

Om Namo Bhagavate

Srimad Bhagavad Gita

Translated by
Swami Sri Atmananda

Smashwords Edition

Copyright 2009 Swami Sri Atmananda

Published at Smashwords
by Satya-chetana Publications, Inc.
Napa, California USA
www.SatPub.net

Print version and related works available at: shop.satpub.net

OM Namo Bhagavate

INTRODUCTION

Gita, the celestial song, is the essence of eternal wisdom. It is neither a teaching nor a preaching. It is a revelation from the Supreme to the spark. It deals with different stages of the eternal journey that begins from turmoil and ends with the withering away of the ego.

Gita can be studied from two angles. The first, and probably the most common is from the angle of a seeker who is seeking the Truth. The other approach is from the point of a seer, one who has found the Truth, realized it, but has not understood through the mind what has been realized. The present translation is an attempt from the second angle. The nature of the path can only be known to the traveler who has completed the journey, not to one who is still marching.

This translation is not meant for those who are thinking that they are seekers. It is for those who are really seers within but behaving as seekers outwardly, not because of their ignorance of the Truth but because of the ignorance of what they have already realized.

Gita, the eternal wisdom, reveals itself at every transition, during every turning of history and gives a new meaning as per the need of the time of its revelation. The different interpretations of Gita are not reflections of diversity but pointers of its universal resilience and inherent unity, the unity that Truth is one but seers speak of it in different ways.

The present translation is not based on intellect. It is based on realization and revelation. Every word of it has come from Krishna - The Supreme Consciousness - that dwells in all of us. The mistakes, inaccuracies, fallacies or deficiencies are not of Krishna who has revealed it, but of Arjuna - the mental being - who has tried to translate it into a language of human understanding.

Comments and criticisms are welcome from both categories of readers-from the seekers, to know where it is ambiguous, and from the seers, to know where it appears superfluous.

Swami Sri Atmananda

* * *

Chapter 1

ARJUNA VISHĀDA YOGA

THE YOGA OF ARJUNA'S DEJECTION

1: Dhritarashtra said:

Tell me, Sanjaya, what did my sons and those of Pandu do after gathering at the field of Kuru, the field of Dharma? 1.1

2: Sanjaya said:

Seeing the army of the Pandavas arrayed for battle, King Duryodhana approached his teacher Drona and said: 1.2

3: O Master! Behold this vast army of the Pandavas. Your talented pupil, Drupada's son, has marshaled this army for the battle. 1.3

4: In this army there are mighty heroes and archers like Yuyudhana, Virata and Drupada. Each of them can be compared with Bhima and Arjuna in battle. 1.4

5: Dhrishtaketu, Chekitana, the valiant king of Kashi, Purujitkuntibhoja and Shaibya, the best among men, are also there. 1.5

6: Moreover they have other great and mighty warriors like Yudhamanyu, Uttamauja, the son of Subhadra and the sons of Draupadi. 1.6

7: O best among the twice-born, I will now tell you the names of our distinguished generals. 1.7

8: Foremost amongst us are myself, Bhishma, Karna, also Kripa, the ever victorious in battle, and there are others like Ashwatthama, Vikarna, the son of Somadatta and Jayadratha. 1.8

9: There are also many other skilled warriors equipped with various weapons and missiles who have risked their lives for me. 1.9

- 10: This huge army of ours under the command of Bhishma is quite strong, but the other side led by Bhima also appears to be adequate. 1.10
- 11: Therefore, all of you remaining in your respective positions must protect Bhishma on all sides and on all fronts. 1.11
- 12: At this juncture, Bhishma, the great grandfather of the Kurus, blew his conch to cheer up Duryodhana. The sound of the conch was like the roaring of a lion. 1.12
- 13: All of a sudden conches, kettledrums, tabors, drums and cow horns blared forth simultaneously, making a tumultuous sound. 1.13
- 14: Then, seated in the magnificent chariot drawn by white horses, Sri Krishna and Arjuna blew their celestial conches. 1.14
- 15: Sri Krishna blew His conch Panchajanya and Arjuna, his conch Devadatta, while Bhima, the performer of terrible deeds, blew his mighty conch Paundra. 1.15
- 16: King Yudhishtira, Kunti's son, blew his conch Anantavijaya; Nakula and Sahadeva blew their conches Sughosa and Manipushpaka respectively. 1.16
- 17: Then the ruler of Kashi, an excellent archer; Shikhandi, the great warrior; Dhrishtadyumna, Virata, Satyaki the invincible, 1.17
- 18: Drupada and the sons of Draupadi, also the mighty-armed son of Subhadra, blew their respective conches. 1.18
- 19: The tumultuous sound echoing through heaven and earth rent the hearts of Dhritarashtra's sons. 1.19
- 20: Seeing the sons of Dhritarashtra ready for the battle, Arjuna raised his bow, 1.20
- 21: And said to Sri Krishna, "Please place my chariot in the middle of the two armies, 1.21
- 22: And keep it there until I have surveyed these warriors who have assembled for battle and have found out with whom I will have to fight. 1.22
- 23: Let me scan all the well-wishers of the evil-minded son of Dhritarashtra who have assembled here to fight." 1.23
- 24: Sanjaya said:
O King, being thus addressed by Arjuna, Sri Krishna placed the magnificent chariot in the middle of both armies, 1.24
- 25: In front of Bhishma, Drona and other kings and said, "Partha, behold all these opposing armies of the Kurus assembled here." 1.25
- 26: Arjuna saw fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends all standing there ready to fight. 1.26

27: He also saw fathers-in-law and well-wishers in both armies. 1.27

28: Seeing all the relatives and friends standing on the battlefield eager to fight, he was filled with deep remorse and with sadness spoke thus: 1.28

29: Arjuna said:

Krishna, seeing these relatives arrayed for battle, my limbs give way, my mouth is parched, my body trembles and my hairs stand on end. 1.29

30: The Gandiva is slipping from my hands and my skin is burning. I am unable to stand and my head is reeling. 1.30

31: And, Keshava, I am seeing inauspicious omens and find no good in killing my kinsmen in this battle. 1.31

32: Krishna, I am not desirous of victory or kingdom or pleasures; what is the use of all this happiness or even life to us? 1.32

33: Those for whose sake we desire kingship, happiness and pleasure are all arrayed here risking their lives and wealth. 1.33

34: Teachers, fathers, sons and grandsons, maternal uncles, fathers-in-law, brothers-in-law and all other relatives are here. 1.34

35: Krishna, I do not want to kill them even if they are ready to kill me; not to speak of the gains on earth, even the lordship over the three worlds will not prompt me to kill them. 1.35

36: What would we gain by killing the sons of Dhritarashtra except sin, even though they are the aggressors? 1.36

37: Therefore, we should not kill the sons of Dhritarashtra and other relatives, for how can one be happy after killing his own kinsmen? 1.37

38: Even though they are unable to see the evil of destroying their own family and committing treachery to friends due to greed, 1.38

39: Why should we not desist from this sinful act as we can clearly see the evil that will follow the destruction of our clan? 1.39

40: When the clan is destroyed, the age-old family virtues disappear and vice takes over the entire race. 1.40

41: Krishna, with the preponderance of vice, the women of the clan will become corrupt and that will lead to a mixture of castes. 1.41

42: Intermixture of castes will lead to hell for the destroyers of the clan and also bring down the entire race; this will lead to cessation of ancestral offerings. 1.42

43: Thus, the intermixture of castes that is caused by the destroyers of the kinsmen will destroy the traditional customs

and rites. 1.43

44: Krishna, we have heard that men who have lost their clan traditions dwell in hell permanently. 1.44

45: What a pity! We are bent upon committing such a great sin of killing our own kinsmen just for the sake of the pleasure of the crown. 1.45

46: It will be better for me if the weapon-wielding sons of Dhritarashtra kill me in this battlefield when I am unarmed and unresisting. 1.46

47: Sanjaya said:

Saying thus, Arjuna, whose mind was agitated by grief, threw down his bow and arrow on the battlefield and sat silently in the chariot. 1.47

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the first chapter of Gita entitled "The Yoga of Arjuna's Dejection."

* * *

Chapter 2

SÄNKHYA YOGA

THE YOGA OF DISCRIMINATION

48: Sanjaya said:

To him who was thus overcome by grief, dejected and confused, and whose eyes were filled with tears, Krishna spoke thus: 2.1

49: The Blessed Lord said:

From where came this attachment to you at this hour of peril, Arjuna? It is not for noble souls; it will lead you neither to heaven nor to glory. 2.2

50: Yield not to cowardice; it is not befitting of you. Get rid of this weakness of heart and stand up, you, the scorcher of enemies. 2.3

51: Arjuna said:

Krishna, how shall I fight against Bhishma and Drona in this battle; are they not worthy of my reverence? 2.4

52: It is better to live on alms in this world than to kill these noble elders and enjoy all riches and wealth stained by their blood. 2.5

53: We do not know which would be better for us. We are also not sure who will win over whom. These very people, the sons of Dhritarashtra, killing whom we will not want to live, are standing before me in the enemy's rank. 2.6

54: I am overcome by pity and misplaced compassion. My mind is puzzled; I am unable to know what is my duty. I surrender to Thee; I am Thy disciple. Please guide me in the correct path. 2.7

55: I am not finding it possible to get rid of this grief, even if I am to get the lordship of this world and that of the gods too. 2.8

56: Sanjaya said:

O King! After saying this to Sri Krishna, Arjuna, the destroyer of foes, again said, "I will not fight," and became silent. 2.9

57: Then, O Bharata, Sri Krishna, with a smile, spoke the following words to Arjuna, who was full of sorrow. 2.10

58: The Blessed Lord said:

Arjuna, you are speaking like a wise man but grieve over those who should not be grieved for. Wise men grieve neither for the dead nor for the living. 2.11

59: There was never a time when you, I, or these kings ceased to exist, nor shall there ever come a time when we will not exist. 2.12

60: Just as the embodied self undergoes the stages of adolescence, youth and old age, so also it acquires another body. The wise are not deluded about this. 2.13

61: Arjuna, the feeling of heat and cold, pleasure and pain, are caused by the contact of senses with the objects of pleasure. These feelings are temporary and recurring in nature; therefore, endure them calmly. 2.14

62: O best among men, the wise men who do not get perturbed with this feeling of pain and pleasure are indeed fit to attain immortality. 2.15

63: Untruth has no existence and truth never ceases to exist. The knowers of truth have come to this conclusion after scrutinizing both these maxims. 2.16

64: That alone which pervades this universe is indestructible. No one has the power to destroy this imperishable substance. 2.17

65: Arjuna, all these bodies are perishable but not that which dwells in them; therefore, grieve not and fight. 2.18

66: One who thinks that it is the slayer and one who thinks that it can be slain, both are ignorant because it neither slays nor is it slain. 2.19

67: It is never born nor does it ever die. It comes into embodiment again and again; it is birthless, eternally present and is not slain when the body is slain. 2.20

68: Arjuna, one who knows the Soul to be birthless, imperishable and eternal, how can he kill anybody or how can he be the cause for killing? 2.21

69: As a person changes worn-out clothes for new ones, so also the soul discards worn-out bodies and takes on new

bodies. 2.22

70: Neither can weapons cut it nor can fire burn it, water cannot drench it nor can wind dry it. 2.23

71: It cannot be cut or burnt and is incapable of getting wet or dry. It is eternal, all-pervading, constant and primordial. 2.24

72: It is unmanifest, unthinkable and immutable. Knowing this you should not grieve. 2.25

73: And even if you think that this Soul is subject to constant birth and death you still should not grieve. 2.26

74: Whosoever is born shall die and rebirth is inevitable for the dead, therefore, you should not grieve over this. 2.27

75: Beings are unmanifest before birth and unmanifest after death. They are manifest between these two states. Then what is there to be grieved for? 2.28

76: Some see this as a wonder, others speak of it as a wonder, others listen to it in wonder, and there are people who are unable to understand anything even after hearing about it. 2.29

77: Arjuna, the Soul that dwells in the bodies of all beings can never be slain; therefore, you should not grieve for anyone. 2.30

78: Looking from the perspective of dharma you should not get perturbed either, since, for a warrior like you there is no greater cause than to fight for dharma. 2.31

79: Arjuna, fortunate is the warrior who gets such an opportunity to fight for a right cause. It opens the gates to heaven. 2.32

80: Therefore, if you refuse to fight this righteous war you will lose your fame and also incur sin from shirking your ordained duty. 2.33

81: People will also perpetually blame you; for a man of honor this defamation will be worse than death. 2.34

82: All these great warriors who once admired you will laugh at you, thinking that you are withdrawing from battle out of fear. 2.35

