishonor;  
In heat and cold, pleasure and pain;  
And ever free from attachment. 18

Who deems blame and praise as equal;  
Silent, content with anything,  
Homeless, steady-minded, full of  
Devotion—he is dear to Me. 19

They who follow this Immortal  
Dharma, described, endued with faith,  
Deeming Me as the Goal Supreme,  
Devoted—are most dear to me. 20

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the  
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,  
ends the twelfth discourse entitled: The Yoga of Devotion.

# chapter thirteen

## the yoga of the distinction between the field and the knower of the field

*Arjuna said:*

Prakriti and Purusha and

The Field and Knower of the Field,

Knowledge, and that which should be known—

I wish to know these, Keshava.<sup>125</sup>

*The Holy Lord said:*

This body is known as the Field,

And he who knows it thus is called

The Knower of the Field by those

Who know of both Field and Knower. 1

Know Me also, O Bharata,

To be the Knower in all Fields.

The knowledge of Field and Knower

I consider as *the* knowledge. 2

What the Field is—its properties,

Modifications, cause-effects,

Who He is and what His powers,

That do you hear from Me in brief. 3

This has been sung by the Rishis

In many ways, in sacred chants,

In passages about Brahman,

Full of convincing reasoning. 4

The great Elements, Egoism,

Intellect, the Unmanifest,

The ten senses<sup>126</sup> and the one—mind—

The five objects of the senses; 5

<sup>125</sup> “In some of the books you will not find this verse. If you include this verse also, the number of verses of the Bhagavad Gita will come to 701. Some commentators look upon this verse as an interpolation.” (Swami Sivananda in his Gita commentary.)

<sup>126</sup> The five jnanindriyas (organs of perception) and the five karmendriyas (organs of action).

Desire, aversion, pleasure, pain, The aggregate, intelligence, And steadfastness: thus is the Field Briefly described, and its aspects.	6
Absence of both pride and deceit, Harmlessness, <sup>127</sup> patience, rectitude, Approach of teacher, <sup>128</sup> purity, Stability and self-restraint.	7
Indifference to sense objects, And absence of egotism; <sup>129</sup> Keeping in mind the evils of Birth, death, old age, disease, and pain;	8
Non-attachment and non-clinging To son, wife, home, and all suchlike; Constant evenmindedness in Desired and undesired events.	9
Unswerving devotion to Me With single-minded yoga, and Frequenting secluded places, Distaste for others' company; <sup>130</sup>	10
Constant in knowledge of the Self, Seeing the goal of truth-knowledge– This is said to be true knowledge. The contrary is ignorance.	11
I shall describe what must be known, Which bestows immortality– Beginningless Supreme Brahman: Neither being nor non-being.	12

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<sup>127</sup> Ahimsa

<sup>128</sup> *Acharyopasanam*: Approaching a teacher, or sitting near a teacher.

<sup>129</sup> Pronounce as four syllables: e-go-tis-m.

<sup>130</sup> *Janasamsadi*: crowds of people, or society.

With hands and feet everywhere, Eyes, heads, and faces ev'rywhere, With ears throughout the universe– THAT stands, pervading ev'rything.	13
Shining by functions of senses, Yet without senses; detached, yet Maintaining all; free from gunas, Yet experiencing gunas.	14
Outside and inside all beings; Both the unmoving and moving; Incomprehensible because It is subtle and far and near.	15
Undivided, yet It exists As if divided in beings: The sustainer of all beings– He absorbs and generates them.	16
The Light even of lights, It is Said to be beyond all darkness; Knowledge, the One Thing to be known, Goal of knowledge, within all hearts.	17
Thus Field, knowledge and that which must Be known has been briefly stated. Knowing all this, My devotee Attains to My state of being.	18
Know Prakriti and Purusha Are both beginningless; and know That all modifications and Gunas are born of Prakriti.	19
In production of the body And senses Prakriti's the cause; Pleasure and pain's experience, Originates from Purusha.	20

Purusha within Prakriti Undergoes Prakriti's gunas; Birth in good and evil wombs comes From his attachment to gunas.	21
The Supreme Purusha is called The Looker-on in this body: The Permitter, the Supporter, Experiencer, Lord, and Self.	22
He who thus knows the Purusha And Prakriti with the gunas, Whatever be his state in life, He shall never be born again.	23
Some perceive the Self in the Self By the Self through meditation; Others by Sankhya yoga, and Still others by karma yoga.	24
Others, again, not knowing thus, Worship as they hear from others. Even these, too, go beyond death, Devoted to what they have heard.	25
Whate'er is born, the moving or The unmoving, O Bharata, Know it to be from the union Of the Field and the Field-Knower.	26
The one who truly sees is he Who ever sees the Supreme Lord Existing equally in all Beings, deathless in the dying.	27
Since seeing the Lord equally Existing ev'rywhere in all, He injures not the Self by Self, Then goes unto the Supreme Goal.	28

