

# **The Bhagavad Gita**

**In English**

**The Sacred Song**

**Translated by  
Philippe L. De Coster, B.Th., D.D.**

**Translated into English  
from  
the original Sanskrit into English,  
along ancient manuscripts, and  
various other sources and research  
material**

**Split up reading - Transliteration  
Word for Word translation**



**Gita Satsang Ghent Centre (Belgium)**

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## **Some quotes from famous personalities across the world on the Bhagavad-Gita:**

### **Albert Einstein**

"When I read the Bhagavad-Gita and reflect about how God created this universe everything else seems so superfluous."

### **Aldous Huxley**

"The Bhagavad-Gita is the most systematic statement of spiritual evolution of endowing value to mankind. It is one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but to all of humanity."

### **Mahatma Gandhi**

"When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to Bhagavad-Gita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings from it every day."

### **Henry David Thoreau**

"In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the Bhagavad-Gita, in comparison with which our modern world and its literature seem puny and trivial."

### **Dr. Albert Schweitzer**

"The Bhagavad-Gita has a profound influence on the spirit of mankind by its devotion to God which is manifested by actions."

### **Carl Jung**

"The idea that man is like unto an inverted tree seems to have been current in by gone ages. The link with Vedic conceptions is provided by Plato in his Timaeus in which it states 'behold we are not an earthly but a heavenly plant.' This correlation can be discerned by what Krishna expresses in chapter 15 of Bhagavad-Gita."

### **Herman Hesse**

"The marvel of the Bhagavad-Gita is its truly beautiful revelation of life's wisdom which enables philosophy to blossom into religion."

### **Ralph Waldo Emerson**

"I owed a magnificent day to the Bhagavad-Gita. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us."

# ŚRĪMAD BHAGAVAD-GĪTĀ

## In English

### Introduction

The Bhagavad-Gita is one of the most noblest and read scriptures of India, even one of the deepest sacred scriptures of the world, really meant for all ages, even more in this time and age, as it is a “psychology of the consciousness” in its threefold phase. The dialogue of eighteen discourses (*chapters*), 700 verses altogether, is a written contribution to the transformation of the embodied soul, the whole man, or as the Bible puts it in “Genesis” the “man, the living soul”. The Bhagavad-Gita represents the soul-knowledge, the heart-love, the mind-knowledge, the vital-dynamism and the body action.

According to the Psychologist Carl Gustav Jung, consciousness, seemingly the *sine qua non* of humanity is just the tip of the iceberg. Beneath consciousness lies a much larger substratum of forgotten or repressed personal memories, feelings, and behaviours, which Jung termed the personal unconscious. And beneath that lies the deep sea of the collective unconscious, huge and ancient, filled with all the images and behaviours that have been repeated over and over throughout history of not only the world, but life itself. Jung was a scientist who believed in objective evidence. However, he felt strongly that the attempt to make psychology a statistical science was misguided. For him, a growth in consciousness is always a heroic effort by the individual, straining against the yoke of what everyone else assumes that they already know. Any growth in mass consciousness comes about through the effort of many such individuals. Consciousness develops in spurts, both in the individual and in the species. In the species, as long as our current level of understanding seems adequate to the problems at hand, little change occurs. But when new circumstances emerge, consciousness takes a jump. The collective unconscious contains information that can be accessed by anyone at any time. It appears to have no limits in time and space. That is, it can access information that was recorded by primitive people, or it can access information about events that have not yet taken place in your life. Consciousness, only a tiny part of the psyche, is not a recent scientific development as you may think, it is as old as the world, brought forward in the Vedas, and above all in the Bhagavad-Gita. Beneath it lays the personal unconscious and below that lays the vast expanse of the collective unconscious. All sensory experience is first filtered through the collective unconscious – archetypes (*patterns, components*) – which gather our life experiences that make up a complex to find the archetype within, like peeling away the layers of an onion. Archetypes are “components” of knowledge, “sources” of knowledge,

and heavily involved with the “development” and “deployment” of our knowledge of reality.

Long before Jung, the Gita associated all the above, that man has first to acquire the proper *buddhi* – perception and understanding – which makes him see the situation he faces in its proper perspective. The Gita emphasises this and the ways in which this can be achieved, but the sequence and the ways suggested may seem confusing and repetitive to the neophyte. Even Arjuna has to seek explanation and clarification several times all over the eighteen chapters. Krishna’s long discourse is not merely a theoretical/metaphysical/psychological exposition, but goes beyond that and is even prescriptive. Three distinct disciplines are indicated, but it is important to note that these are far from being mutually exclusive and are in many respects complementary to one another. The three disciplines are: Jnāna Yoga, Bhakti Yoga and Karma Yoga. We all have some idea of what the term yoga means, a kind of intense discipline which enables one to control and strengthen the psychic potential which is ours.

Jnāna Yoga is the Yoga of Devotion to knowledge taught in the second and third discourse, accompanied with renunciation and reached by means of Karma Yoga, this Yoga in which the Vedic teaching regarding the life of activity and retirement (*Pravṛtti*, the act of enjoying material and sensual pleasures, the natural tendency of human beings and *Nivṛtti*, the act of abstaining from material and sensual enjoyment) is understood. It is this Yoga which forms the subject of the Supreme Lord’s teaching throughout the Gita. Thinking, therefore, that the Vedic Teaching has been concluded, He extols it by relating its lineage.

Bhakti Yoga as found in the twelfth discourse, Arjuna is supposed to have addressed the Supreme Lord in this way: In the discourses beginning with the second and ending with the tenth which treats of Divine Manifestations (*Glories*), You have taught the worship of the Supreme Self, the Imperishable (*Akshara*) Brahman, devoid of all conditions (*upadhis*): and You have also taught here and there the worship of Yourself as the Supreme Lord of the Universe, associated with the condition (*upadhi*) of that energy (*sattva*) which has the power of carrying on all evolutionary process and of knowing everything. And in the (*eleventh*) Discourse treating of the Universal Form, Your Primal Form as Isvara manifesting itself as the whole universe has also been shown by You for the same purpose of worship. And having shown that Form, You have exhorted me to do works for Your sake only (Gita 11.55), and so on. Therefore, I ask of You with a desire to know which of these two ways is the better. Resumed: Bhakti Yoga is simply communicating with the Supreme Lord through devotional service.

Karma Yoga is the path of God realisation through dedicating the fruits of one's work to the Supreme Lord. The two aspects of knowledge relating respectively to *Pravrtti* and *Nivrtti*, i.e., to the Path of Actions and the Path of Renunciation, with which the Gita-Sastra is concerned have been pointed out by the Supreme Lord in the Second Discourse. He has recommended renunciation of action to those who hold on the Sankhya-buddhi (*Sankhya aspect of knowledge*) and has added in Gita 2.72 that their end can be achieved by being devoted to that alone. And as to Arjuna, He has declared in Gita 2.47 that he should resort to actions (*karma*) alone as based on Yoga-buddhi (*the Yoga aspect of knowledge*), while it has not been said that the Highest Good can be attained by that alone.

The Bhagavad-Gita is rich, and psychological, beautiful, full of poetic power. The characters stand out in heroic grandeur, in the midst of a magnificent setting of martial valour. The figures of Arjuna, very human in despondency and doubt, and of Krishna, majestic, resolute, persuasive, are clear, living, of universal, and truth of all religions. On the other side, the Gita is full inspiration, of religious devotion, and of keenest insight into the heart of man. The conflict of motives that overwhelmed human action, the clinging of fetters of selfishness which check us in the path to the immortal, the slight evasions of the lurking whisperer in the heart of man: all are clearly seen and clearly revealed. Yet, as a whole, the claims of abstract thought are not forgotten; every stage of Indian philosophy, every shade of logic, metaphysics and psychology, is given its place; and many practical suggestions are put forward, touching the problems of Indian politics and history, hints as valid today also in our Western world of human affairs as they were three thousand years ago.

The leading events of the great Mahabharata war are historical. They have left a deep mark on all later ages of Indian life, down to our present day, also in the Western world. The great struggle between family members of the Rajput race recorded there, permanently weakened that race, and overshadowed its glory, so making way for the long dominance of the Brahmans priesthood. The growth of the Brahman power forms, as it were, a measure of the passage of ages in ancient India. In the archaic of the first Upanishads, we find the sacred knowledge wholly in the hands of the Rajputs, the royal races of the same kind, as it would seem, to the ancient Egyptians and Chaldeans. Two of the Upanishads record the first initiation of a Brahman into that knowledge. The initiator, a princely Rajput, marks the occasion by declaring that this knowledge had never before been given to a Brahman, but in every region was the hereditary teaching of the, the Ksatriya warrior alone.

In the days of the Mahabharata war, the Brahmans have already gained much ground, but they are far from being the strong and dominant caste they later became. There are many instances in which the privileges and dignity of

Brahmans are somewhat abruptly treated; and in many cases, as in the marriages of the Pāndu brothers, Brahmanical law is broken in a way that would be unimaginable later on. There is abundant evidence that it was precisely this great fratricidal struggle among the Rajput princes that gave the Brahmans their opportunity, opening the way for the consolidation of their power.

In the days of Prince Siddhartha, also a Rajput of the Solar race, the hierarchical priesthood was not only grown strong and great all over northern India, but, in many regards, it had fallen into over ripeness and decline. One of the Buddha's most eloquent sermons is directed against the manifold abuses of the Brahman order, and preserves for us a picture, unsparing in its satire, and perfect in detail, of the life of the Brahmans, in spiritual and external matters alike, in the Buddha's day. As we know that the Buddha's long life was lived some twenty-five hundred years ago, we can easily see that the epoch of the Great War, in which Krishna and Arjuna fought, must have been centuries earlier; and far beyond the time of the Great War lie the archaic days of the greater Upanishads.

Generally, we may say that no man who has been well forgotten suddenly becomes the hero of a popular poem. The very essence of ballads and bardic songs is that they record toughly deeds still fresh in all memories; and, the world over, the bards have gained glory and reward by singing the praises of warriors, and the beauty of queens, at the courts of queens and warriors they celebrated, or at least before their children, who shone in their reflected glory. We are justified in believing that every bardic poem, every ballad marked some hero, was in the first instance genuinely contemporary, though many later changes may have been made. In addition, this is true, no doubt, of the cycle of ballads and bardic poems which form the essence of the Mahabharata. They were made in the first instance while the echoes of the Great War were in all men's ears; while the victors were still flushed with victory; while the wreaths were still fresh on the tombs of the fallen. Moreover, among those ballads there was one, if we may trust the great cyclic poem itself as we certainly do, which recorded the "Despondency of Arjuna in sight of the armies, and the wise and eternal words of Truth by which the Supreme Lord Krishna stirred him to battle.

This poem called, "The Song of God", the dialogue between the Supreme Lord Krishna and Arjuna, made soon after the battle, no doubt, formed the seed of the present work of eighteen chapters or 700 verses. To that, many elements were added, and its growth followed the growth of Indian life throughout the centuries. Gradually developed and perfected in form, it came at last to stand as a symbolic scripture, with many meanings, containing many truths. This development has taken place, in a large degree, by weaving together the different threads of Indian thought, the work of the great lines of Indian tradition.

There is but one problem of life; throughout the world, in all ages, it has been the same. It is the problem of the soul, in this life embodied, and its immortality as entity. From difference of temperament or race, or both, there have been certain widely divergent lines in the effort of ancient India to solve this immemorial secret. Each had its growth and development; each its long line of adherents; each its controversies, its commentators, its triumphs. In course of time, the difference between these systems grew more marked than their agreement, and controversies overshadowed appreciation. One great task of the Bhagavad Gita is that of reconciler between these divergent systems, and the revelation of the truth that they all lead to a single goal.

The teaching of the Bhagavad-Gita is of inspiration, of intuition, of faith, is the inspiring spirit of the Upanishads, to which the name of Vedanta, the end of the Veda, was, in due time, given. In historic origin, it is the sacred tradition of the Rajputs; and the Rajputs derived from it the twin teachings of rebirth and liberation, which formed the heart of their secret teaching. They taught that the psychical, personal man might follow either one of two contrasted destinies. He might remain under the bend of his bodily longings and desires, and blind to the greater spiritual life above him; a man amongst men, and with all the weakness and failings of poor humanity.

The Bhagavad-Gita relates the brooding presence of the greater Self, who, in truth, guides the cycle of births of the souls, and lead them along the different ways of many lives (*if need be*). Man must know that he is not alone in this wild world, but that he is guarded, watched, and provided for, and that the guardian is his own divine Self. Feeling this, he comes to a dark and difficult region of the Path. Personal desires, relationship, claims besetting him, and all the longings of personal life must be left off forever. Moreover, the immortal claims overwhelm him also, very importunate, demanding perfect sacrifice, and pointing to a path that leads away from the level places of the world. Then comes the great and immemorial conflict between the personal and divine will, between the man's self and his better or Higher Self. The price of victory is liberation, and liberation is immortal life, in the sunlight of the Eternal One. This is the great teaching of the greater Upanishads, and this is the conflict to which the Supreme Lord Krishna urges Arjuna.

The author or authors of the Bhagavad-Gita set themselves to describe the great conflict, and to show in what way each of the powers may help toward victory of one's own life. The personal man begins to feel the greater Self above him, with its insistent inner, silent voice, but its brooding power. About him is the furniture of his everyday life, to which he is bound by many dear, close ties, many things that can be threading, if he is to follow that new and imperious



“silent voice within” and above “within”, many things are visibly condemned because of detachment. Worldly success, attachment to wealth, ambition, regards and consideration, how will these stand if the great silent voice were obeyed? He will have to set out on a path not that of those attached to the world as many of these things must be laid aside as one goes forward. How shall he apply to the task? How make even the first resolve to undertake it? How shall he substitute for the various coloured lights of the world, the quiet light of the soul? These are the questions sought to be answered in the Bhagavad-Gita, and nothing more dramatic could be imagined that the position of the Supreme Lord Krishna and Arjuna on the battlefields, which is made the occasion of its answers.

At what time was the Bhagavad-Gita written? If we are correct in holding the views already suggested in other works, it was written at different times, through several centuries, growing gradually to fuller and fuller completeness. Even a number of Biblical books as in the Old Testament took many centuries and writers before it was finally composed. I have in mind the book of Isaiah that was written by a number of writers within the span of 400 years. Also, were the five first books of the Bible, called the Pentateuch, traditionally allocated to Moses, written by a number of unknown authors (*named A,B,C,D*), as well over many centuries.

The evidence is that poem, song, ballad of the Supreme Lord Krishna and Arjuna, which must have been composed soon after the great battle of Kuruksetra; and so layer after layer was added, as the ages passed. In the days of Shankaracharya, the work was already complete, in its present form. Shankara lived, according to the traditions of the schools he founded in Southern India, some twenty-two hundred years ago. However, we must put the Bhagavad Gita somewhat further back, even in its complete and final form. For some two centuries before the date assigned to great Shankara, Patanjali lived and taught, recording in the Yoga Sutras the sum and essence of his philosophy. Moreover, these Sutras are evidently later and more developed than the Bhagavad Gita, and are indeed, the final summing up of that long tradition of Yoga teaching, many aspects of which are spoken of in this poem. Patanjali was in all probability, a contemporary of Gautama, the Buddha, who lived some five and twenty centuries ago. In addition, the fact that there is no clear trace of the Buddha’s mission in the Gita is another reason for assigning it, even in its final form, to an earlier date. We shall, maybe, come closest to the truth, if we think of the Bhagavad Gita as really and truly recording the teaching and mission of the Supreme Lord Krishna, though with certain added themes; and of His mission as but one in a long series of revelations through Rajput sages, which made and continued the spiritual life of India.

So, in archaic times, we have the greater Upanishads, with their teachings of the royal sages, teachings hitherto imparted to Brahman, as two of the great Upanishads declare; and in Vedic times also we have the hymns of the Rajput Vishvamitra, seer of the third Mandala of the Rig Veda, wherein is contained the holy Gayatri. After Vishvamitra and the Upanishads, we have the Rama of Ayodya, esteemed a divine avatar; and, after Rama, Prince Krishna of Dvaraka, hero, sage and seer of Rajput race. The Supreme Lord Krishna himself insists on this, at the beginning of the fourth book of the Bhagavad Gita:

The Supreme Lord said: I taught this changeless way of Yoga to Vivasvān; Vivasvān told it to Manu and Manu to Ikṣvāku. (4.01)

So, was the oral tradition from one to another handed on to the Royal Sages who came to know it, O Parantapa (*O Vanquisher of Foes/Arjuna*); but, after a considerable time, this teaching of Yoga ceased to be in the world. (4.02)

Then, in the fullness of time, if we are correct, prince Siddhartha the Compassionate, himself a descendant of Ikṣvāku, once more gave forth to the world the Rajput sacred teaching, enriched as of old by two teachings of rebirth and liberation from rebirth, to which, following the older Indian tradition already recorded in the Bhagavad-Gita, the Awakened Siddhartha gave the splendid name of Nirvāna.

This great teaching summarised in the Bhagavad-Gita, so handed down from the Supreme Lord to the devotee, forms the living heart of Eastern philosophy, and today of the remainder of the world, and as a tribute to this knowledge, the rendering of the Gita is made.

The “Self” is not limited by our expectations of morality; our concerns are not necessarily Its concerns. This amoral, inhuman aspect of the Self is far too frequently overlooked by people who talk blithely about finding the Higher Self. This was an issue that occupied Carl Gustav Jung throughout his life. He dealt with it most fully in a very late essay, “Answer to Job.” Jung examined Job’s behaviour toward God and God’s behaviour toward Job, and found Job came out the winner. God was presented as a petulant and irrational tyrant, while Job was both loyal and thoughtful. Jung felt that the story of Job marked a turning point in consciousness when God was forced to acknowledge Job as his moral superior. God was for the first time forced to consider the possibility of a true relationship with mankind—which would eventually lead to the appearance of a world saviour, who combined God and man in a single being.

So, we have arrived at the idea of “unattached action”: of persons so established in identification with the “Self” that in the middle of tireless service of those

around them, they remain in inner peace, the silent witness of action. They do not act, says the Gita; it is the Self that acts through them: “He who perceives that Prakriti (*matter, nature*) performs all actions, and that the Self (*Ātmā*) engages not in actions, he sees indeed.” (See also 3.27, 5.09 and 14.19) (13.29)

Meister Eckhart says eloquently: Whoever has God in mind, simply and solely God, in all things, such a man carries God with him into all his works and in all places, and God alone does all his works. He seeks nothing but God; nothing seems good to him but God. He becomes one with God in every thought. Just as no multiplicity can dissipate God, so nothing can dissipate this man or make him multiple.

The Supreme Lord Krishna says: Therefore, at all times only remember Me and fight. With mind and intellect fixed on Me, you will without doubt come to Me. (8.07)

## **The Bhagavad-Gita today**

That was several thousand years ago, and today the Bhagavad-Gita is found in every household in India and has been translated into every major language of the world. Literally billions of copies have been handwritten and printed.

What is the appeal of the Bhagavad-Gita? First of all, it is totally practical, free of any vague or abstract philosophy. During my first trip to India over forty years ago, I heard about a yogi who lived in a small houseboat on the Ganges river in the holy city of Benares (Varanasi). He never spoke or wrote; yet every day for many years people came to him for advice. How did he manage? He had a copy of the Bhagavad-Gita, and after he was told the problem or question he would open the book and point to a portion. And the inquirer would have a perfect and complete solution to the trouble.

My own spiritual awakening began by kicking me out of the nest of the comfortable Roman Catholic Faith into a vaster world of realities. I floundered around in the sea of my new horizons until one day I bought a hardboard edition of the Bhagavad-Gita, by Ramananda Prasad, Ph.D. I did not read it, I inhaled it. Through it, the Eternal Self spoke Eternal Truth to me within my inner-self. The Bhagavad-Gita changed my life by giving me Life, indeed. That very “Life” that has never ended ever since I opened the Sacred Book, “The Song of God”. I worked every since with the American Gita Society, and translated Ramananda Prasad version into French and Dutch. After, I also translated into English my own version of the Bhagavad-Gita.

Nothing has ever arisen in my life, internal or external, that the Bhagavad-Gita has not made clear and enabled me to deal with or understand. Yet is it not dogmatic. At the very end Krishna says to Arjuna: “Now I have taught you that wisdom which is the secret of secrets. Ponder it carefully. Then act as you think best.”

No threats, no promises, no coercion. It is all in the reader’s hands. Even better: the Bhagavad-Gita tells us that we can attain a Knowing beyond even what it tells us. And, the Bhagavad-Gita shows us the way, quite sufficient for the salvation of the Soul, the Higher-Self.

## **Conclusion**

The battle commences and Arjuna and his brothers, the Pandavas, ultimately win. Significantly, the Bhagavad-Gita itself ends before we know the battle’s outcome. The question of who wins and who loses is not the issue in the Gita. Nor does the Bhagavad-Gita really solve the problem of war. The two sides are not identified as good or as bad. There is no clear favourite here. War is, by almost any standard, tragic, according to the Bhagavad-Gita. And yet, the context of war is significant in the Gita because the battlefield is really a metaphor for the soul itself, the mind and its struggle.

Ordinary Hindus wrestling with the issues of dharma is a much more present reality than the subjects of the Vedas or even the Upanishads. As a metaphor for the Self and its eternal struggles, perhaps the Bhagavad-Gita is a reminder that often there are no clear avenues of choice. Our decisions must be made in ambiguity and uncertainty.

## **The Bhagavad-Gita and Transcendental Consciousness**

The Bhagavad-Gita is the Light of Life. It is there to save humanity from the darkness of ignorance and suffering.

The word “Bhagavad” means Lord, which signifies the state of self-referral intelligence, which is also referred to as Krishna, Brahma and totality. The word Gita means Song.

The Bhagavad-Gita is the voice of totality, the voice of the infinite organizing power of Natural Law. Its purpose is to explain all that is needed to raise our consciousness to the highest possible level.

The Bhagavad Gita consisting of 700 verses, each one giving invaluable insight into how to live life in the most spiritual and successful way. The Bhagavad-Gita is therefore a complete guide to practical life.

## **The Essence of the Bhagavad-Gita**

The Bhagavad-Gita has a greater number of commentaries than any other known scriptures. Most of these have not brought to light the essential teaching of this precious knowledge.

The Bhagavad-Gita has been beautifully translated and the translator gives a very complete and easy to understand commentary.

For example, Chapter 2, verse 45 tells us:

**traigunya-visaya veda nistraigunyo bhavarjuna  
nirdvandvo nitya-sattva-stho niryoga-ksema atmavan (2.45)**

*traigunya visayah* – deal with the three attributes, pertaining to the three modes of material nature; *visayah* -- on the subject matter; *vedah* – Vedas, Vedic literatures; *nistraigunyah* – without these three attributes (gunas); *bhava* -- be; *arjuna* -- O Arjuna; *nirdvandvah* – free from the pairs of opposite, without duality; *nitya-sattva-sthah* – ever remaining in the Sattva (goodness), a nice thought: ‘in a pure state of spiritual existence’; *niryoga-ksemah* – free from (the thought of) acquisition and preservation; *atma-van* -- established in the self.

## **Harmony and Fulfilment**

The Vedas cover the three Gunas of Nature. Be, O Arjuna, above the three Gunas, free from pairs of opposites (*dualities*), unconcerned with acquisition and preservation, always firm in goodness, and centred in the Self. (2.45)

This verse teaches us that all influences of the outside world, and their consequences as well, will cling to us as long as we are out of our Self (Transcendental Consciousness). Once we are in that state of the Self, we will find eternal harmony and fulfilment.

The three gunas, called “sattva, rajas and tamas”, are the forces that constitute life in the relative (changing) field. When we are out of the field of the three gunas, we are in a non-changing state of perfect harmony and silence, which is our Self, the state of Yoga. This is pure consciousness, the home of all the laws of nature in every one of us.

## **Unifying quality of Natural Law**

The Bhagavad-Gita is that part of the Vedic Literature which deals with the unifying quality of Natural Law. It asks us to act from the level of non-action, the state of Yoga. Yoga means unity, oneness, which is our Self, or Transcendental Consciousness.

This brings us to another very important verse in the Bhagavad-Gita. It is Chapter 2, verse 48 which explains the fundamental skill in action: "Yogasthah Kuru Karmani - Established in Yoga, perform action".

## **Performing Action from the state of Yoga**

The translator tells us that when we perform action from the state of Yoga, self-referral consciousness, Transcendental Consciousness, then that action is performed by the infinite organizing power of Natural Law.

The infinite organizing power of Natural Law organises everything in the universe in perfect order and harmony. If we are able to be active from the level of Yoga, unity, oneness, pure singularity, or Transcendental Consciousness, then every action leads to success and fulfilment.

Action from that level does not consume energy. It revitalises and therefore gives energy. Every action that we perform from the level of infinite organizing power within, is spontaneously done with the least amount of effort.

If we perform an action from the state of Yoga, we spontaneously perform right action, action which is in accord with Natural Law. (*in accord with "dharma", which is that invincible power of nature which upholds evolution*)

## **The State of Yoga is not far distant from us**

The state of Yoga is Transcendental Consciousness. This Supreme State of Existence is not far distant from us. It is within ourselves and therefore always within our reach. It is our own Self, nothing other than our own Self.

For this reason we don't need to go far to find that glorified state. We only have to experience the most settled state of awareness, which is pure silence, "Transcendental Consciousness", at the source of thought.

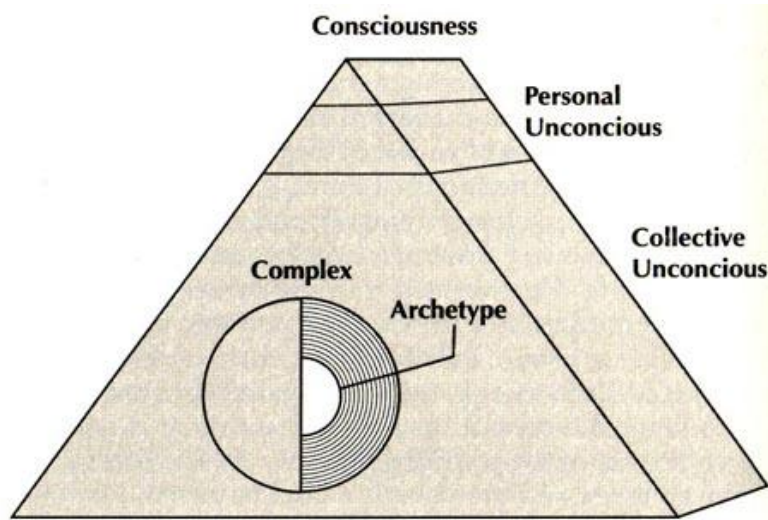
This is done in a completely effortless and natural way through appropriate meditation techniques, which was introduced to the world by a number of outstanding Hindu Gurus. This technique has been verified in the lives of

millions of people of different nationalities and backgrounds throughout the world.

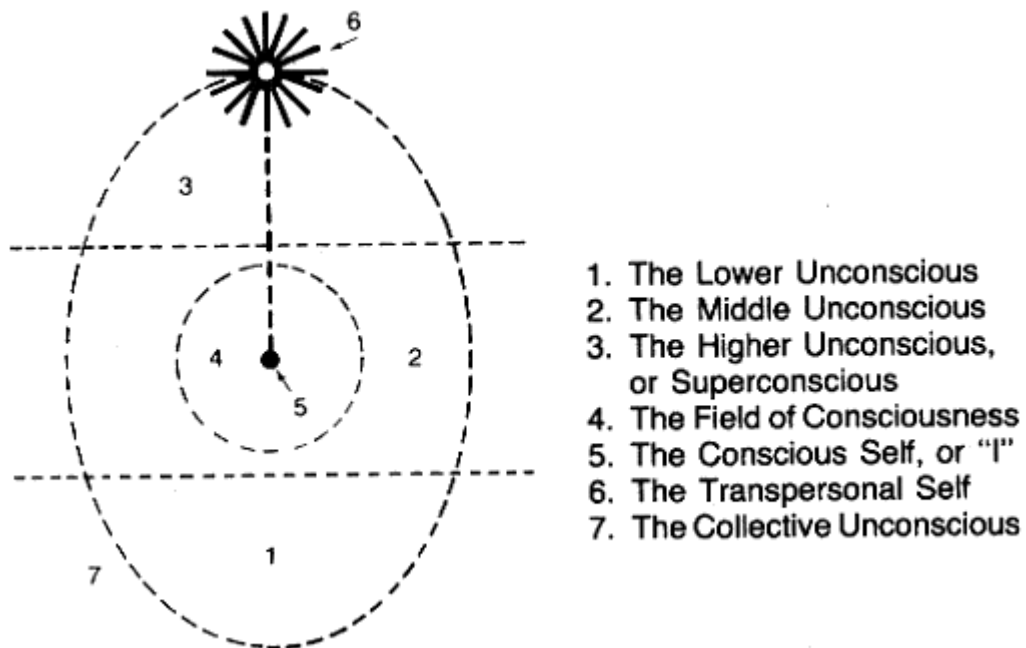
### **Life in Perfection as taught in the Gita**

The essence of the Bhagavad-Gita is to experience the inner field of pure silence, self-referral consciousness, Transcendental Consciousness within. If we start our day's activity with a technique that effortlessly refers our mind back to this state of non-action, then this source of all action, of all dynamism, will automatically be infused into our daily activities. This will result in life in accord with Natural Law, life in accord with the invincible, evolutionary power of dharma, leading us towards supreme quality of life, life in perfection, in enlightenment and bliss.

# Consciousness along Carl Gustav Jung



Along Carl Gustav Jung, the structure of the “embodied man”, the psyche. Consciousness is only a tiny part of the psyche, beneath it lies the personal unconscious and below that lies the vast expanse of the collective unconscious. All sensory experience is first filtered through the building blocks of the collective unconscious – the archetypes – which gather our life experiences around them to form complexes.



*Dr. Roberto Assagioli's Egg, exploring “consciousness” in a systematic way.*



**Consciousness** is our knowing that we know; that phase of knowing by which we take cognizance of our existence and of our relation to what we call environment. Environment is made by ideas held in mind and objectified. The ideas that are held in mind are the basis of all consciousness. The nature of the ideas upon which consciousness is formed gives character to it. Consciousness, the direct awareness: the incessant flow of sensation, images, thoughts, feelings, desires, and impulses, which one can observe, analyse, and judge.

**The subconscious mind**, or subjective consciousness, is the sum of all man's past thinking. It may be called memory. The subconscious sometimes acts separately from the conscious mind, for instance, in dreams and in its work of carrying in bodily functions, such as breathing and digestion. The subconscious mind has no power to do original thinking. It acts upon what is given it through the conscious or the subconscious mind. All our involuntary or automatic activities are of the subconscious mind, they are the result of our having trained ourselves by the conscious mind to form certain habits and do certain things without having to centre our thought upon them consciously.

**Personal consciousness** is formed from limited, selfish ideas.

**Sense consciousness** is a mental state formed from believing in and acting through the senses. It is the serpent consciousness, deluded with sensation. Since an individual becomes attached to whatever he thinks about, the result of his forming sense consciousness is that he withdraws his consciousness from the Supreme Being, and loses conscious connection with his Source.

**Material consciousness** is much the same as personal and sense consciousness. It is a state of mind based on belief in the reality of materiality, or in things as they appear.

**The conscious self** or the "I", the point within the embodied of pure self-awareness, different from the changing content of our consciousness (the sensations, thoughts, feelings, and more).

**The superconsciousness**, or superconscious mind, is the Higher Self, a state of consciousness that is based on true ideas, upon an understanding and realisation of the Oneness of Truth as related in the Bhagavad-Gita.

The Higher Self, or the "Self" with a capital letter, submerged in the ceaseless flow of psychological contents, disappearing (walking away as it were) when we fall asleep, when we faint, when we are under the effect

of an anaesthetic or narcotic, or in a state of hypnosis, and when one awakes the “Self” is appearing again.

**The Collective Consciousness.** According to Jung, consciousness, seemingly the sine qua non of humanity is just the tip of the iceberg. Beneath consciousness lies a much larger substratum of forgotten or repressed personal memories, feelings and behaviours, which Jung termed the personal unconscious. Moreover, beneath that lies the deep sea of collective unconscious, huge and ancient (Brahman), filled with all the images and behaviours (souls, entities) that have been repeated over and over (reincarnation) throughout the history of not only humanity, but also life itself (all creation). As Jung said: “... the deeper you go, the broader the base becomes.”

The Collective Consciousness consists of images and behavioural patterns not acquired by an individual in his or her lifetime, yet accessible to all individuals in all times, “unconscious” because it cannot be reached through conscious awareness. Here is faith and intent, prayer, meditation, Gita standards essential to open ourselves up to the universal but hidden treasure. The collective unconscious or consciousness (as I prefer to say) dwells in each of us. Much of our life is structured by the archetypal symbols that are the organised units of the collective unconscious (consciousness).

# Summary of the Discourses of the Bhagavad-Gita

## First Discourse

Observing the Armies on the Battlefield of Kuruksetra - **The Hopelessness of Arjuna.**

As the opposing armies stand ready for battle, Arjuna, the mighty warrior, sees his intimate relatives, teachers and friends in both armies ready to fight and sacrifice their lives. Overwhelmed by sorrow and pity, Arjuna fails in strength, his mind becomes confused, and he gives up his will-power to fight.

One may fear his highest possibilities (*as well as his lowest ones*). He may be afraid to become that which he can glimpse in his most perfect moments, under the most perfect conditions, under conditions of courage. He may enjoy and even thrill to the godlike possibilities he sees in himself in such peak moments as on the battlefield of Kuruksetra. And yet he simultaneously shivers with weakness, awe and fear before these same possibilities.

The Sanskrit root of the word 'dharma' is 'dhr', to 'hold'. Who holds us? The 'Supreme'. What holds us? 'Truth'. Dharma prevails. If not always, ultimately it must, for in 'dharma' is the Breath of the Supreme Being. Our body's dharma is service, our mind's dharma is illumination, our heart's dharma is oneness and our soul's dharma is liberation.

## Second Discourse

Contents of the Gita Summarised - **Sāṅkhya Theory and Yoga Practices**

Arjuna presents to the Supreme Lord Kṛṣṇa as His devotee; and, the Supreme Lord begins His teachings to Arjuna by explaining the fundamental distinction between the temporary transient body and the eternal embodied soul. The Supreme Lord explains the process of transmigration, the nature of selfless service to the Supreme and the characteristics of a self-realised or actualised person, and these are: Perception of reality; acceptance, spontaneity; problem centring; the need for solitude (*self-realised people do not need others in the ordinary sense, though many of them like to be with others*); autonomy; peak experiences (*spontaneous mystical experiences are common*); human kinship; humility and respect; interpersonal relationships); means and ends; authenticity; integration; non-violence (*Mahatma Gandhi*); vision; the Higher self; intentionality; presence and openness. What is life? It is the soul's only opportunity to manifest and fulfil the Divine here on earth. When life begins its journey on earth, the Supreme Being shakes hands with it. When the journey is

half won, Eternity shakes hands with it. When life's journey is complete, Immortality shakes hands with it. Life lives the live of perfection when it lives in spirituality.

### **Third Discourse**

#### **Karma-yoga – The Yoga of Action**

Everyone must engage in some kind of activity in this tangible world of ours. But actions can either bind one to this world or liberate one from it. By acting for the pleasure of the Supreme Being, without selfish motives, one can be liberated from the law of *karma* (*action and reaction*) and attain Self-knowledge of the Higher Self within, and the Supreme Being. We must examine our motives with all sincerity. We often discover that the reasons for our preoccupation with helping others are not as pure and noble as we thought. We soon discover that the shining alloy, mixed with gold, is also containing the base metal of vanity, presumption, proselytism, as well as the desire to appease our conscience so that we will have some excuse for not undertaking the hard work of inner purification.

### **Fourth Discourse**

#### **Jnāna-Yoga- The Yoga of Renunciation of Action in Knowledge**

Transcendental knowledge -- the spiritual knowledge of the soul, of Supreme Being, and of their relationship -- is both purifying and liberating. Such knowledge is the fruit of selfless devotional action (*karma-yoga*). The Supreme Lord explains the distant history of the Bhagavad Gītā, the purpose and significance of His periodic descents to the transient world, and the necessity of approaching a *guru*, a realized teacher. The need for a teacher is essential in spirituality, as one must take great care in this area, and that is not advisable for those who lack the appropriate spiritual preparation in trying to become a realised person. Do not forget that 'spirituality' means, in fact, working with supernormal powers. Sacrifice is the secret of self-dedicated service. Life's duty, performed with a spontaneous flow of self-offering to humanity under the express guidance of the inner' being, can alone transform life into beauty.

### **Fifth Discourse**

#### **Samnyasa-Yoga - The Yoga of Action with Renunciation**

Outwardly performing all actions but inwardly renouncing their fruits, the wise man, purified by the fire of spiritual knowledge, attains peace, detachment, patience, spiritual vision and happiness. Selflessly spending oneself for others

and serving mankind should be one of the greatest sources of joy. The first benefit is that it causes us to forget ourselves, releasing us from the ‘steel box’ of our personality. The real sense of inner satisfaction drives from unattached service to those around, and that is great. Action and renunciation are identical. Action is the tree. Renunciation is the fruit thereof. One cannot be greater than the other. The tree and the fruit grow in the bosom of the Supreme Being to be loved by Eternity and embraced by Immortality.

### **Sixth Discourse**

#### **Dhyana-yoga - The Yoga of Meditation**

Dhyana-yoga, a meditative practise, controls the mind and senses and focuses concentration on Paramātmā (*the Supersoul, God, Para-Brahma*). This practice culminates in *Samādhi*, the full consciousness of the Supreme. The discourse teaches the man of renunciation to commune with the Supreme Being as his first duty; and then to perform all proper physical, mental, moral, and spiritual duties with divine consciousness, directed by Him alone. Before all activity, there is a need for silence, and that is through meditation. Dhyana-yoga is not a matter of outward asceticism, but a purely internal self-discipline of calm inner silence, conscious reflection, proper meditation, prayer and contemplation – in short, all those essential elements of spiritual work deep within. Meditation is not only a preparation for external action, but an indispensable means for inspiration and renewal. Meditation is a source of spiritual nourishment. This is the clear way of the Bhagavad Gītā, posing and resolving the problem of action, and relates how the ancient sages of India had reached the same conclusions as the Christians saints. From simple meditation, through perseverance one reaches higher states of meditation and contemplation, eventually discovering the Supreme Light. A devotee always remains in the breath of his Supreme Lord. For him there is no true fall, no destruction, no death.

### **Seventh Discourse**

#### **Vynana - Yoga- The Yoga of Knowledge and Realisation**

The Supreme Lord Krsna is the Absolute Truth, the supreme cause and sustaining force of everything, both material and spiritual. Advanced embodied-souls surrender unto Him in devotion, whereas impious living souls divert their minds to other objects of worship. The path of yoga is only a means to reach the Supreme Goal. When one communes with the Supreme Lord, the technique of any yoga mentioned in the Gītā has fulfilled its purpose. However, as many do today in this modern world, one cannot practise yoga techniques, while forgetting the Supreme Lord. Yoga is communion with the Supreme.

Noble and exalted are all these, but the man of knowledge, do I regard as My very Self; for his self integrated, is fixed on Me, the highest goal. (See also 9.29) (7.18)

At the close of many births, the man of knowledge takes refuge in Me, concluding that Vasudeva's son (*Kṛṣṇa*) is all. Such a noble soul (*Mahatma*) is very rare. (7.19)

### **Eighth Discourse**

#### **Abhyasa – Yoga - The Yoga of the Imperishable Brahman**

By remembering the Supreme Lord Kṛṣṇa in devotion throughout one's life, and especially at the time of death, one can attain to His supreme abode, beyond the material world. “Abhyasa-yoga” is the repetitive effort to hold the mind continuously in its pure state of divine attunement. Success in Self-realisation depends on one's spiritual activity. The true devotee knows the real value of incessant and regular meditation, by which his life becomes a permanent prayer. Yoga practise should never be done mechanically or from an oppressive sense of duty, or just out of habit, but with intent, joy and perpetual zeal, so causing each meditation session to yield more and more a deeper bliss. What is within will sooner or later be manifested without. The possessor of divine thoughts will also be the doer of divine deeds. It is possible only for a dedicated man to think of the Supreme Lord consciously while leaving the earth scene.

### **Ninth Discourse**

#### **The Sovereign Knowledge and Big Secret**

The Supreme Lord Kṛṣṇa is the Supreme Godhead and the supreme object of worship. The soul is eternally related to Him through devotional service (*bhakti*). By reviving one's pure devotion one returns to the Supreme Lord in the spiritual realm. The devotee who, through the ways of yoga described in the Gītā, becomes established in Self-realisation possesses the all-knowing intuitive knowledge of direct perception that penetrates the core of the big secret of how the Supreme Lord is at once both immanent and transcendent. Realising his own oneness with the Supreme Being, the yogi understands that he himself is the microcosm in the macrocosm of immanence and transcendence. He lives, moves and has his being in this world, never losing the awareness that he is an ‘embodied soul’, and that he is continually confronted with a ‘goal’ choice.