83: Your enemies too will laugh at you, belittling your strength. Can there be a greater sorrow than this? 2.36

84: Arjuna, if you die you will attain heaven, and if you win you will be the ruler of this earth; therefore, get up and fight with determination. 2.37

85: Accepting happiness and sorrow, profit and loss, victory and defeat in equal spirit, fight the battle in the right spirit; you will never incur sin. 2.38

86: Arjuna, the wisdom that you just received belongs to the tradition of Sankhya; now hear from Me the essence of the yoga of intellect which will enable you to be free from the bondage of action. 2.39

87: In this approach there is no loss, no fear of contrary result nor is there any apprehension of incurring sin. Even a little progress in this path saves one from great fear. 2.40

88: The intellect is focused on one goal in this approach, whereas it wanders in different directions in other approaches due to endless desires. 2.41

89: Unwise people cannot see beyond their literal interpretations of the Vedas and cling to their own narrow views, declaring through flowery speeches that there is nothing higher than this. 2.42

90: These desire-ridden seekers of heaven further proclaim that through these rites one can enjoy the fruits of action and also all riches in this life. 2.43

91: Those whose minds are carried away by these narrow interpretations and who are deeply attached to pleasure and power on this earthly plane cannot attain the determinate intellect nor also the samadhi state. 2.44

92: Arjuna, the Vedas deal with the threefold attributes of prakriti, but you should aim to transcend the gunas. To attain this state you must go beyond duality, be stable in sattwa and be established in the Self. 2.45

93: When water flows everywhere there is little role for the water in the well. In the same way, after realizing Divine there is little use for the knowledge of the Vedas. 2.46

94: Accept work as a matter of your right but not the fruits that come out of such works. Let not fruit be the motive of your action, and also do not be attached to inaction. 2.47

95: Perform all your actions as a yogi, renouncing all attachment and accepting success and failure with equal spirit. This is called yoga. 2.48

96: When action is performed without the yoga of intellect, it becomes inferior. Those who perform actions only with a result motive deserve compassion; therefore, take refuge in the yoga of intellect while performing action. 2.49

97: Endowed with the yoga of intellect, one can be free from both good and evil in this life itself. Therefore, take to yoga. Yoga is the art of getting things done without attachment. 2.50

98: Practicing the yoga of intellect, the wise men give up the fruit of action and, freeing themselves from the cycle of karma, attain the eternal state. 2.51

99: When your intellect will be free from the mire of delusion you will be indifferent to what you hear and to what is yet to be heard. 2.52

100: When through samadhi your intellect is free from the confusion that is caused due to contradictory statements and rests in the Self in a steady and undistracted position, you will attain to yoga. 2.53

101: Arjuna said:

Krishna, what are the signs of a person who has attained the samadhi state? How does he speak, live and interact with others? 2.54

102: The Blessed Lord said:

Arjuna, when a person is able to free himself completely from the desires of the mind and is able to enjoy the bliss of the Self, then he is said to have attained the samadhi state. 2.55

103: When a person is not perturbed in a situation of sorrow, is not attracted to pleasure, and is free from attachment, fear and anger, he is said to have attained the samadhi state. 2.56

104: When one is free from infatuation and adoration and neither rejoices at achievement nor feels dejected by adversity, he is said to have attained the state of equanimity. 2.57

105: Like a tortoise withdrawing its limbs from all directions, a man who has attained equanimity is capable of withdrawing his senses from objects of pleasure at will. 2.58

106: When a seeker abstains from pleasures for a long time, his senses turn away from the objects; however, the taste for them persists in him. This relish also disappears when a person experiences the Supreme in samadhi state. 2.59

107: Arjuna, so turbulent are the senses that even the mind of a wise man who has practiced self-control is carried away forcibly by them. 2.60

108: Therefore, controlling all the senses, be linked with Me. One whose senses are under control attains the state of equanimity. 2.61

109: Attachment to the senses comes when the consciousness is allowed to dwell on sense objects. From attachment comes desire and from desire comes anger. 2.62

110: From anger comes delusion and from delusion comes confusion of memory. Due to a confused memory, reasoning is clouded and one loses the capacity to discriminate. When this capacity is lost one is completely ruined. 2.63

111: But one who is established in samadhi and has attained the capacity of being neutral to likes and dislikes can derive the benefit from objects of pleasure at will while maintaining serenity. 2.64

112: With serenity comes the end of all sorrow and the intellect of such a seeker remains easily fixed on the Self. 2.65

113: If the intellect is not fixed on the Self, how can thoughts be linked with the Self, and when thoughts are not linked, how can one derive peace? Without peace, where is happiness? 2.66

114: As the moving wind causes a boat to drift on water, so also the mind, when linked with any of the senses, carries away the intellect from the Self. 2.67

115: Therefore, Arjuna, know it for certain that the person whose senses are completely restrained is the one who has attained the state of equanimity. 2.68

116: That which is like night to all beings, there the self-controlled is awake, and that in which all beings are awake is like night to a seer. 2.69

117: As the sea is ever unchanged although it receives all the waters, so also a man of equanimity is always at peace even though all desires enter into him. 2.70

118: The man who has given up all desire and is free from longing, egoism and hankering is fit to attain supreme peace. 2.71

119: Arjuna, this is known as the supreme divine state. When such a state is attained one is no longer deluded even at the time of leaving the body, and remaining in this state he reaches the state of nirvana. 2.72

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the second chapter of Gita entitled "The Yoga of Discrimination."

* * *

Chapter 3

KARMA YOGA

THE YOGA OF ACTION

120: Arjuna said:

Keshava, if you know that knowledge is superior to action, then why do you urge me to perform this terrible action? 3.1

121: Your words are conflicting and confuse my intellect; therefore, please recommend a path for me that will definitely take me to the highest good. 3.2

122: The Blessed Lord said:

Arjuna, to reach the highest state I have shown two approaches to people in this world long ago. One is through the technique of knowledge for the followers of Sankhya and the other is through the technique of yogic action for the followers of yoga. 3.3

123: Simply by withdrawing from outer activity one cannot reach the state of actionlessness; so also, the state of perfection cannot be attained by mere renunciation of outer action. 3.4

124: No one can ever remain inactive even for a moment, because all are helplessly driven to action by their innate qualities born of nature. 3.5

125: One who outwardly restrains the organs of action but mentally dwells on the objects of senses is verily deluded and is a hypocrite. 3.6

126: Controlling the senses through the mind and remaining unattached, if one can perform action as a means to yoga through the instruments only, he can attain perfection. 3.7

127: Perform the works that are necessary to sustain your system, because action is better than inaction. 3.8

128: Action becomes a cause of bondage in the world only when it is not performed as a sacrifice; therefore, perform action efficiently as a sacrifice only, without being attached. 3.9

129: Prajapati created human beings through sacrifice and advised them to follow this practice. "Through this you multiply and let this ensure the fulfillment you aspire," he said 3.10

130: Satisfy the gods through this and let the gods entertain you; thus by nourishing each other, both of you will attain supreme good. 3.11

131: Fostered by sacrifice, the gods will grant your desires. One who enjoys the gifts alone without offering them to the gods is indeed a thief. 3.12

132: The virtuous do not incur sin because they accept the rewards of sacrifice after offering to the gods, but those who are selfish do not share the results of their works with the gods and therefore reap the consequence of their sinful act. 3.13

133: All beings come from food, food comes from rain, rain comes from sacrifice and sacrifice is rooted in action. 3.14

134: Actions originate from Brahman, the Imperishable. Therefore, the all-pervading Imperishable is always present in sacrifice. 3.15

135: Arjuna, one who does not follow this cycle lives vainly in this world and leads a life of sin and sensuous enjoyments. 3.16

136: But the man who always dwells in the Self, derives satisfaction from the Self and is able to enjoy the delight of the Self, for him there is no ordained duty. 3.17

137: He has nothing to gain from action nor anything to lose due to inaction in this world and he does not depend on anyone for anything. 3.18

138: Therefore, you should always perform your ordained duties remaining detached. Thus, doing work without attachment, one can attain the Supreme. 3.19

139: Many wise men like Janaka have reached the perfect state by performing the yoga of action only. Arjuna, you should perform action likewise for the maintenance of world order. 3.20

140: Men of simple faith always follow great men; whatever great men do, common people follow them. 3.21

141: Arjuna, there is nothing for Me to do in the three worlds nor is there anything worth attaining for Me, yet I am always working. 3.22

142: If I cease to work, great harm will occur because men always follow Me in all matters. 3.23

143: If I cease to work, these worlds will perish and I shall be the cause of confusion and destruction. 3.24

144: The unwise always act with attachment, but the wise man should always act without attachment in order to ensure the maintenance of world order. 3.25

145: A wise man should guide the ignorant by performing action in detachment instead of creating confusion in their minds. 3.26

146: Actions are performed by the modes of prakriti, but the ignorant person whose mind is deluded attaches doership to every action and thinks, "I am the doer." 3.27

147: The knower of truth is well aware of the relationship between gunas and actions and remains neutral because he knows that gunas are interacting with gunas. 3.28

148: The man of perfect knowledge should not confuse the minds of those who are completely identified with the gunas. 3.29

149: With your mind fixed on Me, the Supreme Self, Arjuna, dedicate all your actions to Me and be free from attachment and desire; thus, freeing yourself from grief, fight the battle. 3.30

150: Men who follow this path with devotion and uncaviling spirit are released from the bondage of action. 3.31

151: But those who do not follow this path and find fault with this teaching, know them to be men of ignorance and they are lost. 3.32

152: All beings, even the wise, follow their innate nature; how far can one go with external restraint only? 3.33

153: Attraction and repulsion are rooted in the senses for their objects. One should never be a victim of these two because they are formidable enemies on the path of yoga. 3.34

154: Your own path, even if devoid of apparent merits, is better than others that appear to you to be easy. It is better to face death while pursuing your own path than to follow another's path; it may be fraught with danger. 3.35

155: Arjuna asked:

Then what is the force that compels man to commit sin even against his own will? 3.36

156: The Blessed Lord said:

Arjuna, this is the force of lust and anger that comes out of rajas. It is powerful and extremely harmful and it is the real enemy. 3.37

157: As fire is covered by smoke and mirror is covered by dust, as embryo is enveloped by the membrane, so also knowledge is covered by desire and anger. 3.38

158: Arjuna, wisdom is covered by this eternal enemy called desire. It is like insatiable fire. 3.39

159: The senses, mind and intellect are said to be the abode of this enemy and the light of truth is absorbed by these agents, thus deluding the embodied being. 3.40

160: Therefore, you must control your senses and kill this powerful enemy that covers truth and wisdom. 3.41

161: Senses are said to be more powerful than the body, but greater than the senses is the mind, superior to the mind is the intellect, and superior to the intellect is the Self. 3.42

162: Therefore, Arjuna, knowing that which is superior to the intellect, control your mind through reasoning and kill this formidable enemy called desire. 3.43

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the third chapter of Gita entitled "The Yoga of Action."