The one who truly sees is he  
Who sees that all actions are done  
Solely by Prakriti alone,  
And that the Self is actionless. 29

He sees the sep'rate existence  
Of all inherent in the One,  
And their expansion from That One—  
He then becomes one with Brahman. 30

Being without beginning and  
Devoid of gunas, unchanging,  
This Supreme Self, though embodied,  
Does not act, and is not tainted. 31

As the all-pervading ether,  
Through subtlety is not tainted,  
The Self seated in the body  
Is not tainted in any case. 32

As the sun alone illumines  
This entire world, in the same way  
The lord of the field illumines  
The entire field, O Bharata. 33

They who with the eye of knowledge  
Distinguish Field, Field-Knower, and  
Freedom from beings' Prakriti,  
They indeed go to the Supreme. 34

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the  
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,  
ends the thirteenth discourse entitled: The Yoga of the Distinction Between the  
Field and the Knower of the Field.

# chapter fourteen

## the yoga of the division of the three gunas

*The Holy Lord said:*

I shall tell you supreme knowledge  
Which is the best of all knowledge,  
Having known which all the sages  
Attained to highest perfection. 1

Resorting to this knowledge they  
Attain identity with Me,  
At creation they are not born,  
Nor tremble at its dissolving.<sup>131</sup> 2

For me great Brahma is the womb,  
And in that do I place the egg.  
The origin of all beings  
Then comes from that, O Bharata. 3

Whatever be the forms produced  
Within all wombs, Son of Kunti,  
Of them Brahma is the great womb,  
And I the seed-casting Father. 4

Sattwa, rajas, and tamas—these  
Gunas born of Prakriti bind  
Fast in the body him who is  
Indestructible, embodied. 5

Sattwa is stainless, luminous,  
And free from defect, yet it binds  
By attachment to happiness  
And by attachment to knowledge. 6

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<sup>131</sup> The idea is that the liberated are not impelled into birth at the beginning of the creation cycle nor are they unsettled at its dissolution. That is, creation and dissolution do not affect them in any way since they have severed all bonds with it.

Know rajas' nature is passion,  
Producing thirst and attachment;  
It binds fast the embodied one  
By the attachment to action. 7

Tamas is born of ignorance,  
Stupefying the embodied;  
It binds by miscomprehension,  
Indolence, and sleep, Bharata. 8

Sattwa 'ttaches to happiness,  
Rajas to action, Bharata;  
And Tamas, obscuring knowledge,  
Attaches unto delusion. 9

Sattwa prevails over rajas  
And tamas; and rajas prevails  
Over sattwa and tamas; and  
Tamas over sattwa, rajas. 10

When through each sense of the body  
The light of knowledge clearly shines,  
Then it should be known that sattwa  
Is there fully predominant. 11

Activity, undertaking  
Of actions, greed, unrest, longing—  
When rajas is predominant  
All these arise, O Bharata. 12

Darkness, inertness, heedlessness,  
And delusion—all these arise  
When tamas is predominant,  
O descendant of the Kurus. 13

If the embodied one meets death  
When sattwa is predominant,  
Then he attains the stainless realms  
Of the knowers of the Highest. 14

Meeting death in rajas, he's born  
Amid those attached to action;  
Dying in tamas, he is born  
From the wombs of the deluded. 15

The fruit of good action, they say,  
Is sattwic and pure; verily,  
The fruit of rajas is pain, and  
Ignorance the fruit of tamas. 16

From sattwa arises wisdom;  
From rajas, greed; while from tamas  
Arises miscomprehension,  
And delusion and ignorance. 17

The sattwa 'biding go upwards;  
Rajasics dwell in the middle;  
Tamasics, abiding in the  
Lowest guna, do go downward. 18

When the seer beholds no agent  
Other than the gunas and knows  
That which is higher than gunas,  
He attains unto My being. 19

He who goes beyond these gunas  
Which are the source of the body,  
Is freed from birth, death, disease, pain,  
And attains immortality. 20

*Arjuna said:*

By what marks, O Lord, is he known  
Who has gone beyond the gunas?  
What is his conduct, and how does  
He pass beyond these three gunas? 21

*The Holy Lord said:*

He who hates not the appearance  
Of light and of activity  
And delusion, O Pandava,  
Nor yet longs for them when absent; 22

He, sitting like one unconcerned,  
Who is not moved by the gunas,  
Knowing: "The gunas operate,"  
Stands firm and is unwavering. 23

The same in pleasure or in pain,  
He sees earth, stone, and gold alike;  
Alike to pleasing, displeasing,  
Firm, the same in censure and praise; 24

The same in honor and disgrace,  
The same to friend and enemy,  
Renouncing all undertakings—  
He has gone beyond the gunas. 25

He who renders service to Me  
With unswerving devotion, he,  
Going beyond the three gunas,  
Is fit for union with Brahman. 26

"I am the abode of Brahman,  
The Immortal, Immutable,  
Abode of Eternal Dharma,  
Abode of the Absolute Bliss."<sup>132</sup> 27

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fourteenth discourse entitled: The Yoga of the Division of the Three Gunas.