## **Tenth Discourse**

### **Divine Manifestations**

All wondrous phenomena showing power, beauty, grandeur or sovereignty, either in the material world or in the spiritual, are but partial manifestations of Krsna's divine energies and magnificence. As the supreme cause of all causes and the support and essence of everything, Krsna is the supreme object of worship for all beings. All mental states and all inner and outer conditionings of mankind have a divine purpose. The Supreme's all-conquering power whatever His manifestation is made apparent in right actions, gracious motives and goals. The Supreme Being is the uncreated silence, hidden in all forces and objects of cosmic nature. We see only the gross expression that 'māyā' displays, not quite the hidden mystery. The Supreme's silent 'Presence' within each one of us, and everything is a well-kept secret, however, discoverable by no limited human mind filled with good will. Self-knowledge is the knowledge of universal oneness. Divine perfection can be founded only in fertile soil of universal oneness. Serve humanity precisely because Divinity appears majestically in humanity. Knowing Divinity an acting upon, one will in no time come to self-realisation.

## **Eleventh Discourse**

### **Vision of the Cosmic Form**

The Supreme Lord Krsna grants Arjuna divine vision and reveals His spectacular unlimited form as the cosmic universe. So, He conclusively establishes His divinity. The Supreme Lord explains that His own all-beautiful humanlike form is the original form of Godhead. One can perceive this form only by pure devotional service. The Supreme Lord is interested in the devotee's true devotion to Him, no matter sincere concept formulates the worship. The devotee who realises a personal God in a form will eventually realise Him as the Formless, Omnipresent and Infinite Reality, Divine Energy. The vision of the Cosmic Form acts as a powerful stimulus, an unfailing comfort, and an inexhaustible source of power and courage. Let us try in our imagination and meditation to form a vivid picture of the glory and bliss of the victorious, liberated embodied soul as it consciously participates in the wisdom, power and love of the Divine Life, the Greater Vision. When one meditates, he not only enters that greater vision of the Supreme, but also the vision of a redeemed humanity, the whole creation regenerated and displaying the perfection of the Supreme Being. It is visions like this that have enabled mystics of all times and saints of East and West to smile as they endured their inner and physical austerities.

## **Twelfth Discourse**

### **Bhakti-Yoga – The Yoga of Devotion**

Bhakti-yoga, pure devotional service to the Supreme Lord Kṛṣṇa, is the highest and most fitting means for attaining pure love for Kṛṣṇa, which is the highest end of spiritual existence. Those who follow this supreme goal develop divine qualities. The Bhagavad Gītā, the ‘Song of the Supreme’ is also a hymn of gratitude raised to Brahmā, the Creator of such cosmic magnificence (*both heaven and earth*), and our hearts burn with an unspeakable devotional love for Him, and all His creatures. Totally absorbed in this vision and in these feelings, the embodied soul forgets itself. Yogis who attain this perception of the Supreme find that this realisation leads to final emancipation. The true state of meditation is oneness of the one who meditates with the object of meditation, the Supreme Being. Here the devotee experiences the peace of the Supreme Infinite.

## **Thirteenth Discourse**

### **The Field and the Knower (Matter and Spirit)**

One who understands the difference between the body, the soul and the Supersoul beyond them both attains liberation from this material world. Loving devotion is more than enough to realise the Supreme Lord Kṛṣṇa, the Eternal Truth. However, in this discourse the Lord Kṛṣṇa wants to widen Arjuna’s knowledge, philosophically and intellectually. Matter and Spirit (*Prakṛti and Puruṣa*), the Field and the Knower of the Field. They both are Beginningless. Matter as primordial substance, is ever changing, while Puruṣa (*Spirit*) is static, unmovable. In this chapter we do observe that the Gītā is at once the significance of life and the divine interpretation of life. He is a liberated embodied soul who sees the Supreme Lord in all creatures and in all creation. To escape through knowledge from the oppressive narrowness of unbelief, and the human self into blissful omnipresence of the Self (*Higher Self*) is the goal of human life.

## **Fourteenth Discourse**

### **The Three Gunas of Nature**

All embodied souls are under the control of the three modes, constituents or qualities, of material nature: goodness, passion and ignorance. The Supreme



Lord explains what these modes are, how they act upon us, how one transcends them, and the symptoms of one who has attained the transcendental stage. Sattva is goodness, is purity, light and wisdom. Divine bliss (*happiness*) stay together. The senses in Sattva are surcharged with the light of knowledge. The goal is the abode of the sages. Rajas are passion, desire, unlit activity. Rajas binds the body to action. Restlessness and Rajas breathe together. To separate action from Rajas is practically impossible. If one dies when Rajas prevails, then he is reborn among those attached to action. Tamas is ignorance, and darkness. Stagnation and Tamas stay together Futility and Tamas breathe together. Death in Tamas is followed by rebirth among the senseless fools. Sattva offers to mankind at large luminous Knowledge; Rajas, passionate greed; and, Tamas, rank delusion. The yogi who has transcended the three constituents of Nature in his own life will neither hate nor grieve for the fruits of Sattva, Rajas, and Tamas.

### **Fifteenth Discourse**

#### **The Yoga of the Supreme Self**

The ultimate purpose of Vedic knowledge is to detach oneself from the entanglement of the material world and to understand the Supreme Lord Krsna as the Supreme Personality of Godhead. One who understands Krsna's supreme identity surrenders unto Him and engages in His devotional service. This discourse begins with a tree. This tree is called the world-tree. Unlike earthly and botanical trees, this tree has its roots above in the Supreme Being. The Supreme Being is the only Source. Downward are its branches spread. The Vedas are its leaves. He who has understood the depths of the ever-changing and ever-evolving world has all the Vedic knowledge at his disposal. Purusottama (*The Supreme Lord*) is beyond formlessness and form, beyond impersonality and personality. In Him the mightiest dynamic urge and the profoundest silence stay together. Terms to remember: (1) Yama, moral conduct, non-violence, truthfulness, non-stealing, continence, and none desire (*lust*). (2) Niyama: purity of mind and body, contentment in all circumstances, self-discipline, self-knowledge, and devotion to the Supreme. (3) Asana: right posture in meditation; the spinal column must be held straight, and the body firm in a comfortable position for meditation. (4) Pranayama: life-force (*Prana*) control. (5) Pratyahara: the power of interiorising one's mind by disconnecting from the affairs of this world, meaning switching off from the nerve currents. (6) Dharana: meditation in which the devotee is able to hold fast to his interiorised mind on the Aum sound, the primal manifestation of the Supreme. (*See our 'Omnic Meditation outline'*) The sense enslaved man does not own or control his mind; so he cannot concentrate on the 'Aum' (*OM*) Vibratory Sacred Sound. (7) Dhyana: through meditation towards the cosmic consciousness, with its endless spherical expansion of blissful awareness; perception of the Supreme

Being as the Cosmic Aum (*OM*) reverberating throughout the whole universe. (8) Samādhi: oneness of the embodied soul and (the Cosmic and Supreme Being).

### Sixteenth Discourse

#### **The Divine and the Demoniactal Ways**

Those who possess demoniactal constituents and who live unconcerned, without following the regulations of scripture, attain lower births and further material bondage. But those who possess divine qualities and live regulated lives, abiding by scriptural authority, gradually attain spiritual perfection. Stanzas on to three list twenty-six enriching constituents as follows: Fearlessness (*abhayam*); purity of heart (*sattva-samshuddhi*); steadfastness; almsgiving; self-restraint (*dama*); sacrifices (*religious rites, Yajnas*); right study of the scriptures (*svadhyana*); self-disciple (*tapas*); straightforwardness (*arjavam*); non-violence (*ahimsa*); truthfulness (*satya*); absence of wrath (*akrodha*); renunciation (*Tyāga*); peace (*shanty*); absence of fault-finding and slander (*apaisunam*); compassion towards all beings (*daya*); absence of greed (*aloluptvam*); kindness (*mardavam*); humility (*hri*); absence of restlessness (*achapalam*); radiance of character (*tejas*); forgiveness (*kshama*); cleanliness of body, and purity of mind (*shaucha*); non-hatred (*adroha*); lack of conceit (*na atimanita*). These twenty-six constituents are all the Supreme's attributes, and constitute man's spiritual heritage.

### Seventeenth Discourse

#### **The Yoga of the Threefold Faith**

There are three types of faith (*Shraddha*), corresponding to and evolving from the three constituents (*modes of material*) Nature. Action performed by those whose faith is in passion (*Rajas*) and ignorance (*Tamas*) yield only impermanent, material results, whereas actions performed in goodness (*Sattva*), in accord with scriptural injunctions, purify the heart and lead to pure faith in the Supreme Lord Krsna and devotion to Him. The discourse ends most mystically with the Brahman. Brahman is divinely designated by the three soul-stirring words: 'OM TAT SAT' (17.23). 'OM' (*AUM*) is the supreme mystical symbol. 'OM' is the real Name of the Supreme Being. In the Cosmic manifestation is 'OM'. Beyond the manifestation, farthest beyond is 'OM'. 'Tat' means 'That', the Nameless, Eternal. Above all attributes, majestic 'That' stands. 'Sat' means 'Reality', the Infinite Truth. We have to chant 'OM' (*Aum*), and then begin to perform our life's detached duties. We have to chant 'Tat' and then offer to humanity all our achievements, energising and fulfilling. We have to chant 'Sat'

and then offer to the Supreme what we inwardly and outwardly are, our very existence.

## **Eighteenth Discourse**

### **The Yoga of Liberation by Renunciation**

The Supreme Lord Kṛṣṇa explains the meaning of renunciation and the effects of the constituents (*modes*) of nature on human consciousness and activity. He explains Brahman realization, the glories of the Bhagavad Gītā, and the ultimate conclusion of the Gītā: the highest path of religion is absolute, unconditional loving surrender unto the Supreme Lord, which frees one from all sins, brings one to complete enlightenment, and enables one to return to Supreme Lord's Kṛṣṇa's eternal spiritual abode. The Gītā is the revelation of spirituality. Sooner or later all must take to spirituality. There need not and cannot be any compulsion. To force others to accept the spiritual life is an act of stupendous ignorance. A real teacher (*guru*) knows that his is not the role of a commander-in-chief. He never orders, he simply awakens and illumines the devotees' consciousness so that they can grasp the Truth and finally become the Truth. Right action is good. Desireless action is extremely good. This dedication is called 'tyāga' (*the renunciation of attachment to the fruits of all action*). The Supreme Lord says: For an embodied being it is not possible to abandon actions completely; rather it is he who abandons the fruits of actions who deserves the name of a renouncer. (18.11) When desire is totally rejected and personal gain is sincerely not wanted by a devotee, then only perfect freedom shines within and without him.

### **Something to think about:**

The power of meditation finally, to bring transpersonal awareness as a 'step in' is beautifully illustrated by the case of a thirty year-old physicist with whom we discussed metaphysics. During meditation he became aware of being in a long grey tunnel at the end of which was a bright light. With great joy he realised that this light was his life's goal and began running towards it. As he neared the light, however, its brilliance began to hurt him and he saw that the light came from an intensely illuminated figure of himself which was upside down, balanced head-to-head on top of another figure of himself...

The symbol of the illuminated man balanced upside down on the head of his normal self is particularly meaningful because it is generally maintained by teachers that the upper levels of man's nature have a correspondence in lower levels, highest to lowest, etc... and that man's personal and transpersonal natures meet at the fourth level, the point of balance. Merging with the illumined being consists of folding him down so that his feet come to the ground and the

resultant figure is a completely integrated man. This is in essence, Sri Aurobindo's idea of the necessity in modern times of bringing down the transforming power of unconscious (*overmind*) and the superconscious (*supermind*) so that the embodied soul (*man*) and his environment both benefit.

Philippe L. De Coster, B.Th., D.D.

## List of Abbreviations

<b>AiU</b>	<b>Aitareya Upaniṣad</b>
<b>AV</b>	<b>Alharvaveda</b>
<b>BP</b>	<b>Bhāgavata Mahā Purāna</b>
<b>BrU</b>	<b>Bṛhadāranyaka Upaniṣad</b>
<b>BS</b>	<b>Brahma Sūtra</b>
<b>ChU</b>	<b>Chāndogya Upaniṣad</b>
<b>DB</b>	<b>Devī Bhāgavatam</b>
<b>IsU</b>	<b>Īśāvāya Upaniṣad</b>
<b>KaU</b>	<b>Kaṭha Upaniṣad</b>
<b>KeU</b>	<b>Kena Upaniṣad</b>
<b>MaU</b>	<b>Māndūkya Upaniṣad</b>
<b>MB</b>	<b>Mahābhārata</b>
<b>MS</b>	<b>Manu Smṛti</b>
<b>MuU</b>	<b>Mundaka Upaniṣad</b>
<b>NBS</b>	<b>Nārada Bhakti Sūtra</b>
<b>PrU</b>	<b>Praśna Upaniṣad</b>
<b>PYS</b>	<b>Patañjali Yoga Sūtra</b>
<b>RV</b>	<b>Ṛgveda</b>
<b>SBS</b>	<b>Śāndilya Bhakti Sūtra</b>
<b>ShU</b>	<b>Śvetāśvatara Upaniṣad</b>
<b>SV</b>	<b>Sāmaveda</b>
<b>TaU</b>	<b>Taittirīya Upaniṣad</b>
<b>TR</b>	<b>Tulasi Rāmāyama</b>
<b>VP</b>	<b>Viṣnu Purāna</b>
<b>VR</b>	<b>Vālmiki Rāmāyanam</b>
<b>YV</b>	<b>Yajurveda, Vājasaneyī Samhitā</b>

# Gītā Dhyanam

## Meditation on the Gītā

*The Gītā Dhyanam is a very special song of adoration, which is normally chanted at the beginning of a Gītā study or simply reading. Through this act of worship we open ourselves to the knowledge we are going to receive. If time does not permit it is sufficient to chant the last stanza in full concentration, intent and with an open heart.*

*Om paarthaaya pratibodhitaam bhagavataa naaraayanenaswayam,  
Vyaasena grathitaam puraanamuninaa madhye mahaabhaaratam;  
Advaitaamritavarshineem bhagavateem ashtaadashaa dhyaayineem,  
Amba twaam anusandadhaami bhagavadgeete bhavadweshineem. (1)*

**Om, O Bhagavad Gītā, with which Pārtha (Arjuna) was enlightened by the Lord Narayana Himself and which was incorporated in the Mahabharata by the ancient Muni Vyasa – the Divine Mother, the destroyer of rebirth, the instructor of the nectar of Advaita and consisting of eighteen discourses – upon You, O Bhagavad Gītā! O affectionate Mother! I meditate. (1)**

*Namostu te vyaasa vishaalabuddhe phullaaravindaayatapatranetra;  
Yena twayaa bhaaratatailapoornah prajwaalito jnaanamayah pradeepah.(2)*

**Salutations to You, O Vyasa of profound intellect and with eyes like petals of a full-blown lotus, by whom the lamp of knowledge, filled with the oil of the Mahabharata, has been lighted. (2)**

*Prapannapaarijaataaya totravetraikapaanaye;  
Jnaanamudraaya krishnaaya geetaamritaduhe namah.(3)*

**Salutations to Krsna, the Parijata or the Kalpataru (wish-trees), the giver of all desires of those who take refuge in Him, the holder of the cane in one hand, the holder of Jnanamudra (the symbol of knowledge), the milker of the Gītā-nectar. (3)**

*Sarvopanishado gaavo dogdhaa gopaalanandanah;  
Paartha vatsah sudheer bhoktaa dugdham geetaamritam mahat.(4)*

**All the Upanishads are the cows, the milker is Krsna, the cowherd boy, Pārtha (Arjuna) is the calf, men of purified intellect are the drinkers, the milk is the supreme nectar of the Gītā. (4)**

*Vasudevasutam devam kamsachaanooramardanam;  
Devakeeparamaanandam krishnam vande jagadgurum. (5)*

I salute Lord Krsna, the world teacher, the son of Vasudeva, the destroyer of Kamsa and Chanura, the supreme bliss of Devaki. (5)

*Bheeshmadronatataa jayadrathajalaa gaandhaaraneelotpala;  
Shalyagraahavatee kripena vahanee karnena velaakulaa;  
Ashwatthaama-vikarna-ghora-makaraa duryodhanaavartinee;  
Sotteernaa khalu paandavai rananadee kaivartakah keshavah. (6)*

The battle-river whose banks were Bhishma and Drona, whose water was Jayadratha, whose blue-lily was the king of Gandhara, whose crocodile was Salya, whose current was Kripa, whose billow was Karna, whose terrible alligators were Asvatthama and Vikarna, whose whirlpool was Duryodhana – even such was crossed over by the Pandavas, with Keśava (*Krsna*) as the helmsman. (6)

*Paaraasharya vachah sarojamamalam geetaarthagandhotkatam;  
Naanaakhyaanakakesaram harikathaa sambodhanaabodhitam;  
Loka sajjana shatpadairarahahah pepeeyamaanam mudaa;  
Bhooyaabhaaratapankajam kalimala pradhwamsinah shreyase.(7)*

May this lotus of the Mahabharata, born in the lake of the words of the son of Parasara (*Vyasa*), sweet with the fragrance of the meaning of Gītā, with many stories as its stamens, fully opened by the discourses on Hari, the destroyer of the sins of Kali, and drunk joyously day by day, by the bees of good men in the world become the bestower of good to us. (7)

*Mookam karoti vaachaalam pangum langhayate girim;  
Yatkripaa tamaham vande paramaanandamaadhavam.(8)*

I salute that Madhava (*Krsna*), the Source of Supreme Bliss, whose grace makes the dumb eloquent and the cripple cross mountains. (8)

*Yam brahmaa varunendrarudramarutah stunwanti divyaih stavaih,  
Vedaih saangapadakramopanishadair gaayanti yam saamagaah,  
Dhyaanaavasthitatadgatena manasaa pashyanti yam yogino,  
Yasyaantam na viduh suraasuraganaa devaaya tasmai namah.(9)*

Salutations to that God whom Brahma, Varuna, Indra, Rudra and the Maruts praise with divine hymns, of whom the Sama-chanters sing by the

**Vedas and their Angas, in the Pada and Krama methods, and by the Upanishads; whom the yogis see with their minds absorbed in Him through meditation, and whose ends the hosts of Devas and Asuras know not.(9)**



# ŚRĪMAD BHAGAVAD-GĪTĀ

## First Discourse

### The Hopelessness of Arjuna

*dhrtarastra uvaca*

*dharma-ksetre kuru-ksetre samaveta yuyutsavah  
mamakah pandavas caiva kim akurvata sanjaya (1.01)*

*dhrtarastrah uvaca* – (King) Dhrtarastra said; *dharma-ksetre* – on the sacred plain, the field of religion; *kuru-ksetre* -- the place named Kuruksetra; *samaveta* – gathered together; *yuyutsavah* – desirous to fight, eager for battle; *mamakah* – sons... and mine (sons); *pandavah* -- the sons of Pandu; *ca* -- and; *eva* -- certainly; *kim* -- what; *akurvata* – did do, did they do; *sanjaya* -- O Sanjaya.

**Dhrtarāstra said:**

**O Sanjaya, what did the sons of Pāndu and mine do when they gathered on the sacred plain of Kuruksetra, eager for battle? (1.01)**

*sanjaya uvaca*

*drstva tu pandavanikam vyudham duryodhanas tada  
acaryam upasangamya raja vacanam abravat (1.02)*

*sanjayah uvaca* -- Sanjaya said; *drstva* – having seen; *tu* -- indeed; *pandavanikam* -- the army (soldiers) of the Pandavas; *vyudham* – ranged for battle, in battle array; *duryodhanah* – King/Prince Duryodhana; *tada* – then, at that time; *acaryam* -- teacher; *upasangamya* – approaching, having approached; *raja* -- the king (prince); *vacanam* – speech, words; *abravat* -- spoke.

**Sanjaya said: Having seen the army of the Pāndavas ranged for battle, Prince Duryodhana went up to his ācārya (teacher), Drona, and said: (1.02)**

*pasyaitam pandu-putranam acarya mahatim camum  
vyudham drupada-putrena tava sisyena dhimata (1.03)*

*pasya* – look, behold; *etam* -- this; *pandu-putranam* -- of the sons of Pandu; *acarya* -- O teacher; *mahatim* – great; *camum* -- , army, military force; *vyudham*

– positioned/arranged, marshalled ; *drupada-putrena* -- the son of Drupada; *tava* -- your; *sisyena* – by your pupil/disciple; *dhi-mata* – talented, very intelligent.

**Look, O Teacher, at this mighty army of the sons of Pāndu, which has been positioned by your talented pupil, the son of Drupada. (1.03)**

*atra sura mahesv-asa bhimarjuna-sama yudhi  
yuyudhano viratas ca drupadas ca maha-rathah (1.04)*

*atra* – here (there); *surah* – heroes, peers; *maha-isu-asah* -- mighty archers; *bhima-arjuna* -- to Bhima and Arjuna; *samah* -- equal; *yudhi* -- in the fight/battle ; *yuyudhanah* -- Yuyudhana; *viratah* -- Virata; *ca* -- also; *drupadah* -- Drupada; *ca* -- also; *maha-rathah* -- great warrior (fighter), of the great car.

**There are in it heroes, mighty archers, equal in battle to Bhīma and Arjuna: Yuyudhāna, Virāta, and the great warrior (*mahāratha*) Drupada, (1.04)**

*dhrstaketus cekitanah kasirajas ca viryavan  
purujiṭ kuntibhojas ca saibyas ca nara-pungavah (1.05)*

*dhrstaketuh* -- Dhrstaketu; *cekitanah* -- Cekitana; *kasirajah* – Kasiraja (king of Kāśi) (rajaḥ:king); *ca* – also, and; *viryavan* – valiant; *purujiṭ* -- Purujit; *kuntibhojah* -- Kuntibhoja; *ca* -- and; *saibyah* -- Saibya; *nara-pungavah* – prominent in human society, the best of men.

**Dhrishtaketu, Cekitāna, and the valiant king of Kāśi, Purujit, Kuntibhoja, and the prominent man Śaibya, (1.05)**

*yudhamanyus ca vikranta uttamaujas ca viryavan  
saubhadro draupadeyas ca sarva eva maha-rathah (1.06)*

*yudhamanyuh* -- Yudhamanyu; *ca* -- and; *vikrantah* – the courageous, heroic; *uttamaujah* -- Uttamauja; *ca* -- and; *viryavan* – the brave, valiant; *saubhadrah* - - the son of Subhadra; *draupadeyah* -- the sons of Draupadi; *sarve* -- all; *eva* -- certainly; *maha-rathah* – proficient charoteers (or, chariot fighters), great car warriors.

**The heroic Yudhāmanyu, and the valiant Uttamauja; the son of Subhadrā and the son of Draupadi, all proficient charioteers. (1.06)**

## INTRODUCTION OF THE ARMY COMMANDERS

***asmakam tu visista ye tan nibodha dvijottama  
nayaka mama sainyasya samjnartham tan bravimi te (1.07)***

*asmakam* -- our; *tu* -- but; *visistah* – powerful, distinguished chiefs, commanders; *ye* -- who; *tan* -- them; *nibodha* – knowing, just take note of, be informed, mentioning now; *dvija-uttama* -- O best of the twice-born (Brahmanas); *nayakah* – commanders, captains, the leaders; *mama* -- my; *sainyasya* – of (my) army, or of the soldiers; *samjna-artham* – by way of example, for information; *tan* -- them; *bravimi* – naming, mentioning, speaking; *te* -- to you.

**I now mention, O best of the twice-born, who are the most distinguished among us, the commanders of my army, naming to you by way of example. (1.07)**

***bhavan bhismas ca karnas ca krpas ca samitim-jayah  
asvatthama vikarnas ca saumadattis tathaiva ca (1.08)***

*bhavan* – yourself, your good self; *bhismah* -- Grandfather Bhishma; *ca* – also, and; *karnah* -- Karna; *krpah* -- Krpa; *samitim-jayah* -- always victorious in battle/war, the victorious; *asvatthama* -- Asvatthama; *vikarnah* -- Vikarna; *saumadattih* -- the son of Somadatta; *tatha* -- as well as; *eva* – certainly.

**Yourself and Bhīma, Karna, the victorious Krpa, Aśvatthāmā and Vikarna, also Jayadratta, the son of Somadatta; (1.08)**

***anye ca bahavah sura mad-arthe tyakta-jivitah  
nana-sastra-praharanah sarve yuddha-visaradah (1.09)***

*anye* -- others; *ca* -- also; *bhavah* – many, in great numbers; *surah* -- heroes; *mat-arthe* – for me, for my sake; *tyakta-jivitah* – giving up their lives, who have given up their lives; *nana* – various, many; *sastra* -- weapons; *praharanah* – equipped with; *sarve* -- all of them; *yuddha-visaradah* – skilled in the art of warfare, experienced in military science, well skilled in battle.

**And, many other heroes giving up their lives for me, fighting with various weapons, and all well skilled in the art of warfare. (1.09)**

***aparyaptam tad asmakam balam bhismabhiraksitam  
paryaptam tv idam etesam balam bhimabhiraksitam (1.10)***

*aparyaptam* – unbeatable, immeasurable, unlimited; *tat* -- that; *asmakam* -- of ours; *balam* -- army; *bhisma* -- by Grandfather Bhisma; *abhiraksitam* –under the protection, perfectly protected, marshalled/assembled by; *paryaptam* – limited, insufficient, inadequate; *tu* -- but; *idam* -- all this; *etesam* -- of the Pandavas; *balam* – army, military strength; *bhima* -- by Bhima; *abhiraksitam* -- carefully protected, marshalled/assembled by.

**This army of ours, commanded by Bhīśma is unbeatable, whereas that army of theirs which is under the protection of Bhīma is inadequate. (1.10)**

***ayanesu ca sarvesu yatha-bhagam avasthitah  
bhismam evabhiraksantu bhavantah sarva eva hi (1.11)***

*ayanesu* – in the divisions of the army; *ca* -- also; *sarvesu* – everywhere, in all; *yatha-bhagam* – respective positions, as differently arranged, according to division; *avasthitah* – situated, being stationed; *bhismam* -- unto Grandfather Bhisma; *eva* – certainly, alone; *abhiraksantu* – defend, should give support, protect; *bhavantah* -- you; *sarve* – all ; *eva hi* – certainly, indeed.

**Therefore, now, do all of you, occupying your respective positions in the various divisions of the army, defend Bhīśma only. (1.11)**

***tasya sanjanayan harsam kuru-vrddhah pitamahah  
simha-nadam vinadyoccaih sankham dadhmau pratapavan (1.12)***

*tasya* -- his; *sanjanayan* -- causing; *harsam* – joy, cheer, cheerfulness; *kuru-vrddhah* -- the grandsire/oldest of the Kuru dynasty (Bhisma); *pitamahah* -- the grandfather; *simha-nadam* -- roaring sound, like that of a lion, lion's roar; *vinadya* – having sounded vibrating; *uccaih* -- loudly; *sankham* – conch, conchshell; *dadhmau* -- blew; *pratapa-van* -- the mighty / valiant.

**The powerful grandsire Bhīśma, the eldest of the Kuru reign, in order to cheer him (*Duryodhana*), roared as a lion and blew his conch. (1.12)**

### **BATTLE STARTS AT THE BLOWING OF CONCH SHELLS**

***tatah sankhas ca bheryas ca panavanaka-gomukhah  
sahasaivabhyahanyanta sa sabdas tumulo 'bhavat (1.13)***

*tatah* – then, thereafter; *sankhah* -- conchs; *ca* -- also; *bheryah* – kettledrums, large drums; *ca* -- and; *panava-anaka* – Tabors, drums, also small drums and kettledrums; *gomukhah* – horns, cow-horns; *sahasa* – quite sudden, all of a

sudden; *eva* -- certainly; *abhyahanyanta* – blared forth, were simultaneously sounded; *sah* -- that; *sabdah* -- combined sound; *tumulah* -- tumultuous; *abhavat* -- became.

**At this, and all at once, conches, kettledrums, cymbals, drums and horns were heard, and the sound of that was uncontrolled. (1:13)**

***tatah svetair hayair yukta mahati syandane sthitau  
madhavah pandavas caiva divyau sankhau pradadmatuh (1.14)***

*tatah* – then, thereafter; *svetaih* -- with white; *hayaih* -- horses; *yukte* -- yoked; *mahati* – magnificent, in a great; *syandane* -- chariot; *sthitau* – seated, situated; *madhavah* -- Krsna (the husband of the goddess of fortune); *pandavah* -- Arjuna (the son of Pandu); *ca* -- also; *eva* – also, certainly; *divyau* -- divine; *sankhau* -- conchs; *pradadmatuh* – blew, sounded.

**Then, Mādhava (*Krsna*) and the son of Pāndu (*Arjuna*), who were seated in their grand chariot yoked to white horses, blew their divine conches. (1.14)**

***pancajanya hrsikeso devadattam dhananjayah  
paundram dadhmau maha-sankham bhima-karma vrkodarah (1.15)***

*pancajanya* -- the conch named Pancajanya; *hrsika-isah* -- Hrsikesa (Krsna, the Lord who directs the senses); *devadattam* -- the conch named Devadatta; *dhanam-jayah* -- Dhananjaya (Arjuna, the winner of wealth); *paundram* -- the conch named Paundra; *dadhmau* -- blew; *maha-sankham* -- the terrific conch, great conch; *bhima-karma* – doer of terrible deeds; *vrka-udarah* – having the belly of a wolf, the voracious eater (Bhima).

**Hrsikeśa (*Krsna*) blew the conch Pāncjanya; and Dhananjaya (*Arjuna*, the winner of wealth) blew his conch Devadatta. Bhīma, the performer of terrible deeds, blew his great conch Paundra. (1.15)**

***anantavijayam raja kunti-putro yudhisthirah  
nakulah sahadevas ca sughosa-manipuspakau (1.16)***

*ananta-vijayam* -- the conch named Ananta-vijaya; *raja* -- the king; *kunti-putrah* -- the son of Kunti (Arjuna); *yudhisthirah* -- Yudhisthira; *nakulah* -- Nakula; *sahadevah* -- Sahadeva; *ca* -- and; *sughosa-mani-puspakau* -- the conchs named Sughosa and Manipuspaka.

**King Yudhisthira, the son of Kunti (Arjuna), blew his Anantavyaya, while Nakula and Sahadeva blew the Sughośa and the Manipuspaka conches. (1.16)**

***kasyas ca paramesv-asah khandi ca maha-rathah  
dhrstadyumno viratas ca satyakis caparajitah (1.17)***

*kasyah* – Kasya, the King of Kasi (Varanasi); *ca* -- and; *parama-isu-asah* (*parama isvasah*) – an excellent archer, the great archer; *sikhandi* -- Sikhandi; *ca* -- also; *maha-rathah* – mighty car-warrior, chariot-warrior; *dhrstadyumnah* -- Dhrstadyumna (the son of King Drupada); *viratah* -- Virata (the prince who gave shelter to the Pandavas while they were in disguise); *ca* -- also; *satyaki* -- Satyaki (the same as Yuyudhana, the charioteer of Lord Krsna); *ca* -- and; *aparajitah* – unconquered, who had never been vanquished.

**The king of Kāsi, an excellent archer; Śikhandi, the great chariot-warrior, Dhrstadyumna, Virāta, and the unconquerable Sātyaki; (1.17)**

***drupado draupadeyas ca sarvasah prthivi-pate  
saubhadras ca maha-bahuh sankhan dadhmuh prthak prthak (1.18)***

*drupadah* -- Drupada, the King of Pancala; *draupadeyah* -- the sons of Draupadi; *ca* -- also; *sarvasah* -- all; *prthivi-pate* -- O Lord of Earth; *saubhadrah* -- Abhimanyu, the son of Subhadra; *ca* -- also; *maha-bahuh* – the mighty-armed; *sankhan* -- conchs; *dadhmuh* -- blew; *prthak prthak* – all individually, each separately, respectively.

**Drupada and the sons of Draupadī, O Lord of the Earth, and the mighty-armed son of Subhadrā, all individually in one accord blew their respective conches. (1.18)**

***sa ghoso dhartarastranam hridayani vyadarayat  
nabhas ca prthivim caiva tumulo vyanunadayan (1.19)***

*sah* -- that; *ghosah* -- uproar; *dhartarastranam* -- of the sons of Dhrtarastra; *hridayani* -- hearts; *vyadarayat* – rent, shattered; *nabhah* -- sky; *ca* -- also; *prthivim* -- the earth; *ca* -- also; *eva* – certainly, also; *tumulah* – tumultuous, uproarious; *abhyanutadayan* -- resounding.

**The tumultuous uproar tore the hearts of the sons (people) of Dhrtarāshtra’s assembly, filling the earth and sky with sound. (1.19)**

**ARJUNA WANTS TO EXAMINE THE ARMY  
AGAINST WHOM HE IS ABOUT TO COMBAT**

***atha vyavasthitan drstva dhartarastran kapi-dhvajah  
pravrtte sastra-sampate dhanur udyamya pandavah  
hrsikesam tada vakyam idam aha mahi-pate (1.20-21)***

*atha* – now, thereupon; *vyavasthitan* – situated, standing arrayed; *drstva* – seeing, looking upon; *dhartarastran* -- the sons of Dhrtarastra; *kapi-dhvajah* – monkey-ensigned, he whose flag was marked with Hanuman; *pravrtte* -- while about to begin; *sastra-sampate* – discharge of weapons, in releasing his arrows; *dhanuh* -- bow; *udyamya* – having taken, taking up; *pandavah* -- the son of Pandu (Arjuna); *hrsikesam* -- unto Lord Krsna; *tada* – then, at that time; *vakyam* -- words; *idam* – this, these; *aha* -- said; *mahi-pate* -- O Lord of the Earth.

**Then, looking at the sons of Dhritarāshtra standing ranged for battle, while the discharge of missiles began, Arjuna, the son of Pāndu, whose emblem depicts Māruki (a monkey) , took up his bow and spoke these words to Hrsikeśa (Krsna), O Lord of Earth”: (1.20-21)**

***arjuna uvaca  
senayor ubhayor madhye ratham sthapaya me 'cyuta  
yavad etan nirikse 'ham yod dhu-kaman avasthitan  
kair maya saha yoddhavyam asmin rana-samudyame (1.22)***

*arjunah uvaca* -- Arjuna said; *senayoh* -- of the armies; *ubhayoh* – of both; *madhye* – in the middle, between; *ratham* – car, chariot; *sthapaya* -- place; *me* -- my; *acyuta* – O Achyuta, O infallible one; *yavat* -- while; *etan* -- all these; *nirikse* – beholding, may look upon; *aham* -- I; *yoddhu-kaman* -- desirous to fight; *avasthitan* – standing, arrayed on the battlefield; *kaih* -- with whom; *maya* -- by me; *saha* -- together; *yoddhavyam* – must be fought; *asmin* -- in this; *rana-samudyame* – eve of battle, (rana: strife) in the attempt.

**Arjuna said: O Acyuta (Immortal, Krsna), position my chariot between the two armies, that I may just see those who stand here desirous to fight, to know with whom I must combat in this act of war. (1.22)**

***yotsyamanan avekse 'ham ya ete 'tra samagatah  
dhartarastrasya durbuddher yuddhe priya-cikirsavah (1.23)***

*yotsyamanan* -- those who will be fighting, with the object of fighting; *avekse* – observe, to look upon; *aham* -- I; *yah* -- who; *ete* -- those; *atra* -- here; *samagatah* -- assembled; *dhartarastrasya* -- for the son of Dhrtarastra;

*durbuddheh* – of the evil-minded; *yuddhe* – in battle, in the fight; *priya* -- well; *cikirsavah* -- wishing.

**I wish to look upon those who are assembled here, and are about to engage in battle eager to service in conflict the evil-minded son of Dhritarāshtra, achieving what he regards as best. (1:23)**

*sanjaya uvaca*  
*evam ukto hrsikeso gudakesena bharata*  
*senayor ubhayor madhye sthapayitva rathottamam (1.24)*

*sanjayah uvaca* -- Sanjaya said; *evam* -- thus; *uktah* -- addressed; *hrsikesah* -- Lord Kṛṣṇa; *gudakesena* -- by Arjuna; *bharata* -- O descendant of Bharata; *senayoh* -- of the armies; *ubhayoh* -- of both; *madhye* -- in the middle; *sthapayitva* -- placing, having stationed; *ratha-uttamam* -- the best of chariots.

**Sanjaya said: In response to Gudākeśa's (Arjuna) request, O Bhārata (Dhṛtarāshtra), Hṛsīkeśa stationed that finest among chariots between the two armies. (1.24)**

*bhisma-drona-pramukhatah sarvesam ca mahi-ksitam*  
*uvaca partha pasyaitan samavetan kurun iti (1.25)*

*bhisma* -- Grandfather Bhisma; *drona* -- the teacher Drona; *pramukhatah* -- in front of; *sarvesam* -- of all; *ca* -- and, also; *mahi-ksitam* -- rulers of the world; *uvaca* -- said; *partha* -- O son of Prtha, Arjuna; *pasya* -- behold, look at; *etan* -- those, all of them; *samavetan* -- gathered, assembled; *kurun* -- Kurus, the members of the Kuru dynasty; *iti* -- thus.

**Confronting Bhīṣma and Drona and all the rulers of earth, he said: O Pārtha (Arjuna), look at these assembled Kurus. (1.25)**

*tatrapasyat sthitan parthah pitrn atha pitamahan*  
*acaryan matulan bhratrn putran pautran sakhims tatha (1.26)*

*tatra* -- there; *apasyat* -- saw, he could see; *sthitan* -- stationed, standing; *parthah* -- Partha (Arjuna); *pitrn* -- fathers; *atha* -- also; *pitamahan* -- grandfathers; *acaryan* -- teachers; *matulan* -- maternal uncles; *bhratrn* -- brothers; *putran* -- sons; *pautran* -- grandsons; *sakhin* -- friends; *tatha* -- too; *svasuran* -- fathers-in-law; *suhṛdah* -- friends; *ca* -- also; *eva* -- certainly; *senayoh* -- in armies; *ubhayoh* -- (in) of both parties; *api* -- also, including.



Then, the son of Pārtha (*Arjuna*) saw ranged there in both the armies fathers (paternal uncles), grandfathers, teachers, maternal uncles, brothers, sons, grandsons and comrades, father-in-laws and friends. (1.26)

### ARJUNA'S DESPONDENCY

*svasuran suhrdas caiva nayor ubhayor api  
tan samiksya sa kaunteyah sarvan bandhun avasthitan (1.27)  
krpaya parayavisto visidann idam abravit (1.28a)*

*tan* – these, all of them; *samiksya* – having seen, after seeing; *sah* -- he; *kaunteyah* -- the son of Kunti (*Arjuna*); *sarvan* -- all; *bandhun* -- relatives; *avasthitan* – standing, situated; *krpaya* -- by compassion, or pity; *paraya* -- deep; *avistah* – filled, overwhelmed; *visidan* – sorrowfully, while lamenting; *idam* -- this; *abravit* -- spoke.

When the son of Kunti (*Arjuna*) saw that all those standing there in the ranks of the two armies were his kinsmen, he was overwhelmed with deepest pity and consequently said in sorrow: (1:27-28a)

*arjuna uvaca  
drstvemam sva-janam Krsna yuyutsum samupasthitam  
sidanti mama gatrani mukham ca parisusyati  
vepathus ca sarire me roma-harsas ca jayate (1.28b-29)*

*arjunah uvaca* -- Arjuna said; *drstva* – having seen, after seeing; *imam* -- these; *sva janam* -- kinsmen; *krsna* -- O Krsna; *yuyutsum* – eager to fight; *samupasthitam* – arrayed, present; *sidanti* -- are quivering, fail; *mama* -- my; *gatrani* -- limbs of the body; *mukham* -- mouth; *ca* -- also; *parisusyati* -- is drying up, is parching; *vepathuh* – shivering, trembling of the body; *ca* –and, also; *sarire* – in body; *me* -- my; *roma-harsah* -- standing of hair on end, horripilation; *ca* – and, also; *jayate* -- arise.

Arjuna said: Seeing these kinsmen, O Krsna, ranged, eager for combat, my limbs fail, and my mouth is dried up, my body quivers and my hair stands on end. (1.28b-29)

*gandivam sramsate hastat tvak caiva paridahyate  
na ca saknomy avasthatum bhramativa ca me manah (1.30)*

*gandivam* – Gandiva, the bow of Arjuna; *sramsate* -- slips; *hastat* -- from (my) hand; *tvak* – (my) skin; *ca* – and, also; *eva* – also, certainly; *paridahyate* -- is burning, burns all over; *na* – nor, not; *ca* – and, also; *saknomy* -- am I able;

*avasthatum* -- to stand; *bhramati* – forgetting, seems whirling, spiralling; *iva* -- as; *ca* -- and; *me* -- my; *manah* – mind.