* * *

Chapter 4

JÑĀNA YOGA

THE YOGA OF KNOWLEDGE

163: The Blessed Lord said:

I revealed this imperishable yoga first to Vivaswan, he taught it to Manu and Manu imparted it to Ikshwaku. 4.1

164: Thus it was transferred in succession and came to the royal sages. But due to the impact of time this path of eternal union was lost to mankind. 4.2

165: Now I am revealing this supreme secret path of yoga to you since you are My devotee and companion. 4.3

166: Arjuna said:

Vivaswan was born before you. How is it that you revealed this yoga to him at the beginning? 4.4

167: The Blessed Lord said:

Arjuna, you and I both have passed through many births. I have remembered all of them but you have forgotten them. 4.5

168: Although I am unborn, immutable and the Lord of the beings, I manifest Myself through My own maya by keeping My prakriti under control. 4.6

169: Whenever the light of natural law fades away and there is an ascendancy of darkness, during those periods I create Myself. 4.7

170: For the protection of the virtuous, to destroy evil and to re-establish dharma, I come again and again. 4.8

171: Arjuna, whosoever knows the mystery of My divine birth and divine action is not reborn after death but attains Me. 4.9

172: Being free from attachment, fear and anger and keeping Me constantly in their minds through pursuing the path of pure knowledge, many have attained Me. 4.10

173: Whichever path men may follow to reach Me, I grant their prayer. Men always follow My path. 4.11

174: Men worship gods to get quick results from actions as these are easily granted in this world. 4.12

175: On the basis of man's innate nature and tendencies for action I have created the fourfold order in this world, but I, the Imperishable, am always a non-doer. 4.13

176: I never indulge in action nor have I any attachment to the fruits of action. One who knows Me as such is not bound by actions. 4.14

177: Knowing the secret of this truth, the seers have performed action from ancient times; therefore, Arjuna, you too perform actions likewise. 4.15

178: As to what is action and what is inaction, even the wise men are confused. Therefore, I shall reveal to you the truth about action and this will free you from the evils of action. 4.16

179: The effects of action are profound; therefore, one should know what is action, what is inaction and what is prohibited action. 4.17

180: One who sees action in inaction and inaction in action is truly a yogi and is wise. He can perform all actions. 4.18

181: One who is able to perform actions without a desire motive and whose actions are sanctified by the fire of knowledge is fit to be called a sage. 4.19

182: One who is not attached to the fruits of action, is ever satisfied and no longer depends on others, really does nothing even though fully engaged in action. 4.20

183: A person who has controlled his mind and senses, is free from desire and material hankering, does not incur sin and performs action through the body only. 4.21

184: When one is satisfied with whatever is available without asking, is free from the problem of opposites and jealousy and is balanced in success and failure, then he is not bound by actions. 4.22

185: One who is free from attachments and has no identification with the body or the mind and is firmly established in knowledge, for whom work is a sacrifice, for such a person all works melt away. 4.23

186: One who aims at the Supreme sees Brahman everywhere, such as in the fire, in the offering, in the oblation, in the goal and finally in himself. 4.24

187: Some yogis sacrifice to gods, others sacrifice the sacrifice itself in the fire of Brahman. 4.25

188: Others offer senses like hearing, etc., into the fire of self-control; still others offer sound and other objects of the

senses in the fire of senses. 4.26

189: All the functions of the senses and of the vital airs are offered as sacrifice in the fire of yoga by way of self-control by those whose vision is kindled by the fire of knowledge. 4.27

190: Some perform sacrifice with material possessions, some offer austerity as sacrifice, others follow any path of yoga as sacrifice, while some earnest seekers perform sacrifice in the form of wisdom through the study of scriptures. 4.28

191: Some offer the vital air as sacrifice by controlling breathing, offering inhalation into exhalation or exhalation into inhalation. 4.29

192: Others offer the life-breath by controlling their diet. All these are different types of sacrifices offered by seekers to destroy evil. 4.30

193: Yogis who enjoy the benefits of this world after performing sacrifices attain to the eternal state, but, Arjuna, one who does not perform any sacrifice cannot gain happiness in this world nor in any of the other worlds. 4.31

194: The Vedas talk of many such sacrifices but all these are born of action. When you will know the truth behind these sacrifices you will be free from the bondage of action. 4.32

195: Sacrifice through knowledge is superior to sacrifice performed through material objects because all actions invariably culminate in knowledge. 4.33

196: Know this knowledge from the enlightened masters. They are the knowers of Truth. Gain this knowledge from them through humility, inquiry and by rendering service to them. 4.34

197: After attaining that supreme knowledge you will not be deluded and through that knowledge you will realize that this entire creation is within you and you are in Me. 4.35

198: Even if you were the greatest sinner you will be able to cross all the evils through this boat of knowledge. 4.36

199: As the blazing fire turns wood to ashes, Arjuna, this fire of knowledge will burn all types of karma. 4.37

200: Here in this world, there is nothing more powerful to purify the consciousness than knowledge. This knowledge is realized automatically in the course of time when one pursues this path of yoga sincerely. 4.38

201: This knowledge can be acquired by one who has faith and devotion, follows self-control and pursues the path of yoga diligently. When one realizes this knowledge one immediately attains supreme peace. 4.39

202: One who lacks the capacity of discrimination, is devoid of faith and is assailed by doubts is destined to be doomed in this path. For the doubting soul there is no hope nor happiness in this world nor in the world beyond. 4.40

203: Arjuna, actions do not bind him who has renounced action through yoga, whose doubts are destroyed by knowledge and who is established in the Self. 4.41

204: Therefore, cut with your sword of knowledge this doubt that is caused by ignorance that abides in your heart.

Follow the path of yoga. Stand up and fight. 4.42

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the fourth chapter of Gita entitled "The Yoga of Knowledge."

* * *

Chapter 5

KARMA-SANNYĀSA YOGA

THE YOGA OF RENUNCIATION OF ACTION

205: Arjuna said:

Krishna, you are praising both the path of renunciation and action; please tell me which of the two is better for me. 5.1

206: The Blessed Lord said:

Both the paths, renunciation and action, lead one to liberation. Of the two, however, the path of action is superior to renunciation of action. 5.2

207: One is a true sannyasi who neither feels repulsion nor attraction for any action; thus, being free from the problem of opposites, he is easily freed from bondage. 5.3

208: The ignorant say that the path of Sankhya and the path of yoga lead to divergent results, but not the wise. If someone follows sincerely either of these paths, he gets the fruits of both. 5.4

209: The goal that is attained by the followers of Sankhya is also attained by the followers of the path of action. One who is able to comprehend that both these paths lead to the same goal is a true seer. 5.5

210: Renunciation is difficult without performing action. When one follows the path of action, by keeping his mind fixed on God he will quickly attain Brahman. 5.6

211: One whose mind is fixed on God and who has mastered self-control, whose heart is pure and who has identified himself with the Self in all, remains untainted even while performing action. 5.7

212: One who is steadfast in yoga always feels, "I am not doing anything." Such a knower of truth feels that all these actions like seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, 5.8

213: Talking, excreting, grasping, opening and shutting the eyes, etc., are being done by the senses for the object of pleasure. 5.9

214: When one is de-linked from the senses at will and is able to perform actions fully linked with God, he acquires no sin, as a lotus leaf does not get wet although floating on water. 5.10

215: Yogis perform action with senses, mind, intellect and body only for self-purification, shaking off all attachment. 5.11

216: Having abandoned the fruits of action, a yogi attains permanent peace, but due to his attachment for the fruit, the undisciplined one is bound by his own actions prompted by his desires. 5.12

217: Renouncing all the action urges of the mind and happily dwelling as the ruler in the city of nine gates, the self-disciplined yogi neither acts nor makes others act. 5.13

218: God neither determines the doership nor the deeds of men nor the union of action with its fruit. These are all done by prakriti. 5.14

219: God never receives the virtue nor the sin of anyone. As knowledge is enveloped by ignorance, people become victims of delusion. 5.15

220: But for those whose ignorance of the Self is destroyed by the knowledge of the Self, the wisdom in them shines like the sun and reveals the Supreme. 5.16

221: One whose mind and intellect are constantly absorbed in that Supreme, who considers Him to be the highest, whose sins have been washed away by wisdom, reaches a state of no return. 5.17

222: A truly wise man sees the same Soul present in the form of a learned person, a cow, an elephant, a dog and an outcast. 5.18

223: When the mind is established in Unity, one conquers the problems of life and attains Brahman who is impartial and free from all coatings. 5.19

224: One who has realized the Brahman lives eternally in identity with Brahman and does not feel perturbed when he comes across unpleasant situations nor does he feel elated when he receives something pleasant. His intellect is firm and he is free from delusion. 5.20

225: As his mind is not attached to any external enjoyments and he finds delight in the Self, he is able to be linked with the Supreme and derives eternal bliss. 5.21

226: Pleasures derived through sense contact are a source of suffering. They have an origin and an end. Therefore, Arjuna, the wise man does not indulge in them. 5.22

227: One who attains the capacity of withstanding the urges of lust and anger in this very life before leaving the body is a real yogi and he alone is a happy man. 5.23

228: One who finds happiness, light and delight within himself is a true yogi, and being identified with Brahman he attains Brahman. 5.24

229: When sins are wiped out, doubts are dispelled and the mind is firmly established in the Self, one attains Brahman. Such a seer is actively engaged in the welfare of all beings. 5.25

230: Being free from desire and anger and their thoughts controlled, they attain Brahma nirvana and there is eternal peace all around them. 5.26

231: Shutting off all thoughts for external enjoyments and fixing the gaze between the eyebrows, regulating the breathing within the nostrils, 5.27

232: The sage who has brought his senses, mind and intellect under control, from whom desire, fear and anger have vanished, is liberated while living. 5.28

233: Knowing Me in reality as the goal of all sacrifices and austerities, the Lord of all the worlds and the Friend of all beings; one attains supreme peace. 5.29

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the fifth chapter of Gita entitled "The Yoga of Renunciation of Action."

* * *

Chapter 6

DHYĀNA YOGA

THE YOGA OF MEDITATION

234: The Blessed Lord said:

One who performs his ordained duty without expecting the fruits of action is a true sannyasi and a yogi, but not the one who has given up the rituals or outer activities. 6.1

235: Arjuna, what is called sannyasa is also known as yoga because no one can ever become a yogi without renouncing desire. 6.2

236: Action in detachment is the secret behind success in yoga and the capacity to maintain serenity is the secret behind the undisturbed peace of a yogi. 6.3

237: When a seeker is free from all desire and attachment to the object of senses, he is said to have attained the highest state in yoga. 6.4

238: The self can either be the friend or the enemy of the Self. Therefore, one should liberate the self by the help of the Self and not bind it by the self. 6.5

239: One who has conquered the self by the Self, for him the self is a friend, but one who is unable to do this, for him the self is like an enemy. 6.6

240: One who has conquered his self experiences peace and calmness, remains unperturbed by heat or cold, pain or pleasure, praise or censure. 6.7

241: A yogi who has conquered his self is ever satisfied with knowledge and wisdom and is free from aversion; for him a stone, gold and a lump of earth are of equal importance. 6.8

242: A yogi who has attained the highest state accepts all equally, whether they are well-wishers, friends, enemies, persons of indifference, mediators, relatives, saints or even sinners. 6.9

243: While practicing the yoga of ceaseless union with the Self, one should avoid crowded places and try to live within, banishing all ideas of material possession. One should also remain free from desire and control the senses. 6.10

244: For practicing the yoga of meditation one should select a serene place and prepare a comfortable and stable seat. 6.11

245: Sitting on such a seat, one should try to concentrate on the Self by controlling the mind and the senses. 6.12

246: While meditating, one should ensure that the neck, body and spine are erect and motionless, the consciousness is fixed inward on the Self and the thoughts are not desultory. 6.13

247: In order to attain the samadhi state through meditation one should have inner calmness, be free from fear and firmly follow the vow of celibacy; by controlling the mind the seeker should concentrate on Me only and accept Me as his supreme goal. 6.14

248: In this way, when the yogi is able to still the mind and is established in the Self, he realizes the supreme peace known as nirvana and finally attains Me. 6.15

249: Arjuna, one who eats too much or too little, who sleeps too much or does not sleep at all, cannot attain success in yoga. 6.16

250: Yoga removes all sorrow from one who is temperate in food and recreation, is self-controlled, detached from the fruits of work and who has regulated his sleep and waking state. 6.17

251: When the seeker, through controlled mind, develops a natural dispassion for objects of pleasure and his consciousness rests only on the Self, he attains the yoga siddhi state. 6.18

252: Like the flame of a lamp that does not flicker when protected from the wind, the mind of a yogi at this stage is not perturbed since it is united with the Self. 6.19

253: Yoga is that state when the mind becomes silent and still and the self is satisfied by seeing the Self and derives delight from the Self. 6.20

254: Yoga is that state when the yogi experiences endless bliss that results from a purified intellect but not from sense contact; once established in this state, the yogi is not likely to fall from the truth of the Self. 6.21

255: That is the real state of yoga after obtaining which no other gain is considered greater and one is not shaken even by profoundest sorrow. 6.22

256: This state of sorrowless union is called yoga and one should practice this tirelessly with strong determination. 6.23

257: How to practice yoga? First, abandon all desire-prompted thoughts and control the senses by the mind, 6.24

258: Slowly dive deep into the state of tranquility by holding the mind under firm intellect. Immerse in the Self and remain there for as long as possible without inviting any thought. 6.25

259: Mind is by nature fickle, it wanders away and wavers; therefore, one should always bring the mind to the Self alone. 6.26

260: The yogi who is tranquil in mind and free from the perturbation of rajas and the impurity of tamas, dwells in supreme bliss and enjoys the delight of the Brahman. 6.27

261: Thus freed from the stains of passion and remaining constantly in yoga, the yogi easily attains the delight of the infinite bliss of the Brahman. 6.28

262: Such a yogi sees all in the Self and the Self in all. 6.29

263: One who sees Me in all and all beings in Me, to him I am always visible and to Me he is also always visible. 6.30

264: The yogi who worships Me and loves Me as one in every being, without discrimination, is always present in Me, whatever may be his mode of life. 6.31

265: Arjuna, a supreme yogi views the pain and pleasure of others with empathy while seeing the same Self everywhere. 6.32

266: Arjuna said:

Krishna, this yoga, which presupposes even-mindedness, appears to be an impossible proposition to me because my mind is so fickle. 6.33

267: My mind is so restless, turbulent, stormy and obstinate. It seems to me as difficult to control it as the wind. 6.34

268: The Blessed Lord said:

This yoga, Arjuna, may be difficult at the beginning, but through constant practice and dispassion one can be successful in it. 6.35

269: Yes, I agree, this yoga is difficult for him whose mind is not controlled, but if one strives hard with perseverance it is attainable. 6.36

270: Arjuna said:

Krishna, what happens to a yogi who is not able to reach the goal due to his wavering mind, even though he has faith and interest in sadhana? 6.37

271: Is he likely to lose both worlds and, like a detached cloud, be blown over from the path of Brahman? 6.38

272: My doubt about this can be removed only by You; please guide me correctly on this point. 6.39

273: The Blessed Lord said:

One who falls from the path of this yoga shall not be destroyed either in this life or hereafter because one who pursues the path of yoga never comes to grief. 6.40

274: A fallen yogi goes to the world of the righteous and dwelling there for long years again takes birth in the family of the pure and prosperous. 6.41

275: Or he may be born again in the family of seers, full of wisdom and spirituality. Such a rebirth is rare in this world. 6.42

276: There he gets back the spiritual attainment of the previous birth and strives more intensely for perfection. 6.43

277: Such a fallen yogi will be driven to the path of yoga by the force of circumstances due to his previous practice and goes above the range of scriptures quickly. 6.44

278: That yogi pursues the path of yoga with diligence and sincerity and is purified from all karmas accumulated in the course of several births, finally culminating in the highest state of bliss. 6.45

279: A yogi is superior to an ascetic, greater than a scholar and also superior to a man of ritualistic worship. Therefore, Arjuna, be a yogi. 6.46

280: Of all the yogis, however, one who is ever linked with Me in heart and for Me has love and faith, him I consider to be the greatest and most dear to Me. 6.47

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the sixth chapter of Gita entitled "The Yoga of Meditation."

* * *

Chapter 7

JÑĀNA VIJÑĀNA YOGA

THE YOGA OF KNOWLEDGE AND THE PROCESS OF KNOWING

281: The Blessed Lord said:

Partha, now hear from Me how a yogi who is exclusively linked with Me and has aspiration to strive further, attains perfection in yoga and comes to Me. 7.1

282: I shall tell you everything about this knowledge along with the process of realizing it so that there will be nothing left for you to know. 7.2

283: Among thousands of men, one or two strive for the spiritual path, and of those who strive and attain perfection,

one or two know Me and the secrets of My true existence. 7.3

284: My material nature is divided into eight parts: earth, water, fire, air, ether, mind, intellect and ego. 7.4

285: O Mighty-armed, the above eight-fold division is My lower nature. Apart from this there is My higher nature, the universal soul, which is immanent in the embodied being and supports the whole world. 7.5

286: All beings are born from Me and have these two natures - higher as spirit or soul and lower as matter or prakriti. I am the source of all origin and all dissolution. 7.6

287: There is nothing higher than Me. As pearls are threaded in a string, so also all the worlds are held in Me. 7.7

288: I am the taste in water, light in the sun and the moon, the sacred "Om" in the Vedas, sound in ether and manliness in men. 7.8

289: I am the pure fragrance in the earth element, heat and light in fire, the life-force in all beings and the ascetic force in men of austerity. 7.9

290: Arjuna, I am the seed of all creation, wisdom of the wise and strength of the strong. 7.10

291: In the men of valor I am the strength that is not corrupted by desire and attachment, and in all living beings I am that passion that is not contrary to their dharma. 7.11

292: The three states to which beings are subjected - sattwa, rajas, and tamas - have come from Me and are in Me but I am not in them. 7.12

293: The whole creation is deluded by these three states and therefore they know not Me, the Imperishable, Immutable, who is beyond all these gunas. 7.13

294: It is very difficult to transcend My threefold divine maya, but those who take refuge in Me in utter devotion overcome this. 7.14

295: The evil-doers, the ignorant and those who are below the level of human understanding never come to Me as their knowledge is covered by maya and they cling to undivine attributes. 7.15

296: Arjuna, four types of virtuous men worship Me out of devotion. They are the distressed, the seekers of knowledge, the seekers of wealth and the men of wisdom. 7.16

297: Among them, the man of wisdom is very dear to Me as I am to him, since he is in constant union with Me. 7.17

298: All four types are noble but I consider the man of wisdom as My true Self, for he is ever in communion with Me and considers Me his supreme goal. 7.18

299: After many births the jñani attains My true state and realizes that Vasudeva, the omnipresent Being, is all. Such a great soul is indeed a rare devotee and difficult to find. 7.19

300: When the wisdom is carried away by desire one begins to worship other deities according to one's nature of faith and follows the rules of such worship. 7.20

301: Whatever may be the deity that a devotee worships for fulfillment of desires, I stabilize the faith of the devotee on that deity. 7.21

302: Due to this strong faith, the devotee receives the desired object from that deity as ordained by Me. 7.22

303: However, these fruits, gained by people of narrow understanding, are all transitory. The worshiper of gods goes to the godly plane, but My devotees, by whatever method they may worship Me, attain Me. 7.23

304: Because of ignorance people are not able to realize My unmanifest nature and believe that I have assumed a finite form by birth. They are unable to know Me, the Supreme Being, beyond the reach of mind and senses. 7.24

305: Veiled by My yogamaya, I am not manifest to all. Hence, these ignorant people are unable to know Me, the Unborn and the imperishable Supreme. 7.25

306: I know all beings, their past and present, and also I know of all those who shall come in future, but no one knows Me. 7.26

307: Arjuna, right from their birth all beings are deluded due to attraction, repulsion, confusion and attachment. 7.27

308: But due to their virtuous deeds, those who are free from sin are not deluded by this maya and worship Me with strong faith and devotion. 7.28

309: Those who worship Me with faith and devotion are liberated from the cycles of birth, aging and death, and know the Brahman, which is true knowledge. 7.29

310: Through their constant link with Me, those who are able to know Me as the ultimate spiritual power in matter, the source of cosmic intelligence and the Lord of all sacrifices, are always in Me. This knowledge is present in them even at the time of death and enables them to merge in Me. 7.30

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the seventh chapter of Gita entitled "The Yoga of Knowledge and The Process of Knowing."

* * *

Chapter 8

AKSHARA BRAHMA YOGA

THE YOGA OF THE IMPERISHABLE BRAHMAN

311: Arjuna said:

O Supreme Being, please explain to me the concepts of the Absolute, Spirit and Action and also that which is called

Matter and Divine Intelligence. 8.1

312: O Madhusudhana, who is the Lord of sacrifices in this body and how do self-controlled yogis know You at the time of leaving the body? 8.2

313: The Blessed Lord said:

The imperishable Absolute is called the spirit or Brahman; the essence of the Brahman is called adhyatma. The process through which it manifests in the relative plane of matter is called Action. 8.3

314: Perishable entities are called Matter and the cosmic Being is itself the Divine Intelligence. I am the Lord of sacrifices in this body. 8.4

315: At the time of leaving the body if anyone thinks of Me, definitely he attains Me. 8.5

316: Thought at the time of death determines the state of attainment. Whatever one thinks at the time of death, he attains that state. 8.6

317: Therefore, always think of Me and fight, surrendering your mind and intellect to Me alone. Thus you will attain Me, there is no doubt about this. 8.7

318: Through the practice of constant contemplation, when one is linked with the Supreme Being and his mind does not go anywhere else, he attains Him. 8.8

319: When one constantly contemplates on the all-wise, timeless Being, the sovereign master of all, the subtlest universal sustainer, the form beyond human imagination, effulgent like the sun and far beyond the darkness of ignorance, 8.9

320: And meditates on the ancient Being with devotion, fixing the vital breath between the two eyebrows, he reaches the supreme divine state. 8.10

321: I will tell you briefly about the supreme goal that the knowers of the Vedas say is imperishable and to which the striving recluses enter after becoming free from passion. It is the same state to which the celibates also aspire. 8.11

322: Controlling all the gates of the body and confining the mind in the heart, placing the vital breath in the head, established in the yoga of meditation, 8.12

323: And uttering the single syllable Om while meditating on Me, if one leaves the body, he attains the supreme state. 8.13

324: Whoever thinks of Me always, to him I am available easily. 8.14

325: Those who have attained Me have no more births and they do not come to this world of misery and transitory existence. 8.15

326: All the worlds from Brahma's realm are subject to recurrence but after attaining Me there is no rebirth. 8.16

327: Those who have the knowledge of Brahma's day that lasts for a thousand yugas and also know about Brahma's night that lasts for a thousand yugas, are the real knowers of time. 8.17

328: All the beings are born at the beginning of the day from the unmanifest and dissolve in the unmanifest at the approach of the night. 8.18

329: Arjuna, this multitude of beings comes again and again and is dissolved helplessly at the advent of night and rises again at the beginning of day. 8.19

330: Beyond this unmanifest there is another unmanifest existence of the Divine Being that does not perish even when all other creatures perish. 8.20

331: That unmanifest Imperishable is the ultimate goal and that is My supreme abode, from where there is no return. 8.21

332: Arjuna, that Supreme Being by whom all this is pervaded and in whom all these beings reside is attainable only by one-pointed devotion. 8.22

333: I shall now tell you that time, departing, when yogis do not return to the earth, and also that time, departing, when they return again. 8.23

334: Fire, light, the day, the bright half of the month and six months of the northern course of the sun is considered to be the path of the Brahman and departing in this, leaving the body at this time, the knowers of Brahman attain Brahman. 8.24

335: Smoke, night, the dark fortnight and six months of the southern course of the sun is considered the dark path and those who leave the body during this time are born again. 8.25

336: These are the two paths, light and dark, considered to be eternal paths of the universe. Departing by one, rebirth is not attained but departing by the other, rebirth is a must. 8.26

337: Knowing these two paths the yogi is not confused at all. Therefore, Arjuna, always be steadfast in yoga. 8.27

338: The yogi who knows the above goes beyond the fruits of all action that come from study of the Vedas, sacrifices, austerities and charities and attains the supreme abode. 8.28

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the eighth chapter of Gita entitled "The Yoga of the Imperishable Brahman."

* * *

Chapter 9

RÄJAVIDYÄ RÄJAGUHYA YOGA

THE YOGA OF ROYAL KNOWLEDGE AND ROYAL SECRET

339: The Blessed Lord said:

To you, the uncaviling, I shall now reveal this supreme knowledge and also the secret of how to apply it to life so that you will be free from both good and evil. 9.1

340: This is royal knowledge and royal secret, supremely holy, directly experienced, full of virtue, easy to practice and imperishable. 9.2

341: People who do not have faith in this knowledge are unable to attain Me and are born again in the cycle of birth and death. 9.3

342: This whole universe is pervaded by My unmanifest Being. All beings abide in Me but I am not in them. 9.4

343: Behold again My divine mystery - these beings do not abide in Me. Sustaining beings and not dwelling in them is Myself that causes beings to be. 9.5

344: Like the vast wind always remaining in space although blowing everywhere, so also do all beings ever abide in Me. 9.6

345: Arjuna, at the end of a cycle all beings enter My Prakriti and at the beginning of the next cycle I send them forth again. 9.7

346: By using My material nature, repeatedly I send forth these helpless beings at the beginning of a new cycle, taking into consideration their innate nature. 9.8

347: But these actions do not bind Me as I remain indifferent to and detached from them. 9.9

348: Functioning under My control, Prakriti creates all these animate and inanimate beings and this is the cause of the cycle of creation. 9.10

349: The deluded are unable to know Me, the Supreme Lord, veiled as I am in human form. 9.11

350: The hopes, actions and knowledge of these deluded beings are worthless, for they have fallen into the deceptive, demonic and fiendish nature. 9.12

351: But the noble souls, because of their divine nature, worship Me with one-pointed devotion, knowing Me to be immutable and the source of all beings. 9.13

352: They worship Me by constantly chanting My name and glories and striving for My realization with strong faith and firm resolve. Ever united with Me through meditation and single-minded devotion, they are merged in Me. 9.14

353: Others adore Me through knowledge sacrifice. They worship Me either as one or many, identical or separate forms. 9.15

354: I am the ritual, the sacrifice, the offering and the medicinal herb. I am the sacred text, the clarified butter, the fire

and the oblation. 9.16

355: I am the father of the universe, the mother, the dispenser, the grandsire, the object of knowledge, the purifier, the sacred syllable Om and also the Rik, Sama and Yajur Vedas. 9.17

356: I am the goal, the sustainer, the great Lord, the witness, the abode, the refuge, the friend, the foundation and the dissolution, the treasure house and the imperishable seed. 9.18