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<sup>132</sup>This is the realization of the liberated person.

# chapter fifteen

## the yoga of the supreme spirit

*The Holy Lord said:*

There is th' eternal Ashwattha  
With roots above, branches below,  
The sacred hymns, the leaves; he who  
Knows it, is a Veda-knower. 1

Below, above, spread its branches,  
Nourished by the gunas; its buds  
Are sense-objects; and in the world  
Below its roots give rise to acts. 2

This its form is not here perceived—  
Its end, origin, existence.  
Having cut this firm-rooted tree  
With the axe of non-attachment— 3

Then that goal is to be sought for,  
Which, attained, they never return:  
“In that Primeval Purusha,  
Fount of actions, I seek refuge.” 4

Without pride, delusion—attachment conquered—  
Dwelling in the Supreme Self, without desires,  
Freed from the dualities—pleasure and pain—  
The undeluded reach that eternal Goal. 5

That the sun illuminates not,  
There shines neither the moon nor fire;  
For that is My Supreme Abode,  
Going whither they return not. 6

An eternal part of Myself,  
Becoming a soul in this world,  
Takes on the senses and the mind  
And abides within Prakriti. 7

When the Lord obtains a body  
And when He leaves it, He takes these  
And goes, as the wind takes the scents  
From their seats: the flowers and herbs. 8

Thus presiding over the ear,  
The eye, the touch, the taste, the smell–  
As also the “sense” of the mind–  
He experiences objects. 9

When He departs, remains, enjoys,  
Accompanied by the gunas,  
The deluded do not see Him–  
Those with the eye of knowledge see. 10

The yogis, striving, behold Him  
Dwelling within themselves; but the  
Unrefined, unintelligent,  
Even though striving, see Him not. 11

The light which resides in the sun,  
That light illumines the whole world;  
That which is in the moon and fire–  
Know that light to be Mine as well. 12

Entering the earth, I support  
All beings with My energy.  
Having become the wat'ry moon,  
I Myself cause all plants to thrive. 13

Dwelling within living beings  
In the form of digestive fire,  
Joined with prana and apana,  
Do I digest the fourfold food. 14

I am seated within all hearts;  
Memory, knowledge, and their loss  
Proceed from Me: for I am the  
Veda's Goal, Author, and Knower. 15

Two Purushas are in this world–  
The Changing and the Unchanging.  
All beings comprise the Changing,  
Kutastha is the Unchanging. 16

But there is also the Supreme  
Purusha, called the Highest Self,  
Immutable Lord, Who pervades  
All the three worlds and sustains them. 17

I transcend the Changing and am  
Above even the Unchanging,  
So in this world and the Veda  
I am called the Supreme Spirit.<sup>133</sup> 18

He who, free from delusion, thus  
Knows Me as the Supreme Spirit,  
He, knowing all, thus worships Me  
With all his heart, O Bharata. 19

Knowing this most secret teaching  
Imparted by Me, one awakes  
To the highest enlightenment–  
All his duties thus accomplished. 20

### Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the  
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,  
ends the fifteenth discourse entitled: The Yoga of the Supreme Spirit.

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<sup>133</sup> Purushottama

# chapter sixteen

## the yoga of the division between the divine and the demonic

*The Holy Lord said:*

Courage, purity, firmness in  
 Knowledge and yoga, almsgiving,  
 Sense-control, sacrifice, study,  
 Austerity, and uprightness, 1

Harmlessness, absence of anger,  
 Truthfulness, renunciation,  
 Tranquillity, truth, compassion,  
 Uncovetousness, gentleness,<sup>134</sup> 2

Boldness, forgiveness, fortitude,  
 Purity, absence of hatred,  
 Absence of pride—all these belong  
 To one born for a divine<sup>135</sup> state. 3

Flamboyance, arrogance, anger,  
 Self-conceit, harshness, ignorance—  
 All these qualities belong to  
 One born for a demonic<sup>136</sup> state. 4

The divine state is deemed to make  
 For liberation—for bondage,  
 The demonic; but do not grieve:  
 You are born for a divine state. 5

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<sup>134</sup> To maintain the meter, the complete list could not be given. It is: “Non-injury, veracity, absence of anger, renunciation, serenity, non-calumny, compassion for beings, freedom from desire, gentleness, modesty, absence of fickleness.”

<sup>135</sup> *Daivim*: The state of a deva or “shining one.” In this instance it means those positive souls who are progressing toward divinity.

<sup>136</sup> *Asurim*: The state of an asura, one who dwells in darkness (a-sura—without the light). Here it means those negative souls who are turned away from divinity and moving further into degradation of consciousness and mode of life.