**The Gāndīva (bow) slips from my hand, and my skin is terribly burning. I am not able to stand, and my mind is spiralling as it were. (1.30)**

*nimittani ca pasyami viparitani Kesava  
na ca sreya 'nupasyami hatva sva-janam ahave (1.31)*

*nimittani* – omens; *ca* -- also; *pasyami* -- I see; *viparitani* – adverse, just the opposite; *kesava* -- O killer of the demon Kesi (Krsna); *na* – not, nor; *ca* – and, also; *sreyah* -- good; *anupasyami* – see, do I foresee; *hatva* -- killing; *sva-janam* – our people, own kinsmen; *ahave* -- in the fight, or battle.

**I see opposing omens, O Keśava (Krsna), and do not see any good from killing my kinsmen in battle. (1.31)**

*na kankse vijayam krsna na ca rajyam sukhani ca  
kim no rajyena govinda kim bhogair jivitena va (1.32)*

*na* – not, nor; *kankse* -- I desire; *vijayam* -- victory; *krsna* -- O Krsna; *na* – not, nor; *ca* – and, also; *rajyam* -- kingdom; *sukhani* -- pleasures; *ca* – and, also. *kim* -- what; *nah* -- to us; *rajyena* – by kingdom; *govinda* -- O Govinda (Krsna); *kim* -- what; *bhogaih* – by pleasures, amusements; *jivitena* -- life; *va* – or, either

**I do not wish victory, O Krsna, nor kingdoms or pleasures. What is the use to us in having a kingdom, O Govinda (Krsna), or amusement and even life. (1.32)**

*yesam arthe kanksitam no rajyam bhogah sukhani ca  
ta ime 'vasthita yuddhe pranams tyaktva dhanani ca (1.33)*

*yesam* -- of whose; *arthe* -- sake; *kanksitam* – (is) desired; *nah* -- by us; *rajyam* - - kingdom; *bhogah* -- enjoyment; *sukhani* -- pleasures; *ca* – and, also; *te* – they, all of them; *ime* -- these; *avasthitah* – stand, situated; *yuddhe* – in battle, on this battlefield; *pranan* – life, lives; *tyaktva* – having abandoned; *dhanani* – wealth, riches; *ca* – and.

**Those for whose sake we desire kingdom, enjoyments and pleasures stand here for battle, having abandoned life and wealth; (1.33)**

*acaryah pitarah putras tathaiva ca pitamahah  
matulah svasurah pautrah syalah sambandhinah tatha (1.34)*

*acaryah* -- teachers; *pitarah* -- fathers; *putrah* -- sons; *tatha* – thus, as well as; *eva* – also, certainly; *ca* – and, also; *pitamahah* -- grandfathers; *matulah* -- maternal uncles; *svasurah* -- fathers-in-law; *pautrah* -- grandsons; *syalah* -- brothers-in-law; *sambandhinah* -- relatives; *tatha* -- as well as.

**Teachers, fathers (*paternal uncles*), sons and grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and also (*other*) relatives. (1.34)**

***etan na hantum icchami ghnato 'pi madhusudana  
api trailokya-rajyasya hetoh kim nu mahi-krte (1.35)***

*etan* -- these; *na* – not, never; *hantum* -- to kill; *icchami* – wish, do I wish; *ghnatah* – even being killed, being killed; *api* -- even; *madhusudana* -- O slayer of the demon Madhu (*Krsna*); *api* -- even if; *trai-lokya* -- of the three worlds; *rajyasya* – dominion, primacy, for the kingdom; *hetoh* – for the sake of; *kim nu* – how then; *mahi-krte* -- for the sake of the earth.

**These, I do not want to kill, O Slayer of Madhusūdana (*Krsna*), though they want to kill us, even for the sake to obtain the primacy over the three worlds; and much less for the sake of the earth! (1.35)**

***nihatya dhartarastran nah ka pritiḥ syaj janardana  
papam evasrayed asman hatvaitan atatayinah (1.36)***

*nihatya* – on killing; *dhartarastran* -- the sons of Dhrtarastra; *nah* – to us, our; *ka* -- what; *pritiḥ* -- pleasure; *syaj* – may be, will there be; *janardana* -- O maintainer of the people; *papam* – sin, vices; *eva* – only, certainly; *asrayet* – would take hold, must come upon; *asman* – to us; *hatva* – having killed, by killing; *etan* -- all these; *atatayinah* – felons, offenders, aggressors.

**Killing these sons of Dhrtarāshtra, what satisfaction can be ours, O Janārdana (*Maintainer of the people, Krsna*)? On killing these offenders only sin will take hold of us. (1.36)**

***tasman narha vayam hantum dhartarastran sa-bandhavan  
sva-janam hi katham hatva khinah syama Madhava (1.37)***

*tasmat* -- therefore; *na* – (are) not, never; *arhah* – justified, deserving; *vayam* -- we; *hantum* -- to kill; *dhartarastran* -- the sons of Dhrtarastra; *sa-bandhavan* – our own kinsmen, relatives, along with friends; *sva-janam* -- kinsmen; *hi* – indeed, certainly; *katham* -- how; *hatva* -- by killing, having killed; *sukhinah* --

happy; *syama* – may (we) be, will we become; *madhava* -- O Mādhava (*Krsna*), husband of the goddess of fortune.

**It is not correct to kill our own kinsmen, the sons of Dhṛtarāshtra, indeed, by killing our own people, how can we be happy, O Mādhava (*Krsna*)? (1:37)**

***yady apy ete na pasyanti lobhopahata-cetasah  
kula-ksaya-krtam dosam mitra-drohe ca patakam (1.38)***

*yadyapi* -- though; *ete* – these, they; *na* -- not; *pasyanti* -- see; *lobha* -- by greed; *upahata* -- overpowered; *cetasah* -- their hearts; *lobhopahata cetasah* – with intelligence overpowered by greed; *kula-ksayakrtam* – in the destruction of the families, in killing the families; *krtam* -- done; *dosam* – evil, fault; *mitra-drohe* – in hostility to friends, in quarrelling with friends; *ca* – and, also; *patakam* – sin, sinful reactions

***katham na jneyam asmabhih pad asman nivartitum  
kula-ksaya-krtam dosam prapasyadbhir Janardana (1.39)***

*katham* -- why; *na* – not, should not; *jneyam* – should be learned; *asmabhih* -- by us; *papat* -- from sins; *asmad* – these, this; *nivartitum* -- to cease, to turn away; *kula-ksaya krtam* -- in the destruction of a family (dynasty); *dosam* – evil, crime; *prapasyadbhih* – clearly seeing, by those who can see; *janardana* -- O Janārdana (*Krsna*).

**Although these, their minds overpowered by greediness, perceive no guilt in the extinction of the family and no sin in treachery to friends, yet, O Janārdana (*Krsna*); why should we not learn to retreat from this sin, perceiving the guilt in the destruction of the family? (1.38-39)**

### **ARJUNA POSITIONS THE PROBLEMS OF WAR**

***kula-ksaye pranasyanti kula-dharmah sanatanah  
dharme naste kulam krtsnam adharmo 'bhibhavaty uta (1.40)***

*kula-ksaye* -- in destroying the family, in the destruction of a family; *pranasyanti* -- perish; *kula-dharmah* -- the family traditions, or family religious observances/rites; *sanatanah* – eternal, immemorial; *dharme* – spirituality, religion; *naste* -- being destroyed; *kulam* -- family; *krtsnam* – the whole; *adharmah* – irreligion, impiety; *abhibhavati* – overcome, transforms; *uta* – indeed, it is said.

**In the annihilation of a family, the immemorial family traditions (*dharmas*) are destroyed, and when these disappear, lawlessness overtakes the whole family. (1.40)**

***adharmabhibhavat Krsna pradusyanti kula-striyah strisu dustasu varsneya jayate varna-sankarah (1.41)***

*adharma* -- irreligion; *abhibhavat* -- having become predominant; *adharmabhibhavat* -- from the prevalence of impiety; *krsna* -- O Krsna; *pradusyanti* -- become corrupt; *kula-striyah* -- the women of the family; *strisu* -- in women, by the womanhood; *dustasu* -- being so corrupt; *varsneya* -- O descendant of Vārsneya (Krsna); *jayate* -- arises, comes into being; *varna-sankarah* -- caste admixture, unwanted progeny, caste confusion.

**When lawlessness prevails, O Krsna, the women of the family become corrupted; and when women grow corrupt, O descendant of Vārsneya (Krsna), there will be caste -confusion; (1.41)**

***sankaro narakayaiva kula-ghnanam kulasya ca patanti pitaro hy esam lupta-pindodaka-kriyah (1.42)***

*sankarah* --confusion; *narakaya* -- for the hell, make for hellish life; *eva* -- also, certainly; *kula-ghnanam* -- for those who are killers (slayers) of the family; *kulasya* -- of the family; *ca* -- and, also; *patanti* -- fall; *pitarah* -- forefathers; *hi* -- verily, certainly; *esam* -- their, of them; *lupta* -- stopped; *pinda* -- of offerings of food; *udaka* -- and water; *kriyah* -- performances; *lupta pindodaka kriyah* -- deprived of the offerings of rice-ball and water.

**And, the confusion of castes leads the family and those who have destroyed the families to hell. Their forefathers fall as well (*to hell*), deprived of their ritual offerings of rice-balls and water. (1:42)**

***dosair etaih kula-ghnanam varna-sankara-karakaih utsadyante jati-dharmah kula-dharmas ca sasvatah (1.43)***

*dosaih* -- by evil deeds, by such faults; *etaih* -- (by) these; *kula-ghnanam* -- of the destroyers of the family; *varna-sankara* -- of unwanted children; *karakaih* -- which are causes; *Varnasankarakarakaih* -- causing intermingling of castes; *utsadyante* -- are destroyed, are devastated; *jati dharmah* -- caste religious rites, community projects; *kula-dharmah* -- family traditions or rites (habits); *ca* -- and, also; *sasvatah* -- eternal.

**By these evil deeds of those destroying the family, causing the fusion of castes (varna-samkara), the eternal family traditions are devastated. (1.43)**

***utsanna-kula-dharmanam manusyanam janardana  
narake niyatam vaso bhavatity anususruma (1.44)***

*utsanna* -- spoiled; *kula-dharmanam* -- of those who have the family traditions; *utsanna-kula-dharmanam* -- whose family religious practices are destroyed; *manusyanam* -- of the men; *janardana* -- O Janardana (Krsna); *narake* -- in hell; *niyatam* -- for unknown period; *vasah* -- dwelling, residence; *bhavati* -- is, it so becomes; *iti* -- thus; *anususruma* -- we have heard.

**We have heard, O Janārdana (Krsna), that those whose family traditions have been ruined dwell necessarily in hell. (1.44)**

***aho bata mahat papam kartum vyavasita vayam  
yad rajya-sukha-lobhena hantum sva-janam udyatah (1.45)***

*aho bata* -- alas; *mahat* -- great; *papam* -- sins; *kartum* -- to do, to perform; *vyavasitah* -- have decided, have determined, prepared; *vayam* -- we; *yat* -- because; *rajya-sukha-lobhena* -- by the greed of pleasure of kingdom, driven by greed for royal happiness; *hantum* -- to kill; *sva-janam* -- kinsmen; *udyatah* -- prepared.

**Alas! We have determined to commit a great sin, inasmuch as we are attempting to kill our own kinsmen through greediness for the pleasures of supremacy. (1:45)**

***yadi mam apratikaram asastram sastra-panayah  
dhartarastra rane hanyus tan me ksemataram bhavet (1.46)***

*yadi* -- if; *mam* -- me; *apratikaram* -- unresisting, without being resistant; *asastram* -- unarmed, without being fully equipped; *sastra-panayah* -- those with weapons in hand; *dhartarastrah* -- the sons of Dhrtarastra; *rane* -- on the battlefield; *hanyuh* -- should slay; *tat* -- that; *me* -- of me; *ksema-taram* -- better; *bhavet* -- would be.

**It would be better for me, if the sons of Dhrtarāshtra, weapons in hand, were to slay me in combat, while being unarmed and unable to resist. (1.46)**

***sanjaya uvaca  
evam uktvarjunah sankhye rathopastha upavisat  
visrjya sa-saram capam soka-samvigna-manasah (1.47)***

*sanjayah uvaca* -- Sanjaya said; *evam* -- thus; *uktva* -- having said; *arjunah* -- Arjuna; *sankhye* -- in the battle; *ratha* -- of the chariot; *upasthe* -- on the seat; *upavisat* -- sat down (again); *visrjya* -- having cast away, putting aside; *sa-saram* -- arrows; *capam* -- the bow; *soka* -- by lamentation; *samvigna* -- distressed; *manasah* -- within the mind; *soka samvigna manasah* -- with a mind distressed with sorrow .

**Having spoken as such, Arjuna sank down on the seat of his chariot, casting away his bow and arrow, his mind distracted with grief. (1.47)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the first discourse entitled, “The Hopelessness of Arjuna”.**

## Second Discourse

### Sāṅkhya Theory and Yoga Practices

#### ARJUNA'S WEAKNESS CONDEMNED BY SUPREME LORD

##### **sanjaya uvaca**

**tam tatha kṛpayavistam asru-purnakuleksanam  
visidantam idam vakyam uvaca madhusudanah (2.01)**

*sanjayah uvaca* -- Sanjaya said; *tam* – to him, unto Arjuna; *tatha* -- thus; *kṛpaya* – with pity, by compassion; *avistam* – overcome, overwhelmed; *asru-purna-akula iksanam* – with eyes full of tears; *visidantam* – despondent, lamenting; *idam* – this, these; *vakyam* – speech, words; *uvaca* – spoke, said; *madhusudanah* – Madhusūdana, the destroyer of Madhu (Kṛṣṇa).

**Sanjaya said: To him who was in this way overwhelmed with compassion and affliction, whose eyes were distraught and filled with tears, Mādhava (Kṛṣṇa, the destroyer of Madhu), spoke these words: (2:01)**

##### **sri-bhagavan uvaca**

**kutas tva kasmalam idam visame samupasthitam  
anarya-justam asvargyam akirti-karam Arjuna (2.02)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *kutah* – whence, wherefrom; *tva* – upon you, unto you; *kasmalam* -- dejection; *idam* -- this; *visame* – in perilous strait, in this hour of crisis; *samupasthitam* – comes, arrived; *anarya* -- persons who do not know the value of life; *justam* -- practiced by; *anarya-justam* – unworthy (unaryanlike); *asvargyam* -- which does not lead to higher realms, spheres, heaven excluding; *akirti* -- infamy; *akirti* -- the cause of; *akirtiakirti* – disgraceful; *arjuna* -- O Arjuna.

**The Supreme Lord said: From where has this dejection come into your mind in this perilous hour? This is unknown to an Aryan, not leading to heaven but causing disgrace, O Arjuna. (2.02)**

**klaibyam ma sma gamah Partha naitat tvayy upapadyate  
ksudram hrdaya-daurbalyam tyaktvottistha Parantapa (2.03)**

*klaibyam* -- impotence; *ma sma* -- do not; *gamah* -- take to; *ma sma gamah* – do not get; *partha* -- O son of Prtha (Arjuna); *na* – not, never; *etat* -- this; *tvayi* – in



you, unto you; *upadyate* – is, fitting, is befitting; *ksudram* – mean, petty; *hrdaya* -- of the heart; *daurbalyam* -- weakness; *tyaktva* – having abandoned, giving up; *uttistha* – stand up, get up; *param-tapa* -- O scorcher of foes (Arjuna).

**O Pārtha (Arjuna), yield not to unmanliness: it does not befit you. Cast off this vile faintheartedness and arise, Parantapa (Arjuna - Conqueror of foes). (2:03)**

### **ARJUNA SEEKS INSTRUCTION FROM THE SUPREME LORD**

**arjuna uvaca**

**katham bhisnam aham sankhye dronam ca madhusudana  
isubhih pratiyotsyami pujarhav ari-sudana (2.4)**

*arjunah uvaca* -- Arjuna said; *katham* -- how; *bhisnam* -- Bhisma; *aham* -- I; *sankhye* – in battle, in the fight; *dronam* -- Drona; *ca* – and, also; *madhu-sudana* – O Madhusudana, O killer of Madhu (Krsna); *isubhih* -- with arrows; *pratiyotsyami* -- shall attack, fight; *puja-arhau* -- those who are worthy of respect, worthy to be worshipped; *ari-sudana* -- O slayer of the enemies (Krsna).

**Arjuna said: O Mādhava (Krsna), how shall I attack with arrows in combat Bhīma and Drona, for they are worthy of respect, O Arisūdana (O slayer of foes, Krsna)? (2.04)**

**gurun ahatva hi mahanubhavan sreya bhoktum bhaiksyam apiha loke  
hatvartha-kamams tu gurun ihaiva bhunjiya bhogan rudhira-pradigdhan  
(2.05)**

*gurun* – the gurus (teachers); *ahatva* – instead of killing/slaying, not killing; *hi* – indeed, certainly; *maha-anubhavan* – most noble, of high honour, great souls; *sreyah* -- it is better; *bhoktum* -- to enjoy wealth, or life, also ‘to eat’; *bhaiksyam* – alms, by begging; *api* -- even; *iha* -- here; *loke* -- in this world; *hatva* – having slain, killing; *artha* -- gain; *kaman* -- desiring; *arthakaman* – wealth and desires; *tu* – indeed, but; *gurun* -- gurus; *iha* -- here; *eva* – also, certainly; *bhunjiya* – enjoy, one has to enjoy; *bhogan* – enjoyments, enjoyable things; *rudhira* -- blood; *pradigdhan* -- tainted with; *rudhira pradigdhan* – stained with blood.

**For better were it here in this world to eat a beggar’s food rather than by killing these teachers of high honour. However, were I to kill them, I should only enjoy wealth and worldly pleasures tainted with blood. (2.05)**

**na caitad vidmah kataran no gariyo yad va jayema yadi va no jayeyuh  
yan eva hatva na jijivisamas te 'vasthitah pramukhe dhartarastrah (2.06)**

*na* – not, nor; *ca* – and, also; *etat* -- this; *vidmah* – (do we) know; *katarat* -- which; *nah* -- for us; *gariyah* -- better; *yat*—that; *va* – or; *yatva* -- whether; *jayema* -- we should conquer; *yadi* -- if; *va* -- or; *nah* -- us; *jayeyuh* -- they should conquer; *yan* – whom, those who; *eva* – even, certainly; *hatva* – having slain or killed, by killing; *na* – not, never; *jijivisamah* – we wish to live, we would want to live; *te* – those, all of them; *avasthitah* – (are) standing or situated; *pramukhe* – in face, in the front; *dhartarastrah* -- the sons of Dhrtarastra.

**We do not know which is the better alternative for us, to conquer them or they conquer us. There facing us stand Dhrtarūstra’s sons, whom having killed, we should not even care to live. (2:06)**

**karpanya-dosopahata-svabhavah prcchami tvam dharma-sammudha-cetah**

**yac chreyah syan niscitam bruhi tan me sisyas te 'ham sadhi mam tvam prapannam (2.07)**

*karpanya* -- of miserliness; *dosa* -- by the weakness; *upahata* -- being afflicted; *sva-bhavah* -- characteristics; *karpanya-dosopahata-svabhavah* – with nature overpowered by the taint of pity; *prcchami* – I ask, I am asking; *tvam* – you, unto You; *dharma* -- religion; *sammudha* -- bewildered; *cetah* -- in heart; *dharma-sammudha-cetah* – with a mind in confusion about duty; *yat* – which, what; *sreyah* – good, all-good; *syat* -- may be; *niscitam* -- decisively; *bruhi* – say, tell; *tat* -- that; *me* – for me, unto me; *sisyah* -- disciple; *te* – you, your; *aham* -- I am; *sadhi* – teach, instruct; *mam* -- me; *tvam* -- unto You; *prapannam* – surrendered, taking refuge.

**My very being (*svathāva*) is stained by the harmful taint of feeble pity, and my mind confounded about right and wrong (*Dharma, Brahman who supports all*). I ask you; tell me what is absolutely good. I am Your disciple, having surrounded myself to You, teach me for all my trust is in You. (2.07)**

**na hi prapasyami mamapanudyad yac chokam ucchosanam indriyanam avapya bhumav asapatnam rddham rajyam suranam api cadhipatyam (2.08)**

*na hi* – not, do not; *prapasyami* -- I see; *mama* -- my; *apanudyat* – would remove, can drive away; *yat* -- that which; *sokam* – grief, lamentation; *ucchosanam* -- drying up; *indriyanam* -- of the (my) senses; *avapya* – achieving, having obtained; *bhumau* -- on the earth; *asapatnam* -- without rival, unrivalled; *rddham* -- prosperous; *rajyam* – dominion, kingdom; *suranam* -- of the

demigods, over the gods; *api* -- even; *ca* – and, also; *adhipatyam* – supremacy, lordship.

**I see no means to dispel the sorrow which parches my senses, even after attaining unrivalled and prosperous kingdom on earth or even lordship over the gods themselves. (2:08)**

**sanjaya uvaca  
evam uktva hrsikesam gudakesah parantapah  
na yotsya iti govindam uktva tusnim babhuva ha (2.09)**

*sanjaya uvaca* -- Sanjaya said; *evam* -- thus; *uktva* – having spoken, speaking; *hrsikesam* -- unto Krsna; *gudakesah* -- Arjuna, the conqueror of sleep, Arjuna, the master of curbing ignorance; *parantapah* -- the chastiser of the enemies, the scorcher of foes; *na yotsye* -- I will not fight; *iti* -- thus; *govindam* -- Krsna; *uktva* – saying, having said; *tusnim* -- silent; *babhuva ha*—became.

**Sanjaya said: Having spoken like this to Hrsikeśa (Krsna), the powerful Gudākeśa, scorcher of the foe (Arjuna), fall silent, saying to Govinda (Krsna): ‘I will not fight’ and he held his peace. (2.09)**

**tam uvaca hrsikesah prahasann iva bharata  
senayor ubhayor madhye visidantam idam vacah (2.10)**

*tam* -- to him; *uvaca* – spoke, said; *hrsikesah* -- Krsna; *prahasan* -- smiling; *iva* – as it were, like that; *bharata* -- Arjuna, descendant of Bharata; *senayoh* -- of the armies; *ubhayoh* -- of both parties; *madhye* – between, in the middle; *visidantam* – despondent, unto the lamenting one; *idam* -- this; *vacah* -- words.

**To him who was grieving, sitting amidst of the two armies, O Bhārata (Arjuna), Hrsīkeśa (Krsna) smiling as it were, spoke these words: (2.10)**

## **SELF-KNOWLEDGE ALONE ELIMINATES UNHAPPINESS**

**sri-bhagavan uvaca  
asocyan anvasocas tvam prajna-vadams ca bhasase  
gatasun agatasums ca nanusocanti panditah (2.11)**

*sri-bhagavan uvaca* -- the Supreme Lord (Sri Bhagavan) said; *asocyan* – those who should not be grieved for, not worthy of lamentation; *anvasocah* – has grieved, you are lamenting; *tvam* -- you; *prajna-vadan* – words of wisdom (knowledge), learned talks; *ca* – and, also; *bhasase* -- speaking; *gata* – the lost; *gatasun* -- the dead; *asun* -- life; *agata* -- not past; *asun* -- life; *agatsun* -- the

living; *ca* -- also; *na* -- never; *anusocanti* – grieve not, lament; *panditah* -- the learned, the wise.

**The Supreme Lord said: You mourn for those who deserve no grief, and yet you speak words of wisdom. For the living or the dead wise men know no grief. (2.11)**

**na tv evaham jatu nasam na tvam neme janadhipah  
na caiva na bhavisyamah sarve vayam atah param (2.12)**

*na* – not, never; *tu* – but, indeed; *eva* – also, certainly; *aham* -- I; *jatu* -- at any time; *na* -- did not; *asam* -- exist; *na* -- not; *tvam* -- you; *na* -- not; *ime* -- all these; *jana-adhipah* – rulers of men, kings; *na* -- never; *ca* – and, also; *eva* – also, certainly; *na* -- not; *bhavisyamah* – shall be, shall exist; *sarve* – all; *vayam* – we; *sarve vayam* -- all of us; *atah param* – after, hereafter.

**Never did I not exist, nor you, nor these rulers of men; nor will there be a time in the future when we shall cease to exist. (2.12)**

**dehino 'smin yatha dehe kaumaram yauvanam jara  
tatha dehantara-praptir dhiras tatra na muhyati (2.13)**

*dehinah* -- of the embodied (soul); *asmin* -- in this; *yatha* -- as; *dehe* -- in (the) body; *kaumaram* – boyhood, childhood; *yauvanam* -- youth; *jara* -- old age; *tatha* – so also, similarly; *deha-antarapraaptih* – the attainment of another body, of transference of the body; *praptih* -- achievement; *dhirah* -- the firm; *tatra* – thereupon, thereat; *na* – not, never; *muhyati* -- grieves.

**Just as in this bodily form the Self (Soul) experiences childhood, youth and old age, so does it pass into another body (after death). In this, a thoughtful man has no doubts. (See also 15.08) (2.13)**

**matra-sparsas tu Kaunteya sitosna-sukha-duhkha-dah  
agamapayino 'nityas tams titiksasva Bharata (2.14)**

*matra-sparsah* – contacts of senses with objects, sensory perception; *tu* – only, indeed; *kaunteya* -- O son of Kunti, O Kaunteya (Arjuna); *sita* -- winter; *usna* -- summer; *sukha* -- happiness; *duhkha* -- and pain; *sitosna sukha dukkhadah* – producers of cold and heat, pleasure and pain; *dah* -- giving; *agama* -- appearing; *apayinah* -- disappearing; *agamapayinah* – with beginning and end; *anityah* – impermanent; *tan* – them, all of them; *titiksasva* -- just try to tolerate, bear you ...; *bharata* -- O descendant of the Bharata dynasty, O Bharata (Arjuna).

The sense-contacts, O son of Kunti (*Arjuna*), which give rise to heat and cold, pleasure and pain, come and go, they are impermanent. Learn to endure them, O Bhārata (*Arjuna*). (2.14)

**yam hi na vyathayanty ete purusam purusarsabha  
sama-duhkha-sukham dhiram so 'mrtatvaya kalpate (2.15)**

*yam* – whom, one to whom; *hi* – surely, certainly; *na* -- never; *vyathayanti* -- are distressing; *na vyathayanti* – afflict not; *ete* -- these; *purusam* – man, to a person; *purusa-rsabha* -- O best among men; O chief among men; *sama* -- unaltered; *duhkha* -- in distress; *sukham* -- and happiness; *sama duhkha sukham* – same in pleasure and pain; *dhiram* -- firm; *sah* -- he; *amrtatvaya* – for immortality, for liberation; *kalpate* -- is considered eligible, is fit.

It is the wise man who is not afflicted by them, who remains undaunted in pain and pleasure, who becomes fit to attain immortality, O chief among men (*Arjuna*). (2.15)

### THE REAL AND THE UNREAL

**nasato vidyate bhavo nabhavo vidyate satah  
ubhayor api drsto 'ntas tv anayos tattva-darsibhih (2.16)**

*na* – not, never; *asatah* – of the unreal, of the nonexistent, none being; *vidyate* – is, there is; *bhavah* – being, endurance; *na* – not, never; *abhavah* -- changing quality; *vidyate* – is, there is; *satah* – of the real, of the eternal; *ubhayoh* -- of the two; *api* – also, verily; *drstah* – seen (has been) observed; *antah* – the final truth, conclusion; *tu* -- indeed; *anayoh* – of these, of them; *tattva* -- of the truth; *darsibhih* -- by the seers; *tattvadarsibhih* – by the knowers of the truth, by the seers of the essence of things.

That which is unreal has no becoming, while the real never ceases to be. Both these have been perceived by the seers of the essence of things (*Tattva*). (2.16)

**avinasi tu tad viddhi yena sarvam idam tatam  
vinasam avyayasya na kascit kartum arhati (2.17)**

*avinasi* – indestructible, imperishable; *tu* – indeed, but; *tat* -- that; *viddhi* -- know (it); *yena* -- by whom; *sarvam* – all; *idam* -- this; *tatam* – is pervaded; *vinasam* -- destruction; *avyayasya* -- of the imperishable; *asya* -- of it; *na* – not; *na kascit* -- no one; *kartum* -- to do; *arhati* -- is able.

**But know “That” (*Brahman – Tat tvam asi*) is indestructible by which the whole (*universe*) is pervaded. None can bring destruction of That, the Immutable. (2.17)**

**antavanta ime deha nityasyoktah saririnah  
anasino prameyasya tasmad yudhyasva Bharata (2.18)**

*anta-vantah* – perishable, having an end; *ime* -- these; *dehah* – (material) bodies; *nityasya* – of the everlasting, eternal in existence; *uktah* -- are said; *saririnah* -- of the embodied soul; *anasinah* -- never to be destroyed, of the indestructible; *aprameyasya* – of the immeasurable; *tasmad* -- therefore; *yudhyasva* -- fight; *bharata* -- O descendant of Bharata (Arjuna).

**It is said, that these (*our*) bodies, indwelt by the Eternal embodied (*Soul, the Self*) who is eternal, indestructible and unknowable, are finite. Therefore, fight, O Bhārata (*Arjuna*). (2.18)**

**ya enam veti hantaram yas cainam manyate hatam  
ubhau tau na vijanito nayam hanti na hanyate (2.19)**

*yah* – he who, anyone who; *enam* – this (self); *veti* -- knows; *hantaram* – the slayer, the killer; *yah* – he who, anyone who; *ca* – and, also; *enam* -- this; *manyate* -- thinks; *hatam* – slain, killed; *ubhau* -- both; *tau* – those, they; *na* – not, never; *vijanitah* – know, are in knowledge; *na* – not, never; *ayam* -- this; *hanti* – slays, kills; *na* – not, nor; *hanyate* – is slain, is killed.

**He who regards that He (*the embodied soul*) can be a slayer and he who thinks he is slain, both of them are ignorant. He slays not, nor is he slain. (A parallel verse is read in KaU 2.19) (2.19)**

**na jayate mriyate va kadacin nayam bhutva bhavita va na bhuyah  
ajo nityah sasvato 'yam purano na hanyate hanyamane sarire (2.20)**

*na* – not, never; *jayate* – is born, takes birth; *mriyate* -- dies; *va* – or, either; *kadacit* -- at any time (past, present or future); *na* – not, never; *ayam* -- this; *bhutva* -- having come into being; *bhavita* -- will come to be; *va* -- or; *na* -- not; *bhuyah* – (any) more, or is again coming to be; *ajah* -- unborn; *nityah* -- eternal; *sasvatah* – changeless, permanent; *ayam* -- this; *purana* – ancient, the oldest; *na* – not, never; *hanyate* – is killed; *hanyamane* -- being killed; *sarire* – in the body.

**He is not born, nor does He ever die. Never did He come to be, nor will he ever come to be again. Unborn, eternal, immutable and primeval, He is not slain when the body is slain. (See also KaU 2.18) (2.20)**

**vedavinasinam nityam ya enam ajam avyayam  
katham sa purusah Partha kam ghatayati hanti kam (2.21)**

*veda* -- knows; *avinasinam* -- indestructible; *nityam* – eternal, always existing; *yah* – who, one who; *enam* -- this (soul, self); *ajam* -- unborn; *avyayam* – inexhaustible, immutable; *katham* -- how; *sah* – he (that); *purusah* – man, person; *partha* -- O Partha (Arjuna); *kam* -- whom; *ghatayati* -- causes to hurt, slain; *hanti* -- kills; *kam* -- whom.

**The one who knows Him to be indestructible, eternal, unborn and immutable, how can that man slay, or cause to be slain, O Pārtha (Arjuna)? (2.21)**

### **HOW THE SELF IS INDESTRUCTIBLE**

**vasamsi jirnani yatha vihaya navani grhnati naro 'parani  
tatha sarirani vihaya jirnany anyani samyati navani dehi (2.22)**

*vasamsi* – clothes, garments; *jirnani* -- old and worn out; *yatha* -- just as; *vihaya* – having cast away, giving up; *navani* -- new (garments, clothes); *grhnati* – takes, does accept; *narah* -- a man; *aparani* -- others; *tatha* – so, in the same way; *sarirani* -- bodies; *vihaya* -- giving up, having cast away; *jirnani* -- old and useless, worn out; *anyani* – others, different; *samyati* -- enters; *navani* -- new; *dehi* -- the embodied (one).

**Just as a man casts off his worn-out clothes, and puts on other new ones, so the embodied (Soul, Self) casts off his worn-out bodies and enters others, new ones. (2.22)**

**nainam chindanti sastrani nainam dahati pavakah  
na cainam kledayanti apo na sosayati marutah (2.23)**

*na* – not, never; *enam* -- this (self); *chindanti* -- cut; *sastrani* -- weapons; *na* – not, never; *enam* -- this; *dahati* -- burns; *pavakah* -- fire; *na* -- never; *ca* – and, also; *enam* -- this; *kledayanti* – wet, moistens; *apah* -- waters; *na* – not, never; *sosayati* -- dries; *marutah* -- wind.

**He (the embodied soul) cannot be cut by weapons, nor burnt by fire, nor waters wet him, nor the wind dry him up. (2.23)**

**acchedyo 'yam adahyo 'yam akledyo 'sosya eva ca  
nityah sarva-gatah sthanur acalo 'yam sanatanah (2.24)**

*acchedyah* – unbreakable, cannot be cut; *ayam* -- this self; *adahyah* – unable/cannot to be burned; *ayam* -- this; *akledyah* – cannot be wetted, insoluble; *asosyah* – cannot be dried; *eva* – also, certainly; *ca* -- and; *nityah* – eternal, everlasting; *sarva-gatah* -- all-pervading; *sthanuh* – unchangeable, stable; *acalah* -- immovable; *ayam* -- this; *sanatanah* -- eternally the same, ancient.

**He is uncleavable, unburnable, unwettable, and undryable. He is everlasting, all-pervading, stable, firm, and everlasting. (2.24)**

**avyakto 'yam acintyo 'yam avikaryo 'yam ucyate  
tasmad evam veditvainam nanusocitum arhasi (2.25)**

*avyaktah* – unmanifested, invisible; *ayam* – this (self); *acintyah* – unthinkable, inconceivable; *ayam* -- this *avikaryah* -- unchangeable; *ayam* -- this; *ucyate* -- is said; *tasmad* -- therefore; *evam* – thus, like this; *viditva* – having known; *enam* -- this; *na* -- not; *anusocitum* -- to lament, to grieve; *arhasi* – you ought, you deserve.

**It is said, that He is unmanifest, unthinkable and unchanging. Therefore, knowing He to be so, put away your useless sadness. (2.25)**

**atha cainam nitya-jatam nityam va manyase mrtam  
tathapi tvam maha-baho nainam socitum arhasi (2.26)**

*atha* – if , however; *ca* – and, also; *enam* -- this (self); *nitya-jatam* – always, constantly born; *nityam* – constantly, forever; *va* – or, either; *manyase* – think, you so think; *mrtam* -- dead; *tatha api* – even then, still; *tvam* -- you; *maha-baho* – mighty armed, O mighty-armed one (Arjuna); *na* – not, never; *enam* -- this; *socitum* -- to grieve; *arhasi* – ought, should.

**Even if you believe He is constantly born and constantly dies, even so, O mighty-armed (Arjuna), you should not mourn. (2.26)**

**jatasya hi dhruvo mrtyur dhruvam janma mrtasya ca  
tasmad apariharye 'rthe na tvam socitum arhasi (2.27)**

*jatasya* – of the born, of one who has taken his birth; *hi* – for; *dhruvah* – certain, a fact; *mrtyuh* -- death; *dhruvam* – certain, it is also a fact; *janma* -- birth;



*mrtasya* -- of the dead; *ca* – and, also; *tasmat* -- therefore; *apariharye* – inevitable, of that which is unavoidable; *arthe* -- in the matter; *na* – not, do not; *tvam* -- you; *socitum* -- to lament, to grieve; *arhasi* – ought, should.

**To that which is born, death is certain; and to one that dies, birth is certain. Therefore, this being unavoidable, you have no cause to mourn. (2.27)**

**avyaktadini bhutani vyakta-madhyani bharata  
avyakta-nidhanany eva tatra ka paridevana (2.28)**

*avyakta-adini* -- unmanifested in the beginning; *bhutani* – being, all that are created; *vyakta* -- manifested; *madhyani* -- in the middle; *vyakta madhyani* – manifested in their middle state; *bharata* -- O descendant of Bharata (Arjuna); *avyakta* – non-manifested; *nidhanani* -- when vanquished; *avyakta nidhanani* – unmanifested again in the end; *eva* – also, it is all like that; *tatra* -- there; *ka* -- what; *paridevana* – lamentation, grief.

**O Bhārata (Arjuna), unseen are the beginnings of beings, their middle course seen, and their end unseen again. So, what is there to mourn over? (2.28)**

### **THE TRUE SELF (SOUL) CAN NEVER BE SLAIN**

**ascarya-vat pasyati kascid enam ascarya-vad vadati tathaiva canyah.  
ascarya-vac cainam anyah srnoti srutvapy enam veda na caiva kascit (2.29)**

*ascarya-vat* -- as amazing, as a wonder; *pasyati* -- sees; *kascit* -- someone; *enam* -- this (self); *ascarya-vat* -- as amazing, as a wonder; *vadati* -- speaks of; *tatha* – so, thus; *eva* – also, certainly; *ca* – and, also; *anyah* -- another; *ascarya-vat* -- similarly amazing, as a wonder; *ca* – and, also; *enam* -- this; *anyah* -- another; *srnoti* -- hears of; *srutva* -- having heard; *api* -- even; *enam* -- this; *veda* -- knows; *na* – not, never; *ca* -- and; *eva* – also, certainly; *kascit* – someone, anyone.

**As a rare privilege may someone see Him, and also by rare privilege may another speak of Him, and as a rare privilege may still another hear Him. But even after all this, none understands Him at all. (See also KaU 2.07) (2.29)**

**dehi nityam avadhyo 'yam dehe sarvasya bharata  
tasmat sarvani bhutani na tvam socitum arhasi (2.30)**

*dehi* – indweller, the embodied, the owner of the material body; *nityam* –always, eternally; *avadhyah* – indestructible, cannot be killed; *ayam* -- this; *dehe* -- in the body; *sarvasya* -- of everyone, of all; *bharata* -- O descendant of Bharata (Arjuna); *tasmat* -- therefore; *sarvani* – (for) all; *bhutani* – creatures, living entities (that are born); *na* -- never; *tvam* -- you; *socitum* -- to lament, to grieve; *arhasi* – you should.

**He, the embodied (*Soul, Self*) in every one’s body can never be slain, O Bhārata (*Arjuna*). Therefore, it is not proper for you to mourn about any creature. (2.30)**

### **A WARRIOR SHOULD FIGHT**

**sva-dharmam api caveksya na vikampitum arhasi  
dharmyat dhi yuddhac chreyo 'nyat ksatriyasya na vidyate (2.31)**

*sva-dharmam* -- one's own duty; *api* -- also; *ca* – and, indeed; *aveksya* – looking at, considering; *na* – not, never; *vikampitum* – to waver, to hesitate; *arhasi* -- you ought, should; *dharmyat* – than righteous; *hi* -- indeed; *yuddhat* -- than fighting, than war; *sreyah* – higher, better engagement; *anyat* -- other; *ksatriyasya* -- of the *ksatriya*; *na* – not, does not; *vidyate* – exist, is.

**Considering your own (*caste*) duty (*dharma*), you should not hesitate. For there is nothing more meritorious for a Ksatriya than a dutiful war. (2.31)**

**yadrecchaya copapannam svarga-dvaram apavrtam  
sukhinah ksatriyah Partha labhante yuddham idrsam (2.32)**

*yadrecchaya* – of itself, by its own accord; *ca* – and, also; *upapannam* – come, arrived at; *svarga* -- of the heavenly spheres; *svargadvaram* – the gate of heaven; *dvaram* -- door; *apavrtam* – opened, wide open; *sukhinah* -- happy; *ksatriyah* – Ksatriyas, the members of the royal order; *partha* -- O son of Prtha (Arjuna); *labhante* – obtain, do achieve; *yuddham* – battle, war; *idrsam* -- like this, such.