357: I give the heat, I withhold and send forth the rain, I am immortality and also death and, Arjuna, I am both manifest and unmanifest. 9.19

358: The knowers of the three Vedas, whose evils are cleansed by soma drink and who worship Me with sacrifices, attain the pure world of the gods and enjoy the celestial pleasures in heaven. 9.20

359: But after enjoying the expansive bliss of the heavenly sphere they enter again the world of mortals when their merits are exhausted. Thus, conforming to natural law as explained in the three Vedas, they come and go again and again to enjoy the very desires they seek. 9.21

360: The seekers who steadfastly worship Me without thinking anything else, I secure for them whatever they need and protect what they already have. 9.22

361: Arjuna, even those who worship other gods with faith and devotion, unknowingly also worship Me. 9.23

362: I am the enjoyer and the Lord of all sacrifices, but because they are unable to know Me as such they return again to the earthly plane. 9.24

363: The worshipers of the gods go to the godly plane and the worshipers of the ancestors go to the ancestral plane, the devotees of spirits go to the plane of spirits, but My devotees come to Me only. 9.25

364: If a devotee offers to Me with pure devotion a leaf, a flower, a fruit or water, I accept that pure offering. 9.26

365: Arjuna, offer to Me all your actions, worship, and austerities, and also all that you receive from or give to others. 9.27

366: This will enable you to be free from the results of good and bad actions and make you a yogi. You will attain true sannyasa and come to Me. 9.28

367: In all the beings, I am the same Self and there is none dear or hateful to Me. But those who worship Me in devotion are always in Me and I am in them. 9.29

368: Even if a great sinner worships Me with steady devotion, he should also be regarded as righteous, for he has rightly resolved. 9.30

369: Such a devotee of Mine quickly becomes virtuous and attains eternal peace. Arjuna, I proclaim that My devotees shall never perish. 9.31

370: Whosoever takes refuge in Me, be they of sinful birth, women, vaisyas or even sudras, they all attain the supreme state. 9.32

371: How much easier it is then for the pious brahmins, the virtuous, the devotees and the royal sages to attain Me. Therefore, Arjuna, while you are in this transitory, unhappy world, devote yourself to Me. 9.33

372: Arjuna, be My-minded, become My devotee, perform sacrifices for Me, have reverence for Me. Thus, firmly keeping Me as your supreme goal, you shall definitely come to Me. 9.34

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the ninth chapter of Gita entitled "The Yoga of Royal Knowledge and Royal Secret."

* * *

Chapter 10

VIBHUTI YOGA

THE YOGA OF DIVINE EMANATIONS

373: The Blessed Lord said:

Arjuna, since you are dear to Me, listen again to My supreme word that I shall reveal to you for your benefit. 10.1

374: Neither the gods nor the great seers know the mystery of My origin because I am the source of all gods and seers. 10.2

375: One who is able to realize Me as the birthless, beginningless Lord of all creatures and becomes free from delusion and sin is fit to attain liberation. 10.3

376: Intellect, knowledge, non-delusion, forgiveness, truth, self-restraint, tranquility, happiness, misery, birth, death, fear and fearlessness, 10.4

377: Non-violence, impartiality, contentment, austerity, charity, fame and defamation, all these manifold conditions of beings arise from Me alone. 10.5

378: The seven ancient seers and the four Manus, from whom have come all these beings, were born of My mind. 10.6

379: One who realizes the truth and power of My divine glory is united with Me by unwavering yoga. There is no doubt about this. 10.7

380: I am the source of all and from Me all have come. Knowing this, the wise worship Me with devotion. 10.8

381: Keeping Me in their minds and consciousness, they direct all their thoughts towards Me and talk with each other about Me. Speaking of Me only, they are always happy. 10.9

382: To those who are thus ever devoted to Me, who worship Me with love, to them I give the yoga of intellect through which they can come to Me. 10.10

383: Out of My compassion for them, I light the lamp of knowledge in their hearts and destroy the darkness of ignorance. 10.11

384: Arjuna said:

O Lord, Thou art the supreme Brahman, the final abode, exceedingly holy, the supreme Spirit, the primal God, unborn and all-pervading. 10.12

385: Thus the seers call You, the divine sage Narada and seers like Asita, Devala and the great sage Vyasa also say this. O Supreme Being, even You Yourself tell me so. 10.13

386: O Keshava, all this and whatever else You have spoken to me, I believe to be true. O Lord, verily, neither the gods nor the asuras know Your manifestation. 10.14

387: O Supreme Being, only Thou know Thyself. O Creator of beings, Lord of beings, God of gods, Lord of the universe, Thou art the sustainer of creation. 10.15

388: Only You can describe fully Your divine glories by which You are pervading in this entire creation. 10.16

389: O Blessed Lord, how do yogis contemplate on You? Also, how can I know You, on what particular objects shall I meditate on You? 10.17

390: Krishna, please tell me in detail Your power and glories. I am not satisfied to hear just Your nectar-like words. 10.18

391: The Blessed Lord said:

Arjuna, there is no end to My magnitude; therefore, I shall reveal to you only some of the important aspects of My divinity. Now listen to these glories. 10.19

392: I am the Self abiding in all beings, also I am the beginning, the middle and the end of all beings. 10.20

393: I am Vishnu among the Adityas, of light I am the radiant sun, of the Marutas I am Marichi and among the heavenly bodies I am the moon. 10.21

394: I am the Sama Veda among the Vedas, among the gods I am Vasava, of the senses I am mind and in beings I am consciousness. 10.22

395: I am Sankara among the Rudras, of the Yakshas and Rakshasas I am Kubera, of the Vasus I am fire and among mountains I am Meru. 10.23

396: Arjuna, among priests I am Brihaspati. Among generals I am Skanda, among water sources I am the ocean. 10.24

397: Among seers I am Bhrigu, among words I am the monosyllable "Om," of sacrifices I am the sacred chanting and of the unmoving I am the Himalayas. 10.25

- 398: Of trees I am the banyan tree, among divine sages I am Narada, I am Chitraratha among the Gandharvas and among siddhas I am Saint Kapila. 10.26
- 399: Among horses I am Uchchaihshrava, born along with nectar. I am Airavata among elephants and I am king among men. 10.27
- 400: Of weapons I am the thunderbolt, of cows I am Kamadhenu, among reproductive passions I am Kandarpa, the king of passion, and among poisonous snakes I am Vasuki. 10.28
- 401: Among nagas I am Ananta, of aquatic beings I am Varuna, of ancestors I am Aryaman and of regulators I am self-control. 10.29
- 402: I am Prahalad among demons, of reckoners I am time, among beasts I am lion and among birds I am Garuda. 10.30
- 403: Of purifiers I am the wind, among weapon wielders I am Rama, among sea monsters I am the alligator and of rivers I am the Ganges. 10.31
- 404: Of created beings I am the beginning, the end and also the middle. Arjuna, of all knowledge I am the knowledge of the Self and I am the logic of those who debate. 10.32
- 405: I am the first letter of the alphabet, of compounds I am dwandwa. I am eternal time, I am the universal dispenser. 10.33
- 406: I am the all-erasing death and the unmanifest future. Among feminine qualities I am fame, prosperity, speech, memory, wisdom, perseverance and forgiveness. 10.34
- 407: Of chants I am the Brihat Sama, of meters I am Gayatri, of months I am Margashirsha, of seasons I am Spring - the season of flowers. 10.35
- 408: I am gambling of the dishonest, splendor of the splendid, I am victory, I am effort and I am goodness of the good. 10.36
- 409: Among the Vrishnis I am Vasudeva, among Pandavas I am Arjuna, of sages I am Vyasa, of seer-poets I am Usana. 10.37
- 410: Of punishers I am the scepter, I am the guidance of those desirous of victory, of secrets I am silence and I am the knowledge of the wise. 10.38
- 411: Arjuna, I am also the seed of all creatures. There is nothing that could exist without Me, whether moving or unmoving. 10.39
- 412: There is no end to My divine glories. I have only revealed these principal glories to you in brief. 10.40
- 413: Whatever thing is glorious, excellent or prominent, know that it is born of a portion of My splendor. 10.41

414: And, Arjuna, know it for certain that this whole universe is just a portion of Myself. 10.42

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the tenth chapter of Gita entitled "The Yoga of Divine Emanations."

* * *

Chapter 11

VISHWARÜPADARSHANA YOGA

THE YOGA OF UNIVERSAL VISION

415: Arjuna said:

O Lord! Through Your compassion You have revealed to me the highest secret of the supreme Self and destroyed my delusion. 11.1

416: I have heard from You in detail the origin and dissolution of beings and also of Your imperishable majesty. 11.2

417: O great Lord, Thou hath described Thyself correctly; however, O Supreme Being, I aspire to see Thy cosmic form. 11.3

418: O Lord, if You think it is possible for me to see that then please show me Your imperishable Self. 11.4

419: The Blessed Lord said:

Arjuna, see My various divine forms of various colors and shapes, a hundred and thousand-fold. 11.5

420: See the Adityas, the Vasus, the Rudras, the Ashwinis, the Marutas and many wonderful forms never before seen by anyone. 11.6

421: See also the entire universe that is both moving and unmoving, all united in Me and, Arjuna, whatever else you desire to see. 11.7

422: However, you are not able to see Me with these eyes. Therefore, I am giving you the celestial vision; now behold My majestic power! 11.8

423: Sanjaya said:

O King, saying thus to Arjuna, Krishna, the great Lord of yoga, revealed His majestic supreme form: 11.9

424: The infinite, resplendent Lord with many mouths and eyes, many wondrous aspects, with many heavenly ornaments and wielding many celestial weapons, 11.10

425: Wearing celestial garlands and apparel, anointed with divine perfumes and ointments, made up of all wonders, and having faces in all directions. 11.11

426: If a thousand suns should rise in the sky simultaneously, it might compare to some extent the splendor of this great Being. 11.12

427: There Arjuna beheld the entire universe with its manifold divisions established as one in the body of God of gods. 11.13

428: Filled with amazement, his hair standing on end, bowing his head to the Lord, Arjuna said with folded hands, 11.14

429: Arjuna said:

O Lord, I see the gods and all beings assembled in Your body. Lord Brahma is seated on his lotus seat there and also I see the presence of all the heavenly seers and serpents. 11.15

430: I see You everywhere with many hands, bellies, faces and eyes. O Lord of the universe, I can see neither Your beginning nor the middle nor the end. 11.16

431: I see You crowned, armed with a club and bearing a discus, a mass of splendor, shining on all sides, immeasurable and blinding with the effulgence of the blazing fire and sun. O Lord, I see You who is so difficult to behold. 11.17

432: You are the Imperishable, the supreme object of knowledge. You are the final abode, the defender of eternal law. You are the primeval Being. 11.18

433: O Lord, I see You as one, without beginning, middle or end, of infinite power and endowed with numerous arms, the sun and the moon as Your eyes. I also see the blazing fire in Your mouth, burning all this universe in Your radiance. 11.19

434: O Great Being! This space between heaven and earth is pervaded in all directions by Thee alone. O Lord, the three worlds tremble at seeing Thy marvelous and terrible form. 11.20

435: Gods take shelter in Thee; some out of fear and reverence pray to Thee with folded hands saying, "Save, save!" The great seers and perfected ones praise Thee with hymns of heartfelt reverence saying, "Be it as Thou will." 11.21

436: The Rudras, Adityas, Vasus and Siddhas, the Vishvadevas, the Ashwinis, the Marutas, the ancestors, the Gandharvas, the Yakshas, the Asuras, and the perfected ones, all behold Thee with wonder. 11.22

437: O Krishna, seeing Your great form consisting of many eyes, arms, thighs, feet, bellies, and mouths gaping with many huge teeth, the worlds tremble and so do I. 11.23

438: O Lord, seeing You touching the sky, of blazing hues with gaping mouths and large fiery eyes, I am frightened at heart. I feel neither fortitude nor peace. 11.24

439: Seeing Your mouths bearing many tusks glowing like the fires of universal destruction, I lose my balance. Have mercy! O God of gods, abode of the universe, have mercy on me. 11.25

440: All the sons of Dhritarashtra, along with other kings, Bhishma, Drona and Karna and also with our chief warriors,

11.26

441: Quickly enter Your fearful mouths; some are seen with crushed heads clinging between Your teeth. 11.27

442: As many currents of water from rivers flow towards the ocean, so also these heroes of the world of men enter Your flaming mouths. 11.28

443: As moths enter a blazing fire to their destruction with great speed, so also these creatures swiftly enter Your mouth only to be destroyed. 11.29