There are two types of beings in  
This world: divine and demonic.  
The divine type has been described;  
Now hear of the demonic type. 6

Those of demonic nature know  
Not what to do or refrain from;  
Purity is not found in them,  
Nor is good conduct, nor is truth. 7

“The universe is without truth,  
Without a basis, without God,  
Produced by mutual union,  
With lust for cause—what else?” say they. 8

Holding this view, these ruined souls  
Small-minded and of cruel deeds  
Arise as the enemies of  
The world, bent on its destruction. 9

Filled with insatiable desires,  
Full of hypocrisy, pride, and  
Arrogance, holding evil thoughts  
Through delusion, they foully work. 10

Beset with immense cares ending  
Only with death, and regarding  
Gratification of lust as  
The highest—feeling it is all; 11

Bound by a hundred ties of hope,  
Given over to lust and wrath,  
They strive to gain by unjust means  
Wealth for sensual enjoyment. 12

“This today has been gained by me;  
And this desire I shall obtain;  
All this is mine, and now this wealth  
Also shall be mine in future. 13

“I slew that enemy, and more  
I shall slay. For I am the Lord,  
I enjoy, I am successful,  
Perfect, powerful, and happy. 14

“I am rich and well-born,” they say,  
“Who else is equal unto me?  
I will sacrifice, give, rejoice.”  
Thus deluded by ignorance, 15

Led astray by many fancies,  
Covered by delusion’s meshes,  
Addicted to gratifying  
Lust, they fall into a foul hell. 16

Self-conceited, stubborn, filled with  
The pride and foolishness of wealth,  
They sacrifice in name, for show,  
Contrary to the prescribed forms. 17

Given over to egoism,  
Power, insolence, lust and wrath,  
These malignant people hate Me  
In both themselves and in others. 18

These malicious evildoers,  
Cruel, most degraded of men,  
I hurl perpetu’lly into  
Only the wombs of demons here. 19

Entering the demonic wombs,  
And deluded birth after birth,  
Not attaining to Me, they fall  
Into still lower conditions. 20

Yea, triple is this gate of hell,  
That is destructive of the self–  
Lust, anger, and greed; therefore one  
Should forsake ev’ry one of these. 21

The man who has got beyond these  
Three gates of darkness, Arjuna,  
Practices what is good for him,  
And thus goes to the Goal Supreme. 22

He who sets aside the counsels  
Of scriptures from desire's impulse,  
Attains not unto perfection,  
Nor happiness, nor Goal Supreme. 23

The scriptures should be your guide in  
What should be done and what should not.  
Knowing what the scriptures prescribe,  
You should act here within the world. 24

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the  
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,  
ends the sixteenth discourse entitled: The Yoga of the Division between the  
Divine and the Demoniactal.

# chapter इeventeen

## the puṛā of the division of threefold faith

*Arjuna said:*

Those who set aside prescriptions  
Of scriptures, doing sacrifice  
With faith, what is their condition:  
Sattwa, or rajas, or tamas? 1

*The Holy Lord said:*

Threefold is the embodieds' faith  
Inherent within their nature—  
The sattwic, rajasic, and the  
Tamasic. Do you hear of it. 2

Each one's faith is according to  
His natural disposition.  
Yea, the man consists of his faith;  
In truth, he is what his faith is. 3

The sattwic men worship the gods;  
Rajasic: Yakshas, rakshasas;  
The others—the tamasic men—  
The pretas<sup>137</sup> and hosts of bhutas.<sup>138</sup> 4

Those of extreme austerities—  
Unscriptural—given to show  
And egoity, impelled by  
The force of lust and attachment, 5

Do torture, senseless as they are,  
All the organs in the body,  
And Me, the body's indweller.  
Know them as of demonic will. 6

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<sup>137</sup> Pretas are ghosts, spirits of the dead.

<sup>138</sup> Bhutas are ghosts and also various kinds of low-evolved spirits.

The food also liked by each one Is threefold, as is sacrifice, Austerity, and almsgiving. Hear from Me now their distinction.	7
Food building life, purity, strength, Health, joy, cheerfulness, appetite, Savory, agreeable, and Substantial—such the sattwic like.	8
Foods that are bitter, sour, salty, Excessively hot, pungent, dry, And burning, the rajasic like— Producing pain, grief, and disease.	9
That which is stale, tasteless, stinking, Cooked overnight, refuse, impure, Is the food the tamasic like. This is the truth, O Arjuna.	10
That sacrifice which is offered Without desire for reward and According to scriptures' command, Intent, as duty, is sattwic.	11
That which is performed, Arjuna, Seeking for fruit, and for vain show, Know that to be a sacrifice Rajasic in its character.	12
Sacrifice unscriptural and Without the offering of food, Without mantras, or gifts, <sup>139</sup> or faith, Is tamasic in character.	13
Worship of gods, twice-born, teachers, The wise; purity, continence, Straightforwardness, non-injury— Are austerities of body.	14

<sup>139</sup> That is, without offering to the priests.