**Providential for those Ksatriyas, O Pārtha, becoming involved in a war like this, presented by pure chance, like an open door to heaven. (2.32)**

**atha cet tvam imam dharmyam sangramam na karisyasi  
tatah sva-dharmam kirtim ca hitva papam avapsyasi (2.33)**

*atha* -- therefore; *cet* -- if; *athacet* – but if; *tvam* -- you; *imam* -- this; *dharmyam* -- righteous; *sangramam* – warfare, fighting; *na* – not, do not; *karisyasi* – will do, perform; *tatah* -- then; *svadharmam* – own duty; *kirtim* – fame, reputation; *ca* – and, also; *hitva* – having abandoned, losing; *papam* – sin, sinful reaction; *avapsyasi* – shall incur, will gain.

**But if you will not fight this righteous battle, then, abandoning your own duty (*dharma*) and honour, you will incur sin. (2.33)**

**akirtim capi bhutani kathayisyanti te 'vyayam sambhavitasya cakirtir maranat atiricyate (2.34)**

*akirtim* – dishonour, infamy; *ca* – and, also; *api* – also; *bhutani* – beings, all people; *kathayisyanti* – tell, will speak; *te* – you, of you; *avyayam* – everlasting, forever; *sambhavitasya* – of the honoured, for a respectable man; *ca* -- also; *akirtih* – dishonour, ill fame; *maranat* -- than death; *atiricyate* – exceeds, becomes more

**People also will always relate your dishonour; and, to one who has been highly honoured, dishonour is more than death. (2.34)**

**bhayat ranat uparatam mamsyante tvam maha-rathah yesam ca tvam bahu-mato bhutva yasyasi laghavam (2.35)**

*bhayat* – from fear, out of fear; *ranat* -- from the battle(field); *uparatam* – withdrawn, ceased; *mamsyante* – will think, they will consider; *tvam* -- you; *maha-rathah* -- the great generals, the great car-warriors; *yesam* – of whom; *ca* – and, also; *tvam* -- you; *bahu-matah* – much thought of, in great estimation; *bhutva* -- having been; *yasyasi* – will receive; *laghavam* – lightness, decreased in value.

**The great chariot-warriors will think that fear withdrew you from the battle; and, though greatly honoured by them before, you will incur their contempt. 2.35)**

**avacya-vadams ca bahun vadisyanti tavahitah nindantas tava samarthyam tato dukhataram nu kim (2.36)**

*avacya* -- unkind; *vadan* -- fabricated words; *avacyavadan* – words that are improper to be spoken; *ca* – and, also; *bahun* -- many; *vadisyanti* -- will say; *tava* -- your; *ahitah* -- enemies; *nindantah* – cavilling, while vilifying; *tava* -- your; *samarthyam* – power, ability; *tatah* -- than that, than this; *duhkha-taram* -- more painful; *nu* – indeed, of course, obviously; *kim* -- what is there, what.

**Your enemies, also, scorning your strength, will talk many abusive words. Can there be anything more painful than that? (2.36)**

**hatah va prapsyasi svargam jitva va bhoksyase mahim  
tasmad uttistha Kaunteya yuddhaya krta-niscayah (2.37)**

*hatah* – slain, being killed; *va* – or, either; *prapsyasi* – (you) will obtain, you gain; *svargam* – heaven, the heavenly kingdom; *jitva* – having conquered, by conquering; *va* -- or; *bhoksyase* – you will enjoy, you enjoy; *mahim* – the earth, the world; *tasmad* -- therefore; *uttistha* – stand up, get up; *kaunteya* -- O son of Kunti, Arjuna; *yuddhaya* – for, to fight; *krta* -- determined; *niscayah* -- in certainty; *krta niscayah*-- resolved.

**Killed, you will attain heaven; victorious, you will enjoy the earth. Therefore, O son of Kunti (O Kaunteya, Arjuna), arise, determined to fight. (2.37)**

**sukha-dukhke same krtva labhalabhau jayajayau  
tato yuddhaya yujyasva naivam papam avapsyasi (2.38)**

*sukha* – in pleasure, happiness; *dukhke* – and in pain, and distress; *same* – same, identical, equal, in equanimity; *krtva* – having made, doing so; *labha-alabhau* – gain and loss, both profit and loss; *jaya-ajayau* -- both victory and defeat; *tatah* – then, thereafter; *yuddhaya* – for battle, for the sake of fighting; *yujyasva* – prepare yourself to, engage (fight); *na* – not, never; *evam* – thus, in this way; *papam* – sin, sinful reaction; *avapsyasi* – shall incur, you will gain.

**Take as equal pleasure and pain, gain and loss, victory and defeat; prepare yourself for battle (your duty). In so doing you will bring no evil to yourself. (2.38)**

### **KARMA YOGA AND SELFLESS ACTION A SAFE OPTION**

**esa te 'bhihita sankhye buddhir yoge tv imam srnu  
buddhya yukto yaya Partha karma-bandham prahasyasi (2.39)**

*esa* – this, all this; *te* -- unto you; *abhihita* – declared, described; *sankhye* -- by analytical study, in Samkhya; *buddhih* – intelligence, wisdom; *yoge* – in the yoga, in work without fruitive result; *tu* – indeed, but; *imam* -- this; *srnu-* (just) hear; *buddhya* -- by intelligence, with wisdom; *yuktah* -- induced; *yaya* -- which; *partha* -- O son of Prtha, Arjuna; *karma-bandham* -- bondage of reaction, bondage of karma; *prahasyasi* -- you can be released, you shall cast off.

**This, the wisdom that has been taught to you is Sankhya (*knowledge*). Now listen to the wisdom of Karma-yoga, which possessing, O Pārtha (*Arjuna*), you shall cast off the bondage of action. (2.39)**

**nehabhikrama-naso 'sti pratyavayo na vidyate  
sv-alpam apy asya dharmasya trayate mahato bhayat (2.40)**

*na* – not, there is not; *iha* -- in this *yoga*; *abhikrama* -- in endeavoring; *nasah* -- loss; *abhikramanasah* – loss of effort; *asti* – is, there is; *pratyavayah* – production of contrary results, diminution; *na* – not, never; *vidyate* – is, there is; *svalpam* – very little, a little; *api* – even, although; *asya* -- of this; *dharmasya* – duty, occupation; *trayate* – protects, releases; *mahatah* – (from) (very) great; *bhayat* – fear.

**In this there is no loss of effort, or even harm. Even a little of this discipline (*dharma*) protects one from great fear. (2.40)**

**vyavasayatmika buddhir ekeha kuru-nandana  
bahu-sakha hy anantas ca buddhayo 'vyavasayinam (2.41)**

*vyavasaya-atmika* – resolute, one-pointed; *buddhih* – will, determination; *eka* – single, only one; *iha* – here (in this world); *kuru-nandana* – O joy of the Kurus, Arjuna; *bahu-sakhah* – many-branched, having various branches; *hi* -- indeed; *anantah* – endless, unlimited; *ca* – and, also; *buddhayah* – thoughts, intelligent thinking; *avyavasayinam* -- of the resolute.

**Here, O Son of Kuru (*Arjuna*), the essence of the soul (*buddhi*) is will (*vyavasāya*). Many-branched and endless are the indecisive devoid of will. (2.41)**

**NO WISDOM POSSIBLE FOR THE WORLDLY MINDED**

**yam imam puspitam vacam pravadyanty avipascitah  
veda-vada-ratah Partha nanyad asti vadinah (2.42)**

*yam* – which; *imam* -- this; *puspitam* -- flowery; *vacam* – speech, words; *pravadyanti* – utter, say; *avipascitah* – the unwise, men with limited knowledge; *veda-vada-ratah* -- supposed followers of the Vedas, taking pleasure in the eulogising words of the Vedas; *partha* -- O son of Prtha Arjuna; *na* – not, never; *anyat* – other, anything else; *asti* – is, there is; *iti* -- thus; *vadinah* -- saying.

There are those who have no vision, whose minds are seduced by ornate words, rejoicing in the letter of the Vedas, O Pārtha (*Arjuna*), and they say: ‘There is nothing but this.’ (2.42)

**kamatmanah svarga-para janma-karma-phala-pradam  
kriya-visesa-bahulam bhogaisvarya-gatim prati (2.43)**

*kama-atmanah* – full of desires, desirous of sense gratification; *svarga-parah* -- aiming to achieve heavenly realms, with heaven as their highest goal; *janma-karma-phala-pradam* – leading to (new) birth as the result of their works; *kriya-visesa bahulam* – exuberant with various specific actions; *kriya-visesa* – pompous ceremonies; *bahulam* -- various; *bhogaisvarya gatim prati* – for the attainment of pleasure and lordship; *bhoga* -- in sense enjoyment; *aisvarya* -- and opulence; *gatim* -- progress; *prati* – towards.

They are wrapped with selfish desires, and regard the attainment of heaven as their highest goal. They hold to specific rites whose fruit is rebirth, and the attainment of pleasure and power. (See also KaU 2.05, IsU 09) (2.43)

**bhogaisvarya-prasaktanam ta yapahrta-cetasam  
vyavasayatmika buddhih samadhau na vidhiyate (2.44)**

*bhogaaisvarya prasaktanam* – of the people deeply attached to pleasure and power (lordship); *bhoga* -- to material enjoyment; *aisvarya* -- and opulence; *prasaktanam* -- for those who are attached; *taya* – by that, by such things; *apahrta-cetasam* – whose minds are drawn away, bewildered in mind; *vyavasaya-atmika* – determinate, fixed in determination; *buddhih* -- reason; *samadhau* -- in Samādhi (sam ‘together’, adhi ‘superior’, individual merging with the Absolute), in the controlled mind; *na* – not, never; *vidhiyate* – is fixed, does take place.

For them who are attached to pleasure and power, and whose minds are carried away by such teaching, they have not the determination ever to attain Samādhi (*the third state of consciousness in meditation*). (2.44)

**traigunya-visaya veda nistraigunyo bhavarjuna  
nirdvandvo nitya-sattva-stho niryoga-ksema atmavan (2.45)**

*traigunya visayah* – deal with the three attributes, pertaining to the three modes of material nature; *visayah* -- on the subject matter; *vedah* – Vedas, Vedic literatures; *nistraigunyah* – without these three attributes (gunas); *bhava* -- be; *arjuna* -- O Arjuna; *nirdvandvah* – free from the pairs of opposite, without duality; *nitya-sattva-sthah* – ever remaining in the Sattva (goodness), a nice

thought: ‘in a pure state of spiritual existence’; *niryoga-ksemah* – free from (the thought of) acquisition and preservation; *atma-van* -- established in the self

**The Vedas cover the three Gunas of Nature. Be, O Arjuna, above the three Gunas, free from pairs of opposites (*dualities*), unconcerned with acquisition and preservation, always firm in goodness, and centred in the Self. (2.45)**

**yavan artha udapane sarvatah samplutodake  
tavan sarvesu vedesu brahmanasya vijanatah (2.46)**

*yavan* – as much, all that; *arthah* -- use; *uda-pane* – in a reservoir, in a well of water; *sarvatah* -- everywhere; *sampluta-udake* –being flooded; *tavan* – so much (use); *sarvesu* -- in all; *vedesu* – in the Vedas; *brahmanasya* – of the Brahmana (a member of the priest cast, the higher order of the varnashrama system); *vijanatah* – of the knowing, who is in complete knowledge.

**Just as a reservoir is of little use by the side of an all-spreading flood of water, the same there is in all Vedas for an enlightened Brāhmana. (2.46)**

### **THEORY AND PRACTICE OF KARMA YOGA**

**karmany evadhikaras te ma phalesu kadacana  
ma karma-phala-hetur bhur ma te sango 'stv akarmani (2.47)**

*karmani* – in work, in prescribed duties; *eva* – only, certainly; *adhikarah* -- right; *te* – you, of you; *ma* – not, never; *phalesu* -- in the fruits; *kadacana* -- at any time; *ma* – not, never; *karma-phala hetuh bhuh* -- let not the fruits of action be the motive; *karma-phala* -- in the result of the work; *hetuh* -- cause; *bhuh* -- become; *ma* – not, never; *te* – you, of you; *sangah* -- attachment; *astu* – let, there should be; *akarmani* – in inaction, in not doing prescribed duties.

**Your concern is with the respective action alone; its fruits are never within your control. So, let not the fruit of action be your motive, nor let your attachment be the non-performance of action. (2.47)**

**yoga-sthah kuru karmani sangam tyaktva dhananjaya  
siddhy-asiddhyoh samo bhutva samatvam yoga ucyate (2.48)**

*yoga-sthah* – steadfast in yoga, equipoised in yoga; *kuru* -- perform; *karmani* -- your duties; *sangam* -- attachment; *karmani sangam* – attachment; *tyaktva* – having abandoned, giving up; *dhananjaya* – O Dhananjaya, O Arjuna; *siddhi-asiddhyoh* -- in success and failure; *samah* – the same; *bhutva* – having become,

becoming; *samatvam* – evenness, equanimity, equilibrium; *yogah* -- *yoga*; *ucyate* -- is called.

**O Dhannanjaya (Arjuna), steadfast in devotion perform your action, casting off attachment, remaining the same in success and failure. Equilibrium is called yoga (Karma-yoga). (2.48)**

**durena hy avaram karma buddhi-yogad dhananjaya  
buddhau saranam anviccha krpanah phala-hetavah (2.49)**

*durena* – by far, discard it at a long distance; *hi* – indeed, certainly; *avaram* – inferior, abominable; *karma* – action, activity; *buddhi-yogat* – than the yoga of knowledge (wisdom); *dhananjaya* -- O Dhananjaya, O conqueror of wealth, Arjuna; *buddhau* –in wisdom (knowledge); *saranam* --refuge; *anviccha* – seek, try for; *krpanah* – wretched, piteous; *phala-hetavah* – seekers after fruits, those desiring fruitive results.

**Truly, mere action is far inferior to devotion in wisdom (buddhi-yoga). O Dhannanjaya (Arjuna), take refuge in wisdom (buddhi). Piteous are they whose motive is in the fruit (of action). (2.49)**

**buddhi-yukto jahatiha ubhe sukrta-duskrte  
tasmad yogaya yujyasva yogah karmasu kausalam (2.50)**

*buddhi-yuktah* – endowed in wisdom (knowledge); *jahati* – casts off, discarding, can get rid of; *iha* -- in this life; *ubhe* -- both; *sukrta-duskrte* – good and evil deeds, good and bad results; *tasmad* -- therefore; *yogaya* – to yoga; *yujyasva* – devote yourself, be so engaged; *yogah* -- yoga; *karmasu* – in actions, in all activities; *kausalam* -- skill.

**He, who is fixed in wisdom, discards both good and evil works. Therefore, take refuge in yoga (spiritual discipline on the way of oneness with the Supreme Being). Yoga is skill in action. (2.50)**

## **RESULTS OF KARMA YOGA**

**karma-jam buddhi-yukta hi phalam tyaktva manisinah  
janma-bandha-vinirmuktah padam gacchanty anamayam (2.51)**

*karma-jam* – action bound; *buddhi-yuktah* – united in wisdom, possessed of knowledge; *hi* – indeed, certainly; *phalam* – the fruit, results; *tyaktva* – having abandoned, giving up; *manisinah* – the wise, sages or devotees; *janma-bandha* - - from the bondage of birth and death; *vinirmuktah* -- liberated; *janma-bandha*



*vinirmuktah* -- freed from the bonds of birth; *padam* – the abode; *gacchanti* – go, they reach; *anamayam* – beyond evil, without miseries.

**For those wise men united in wisdom, having renounced the fruit of action, liberated from the bonds of birth, they go to that region that knows no ill. (2.51)**

**yada te moha-kalilam buddhir vyatitarisyati  
tada gantasi nirvedam srotavyasya srutasya ca (2.52)**

*yada* -- when; *te* -- your; *moha* -- of illusion; *kalilam* -- dense forest; *moha kalilam* – mire of illusion; *buddhih* --intellect; *vyatitarisyati* – crosses beyond, surpasses; *tada* – then, at that time; *ganta asi* – you shall or will attain, you shall go; *nirvedam* –to indifference, callousness; *srotavyasya* – of what has to be heard, toward all that is to be heard; *srutasya* – of what has been heard, all that is already heard; *ca* – and, also.

**When your mind shall pass beyond the veil of delusion, then you will rise to indifference to what has been heard, and what is yet to be heard. (2.52)**

**sruti-vipratipanna te yada sthasyati niscala  
samadhav acala buddhis tada yogam avapsyasi (2.53)**

*sruti* – scriptures, of Vedic revelation; *vipratipanna* -- without being influenced by the fruitive results; *srutivipratipanna* -- perplexed by what you have heard; *te* -- your; *yada* -- when; *sthasyati* – shall stand, remains; *niscala* – immovable, unmoved; *samadhau* -- in the Self, or, in the transcendental consciousness; *acala* – steady, unflinching; *buddhih* -- intellect; *tada* – then, at that time; *yogam* -- self-realization; *avapsyasi* – you shall attain, you will achieve.

**When the mind, bewildered by the Scriptures (*śruti*), stands motionless and still, fixed in contemplation (*Samādhi*), then you will attain Yoga (union with the divine will). (2.53)**

**arjuna uvaca  
sthita-prajnyasya ka bhasa samadhi-sthasya kesava  
sthita-dhii kim prabhaseta kim asita vrajeta kim (2.54)**

*arjunah uvaca* -- Arjuna said; *sthita-prajnyasya* – of the man of steady wisdom; *ka* -- what; *bhasa* -- description; *samadhi-sthasya* – of the man merged in the superconsciousness state, of one situated in trance; *kesava* -- O Kṛṣṇa; *sthita-dhii* – the sage (man) of steady knowledge (wisdom); *kim* – what (how);

*prabhaseta* -- speaks; *kim* – what (how); *asita* – sits, does remain still; *vrajeta* -- walks; *kim* -- how.

**Arjuna said: O Keśava (Kṛṣṇa), what is the mark of the man of steady wisdom (knowledge), who is constant in contemplation? How does the man of steady knowledge speak, sit and walk? (2.54)**

### **DESCRIPTION OF THE PERFECT SAGE**

**sri-bhagavan uvaca**

**prajahati yada Kaman sarvan partha mano-gatan  
atmany evatmana tustah. sthita-prajnas tadocyate (2.55)**

*sri-bhagavan uvaca* – the Supreme Lord said, Sri Bhagavan said ; *prajahati* – casts off, gives up; *yada* -- when; *kaman* --desires; *sarvan* – all; *partha* -- O son of Prtha, Arjuna; *manah-gatan* – of the mind; *atmani* – in the Self; *eva* – only, alone; *atmana* -- by the Self; *tustah* -- satisfied; *sthita-prajnah* – of steady knowledge (wisdom), transcendently situated; *tada* – then, at that time; *ucyate* – (he) is called, is said.

**The Supreme Lord said: O Pārtha (Arjuna), when a man has abandoned all the desires of the mind, contented in the Self alone, then is he called a man of steady knowledge. (2.55)**

**duhkhesv anudvigna-manah sukhesu vigata-sprhah  
vita-raga-bhaya-krodhah sthita-dhir munir ucyate (2.56)**

*duhkhesu* -- in adversity; *anudvigna-manah* – of unshaken mind, of steady mind, without being agitated in mind; *sukhesu* -- in happiness, pleasure; *vigata-sprhah* – without hankering, free from longing, without being interested; *vita* -- free from; *raga* -- attachment; *bhaya* -- fear; *krodhah* -- and anger; *vita rāga bhaya krodhak* – free from attachment, fear and anger; *sthita-dhir* – of steady mind, whose mind is steady; *munih* -- a sage; *ucyate* -- is called.

**He whose mind is undismayed in calamities, free from longing for pleasures, from whom passion (rāga), fear and anger have fled, such a man is called a sage of steady mind. (2.56)**

**yah sarvatranabhisnehas tat tat prapya subhasubham  
nabhinandati na dvesti tasya prajna pratisthita (2.57)**

*yah* – he who, one who; *sarvatra* -- everywhere; *anabhisnehas* -- without attachment; *tat* -- that; *tat* -- that; *prapya* – having obtained, achieved; *subha* --

good; *asubham* -- evil; *na* – not, never; *abhinandati* – rejoices, praises; *na* – not, never; *dvesti* -- hates; *tasya* – of him, his; *prajna* – wisdom, perfect knowledge; *pratisthita* – is fixed, established.

**Who has no attachment for any thing, who rejoices not at whatever good is happening to him, nor hates the bad coming his way, such a one is firmly established in knowledge. (2.57)**

**yada samharate cayam kurmo 'nganiva sarvasah  
indriyanindriyarthebhyas tasya prajna pratisthita (2.58)**

*yada* -- when; *samharate* --withdraws; *ca* – and, also; *ayam* – he, this person (yogi); *kurmah* -- tortoise; *angani* -- limbs; *iva* -- like; *sarvasah* – everywhere, altogether; *indriyani* – the senses; *indriya-arthebhyah* -- from the sense-objects; *tasya* – of him, his; *prajna* -- wisdom; *pratisthita* – is steadied, firmly established, fixed.

**When a person completely withdraws his senses from the objects of sense, as the tortoise withdraws its limbs from all sides, such a one is firmly established in knowledge. (2.58)**

**visaya vinivartante niraharasya dehinah  
rasa-varjam raso 'py asya param drstva nivartate (2.59)**

*visayah* – the objects of senses, objects for sense enjoyment; *vinivartante* – turn away, are practiced to be refrained from; *niraharasya* -- abstinent; *dehinah* -- for the embodied, of the man; *rasa-varjam* – living the longing, giving up the taste; *rasah* – longing, (taste); *api* – even, although there is; *asya* -- of his; *param* – the Supreme; *drstva* – having seen, at the vision, by experiencing; *nivartate* – turns away, he ceases from.

**The objects of sense abandon the abstinent man, but not the longing for them. But this relish vanishes at the vision of the Supreme Being. (2.59)**

### **DANGERS OF TURBULENT SENSES**

**yatao hy api Kaunteya purusasya vipascitah  
indriyani pramathini haranti prasabham manah (2.60)**

*yatao* – of the striving, while endeavoring; *hi* – indeed, certainly; *api* – even, in spite of; *kaunteya* -- O son of Kunti, Arjuna; *purusasya* -- of man; *vipascitah* - - (of the) wise, full of discriminating knowledge; *indriyani* -- the senses;

*pramathini* – turbulent, agitating; *haranti* – carry away, throw; *prasabham* – violently, by force; *manah* -- the mind.

**O son of Kunti (Kaunteya, Arjuna), the turbulent senses of even a wise man, though he be striving, seduce forcibly his mind. (2.60)**

**tani sarvani samyamyā yukta asita mat-parah  
vase hi yasyendriyani tasya prajna pratisthita (2.61)**

*tani* – those, them; *sarvani* -- all; *samyamyā* – having restrained, keeping under control; *yuktah* – joined, engaged; *asita* – should sit, should be situated; *mat-parah* – intent on me, in relationship with Me; *vase* -- , under control; *hi* – indeed, certainly; *yasya* – whose, one whose; *indriyani* -- senses; *tasya* -- his; *prajna* – wisdom, knowledge; *pratisthita* – (is) settled, fixed.

**Having restrained them all, a man should remain steadfast, with intent on Me alone. He whose senses are so controlled is steady in knowledge. (2.61)**

**dhyayato visayan pumsah sangas tesupajayate  
sangat sanjayate kamah kamat krodho 'bhijayate (2.62)**

*dhyayatah* -- thinking; *visayan* – on sense objects; *pumsah* -- of a person; *sangah* -- attachment; *tesu* -- in them; *upajayate* – develops; *sangat* -- from attachment; *sanjayate* – is born, arises, develops; *kamah* – desire; *kamat* -- from desire; *krodhah* -- anger; *abhijayate* – arises, becomes manifest.

**When a man thinks of objects of sense develops attachment to them. From attachment arises desire, and desire results in anger. (2.62)**

**krodhad bhavati sammohah sammohat smrti-vibhramah  
smrti-bhramsad buddhi-naso buddhi-nasat pranasyati (2.63)**

*krodhat* -- from anger; *bhavati* – comes, takes place; *sammohah* --delusion, bewilderment; *sammohat* -- from delusion, from bewilderment; *smrti-vibhramah* – loss of memory, confused memory; *smrti-bhramsad* – from loss of memory, from confused memory; *buddhi-nasah* – the destruction of discrimination; *buddhi-nasat* -- and from the destruction of discrimination; *pranasyati* – he perishes, he falls down.

**From anger comes bewilderment; from bewilderment confused memory. Confused memory destroys the conscience, and once his conscience is destroyed, he perishes. (2.63)**

## SENSE CONTROL LEADS TO PEACE AND HAPPINESS

### **raga-dvesa-vimuktaih tu visayan indriyaiḥ caran atma-vasyair vidheyatma prasadam adhigacchati (2.64)**

*raga* – attraction, attachment; *dvesa* -- and repulsion, detachment; *vimuktaih* -- by one who has become free from; *raga dvesa vimuktaih* -- free from attraction and repulsion; *tu* -- but; *visayan* – objects, sense objects; *indriyaiḥ* – with senses, by the senses; *caran* – moving among, approaching, acting upon; *atma-vasyair* – self-restrained, under one's control; *vidheyatma* – the self-controlled, one who follows regulated freedom; *prasadam* -- the mercy of the Lord, to peace; *adhigacchati* -- attains.

**He attains peace, who, disciplined, approaches objects with the senses devoid of attraction and repulsion, and brought under his self-control. (2.64)**

### **prasade sarva-duḥkhaṇam hanir asyopajayate prasanna-cetaso hy asu buddhiḥ paryavasthate (2.65)**

*prasade* –in peace; *sarva* -- of all; *duḥkhaṇam* -- material miseries; *sarvaduhkhanam* – (of) all pains; *hanir* -- destruction; *asya* – his, of him; *opajayate* – arises, takes place; *prasanna-cetaso* – of the tranquil-minded, of the happy-minded; *hi* – certainly, because; *asu* -- very soon, soon; *buddhiḥ* – mind, intellect; *pari* -- sufficiently; *avasthate* -- becomes established, becomes steady.

**In peace, all misery has come to an end, for of him whose heart is tranquil, the mind soon becomes steady. (2.65)**

### **nasti buddhir ayuktasya na cayuktasya bhavana na abhāvayataḥ santir asantasya kutah sukham (2.66)**

*na* -- not; *asti* – is; *na asti* – there is no, there cannot be; *buddhiḥ* --knowledge; *ayuktasya* – of the unsteady; *na* -- not; *ca* -- and; *ayuktasya* --of the unsteady; *bhavana* – concentration, meditation, fixed mind in ... ; *na* -- not; *ca* -- and; *abhāvayataḥ* -- of one who is not fixed, of the one without concentration, of the unmeditative ; *santir* -- peace; *asantasya* -- of the unpeaceful, of the peaceless; *kutah* -- where is, whence; *sukham* -- happiness.

**There is no pure knowledge for the unsteady, nor for the unsteady concentration, and for him without concentration there is no peace, and for the peaceless how can there be happiness? (2.66)**

**indriyanam hi caratam yan mano 'nuvidhiyate  
tad asya harati prajnam vayur navam ivambhasi (2.67)**

*indriyanam* – senses, of the senses; *hi* – for, certainly; *caratam* – wandering, while roaming; *yat* -- which; *manah* -- the mind; *anuvidhiyate* – follows, becomes constantly engaged; *tat* -- that; *asya* -- his; *harati* – carries away, takes away; *prajnam* -- discrimination; *vayuh* -- wind; *navam* -- boat; *iva* -- like; *ambhasi* -- on the water, upon the water(s).

**Hither and thither the senses rove, and when the mind is attuned to them,  
sweeps away his knowledge, just as the wind carries away a ship upon the  
waters. (2.67)**

**tasmad yasya maha-baho nigrhitani sarvasah  
indriyanindriyarthebhyas tasya prajna pratisthita (2.68)**

*tasmad* -- therefore; *yasya* -- whose; *maha-baho* -- O mighty-armed one, Arjuna; *nigrhitani* -- so curbed down; *sarvasah* – completely, all around; *indriyani* -- the senses; *indriya-arthebhyah* -- from sense objects; *tasya* -- his; *prajna* -- knowledge; *pratisthita* – is steady, fixed.

**Therefore, O Mighty-armed (Arjuna), he whose senses are restrained from  
the objects of sense, of him his knowledge is steady. (2.68)**

### **THE UNIVERSE A REAL DREAM TO THE SAGE**

**ya nisa sarva-bhutanam tasyam jagarti samyami  
yasyam jagrati bhutani sa nisa pasyato muneh (2.69)**

*ya* -- which; *nisa* – is night; *sarva* -- all; *bhutanam* -- of living entities, of the living beings; *sarvabhutanam* – of all living entities, of all beings; *tasyam* -- in that; *jagarti* – wakes, is wakeful; *samyami* -- the self-controlled; *yasyam* -- in which; *jagrati* – wake, are awake; *bhutani* -- all beings; *sa* -- that ; *nisa* -- night; *pasyatah* – (of the) seeing, for the introspective; *muneh* – of the sage, of the Muni.

**In what for other beings is night, for the disciplined man is the time of  
waking. When all beings are awake, then it is night for the Sage who sees.  
(2.69)**

**apuryamanam acala-pratistham samudram apah pravisanti yadvat  
tadvat kama yam pravisanti sarve sa santim apnoti na kama-kami (2.70)**

*apuryamanam* – filled from all sides; *acala-pratistham* – based in stillness, steadily situated; *samudram* -- the ocean; *apah* -- waters; *pravisanti* -- enter; *yadvat* -- as; *tadvat* -- so; *kamah* -- desires; *yam* – whom, unto whom; *pravisanti* -- enter; *sarve* -- all; *sah* – he, that person; *santim* -- peace; *apnoti* – attains, achieves; *na* -- not; *kama-kami* -- one who desires to fulfill desires, the desirer of desires.

**He attains peace, into whom all desires flow as waters flow into the ocean, which, filled from all sides, remains unmoving in its depths, but not the desirer of desires. (2.70)**

**vihaya kaman yah sarvan pumams carati nihsprhah  
nirmamo nirahankarah sa santim adhigacchati (2.71)**

*vihaya* – abandoning, giving up; *kaman* – desires, material desires for sense gratification; *yah* – who, that; *sarvan* -- all; *puman* – man, a person; *carati* – lives, moves about; *nihsprhah* – desireless, free from longing; *nirmamah* – devoid of ownership, without a sense of proprietorship, devoid of self-importance; *nirahankarah* – without egoism, without false ego; *sah* -- he; *santim* -- peace; *adhigacchati* -- attains.

**That man attains peace who puts off all desires and goes about without attachment, selfishness and self-importance. (2.71)**

### **KNOWLEDGE LEADS TO BRAHMA-NIRVANA**

**esa brahmi sthitih Partha nainam prapya vimuhyati  
sthitvasyam anta-kale 'pi brahma-nirvanam rcchati (2.72)**

*esa* -- this; *brahmi* – of Brahman; *sthitih* – state, situation; *partha* -- O son of Prtha, Arjuna; *na* – not, never; *enam* -- this; *prapya* – having obtained; *vimuhyati* -- one is bewildered, is deluded; *sthitva* – being established, being situated; *asyam* -- in this; *anta-kale* -- at the end of ; *api* -- also; *brahma-nirvanam* – oneness with Brahman; *rcchati* -- one attains.

**O Pārtha (Arjuna), this is the Brahmic state. Having attained to this, none is bewildered. Remaining in this state even at the time of death, one attains Brahma-nirvanā. (2.72)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and**

**Arjuna, this is the second discourse entitled, “Sāṅkhya Theory and Yoga Practices”.**



# Third Discourse

## Karma Yoga

### WHICH IS BETTER KNOWLEDGE OR ACTION?

**arjuna uvaca**

**jyayasi cet karmanas te mata buddhir janardana  
tat kim karmani ghore mam niyojayasi Kesava (3.01)**

*arjunah uvaca* -- Arjuna said; *jyayasi* – superior, better; *cet* -- if; *karmanah* -- than action; *te* -- by You; *mata* – think, thought; *buddhih* -- knowledge; *janardana* -- O Krsna; *tat* – then, therefore; *kim* -- why; *karmani* -- in action; *ghore* – terrible, ghastly; *mam* -- me; *niyojayasi* -- You are engaging; *kesava* -- O Krsna.

**Arjuna said: O Janārdana (Krsna), if you think that knowledge is superior to action, why then, O Keśava (Krsna), do you command me to carry out a terrible action? (3.01)**

**vyamisreneva vakyena buddhim mohayasiva me  
tad ekam vada niscitya yena sreya 'ham apnuyam (3.02)**

*vyamisrena* -- perplexing; *iva* – as it were; *vakyena* – with speech, words; *buddhim* – understanding, mind; *mohayasi* – You are confused, You are bewildering; *iva* – as it were; *me* -- my; *tad* --that; *ekam* -- only one; *vada* – tell me; *niscitya* – with certainty, ascertaining; *yena* -- by which; *sreyah* – bliss, real benefit; *aham* -- I; *apnuyam* -- may have, attain.

**With these perplexing words, You confuse as it were my mind. Tell me with certainty the one way by which I may attain bliss. (3.02)**

### THE PATHS OF KNOWLEDGE AND ACTION

**sri-bhagavan uvaca**

**loke 'smin dvi-vidha nistha pura prokta mayanagha  
jnana-yogena sankhyanam karma-yogena yoginam (3.03)**

*sri-bhagavan uvaca* –the Supreme Lord said; *loke* -- in the world; *asmin* – in this; *dvi-vidha* -- two kinds of, twofold; *nistha* -- path; *pura* – previously, formerly; *prokta* -- said; *maya* -- by Me; *anagha* -- O sinless one, Arjuna; *jnana-yogena* – by the path of knowledge, by the linking process of knowledge;

*sankhyanam* – of the Sankhyas, of the empiric philosophers; *karma-yogena* –by the path of action; *yoginam* -- of the yogis, devotees.

**The Supreme Lord said: O sinless one (Arjuna), as it has been stated by Me before, in this world there is a twofold path, that of knowledge (Jñana-yoga) for those who contemplate and that of action (Karma-yoga) for those who act. (3.03)**

**na karmanam anarambhan  
naiskarmyam puruso 'snute  
na ca sannyasanad eva  
siddhim samadhigacchati (3.04)**

*na* -- not; *karmanam* – of actions; *anarambhat* – from non-performance; *naiskarmyam* -- freedom from reaction, action, actionlessness; *purusah* -- a man; *asnute* – reaches, achieves, win; *na* – not, nor; *ca* – and, also; *sannyasanat* -- by renunciation; *eva* – only, simply; *siddhim* -- perfection; *samadhigacchati* -- attains.

**Not by leaving action undone does man win freedom from the bond of action, nor by renunciation alone does he attain perfection. (3.04)**

### **THE DELUDED ARE INFLUENCED BY NATURE**

**na hi kascit ksanam api jatu tisthaty akarma-krt  
karyate hy avasah karma sarvah prakrti-jair gunaih (3.05)**

*na hi* -- not; *kascit* -- anyone; *ksanam* -- a moment; *api* – even, also; *jatu* -- verily; *tisthati* -- remains; *akarma-krt* -- without performing action, without acting; *karyate* -- is made; *hi* -- for; *avasah* -- helpless; *karma* – action, work; *sarvah* -- all; *prakrti-jaih* -- born of the modes of material nature, born of Prakriti; *gunaih* -- by the qualities, impulses, contingents.

**Not for a moment can a man remain without acting; for every man is helpless, and forced to work by the impulses born of nature. (3.05)**

**karmendriyani samyamya ya aste manasa smaran  
indriyarthan vimudhatma mithyacarah sa ucyate (3.06)**

*karma-indriyani* – organs of action, the five working sense organs; *samyamya* -- restraining; *yah* – who, anyone who; *aste* – sits, remains; *manasa* -- by the mind; *smaran* – remembering, thinking of; *indriya-arthan* -- sense objects; *vimudha* – of the deluded, of deluded understanding, foolish; *atma* -- soul; *mithya-acarah* – hypocrite, pretender; *sah* -- he; *ucyate* -- is called.

**The deluded who controls his limbs through which he acts, but sits thinking in his mind about sense-objects, is said to be a hypocrite. (3.06)**

### **WHY KARMA-YOGA (SELFLESS SERVICE)?**

**yas tv indriyani manasa niyamyarabhate 'rjuna  
karmendriyaih karma-yogam asaktah sa visisyate (3.07)**

*yah* -- one who, whoso; *tu* -- but; *indriyani* -- the senses; *manasa* -- by the mind; *niyamya* – controlling, regulating; *arabhate* – commences, begins; *arjuna* -- O Arjuna; *karma-indriyaih* -- by the active sense organs, by the organs of action; *karma-yogam* – karma yoga; *asaktah* -- without attachment, unattached; *sah* -- he; *visisyate* – excels, is by far the better.

**But he who controls his senses with his mind, O Arjuna, using the organs of action without attachment, is worthily engaged in Karma-yoga. (3.07)**

**niyatam kuru karma tvam karma jyayo hy akarmanah  
sarira-yatrapa ca te na prasiddhyed akarmanah (3.08)**

*niyatam* – prescribed, bounden ; *kuru* – perform, do; *karma* -- actions; *tvam* -- you; *karma* – action, work; *jyayah* – superior, better; *hi* -- for; *akarmanah* -- than no work, than inaction; *sarira* -- bodily; *yatra* -- maintenance; *api* -- even; *ca* – and, also; *te* -- your; *na* – not, never; *prasiddhyet* – would be possible; *akarmanah* -- without work, by inaction.

**Perform the action that is prescribed for you, for action is superior to inaction. And even the maintenance of the body would not be possible for you by inaction. (3.08)**

**yajnarthat karmano 'nyatra loko 'yam karma-bandhanah  
tad-artham karma Kaunteya mukta-sangah samacara (3.09)**

*yajna-arthat* – for the sake of sacrifice, done only for the sake of Yajna, (or Vishnu); *karmanah* – of action; *anyatra* -- otherwise; *loka* -- world; *ayam* -- this; *karma-bandhanah* – bound by action, bondage by work; *tad* -- of Him; *artham* -- for the sake; *tad artham* – for that sake; *karma* – action, work; *kaunteya* -- O son of Kunti, Arjuna; *mukta-sangah* – liberated from association, free from attachment; *samacara* – perform, do perfectly.

**Except for action performed for the sake of sacrifice (*selfless service*), all others holds the world action-bound. Therefore, O son of Kunti (*Arjuna*), perform your action free from attachment. (3.09)**

**saha-yajnah prajah srstva purovaca prajapatih  
anena prasavisyadhvam esa vo 'stv ista-kama-dhuk (3.10)**

*saha* -- along with; *yajnah* -- sacrifices; *sahayajnah* -- together with sacrifice  
*prajah* -- mankind; *srstva* – having created, creating; *pura* – in the beginning,  
anciently; *uvaca* -- said; *praja-patih* – Prajapati, the Lord of creation; *anena* --  
by this; *prasavisyadhvam* -- be more and more prosperous, you shall propagate,  
prolong your lineage; *esah* -- this; *vah* -- your; *astu* -- let it be; *ista* -- of all  
desirable things; *kama-dhuk* – bestower; *ista kama dhuk* -- milk cow of your  
desires.

**Of old, the Lord of Creation (*Prajāpati*) emanating mankind together with sacrifice (*selfless service*), said: By this you shall prolong your lineage; let this be to you the cow that gives the milk of all your desires. (3.10)**

**devan bhavayatanena te deva bhavayantu vah  
parasparam bhavayantah sreyaḥ param avapsyatha (3.11)**

*devan* – the gods, devas; *bhavayata* – sustain, nourish (you); *anena* – with this;  
*te* -- those; *devah* – gods, devas; *bhavayantu* – may sustain, may nourish; *vah* --  
you; *parasparam* – one another, mutually; *bhavayantah* – sustaining,  
nourishing; *sreyaḥ* – good, benediction; *param* – the highest, the supreme;  
*avapsyatha* – shall attain, you will achieve.

**With this you shall sustain the gods, so that the gods may on their turn sustain you. Thus, sustaining one another, you shall attain the highest good. (3.11)**

**istan bhogan hi vo deva dasyante yajna-bhavitah  
tair dattan apradayaibhyo yo bhunkte stena eva sah (3.12)**

*istan* -- desired; *bhogan* – objects, necessities of life; *hi* --so; *vah* – unto (to) you;  
*devah* -- the gods, devas; *dasyante* – will give, will award; *yajna-bhavitahvitah* –  
nourished by sacrifice, being satisfied by the performance of sacrifices; *taih* --  
by them; *dattan* – given, things given; *apradaya* -- without offering; *ebhyaḥ* -- to  
them; *yah* -- he who; *bhunkte* -- enjoys; *stenaḥ* -- thief; *eva* – truly, certainly; *sah*  
-- he.