444: O Lord, swallowing the worlds on all sides You are licking everything. Your terrible rays blaze forth through the entire universe, filling it with Thy radiance. 11.30

445: Tell me who Thou art, so terrible a form! Salutations to Thee, have mercy, be kind to me. I wish to know You, the primal Being. I am unable to comprehend what You are doing. 11.31

446: The Blessed Lord said:

Arjuna, I am Time, the destroyer of this world and now I am here to annihilate the worlds. Even without you, all these warriors who are arrayed in the opposite ranks shall cease to exist. 11.32

447: Therefore, Arjuna, stand up and attain fame. Having conquered the enemy, enjoy the prosperous kingship. By Me alone they have already been killed. Hence be a mere instrument. 11.33

448: Drona, Bhishma, Jayadratha and Karna and also other warriors have been killed by Me already. Therefore, do not hesitate. Fight and kill. You shall conquer them. 11.34

449: Sanjaya said:

Hearing these words from Krishna, Arjuna, who was terrified and trembling with ecstasy, prostrated with joined palms and spoke thus in a choked voice to Krishna. 11.35

450: Arjuna said:

O Lord of the senses, indeed the whole universe rejoices and is gratified by Thy praise. The demons, being frightened, run in all directions and the perfected ones bow down to Thee. 11.36

451: And why should they not bow to Thee, the original creator, greater than even Brahma. O infinite Lord of the gods, You are the dwelling place of the universe, the imperishable, the manifest and unmanifest and that which is beyond both. 11.37

452: You are the primal God, the ancient Being, the supreme abode; You are the knower, the object of knowledge and the knowable. All the universe is pervaded by You. 11.38

453: O Lord, Thou art the Moon, the wind god, the god of death, fire and water. Also, O Supreme Being, Thou art the creator god and the great grandsire. Salutations to Thee a thousand times, again and again. 11.39

454: Salutations to Thee from front and back and from all sides. O Supreme, You are infinite valor and strength, You pervade all. You are all. 11.40

455: Whatever I have said out of ignorance or affection, addressing You as Krishna, Yadava or friend, and in whatever way in carelessness of Thy majesty through negligence, 11.41

456: And if out of fun I have disrespected You while at play, at rest or while seated or dining, either alone or before the eyes of others, O Krishna, for that I beg Your forgiveness. 11.42

457: O Cosmic Being! You are the father of this universe, of the moving and unmoving. You are adorable, the most venerable Guru. There is none indeed equal to You in the three worlds. How then could there be anyone greater than You, O Supreme Being of incomparable glory? 11.43

458: Therefore, prostrating to You, I ask forgiveness of You. O Lord, as a father to a son, a friend to a friend, a lover to a beloved, please, O Lord, forgive me. Have mercy on me. 11.44

459: Having seen that which has never been seen before, I am delighted, yet I tremble with fear. O Lord, show me that form in which You originally appeared before me. Have mercy on me, be gracious. 11.45

460: I like to see You wearing a crown, armed with a club, discus in hand as before. Become that very form with four arms, O thousand-armed One, O You, who have all forms. 11.46

461: The Blessed Lord said:

By My grace towards you, Arjuna, the supreme form of Mine has been manifested through My power. This form of Mine, made up of splendor, has never before been seen by anyone other than you. 11.47

462: Arjuna! No one can see such a form of Mine in this world by any means, neither by the study of scriptures nor by sacrifice nor by gifts, rituals or austerities. 11.48

463: Have no fear or confusion in seeing My terrible form and with cheerful mind see again My previous form. 11.49

464: Sanjaya said:

Speaking thus to Arjuna, Krishna again showed His own form. Having resumed His wonderful gentle appearance He cheered up Arjuna who was terrified. 11.50

465: Arjuna said:

O Lord! Seeing Your gentle human form, I am now calm and comfortable. 11.51

466: The Blessed Lord said:

Arjuna, it is very difficult to see this form of Mine; even the gods are constantly longing to see it. 11.52

467: Not through the study of the Vedas, not through austerities, not through gift or charity can one see this form of Mine as you have seen now. 11.53

468: Arjuna, by unflinching devotion alone can I be known and be seen in this form. 11.54

469: One who works only for Me, considers Me as Supreme, is devoted to Me, is free from the evils of companionship and is free from malice towards all beings, he alone attains Me. 11.55

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the eleventh chapter of Gita entitled "The Yoga of Universal Vision."

* * *

Chapter 12

BHAKTI YOGA

THE YOGA OF DEVOTION

470: Arjuna said:

O Lord, which of the two has a higher attainment in yoga, one who is thus constantly linked with Thee and worships Thee with devotion or one who worships Thee as the Eternal, Unmanifest? 12.1

471: The Blessed Lord said:

Arjuna, I consider them to be most devoted to Me who worship Me with supreme faith, their minds ever established in Me and their consciousness fixed on Me. 12.2

472: Those who worship Me as the imperishable, unmanifest, unthinkable, all-pervading, changeless, eternal, 12.3

473: By controlling the senses fully, always being even-minded and devoted to the welfare of all beings, they also attain Me. 12.4

474: But the hardships for those whose minds are fixed on the Unmanifest are greater because the goal to realize the Unmanifest is difficult for the embodied beings. 12.5

475: Those who worship Me as Supreme by renouncing all actions to Me, exclusively depending on Me and constantly meditating on Me only, 12.6

476: Their consciousness ever linked with Me, Arjuna, I speedily deliver them from the ocean of death and birth. 12.7

477: Keep Me in your mind alone and in your intellect too. Thereafter you shall dwell in Me; there is nothing higher than this. 12.8

478: But if you find it difficult to be linked with Me in your consciousness then try to attain Me through practice. 12.9

479: If you are unable to pursue the path of practice then work for Me alone; you shall also attain perfection by working for Me. 12.10

480: However, while striving to realize Me, if you find this to be too difficult then relinquish the fruits of all actions to Me. 12.11

481: Knowledge is better than practice, meditation is superior to knowledge, but renouncing the fruits of action is

superior to meditation because peace comes instantly from renunciation. 12.12

482: One who is free from malice, is friendly and compassionate to all, is free from attachment and egoism, takes happiness and sorrow in the same light and is forgiving in nature, 12.13

483: Ever contented, ever linked with Me and is of firm resolve in the pursuit of yoga, one who has surrendered his mind and intellect to Me, such a devotee of Mine is dear to Me. 12.14

484: One who does not cause annoyance to anyone in this world nor also feels perturbed by anybody, and is free from excitement, sorrow, fear and anxiety, such a person is dear to Me. 12.15

485: He who wants nothing for himself, is pure, free from laziness, impartial, has no mental divergence, who is free from the feeling of doership in all actions, such a devotee is dear to Me. 12.16

486: One who is free from attraction and repulsion, remorse and desire, who has gone beyond good and bad and has devotion to Me, is dear to Me. 12.17

487: He who accepts a friend and a foe with equal feeling, honor and dishonor in equal spirit, takes heat and cold, happiness and sorrow equally and is free from attachment, 12.18

488: Takes praise and blame alike, has attained inner silence, who remains ever happy irrespective of what he receives, has no attachment to any place of dwelling, is stable in thought and has devotion for Me, such a person is dear to Me. 12.19

489: And, Arjuna, those devotees who honor this nectar-like, imperishable law as explained above with faith and devotion and are linked with Me, are exceedingly dear to Me. 12.20

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the twelfth chapter of Gita entitled "The Yoga of Devotion."

* * *

Chapter 13

KSHETRA KSHETRAJÑA VIBHĀGA YOGA

THE YOGA OF THE FIELD AND ITS KNOWER

*** Arjuna said:

O Krishna, please explain to me the difference between matter and spirit, the field and the knower of the field and also about knowledge and the knower.

[Note: In many of the commentaries this verse (***) is not found since it is considered by many to be an interpolation. If we include this verse in Gita, then the total number of verses will be 701 instead of 700. Since we have accepted that Gita contains 700 verses, we do not count this verse but include it for the sake of understanding.]

490: The Blessed Lord said:

Arjuna, those who know the truth of both say this body is the field and one who knows its truth is called the knower of the field. 13.1

491: In all the fields I am the Knower. Knowledge about the field and its knower is true knowledge; this is My opinion. 13.2

492: What is this field, what is its nature, what are its components, whence it comes, who is the knower and what are its powers, all these now hear from Me briefly. 13.3

493: Seers have spoken about this in so many words in different rhythms and poetic meters; the Brahmasutra and other sacred scriptures have also convincingly explained this concept. 13.4

494: The great elements, the ego, the intellect and the unmanifest, the ten sense organs, the mind and the five objects of senses, 13.5

495: Desire, repulsion, happiness, sorrow, aggregation of the body, consciousness and firmness, these are in brief the different modifications of this field. 13.6

496: Humility, absence of pride, non-violence, forbearance, simplicity, service to the spiritual master, purity, perseverance, self-restraint, 13.7

497: Dispassion towards objects of enjoyment of this world, absence of egoism, non-identification with the miseries of this world, like birth, sickness, old age and death, etc., 13.8

498: Non-attachment, non-identification with children, wife and family matters, place of dwelling, etc., and constant equipoise of mind in good and bad situations, 13.9

499: Constant union with Me, unswerving devotion to Me, an intense longing for solitude and distaste for companionship with material-minded people, 13.10

500: Constancy in the pursuit of spiritual knowledge and accepting God realization as the supreme truth of life, all these are said to be conducive to true knowledge. All that is contrary to this is called ignorance. 13.11

501: Now I shall tell you that which is worth knowing, which ensures immortality. It is the knowledge of the beginningless supreme Brahman who is neither manifest nor unmanifest, neither being nor non-being. 13.12

502: Having hands, feet, eyes, ears, heads and faces everywhere, It exists in this world, pervading and enveloping everything. 13.13

503: Manifesting Itself through all the senses yet completely free from the senses, unattached yet sustaining all, though attributeless but enjoying all the qualities, It is immanent and all-pervading. 13.14

504: It dwells within and without all beings. Because of Its subtlety It is both moving and unmoving, beyond comprehension, existing simultaneously near and far. 13.15

505: Though all-pervading and whole, It appears as if divided in animate and inanimate beings. It is the only object of knowledge, the creator, sustainer and destroyer of beings. 13.16

506: It is the light of all lights, beyond darkness. It is knowledge, the object of knowledge and the process of knowing. It is seated in the hearts of all beings. 13.17

507: This is in brief the field, the knowledge and the object of knowledge. Knowing this, My devotees become fit to attain Me. 13.18

508: Arjuna, both Prakriti and Purusha are beginningless; the deformations and the gunas are born of Prakriti. 13.19

509: Prakriti is said to be responsible for cause and effect and the sense of doership, while purusha is said to be the cause of the experience of pain and pleasure. 13.20

510: The purusha, while residing in prakriti, experiences the gunas of prakriti and because of this identification with the gunas, the purusha takes birth in good and evil wombs. 13.21

511: The supreme Purusha that dwells in this body is called the witness, the consentor, the supporter, the enjoyer, the great Lord and also the Supreme Being. 13.22

512: One who thus knows the Purusha and Prakriti together with the gunas is never born again, whatever may be his mode of life. 13.23

513: Some see the Self through the self by meditation, others see It through the technique of discrimination, while a few realize this through the yoga of action. 13.24

514: Still others, not knowing this, worship by hearing from others. They also, being devoted to Me, go beyond death. 13.25

515: Arjuna, all beings, whether moving or unmoving, are born due to the union of the field with its knower. 13.26

516: One is a true seer if he is able to realize that the supreme Lord is existing alike in all beings and does not perish when these bodies perish. 13.27

517: Because he is able to see that the supreme Lord is residing equally in all beings, he does not endanger the Self by the self and attains the supreme goal. 13.28

518: When one is able to realize that all actions are performed only through prakriti and the Purusha is always a non-doer, then he is said to have realized the truth. 13.29

519: When one realizes that the diversity of all beings rests in one Brahman and all come forth from It, then he is said to have attained the Brahman. 13.30

520: Arjuna, the Supreme Being is without beginning, free from all attributes and imperishable; though residing in the body, it neither acts nor is attached to actions. 13.31

521: As all-pervading ether is not contaminated due to its subtleties, so also the Self is not contaminated although residing in all bodies. 13.32

522: As the one sun lights the whole world, so also the one all-pervading Soul illuminates all bodies. 13.33

523: Those who are able to know the difference between the field and its knower through the eye of knowledge and are capable of transcending prakriti will attain the supreme state. 13.34

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the thirteenth chapter of Gita entitled "The Yoga of The Field and Its Knower."