Unvexing speech, agreeable, True, beneficial, practice of Self-study—these are said to form What is austerity of speech.	15
Steady serenity of mind, Kindliness, silence, self-control, Honesty of motive—all this Is called mental austerity.	16
This threefold austerity done With highest faith by those without Desire for fruit, also steadfast Is considered to be sattwic.	17
Austerity practiced to gain Welcome, <sup>140</sup> honor, worship, and with Ostentation, is rajasic, Unstable, and transitory.	18
Austerity with self-torture, Done out of a foolish notion, Or for the purpose of harming Another, is called tamasic.	19
That gift which is given to one Who does no service in return, In a fit place, to one worthy— That gift is held to be sattwic.	20
And what is given with a view To receiving in return, or Looking for the fruit, or again Reluctantly, is rajasic.	21
The gift given at the wrong place Or time, to unworthy persons, Without respect or with disdain, That is declared as tamasic.	22

<sup>140</sup> Satkara—hospitality with honor.

“Om, Tat, Sat;” this has been declared  
The triple title of Brahman.  
By That were created of old  
Brahmins, Vedas, and Sacrifice. 23

Sacrifice, gifts, austerities  
According to the scriptures, are  
Begun with utterance of “Om,”  
By the expounders of Brahman. 24

Uttering “Tat,” without desire  
For fruits—thus are sacrifice, gift,  
And austerity then performed  
By seekers of liberation. 25

“Sat” is used with the meaning of  
Reality and of goodness;  
So also the word “Sat” is used  
In the sense of auspicious acts. 26

Steadfastness in sacrifice, gift,  
And austerity is called “Sat.”<sup>141</sup>  
Also action in connection  
With these is designated “Sat.” 27

Whate’er is sacrificed, given,  
Or done, whate’er austerity  
Is practiced without faith, is known  
Here or hereafter as “Asat.”<sup>142</sup> 28

### Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the  
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,  
ends the seventeenth discourse entitled: The Yoga of the Division of Threefold  
Faith.

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<sup>141</sup> Real or true.

<sup>142</sup> Unreal or false.

# chapter eighteen

## the yoga of liberation by renunciation

*Arjuna said:*

I desire to know sev'rally,  
O mighty-armed one, the truth of  
Sannyasa,<sup>143</sup> O Hrishikesha,  
As also of tyaga,<sup>144</sup> Krishna. 1

*The Holy Lord said:*

Renouncing desire-based actions  
Sages consider sannyasa:  
Abandonment of all works' fruits  
The wise declare to be tyaga. 2

Some say action should be renounced  
As an evil, while others say  
That sacrifice, austerity,  
And gift should not be relinquished. 3

Hear the conclusion regarding  
Tyaga, O best of Bharatas.  
Tyaga has been declared to be  
Of three kinds, O Tiger of Men. 4

Sacrifice, gift, austerity—  
Should not be relinquished, but done;  
Sacrifice, gift, austerity  
Are purifying to the wise. 5

But even these works, Arjuna,  
Should still be performed, though leaving  
Attachment and the fruits; such is  
My best and certain conviction. 6

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<sup>143</sup> Renunciation, "casting aside."

<sup>144</sup> Abandonment, "turning from."

But the renunciation of Required action is not proper. Abandonment from delusion Is declared to be tamasic.	7
The relinquishment of action From fear of trouble or of pain, Is rajasic relinquishment, Producing not the fruit thereof.	8
When work is done only because It should be done, leaving aside Attachment and the fruit as well, That relinquishment is sattwic.	9
Relinquishers of sattwic kind, Steadfast, with doubts dispelled, hate not Uncongenial work, nor are they Attached to the congenial work.	10
Actions cannot be entirely Relinquished by the embodied, But the relinquishing of fruits Of action is relinquishment.	11
The threefold fruit of all action– Uncongenial, congenial, mixed– Accrues to non-relinquishers, But not to the relinquishers.	12
Learn from Me these five causes for The accomplishment of all works As are declared in the Sankhya Which is the end of all action:	13
The body, agent, the senses, The functions of manifold kind, The presiding divinity, And that which is also the fifth.	14

Whate'er action a man performs By his body, speech, and the mind— Whether right or just the reverse— These five alone are its causes.	15
He who through a non-purified Understanding looks on his Self, The Absolute, as the agent— He of distorted mind sees not.	16
He who is free from egoism, With intelligence untainted, Although he kills all these people, He kills not, neither is he bound.	17
Knowledge, the known, and the knower Form the threefold cause of action. The instrument, purpose, agent Are the threefold base of action.	18
Knowledge, action, and agent are Declared by Sankhya to be of Three kinds, from the distinction of Gunas: hear them also duly.	19
That by which in all is seen the One Indestructible Substance Inseparate in the sep'rate— Know that knowledge to be sattwic.	20
But that by which in all are seen Many beings of many kinds As diff'rent from one another, Know that knowledge as rajasic.	21
Confined to a single effect As the whole, and without reason Or basis in truth, trivial— Know that knowledge as tamasic.	22