**For, so sustained by sacrifice (*selfless service*), the gods will grant you your desired enjoyments. Whoso enjoys their gift, without offering to Them in return, is indeed a thief. (3.12)**

**yajna-sistasinah santo mucyante sarva-kilbisaih  
bhunjate te tv agham papa ye pacanty atma-karanat (3.13)**

*yajna-sista* – who eat the leavings of the sacrifice, of food taken after performance of *Yajna (sacrifice)*; *asinah* -- eaters; *santah* -- the righteous, devotees, (yogis); *mucyante* – are freed, get relief; *sarva* -- all kinds of; *kilbisaih* -- from sins; *bhunjate* -- eat; *te* – those, they; *tu* -- indeed; *agham* -- grievous sins; *papah* – sinful ones, sinners; *ye* -- who; *pacanti* – cook, prepare food; *atma-karanat* – for their own sakes.

**The righteous who eat of the leavings of the sacrifice, are freed from all sins; but, impious are they, and evil do they eat who cook food for their own (*selfish*) sakes. (See also RV 10.117.06) (3.13)**

### **THE WHEEL OF THE WORLD SHOULD BE TURNING**

**annad bhavanti bhutani parjanya ad anna-sambhavah  
yajnad bhavati parjanya yajnah karma-samudbhavah (3.14)**

*annat* – from food, from grains; *bhavanti* – come forth, grow; *bhutani* – beings, the material bodies; *parjanya* -- from rains; *anna* -- of food grains; *sambhavah* - - production; *annasambhavah* – production of food; *yajnat* -- from the performance of sacrifice, from sacrifice; *bhavati* – arises, becomes possible; *parjanya* -- rain; *yajnah* -- performance of *Yajna (sacrifice)*; *karma* -- prescribed duties; *samudbhavah* -- born of; *karmasamudbhavah* – born of action.

**From food creatures are born, and food from rain; and rain comes forth from sacrifice (*selfless service*); and sacrifice is born of action. (3.14)**

**karma brahmodbhavam viddhi brahmaksara-samudbhavam  
tasmad sarva-gatam brahma nityam yajne pratisthitam (3.15)**

*karma* – action, work; *brahma* -- Brahma; *udbhavam* – arisen, produced; *brahmodbhavam* -- arisen from Brahma; *viddhi* – know, you should know; *brahma* -- Brahma; *aksara* – the Imperishable; *samudbhavam* -- directly manifested; *aksarasamudbhavam* – arisen from the Imperishable; *tasmad* -- therefore; *sarva-gatam* -- all-pervading; *brahma* -- Brahma; *nityam* – ever, eternally; *yajne* -- in sacrifice; *pratisthitam* – situated, (is) established, ever present.

**Know that action comes from Brahman, and Brahman is from the Imperishable. Therefore, Brahman, the all-pervading, is ever present in sacrifice (*selfless service*). (3.15)**

**evam pravartitam cakram nanuvartayatiha yah  
aghayur indriyaramo mogham partha sa jivati (3.16)**

*evam* -- thus; *pravartitam* – set revolving, set in motion; *cakram* – wheel, cycle; *na* – not; *anuvartayati* -- follow; *iha* – here, in this life; *yah* -- one who; *aghayuh* – living in sins, of sinful life, whose life is full of sins; *indriya-aramah* – satisfied/rejoicing in the senses (in sense gratification); *mogham* – in vain, uselessly; *partha* -- O son of Prtha (Arjuna); *sah* -- he; *jivati* -- lives.

**He who on earth does not follow the wheel thus set in motion, who is of sinful life, indulging in the senses, O Pārtha (Arjuna), he lives in vain. (3.16)**

**yas tv atma-ratir eva syad atma-trptas ca manavah  
atmany eva ca santustas tasya karyam na vidyate (3.17)**

*yah* – who, one who; *tu* -- but; *atma-ratih* – rejoices in the Self, taking pleasure in the Self; *eva* -- only; *syat* -- maybe; *atma-trptah* – satisfied in the Self; *ca* -- and; *manavah* -- the man; *atmani* -- in the Self; *eva* -- only; *ca* -- and; *santustah* – contented, perfectly satiated; *tasya* -- his; *karyam* – work to be done, duty; *na* - - not; *vidyate* – is, exist.

**However, the man who rejoices in the Self-alone, who is satisfied with the Self-alone, in the Self-alone content, there is nothing he needs to do. (3.17)**

**naiva tasya krtenartha nakrteneha kascana  
na casya sarva-bhutesu kascid artha-vyapasrayah (3.18)**

*na* – not, never; *eva* -- even; *tasya* – of him; *krtena* -- by action; *arthah* -- concern; *na* – not, nor; *akrtena* – by actions not done; *iha* --here; *kascana* – any, whatever; *na* – not, never; *ca* -- and; *asya* -- of him, of this man; *sarva-bhutesu* – upon any contingent being, in all beings, among all living beings; *kascit* -- any; *artha* -- purpose; *vyapasrayah* -- taking shelter of; *arthavyapasrayah* – depending for any object .

**For him, there is here no interest in what is done, or what is not done. Nor does he depend upon any contingent being for attaining any purpose. (3.18)**

## ARJUNA FIT FOR KARMA-YOGA

**tasmad asaktah satatam karyam karma samacara  
asakto hy acaran karma param apnoti purusah (3.19)**

*tasmad* -- therefore; *asaktah* -- without attachment; *satatam* – always, constantly; *karyam* – which should be done, have to do, as duty; *karma* – action, work; *samacara* -- perform; *asaktah* – without attachment, unattached; *hi* -- because; *acaran* -- performing; *karma* – action, work; *param* -- the Supreme; *apnoti* – attains, achieves, reaches; *purusah* -- man.

**Therefore, without attachment perform what you have to do, for performing action without attachment, man really reaches the Supreme. (3.19)**

**karmanaiva hi samsiddhim asthita janakadayah  
loka-sangraham evapi sampasyan kartum arhasi (3.20)**

*karmana* -- by action/work; *eva* – only, even; *hi* – only, for sure, certainly; *samsiddhim* -- perfection; *asthita* -- attained; *janaka-adayah* -- Janaka and others ; *loka-sangraham* -- the protection of the people (in general), for the protection of the world; *eva api* -- only; *sampasyan* – considering, having in view; *kartum* -- to act/perform; *arhasi* -- you should.

**It was through action only that Janaka and others tried to attain perfection. Even again for the protection of the world you should perform action. (3.20)**

**yad yad acarati sresthas tat tad evetaro janah  
sa yat pramanam kurute lokas tad anuvartate (3.21)**

*yad yad* -- whatever; *acarati* -- he does; *sresthah* -- a respectable leader, the noblest; *tat* -- that; *tat* -- and that alone; *eva* -- only; *itarah* – the other; *janah* – persons, people; *sah* -- he; *yat* – whatever, whichever, what; *pramanam* -- example; *kurute* -- does perform; *lokah* -- all the world; *tat* -- that; *anuvartate* -- follows in the footsteps.

**For whatever the noblest does, is also done by others; whatever norm he sets up, the world will follow. (3.21)**

**na me parthasti kartavyam trisu lokesu kincana  
nanavaptam avaptavyam varta eva ca karmani (3.22)**

*na* -- not; *me* – Mine, My; *partha* -- O son of Prtha (Arjuna); *asti* – (there) is; *kartavyam* – to be done (duty); prescribed duty; *trisu* -- in the three; *lokesu* – worlds, planetary systems; *kincana* -- anything; *na* – not, nothing; *anavaptam* -- unattained; *avaptavyam* -- to be gained, to be attained; *varte* -- I am engaged; *eva* -- also; *ca* -- and; *karmani* – in action, in prescribed duty.

**O Pārtha (Arjuna), in the three worlds there is nothing that I must accomplish at all. Nor anything unattained which I have not attained, yet I am engaged in action. (3.22)**

**yadi hy aham na varteyam jatu karmany atandritah  
mama vartmanuvartante manusyah partha sarvasah (3.23)**

*yadi* -- if; *hi* – surely, certainly; *aham* -- I; *na* -- do not; *varteyam* – engage in action; *jatu* -- ever; *karmani* – in action, in the performance of prescribed duties; *atandritah* – tirelessly, unwearied, with great care; *mama* -- My; *vartma* -- path; *anuvartante* -- follow; *manusyah* -- men; *partha* -- O son of Prtha, Arjuna; *sarvasah* -- in every way, in all matters.

**For were I not be tirelessly engaged in action, then, would men in all matters follow My path, O Pārtha (Arjuna). (3.23)**

**utsideyur ime loka na kuryam karma ced aham  
sankarasya ca karta syam upahanyam imah prajah (3.24)**

*utsideyuh* -- would be put into ruin, would perish; *ime* -- these; *loka* -- worlds; *na* -- not; *kuryam* – would do, I perform; *karma* – action, prescribed duties; *ced* - - if; *aham* -- I; *sankarasya* – of confusion of castes, of unwanted population; *ca* - - and; *karta* – author, creator; *syam* -- would be; *upahanyam* -- would destroy; *imah* -- these; *prajah* -- living entities, living beings, creatures.

**If I were not engaged in action, these worlds would fall to ruin, and I should be the cause of confusion of castes, and destroy these creatures. (3.24)**

### **THE WISE MAN'S ACTION CONTRASTED WITH THAT OF THE IGNORANT**

**saktah karmany avidvamsa yatha kurvanti bharata  
kuryad vidvams tathasaktas cikirsur loka-sangraham (3.25)**

*saktah* -- attached; *karmani* – to action, in prescribed duties; *avidvamsah* -- the ignorant; *yatha* – as ; *kurvanti* – act, they do; *bharata* -- O descendant of Bharata, Arjuna; *kuryat* – should act, must do; *vidvan* – the wise, the learned;



*tatha* – so, thus; *asaktah* – unattached, without attachment; *cikirsuh* – desiring, wishing, longing; *loka-sangraham* -- the welfare of the world.

**Therefore, O Bhārata (Arjuna), as the ignorant act attached to action, the wise man should perform action unattached, longing the welfare of the world. (3.25)**

**na buddhi-bhedam janayed ajnanam karma-sanginam  
josayet sarva-karmani vidvan yuktah samacaran (3.26)**

*na* -- not; *buddhi-bhedam* – unsettlement in the minds, disruption of intelligence; *janayet* -- he should cause, he should produce; *ajnanam* -- of the foolish, of the ignorant; *karma-sanginam* –of the persons attached to actions; *josayet* -- he should be engaged, he should do; *sarva* -- all; *karmani* – action(s); *vidvan* – the wise, a learned person; *yuktah* -- engaged; *samacaran* – performing, practising.

**Let the wise man not perturb the mind of ignorant people attached to action, let him encourage them to do all actions as himself, fulfilling them with devotion (*selfless service, in the spirit of yoga*). (See also 3.29) (3.26)**

**prakrteh kriyamanani gunaih karmani sarvasah  
ahankara- vimudhatma kartaham iti manyate (3.27)**

*prakrteh* -- of material nature; *kriyamanani* – are performed, being done; *gunaih* -- by the modes, by the constituents, by the qualities; *karmani* – actions, activities; *sarvasah* – in all cases, all kinds of; *ahankara-vimudhatma* –one whose mind is deluded by egoism, being fooled by the ego; *atma* – mind, spirit, soul; *karta* -- doer; *aham* -- I; *iti* -- thus; *manyate* -- he thinks.

**All actions are done by the constituents of nature (*prakrti*). He, whose mind is fooled by the ego, thinks ‘I am the doer’. (See also 5.09, 13.29, and 14.19) (3.27)**

**tattva-vit tu maha-baho guna-karma- vibhagayoh  
guna gunesu vartanta iti matva na sajjate (3.28)**

*tattva-vit* -- the knower of Truth; *tu* -- but; *maha-baho* -- O mighty-armed, Arjuna; *guna-karma vibhagayoh* – of the divisions of qualities and functions, the constituents and actions; *vibhagayoh* -- differences; *gunah* – the constituents, the qualities, the modes (in the shape of senses); *gunesu* – the constituents, the qualities, the modes (in the shape of objects); *vartante* -- remain; *iti* -- thus; *matva* – knowing, thinking; *na* – not, never; *sajjate* -- is attached.

**But he, O mighty-armed (*Arjuna*), who knows that these constituents and actions are distinct from himself, and that only the Constituents on constituents are acting, is not attached. (3.28)**

**prakrter guna-sammudhah sajjante guna-karmasu  
tan akrtsna-vido Mandan krtsna-vin na vicalayet (3.29)**

*prakrteh* -- of material nature; *guna* -- by the modes, by the constituents, by the modes; *sammudhah* – deluded by material identification; *sajjante* – are attached, they become engaged; *guna-karmasu* -- in material activities, in the functions of the constituents, qualities, modes; *tan* -- those; *akrtsna-vidah* – persons of imperfect knowledge, with a poor fund of knowledge; *mandan* – the foolish, the deluded; *krtsna-vit* – man of perfect knowledge; *na* -- not; *vicalayet* -- should try to agitate, should unsettle.

**Those deluded by the constituents of Nature (*prakrti*, *material nature*) are attached to the actions of those functions. The wise should not perturb the unwise whose knowledge is imperfect. (see also 3.26) (3.29)**

### **HOW A SEEKER FOR MOKSHA SHOULD PERFORM ACTIONS**

**mayi sarvani karmani sannyasyadhyatma-cetasa  
nirasir nirmamo bhutva yudhyasva vigata-jvarah (3.30)**

*mayi* – in, on Me; *sarvani* -- all; *karmani* – actions, activities; *sannyasya* -- giving up, renouncing; *adhyatmacetasa* -- with the mind fixed in the Self; *cetasa* – mind, consciousness; *nirasih* – freed from hope; *nirmamah* -- without ownership, freed from selfishness (ownership); *bhutva* – having become; *yudhyasva* – you fight; *vigata-jvarah* -- without being lethargic, devoid of mental fever.

**Cast all your actions on Me, with your mind fixed in the Self, freed from hope and selfishness, devoid of mental fever, do fight (*engage in battle*). (3.30)**

**ye me matam idam nityam anutisthanti manavah  
sraddhavanto 'nasuyanto mucyante te 'pi karmabhih (3.31)**

*ye* -- those who; *me* -- My; *matam* -- teaching; *idam* – this, these; *nityam* – constantly, as an eternal function; *anutisthanti* -- practise; *manavah* – men, human beings; *sraddha-vantah* – full of faith; *anasuyantah* – without cavilling, envy; *mucyante* – are free; *te* – they, all of them; *api* – also, even; *karmabhih* -- from the bondage of actions.

**Those who constantly practise this teaching of Mine with faith and without cavilling, they too will find release from the bondage of actions. (3.31)**

**ye tv etad abhyasuyanto nanutisthanti me matam  
sarva-jnana-vimudhams tan viddhi nastan acetasah (3.32)**

*ye* -- those; *tu* – but, however; *etat* -- this; *abhyasuyantah* -- carping out; *na* -- do not; *anutisthanti* -- practise; *me* -- My; *matam* -- teaching; *sarva-jnana vimudhan* – deluded in all sorts of knowledge; *vimudhan* -- perfectly deluded; *tan* -- them; *viddhi* -- know; *nastan* -- all ruined; *acetasah* – devoid of discrimination.

**But those who, carping at My teaching, and do not practice it, know them as deluded in all knowledge, mindless and lost. (3.32)**

### **INFLUENCE OF MAN'S NATURE ON HIS CONDUCT**

**sadrsam cestate svasyah prakrter jnanavan api  
prakrtim yanti bhutani nigraha kim karisyati (3.33)**

*sadrsam* – in accordance, according; *cestate* -- acts; *svasyah* -- of his own; *prakrteh* – of nature, modes of nature; *jnana-van* – man of knowledge, a wise man, learned; *api* – even, although; *prakrtim* – to nature; *yanti* -- follow; *bhutani* – beings, all living entities; *nigraha* – restraint, repression; *kim* -- what; *karisyati* -- can do.

**Even the man of knowledge behaves according to his own nature. All beings follow their nature. So, what can repression do? (3.33)**

**Indriyasyendriyasyarthe raga-dvesau vyavasthitau  
tayor na vasam agacchet tau hy asya paripanthinau (3.34)**

*indriyasya* – to the senses; *indriyasya* – of the senses; *arthe* -- in the object; *raga* -- attachment; *dvesau* -- also detachment; *ragadvesau* -- attachment and aversion, love and hate; *vyavasthitau* -- seated; *tayoh* -- of them/these; *na* – not, never; *vasam* -- sway; *agacchet* -- one should come under; *tau* – these two; *hi* – for sure, certainly; *asya* -- his; *paripanthinau* -- stumbling blocks, foes.

**In all the senses love and hate (affection and aversion) are turned to their proper objects; let no one become victim to their power, for they are enemies of the path. (3.34)**

**sreyan sva-dharmo vigunah para-dharmat sv-anusthitat  
sva-dharme nidhanam sreyah para-dharmo bhayavahah (3.35)**

*sreyan* -- better; *sva-dharmah* -- one's own duties; *vigunah* – devoid of merit, even faulty; *para-dharmat* -- than the duty of another ; *sv-anusthitat* – than well-discharged, perfectly done; *sva-dharme* -- in one's own duty; *nidhanam* – death, destruction; *sreyah* -- better; *para-dharmah* – another's duty; *bhaya-avahah* – dangerous, fraught with fear.

**Better to perform one's own duty (*dharmā*), though deprived of merit, than the duty of another well discharged. Better to die in one's own duty, for it is perilous to follow another's duty. (See also 18.47) (3.35)**

**DESIRE IS THE ENEMY OF MAN**

**arjuna uvaca**

**atha kena prayukto 'yam papam carati purusah  
anicchann api varsneya balad iva ni yojitah (3.36)**

*arjunah uvaca* -- Arjuna said; *atha* -- now; *kena* -- by what, by which; *prayuktah* -- impelled; *ayam* -- this; *papam* -- sin; *carati* -- does; *purusah* -- a man; *anicchan* -- without desiring, not wishing, unwilling; *api* – even, although; *varsneya* -- O descendant of Vrsni (Krsna); *balat* -- by force; *iva* -- as if, as it were; *niyojitah* -- constrained.

**Arjuna said: O Varsneya (*Krsna*), by what provocation does a man commit sin as though he were constrained by force, unwilling though he be? (3.36)**

**sri-bhagavan uvaca**

**kama esa krodha esa rajo-guna-samudbhavah  
mahasano maha-papma viddhy enam iha vairinam (3.37)**

*sri-bhagavan uvaca* – the Supreme Lord said; *kamah* – lust, desire; *esah* -- this; *krodhah* – anger, wrath; *esah* -- this; *raja-guna* -- the mode of passion; *samudbhavah* -- born of; *maha-asanah* -- all-devouring; *maha-papma* -- greatly sinful, all-sinful; *viddhi* -- know; *enam* -- this; *iha* -- here; *vairinam* -- greatest enemy, the foe.

**The Supreme Lord said: It is desire, it is anger, arising from rajas (*passion*) constituent, all-devouring and all sinful. Know this to be your enemy on earth. (3.37)**

## DESIRE CONCEALS KNOWLEDGE

**dhumenavriyate vahnir yathadarso malena ca  
yatholbenavrto garbhas tatha tenedam avrtam (3.38)**

*dhumena* -- by smoke; *avriyate* -- is covered, is enveloped; *vahnih* -- fire; *yatha* -- as; *adarsah* -- mirror; *malena* -- by dust; *ca* – and, also; *yatha-* as; *ulbena* – by the amnion, by the womb; *avrtah* – enveloped, is covered; *garbhah* -- embryo; *tatha* -- so; *tena* -- by it; *idam* -- this; *avrtam* -- is covered, enveloped.

**Just as fire is surrounded by smoke, a mirror by dust, an embryo enclosed by the womb, so “This” (*knowledge, Brahma-jnāna*) is covered by it (*rajas, lust*). (3.38)**

**avrtam jnanam etena jnanino nitya-vairina  
kama-rupena Kaunteya duspurenanalena ca (3.39)**

*avrtam* – covered, enveloped; *jnanam* – wisdom, knowledge; *etena* -- by this; *jnaninah* -- of the wise, knower; *nitya-vairina* -- by the constant enemy; *kama-rupena* – whose form is desire, in the form of lust; *kaunteya* -- O son of Kunti (Arjuna); *duspurena* -- never to be satisfied, unappaisable, insatiable; *analena* -- by the fire; *ca* – and, also.

**Covered, O son of Kunti (*Arjuna*) is knowledge by this constant enemy of the wise in the form of desire, which is insatiable fire. (3.39)**

**indriyani mano buddhir asyadhistanam ucyate  
etair vimohayaty esa jnanam avrtya dehinam (3.40)**

*indriyani* -- the senses; *manah* -- the mind; *buddhih* -- the intellect; *asya* -- its; *adhistanam* – seat, sitting place; *ucyate* -- is called; *etaih* – by these; *vimohayati* – deludes, bewilders; *esah* -- this lust; *jnanam* – wisdom, knowledge; *avrt ya* – covering, having enveloped; *dehinam* -- of the embodied (Self).

**The senses, the mind and intellect (*reason*) are said to be its seat. With their support, it fences knowledge in, deluding the embodied Self. (3.40)**

## HOW TO KILL OUT DESIRE

**tasmat tvam indriyany adau niyamyā bharatarsabha  
papmanam prajahi hy enam jnana- vijnana-nasanam (3.41)**

*tasmat* -- therefore; *tvam* -- you; *indriyani* – the senses; *adau* -- in the beginning; *niyamyā* -- by regulating, having controlled; *bharata-rsabha* -- O best of the Bharatas, Arjuna; *papmanam* -- of sinful; *prajahi* – destroy, kill; *hi* – surely, certainly; *enam* -- this; *jnana* -- of knowledge; *vijnana* -- and knowledge of the pure soul; *nasanam* -- the destroyer; *Jnana vijnana nasanam* – the destroyer (destructor) of the knowledge and realisation.

**Therefore, O best of the Bhāratas (Arjuna) restrain the senses first, and destroy this evil thing (sin), which is destructive for knowledge and realisation. (3.41)**

**indriyani parany ahur indriyebhyah param manah  
manasas tu para buddhir yo buddheh paratas tu sah (3.42)**

*indriyani* – the senses; *parani* -- superior; *ahuh* – they say; *indriyebhyah* -- than the senses; *param* -- superior; *manah* -- the mind; *manasah* – higher than the mind; *tu* – but; *para* -- superior; *buddhih* -- intellect; *yah* -- who; *buddheh* -- than the intelligence; *paratah* -- greater; *tu* -- but; *sah* -- he.

**They say that the senses are superior to the body, higher than the senses is the mind, yet higher than the mind is the intellect, but what is greater than the intellect is “He” (the Supreme). (See also KaU 3.10 and Gītā 6.07-08) (3.42)**

**evam buddheh param buddhva samstabhyatmanam atmana  
jahi satrum maha-baho kama-rupam durasadam (3.43)**

*evam* -- thus; *buddheh* – than the intellect; *param* – superior, beyond the; *buddhva* – having known, knowing; *samstabhya* – restraining, subduing, by steadying; *atmanam* -- the self; *atmana* -- by the Self; *jahi* – you slay, surmount, conquer; *satrum* -- the enemy; *maha-baho* -- O mighty-armed, Arjuna; *kama-rupam* -- of the form of lust/desire; *durasadam* – hard to conquer.

**Know “Him” (Atmā, the Self) who is beyond the intellect, subduing the self (one’s own mind) by the Self. O mighty-armed (Arjuna), destroy the enemy swift to change in the form of lust, hard to conquer. (3.43)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkrṣṇa and Arjuna, this is the third discourse entitled, “Karma Yoga”.**

# Fourth Discourse

## Jnāna-Yoga

### TRADITION OF JNĀNA-YOGA

**sri-bhagavan uvaca  
imam vivasvate yogam proktavan aham avyayam  
vivasvan manave praha manur iksvakave 'bravit (4.01)**

*sri-bhagavan uvaca* -- the Supreme Lord (Kṛṣṇa) said; *imam* -- this; *vivasvate* -- unto the sun-god, Vivasvat; *yogam* -- yoga; *proktavan* -- taught, instructed; *aham* -- I; *avyayam* -- imperishable; *vivasvan* -- Vivasvat (the sun-god's name); *manave* -- to Manu; *praha* -- taught, told; *manuh* -- Manu; *iksvakave* -- unto King Ikṣvaku; *abravit* -- taught, said.

**The Supreme Lord said: I taught this changeless way of Yoga to Vivasvān; Vivasvān told it to Manu and Manu to Ikṣvāku. (4.01)**

**evam parampara-praptam imam rajarsayo viduh  
sa kaleneha mahata yogonastah Parantapa (4.02)**

*evam* -- thus; *parampara praptam* -- down in regular succession; *praptam* -- received; *imam* -- this ; *raja-rsayah* -- the royal sages; *viduh* -- knew, understood; *sah* -- that, this; *kalena* -- in the course (lapse) of time, considerable time; *iha* -- here, (in this world); *mahata* -- great; *yogah* --yoga; *nastah* -- destroyed, ceased to be; *parantapa* -- O Arjuna, subduer of the enemies, O vanquisher of foes.

**So, was the oral tradition from one to another handed on to the Royal Sages who came to know it, O Parantapa (O vanquisher of foes/Arjuna); but, after a considerable time, this teaching of Yoga ceased to be in the world. (4.02)**

**sa evayam maya te 'dya yogah proktah puratanah  
bhakto 'si me sakha ceti rahasyam hy etad uttamam (4.03)**

*sah* -- the same; *eva* -- even, even, certainly; *ayam* -- this; *maya* -- by Me; *te* -- to you; *adya* -- today; *yogah* -- yoga; *proktah* -- has been taught (revealed); *puratanah* -- ancient, very old; *bhaktah* -- devotee; *asi* -- you are; *me* -- My; *sakha* -- friend; *ca* -- and, also; *iti* -- thus, therefore; *rahasyam* -- secret, mystery; *hi* -- for; *etat* -- this; *uttamam* --best, first greatest, most elevated.

This same ancient Yoga has been revealed to you today by Me, because you are My devotee and friend, for this is the Supreme Secret. (4.03)

### *DIVINE INCARNATIONS*

**arjuna uvaca**

**aparam bhavato janma param janma vivasvatah  
katham etad vijaniyam tvam adau proktavan iti (4.04)**

*arjunah uvaca* -- Arjuna said; *aparam-* later; *bhavatah* -- Your; *janma* -- birth; *param* -- prior, superior; *janma* -- birth; *vivasvatah* -- Vivasvat (sun-god); *katham* -- how; *etat* -- this; *vijaniyam* -- am I to understand, shall I understand, how should I understand; *tvam* -- You; *adau* -- in the beginning; *proktavan* -- taught, instructed; *iti* -- thus.

**Arjuna said: Your birth was later, and that of Visvasvan earlier. How should I understand that You taught this Yoga in the beginning? (4.04)**

**sri-bhagavan uvaca**

**bahuni me vyatitani janmani tava carjuna  
tany aham veda sarvani na tvam vettha Parantapa (4.05)**

*sri-bhagavan uvaca* --the Supreme Lord said; *bahuni* -- many; *me* -- My, of Mine; *vyatitani* -- have passed away; *janmani* -- births; *tava* -- of yours; *ca* -- and, also; *arjuna* -- O Arjuna; *tani* -- those, them; *aham* -- I; *veda* -- know; *sarvani* -- all; *na* -- not; *tvam* -- you; *vettha* -- know; *parantapa* -- O subduer of the enemy, O vanquisher of foes, Arjuna.

**The Supreme Lord said: Many births have I past through, as well as you have, O Arjuna; all these I know, but you do not know them, O Parantapa (O vanquisher of foes/Arjuna). (4.05)**

**ajo 'pi sann avyayatma bhutanam isvaro 'pi san  
prakrtim svam adhisthaya sambhavamy atma-mayaya (4.06)**

*ajah* -- unborn; *api* -- also, as well; *san* -- being; *avyaya* -- without deterioration; *avyayātmā* -- of imperishable nature; *atma* -- body; *bhutanam* -- of all those who are born, beings, created things; *isvarah* -- the Supreme Lord; *api* -- also; *san* -- being so; *prakrtim* -- nature; *svam* -- of Myself, of My own; *adhisthaya* -- being so situated; *sambhavami* --come into being; *atma-mayaya* -- by My internal energy, by My own maya.



**Though I am unborn, of imperishable nature, and though I am the Lord of all created things, yet by My own nature, I am born through My own Māyā (the power of thought that produces form). (4.06)**

### **THE PURPOSE OF DIVINE INCARNATIONS**

**yada yada hi dharmasya glanir bhavati bharata  
abhyutthanam adharmasya tadatmanam srijamy aham (4.07)**

*yada yada* -- whenever and wherever; *hi* – surely, certainly; *dharmasya* -- of righteousness; *glanih* – decline, discrepancy; *bhavati* -- is; *bharata* -- O descendant of Bharata, Arjuna; *abhyutthanam* – rise, predominance, growing powerfully; *adharmasya* -- unrighteousness; *tada* – then, at that time; *atmanam* - - Myself; *srijami* -- manifest; *aham* -- I.

**Whenever there is a decline of Dharma (righteousness) and Adharma (unrighteousness) grows powerfully, then, O Bhārata (Arjuna), I manifest Myself. (4.07)**

**paritranaya sadhunam vinasaya ca duskrtam  
dharma-samsthapanarthaya sambhavami yuge yuge (4.08)**

*paritranaya* -- for the protection; *sadhunam* -- of the good; *vinasaya* -- for the annihilation, for the destruction; *ca* -- and; *duskrtam* – of the wicked, of the evildoers, of the miscreants; *dharma* -- righteousness; *samsthapana-arthaya* – for the establishment of righteousness; *sambhavami* – I am born, I do appear; *yuge* -- millennium; *yuge* -- after millennium; *yuge-yuge* – in every age, from age to age.

**For the protection of the good, for the destruction of the evildoers, for the establishment of righteousness, I am born from age to age. (See also Tr 1.120.03-04) (4.08)**

**janma karma ca me divyam evam yo vetti tattvatah  
tyaktva deham punar janma naiti mam eti so 'rjuna (4.09)**

*janma* -- birth; *karma* – action, work; *ca* – and, also; *me* – My, of Mine; *divyam* – divine; *evam* – thus; *yah* – who, anyone who; *vetti* -- knows; *tattvatah* -- in reality, in true light; *tyaktva* – having abandoned, leaving aside; *deham* -- the body; *punah* -- again; *janma* -- birth; *na* – not, never; *eti* -- comes; *mam* – to Me, unto Me; *eti* – comes, does attain; *sah* -- he; *arjuna* -- O Arjuna.

**He, who knows My divine birth and action (*Karma*), comes not to birth again on leaving the body, he comes to Me, O Arjuna. (4.09)**

### ***JNĀNA-YOGA IS THE SOLE MEANS TO MOKSHA***

**vita-raga-bhaya-krodha man-maya mam upasritah  
bahavo jnana-tapasa puta mad-bhavam agatah (4.10)**

*vita* -- freed from; *raga* -- attachment; *bhaya* -- fear; *krodhah* -- and anger; *mat-maya* -- absorbed in Me, fully in Me; *mam* -- Me; *upasritah* -- taking refuge in; *bahavah* -- many; *jnana* -- of knowledge; *tapasa* -- by the penance; *Jnana tapasa* -- by the fire of knowledge; *putah* -- purified; *mad-bhavam* -- My Being; *agatah* -- have attained, have entered.

**Freed from passion, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire (*tapas*) of knowledge, many have entered into My Being. (4.10)**

### ***DIVINE DISPENSATION OF UNITY OF WORLD FAITHS AND SALVATION***

**ye yatha mam prapadyante tams tathaiva bhajamy aham  
mama vartmanuvartante manusyah partha sarvasah (4.11)**

*ye* -- who; *yatha* -- as, in whatever way; *mam* -- Me; *prapadyante* -- approach, surrender; *tan* -- them; *tatha* -- so; *eva* -- even; *bhajami* -- reward; *aham* -- I; *mama* -- My; *vartma* -- path; *anuvartante* -- follow; *manusyah* -- men; *partha* -- O son of Prtha, Arjuna; *sarvasah* -- in all respects, in all ways, on every side.

**In whatever way men approach Me, in the same way do I return them, for the path men take from every side is Mine, O Pārtha (*Arjuna*). (4.11)**

**kanksantah karmanam siddhim yajanta iha devatah  
ksipram hi manuse loke siddhir bhavati karma-ja (4.12)**

*kanksantah* -- desiring, longing for; *karmanam* -- of action; *siddhim* -- success; *yajante* -- sacrifice (they worship by sacrifices); *iha* -- in this world, in this world of men; *devatah* -- gods, devas, deities, demi-gods; *ksipram* -- quickly; *hi* -- because; *manuse* -- in the human; *loke* -- (within this) world; *siddhih* -- success; *bhavati* -- comes, is attained; *karma-ja* -- born of action.

**They who desire success in their actions worship here the deities, because the fruit of such action comes quickly in this world of men. (4.12)**

**catur-varnyam maya srstam guna-karma-vibhagasah  
tasya kartaram api mam viddhi akartaram avyayam (4.13)**

*catuh-varnyam* – the fourfold caste, the four divisions of human society; *maya* -- by Me; *srstam* – has been created, created; *guna* -- of quality, contingent, modes of nature ; *karma* -- and work; *vibhagasah* -- in terms of division; *guna-karma-vibhagasah* – according to the differentiation of Guna and karma; *tasya* -- of that, thereof; *kartaram* -- the doer, the author, the father; *api* –though, although; *mam* -- Me; *viddhi* -- know; *akartaram* -- as the non-doer, actionless; *avyayam* – immutable, unchangeable.

**The four caste systems were generated by Me in agreement to the division of energies and actions. Know Me to be the doer of them, though the actionless and immutable. (See also 18.41) (4.13)**

**na mam karmani limpanti na me karma-phale sprha  
iti mam yo 'bhijanati karmabhir na sa badhyate (4.14)**

*na* – not, never; *mam* -- Me; *karmani* -- actions; *limpanti* -- do affect; *na* -- nor; *me* -- My; *karma-phale* – the fruit of action; *sprha* – desire, aspiration; *iti* -- thus; *mam* -- Me; *yah* -- who; *abhijanati* – knows, does know; *karmabhir* -- by actions; *na* – not, never; *sah* -- he; *badhyate* – is bound, becomes entangled.

**Actions can never affect Me, nor the yearning for their fruits. The one who knows Me like this is not bound by actions. (4.14)**

**evam jnatva krtam karma purvair api mumuksubhih  
kuru karmaiva tasmāt tvam purvaih purvataram krtam (4.15)**

*evam* -- thus; *jnatva* – having known, knowing well; *krtam* – (was) performed, done; *karma* – actions, work; *purvaih* – by ancients, by past authorities; *api* – also, indeed; *mumuksubhih* – seekers after freedom, who attained liberation, in the hope of liberation; *kuru* -- perform; *karma* -- action; *eva* -- even; *tasmāt* -- therefore; *tvam* -- you; *purvaih* – by ancients; *purva-taram* -- in ancient times, days of old; *krtam* -- as performed, done.

**This knowing, the ancients too performed actions in the hope of liberation. So, also you undertake action as the ancients did in the days of old. (4.15)**

## THE REAL NATURE OF ACTION AND INACTION

**kim karma kim akarmeti kavayo 'py atra mohitah  
tat te karma pravaksyami yaj jnatva moksyase 'subhat (4.16)**

*kim* -- what; *karma* -- action; *kim* -- what; *akarma* -- inaction; *iti* -- thus; *kavayah* -- the intelligent, the sages; *api* -- also; *atra* -- in this; *mohitah* -- are confused, are deluded, bewildered; *tat* -- that; *te* -- unto you; *karma* -- action; *pravaksyami* -- (I) shall teach, explain; *yaj* -- which; *jnatva* -- having known, having understood, knowing; *moksyase* -- you shall be liberated; *asubhat* -- from evil.

**What is action? What is inaction? As to this, even the sages are confused. I shall teach you that action, and once you have understood My words, you shall be liberated from evil. (4.16)**

**karmano hy api boddhavyam boddhavyam ca vikarmanah  
akarmanas ca boddhavyam gahana karmano gatih (4.17)**

*karmanah* -- of action; *hi* -- for; *api* -- also; *boddhavyam* -- should be understood, should be known; *boddhavyam* -- should be understood, should be known; *ca* -- and, also; *vikarmanah* -- of the forbidden action; *akarmanah* -- of inaction; *ca* -- and, also; *boddhavyam* -- should be understood, should be known; *gahana* -- profound, deep; *karmanah* -- of action; *gatih* -- the way, the path, the entrance.

**One must understand what is meant by action; discriminate unlawful action, and what inaction is. Profound is the way of action. (4.17)**

**karmany akarma yah pasyed akarmani ca karma yah  
sa buddhiman manusyesu sa yukta krtsna-karma-krt (4.18)**

*karmani* -- in action; *akarma* -- in inaction; *yah* -- one who; *pasyet* -- would see; *akarmani* -- in inaction; *ca* -- also; *karma* -- action; *yah* -- who; *sah* -- he; *buddhi-man* -- wise; *manusyesu* -- among men; *sah* -- he; *yuktah* -- yogi; *krtsna-karma-krt* -- the performer of all action.

**He who can see inaction in action, and action in inaction, he is wise among men, integrated (*yukta*), he is the performer of all action. (See also 3.05; 3.27; 5.08 and 13.29) (4.18)**

## WHO IS A SAGE OR AN ASCETIC?

**yasya sarve samarambhah kama-sankalpa- varjitah  
jnanagni-dagdha-karmanam tam ahuh panditam budhah (4.19)**

*yasya* -- whose; *sarve* -- all; *samarambhah* – initiatives, undertakings, attempts; *kama* -- based on desire for sense gratification; *sankalpa* -- determination; *varjitah* -- are devoid of; *kamasankalpa varjitah* -- free from desire and purpose; *jnana* -- of perfect knowledge; *agni* -- by the fire; *dagdha* -- burned; *karmnanam* -- whose work; *jnanagni-dagdha-karmanam* – whose actions have been burnt by the fire of knowledge; *tam* -- him; *ahuh* -- call; *panditam* – the sage; *budhah* -- those who know, the wise.

**He whose initiatives are all free from desires and purposes, and whose actions have been burnt by the fire of knowledge, the wise calls him a sage. (4.19)**

**tyaktva karma-phalasangam nitya-trpto nirasrayah  
karmany abhipravrtto 'pi naiva kincit karoti sah (4.20)**

*tyaktva* -- having abandoned, given up; *karma-phala-asangam* -- attachment to the fruits of action; *nitya* -- always; *trptah* -- being satisfied; *nitya-trptah* – ever content; *nirasrayah* -- without any shelter, depending on nothing; *karmani* -- in actions; *abhipravrttah* -- always engaged; *api* – though, even, in spite of; *na* -- not; *eva* – verily, truly; *kincit* -- anything; *karoti* -- do; *sah* -- he.

**Having abandoned attachment to the fruits of action, ever content, depending on nothing, though always engaged in actions, he is not doing anything. (4.20)**

## THE SAGE'S ACTION FOR BODILY MAINTENANCE

**nirasir yata-cittatma tyakta-sarva-parigraha  
sariram kevalam karma kurvan napnoti kilbisam (4.21)**

*nirasih* -- without desire, without hope; *yata* -- controlled; *citta-atma* -- mind and intelligence; *yata-cittatma* – one with the mind and self-controlled; *tyakta* -- giving up; *sarva* -- all; *parigraha* -- sense of proprietorship over possessions; *tyakta-sarva-parigraha* – having abandoned all possessions, becoming free from all possessions; *sariram* -- bodily; *kevalam* – only, merely; *karma* -- action; *kurvan* -- doing; *na* – not, never; *apnoti* -- does obtains, acquire; *kilbisam* -- sin.

**Having given up desire, restraining his mind and senses, becoming free from all possessions, performing action as is needed for the body maintenance, he does not commit sin. (4.21)**

**yadrccha-labha-santusto dvandvatito vimatsarah  
samah siddhav asiddhau ca krtvapi na nibadhyate (4.22)**

*yadrccha-labha-santusto* – content with what comes of its own accord; *yadrccha* -- out of its own accord; *labha* -- with gain; *santustah* -- satisfied; *dvandvatitah* – free of the pairs of opposites; *dvandva* – duality; *atitah* -- surpassed; *vimatsarah* -- free from envy; *samah* – steady, even minded; *siddhau* -- in success; *asiddhau* – in failure; *ca* – and, also; *krtva* – acting, doing; *api* – even, although; *na* – not, never; *nibadhyate* – is bound.

**Content with what comes of its own accord, surmounting all dualities, knowing no envy, equally in success and failure, though acting he is not bound. (4.22)**

**gata-sangasya muktasya jnanavasthita-cetasah  
yajnayacaratah karma samagram praviliyate (4.23)**

*gata-sangasya* -- of one unattached to the modes of material nature; *muktasya* -- of the liberated; *jnana-avasthita cetasah* –whose mind is established in knowledge; *yajnaya* -- for the sake of Yajna (sacrifice); *acaratah* -- acting; *karma* -- action; *samagram* -- whole; *praviliyate* – melts away, is dissolved, merges entirely.