* * *

Chapter 14

GUNATRAYA VIBHÄGA YOGA

THE YOGA OF THE THREEFOLD GUNAS

524: The Blessed Lord said:

I shall again reveal to you that supreme knowledge which has enabled the seers to attain perfect perfection. 14.1

525: With the help of this knowledge they are able to attain My nature and are not born again even at the time of a new cycle, nor are they distressed at the time of dissolution. 14.2

526: Arjuna, My cosmic womb is the Mahadbrahma where I place the seed, and from that comes the origin of all beings. 14.3

527: This great nature is the conceiving mother and I am the seed-giving father of all forms born in different wombs. 14.4

528: Sattwa, rajas and tamas, these gunas are born from Prakriti and tie down the imperishable soul to the body. 14.5

529: O sinless one, sattwa, though pure, luminous and flawless, veils the all-pervading Being and binds the soul through attachment to happiness and knowledge. 14.6

530: Rajas is passionate by nature; it produces desire and longing for enjoyment which bind the embodied being through attachment to action. 14.7

531: Tamas is born of ignorance and deludes all embodied beings. This binds the soul with negligence, indolence and sleepiness. 14.8

532: Arjuna, sattwa drives one to joy and peace, rajas to action, while tamas, obscuring knowledge, drives one to error, sleep and sloth. 14.9

533: Sattwa prevails, overpowering rajas and tamas. Rajas prevails, overpowering sattwa and tamas. Likewise, tamas prevails, overpowering sattwa and rajas. 14.10

534: When the light of knowledge radiates through all the gates of the body, one should know that sattwa is dominant. 14.11

535: When rajas predominates, one is overtaken by greed, activity, action drives, restlessness and craving for enjoyment. 14.12

536: Arjuna, when tamas predominates, one experiences laziness, heedlessness, delusion and is even unable to hear the inner voice. 14.13

537: If the soul leaves the body when there is the dominance of sattwa, it attains the stainless ethereal worlds of those who know the highest truth. 14.14

538: If death comes when rajas is predominant then one is born among those attached to action. Likewise, if death comes during the preponderance of tamas, one is born in the wombs of the deluded. 14.15

539: It is said that sattwa is the cause of virtuous and pure action, rajas is the cause of sorrow and tamas is the cause of ignorance. 14.16

540: Knowledge and wisdom come from sattwa, greed comes from rajas, but negligence, delusion and ignorance come from tamas. 14.17

541: If one is able to maintain the level of sattwa one goes upward. If the level of rajas is maintained it enables one to stay in the middle. However, if the level of tamas is maintained one goes downward. 14.18

542: When one is able to see that there is no other agent than the three gunas and knows that which is higher than these gunas, he attains My nature. 14.19

543: When the embodied being transcends these three gunas which are the source of its embodiment, it is freed from the pains of birth, aging and death, and attains the state of immortality. 14.20

544: Arjuna said:

O Lord, what are the marks of one who has gone beyond the three gunas and how does he behave? And how does he go beyond these three gunas? 14.21

545: The Blessed Lord said:

Arjuna, when one neither feels the attraction to prolong the cycle of sattwa nor also feels the compulsion to curtail the cycle of rajas or tamas in his system, 14.22

546: And remains calm, as if a witness, when the gunas are active and knows that the gunas are interacting with the gunas and there is nothing to be perturbed in it, he is said to have transcended the gunas. 14.23

547: One who accepts pain and pleasure equally, who is firmly established in the Self, who views a clod, a stone and

gold in the same manner, to whom a friend and an enemy are alike and who is steadfast in praise and censure, 14.24

548: For whom honor and dishonor, friend and enemy are the same and who has renounced the sense of doership in all undertakings, such a person is said to have transcended the three gunas. 14.25

549: Arjuna, one who serves Me with unswerving devotion also transcends these gunas and becomes fit to attain the highest state of Brahman. 14.26

550: Verily, I am the abode of the Brahman, the goal of liberation, the foundation of eternal law and the source of eternal bliss. 14.27

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the fourteenth chapter of Gita entitled "The Yoga of the Threefold Gunas."

* * *

Chapter 15

PURUSHOTTAMA YOGA

THE YOGA OF THE SUPREME BEING

551: The Blessed Lord said:

This eternal tree is said to be imperishable with its roots above and branches below, whose leaves are the hymns of the Vedas. One who knows the truth of this tree is a true knower. 15.1

552: Nurtured by the three gunas, the branches of this tree spread both below and above. Sense objects are its foliage; the roots, which also spread in both directions, bind the being with actions in this world of matter. 15.2

553: It is not possible to know correctly the nature of this tree in this world, neither its beginning nor its end nor also the secret of its true existence. Therefore, one should cut this firmly rooted, ever-changing, imperishable tree with the strong axe of dispassion. 15.3

554: Thereafter, that goal is to be sought from where no one ever returns. Taking shelter in that primal Spirit from whom has come the flow of this creation, one should meditate on Him. 15.4

555: Those who are free from arrogance and delusion, the evils of companionship, desire, the problem of duality of happiness and sorrow, and are ever established in contemplation on the supreme Self are able to reach that imperishable goal. 15.5

556: Neither the sun nor the moon nor even the fire can illuminate that, attaining to which no one ever returns. That is My supreme abode. 15.6

557: A portion of Myself has become the eternal Soul in this world and draws to itself the mind and the five senses which rest in prakriti. 15.7

558: When the Lord acquires a body and also when He departs it, He goes taking them along like the wind blowing perfumes from their source. 15.8

559: Presiding over the senses of hearing, sight, touch, taste and smell and also the mind, this embodied being enjoys the object of senses. 15.9

560: The deluded do not know how the soul departs or dwells in the body or how it enjoys the object of senses, but one who is endowed with the eye of wisdom is able to know this. 15.10

561: Striving yogis are able to see Him seated in the Self, but those who are not self-controlled are not able to see this in spite of their best efforts. 15.11

562: The brilliance of the sun which illuminates the entire world and the luster that shines in the moon and the fire are from Me. 15.12

563: Entering the earth with My cosmic energy, I support all beings and I nourish all the plants by becoming the nectarine moon. 15.13

564: Taking the form of fire in the body of all creatures, I join with the prana and apana and I digest the four kinds of food. 15.14

565: I am seated in the hearts of all beings; from Me come memory and knowledge and forgetting. I am the object of knowledge of the Vedas. Alone, I am the author of Vedanta and the knower of the Vedas. 15.15

566: In this earthly plane I manifest Myself as two purushas, the perishable and the imperishable. All living entities are perishable but the unchanging Soul is called the imperishable. 15.16

567: The Supreme Being is other than these two Who as the supreme Self is the immutable, all- pervading Lord and upholds and maintains the three worlds. 15.17

568: Since I am beyond the perishable and higher than the imperishable, I am known in this world and in the Vedas as the Supreme Being. 15.18

569: After being freed from delusion, when one knows Me as the Supreme Being, he worships Me in all respects with his whole being. 15.19

570: Arjuna, this most secret doctrine is revealed by Me. Realizing it in essence, one becomes wise and perfectly fulfills his duties in life. 15.20

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the fifteenth chapter of Gita entitled "The Yoga of The Supreme Being."

* * *

Chapter 16

DAIVĀSURA SAMPAD VIBHAGA YOGA

THE YOGA OF DIVINE AND UNDIVINE ATTRIBUTES

571: The Blessed Lord said:

Absence of fear, purity of being, perseverance in the pursuit of attaining jnana, constant striving to manifest jnana through action, charity, self-control, sacrifice, study of scriptures, austerity and uprightness, 16.1

572: Absence of violence, truthfulness, absence of anger, self-giving, serenity, absence of vilification, compassion, absence of covetousness, gentleness, modesty and absence of fickleness, 16.2

573: Vigor, forgiveness, fortitude, purity, absence of hatred, freedom from malice and pride, these are the attributes of divine wealth. 16.3

574: Hypocrisy, arrogance, pride, anger, rudeness and ignorance, these are the attributes of one who is born of demonic nature. 16.4

575: It is said that the divine attributes lead one to liberation and the undivine attributes lead to bondage. Arjuna, grieve not, for you are born with divine attributes. 16.5

576: Two types of beings are found in this world, the divine and the undivine. The divine type has been described in detail before. Now hear from Me about the demonic type. 16.6

577: Persons of demonic attributes do not know what is right action and what is prohibited action. They lack purity, good conduct and truth. 16.7

578: For them, the world has no basis in truth or God; they say that this world is only a product of mutual union and is based on nothing but lust. 16.8

579: Holding to this view, these degraded souls of little understanding and cruel actions are born to play havoc in this world and act for its destruction. 16.9

580: Attached to their insatiable desires and full of self-eulogy, pride, conceit and arrogance, they cling to false notions and work with impure resolves. 16.10

581: Clinging to immense worries that can end only in death, they have sense-enjoyment as their only aim of life. 16.11

582: Bound by hundreds of ties of expectations and exclusively devoted to self-pleasure, desire and anger, they always strive to collect by foul means hoards of wealth for sense gratification. 16.12

583: They always think, "This has been gained today by me, this desire I shall attain, this wealth is mine, that too will be mine. 16.13

584: "That enemy has been killed by me and I shall kill others too. I am the lord, I am full of riches, I am successful,

powerful and happy. 16.14

585: "I am rich and of noble birth; who else is above me? I shall do sacrifice, I shall give charity, I will rejoice." Obsessed with these evil traits they are always deluded. 16.15

586: Perplexed by many imaginations and enveloped in a net of delusion, they are attached to the gratification of desires and fall into hell. 16.16

587: Self-esteemed, arrogant and full of vanity, cruelty and show of wealth, they perform sacrifice just for show without following scriptural injunctions. 16.17

588: Clinging to their egoism, strength, arrogance, desire and anger, these malicious people hate Me in their own bodies and other bodies. 16.18

589: I repeatedly throw these cruel haters of humanity, the most degraded lots, into demonic wombs. 16.19

590: Being deluded, they get demonic bodies birth after birth and, not attaining Me, they go to lower and lower planes. 16.20

591: Arjuna, there are three gateways to hell: desire, greed and anger. One should shun these three. 16.21

592: One who has freed himself from these three gates to hell and follows the right path attains the supreme goal. 16.22

593: One who does not follow the scriptural injunctions and acts under the impulse of desire does not attain perfection nor happiness nor also the highest goal. 16.23

594: Therefore, Arjuna, let scripture be your guide to understand what is right and wrong. Thus, knowing correctly the scriptural injunctions, you should perform actions in this world. 16.24

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the sixteenth chapter of Gita entitled "The Yoga of Divine and Undivine Attributes."

* * *

Chapter 17

SHRADDHÄTRAYA VIBHÄGA YOGA

THE YOGA OF THREEFOLD FAITH

595: Arjuna said:

Krishna, those who worship gods with faith but perform sacrifices without following the injunctions of scriptures, to which category of faith do they belong: sattwa, rajas or tamas? 17.1

596: The Blessed Lord said:

Arjuna, the faith of embodied beings is of three types: sattwic, rajasic and tamasic. These are born of their innate nature, now know it from Me. 17.2

597: The faith of the being is always molded by his innate nature. Man is basically made of faith. Whatever is the nature of his faith, he attains that. 17.3

598: Men with sattwic nature worship gods, rajasic people worship demigods and demons, tamasic people worship spirits and ghosts. 17.4

599: Men of egoistic temperament, being full of self-eulogy and possessed with desire, attachment and passion, perform penance by torturing their own system arbitrarily without following scriptural injunctions. 17.5

600: Senselessly emaciating the elements in the body and torturing Me, the indweller, these demonic people perform severe austerities. 17.6

601: Depending on the innate nature, the food, sacrifice, austerity and charity are also threefold. Know their distinctions from Me. 17.7

602: Foods that ensure longevity, virtue, vigor and vitality, good health, joy, happiness and which are tasteful and easily digestible, are dear to people of sattwic nature. 17.8

603: Food that is bitter, sour, acidic, salty, reheated, pungent, dry, burning and which leads to sickness, disease and grief is liked by people of rajasic disposition. 17.9

604: Food that has become stale, tasteless, polluted by germs and insects and leftovers is liked by people of tamasic nature. 17.10

605: The sacrifices that are performed just as a duty without any expectation or result motive and are in conformity with the scriptural injunctions, are sattwic in nature. 17.11

606: The sacrifices that are performed with an expectation of result, rewards, or for ostentation, are rajasic by nature. 17.12

607: A sacrifice that is contrary to scriptural injunctions, without food offering, prayers, gifts to the priests and is devoid of faith, is said to be tamasic. 17.13

608: Worship of the gods, the twice-born, the spiritual masters and the wise, and maintaining purity, simplicity, celibacy and non-violence, are said to be the austerities of the body. 17.14

609: Words that do not cause distress and are truthful, agreeable and beneficial, and also the study of scriptures, these are the austerities of speech. 17.15

610: Serenity of mind, equanimity, inner silence, self-control and the ability to feel the presence of the inner being, these are the austerities of the mind. 17.16

611: When these threefold austerities are performed without any expectation and with supreme faith, they are said to be

sattwic. 17.17

612: The austerity that is performed with a motive of gain, name, fame, honor or wealth and is practiced with a lot of effort for ensuring these gains, is rajasic penance. It is transitory and unstable. 17.18

613: Austerity that is practiced with a deluded notion and is aimed at harming others and is performed with self-torture, is tamasic austerity. 17.19

614: A gift that is given with a sense of duty and without any motive of reward, in a right place, at a right time and to a right person, is a sattwic gift. 17.20

615: A gift given grudgingly with a hope of receiving something in return is rajasic. 17.21

616: A gift given at a wrong place, to an unworthy person or without respect or with insult, is a tamasic gift. 17.22

617: "Om Tat Sat" is the threefold attribute of the Supreme. It is from this that the brahmins, the Vedas and the sacrifices came. 17.23

618: Therefore, acts of sacrifice, charity and austerity are performed after uttering Om by the knower of the Vedas. 17.24

619: Uttering the word Tat and expecting no reward and performing acts of sacrifice, charity and austerity, the seekers aspire for liberation. 17.25

620: The word Sat is used to denote goodness, virtue and truth. It is also used to symbolize an auspicious act. 17.26

621: Steadfastness in acts of sacrifice, charity and austerity and any action that is dedicated to God is also termed as Sat. 17.27

622: Arjuna, sacrifice, charity or austerity performed without faith is asat. These are of no use in this world nor in the world beyond. 17.28

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the seventeenth chapter of Gita entitled "The Yoga of Threefold Faith."