Action without love or hatred And without desire for the fruit, And free from any attachment Know that action is called sattwic.	23
Action done desiring desires, With self-conceit and much effort, O Dhananjaya, know as truth: That action is called rajasic.	24
Action that's done through delusion, Without heed to the consequence, Loss, damage, or ability: Know that action as tamasic.	25
An agent free from attachment, Humble, endued with courage and Ardor, and unaffected in Success or failure, is sattwic.	26
One passionate, desirous of Action's fruits, greedy, malignant, Impure, easily elated Or dejected, is rajasic.	27
Unsteady, vulgar, obstinate, Wicked, dishonest, indolent, Despondent, procrastinating– Such an agent is tamasic.	28
Now hear the triple distinction Of intellect and fortitude, According to the three gunas Exhaustively and severally.	29
That intellect which knows the paths Of work and renunciation, Right and wrong acts, fear, fearlessness, Bondage and freedom, is sattwic.	30

That intellect of mistaken Apprehension of dharma and Adharma, of right and wrong acts, That intellect is rajasic.	31
That intellect enveloped in Darkness, regarding adharma As dharma, and seeing all things Distortedly, is tamasic.	32
Fortitude by which the functions Of the mind, prana, and senses Are regulated, unswerving By means of yoga is sattwic.	33
That by which one regulates the Mind to dharma, desire, and wealth, From attachment to all their fruits, That fortitude is rajasic.	34
That by which the stupid does not Give up sleep, fear, despondency, Grief, and overweening conceit, That fortitude is tamasic.	35
Now hear from Me of the threefold Happiness whose enjoyment is Learned by practice, and by which one Attains unto the end of pain.	36
That which is like poison at first, But like amrita at the end; Born of self-realization's light– That happiness is called sattwic.	37
That arising from the contact Of object with sense—at first like Amrit' but like poison at last– That happiness is rajasic.	38

That which begins and results in Self-delusion arising from Sleep, sloth, and miscomprehension, That is declared as tamasic.	39
There is no entity on earth, Or in heaven among the gods, Found devoid of these three gunas, Born of Prakriti, Arjuna.	40
Of Brahmins and Kshatriyas and Vaishyas, as also of Shudras, The duties are distributed According to guna-nature.	41
Calmness, restraint, austerity Purity, patience, uprightness, Knowledge, discernment, piety– These are the duties of Brahmins.	42
Valor, splendor, courage, and skill, Also not fleeing from battle, Generosity, sovereignty– These are duties of Kshatriyas.	43
Agriculture, husbandry, trade, Are the duties of the Vaishyas, And Shudras' duty is service– Arising from innate nature.	44
Devoted to his own duty, Man attains highest perfection. How by his duty he attains Perfection, that now hear from Me.	45
From Whom all beings do come forth, By Whom all this is pervaded, Worshipping Him with his duty, A man attains to perfection.	46

One's own dharma, though imperfect,  
Is better than another's though  
Done to perfection. The duty  
Of one's own nature brings no ill. 47

The duty to which one is born  
Should not be relinquished, although  
Faulty, for as the fire by smoke  
So defect envelops all deeds. 48

He whose mind is ever detached,  
With subdued heart, without desires,  
Attains by renunciation  
To perfect freedom from action. 49

Arjuna, learn from Me in brief  
How, having reached such perfection,  
He attains Brahman, that supreme  
Consummation of all knowledge. 50

Endued with a pure intellect;  
Subduing body and senses,  
Relinquishing the sense-objects;  
Leaving attraction and hatred. 51

Dwelling in a secluded place;  
With body, speech, and mind controlled;  
Abstemious, e'er engaged in  
Meditation; dispassionate; 52

Forsaking ego, power, pride,  
Lust, wrath, possessiveness; freed from  
The notion of "mine;" and tranquil-  
He's fit for union with Brahman. 53

One with Brahman, tranquil-minded,  
Neither grieving nor desiring;  
The same to all, he thus attains  
Supreme devotion unto Me. 54

Devoted, he knows Me in truth,  
What and Who I am; then having  
Known Me in My reality,  
He forthwith enters into Me. 55

Though doing all actions always,  
Always taking refuge in Me,  
By My grace he attains to the  
Eternal, immutable State. 56

Resigning mentally all deeds  
To Me, as to the highest goal,  
Resorting to buddhi-yoga,  
Thus ever fix your mind on Me. 57

With mind fixed on Me, you shall by  
My grace surmount all obstacles;  
But if from self-conceit you will  
Not hear Me, then you shall perish. 58