**Man’s attachment gone, is liberation won, whose mind is established in knowledge, and who performs action for the sake of sacrifice (*selfless service*), his whole action melts away. (4.23)**

### **KNOWLEDGE-SACRIFICE**

**brahmarpanam brahma havir brahmagnau brahmana hutam  
brahmaiva tena gantavyam brahma-karma-samadhina (4.24)**

*brahma* -- Brahman; *arpanam* – the offering, the oblation; *brahma* -- Brahman; *havir* – the clarified butter; *brahmagnau* -- in the fire of Brahman; *brahmana* -- by Brahman; *hutam* – is offered; *brahma* -- Brahman; *eva* -- only; *tena* -- by him; *gantavyam* -- to be reached; *brahma karma samadhina* – by the one who is absorbed (or, ‘fixes his mind’) in action which is Brahman; *samadhina* -- absorption.

**The offering is Brahman; Brahman is the clarified butter, offered by Brahman in Brahman's fire. He who fixes his mind (*samādhi*) on Brahman, indwelt by Brahman, to Brahman he must go. (Also see 9.16) (4.24)**

### **SACRIFICES WROUGHT BY ACTION**

**daivam evapare yajnam yoginah paryupasate  
brahmagnav apare yajnam yajnenaivopajuhvati (4.25)**

*daivam* -- in worshiping the devas; *eva* -- only; *apare* -- some; *yajnam* -- sacrifices; *yoginah* -- yogis; *par yupasate* – offer, perform; *brahmagnau* -- in the fire of Brahman; *apare* -- others; *yajnam* -- sacrifice; *yajnena* -- by sacrifice; *eva* -- thus; *upajuhvati* – offer as sacrifice.

**Some yogis offer sacrifices to the deities; others sacrifice (*selfless service*) only by pouring sacrifice into the fire of Brahman. (4.25)**

**anye samyamagnisu juhvati  
sabdadin visayan anya indriyagnisu juhvati (4.26)**

*srotra-adini* -- such as the hearing process; *indriyani* -- senses; *srotradinindriyany* – organ of hearing and other senses; *anye* -- others; *samyamagnisu* -- in the fire of restraint; *juhvati* -- offer; *sabda-adin* -- sound vibration, etc.; *visayan* -- objects of sense gratification; *sabdadin visayan* – sense objects as sound, etc.; *anye* -- others; *indriya* -- of the sense organs; *agnisu* -- in the fire; *indriyagnisu* -- in the fire of the senses; *juhvati* -- they sacrifice.

**Some others offer the hearing, the senses and the rest in the fires of restraint; others the senses' proper objects as sound and the like in the fires of the senses. (4.26)**

**sarvanindriya-karmani prana-karmani capare  
atma-samyama-yogagnau juhvati jnana-dipite (4.27)**

*sarvani* -- all; *indriya* -- the senses; *karmani* -- functions; *prana-karmani* -- functions of the life breath (vital energy); *ca* – and, also; *apare* -- others; *atma-samyama* -- of controlling the mind; *yoga* -- the linking process; *agnau* -- in the fire of; *atma-samyama-yogagnau* – in the fire of the yoga of mental control; *juhvati* – offer, sacrifice; *jnana-dipite* – kindled by knowledge.

**Still others offer all the functions of the senses and of the vital forces into the fire of Yoga of mental control, kindled by knowledge. (4.27)**

**dravya-yajnas tapo-yajna yoga-yajnas tathapare  
svadhyaya-jnana-yajnas ca yatayah samsita-vratah (4.28)**

*dravya-yajnah* – those who offer wealth as sacrifice; *tapah-yajnah* – offering sacrifice in austerities; *yoga-yajnah* – those who offer yoga as sacrifice; *tatha* – thus, again; *apare* -- others; *svadhyaya jnana-yajnah* – those who offer study and knowledge as sacrifice; *ca* – and, also; *yatayah* – ascetics or anchorites, hermits; *samsita-vratah* -- persons of severe vows.

**Others offer up their wealth, others through austerity or their practice of Yoga as sacrifice, while ascetics (*sages of severe vows*) make study and knowledge (*of Scripture*) their sacrifice. (4.28)**

**apane juhvati pranam prane 'panam tathapare  
pranapana-gati ruddhva pranayama-parayanah (4.29)**

*apane* -- in the incoming breath; *juhvati* – offer, sacrifice; *pranam* – outgoing breath; *prane* – in the outgoing breath; *apanam* – incoming breath; *tatha* – thus, as also; *apare* -- others; *pranapanagati* – courses of the outgoing and incoming breaths; *ruddhva* -- restraining; *prana-ayama-parayanah* – exclusively absorbed in the restraint of breath.

**Yet others offer as sacrifice the outgoing breath (*Prāna*) in the incoming breath (*Apāna*), and the incoming breath (*Apāna*) in the outgoing breath (*Prāna*), on breath control intend (*prānāyāma*). (4.29)**

**apare niyataharah pranam pranesu juhvati  
sarve 'py ete yajna-vido yajna-ksapita-kalmasah (4.30)**

*apare* -- others; *niyata* -- having controlled; *aharah* -- eating; *niyataharah* – of regulated food; *pranam* – life breaths; *pranesu* -- in the life breaths; *juhvati* – sacrifice; *sarve* -- all; *api* -- also; *ete* -- these; *yajna-vidah* – knowers of sacrifice; *yajna-ksapita* -- being cleansed as the result of such performances; *kalmasah* -- of sinful reactions; *yajna-ksapita-kalmasah* – for sins are destroyed by sacrifice.

**Others regulate their food, and offer up breaths in breaths (*their Prāna into Prāna*). All these are knowers of sacrifice, for by sacrifice they have destroyed their sins. (4.30)**

**yajna-sistamrta-bhujo yanti brahma sanatanam  
nayam loko 'sty ayajnyasya kuto 'nyah kuru-sattama (4.31)**



*yajna-sistamrta-bhujo*—eaters of the food of immortality – the leavings of the sacrifice; *yajna-sista* -- of the result of such performances of sacrifice (*yajna*); *amrta-bhujah* -- those who have tasted such nectar; *yanti* – go, attain, do approach; *brahma* -- Brahman; *sanatanam* -- eternal; *na* – not, never; *ayam* -- this; *lokaḥ* – world; *asti* -- is; *ayajnasya* -- for one who performs no sacrifice; *kutah* -- how; *anyah* -- other; *kuru-sat-tama* -- O best amongst the Kurus, Arjuna.

**Eating the leavings of the sacrifice, the food of immortality (*amṛti*), attain the eternal Brahman. This world is not from him who performs no sacrifice, how then the other world, O best among the Kurus (*Arjuna*)? (See also 4.38 and 5.06) (4.31)**

**evam bahu-vidha Yajna vitata brahmano mukhe  
karma-jan viddhi tan sarvan evam jnatva vimoksyase (4.32)**

*evam* -- thus; *bahu-vidhah* -- various kinds of, manifold; *yajnah* -- sacrifices; *vitataḥ* -- are spread; *brahmanah* -- of the *Vedas*, or of Brahman; *mukhe* -- through the mouth; *karma-jan* -- born of action; *viddhi* -- you should know; *tan* - - them; *sarvan* -- all; *evam* -- thus; *jnatva* – knowing, having known; *vimoksyase* -- you will be liberated.

**So many and various are the sacrifices set forth at the mouth of Brahman. Know that they are all born of action, for when you know this you shall be liberated. (See also 3.14) (4.32)**

### **KNOWLEDGE SACRIFICE IS BETTER THAN OTHER SACRIFICES**

**sreyan dravya-mayad yajnaj jnana-yajnah parantapa  
sarvam karmakhilam Partha jnane parisamapyate (4.33)**

*sreyan* –superior, greater; *dravya-mayat* -- of material objects; *yajnat* -- than the sacrifice; *jnana-yajnah* -- sacrifice in knowledge; *parantapa* – O Parantapa, O chastiser of the enemy, Arjuna; *sarvam* -- all; *karma* -- action; *akhilam* -- in totality, or in its entirety, all action without exception; *partha* -- O son of Prtha, Arjuna; *jnane* -- in knowledge; *parisamapyate* – culminated, merged.

**Superior is the sacrifice of knowledge than the sacrifice of material objects, O Parantapa (*O Vanquisher of foes/Arjuna*). All action, without exception, O Pārtha (*Arjuna*), finds their merging in knowledge. (4.33)**

**tad viddhi pranipatena pariprasnena sevaya  
upadeksyanti te jnanam jnaninas tatt va-darsinah (4.34)**

*tat* -- that; *viddhi* – know this, try to understand; *pranipatena* – by discipleship in humble reverence, by long prostration; *pariprasnena* -- by questioning, inquiries; *sevaya* -- by the rendering of service; *upadeksyanti* – will teach, will instruct; *te* -- you; *jnanam* -- into knowledge; *jnaninah* -- the wise; *tattva* -- of the truth; *darsinah* – seers; *tatt va-darsinah* – those who have realised the Truth.

**Learn to know this by discipleship (in humble reverence), by questioning, and by service. For the wise ones of Truth who see things as they really are, will teach you wisdom. (4.34)**

**yaj jnatva na punar moham evam yasyasi pandava  
yena bhutany asesani draksyasi atmany atho mayi (4.35)**

*yaj* -- which; *jnatva* – having known, knowing; *na* – not, never; *punah* -- again; *moham* – confusion, delusion, to illusion; *evam* – thus, like this; *yasyasi* – will get, you shall go; *pandava* -- O son of Pandu, Arjuna; *yena* – by this, by which; *bhutani* – beings, living entities; *asesani* -- all; *draksyasi* -- you will see; *atmani* -- in yourself; *athau* – also, and then; *mayi* -- in Me.

**Once you have known this, you will never more be the subject to such confusion, O Pāndava (Arjuna), for by this you will see all beings without exception in yourself (yes, everyone), and then in Me. (See also 6.29, 6.30, 11.07, 11.13) (4.35)**

**api ced asi papebhyah sarvebhyah papa-krt-tamah  
sarvam jnana-plavenaiva vrjinam santarisyasi (4.36)**

*api* -- even; *cet* -- if; *asi* -- you are; *papebhyah* – among evil-doers, of sinners; *sarvebhyah* -- of all; *papa-krt-tamah* – the very worst among, the greatest sinner, most sinful; *sarvam* -- all such sinful reactions; *jnana-plavena* – in this boat of knowledge, (by the raft of knowledge); *eva* -- alone; *vrjinam* -- sin; *santarisyasi* -- you will cross (you will sail across).

**Even if you were the very worst among evil-doers, you will sail across all sin in this boat of knowledge. (4.36)**

**yathaidhamsi samiddho 'gnir bhasma-sat kurute 'rjuna  
jnanagnih sarva-karmani bhasma-sat kurute tatha (4.37)**

*yatha*- as; *edhamsi* -- firewood; *samiddhah* -- blazing; *agnih* -- fire; *bhasma-sat* – reduced to ashes; *kurute* – does, makes, turns; *arjuna* -- O Arjuna; *jnana-*

*agnih* -- the fire of knowledge; *sarva-karmani* --all actions; *bhasma-sat* -- to ashes; *kurute* -- makes, it turns (reduce); *tatha* -- so.

**As a kindled fire reduces firewood to ashes, O Arjuna, so does the knowledge fire reduce all actions to ashes. (4.37)**

**na hi jnanena sadrsam pavitram iha vidyate  
tat svayam yoga-samsiddhah kalenatmani vindati (4.38)**

*na* -- nothing; *hi* -- truly, verily; *jnanena* -- as knowledge; *sadrsam* -- like; *pavitram* -- pure, perfected, sanctified; *iha* -- in (this world, on earth); *vidyate* -- is; *tat* -- that; *svayam* -- himself, oneself; *yoga* -- yoga; *samsiddhah* -- he who is mature; *yoga-samsiddhah* -- perfected in yoga; *kalena* -- in time, in course of time; *atmani* -- in himself; *vindati* -- enjoys.

**Nothing on earth is as purifying as knowledge. He who is perfected by Yoga finds this in time of his own accord in himself and by himself. (See also 4.31, 5.06, and 18.78) (4.38)**

### THE SUREST MEANS TO KNOWLEDGE

**sraddhaval labhate jnanam tat-parah samyatendriyah  
jnanam labdhva param santim acirenadhigacchati (4.39)**

*sraddha-van* -- a man of faith, a faithful man; *labhate* -- attains, obtains, achieves; *jnanam* -- knowledge; *tat-parah* -- intended, devoted, very much attached to it; *samyata* -- subdued, controlled; *indriyah* -- senses; *samyatendriyah*—who has subdued the senses; *jnanam* -- knowledge; *labdhva* -- having achieved, attained, obtained; *param* -- supreme; *santim* -- peace; *acirena* -- at once; *adhigacchati* -- attains.

**A man of faith, intended on knowledge, his senses subdued, attains it, and having attained it, attains at once the supreme peace. (4.39)**

### KNOWLEDGE THE KILLER OF DOUBT

**ajnas casraddadhanas ca samsayatma vinasyati  
nayam loko sti na paro na sukham samsayatmanah (4.40)**

*ajnah* -- an unwise man, the ignorant; *ca* -- and; *asraddadhanah* -- without faith, the faithless; *ca* -- and, also; *samsaya* -- of doubts; *atma* -- a person; *samsayatma* -- the doubting mind, the doubting self; *vinasyati* -- is ruined, goes to destruction, falls back; *na* -- not, never; *ayam* -- this; *lokah* -- world; *asti* -- is;

*na* – not, nor; *parah* -- in the next, the one after; *na* -- not; *sukham* -- happiness; *samsaya* -- doubtful; *atmanah* -- of the person; *samsayatmanah* – for who doubts, for the doubting self.

**The man, unwise, without faith, of a doubting mind, is ruined. For who doubts, there is neither this world, nor the one after, nor any happiness. (4.40)**

**yoga-sannyasta-karmanam jnana-sanchinna-samsayam  
atmavantam na karmani nibadhnanti Dhananjaya (4.41)**

*yoga* -- yoga; *sannyasta* -- one who has renounced; *karmanam* -- the fruits of actions; *yoga-sannyasta-karmanam* – one who renounced action by Yoga; *jnana* -- by knowledge; *sanchinna* -- cut; *samsayam* -- doubts; *jnana-sanchinna-samsayam* – one whose doubts have been destroyed by knowledge; *atmavantam* – who has realised himself, possessing the self; *na* – not, never; *karmani* -- actions; *nibadhnanti* -- bind; *dhananjaya* – O Dhananjaya, O conqueror of riches, Arjuna.

**O Dhannanjaya (Arjuna), he who has renounced actions by Yoga (spiritual discipline), whose doubts have been destroyed by knowledge, who has realised himself, actions bind him not. (4.41)**

**tasmad ajnana-sambhutam hrt-stham jnanasinatmanah  
chittvainam samsayam yogam atisthottistha Bharata (4.42)**

*tasmad* -- therefore; *ajnana-sambhutam* – born out of ignorance; *hrt-stham* – (residing) in the heart; *jnana* -- of knowledge; *asina* -- by the weapon; *jnanasina* – by the sword of knowledge; *atmanah* -- of the self; *chittva* – having cut, cutting off; *enam* -- this; *samsayam* -- doubt; *yogam* -- yoga; *atistha* – take refuge; *uttistha* -- stand up, arise; *bharata* – O Bharata, O descendant of Bharata, Arjuna.

**And so, with the sword of knowledge (of the Self), cut this doubt of you which through ignorance is still lurking in your heart, take refuge in yoga and stand up, O Bhārata (Arjuna). (4.42)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the fourth discourse entitled, “Jnāna-Yoga”.**

# Fifth Discourse

## Samnyasa-Yoga

**arjuna uvaca**

**sannyasam karmanam Krsna punar yogam ca samsasi  
yac chreya etayoh ekam tan me bruhi su-niscitam (5.01)**

*arjunah uvaca* -- Arjuna said; *sannyasam* -- renunciation; *karmanam* -- of actions; *krsna* -- O Krsna; *punah* -- again; *yogam* -- yoga; *ca* -- and, also; *samsasi* -- (You) praise; *yac* -- which; *sreyah* -- better; *etayoh* -- of these two; *ekam* -- one; *tat* -- that; *me* -- to me; *bruhi* -- tell; *su-niscitam* -- decisively, definitely.

**Arjuna said: You now praise renunciation of actions, O Krsna, and again Yoga. Tell me decisively which of the two is better. (See also 5.05) (5.01)**

**sri-bhagavan uvaca**

**sannyasah karma-yogas ca nihsreyasa-karav ubhau  
tayoh tu karma-sannyasat karma-yogo visisyate (5.02)**

*sri-bhagavan uvaca* -- The Supreme Lord said; *sannyasah* -- renunciation; *karma-yogah* -- yoga of action; *ca* -- and, also; *nihsreyasa-karau* -- leading to the highest bliss; *ubhau* -- both; *tayoh* -- of the two; *tu* -- but; *karma-sannyasat* -- than renunciation of action; *karma-yogah* -- yoga of action; *visisyate* -- is superior.

**The Supreme Lord said: Renunciation of actions and Yoga (*selfless action*), both lead to the highest bliss; but of the two, Yoga of action is superior to renunciation of action. (5.02)**

**jneyah sa nitya-sannyasi yo na dvesti na kanksati**

**nirdvandvo hi maha-baho sukham bandhat pramucyate (5.03)**

*jneyah* -- should be known; *sah* -- he; *nitya* -- always; *sannyasi* -- renouncer; *nitya-sannyasi* -- perpetual ascetic, steady ascetic; *yah* -- who; *na* -- not, neither, never; *dvesti* -- hates; *na* -- nor; *kanksati* -- desires; *nirdvandvah* -- free from all dualities, free from the pairs of opposites; *hi* -- verily, surely, certainly; *maha-baho* -- O mighty-armed, Arjuna; *sukham* -- easily; *bandhat* -- from bondage; *pramucyate* -- is set free.

**He should be known as a perpetual ascetic (*Sannyāsi*, one renouncing all), who neither hates nor desires, for surmounting all dualities (free from the pairs of opposites), O Mighty-armed (*Arjuna*), he gains easily release from bondage. (5.03)**

### **SANKHYA AND YOGA LEAD TO THE SAME GOAL**

**sankhya-yogau prthag balah pravadanti na panditah  
ekam apy asthitah samyag ubhayor vindate phalam (5.04)**

*sankhya* -- philosophical system (propounded by the sage Kapila); *yogau* -- yoga; *sankhya-yogau* – Sankhya (knowledge) and yoga (yoga of action or performance of action); *prthag* – different, distinct; *balah* – the simple-minded, the less intelligent, as children; *pravadanti* -- say; *na* – not, never; *panditah* -- the wise; *ekam* -- one; *api* -- even; *asthitah* -- being situated, established in; *samyak* – truly, earnestly; *ubhayoh* -- of both; *vindate* -- obtains; *phalam* -- the benefit.

**The simple-minded, not the wise, say of Sankhya (theory, knowledge) and Yoga (practise) as different. Applying oneself to one earnestly, obtains the benefits of both. (5.04)**

**yat sankhyaih prapyate sthanam tad yogair api gamyate  
ekam sankhyam ca yogam ca yah pasyati sa pasyati (5.05)**

*yat* -- that; *sankhyaih* -- by means of the Sankhya philosophy; *prapyate* -- is reached, attained; *sthanam* -- place; *tad* -- that; *yogaih* -- by the Yogis (karma yogis); *api* -- also; *gamyate* – is attained, reached; *ekam* -- one; *sankhyam* -- analytical knowledge of the Sankhyas; *ca* -- and; *yogam* – yoga (performance of action); *ca* -- and; *yah* -- who; *pasyati* -- sees; *sah* -- he; *pasyati* – really sees.

**The state which is attained by Sankhyas is also reached by the Yogis. He sees, who sees Sankhya (theory, knowledge) and Yoga (practise) as one. (See also 6.01 and 6.02) (5.05)**

### **KARMA-YOGA IS A MEANS TO SAMNYASA**

**sannyasas tu maha-baho dukkham aptum ayogatah  
yoga-yukto munir brahma na cirenadhigacchati (5.06)**

*sannyasah* --renunciation; *tu* -- but; *maha-baho* -- O mighty-armed, Arjuna; *dukkham* -- hard; *aptum* – to attain; *ayogatah* -- without the practise of yoga; *yoga-yuktah* -- one engaged in yoga, well-versed and integrated; *munih* – Muni,

a Sage; *brahma* -- Brahman; *na cirena* – soon, quickly, without delay; *adhigacchati* – reaches, goes, attains.

**Hard to attain is renunciation, O mighty-armed (Arjuna) without the practise of Yoga. A sage well-versed and integrated in Yogic exercise (yoga-yukta) soon reaches Brahman. (See also 4.31, 4.38 and 5.08) (5.06)**

### **A SAGE'S ACTIONS DO NOT INFLUENCE HIM**

**yoga-yukto visuddhatma vijitatmajitendriyah  
sarva-bhutatma-bhutatma kurvann api na lipyate (5.06)**

*yoga-yuktah* –equipped with yoga, devoted to the path of action; *visuddha-atma* – a man of purified mind, a purified living entity; *vijita-atma* -- self-controlled, one who has conquered the self; *jita-indriyah* – one who has subdued his senses; *sarva-bhuta* -- to all living entities; *atma-bhuta-atma* -- compassionate; *sarva-bhutatma-bhutatma* – one who realises his own self equally as the Self in all beings; *kurvan api* – even acting; *na* – not, never; *lipyate* -- is affected, entangled, tainted.

**He who is equipped with yoga, whose mind is pure and senses subdued, whose Self has become the Self of all beings, is not affected by actions even though he acts. (5.07)**

### **A SAGE'S ACTIONS ARE REALLY NO ACTIONS**

**naiva kincit karomiti yukto manyeta tattva-vit  
pasyan srnvan sprsanjighrann asnan gacchan svapan svasan (5.08)**

**pralapan visrjan grhnann unmisann nimisann api  
indriyanindriyarthesu vartanta iti dharayan (5.09)**

*na* – not, never; *eva* -- even; *kincit* -- anything; *karomi* -- I do; *iti* -- thus; *yuktah* -- yogi; *manyeta* -- thinks; *tattva-vit* -- one who knows the truth, the knower of truth; *pasyan* -- seeing; *srn van* -- hearing; *sprsan* -- touching; *jighran* -- smelling; *asnan* -- eating; *gacchan* -- going; *svapan* -- sleeping; *svasan* -- breathing; *pralapan* – speaking, talking; *visrjan* -- giving up, letting go; *grhnann* – grasping, accepting; *unmisann* – opening (the eyes); *nimisann* – closing (the eyes); *api* – also, in spite of; *indriyani* -- the senses; *indriya-arthesu* – among the sense-objects; *vartante* – act among, move among; *iti* -- thus; *dharayan* – considering, believing, being convinced.

**“Look, nothing do I do”, so thinks the integrated (yukta) one (Sannyāsī), who knows the essence of things, and not seeing, hearing, touching,**

smelling, eating, going, sleeping, breathing, talking, giving, grasping, opening and closing the eyes, he believes: “The senses only act among their proper objects.” (See also 3.27, 13.29, and 14.19) (5.08-09)

**brahmany adhaya karmani sangam tyaktva karoti yah  
lipyate na sa papena padma-patram ivambhasa (5.10)**

*brahmani* – in Brahman; *adhaya* – having placed; *karmani* -- actions; *sangam* -- attachment; *tyaktva* – having abandoned, giving up; *karoti* – acts, performs; *yah* -- who; *lipyate* -- is tainted, affected; *na* – not, never; *sah* -- he; *papena* -- by sin; *padma-patram* – lotus pedal, leaf; *iva* -- like; *ambhasa* -- by the water.

**He who acts, offering all actions to Brahman (the Supreme, the Self-existent), abandoning attachment, is not affected by sin, as a lotus pedal by water. (5.10)**

**kayena manasa buddhya kevalair indriyair api  
yoginah karma kurvanti sangam tyaktvatma-suddhaye (5.11)**

*kayena* -- with the body; *manasa* -- with the mind; *buddhya* -- with the intellect; *kevalaih* -- only; *indriyaih* -- with the senses; *api* – also, even; *yoginah* -- yogis; *karma* -- actions; *kurvanti* -- perform; *sangam* -- attachment; *tyaktva* – having abandoned, without ...; *atma* -- of the self; *suddhaye* -- for the purpose of purification; *atma-suddhaye* -- for the purification of the self .

**Yogis perform action without attachment, merely using the body, the mind, the intellect, and even the senses, for purification of the self. (5.11)**

**yuktah karma-phalam tyaktva santim apnoti naisthikim  
ayuktah kama-karena phale sakti nibadhyate (5.12)**

*yuktah* –the integrated one, the united one (the well-poised); *karma-phalam* – fruits of action; *tyaktva* – having abandoned, renounced; *santim* – abiding peace; *apnoti* -- attains; *naisthikim* -- final; *ayuktah* – the non-united one; *kama-karena* –prompted by desire; *phale* -- in the fruit (of action); *sakti* -- attached; *nibadhyate* – is bound.

**The integrated one having renounced the fruit of actions attains the abiding peace. The one not integrated, whose actions are prompted by desire, attached to its fruits, is bound. (5.12)**

**sarva-karmani manasa sannyasyaste sukham vasi  
nava-dvare pure dehi naiva kurvan na karayan (5.13)**



*sarva* -- all; *karmani* -- actions; *manasa* -- by the mind; *sannyasya* – having renounced; *aste* -- rests; *sukham* -- in happiness, resting serenely; *vasi* -- one who is controlled; *nava-dvare* -- in the place where there are nine gates, in the nine-gated; *pure* -- in the city; *dehi* -- the embodied; *na* – not, never; *eva* -- even; *kurvan* -- acting; *na* -- not; *karayan* -- causing to act.

**The embodied one who has won full control over the senses, in thought having renounced all action, rests serenely in the nine-gated city (*the body*), neither acting or causing to act. (5.13)**

### **NATURE IS THE SOURCE OF ACTIVITY**

**na kartrtvam na karmani lokasya srjati prabhuh  
na karma-phala-samyogam svabhavas tu pravartate (5.14)**

*na* – not, never; *kartrtvam* – agency, proprietorship; *na* -- nor; *karmani* -- actions; *lokasya* – of the world, of the people; *srjati* -- creates; *prabhuh* – the Lord; *na* – not, nor; *karma-phala samyogam* – union with the fruits of actions, bond that works to fruit conjoins; *svabhavah* -- the modes of material nature; *tu* - - but; *pravartate* – act, leading to action.

**The Lord of the world does not engender the idea of agency or objects of actions, nor the bond that works to fruit conjoins; it is Nature (*svabhāva*) that performs this. (5.14)**

### **KNOWLEDGE AND IGNORANCE**

**nadatte kasyacit papam na caiva sukrtam vibhuh  
ajnanenavrtam jnanam tena muhyantijantavah (5.15)**

*na* – not, never; *adatte* -- accepts; *kasyacit* – of anyone; *papam* – evil, sin; *na* – not, nor; *ca* – and, also; *eva* -- even; *su-krtam* – good, merit; *vibhuh* -- the Lord; *ajnanena* -- by ignorance; *avrtam* – enclosed, covered; *jnanam* -- knowledge; *tena* -- by that; *muhyanti* -- are fooled, bewildered, deluded; *jantavah* – beings, mortals, the living entities.

**The Lord accepts neither the evil nor even the good deed of anyone at all. Knowledge is enclosed by ignorance; thereby are mortals fooled. (5.15)**

**jnanena tu tad ajnanam yesam nasitam atmanah  
tesam aditya-vajjnanam prakasayati tat param (5.16)**

*jnanena* -- by knowledge; *tu* -- but; *tat* -- that; *ajnanam* – ignorance, nescience; *yesam* -- whose; *nasitam* -- is destroyed; *atmanah* -- of the Self; *tesam* -- their; *aditya-vat* -- like the sun; *jnanam* -- knowledge; *prakasayati* – discloses, reveals; *tat param* – “That” (*tat*), the Supreme.

**But those whose ignorance is destroyed by knowledge of the Self: their knowledge, is like the sun, shedding light on “That” (*tat*), the Supreme (*Brahman*). (5.16)**

### **THE SAGE HAS NO MORE BIRTHS**

**tad-buddhayas tad-atmanas tan-nisthas tat-parayanah  
gacchanty apunar-avrttim jnana-nirdhuta-kalmasah (5.17)**

*tad-buddhayah* – intellect merged in ‘That’; *tad-atmanah* -- those whose minds are always in the Supreme, their self being ‘That’; *tan-nisthah* – established in ‘That’; *tad-parayanah* – with ‘That’ for their supreme goal; *gacchanti* -- go; *apunah-avrttim* – not again returning, where there is no return; *jnana* -- by knowledge; *nirdhuta* -- cleansed; *kalmasah* – misgivings, sins; *jnana-nirdhuta-kalmasah* -- those whose sins have been washed away by knowledge.

**Thinking on That (*the Supreme*), merged in That, established in That, devoted to That alone, they step to the state from which there is no return, their sins washed away by knowledge. (5.17)**

### **THE SAGE SEES THE ONE IN ALL BEINGS**

**vidya-vinaya-sampanne brahmane gavi hastini  
suni caiva sva-pake ca panditah sama-darsinah (5.18)**

*vidya* – learning, with education; *vinaya* -- humility; *sampanne* – endowed, fully equipped; *brahmane* – in a brahmana; *gavi* -- in the cow; *hastini* -- in the elephant; *suni* -- in the dog; *ca* -- and; *eva* -- even; *sva-pake* – an outcaste; *ca* -- and; *panditah* -- sages; *sama-darsinah* -- who see with equal vision, who see the selfsame thing, seeing equality.

**Sages see the selfsame thing (*sama*) in a Brāhmana (*priest, intellectual class in India*) with learning and humility, as in a cow or elephant, also in a dog, or even an outcast. (See also 6.29) (5.18)**

## THE SAGE IS LIBERATED WHILE STILL ON EARTH

**ihaiva tairjitah sargo yesam samye sthitam manah  
nirdosam hi samam brahma tasmad brahmani te sthitah (5.19)**

*iha* – here, in this life; *eva* -- even; *taih* -- by them; *jitah* – is conquered; *sargah* - creation; *yesam* -- whose; *samye* -- in equality; *sthitam* – established, situated, stilled; *manah* -- mind; *nirdosam* – spotless, devoid of; *hi* – certainly, indeed; *samam* -- in equanimity, equal; *brahma* – in Brahman; *tasmad* -- therefore; *brahmani* -- in Brahman; *te* -- they; *sthitah* -- are situated, standing still, established.

Even here on earth, the created is conquered by them whose mind is stilled in equality. For Brahman is devoid of imperfection and ever the same (*sama*); therefore, they stand still in Brahman. (See also 18.55 and ChU 2.23.0) (5.19)

## THE SAGE IS FREE FROM GRIEF AND REJOICING

**na prahrasyet priyam prapya nodvijet prapya capriyam  
sthira-buddhir asammudho brahma-vid brahmani sthitah (5.20)**

*na* – not, never; *prahrasyet* -- rejoices; *priyam* -- the pleasant; *prapya* – attaining, achieving; *na* -- not; *udvijet* – should be troubled, become agitated; *prapya* – having obtained, obtaining; *ca* – and, also; *apriyam* -- the unpleasant; *sthira-buddhih* -- self-intelligent, one with steady intellect, steadfast and stilled (in mind); *asammudhah* – undeluded, unconfused, unbewildered; *brahma-vid* -- one who knows Brahman; *brahmani* -- in Brahman; *sthitah* – established, situated.

He who knows Brahman never rejoices in attaining some pleasant thing, nor grieves when the unpleasant comes his way; steadfast and stilled his mind unconfused, that knower of Brahman (*Supreme Being*) is established in Brahman. (5.20)

## THE SAGE'S INFINITE JOY

**bahya-sparsesv asaktatma vindaty atmani yat sukham  
sa brahma-yoga-yuktatma sukham aksayam asnute (5.21)**

*bahya-sparsesu* -- in external sense pleasure, or contacts; *asakta-atma* -- one who is not attached; *vindati* -- finds; *atmani* -- in the Self; *yat* – (that) which; *sukham* -- happiness; *sah* -- he; *brahma-yoga* -- by concentration in Brahman; *yukta-atma* -- self-connected; *brahma-yoga-yuktatma* -- with the Self engaged

in the contemplation of Brahman; *sukham* -- happiness; *aksayam* – unending, endless, unlimited; *asnute* -- enjoys.

**His self detached from contacts with the outside world, finds the joy (*sukha*) which is in the Self, having the self engaged in the contemplation of Brahman, he attains unending bliss. (5.21)**

**ye hi samsparśa-ja bhoga dukkha-yanaya eva te  
ady-antavantah Kaunteya na tesu ramate budhah (5.22)**

*ye* – those, (which); *hi* – verily, assuredly, certainly; *samsparśa-ja* -- by contact with the material senses, contact-born; *bhoga* -- enjoyments; *dukkha* -- distress; *yanayah* -- sources of; *dukkha-yanaya* – generators of pain; *eva* -- only; *te* -- they; *adi* -- beginning; *anta* -- end; *vantah* -- subject to; *ady-antavantah* -- having a beginning and an end; *kaunteya* -- O son of Kunti, Arjuna; *na* – not, never; *tesu* -- in those, in these, in them; *ramate* -- rejoice; *budhah* -- the intelligent person, the wise one.

**For the pleasures that are contact-born, assuredly give rise to pain, having a beginning and an end, O son of Kunti (*Arjuna*), in these a wise man does not rejoice. (See also 18.38) (5.22)**

### THE PATH OF NIRVĀNA

**saknotihaiva yah sodhum prak sarira-vimoksanat  
kama-krodhodbhavam vegam sa yuktah sa sukhi narah (5.23)**

*saknoti* -- is able; *iha eva* – (here) in this world; *yah* – one (he) who; *sodhum* -- to withstand; *prak* -- before; *sarira* -- the body; *vimoksanat* -- giving up; *sarira-vimoksanat* -- liberation from the body; *kama* -- desire; *krodha* -- and anger; *udbhavam* -- generated from; *krodhodbhavam* -- the impulse of desire and anger; *vegam* -- impulse; *sah* -- he; *yuktah* – yogi; *sah* – he; *sukhi* -- happy; *narah* – man, human being

**He who can even in this world withstand, before the release from the body, the impulse of desire and anger, he is a yogi, and a happy man. (5.23)**

**yo 'ntah-sukho 'ntar-aramas tathantar-jyotir eva yah  
sa yogi brahma-nirvanam brahma-bhuto 'dhigacchati (5.24)**

*yah* -- who; *antah-sukhah* -- happy from within, finding his bliss within; *antah-aramah* -- strongly enjoying within; *tatha* – also, as well as; *antah-jyotih* -- aiming within, one who is illuminated within, who has found his light within;

*eva* -- even; *yah* -- who; *sah* -- that; *yogi* -- yogi; *brahma-nirvanam* -- liberation in the Supreme, absolute freedom; *brahma-bhuta* -- becoming Brahman; *adhigacchati* -- attains

**He who is joyful within, who has also found his bliss and light within, such a yogi attains Brahman, draws close to Nirvāna that is Brahman too. (5.24)**

**labhante brahma-nirvanam rsayah ksina-kalmasah  
chinna-dvaidha yatatmanah sarva-bhuta-hite ratah (5.25)**

*labhante* – attain, obtain, achieve; *brahma-nirvanam* -- liberation in the Supreme, absolute freedom; *rsayah* –the seers, the rishis; *ksina-kalmasah* – whose sins are destroyed; *chinna* -- having torn off; *dvaidhah* -- duality; *chinna-dvaidha* – whose dualities are torn asunder, whose doubts are dispelled; *yata-atmanah* – those who are self-controlled; *sarva-bhuta* -- for all living entities; *hite* -- in welfare work; *sarva-bhuta-hite* – in the welfare of all beings; *ratah* -- attains.

**The seers, their sins destroyed, their doubts dispelled, self-controlled and intent upon the welfare of all beings, attain Nirvāna of Brahman (*brahanirvānam*). (5.25)**

**kama-krodha-vimuktanam yatinam yata-cetasam  
abhito brahma-nirvanam vartate viditatmanam (5.26)**

*kama* -- from desires; *krodha* -- and anger; *vimuktanam* -- of those who are liberated; *kama-krodha-vimuktanam* – of those who are free from desire and anger; *yatinam* -- of the self-controlled; *yata-cetasam* -- who have full control over the mind, who have their mind under control; *abhitah* – on all sides; *brahma-nirvanam* -- liberation in the Supreme, absolute freedom; *vartate* – conduct, behaviour, being established; *vidita-atmanam* -- of those who have known the Self, who have realised the Self.

**Those devotees who are free from desire and anger, who have their mind under control, and who have known the Self (*have Self-knowledge*), are established in Brahma-nirvāna. (5.26)**

**sparsan krtva bahir bahyams caksus caivantare bhruvoh  
pranapanau samau krtva nasabhyantara-carinau (5.27)**

**yatendriya-mano-buddhir munir moksa-parayanah  
vigateccha-bhaya-krodho yah sada mukta eva sah (5.28)**

*sparsan* – contacts, ( as sense objects, such as sound); *krtva* -- rendering; *bahih* – outside, external; *bahyan* -- outside; *caksuh* – eyes (gaze); *ca* – and, also; *eva* -- even; *antare* – in the middle, between; *bhruvoh* -- the eyebrows; *prana-apanau* - the inward coming and outward coming breaths; *samau* -- equal; *krtva* – having made; *nasa-abhyantara* -- within the nostrils; *carinau* -- blowing; *nasabhyantara-carinau* -- moving inside the nostrils; *yata* -- controlled; *indriya* -- senses; *manah* -- mind; *buddhih* -- intelligence; *yatendriya-mano-buddhir* -- with senses, mind and intellect controlled; *munih* -- the sage; *moksa* -- for liberation; *parayanah* -- being so destined; *moksa-parayanah* – having liberation as one’s supreme goal; *vigata* -- having discarded; *iccha* -- wishes; *bhaya* -- fear; *krodhah* -- anger; *vigateccha-bhaya-krodho* -- banishing desire, fear and anger; *yah* -- who; *sada* – forever, always; *muktah* – free, liberated; *eva* – verily, truly; *sah* -- he.

**Having all external contacts excluded and fixing his gaze between the eyebrows, equalising the inward and outward breaths as they pass up and down the nostrils; controlling the senses, mind and intellect, solely pursuing mokṣa (liberation), the sage, who has forever banished desire, fear and anger, is truly liberated. (5.27-28)**

***bhoktaram yajna-tapasam sarva-loka-mahesvaram  
suhrdam sarva-bhutanam jnatva mam santim rcchati (5.29)***

*bhoktaram* -- the beneficiary, the enjoyer; *yajna* -- of sacrifices; *tapasam* – of penances and austerities; *sarva-loka* -- of all worlds (planets, spheres) and the demigods thereof; *sarva-loka-mahesvaram* – the great Ruler of all the worlds; *maha-isvaram* -- the Supreme Lord; *su-hrdam* -- friend; *sarva* -- of all; *bhutanam* -- the living entities; *sarva-bhutanam* -- of all beings; *jnatva* -- thus knowing, having known; *mam* -- Me; *santim* -- peace; *rcchati* – reaches, attains.

**On knowing Me, as the Lord of sacrifices and austerities, the great Ruler of all the worlds, and the friend of all beings, he reaches peace. (5.29)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the fifth discourse entitled, “Samnyasa-Yoga”.**

# Sixth Discourse

## Dhyana –Yoga

### RENUNCIATION IN ACTION

**sri-bhagavan uvaca**

**anasritah karma-phalam karyam karma karoti yah  
sa sannyasi ca yogi ca na niragnir na cakriyah (6.01)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *anasritah* – not depending on; *karma-phalam* – fruit of action; *karyam* -- bounden; *karma* – duty, work; *karoti* -- performs; *yah* -- who; *sah* -- he; *sannyasi* -- ascetic; *ca* – and, also; *yogi* -- yogi; *ca* – and, also; *na* -- not; *nir* -- without; *agnih* -- fire; *na* – not, nor; *ca* – and, also; *akriyah* -- without action.

**The Supreme Lord said: He who performs such action as duty, without depending on the fruits of action, he is a sannyāsin (ascetic) and a yogi, not he who ceases from sacrificial fire and rites. (6.01)**

*(Note: The sannyāsin, the ascetic lights no sacrificial fire, and performs no sacrifices or ceremonies; but just omitting these, without true renunciation is not being a true ascetic.)*

**yam sannyasam iti prahur yogam tam viddhi pandava  
na hy asannyasta-sankalpo yogi bhavati kascana (6.02)**

*yam* – what, which; *sannyasam* -- renunciation; *iti* -- thus; *prahuh* -- they say, call, term; *yogam* -- yoga; *tam* -- that; *viddhi* -- know; *pandava* -- O son of Pandu, Arjuna; *na* – not, never; *hi* – verily, truly, certainly; *asannyasta* -- without giving up; *sankalpah* -- desire for self-satisfaction; *asannyasta-sankalpo* – one who has not renounced; *yogi* -- yogi; *bhavati* -- becomes; *kascana* -- anyone.