* * *

Chapter 18

MOKSHA YOGA

THE YOGA OF LIBERATION

623: Arjuna said:

O Mighty-armed, O Krishna, I want to know the truth about sannyasa and tyaga and also the difference between the

two. 18.1

624: The Blessed Lord said:

Sages say that the capacity to withdraw from desire-prompted actions is sannyasa and wise men declare that giving up the results of all action is tyaga. 18.2

625: Some wise men proclaim that all actions are to be given up since no action is free from fault, while others say that acts of sacrifice, charity and austerity should not be given up. 18.3

626: Arjuna, listen now to My views on tyaga and sannyasa. Tyaga is of three types: sattwic, rajasic and tamasic. 18.4

627: One should not give up ordained acts of austerity, charity and sacrifice, since all these actions purify even the wise men. 18.5

628: These actions, like all other actions too, should be performed as ordained duties without attachment and expectation of reward. This is My final opinion. 18.6

629: Renunciation of obligatory action is not proper. Its abandonment due to blind attachment is tamasic tyaga. 18.7

630: Anyone who gives up obligatory action due to the fear of physical discomfort does not get the benefit of tyaga since such a renunciation is verily rajasic in essence. 18.8

631: When action is performed for the sake of duty without any motive and attachment, it becomes sattwic action. 18.9

632: A wise man who is established in sattwa, who has no hesitation to perform a disagreeable action nor is attached to an agreeable action and who is free from confusion is fit to be called a tyagi. 18.10

633: As long as there is identification with the body one cannot give up actions completely, but when one attains the capacity of renouncing the fruit of action he is called a true tyagi. 18.11

634: Those who have not renounced the fruits of action are subjected to three types of results: evil, good and mixed; but for a true tyagi there is no result whatsoever. 18.12

635: Arjuna, according to the Vedas there are five factors behind the success of any action. 18.13

636: The seat of action, the doer, the various organs of action, the various efforts and destiny, these are the five factors that are behind the success of an action. 18.14

637: Whatever may be the nature of an action that human beings perform, whether physical, mental or verbal, whether right or wrong, the above five factors are behind the success or failure of any action. 18.15

638: But, due to ignorance and unrefined intelligence, some people are unable to see this truth and consider the Self to be the doer. 18.16

639: One whose mind is not clouded with the sense of "I-ness" and whose intellect is not contaminated by the process of doing, does not really kill anyone nor is he bound by such actions. 18.17

640: There are three impulses for action: the knowledge, the knower and the process of knowing. Likewise, the basis of action is also threefold: the instrument, the drive and the doer. 18.18

641: It is said that knowledge, action and the doer are of three types; know these from Me. 18.19

642: The knowledge by which a person is able to know that the same imperishable Being resides in every form as an undivided divine presence is called sattwic knowledge. 18.20

643: But that knowledge by which man perceives the presence of many beings as different from each other is rajasic knowledge. 18.21

644: That knowledge is tamasic which causes one to cling to one form as if it were the whole and is devoid of reasoning and truth and is of little value. 18.22

645: An action that is ordained, free from attachment, done without attraction or repulsion and is free from result motive is called sattwic action. 18.23

646: But the action that is prompted by desire, is performed egoistically and with a lot of effort is called rajasic action. 18.24

647: Actions that are undertaken out of attachment, without consideration of one's capacity, need of resources, consequences or the impact on others are called tamasic actions. 18.25

648: One who is free from attachment and egoism, endowed with firm resolve and inspiration, and not swayed away by success or failure is a sattwic doer. 18.26

649: A doer who is full of attachment, who craves for results, is greedy and oppressive, whose conduct is not good and who is easily influenced by excitement and depression is a rajasic doer. 18.27

650: Callous, foolish and arrogant, deceitful, wicked, lazy, depressive and procrastinating, these are the qualities of a tamasic doer. 18.28

651: Arjuna, there is a threefold division of intelligence and firmness based on the principle of the three modes of prakriti. 18.29

652: The intellect through which a person is able to know correctly which actions are to be performed and which actions are to be avoided, which situation is the cause of fear and which one is not to be feared, and also which leads to bondage and which leads to liberation, is known as sattwic intelligence. 18.30

653: That intellect is rajasic which does not enable a person to know the right and the wrong, or what is to be done and what to avoid. 18.31

654: The intellect which accepts wrong as right and perceives everything from an opposite angle due to ignorance is tamasic. 18.32

655: The unwavering persistence which enables one to control the mind, the vital system and the senses to advance in the path of yoga is called sattwic firmness. 18.33

656: That persistence by which man clings only to material enjoyments and possessions and craves after the fruits of action, name, fame, power, etc. is called rajasic. 18.34

657: The persistence by which an ignorant person refuses to give up laziness, sleep, depression, fear psychosis, hypocrisy, false vanity and brooding is tamasic firmness. 18.35

658: Arjuna, now hear from Me about the threefold happiness that one enjoys through practice and through which one comes to the end of his sufferings. 18.36

659: That happiness which is like poison in the beginning but is like nectar at the end is called sattwic happiness. It originates from the tranquility of the mind. 18.37

660: That happiness which is caused by the contact of the senses with objects of pleasure and appears like nectar at the beginning but acts like poison at the end is rajasic happiness. 18.38

661: That happiness which deludes the being both at the beginning and at the end and is derived from sleep, indolence and callousness is called tamasic happiness. 18.39

662: There is none on this earth or in the world of gods or any of the worlds between who is free from these three gunas of Prakriti. 18.40

663: The duties of one belonging to the spiritual, warrior, merchant or the service class are classified according to their innate gunas. 18.41

664: Control of mind and senses, performance of austerities, maintaining inner and outer purity, forgiveness, simplicity, knowledge, wisdom and faith in God, these are the ordained duties of one belonging to the spiritual class. 18.42

665: Courage, sovereignty, firmness, executive ability, not fleeing from battle, generosity and spirit of lordship are the ordained duties of one belonging to the warrior class. 18.43

666: Agriculture, cattle rearing, trade and commerce are the ordained duties of one belonging to the merchant class and service of the other three classes is the ordained duty of one belonging to the service class. 18.44

667: When a person is devoted to his ordained duties he attains perfect perfection. Now hear from Me how it happens. 18.45

668: The all-pervading Supreme who is the source of all action drives can be attained by worshipping Him through performance of one's ordained duties. 18.46

669: It is always wiser to follow one's ordained duty even if it appears to have demerits than to embrace another's duty which may appear to be full of merits. A man shall never incur sin if he truthfully performs his ordained duties. 18.47

670: Arjuna, as fire is enveloped by smoke at the initial stage, so also all actions appear to have some fault in the

beginning, but that should not be the cause for giving up one's ordained duties. 18.48

671: An awakened seeker who has controlled the mind attains the state of actionlessness through the path of renunciation by withdrawing intelligence from desire and keeping aloof from enjoyment. 18.49

672: Arjuna, now hear from Me how one who has attained perfection in the state of transcendental action realizes the Supreme through knowledge. 18.50

673: Endowed with pure intellect, controlling the mind with firmness, abandoning sound and other objects of senses, casting off attraction and repulsion, 18.51

674: Dwelling in solitude, taking light and sattwic diet, controlling the mind, body and speech and constantly being devoted to the yoga of meditation, cultivating dispassion, 18.52

675: Forsaking egoism, brutality, arrogance, lust, greed, anger, luxuries and selfishness, and maintaining tranquility, he becomes fit to be one with the Supreme. 18.53

676: When merged with the Supreme one becomes serene and does not mourn nor does he desire. He accepts Me with supreme devotion. 18.54

677: After attaining that state of supreme devotion he knows Me in reality and enters into My being. 18.55

678: While being merged in Me such a person is able to perform all ordained duties and attains the supreme state by My grace. 18.56

679: Renouncing all actions in your consciousness to Me and having exclusive devotion to Me, Arjuna, follow the technique of the yoga of intellect to reach the state of eternal union with Me. 18.57

680: When you keep Me in your consciousness, you will overcome all difficulties by My grace; but if, due to your egoism, you will not listen to Me, you will perish. 18.58

681: This ego in you may prompt you to think "I will not fight," but this will be in vain because you will be forced to act in accordance with your nature. 18.59

682: That which you are not willing to undertake due to your ignorance will be thrust upon you by your nature and you will be bound to perform it helplessly. 18.60

683: Arjuna, God dwells in the core layer of consciousness of all beings and makes everyone dance to His command by the power of His maya, as if all the beings are fixed on a machine. 18.61

684: Therefore, take shelter in Him alone, through all your moods, whims and emotions. Through His grace you shall attain supreme peace and the eternal state. 18.62

685: Thus, I have revealed the secret of all secrets of this eternal wisdom. Contemplate on this and do as you like. 18.63

686: Hear now from Me the final secret, the most esoteric of all truths. As you are extremely dear to Me, I will reveal it to you for your benefit. 18.64

687: Always contemplate on Me, be devoted to Me, have reverence and respect for Me. This will enable you to come to Me. This is My promise and assurance to you since you are dear to Me. 18.65

688: Surrendering all your duties to Me, take shelter in Me alone. I shall liberate you from all sin. Grieve not. 18.66

689: This secret wisdom should not be revealed to one who is not following the path of austerity, never to one who is not a devotee nor to him who does not want to hear it and never to him who finds fault with Me. 18.67

690: Whosoever shall teach this supreme secret to My devotees shall be considered as having rendered the highest service to Me. Such a person shall definitely come to Me. 18.68

691: Also, no one among men shall do more loving service to Me or shall be more dear to Me than he. 18.69

692: And I tell you that one who shall study this sacred dialogue of ours shall get the benefit of worshipping Me through knowledge sacrifice. 18.70

693: Anyone who listens to this with reverence and faith shall be freed from all effects of action and shall attain the happy worlds of those who are pious. 18.71

694: Arjuna, has this been heard by you with concentration and are you now free from your attachment born of ignorance? 18.72

695: Arjuna said:

O Lord, by Your grace my delusion is destroyed and I have gained the supreme knowledge. I am now free from all doubts and stand with firmness to do as directed by Thee. 18.73

696: Sanjaya said:

I have heard this thrilling and mystic conversation between Krishna and Arjuna. 18.74

697: By the grace of Vyasa I have heard this supreme secret gospel from Sri Krishna, the Lord of yoga, while He was imparting this to Arjuna before my eyes. 18.75

698: O King, remembering again and again this mystic conversation between Krishna and Arjuna, I rejoice repeatedly. 18.76

699: Remembering again and again that most wonderful form of Sri Krishna, I am thrilled and I rejoice. 18.77

700: Where there is Sri Krishna, the Supreme Lord of yoga, and Arjuna, the mighty wielder of the bow, there shall be goodness, victory, glory and dharma. This is my firm conviction. 18.78

Om Tat Sat; this is how Gita was revealed by Lord Krishna to Arjuna in the eighteenth chapter of Gita entitled "The Yoga of Liberation."

* * *

All Glory to Divine.