If, filled with pride and self-conceit,  
You wrongly think: "I will not fight,"  
In vain shall be this your resolve,  
For your nature will compel you. 59

Fettered by your karma born of  
Your nature, what you, deluded,  
Desire not to do, you shall have  
To do—though in spite of yourself. 60

O Arjuna, the Lord dwells in  
The hearts of all beings, causing  
Them by His Maya to revolve  
As if mounted on a machine. 61

O Bharata, with all your heart  
Take refuge in Him; and you shall  
Surely attain unto supreme  
Peace and the eternal abode. 62

Thus has wisdom, more secret than  
All other secrets, been declared  
To you by Me; now reflect on  
It fully, then do as you please. 63

Now hear again My supreme word,  
Most secret of all, because you  
Are dearly beloved of Me;  
Therefore I shall speak for your good. 64

Fill your mind with Me, devoted,  
Sacrifice and bow down to Me.  
You shall reach Me, for truly I  
Promise you—you are dear to Me. 65

Relinquishing all dharmas, you  
Should take refuge in Me alone;  
Then I shall fully liberate  
You from all sins; wherefore grieve not. 66

Never speak this to one without  
Austerities or devotion,  
Or one who renders not service,  
Or to one who cavils at Me.<sup>145</sup> 67

He who with supreme devotion  
To Me teaches this most supreme  
Secret unto My devotees  
Shall doubtless come to Me alone. 68

Nor among men is there any  
Who does dearer service to Me,  
Nor shall there be another on  
The earth dearer to Me than he. 69

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<sup>145</sup> “This shall not be spoken of by you to one who is without austerity, nor to one who is without devotion, nor to one who does not render service, nor to one who does not desire to listen, nor to one who speaks evil of Me.”

And he who studies this sacred  
Dialogue of ours, shall worship  
Me by knowledge's sacrifice;  
This is My certain conviction. 70

And even that man who hears this,  
Full of faith and free from scoffing,  
He, liberated, shall attain  
The happy worlds of the righteous. 71

Has this been heard, O Pritha's son,  
By you with a one-pointed mind?  
Moreover, has the delusion  
Of your ignorance been destroyed? 72

*Arjuna said:*

Yea, destroyed is my delusion,  
And I have gained my memory  
Through Your grace, and my doubts are gone.  
I am firm; I will do Your word. 73

*Sanjaya said:*

Thus have I heard this wonderful  
Dialogue of Vasudeva  
And the high-souled son of Pritha,  
Causing my hair to stand on end. 74

By grace of Vyasa have I heard  
This supreme, most secret yoga,  
Direct from Krishna, Yoga's Lord,  
Himself the one declaring it. 75

I recall again and again  
This wondrous, holy dialogue  
Between Krishna and Arjuna  
And rejoice again and again. 76

As I recall and recall that

Most wonderful form of Hari,  
Great is my wonder, O King, and  
I rejoice again and again.

77

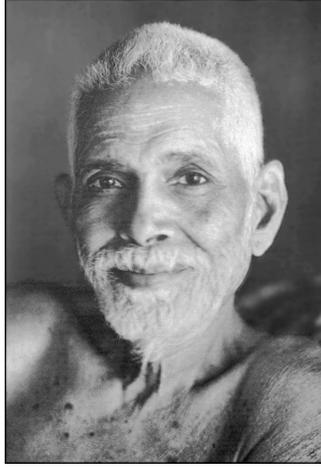
Where'er is Krishna, Yoga's Lord,  
Where'er is Arjuna, there are  
Splendor, victory, wealth, and right  
Order: such is my conviction.

78

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the eighteenth discourse entitled: The Yoga of Liberation by Renunciation.





## इगो लमहरइहो ग़ोत

1)

*Sanjaya said:*

To him who was thus overcome

By pity, and whose eyes were filled

With tears, downcast and despairing,

Madhusudana spoke these words:

2:1

2)

*The Holy Lord said:*

This body is known as the Field,

And he who knows it thus is called

The Knower of the Field by those

Who know of both Field and Knower.

13:1

3)

Know Me also, O Bharata,

To be the Knower in all Fields.

The knowledge of Field and Knower

I consider as *the* knowledge.

13:2

4)

I am the Self abiding in

The heart of all beings; I am

The beginning, the middle, and

Also the end of all beings.

10:20<sup>146</sup>

<sup>146</sup> Sri Ramana Maharshi said that this verse is the quintessence of the Gita—the Gita in a single verse.