**Know that what is termed renunciation is the practice of Yoga, O Pāndava (Arjuna), for without renouncing set purpose (sankalpa), no one can become a yogi. (See also 5.01, 5.05, 6.01, and 18.02) (6.02)**

### ACTION IS A STEPPING-STONE TO DHYANA-YOGA

**aruruksor muner yogam karma karanam ucyate  
yogarudhasya tasyaiva samah karanam ucyate (6.03)**

*aruruksoh* – wishing to climb, who desires to attain yoga; *muneh* -- of the sage, or Muni; *yogam* -- yoga; *karma* -- action; *karanam* -- the means; *ucyate* -- is said to be; *yoga* -- yoga; *arudhasya* -- of one who has attained; *tasya* – his, of him; *eva* -- even; *samah* – serenity, quiescence; *karanam* -- the means; *ucyate* -- is said.

**For the sage who desires to attain yoga, action is said to be the means. For the same sage, when he has attained yoga, it is said that serenity (*śamah*) is the means. (6.03)**

### WHO IS THE YOGI?

**yada hi nendriyarthesu na karmasv anusajjate  
sarva-sankalpa-sannyasi yogarudhas tadocyate (6.04)**

*yada* -- when; *hi* – verily, surely, certainly; *na* -- not; *indriya-arthesu* – objects of sense, in sense gratification; *na* – not, never; *karmasu* -- in actions; *anusajjate* – is attached; *sarva-sankalpa* -- of all material desires; *sannyasi* -- renouncer; *yoga-arudhah* – one who has attained in yoga, elevated in yoga; *tada* -- then; *ucyate* -- is said.

**For the one who knows no attachment to objects of sense and actions, when he has renounced all set purpose, then he is said to have attained yoga. (6.04)**

**uddhared atmanatmanam natmanam avasadayet  
atmaiva hy atmano bandhur atmaiva ripur atmanah (6.05)**

*uddharet* -- one must deliver, let (him) raise; *atmana* -- by the Self; *atmanam* -- the self; *na* – not, never; *atmanam* -- the self; *avasadayet* – let (him) lower; *atma* – the Self; *eva* -- only; *hi* – truly, verily, indeed; *atmanah* -- of the self; *bandhuh* -- friend; *atma* – the Self; *eva* -- only; *ripuh* -- enemy; *atmanah* -- of the self.

**Let him raise the self by the Self, and let him not lower himself; for truly only the Self is the friend of the self, and also the Self the self's enemy. (6.05)**

**bandhur atmatmanas tasya yenatmaivatmana jitah  
anatmanas tu satrutve vartetatmaiva satru-vat (6.06)**

*bandhuh* -- friend; *atma* – the Self; *atmanah* -- of the self; *tasya* -- of him; *yena* - - by whom; *atma* -- the Self; *eva* -- even; *atmana* – by the Self; *jitah* – is



conquered; *anatmanah* –of the unrestrained (unconquered) self; *tu* -- but; *satrutve* – in the place of an enemy; *varteta* -- remains; *atma* -- the Self; *eva* – even; *satru-vat* -- as an enemy.

**The Self is the friend of the self of him whose self is by the Self conquered; but to the unrestrained self, the Self will definitely act as an enemy. (6.06)**

***jitatmanah prasantasya paramatma samahitah  
sitosna-sukha-duhkhesu tatha manapamanayoh (6.07)***

*jita-atmanah* – of the self-controlled; *prasantasya* -- who has attained tranquillity ;*parama-atma* -- the Supreme Self; *samahitah* -- approached completely, balanced, steadfast; *sita* -- in cold; *usna* -- heat; *sukha* -- happiness; *duhkhesu* -- and pain; *sitosna-sukha-duhkhesu* -- in cold and heat, in pleasure and pain; *tatha* – as well, as also; *mana* -- in honour; *apamanayoh* -- and dishonour.

**The Supreme Self (*higher self*) of the self-controlled, who knows tranquillity, is steadfast in cold and heat, in pleasure and pain, as well as in honour and dishonour. (6.07)**

***jnana-vijnana-trptatma kuta-stho vijitendriyah  
yukta ity ucyate yogi sama-lostrasma-kancanah (6.08)***

*jnana* -- by acquired knowledge; *vijnana* -- and realized knowledge; *trpta* -- satisfied; *atma* – an embodied soul; *jnana-vijnana-trptatma* – one who is satisfied with knowledge realising it (self-realisation); *kuta-sthah* –rock-seated, unshaken; *vijita-indriyah* –who has subdued the senses; *yuktah* – being integrated, united, harmonised; *iti* -- thus; *ucyate* -- is said; *yogi* -- yogi; *sama* -- equipoised; *lostra* -- pebbles; *asma* -- stone; *kancanah* – gold; *sama-lostrasma-kancanah* -- one to whom a lump of earth, a stone and gold are equal.

**The Yogi whose “self” is satisfied in knowledge learnt, who remains rock-seated, with senses subdued, he is said to be an integrated, and for whom a lump of earth, a stone and gold are equal. (6.08)**

***suhrn-mitrary-udasina- madhyastha-dvesya-bandhusu  
sadhusv api ca papesu sama-buddhir visisyate (6.09)***

*su-hrt* – benefactors, good-hearted, well-wishers by nature; *mitra* – friends; *ari* - - enemies; *udasina* -- neutrals; *madhyastha* -- arbiters; *dvesya* -- the haters; *bandhusu* -- and the relatives; *suhrn-mitrary-udasina-madhyastha-dvesya-*

*bandhusu* -- towards benefactors, friends, companions, enemies, the indifferent, the neutrals, the hateful, relatives; *sadhusu* -- into the good; *api* -- as well as; *ca* -- and; *papesu* -- into the evil; *sama-buddhih* -- having equal mind, or intelligence; *visisyate* – excelling, excels.

**Excellent he whose attitude is the same towards benefactors, friends, companions, enemies, the indifferent, the neutrals, the hateful, relatives, the good and the evil ones. (6.09)**

### **DIRECTION FOR THE PRACTICE OF MEDITATION**

**yogi yunjita satatam atmanam rahasi sthitah  
ekaki yata-cittatma nirasir aparigraha (6.10)**

*yogi* – the yogi; *yunjita* – let him keep the mind steady; *satatam* -- constantly; *atmanam* – self or mind (in this context); *rahasi* -- in a solitary place; *sthitah* – remaining, being situated; *ekaki* -- alone; *yata-citta-atma* – one with mind and body under control; *nirasih* -- without free from hope (desires); *aparigraha* -- free from possessiveness.

**Let the Yogi constantly concentrate his mind on yoga, remaining alone in a solitary place, with mind and body under full control, free from desires and attachment to material possessions. (6.10)**

**sucav dese pratisthaya sthiram asanam atmanah  
naty-ucchritam nati-nicam cailajina-kusottaram (6.11)**

*sucav* -- in a clean; *dese* -- place; *pratisthaya* – having set himself up, having established; *sthiram* -- firm; *asanam* -- seat; *atmanah* -- his own; *na* -- not; *ati* -- too; *ucchritam* -- high; *na* – not, nor; *ati* -- too; *nicam* -- low; *caila-ajina* -- cloth and deerskin; *kusa* – and (sacred) *kusa* grass; *uttaram* – covering.

**Let him for himself set up a firm seat in a clean place, neither too high nor yet too low, on the sacred kusa grass, covered with a deer-skin and over it a cloth. (6.11)**

**tatraikagram manah krtva yata-cittendriya-kriyah  
upavisyasane yunjyat yogam atma-visuddhaye (6.12)**

*tatra* -- there; *eka-agram* – one-pointed; *manah* -- mind; *krtva* -- making; *yata-citta* -- restraining the mind; *indriya* -- senses; *kriyah* – the motions, the actions; *upavisya* – sitting, fixed (on the seat); *asane* -- on the seat; *yunjyat* -- should practice; *yogam* -- yoga; *atma* -- the self; *visuddhaye* – for the purification.

**There let him sit, and making the mind one-pointed, with the motions of thought and senses restrained, fixed on his seat practise yoga for the purification of the Self. (6.12)**

**samam kaya-siro-grivam dharayann acalam sthirah  
sampreksya nasikagram svam disas canavalokayan (6.13)**

*samam* – erect, straight; *kaya* -- body; *sirah* -- head; *grivam* -- and neck; *samam kaya-siro-grivam* – body, head and neck; *dharayan* -- holding; *acalam* – still, unmoving; *sthirah* – steady, one's own, still; *sampreksya* – fixing, gazing, looking; *nasika* -- of the nose; *agram* -- at the tip; *svam* -- own; *disah* – around, directions, on all sides; *ca* – and, also; *anavalokayan* -- not looking.

**Remaining still, holding the body, head and neck erect, let him fix his gaze on the tip of his nose, without looking around. (6.13)**

**prasantaatma vigata-bhir brahmacari-vrate sthitah  
manah samyamyam mac-citto yukta asitamat-parah (6.14)**

*prasanta* – serene (minded); *atma* -- mind; *vigata-bhir* -- fearless; *brahmacari-vrate* -- in the vow of Brahmacharya (celibacy); *sthitah* -- firm; *manah* -- mind; *samyamyam* -- completely subduing, having controlled; *mat* -- on Me; *cittah* -- concentrating the mind, thinking; *maccittah* -- thinking on Me; *yuktah* – balanced, with intent; *asita* -- should sit; *mat* -- Me; *parah* -- the supreme goal.

**Serene minded, fearless, firm in the vow of celibacy (of the Brahmachari), the mind controlled, thinking on Me in total concentration, let him sit with intent on Me as the supreme goal. (See also 4.29, 5.27, 8.10 and 8.12) (6.14)**

**yunjann evam sadatmanam yogi niyata-manasah  
santim nirvana-paramam mat-samstham adhigacchati (6.15)**

*yunjan* -- balancing; *evam* – so, thus; *sada* – ever, always; *atmanam* – the Self; *yogi* -- yogi; *niyata-manasah* – one with controlled mind; *santim* – to the peace; *nirvana-paramam* – that which culminates in Nirvana (Moksha); *mat-samstham* – abiding in Me, subsisting in Me; *adhigacchati* -- attains.

**So, the Yogi ever integrated in the Self, his mind restrained, attains to the peace which has Nirvāna (nirvāna...) as its end, and which subsists in Me. (...paramām). (6.15)**

**naty-asnatas tu yogo 'sti na caikantam anasnatah  
na cati-svapna-silasya jagrato naiva carjuna (6.16)**

*na* – not, never; *ati* -- too much; *asnatah* -- of one who eats; *tu* – however, but; *yogah* -- yoga; *asti* -- is; *na* – not, nor; *ca* – and, also; *ekantam* – at all; *anasnatah* – of one who does not eat, abstaining from eating; *na* – not, nor; *ca* – and, also; *ati* -- too much; *svapna-silasya* -- of one who sleeps; *jagratah* -- or one who stays awake too long; *na* -- not; *eva* -- even; *ca* -- and; *arjuna* -- O Arjuna.

**However, O Arjuna, yoga is not for him, who eats too much, nor for him who does not eat at all; nor for him who sleeps too much, nor yet for him who stays awake too long. (6.16)**

**yuktahara-viharasya yukta-cestasya karmasu  
yukta-svapnavabodhasya yogo bhavati dukkha-ha (6.17)**

*yukta* -- regulated; *ahara* -- eating; *viharasya* -- recreation; *yukta* -- regulated; *cestasya* – the one who works for maintenance; *karmasu* -- in discharging duties; *yukta-cestasya karmasu* – is moderate in exertion in actions; *yukta* -- regulated; *svapna-avabodhasya* -- sleep and wakefulness; *yogah* -- practice of yoga; *bhavati* -- becomes; *dukkha-ha* – the destroyer of pain.

**But, yoga is for him who is regulated (*yukta*) in food and recreation, who is regulated in all his deeds and gestures, who is regulated in sleeping as in walking, achieving a yoga which destroys all pain. (6.17)**

**yada viniyatam cittam atmany evavatisthate  
nisprah sarva-kamebhyo yukta ity ucyate tada (6.18)**

*yada* -- when; *viniyatam* – well-controlled; *cittam* -- the mind; *atmani* -- in the Self; *eva* -- only; *avatisthate* -- becomes situated, established; *nisprah* – free from longing; *sarva* -- for all kinds of, after all ; *kamebhyah* –after all desirable things; *yuktah* -- yogi; *iti* -- thus; *ucyate* -- is said ; *tada* -- then.

**When the well-controlled mind is established in the Self alone, free from longing after all desirable things, then it is said, that the one is at peace. (6.18)**

**yatha dipo nivata-stho nengate sopama smrta  
yogino yata-cittasya yunjato yogam atmanah (6.19)**

*yatha* -- as; *dipah* -- lamp; *nivata-sthah* -- in a windless place; *na* – not, does not; *ingate* -- flicker; *sa* -- this; *upama* – simile, be likened, comparison; *smrta* – is thought of, is considered; *yoginah* -- of the *yogi*; *yata-cittasya* -- whose mind is controlled; *yunjatah* -- constantly engaged, of the practising, of the one being absorbed; *yogam* – the yoga; *atmanah* – of the Self.

**As a lamp may stand not flickering in a windless place – this has been likened with the disciplined mind of a Yogi, absorbed in the yoga of the Self. (6.19)**

**yatroparamate cittam niruddham yoga-sevaya  
yatra caivatmanatmanam pasyann atmani tusyati (6.20)**

*yatra* – where (when); *uparamate* -- is at rest, attains quietness; *cittam* -- mind; *niruddham* – restrained, quieted; *yoga-sevaya* -- by the practise of yoga; *yatra* – where (when); *ca* – and, also; *eva* -- only; *atmana* -- by the self; *atmanam* -- the Self; *pasyan* -- seeing; *atmani* -- in the Self; *tusyati* -- one becomes satisfied, is satisfied, finds fulfilment.

**When the mind is at rest, quieted by the practise of yoga; when seeing the Self by the self, he finds fulfilment in his own Self. (6.20)**

**sukham atyantikam yat tad buddhi-grahyam atindriyam  
veti yatra na caivayam sthitas calati tattvatah (6.21)**

*sukham* – joy, bliss, happiness; *atyantikam* – infinite; *yat* -- which; *tad* -- that; *buddhi* -- by intelligence, reason; *grahyam* – grasping, accessible; *atindriyam* – transcending the senses; *veti* -- knows; *yatra* – where, wherein, when; *na* – not, never; *ca* – and, also; *eva* -- even; *ayam* -- he; *sthitah* – established, situated, standing still; *calati* -- moves; *tattvatah* – from reality, from the truth.

**When he knows that utmost joy which, transcending the senses, can be grasped by the intellect; when standing still (*in the Self*), he never departs from reality. (See also KaU 3.12) (6.21)**

**yam labdhva caparam labham manyate nadhikam tatah  
yasmin sthito na dukkhena gurunapi vicalyate (6.22)**

*yam* -- which; *labdhva* -- by attainment, having reached, obtained; *ca* – and, also; *aparam* -- other; *labham* -- gain; *manyate* – thinks, considers; *na* – not, never; *adhikam* – greater, more; *tatah* -- than that; *yasmin* -- in which; *sthitah* – established, being situated; *na* – not, never; *dukhena* – by sorrow, by miseries;

*guruna api* -- even though very difficult, even in the greatest; *vicalyate* – is dislodged, is moved, becomes shaken.

**When, having reached it, he thinks that there is no greater acquisition beyond it; therein established, he is not dislodged by any sorrow, even in the greatest suffering: (6.22)**

***tam vidyad dukkha-samyoga- viyogam yoga-samjnitam sa niscayena yuktavyo yogo 'nirvinna-cetasa (6.23)***

*tam* -- that; *vidyat* – let (him) know, is known; *dukkha-samyoga viyogam* -- the unlinking from the union with pain; a state of severance from the union with pain; *dukkha-samyoga* -- of the miseries of material contact; *viyogam* -- extermination; *yoga-samjnitam* -- called yoga; *sah* -- that; *niscayena* -- with determination; *yuktavyah* -- must be practised; *yogah* -- yoga; *anirvinna-cetasa* – with undesponding mind, with an undistracted mind, with an undismayed mind, a mind without deviation.

**That state is known by the name of yoga (*viyogan*), the unlinking from the union with pain. This is the yoga which must be brought about with firm resolve and an undismayed mind. (6.23)**

### ***MORE DIRECTIONS ON THE PRACTISE OF YOGA***

***sankalpa-prabhavan kamams tyaktva sarvan asesatah manasaivendriya-gramam viniyamya samantatah (6.24)***

*sankalpa-prabhavan* -- born of *sankalpa* (imagination); *sankalpa* -- mental speculations; *prabhavan* -- born of; *kaman* -- desires; *tyaktva* – having abandoned, giving up; *sarvan* -- all; *asesatah* – without reserve, without remainder, completely; *manasa* -- by the mind; *eva* -- even; *indriya-gramam* -- the full set of senses, the senses; *viniyamya* – controlling ; *samantatah* -- from all sides.

**Abandoning without remainder all desires which arise from thought, controlling the senses from every side by the mind; (6.24)**

***sanaih sanair upamed buddhya dhrti-grhita ya atma-samstham manah krtva na kincid api cintayet (6.25)***

*sanaih* -- gradually; *sanaih* – little by little; *upamet* – let him attain, let he come, one should hold back; *buddhya* – by the intellect, by intelligence; *dhrti-grhitaya* – held in firmness, carried by conviction; *atma-samstham* -- placed in

the Self, abide in the Self; *manah* -- mind; *krtva* – having made; *na* -- not; *kincit* – anything, nothing else; *api* -- even; *cintayet* -- should think of, thinking of.

**His intellect held fast in steadfastness, let he come little by little to rest, having made the mind abide in the Self, thinking of nothing else. (6.25)**

**yato yato niscalati manas cancelam asthiram  
tatas tato niyamyaitad atmany eva vasam nayet (6.26)**

*yatah yatah* – by whatever matter; *niscalati* – wanders away, becomes verily agitated; *manah* -- the mind; *cancelam* – flickering, restless; *asthiram* -- unsteady; *tatah tatah* -- from there, from that; *niyamyaitad* – should hold back, having restrained, regulating; *etat* -- this; *atmani* -- in the Self; *eva* -- alone; *vasam* – to subject, under control; *mayet* -- must bring under.

**By whatever matter the flickering and unsteady mind wanders away, he should hold it back, and subject it to the Self alone. (6.26)**

### **THE RESULT OF DHYANA-YOGA**

**prasanta-manasam hi enam yoginam sukham uttamam  
upaiti santa-rajasm brahma-bhutam akalmasam (6.27)**

*prasanta-manasam* – one of peaceful mind; *prasanta* -- peaceful, fixed on ; *manasam* -- whose mind; *hi* – verily, certainly; *enam* -- this; *yoginam* -- yogi; *sukham* – bliss, happiness; *uttamam* – supreme, the highest; *upaiti* – comes, attains; *santa-rajasm* – whose passion is laid to rest, his passion pacified; *brahma-bhutam* – Brahman become, liberation by identification with Brahman; *akalmasam* – who is sinless, one who is free from sin, freed from all sinful reactions.

**Supreme bliss is for the Yogi whose mind is stilled, whose passion is laid to rest, who is sinless, and of the nature of Brahman. (6.27)**

**yunjanam evam sadatmanam yogi vigata-kalmasah  
sukhena brahma-samsparsham atyantam sukham asnute (6.28)**

*yunjanam* -- engaging in yoga practise, practising yoga; *evam* -- thus; *sada* -- always; *atmanam* -- the self; *yogi* -- yogi; *vigata* -- freed from; *kalmasah* – freed from all sin, all material stain; *sukhena* –with ease; *brahma-samsparsham* – caused by contact with Brahman; *atyantam* – infinite, the highest; *sukham* -- bliss; *asnute* -- attains.

**The Yogi, in this way, always integrating the Self, freed from all sins, attains with ease the infinite bliss of Brahman's touch. (6.28)**

**sarva-bhuta-stham atmanam sarva-bhutani catmani  
iksate yoga-yuktatma sarvatra sama-darshanah (6.29)**

*sarva-bhuta-stham* – abiding in all beings, situated in all beings; *atmanam* -- the self; *sarva* -- all; *bhutani* – beings, entities; *ca* – and, also; *atmani* -- in the Self; *iksate* -- sees; *yoga-yukta-atma* – one who is integrated in yoga, one who is harmonised by yoga; *sarvatra* -- everywhere; *sama-darshanah* -- seeing the same everywhere.

**He, whose self is integrated in yoga, sees the Self abiding in all beings, and all beings in the Self, seeing the same everywhere. (See also 4.35, 5.18) (6.29)**

**yo mam pasyati sarvatra sarvam ca mayi pasyati  
tasyaham na pranasyami sa ca me na pranasyati (6.30)**

*yah* -- whoever; *mam* -- Me; *pasyati* -- sees; *sarvatra* -- everywhere; *sarvam* – everything, all; *ca* -- and; *mayi* -- in Me; *pasyati* -- sees; *tasya* -- for him; *aham* - I; *na* -- not; *pranasyami* -- am lost; *sah* -- he; *ca* – and, also; *me* -- to Me; *na* – not, nor; *pranasyati* -- is lost.

**He, who sees Me everywhere, and sees everything in Me, for him I am not lost, nor is he lost for Me. (6.30)**

**sarva-bhuta-sthitam yo mam bhajaty ekatvam asthitah  
sarvatha vartamano 'pi sa yogi mayi vartate (6.31)**

*sarva-bhuta-sthitam* – abiding in all beings; *yah* – he who; *mam* -- Me; *bhajati* -- worships; *ekatvam* – in unity, in oneness; *asthitah* – as abiding, established, situated; *sarvatha* -- in all respects, in every way; *vartamanah* -- remaining; *api* – also; *sah* – he, his; *yogi* -- yogi; *mayi* -- in Me; *vartate* – stands, remains.

**He, who embraces unity, worships Me as abiding in all beings, that Yogi lives in Me, whatever his mode of life. (6.31)**

**atmaupamyena sarvatra samam pasyati yo 'rjuna  
sukham va yadi va dukham sa yogi paramo matah (6.32)**

*atma* -- with his self (himself); *aupamyena* – in comparison; *atmaupamyena* – in comparison with himself; *sarvatra* -- everywhere; *samam* – equally, equality, seeing the same; *pasyati* -- sees; *yah* -- who; *arjuna* -- O Arjuna; *sukham* –



pleasure, happiness; *va* -- and; *yadi* -- if; *va* -- or; *duhkham* -- pain; *sah* -- he; *yogi* -- yogi; *paramah* -- perfect; *matah* -- is considered.

**O Arjuna, he who, in comparison with himself, sees the same everywhere in pleasure as in pain, he is considered to be the perfect Yogi. (6.32)**

***PRACTICE AND DETACHMENT ARE THE SUREST MEANS TO YOGA***

**arjuna uvaca**

**yo 'yam yogas tvaya proktah samyena madhusudana  
etasyaham na pasyami cancalatvat sthitim sthiram (6.33)**

*arjunah uvaca* -- Arjuna said; *yah* -- which; *ayam* -- this; *yogah* -- yoga; *tvaya* -- by You; *proktah* -- preached, taught, described; *samyena* -- of equanimity; *madhu-sudana* -- O destroyer of the demon Madhu; *etasya* -- it, its; *aham* -- I; *na* -- do not; *pasyami* -- see; *cancalatvat* -- owing to the wavering, due to being restless; *sthitim* -- situation; *sthiram* -- firm, steady, stable.

**Arjuna said: O destroyer of Madhu (Madhusūdana/Krsna), the yoga of equanimity that you have preached, I see not a firm foundation for it, owing to the wavering of the mind. (6.33)**

**cancalam hi manah Krsna pramathi balavad drdham  
tasyaham nigraham manye vayor iva su-duskaram (6.34)**

*cancalam* -- unsteady, restless, flickering; *hi* -- verily, certainly; *manah* -- mind; *krsna* -- O Krsna; *pramathi* -- turbulent, agitating; *bala-vat* -- strong; *drdham* -- difficult to curb, unyielding, obstinate; *tasya* -- it, its; *aham* -- I; *nigraham* -- control, (hard) to hold, subduing; *manye* -- think; *vayoh* -- of the wind; *iva* -- as, like; *su-duskaram* -- difficult, hard.

**For the mind, O Krsna, is truly unsteady, turbulent, strong and difficult to curb, I think it as hard to hold as the wind. (6.34)**

**sri-bhagavan uvaca**

**asamsayam maha-baho mano durnigraham calam  
abhyasena tu Kaunteya vairagyena ca grhyate (6.35)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *asamsayam* -- undoubtedly; *maha-baho* -- O mighty-armed, Arjuna; *manah* -- the mind; *durnigraham* -- difficult to curb; *calam* -- flickering, restless; *abhyasena* -- by practice; *tu* -- but; *kaunteya* -- O son of Kunti, Kaunteya, Arjuna; *vairagyena* -- by detachment, dispassion; *ca* -- and, also; *grhyate* -- can be so controlled, can be curbed.

**The Supreme Lord said: herein, there is no doubt, O mighty-armed (Arjuna), the mind is hard to curb and fickle; but it may be curbed by untiring practice and detachment. (6.35)**

**asamyatatmana yogo dusprapa iti me matih  
vasyatmana tu yatata sakyah 'vaptum upayatah (6.36)**

*asamyata* – unrestrained, unsubdued, uncontrolled; *atmana* -- by the mind; *asamyatatmana* – by a man of uncontrolled self; *yogah* -- yoga; *dusprapah* – hard to achieve, attain; *iti* -- thus; *me* -- My; *matih* -- opinion; *vasya* -- controlled; *atmana* -- by the mind; *vasyatmana* – by the self-controlled one; *tu* -- but; *yatata* -- while endeavouring, by the striving one; *sakyah* -- possible; *avaptum* -- to achieve, can be won; *upayatah* -- by appropriate means.

**I hold that yoga is hard to achieve for someone whose self is unsubdued; but he who strives, self-controlled, it can be won by the appropriate means. (6.36)**

### **FAILURES IN THE PRACTICE OF YOGA AND ITS CONSEQUENCES**

**arjuna uvaca  
ayatih sraddhayopeto yogac calita-manasah  
aprapya yoga-samsiddhim kam gatim krsna gacchati (6.37)**

*arjunah uvaca* -- Arjuna said; *ayatih* – the uncontrolled; *sraddhaya* -- by faith; *upetah* – possessed, engaged; *yogat* -- from yoga; *calita* -- deviated; *manasah* -- who has such a mind; *calita-manasah* – one whose mind wanders away (his mind wandering); *aprapya* -- failing to attain; *yoga-samsiddhim* –perfection in yoga; *kam* -- which; *gatim* – end, destination; *krsna* -- O Krsna; *gacchati* – meets, achieves (what is its end),

**Arjuna said: He who is lacking self-control, even though his faith, his mind wandering away from Yoga, failing to attain perfection in yoga, what is his end, O Krsna? (6.37)**

**kaccin nobhaya-vibhrastah chinnabhram iva nasyati  
apratistho maha-baho vimudho brahmanah pathi (6.38)**

*kaccit* -- whether; *na* -- not; *ubhaya* -- both; *vibhrastah* -- fallen from; *chinna* – split, rent, torn; *abhram* -- cloud; *iva* -- like; *nasyati* -- perishes; *apratisthah* – supportless (his firm foundation gone), without any position; *maha-baho* -- O

mighty-armed, Krsna; *vimudhah* – confused, deluded, bewildered; *brahmanah* -- of Brahman; *pathi* -- on the path.

**Both objects unachieved, does he not perish like a split cloud, his firm foundation gone, O mighty-armed (Krsna), confused on Brahman's path? (6.38)**

**etan me samsayam Krsna chettum arhasy asesatah  
tvad-anya samsayasya chetta na hy upapadyate (6.39)**

*etat* -- this; *me* -- my; *samsayam* -- doubt; *krsna* -- O Krsna; *chettum* -- to dispel; *arhasi* – consent, You are requested; *asesatah* -- completely; *tvat* -- than You; *anya* -- other; *samsayasya* – of doubt; *asya* -- this; *chetta* – dispeller, remover; *na* – not, never; *hi* – verily, certainly; *upapadyate* -- is to be found, is fit.

**Consent, O Krsna, to dispel completely this doubt of mine; for none is to be found except Yourself able to destroy this doubt. (6.39)**

**sri-bhagavan uvaca  
partha naiveha namutra vinasas tasya vidyate  
na hi kalyana-krt kascid durgatim tata gacchati (6.40)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *partha* -- O son of Prtha, Arjuna; *na eva* -- never is it so; *iha* – here (in this material world); *na* – not, never; *amutra* -- in the next life, the life to come, the next world; *vinasah* -- destruction; *tasya* – for him, his; *vidyate* – is, exists; *na* – not, never; *hi* – verily, certainly; *kalyana-krt* -- one who is engaged in favourable activities, one who does good; *kascid* -- anyone; *durgatim* – bad state or grief, to degradation; *tata* -- My friend; *gacchati* -- goes.

**The Supreme Lord said: O Pārtha (Arjuna), neither in this world nor in the life to come is there destruction for him; for, no doer of righteousness, O beloved, treads the path of grief. (6.40)**

**prapya punya-krtam lokan usitva sasvatih samah  
sucinam srimatam gehe yoga-bhrasto 'bhijayate (6.41)**

*prapya* – having reached, having attained, having achieved; *punya-krtam* -- of the righteous; *lokan* – worlds, spheres, planets; *usitva* – having dwelt, having lived, after dwelling; *sasvatih* – many, endless; *samah* -- years; *sucinam* -- of the pious; *sri-matam* -- of the prosperous; *gehe* -- in the house; *yoga-bhrastah* -- one who has fallen from yoga; *abhijayate* -- takes his birth, is born.

**Having reached the worlds of the righteous and lived there endless years, he who fell from yoga is reborn in the house of the pious and prosperous. (6.41)**

**atha va yoginam eva kule bhavati dhimatam  
etat dhi durlabhataram- loke janma yad idrsam (6.42)**

*atha va* -- or; *yoginam* -- of yogis; *eva* -- even; *kule* -- in the family; *bhavati* -- is born, takes birth; *dhi-matam* -- of the wise; *etat* -- this; *hi* -- verily; *durlabhataram* -- is harder, very rare; *loke* -- in this world; *janma* -- birth; *yad* -- that; *idrsam* -- like this.

**Or, else he may be born in a family of wise yogis only; but the kind of birth is harder to obtain in this world. (6.42)**

**tatra tam buddhi-samyogam labhate paurva-dehikam  
yatate ca tato bhuyah samsiddhau kuru-nandana (6.43)**

*tatra* -- there, thereupon; *tam* -- that; *buddhi-samyogam* -- revival or regaining knowledge, union; *labhate* -- gains; *paurva-dehikam* -- from his former body, from the previous body; *yatate* -- he strives; *ca* -- and, also; *tatah* -- than that, than before; *bhuyah* -- more; *samsiddhau* -- for perfection; *kuru-nandana* -- O son of the Kurus, Arjuna.

**There he regains the knowledge belonging to his former body, and strives more than before for perfection, O son of the Kurus (Arjuna). (6.43)**

**purvabhyasena tenaiva hriyate hy avaso 'pi sah  
jijnasur api yogasya sabda-brahmativartate (6.44)**

*purva* -- former, previous; *abhyasena* -- by practice; *tena* -- by that; *eva* -- verily, certainly; *hriyate* -- is motivated, is attracted; *hi* -- indeed; *avasah* -- helpless, grow faint; *api* -- even, also; *sah* -- he; *jijnasuh* -- he who inquires after the practice of yoga; *api* -- even; *yogasya* -- of yoga; *sabda-brahma* -- Brahmic word; *ativartate* -- rising beyond.

**By that former practice he is irresistibly motivated in spite of himself. Even he who inquires after the practice of yoga rises beyond the Brahmic word (the Vedas). (6.44)**

## THE BEST OF YOGIS

**prayatnad yatamanas tu yogi samsuddha-kilbisah  
aneka-janma-samsiddhas tato yati param gatim (6.45)**

*prayatnat* – with utmost zeal, with assiduity, by rigid practice; *yatamanah* – striving, endeavoring; *tu* – but, and; *yogi* – the yogi; *samsuddha* – cleansed, purified, washed off; *kilbisah* -- all of whose sins; *aneka* -- after many; *janma* -- births; *samsiddhah* -- having achieved perfection; *aneka-janma-samsiddhah* – perfected through many births; *tatah* --then; *yati* – reaches, attains; *param* – supreme, the highest; *gatim* –goal, path, destination.

**But the yogi, striving with utmost zeal, cleansed from sin, fully perfected through many births, then reaches the Supreme goal. (6.45)**

**tapasvibhyo 'dhiko yogi jnanibhyo 'pi mato 'dhikah  
karmibhyas cadhiko yogi tasmad yogi bhavarjuna (6.46)**

*tapasvibhyah* -- than the ascetics; *adhikah* – superior, greater; *yogi* -- the yogi; *jnanibhyah* -- than the wise; *api* – even, also; *matah* -- considered; *adhikah* – superior, greater; *karmibhyah* -- than the men of action; *ca* – and, also; *adhikah* – superior, greater; *yogi* – a yogi; *tasmad* -- therefore; *yogi* -- a yogi; *bhava* -- just become; *arjuna* -- O Arjuna.

**The yogi is thought superior to the ascetics; he is even considered superior to men of knowledge; he is also superior to men of action, therefore become a yogi, O Arjuna. (6.46)**

**yoginam api sarvesam mad-gatenantar-atmana  
sraddhavan bhajate yo mam sa me yuktatamo matah (6.47)**

*yoginam* -- of yogis; *api* – even, also; *sarvesam* – of all; *mat-gatena* – abiding, absorbed in Me, always thinking of Me; *antah-atmana* – with (his) inner Self; *sraddha-van* -- in full faith; *bhajate* -- worships; *yah* -- who; *mam* -- to Me (the Supreme Lord); *sah* -- he; *me* -- by Me; *yukta-tamah* – the yogi fully integrated, the greatest yogi; *matah* – is thought, is considered.

**And, among all yogis, he who full of faith worships Me with his inner Self absorbed in Me, he is thought by Me as the most fully integrated. (6.47)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Srikr̥ṣṇa and Arjuna, this is the sixth discourse entitled, “Dhyana –Yoga”.**

# Seventh Discourse

## Vynana –Yoga

### REALISING THE SUPREME LORD THROUGH MEDITATION

**sri-bhagavan uvaca**

**mayy asakta-manah Partha yogam yunjan mad-asrayah  
asamsayam samagram mam- yatha jnasyasi tac chrnu (7.01)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *mayi* -- to Me; *asakta-manah* -- mind attached; *partha* -- O son of Prtha, Arjuna; *yogam* -- yoga; *yunjan* -- practising; *mat-asrayah* -- taking refuge in Me; *asamsayam* -- without doubt; *samagram* -- fully, wholly, completely; *mam* -- Me; *yatha* -- how; *jnasyasi* -- you shall know; *tat* -- that; *srnu* -- hear.

**The Supreme Lord said: With the mind attached to Me, O Pārtha, engaged in yogic practices, taking refuge in Me, hear now how you shall know Me fully and without doubt. (7.01)**

**jnanam te 'ham sa-vijnanam idam vaksyamy asesatah  
yaj jnatva neha bhuyo 'nyaj jnatavyam avasisyate (7.02)**

*jnanam* -- knowledge; *te* -- to you; *aham* -- I; *sa* -- with; *vijnanam* -- with realisation, with experience; *idam* -- this; *vaksyami* -- shall teach; *asesatah* -- completely, in full; *yaj* -- which; *jnatva* -- knowing; *na* -- not; *iha* -- here; *bhuyah* -- more; *anyat* -- nothing else; *jnatavyam* -- (nothing left) to be known; *avasisyate* -- remains

**I shall completely teach you this knowledge combined with experience, leaving nothing unsaid. This knowing, there remains nothing left to be known. (See also MuU 1.01.03) (7.02)**

**manusyanam sahasresu kascid yatati siddhaye  
yatatam api siddhanam kascin mam vetti tattvatah (7.03)**

*manusyanam* -- of men; *sahasresu* -- among thousands; *kascit* -- someone; *yatati* -- strive; *siddhaye* -- for perfection; *yatatam* -- of those so endeavouring, among those (who strive); *api* -- even; *siddhanam* -- of those having won perfection; *kascit* -- someone; *mam* -- Me; *vetti* -- know; *tattvatah* -- in essence.

**Among thousands of men, one maybe will strive for perfection; and even among those who strive having won perfection, only one, maybe, know Me as I really am. (7.03)**

### **EVOLUTION OF THE UNIVERSE THROUGH DIVINE PRAKRITI**

**bhumir apo 'nalo vayuh kham mano buddhir eva ca  
ahankara itiyam me bhinna prakrtir astadha (7.04)**

*bhumih* -- earth; *apah* -- water; *analah* -- fire; *vayuh* -- air; *kham* -- ether; *manah* -- mind; *buddhih* -- intellect; *eva* -- even; *ca* -- and; *ahankarah* – egoism (sense of self); *iti* -- thus; *iyam* -- this; *me* -- My; *bhinna* – separated, divided, divisions; *prakrtih* -- nature; *astadha* -- eightfold.

**Earth, water, fire, air, ether, mind, intellect (*Buddhi*) and ego (*Ahamkara*, *sense of self*), these are the eightfold divisions of My nature (*Prakriti*). (See also 13.05) (7.04)**

**apareyam itas tv anyam prakrtim viddhi me param  
jiva-bhutam maha-baho yayedam dharyate jagat (7.05)**

*apara* – lower, inferior; *iyam* -- this; *itah* – from this, besides this; *tu* -- but; *anyam* – other, another; *prakrtim* -- nature; *viddhi* -- just try to understand, but know; *me* -- My; *param* – higher, superior; *jiva-bhutam* – the very life-element; *maha-baho* -- O mighty-armed, Arjuna; *yaya* -- by which; *idam* -- this; *dharyate* -- is kept maintained, is upheld; *jagat* -- the material world, the universe.

**This is the lower (*Prakriti*)( *Aparā-śakti*), but know My other nature the higher (*Prakriti*) (*Parā-śakti*), the life-element, O mighty-armed (*Arjuna*), by which this universe (*jagat*) is kept maintained. (7.05)**

**etat-yonini bhutani sarvani upadharaya  
aham krtsnas ya jagatah prabhavah pralayas tatha (7.06)**

*etat* -- these two natures (*Prakritis*); *yonini* -- whose source of birth, take their birth; *bhuta-ni* -- beings; *sarvani* -- all; *iti* -- thus; *upadharaya* -- know; *aham* -- I; *krtsnasya* – of the whole; *jagatah* -- of the world; *prabhavah* -- the source, the origin; *pralayah* – annihilation, dissolution, its end; *tatha* -- also.

**Know that from these (*two Natures*) all beings take their birth. Therefore, I am the origin of the whole universe and also its end. (See also 13.26) (7.06)**

**mattah parataram nanyat kincid asti dhananjaya  
mayi sarvam idam protam sutre mani-gana iva (7.07)**

*mattah* – than I, than Me; *para-taram* – higher, superior; *na* -- not; *anyat* – other; *kincit* -- anyone; *asti* -- is; *dhananjaya* – O Dhananjaya, O conqueror of wealth, Arjuna; *mayi* -- in Me; *sarvam* -- all; *idam* -- this; *protam* -- is strung; *sutre* -- upon a thread; *mani-gana* – (clustered) pearls; *iva* -- like.

**There is nothing whatsoever higher than I, O Dhananjaya (Arjuna), in Me the universe (sarvan) is strung, like clustered pearls upon a thread. (7.07)**

### **THE DIVINE PRINCIPLE INTEGRATED IN THE UNIVERSE**

**raso 'ham apsu Kaunteya prabhasmi sasi-suryayoh  
pranavah sarva-vedesu sabdah khe paurusam nrsu (7.08)**

*rasah* – flavour, sapidity, taste; *aham* -- I; *apsu* -- in water; *kaunteya* – O Kaunteya, O son of Kunti, Arjuna; *prabha* – radiance, light; *asmi* -- I am; *sasi-suryayoh* -- of the moon and the sun; *pranavah* -- the three syllables *a-u-m*, *OM*; *sarva* -- in all; *vedesu* -- the *Vedas*; *sabdah* -- sound (vibration); *khe* -- in the ether; *paurusam* – ability, manhood; *nrsu* -- in men.