5)  
Of that which is born, death is sure,  
Of that which is dead, birth is sure.  
Over the unavoidable,  
Therefore you never should lament. 2:27

6)  
Neither is the Self slain, nor yet does it die,  
Nor having been will it e'er come not to be,  
Birthless, eternal, perpetu'l, primeval,  
It is not slain whene'er the body is slain. 2:20

7)  
This self cannot be cut, nor burnt,  
Nor wetted, nor dried: 'tis changeless,  
All-pervading and unmoving,  
Immovable, eternal self. 2:24

8)  
That by Which all is pervaded—  
Know That is indestructible.  
There is none with the power to  
Destroy the Imperishable. 2:17

9)  
The unreal never comes to be,  
The real does never cease to be.  
The certainty of both of these  
Is known to those who see the truth. 2:16

10)  
As the all-pervading ether,  
Through subtlety is not tainted,  
The Self seated in the body  
Is not tainted in any case. 13:32



17)  
Each one's faith is according to  
His natural disposition.  
Yea, the man consists of his faith;  
In truth, he is what his faith is. 17:3

18)  
The man of faith, and devoted,  
And the master of his senses,  
Attains this knowledge, and having  
Attained quickly finds Supreme Peace. 4:39

19)  
To them, the constantly steadfast,  
Worshipping Me with affection,  
I bestow the buddhi-yoga  
By which they shall come unto Me. 10:10

20)  
Out of compassion for them, I,  
Abiding in their hearts, destroy  
The darkness born of ignorance  
By the shining lamp of knowledge. 10:11

21)  
But those whose ignorance has been  
Destroyed by knowledge of the self—  
That knowledge of theirs, like the sun,  
Reveals then the Supreme Brahman. 5:16

22)  
Above the body are senses;  
Above the senses is the mind;  
Above the mind is intellect;  
Above the intellect: the self. 3:42

23)  
Thus, knowing Him Who is above  
The intellect, and restraining  
The self by the Self, then destroy  
That enemy, that foe: desire. 3:43

24)  
As fire reduces wood to ash,  
In the same way, O Arjuna,  
The fire of knowledge does reduce  
To ashes all karma-know this. 4:37

25)  
Whose undertakings are devoid  
Of plan and desire for results,  
Whose actions are burnt in the fire  
Of knowledge-him the wise call wise. 4:19

26)  
Released from desire and anger,  
With thoughts restrained, those ascetics  
Who know the Self, find very near  
The bliss of Brahma-nirvana. 5:26

27)  
With intellect set in patience,  
With the mind fastened on the self,  
He gains quietude by degrees:  
Let him not think of any thing. 6:25

28)  
Whenever the unsteady mind,  
Moving here and there, wanders off,  
He should subdue and hold it back-  
Direct it to the Self's control. 6:26

29)  
Controlling sense, mind, intellect;  
With moksha as the supreme goal;  
Freed from desire, fear, and anger:  
Such a sage is for ever free. 5:28

30)  
He, disciplined by yoga, sees  
The Self present in all beings,  
And all beings within the Self.  
He sees the same Self at all times. 6:29

31)  
Those who direct their thoughts to Me,  
Worshipping Me with steadfast mind,  
For them I secure what they lack  
And preserve that which they possess. 9:22

32)  
Of them, the wise man, e'er steadfast,  
Devoted to the One, excels;  
Supremely dear am I to him,  
And he is dear to Me, as well. 7:17

33)  
At the end of his many births  
The wise man takes refuge in Me.  
He knows: "All is Vasudeva."  
How very rare is that great soul! 7:19

34)  
When he completely casts away  
All the desires of the mind,  
His self satisfied by the self,  
He is called "of steady wisdom." 2:55

35)  
He who abandons all desires  
Attains peace, acts free from longing,  
Indifferent to possessions  
And free from all egotism.<sup>147</sup> 2:71

36)  
He who agitates not the world,  
And whom the world agitates not,  
Who is freed from joy, envy, fear,  
And worry—he is dear to Me. 12:15

37)  
The same in honor and disgrace,  
The same to friend and enemy,  
Renouncing all undertakings—  
He has gone beyond the Gunas. 14:25

38)  
He who is content in the Self,  
Who is satisfied in the Self,  
Who is pleased only in the self:  
For him there is no need to act. 3:17

39)  
He has nothing to gain by acts;  
Nothing to gain by inaction;  
And no need of any being  
For any purpose soever. 3:18

40)  
Content with what comes unbidden,  
Beyond duality, envy,  
The same in success or failure,  
E'en though acting, he is not bound. 4:22

41)  
O Arjuna, the Lord dwells in  
The hearts of all beings, causing

<sup>147</sup> Pronounced as four syllables.

Them by His Maya to revolve  
As if mounted on a machine. 18:61

42)  
O Bharata, with all your heart  
Take refuge in Him; and you shall  
Surely attain unto supreme  
Peace and the eternal abode. 18:62

Om.  
He, Who seated in Arjun's car,  
Spoke the Gospel to Arjuna  
And removed his distress, may that  
Embodiment of Grace save us!<sup>148</sup>  
Om Tat sat.



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<sup>148</sup> These four lines were written by Sri Ramana to be included in the recitation of the forty-two verses he selected as the essence of the Gita's teachings.