**I am the flavour in water, O son of Kunti (Arjuna), I am the radiance in moon and sun; in all the Vedas the OM syllable, sound in ether, and manhood in all men. (7.08)**

**punyo gandhah prthivyam ca tejas casmi vibhavasau  
jivanam sarva-bhutesu tapas casmi tapasvisu (7.09)**

*punyah* – pure, sweet, original; *gandhah* -- fragrance; *prthivyam* -- in the earth; *ca* – and, also; *tejah* – heat, brilliance, flame; *ca* – and, also; *asmi* – (I) am; *vibhavasau* -- in fire; *jivanam* -- life; *sarva* -- in all; *bhutesu* – in all beings; *tapah* – austerity, penance; *ca* – and, also; *asmi* – (I) am; *tapasvisu* -- in ascetics.

**I am the pure fragrance in the earth, the flame's onset in fire; I am the life in all beings, and I am the fierce austerity in ascetics. (7.09)**

**bijam mam sarva-bhutanam viddhi partha sanatanam  
buddhir buddhimatam asmi tejas tejasvinam aham (7.10)**

*bijam* -- seed; *mam* -- Me; *sarva-bhutanam* -- of all beings; *viddhi* -- know; *partha* -- O son of Prtha, Arjuna; *sanatanam* -- eternal; *buddhih* -- intelligence;



*buddhi-matam* -- of the intelligent; *asmi* – (I) am; *tejah* -- glory; *tejasvinam* -- of the glorious; *aham* -- I (am).

**O Pārtha (Arjuna), know Me as the eternal seed of all beings. I am the intelligence of the intelligent, and the glory of the glorious. (7.10)**

**balam balavatam caham kama-raga-vivarjitam  
dharmaviruddho bhutesu kamo 'smi bharatarsabha (7.11)**

*balam* -- strength; *bala-vatam* -- of the strong; *ca* -- and; *aham* – (I) am; *kama* -- passion; *raga* -- and attachment; *vivarjitam* -- devoid of; *kama-raga-vivarjitam* – knowing no passion nor attachment; *dharmaviruddhah* – unopposed to dharma (duty); *bhutesu* -- in contingent beings; *kamah* -- desire; *asmi* – (I) am; *bharata-rsabha* -- O lord of the Bharatas, Arjuna.

**And I am the power of the powerful, knowing no passion nor attachment; and in contingent beings I am the desire unopposed to duty (Dharma), O lord of the Bharatas (Arjuna). (7.11)**

**ye caiva sattvika bhava rajahas tamahas ca ye  
matta eveti tan viddhi na tv aham tesu te mayi (7.12)**

*ye* – whatever, all which; *ca* -- and; *eva* -- even; *sattvikah* -- in goodness; *bhavah* -- states of being; *rajahas* -- in the mode of passion; *tamahas* -- in the mode of ignorance; *ca* – and, also; *ye* – whatever, all which; *mattah* -- from Me; *eva* -- verily; *iti* -- thus; *tan* – them, those; *viddhi* -- know; *na* -- not; *tu* -- but; *aham* -- I; *tesu* -- in them; *te* -- they; *mayi* -- in Me.

**Know too that all the objects of goodness (Sattva), passion (Rajas), or ignorance (Tamas) proceed from Me, but I am not in them, they are in Me. (See also 9.04 and 9.05) (7.12)**

### **MAYA AND HOW TO OVERCOME IT**

**tribhir guna-mayair bhavair ebhah sarvam idam jagat  
mohitam nabhijanati mam ebhyah param avyayam (7.13)**

*tribhah* – (these) three; *guna-mayaih* – composed of *gunas*; *bhavaih* – by natures by the states of being; *ebhah* -- by these; *sarvam* – entire, all; *idam* -- this; *jagat* -- world; *mohitam* -- deluded; *na abhijanati* -- does not know; *mam* -- Me; *ebhyah* – from them; *param* – higher, also “the Supreme”; *avyayam* – immutable, inexhaustible.

**By these three states of being composed of gunas, this entire world is led astray, and do not know that I am far beyond them and immutable. (7.13)**

**daivi hy esa guna-mayi mama maya duratyaya  
mam eva ye prapadyante mayam etam taranti te (7.14)**

*daivi* -- divine; *hi* -- verily; *esa* -- this; *guna-mayi* – caused (made) by the gunas, consisting of the three modes of material nature; *mama* -- My; *maya* – illusion (illusory energy); *duratyaya* – is hard to transcend, very difficult to overcome; *mam* -- in Me; *eva* -- only; *ye* -- who; *prapadyante* – taking refuge (put his trust in Me alone), surrender; *mayam etam* -- this illusory energy, this uncanny Māyā; *taranti* – pass beyond, overcome; *te* -- they.

**For all this My divine Māyā (power), caused by the gunas (the three modes), is hard to transcend. Therefore, whoever shall put his trust in Me alone, pass beyond this uncanny Māyā. (See also 14.26, 15.19; and 18.66) (7.14)**

**na mam duskrino mudhah prapadyante naradhamah  
mayayapahrta-jnana asuram bhavam asritah (7.15)**

*na* -- not; *mam* -- unto Me; *duskrinah* – the evil-doers, miscreants; *mudhah* – the deluded, foolish; *prapadyante* – seek, look for, surrender; *nara-adhamah* – the base, the lowest of men, lowest among mankind; *mayaya* – by Māyā, by the illusory energy; *apahrta* -- deprived; *jnana* – (of) knowledge; *asuram* – demonic, belonging to demons (embracing a devilish form of life); *bhavam* -- nature; *asritah* – embracing, having taken to, accepting.

**The doers of evil, the deluded, the base, put not their trust in Me; their mind seduced by this uncanny Māyā (power), they have embraced a devilish form of life (bhāva). (7.15)**

#### **FOUR CLASSES OF VIRTUOUS PEOPLE (DEVOTEES)**

**catur-vidha bhajante mam janah sukrtino 'rjuna  
arto jijnasur artharthi jnani ca bharatarsabha (7.16)**

*catur-vidhah* -- four kinds of; *bhajante* -- worship; *mam* -- unto Me; *janah* – people, persons; *su-krtinah* – virtuous, those who are pious; *arjuna* -- O Arjuna; *artah* – the afflicted, the distressed; *jijnasuh* -- the seeker of knowledge; *artharthi* – the seeker of wealth, one who desires material gain; *jnani* – the wise; *ca* – and, also; *bharata-rsabha* -- O great one amongst the descendants of Bharata, O lord of the Bharatas, Arjuna.

**Fourfold are the virtuous people who worship Me, O Arjuna, the afflicted, the ones who look for knowledge, the ones who strive for gain (*self-interested*), and the men of knowledge (*the learned, the wise*), O best of the Bharatas (*Arjuna*). (See also TR 1.21.03) (7.16)**

**tesam jnani nitya-yukta eka-bhaktir visisyate  
priyo hi jnanino 'tyartham aham sa ca mama priyah (7.17)**

*tesam* -- of them, of these; *jnani* – the wise, the men of knowledge; *nitya-yuktah* – ever integrated, ever steadfast, always engaged; *eka* -- only; *bhaktih* -- in devotion to the One, worshipping the One; *visisyate* – is best, excels, is special; *priyah* -- very dear; *hi* -- verily; *jnaninah* -- to the person in knowledge, of the wise; *atyartham* – exceedingly, highly; *aham* -- I ; *sah* -- he; *ca* – and, also; *mama* -- to Me; *priyah* -- dear.

**Of these, is the man of knowledge, ever integrated, worshipping the One, is the best: to such a man I am exceedingly dear, and he is dear to Me. (7.17)**

**udarah sarva evaite jnani tv atmaiva me matam  
asthitah sa hi yuktatma mam evanuttamam gatim (7.18)**

*udarah* – noble, magnanimous; *sarve* -- all; *eva* -- surely; *ete* -- these; *jnani* -- one who is in knowledge, the wise; *tu* -- but; *atma* (Self) *eva*- just like Myself; *me* -- My; *matam* -- opinion; *asthitah* – is integrated, is established, situated; *sah* -- he; *hi* -- verily; *yukta-atma* – steadfast-minded, fixed on Me (the highest goal); *mam* -- in Me; *eva* -- verily; *anuttamam* -- the highest; *gatim* – goal, destination.

**Noble and exalted are all these, but the man of knowledge, do I regard as My very Self; for his self integrated, is fixed on Me, the highest goal. (See also 9.29) (7.18)**

**bahunam janmanam ante jnanavan mam prapadyate  
vasudevah sarvam iti sa mahatma su-durlabhah (7.19)**

*bahunam* – of many; *janmanam* – of many (repeated) births, repeated births (and deaths); *ante* – in the end, at the close, after; *jnana-van* –the man of knowledge, the wise; *mam* -- unto Me; *prapadyate* – takes refuge, approaches, surrenders; *vasudevah* – Vasudeva, Krsna; *sarvam* – all, everything; *iti* -- thus; *sah* -- that; *maha-atma* – the noble soul, the great soul; *su-durlabhah* -- very rare to see, very hard to find.

**At the close of many births, the man of knowledge takes refuge in Me, concluding that Vasudeva's son (Kṛṣṇa) is all. Such a noble soul (Mahatma) is very rare. (7.19)**

### **THE IGNORANT WORSHIP INFERIOR GODS**

**kamais tais tair hrta-jnanah prapadyante 'nya-devatah  
tam tam niyamam asthaya prakṛtya niyatah svaya (7.20)**

*kamaih* -- by desires; *taih taih* -- various; *hrta* -- deprived of; *jnanah* -- knowledge; *hrta-jnanah* -- those whose knowledge have been swept away, those whose wisdom has been rent away; *prapadyante* -- approach, resort, surrender; *anya* -- to other; *devatah* -- other gods, deities; *tam tam* -- this or that, various; *niyamam* -- rules and precepts, rites, regulations; *asthaya* -- following, being engaged; *prakṛtya* -- by nature; *niyatah* -- controlled; *svaya* -- by their own.

**Those whose knowledge has been swept away by various desires, resort to other deities (Devas), engaged with various rules and precepts, constrained by their own nature. (7.20)**

**yo yo yam yam tanum bhaktah sraddhayarcitum icchati  
tasya tasyacalam sraddham tam eva vidadhamy aham (7.21)**

*yah yah* -- whoever, who; *yam yam* -- whatever, whichever; *tanum* -- form of deity; *bhaktah* -- devotee; *sraddhaya* -- with faith; *arcitum* -- to worship; *icchati* -- desires; *tasya tasya* -- of him; *acalam* -- steady, unflinching; *sraddham* -- faith; *tam* -- that; *eva* -- surely; *vidadhmi* -- make; *aham* -- I.

**Whatever form (whatever deity) a devotee with faith desires to worship, that very faith I confirm in him, making it steadfast. (7.21)**

**sa taya sraddhaya yuktas tasyaradhanam ihate  
labhate ca tatah Kaman mayaiva vihitan hi tan (7.22)**

*sah* -- he; *taya* -- with that; *sraddhaya* -- with faith; *yuktah* -- endowed, endowed, established; *tasya* -- of that; *aradhanam* -- worship; *ihate* -- engages; *labhate* -- obtains; *ca* -- and; *tatah* -- from that; *kaman* -- desires; *maya* -- by Me; *eva* -- surely; *vihitan* -- ordained, true dispenser; *hi* -- verily; *tan* -- those.

**Firmly established (yukta) in that faith, he engages in the worship of that form; from which he obtains his desires, though I am the true dispenser. (7.22)**

**antavat tu phalam tesam tad bhavaty alpa-medhasam  
devan deva-yajo yanti mad-bhakta yanti mam api (7.23)**

*anta-vat* -- finite; *tu* -- but; *phalam* – fruit, reward; *tesam* – their, of them; *tad* -- that; *bhavati* – is, becomes; *alpa-medhasam* – those of little intelligence, of those of small intelligence; *devan* -- to the gods; *deva-yajah* -- the worshippers of the deities (Devas); *yanti* -- go; *mat* -- My; *bhaktah* -- devotees; *yanti* – go to, come to; *mam* -- to Me; *api* -- also.

**However, finite is the reward of such a man of little intelligence. To the deities go the worshippers of the deities, but My devotees come to Me. (7.23)**

**avyaktam vyaktim apannam manyante mam abuddhayah  
param bhavam ajananto mamavyayam anuttamam (7.24)**

*avyaktam* – the Unmanifested; *vyaktim* – having manifestation; *apannam* – come to; *manyante* -- think; *mam* -- Me; *abuddhayah* – the foolish ones; *param* – highest, supreme; *bhavam* -- nature; *ajanantah* – not knowing; *mama* -- My; *avyayam* – immutable, imperishable; *anuttamam* -- the finest, superior.

**The foolish ones think I am the Unmanifested, as having manifestation, knowing not My supreme nature, immutable and superior. (7.24)**

**naham prakasah sarvasya yoga-maya-samavrtah  
mudho 'yam nabhijanati loko mam ajam avyayam (7.25)**

*na* -- nor; *aham* -- I; *prakasah* -- manifest; *sarvasya* – to all, to everyone; *yoga-maya-samavrtah* – concealed by yoga; *samavrtah* – concealed, veiled, covered; *mudhah* – deceived, foolish, deluded; *ayam* – this, these; *na* -- not; *abhijanati* – knows, can understand; *lokah* -- world; *mam* -- Me; *ajam* -- unborn; *avyayam* – changeless, imperishable, inexhaustible.

**I am not revealed to all, because concealed (as I am) by Yoga-Māyā (the creative power of yoga, all things being the thought-forms of the One). This deceived world knows Me not, the Unborn and Changeless. (See also 5.16) (7.25)**

**vedaham samatitani vartamanani carjuna  
bhavisyani ca bhutani mam tu veda na kascana (7.26)**

*veda* -- know; *aham* -- I; *samatitani* – the past; *vartamanani* -- present; *ca* -- and; *arjuna* -- O Arjuna; *bhavisyani* – the future (and yet to come); *ca* -- and;

*bhutani* –all beings, all living entities; *mam* -- Me; *tu* -- verily; *veda* -- knows; *na* -- not; *kascana* -- anyone.

**I know, O Arjuna, all beings past, present and yet to come, but no one knows Me. (7.26)**

### **THE ROOT OF ALL IGNORANCE**

**iccha-dvesa-samutthena dvandva-mohena bharata  
sarva-bhutani sammoham sarge yanti parantapa (7.27)**

*iccha* – desire, like; *dvesa* -- and dislike; *samutthena* -- arisen from; *iccha-dvesa-samutthena* – arisen from like and dislike, arisen from attraction and repulsion, arisen from desire and aversion; *dvandva* – the pairs of opposites, of dualities; *mohena* -- by the illusion; *bharata* -- O scion of Bharata; *sarva* -- all; *bhutani* – all contingent beings, living entities; *sammoham* -- into delusion, illusion; *sarge* – at birth; *yanti* -- go; *parantapa* – O Parantapa, O conqueror of enemies.

**Due to the delusion of the pairs of opposites (or, the dualities, dvandva), arising from like and dislike (attraction and repulsion), O Bharata (Arjuna), all contingent beings are subject to illusion at birth, O Parantapa (O harasser of foes, Arjuna). (7.27)**

### **DIVINE WORSHIP LEADS TO SELF-REALISATION**

**yesam tv anta-gatam papam jananam punya-karmanam  
te dvandva-moha-nirmukta bhajante mam drdha-vratah (7.28)**

*yesam* – those, whose, of whom; *tu* -- but; *anta-gatam* – is at an end, have come to an end; *papam* -- sin; *jananam* – of men, of the persons; *punya* – pure, pious, virtuous; *karmanam* – involved in deeds ; *punya-karmanam* – men of pure deeds; *te* -- they; *dvandva* -- of dualities, the pairs of opposites; *moha* -- delusion; *nirmuktah* -- free from; *moha-nirmuktah* – released from the delusive pairs of opposites; *bhajante* --worship; *mam* -- to Me; *drdha-vratah* – steadfast in their vows, with determination in their vows.

**But those men of pure deeds whose sins have come to an end, released from the delusive pairs of opposites (the dualities), steadfast in their vows, they worship Me. (7.28)**

**jara-marana-moksaya mam asritya yatanti ye  
te brahma tad viduh krtsnam adhyatmam karma cakhilam (7.29)**

*jara* -- from old age; *marana* -- and death; *moksaya* -- for the purpose of liberation; *jara-marana-moksaya* -- striving for liberation from decay and death; *mam* -- Me; *asritya* -- taking shelter of, having taken refuge in, putting their trust in...; *yatanti* -- strive; *ye* -- who; *te* -- they; *brahma* -- Brahman; *tat* -- actually that; *viduh* -- know; *krtsnam* -- in full, the whole, everything; *adhyatmam* -- knowledge of the Self; *karma* -- action, activity; *ca* -- and; *akhilam* -- whole.

**They who, putting their trust in Me, striving for liberation (*Moksa*) from decay and death, they realise in full the Brahman, the Self and all action (*karma*). (7.29)**

**sadhibhutadhidaivam mam sadhiyajnam ca ye viduh  
prayana-kale 'pi ca mam te vidur yukta-cetasah (7.30)**

*sadhibhuta adhidaivam* -- with the Adhibhūta (*physical region*), in the Adhidaiva (*the spiritual or divine region*) together; *mam* -- Me; *sa-adhiyajnam* -- of Adhiyajna (*region of sacrifice*) together; *ca* -- also; *ye* -- who; *viduh* -- know; *prayana* -- of death; *kale* -- at the time; *api* -- even; *ca* -- and; *mam* -- Me; *te* -- they; *viduh* -- know; *yukta-cetasah* -- their minds engaged in Me, they steadfastly realise (Me) .

**Those who realise Me in Adhibhūta (*physical region*), in the Adhidaiva (*the spiritual or divine region*), and in that of Adhiyajna (*region of sacrifice*), steadfastly realise Me, even at the time of death. (7.30)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the seventh discourse entitled, “Vynana –Yoga”.**

# Eighth Discourse

## Abhyasa-Yoga

### THE SEVEN THINGS TO BE REALISED THROUGH MEDITATION

**arjuna uvaca**

**kim tad brahma kim adhyatmam kim karma purusottama  
adhibhutam ca kim proktam adhidaivam kim ucyate (8.01)**

*arjunah uvaca* -- Arjuna said; *kim* -- what; *tad* -- that; *brahma* -- Brahman; *kim* -- what; *adhyatmam* -- Adhyātma; *kim* -- what; *karma* -- action, fruitive activities; *purusa-uttama* -- O Krsna, O best among men; *adhibhutam* -- Adhibhuta; *ca* -- and; *kim* -- what; *proktam* -- is called, declared; *adhidaivam* -- Adhidaiva; *kim* -- what; *ucyate* -- is called.

**Arjuna said: What is That (tad) Brahman? What is Adhyātma (spiritual light, self-knowledge), and what is action (Karma), O Purushottama (O Krsna). And, what is Adhibhuta (contingent beings, the physical region)? Also, what is called Adhidaiva (the spiritual or divine region)? (8.01)**

**adhiyajnah katham ko 'tra dehe 'smin madhusudana  
prayana-kale ca katham jneyo 'si niyatatmabhih (8.02)**

*adhiyajnah* -- Adhiyajna, the Lord of sacrifice; *katham* -- how; *kah* -- who; *atra* -- here; *dehe* -- in the body; *asmin* -- this; *madhusudana* -- O Madhusudana, Krsna; *prayana-kale* -- at the time of death; *ca* -- and; *katham* -- how; *jneyah asi* -- You can be known; *niyata-atmabhih* -- by the self-controlled.

**What is the meaning of Adhiyajna (the Lord of sacrifice), and who is in this body, O Madhusudana (Krsna)? Also, how at the time of death, are you to be known by the self-controlled? (8.02)**

**sri-bhagavan uvaca**

**aksaram brahma paramam svabhavo 'dhyatmam ucyate  
bhuta-bhavodbhava-karo visargah karma-samjnitah (8.03)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *aksaram* -- imperishable, indestructible; *brahma* -- Brahman; *paramam* -- Supreme; *svabhava* -- essential nature; *adhyatmam* -- self-knowledge; *ucyate* -- is called; *bhuta-bhava-*



*udbhava-karah* – that which causes the origin of beings, producing the material bodies of the living entities; *visargah* – the creative force; *karma* -- action; *samjnitah* -- is called.

**The Supreme Lord said: The Imperishable (*Akshara*) is Brahman, the Supreme Being (*Cosmic Intelligence*); His essential nature (*svabhāva*) is called *Adhyātma* (*Self-knowledge*); the creative force (*visarga*) is known as ‘action’ (*karma*); (8.03)**

**adhibhutam ksaro bhavah purusas cadhidaivatam  
adhiyajno 'ham evatra dehe deha-bhrtam vara (8.04)**

*adhibhutam* -- Adhibhūta; *ksarah* -- perishable; *bhavah* -- nature; *purusah* – the soul; *ca* -- and; *adhidaivatam* -- Adhidaiva; *adhiyajnah* -- Adhiyajna; *aham* -- I; *eva* -- alone; *atra* -- in this; *dehe* – in the body; *deha-bhrtam* -- of the embodied; *vara* -- O best.

**Knowledge of Adhibhūta (*of contingent beings*) is My perishable existence, and Purusha (*god-man, living entity, living soul*) is the divine (*spiritual*) region (*Adhidaivata*). The Adhiyajna (*the Lord of sacrifice, Entity of sacrifice*) tells of Me here in this body, O best of the embodied (*Arjuna*). (8.04)**

**anta-kale ca mam eva smaran muktva kalevaram  
yah prayati sa mad-bhavam yati nasty atra samsayah (8.05)**

*anta-kale* -- at the time of death; *ca* -- and; *mam* -- Me; *eva* -- only; *smaran* -- remembering; *muktva* – leaving, quitting; *kalevaram* -- body; *yah* -- who; *prayati* – goes forth; *sah* -- he; *mat-bhavam* -- My nature, My being; *yati* – accedes, attains, achieves; *na* -- not; *asti* -- there is; *atra* -- here; *samsayah* -- doubt.

**The one, who, at the time of death, leaving the body goes forth thinking of Me alone, accedes to My divinity (*mad-bhāva*), there is no doubt about this. (See also PrU 3.10) (8.05)**

### **CONSTANT MEDITATION ON THE SUPREME IS A MUST**

**yam yam vapi smaran bhavam tyajaty ante kalevaram  
tam tam evaiti Kaunteya sada tad-bhava-bhavitah (8.06)**

*yam yam* – which, whatever; *va* – or; *api* -- even; *smaran* -- remembering; *bhavam* -- nature; *tyajati* – leaves, gives up, passing; *ante* -- in the end; *kalevaram* -- the body; *tam tam* – similar, to that; *eva* -- only; *eti* -- goes;

*kaunteya* -- O son of Kunti, Arjuna; *sada* – constantly, ever, always; *tat* -- that; *bhava* -- state of being, object, form; *bhavitah* – remembering; *tad-bhava-bhavitah* – thinking of that object.

**On whatever form (*bhāva*) a man thinks about at the time of passing, that alone does he accede, O son of Kunti (*Arjuna*), because he has ever been engaged in the thought thereof. (8.06) (See also ChU 3.14.01) (8.06)**

**tasmat sarvesu kalesu mam anusmara yudhya ca  
mayy arpita-mano-buddhir mam evaishyasy asamsayah (8.07)**

*tasmat* -- therefore; *sarvesu* -- at all; *kalesu* -- times; *mam* -- Me; *anusmara* – (go on) remembering; *yudhya* -- fight; *ca* -- and; *mayi* -- unto Me; *arpita* -- surrendering; *manah* -- mind; *buddhih* -- intellect; *mayi arpita-manah-buddhih* – with mind and intellect fixed on me; *mam* -- to Me; *eva* -- alone; *esyasi* -- you will attain; *asamsayah* -- beyond a doubt, without doubt, doubtless.

**Therefore, at all times only remember Me and fight. With mind and intellect fixed on Me, you will without doubt come to Me. (8.07)**

### **THE SUPREME BEING TO BE MEDITATED ON**

**abhyasa-yoga-yuktena cetasa nanya-gamina  
paramam purusam divyam yati parthanucintayan (8.08)**

*abhyasa-yoga* -- by practice; *yuktena* -- being engaged in meditation; *abhyasa-yoga-yuktena* – with the mind made firm by the method of constant meditation; *cetasa* – with the mind; *na anya-gamina* -- without their being deviated, not going over to anything else, moving towards any other thing; *paramam* -- the Supreme; *purusam* -- Purusha; *divyam* -- Resplendent; *yati* – reaches, goes; *partha* -- O son of Partha, Arjuna; *anucintayan* -- meditating.

**Let one's thoughts be integrated in the yoga of constant practice, not going over to anything else; so, by constantly meditating, O Pārtha (*Arjuna*), one reaches the Supreme, Resplendent Purusha (*the All-Highest*). (8.08)**

**kavim puranam anusasitaram anor aniyamsam anusmared yah  
sarvasya dhataram acintya-rupam aditya- varnam tamasah parastat (8.09)**

*kavim* -- Omniscient; *puranam* – ancient, the oldest; *anasitaram* -- the Ruler; *anoh* -- than the atom; *aniyamsam* -- smaller; *anusmaret* -- always thinks of, remembers; *yah* -- who; *sarvasya* – of all, of everything; *dhataram* – the dispenser, the supporter, the maintainer; *acintya* -- inconceivable; *rupam* --

whose form; *aditya-varnam* – radiant like the sun; *tamasah* – from the darkness; *parastat* -- beyond.

**One who meditates on the Omniscient, the Ancient Seer, the Ruler of all things, smaller than the atom, the Dispenser of all, whose form is inconceivable, who is as radiant as the sun beyond the darkness; (8.09)**

**prayana-kale manasacalena bhaktya yuktoyoga-balena caiva  
bhruvor madhye pranam avesya samyak sa tam param purusam upaiti  
divyam (8.10)**

*prayana-kale* -- at the time of death; *manasa* -- with mind; *acalena* – unshaken, without its being deviated; *bhaktya* – with devotion; *yuktah* -- steady; *yoga-balena* -- by the power of yoga; *ca* -- also; *eva* -- only; *bhruvoh* -- the two eyebrows, between the eyebrows; *madhye* -- between; *pranam* – vital breath, the life air; *avesya* – having placed, establishing; *samyak* -- completely; *sah* -- he; *tam* -- that; *param* -- supreme; *purusam* -- Purusha; *upaiti* – reaches, achieves; *divyam* – resplendent.

**And who, at the time of death, with a steady (*yukta*) mind sustained by devotion, and the power of yoga properly fixing the vital breath (*prāna*) right between the eyebrows, he reaches the Supreme, Resplendent Purusha. (8.10)**

### **MEDITATION ON THE SUPREME IS THE SACRED SYLLABLE OM**

**yad aksaram veda-vido vadanti visanti yad yatayo vita-ragah  
yad icchanto brahmacaryam caranti tat te padam sangrahena pravaksye  
(8.11)**

*yad* -- which; *aksaram* – Imperishable (Brahman, Aksara Brahman) ; *veda-vidah* -- persons conversant with the Vedas, Veda scholars, Veda knowers ; *vadanti* – declare, say; *visanti* -- enter; *yad* -- which; *yatayah* -- great sages, the self-controlled (ascetics or Sanyasins); *vita-ragah* – freed from attachment, in the renounced order of life; *yad* -- which; *icchantah* -- desiring; *brahmacaryam* -- celibacy; *caranti* -- practice; *tat* -- that; *te* -- to you; *padam* -- goal; *sangrahena* – in brief, in summary; *pravaksye* -- I will declare.

**The imperishable goal called aksara (*Brahman, Aksara Brahman*) of which the Vedic scholars declare, into which the controlled and passion-free Sanyasins (*ascetics*) enter, desiring that which the Brahmacharya (*the vow of continence*) prescribes, that path will I declare to you in brief. (8.11)**

**sarva-dvarani samyamyā mano hr̥di nirudhya ca  
murdhny adhyatmanah pranam asthito yoga-dharanam (8.12)**

**om ity ekaksaram brahma vyaharan mam anusmaran  
yah prayati tyajan deham sa yati paramam gatim (8.13)**

*sarva-dvarani* – all the gates, all the doors of the body; *samyamyā* – having, controlled, controlling; *manah* -- the mind; *hr̥di* -- in the heart; *nirudhya* – confining, having confined; *ca* -- and; *murdhni* -- in the head; *adhya* – fixing, having placed; *atmanah* -- of the self; *pranam* -- breath; *asthitaḥ* – engaged in, established in, situated in; *yoga-dharanam* -- yogic practices, practice of concentration; *om* -- the combination of letters *om* (*omkara*); *iti* -- thus; *ekaksaram* -- the one syllabled; *brahma* – Brahman, Absolute; *vyaharan* – pronouncing, uttering; *mam* -- Me; *anusmaran* -- remembering; *yah* -- who; *prayati* – goes, departs, leaves; *tyajan* -- quitting; *deham* -- the body; *sah* -- he; *yati* – attains, treads, achieves; *paramam* – the highest, supreme; *gatim* – path, goal, refuge, destination.

**All the gates of the body closed up, the mind confined within the heart, fixing one’s life-breath in the head, engaged in firm yogic practices, pronouncing the “OM”, the one-syllabled Brahman, thinking on Me, he who goes forth, leaving the body, treads the highest path (goes to the high goal or refuge). (8.12-13)**

### **NO REBIRTH ON ATTAINING THE SUPREME BEING**

**ananya-cetah satatam yo mam smarati nityasah  
tasyaham sulabhah Partha nitya-yuktasya yoginah (8.14)**

*ananya-cetah* – thinking of nothing else at all, with the mind not thinking of any other object, without deviation of the mind; *satatam* – unceasingly, constantly, always; *yah* -- who; *mam* -- me; *smarati* -- remembers; *nityasah* – regularly, daily (for a long time); *tasya* -- to him; *aham* -- I; *su-labhah* – easily attainable, very easy to achieve; *partha* -- O son of Partha, Arjuna; *nitya yuktasya* – ever integrated, ever engaged, ever steadfast; *yoginah* – of yogi.

**Who bears Me in mind unceasingly, thinking of nothing else at all, to him I am easily attainable, O Pārtha (Arjuna), of this ever integrated yogi. (8.14)**

**mam upetya punar janma dukkhalayam asasvatam  
napnuvanti mahatmanah samsiddhim paramam gatah (8.15)**

*mam* – to Me; *upetya* – having come, having attained, achieving; *punah* -- again; *janma* -- birth; *duhkha-alayam* – that abode of pain, the place of pain, place of miseries; *asasvatam* – that transitory, non-eternal, temporary; *na* -- not; *apnuvanti* – reach, attain, get; *maha-atmanah* – Mahatmas, the great souls, the noble souls; *samsiddhim* -- perfection; *paramam* – highest, ultimate; *gatah* – having reached, having achieved.

**Having come to Me, these noble souls are no longer subject to rebirth, that transitory abode of pain, not unending, for they have reached the highest perfection (*sansiddhi*, the supreme prize). (8.15)**

**a-brahma-bhuvanal lokah punar avartino 'rjuna  
mam upetya tu Kaunteya punar janma na vidyate (8.16)**

*a-brahma-bhuvanat* – the world of Brahma, up to the world of Brahma, up to the Brahmaloaka sphere; *lokah* -- the planetary system, worlds or spheres; *punah* -- again; *avartinah* -- returning; *punarāvartinah* -- subject to return; *arjuna* -- O Arjuna; *mam* -- to Me; *upetya* – having attained, coming, arriving; *tu* -- but; *kaunteya* -- O son of Kunti, Arjuna; *punah janma* -- rebirth; *na* -- not; *vidyate* -- is.

**The worlds (*spheres*), beginning with the world (*sphere*) of Brahman, dissolve and evolve, but he who comes to Me, O son of Kunti (*Arjuna*), there is no rebirth. (See also 9.25) (8.16)**

### **THE DAY AND THE NIGHT OF BRAHMA**

**sahasra-yuga-paryantam ahar yad brahmano viduh  
ratrim yuga-sahasrantam te 'ho-ratra-vido janah (8.17)**

*sahasra* -- one thousand; *yuga* -- millenniums; *paryantam* -- including; *sahasra-yuga-paryantam* -- ending in a thousand Yugas (ages); *ahah* -- day; *yat* -- which; *brahmanah* -- of Brahma; *viduh* -- know; *ratrim* -- night; *yuga* -- millenniums; *sahasra-antam* -- similarly, ending after one thousand; *yuga-sahasrantam* -- ending in a thousand Yugas (ages); *te* -- they; *ahah-ratra* -- day and night; *vidah* – the knowers, who understand; *janah* -- people.

**Those who know that a thousand yugas (*ages*) lasts one day of Brahmā (*the Creator*), and for a thousand yugas (*ages*) one such night. This knowing, they know day and night. (8.17)**

**avyaktad vyaktayah sarvah prabhavanty ahar-agame  
ratry-agame praliyante tatraivavyakta-samjnake (8.18)**

*avyaktat* -- from the unmanifested; *vyaktayah* – things manifested, living entities; *sarvah* -- all; *prabhavanti* – proceed, become manifest; *ahah-agame* -- at the coming of the day; *ratri-agame* -- at the coming of the night; *praliyante* – dissolve, merging again, are annihilated; *tatra* -- into that, there; *eva* -- verily; *avyakta* -- the unmanifest; *samjnake* -- which is called; *avyakta-samjnake* – in that which is called the unmanifested.

**From the Unmanifested all things manifest proceed at the coming of the day; and then at the coming of the night they merge again, even in “That” called the Unmanifested. (8.18)**

***bhuta-gramah sa evayam bhutva bhutva praliyate ratri-agame 'vasah Partha prabhavaty ahar-agame (8.19)***

*bhuta-gramah* – the whole host of beings, multitude of beings, the aggregate of all living entities; *sah* – that, these; *eva* -- verily; *ayam* -- this; *bhutva bhutva* – coming into being repeatedly, being born again and again, repeatedly taking birth; *praliyate* – is dissolved, is annihilated; *ratri* -- of night; *agame* -- on the arrival; *ratri-agame* – at the coming of the night; *avasah* -- helpless; *partha* -- O son of Partha, Arjuna; *prabhavati* – comes forth; *ahah* -- of daytime; *agame* -- on the arrival; *aharāgame* – at the coming (down) of day.

**This whole host of beings, coming into being repeatedly, is helplessly dissolved at the coming of the night, O Pārtha (Arjuna), and at dawn of day, it rises up again. (8.19)**

### ***THE SUPREME GOAL – HOW TO REACH***

***paras tasmāt tu bhavo 'nyo 'vyakto 'vyaktat sanātanaḥ yah sa sarvesu bhutesu nasyatsu na vinasyati (8.20)***

*parah* -- higher; *tasmāt* – than that; *tu* -- but; *bhavah* -- existence; *anyah* -- another; *avyaktah* -- unmanifested; *avyaktat* – than the unmanifested; *sanātanaḥ* -- eternal; *yah* – who; *sah* -- that which; *sarvesu* – in all; *bhutesu* – in contingent beings; *nasyatsu* – in being destroyed; *na* -- not; *vinasyati* -- is destroyed, the perishing state.

**However, beyond this unmanifested there is yet another which is Unmanifested and Eternal, which does not perish when all contingent beings perish. (8.20)**

**avyakto 'ksara ity uktas tam ahuh paramam gatim  
yam prapya na nivartante tad dhama paramam mama (8.21)**

*avyaktah* -- unmanifested; *aksarah* – indestructible, imperishable, infallible; *iti* -- thus; *uktah* -- is said, is called; *tam* -- that; *ahuh* – they say; *paramam* – the supreme, the highest, the ultimate; *gatim* – goal, destination; *yam* -- which; *prapya* – reaching, gaining; *na* – not, never; *nivartante* – return, come back; *tad* – that; *dhama* -- abode; *paramam* – supreme, highest; *mama* -- My.

**That Unmanifested, said to be “the Indestructible”, “That” (*tad*), they say is the supreme goal (*refuge*). They who reach it return not. That is My supreme abode. (8.21)**

**purusah sa parah Partha bhaktya labhyas tv ananyaya  
yasyantah-sthani bhutani yena sarvam idam tatam (8.22)**

*purusah* -- the Supreme Purusha; *sah* – He, That; *parah* -- the Supreme, than whom no one is greater, highest; *partha* -- O son of Partha, Arjuna; *bhaktya* -- by devotion (in love and worship); *labhyah* – is attainable, can be achieved; *tu* – verily; *ananyaya* -- unalloyed, undeviating, and nothing else; *yasya* – (of) whom; *antah-sthani* – dwelling within; *bhutani* -- beings; *yena* -- by whom; *sarvam* -- all; *idam* -- this; *tatam* -- pervaded.

**That Supreme Purusha (*highest Spirit*), O Pārtha (*Arjuna*), within Whom all creation dwell, and by Whom all this universe was spun (*pervaded*), is attainable by love and worship (*bhakti*), and nothing else. (See also 9.04 and 11.55) (8.22)**

### **PATHS OF LIGHT AND DARKNESS**

**yatra kale tv anavrttim avrttim caiva yoginah  
prayata yanti tam kalam vaksyami bharatarsabha (8.23)**

*yatra* -- where; *kale* -- time; *tu* -- verily; *anavrttim* -- no return, never to return; *avrttim* -- return; *ca* – and, also; *eva* -- even; *yoginah* -- yogis; *prayatah* – departing, having departed; *yanti* – go to; *tam* -- that; *kalam* -- time; *vaksyami* -- I shall declare; *bharata-rsabha* -- O best of the Bharatas, Arjuna.

**Now, I shall declare, O best of the Bharatas (*Arjuna*), the time in which the yogis set forth never to return, and also the time they set forth to return. (8.23)**

**agnir jyotir ahah suklah san masa uttarayanam  
tatra prayata gacchanti brahma brahma-vido janah (8.24)**

*agnih* -- fire; *jyotih* -- light; *ahah* -- day; *suklah* -- the light (bright) fortnight; *sat-masah* -- the six months; *uttara-ayanam* -- the sun's northern path, when the sun passes on the northern side; *tatra* -- there; *prayatah* -- (the) departed those who pass away; *gacchanti* -- go; *brahma* -- to Brahman, to the Absolute; *brahma-vidah* -- the knowers of Brahman, who know the Absolute; *janah* -- people, persons.

**Fire, light, day, the moon's light fortnight, the six months of sun's northern path, then departing, the knowers of Brahman, go the Brahman. (See also ChU 4.1505, 5.10.01, BrU 6.2.15, PrU 1.10, and IsU 18) (8.24)**

**dhumo ratriis tatha krsnah san-masa daksinayanam  
tatra candramasam jyotir yogi prapya nivartate (8.25)**

*dhumah* -- smoke; *ratrih* -- night; *tatha* -- also; *krsnah* -- the moon's dark fortnight, the fortnight of the dark moon; *sat-masah* -- the six months; *daksina-ayanam* -- the six months of sun's southern course, when the sun passes on the southern side; *tatra* -- there; *candramasam* -- lunar; *jyotih* -- the light; *yogi* -- the yogi; *prapya* -- having attained, achieving; *nivartate* -- comes again, returns, comes back.

**Smoke, night, the moon's dark fortnight, the six months of sun's southern course, the yogi (dying) during these, reaches the light of the moon, and back he comes again (reincarnates). (See also 9.21, ChU 5.10.03-05, BS 3.01.08) (8.25)**

**sukla-krsne gati hy ete jagatah sasvate mate  
ekaya yaty anavrttim anyayavartate punah (8.26)**

*sukla* -- light, bright; *krsne* -- and dark; *gati* -- paths (two) of passing; *hi* -- verily; *ete* -- these two; *jagatah* -- of the world; *sasvate* -- eternal; *mate* -- are thought, in the opinion; *ekaya* -- by one; *yati* -- (he) goes; *anavrttim* -- to no return; *anyaya* -- by the other; *avartate* -- (he) returns, comes back; *punah* -- again.

**These courses of light and dark are thought to be the eternal paths of the world; by the one man goes to no return, and by the other one returns again (rebirth, reincarnation). (8.26)**

**naite srti partha janan yogi muhyati kascana  
tasmad sarvesu kalesu yoga-yukto bhavarjuna (8.27)**



*na* – not, never; *ete* -- these ; *srti* – tow paths, different paths; *partha* -- O son of Partha, Arjuna; *janan* -- knowing; *yogi* -- the yogi; *muhyati* – is deluded, is bewildered; *kascana* -- anyone; *tasmat* -- therefore; *sarvesu* – in all; *kalesu* -- times; *yoga-yuktah* – in yoga integrated, steadfast in yoga; *bhava-* just become; *arjuna* -- O Arjuna

**O Pārtha (*Arjuna*), knowing these paths the yogi is not deluded; therefore, at all times be ever in yoga integrated, O Arjuna. (8.27)**

### **THE GREATNESS OF YOGA**

**vedesu yajnesu tapahsu caiva danesu yat punya-phalam pradistam  
atyeti tat sarvam idam viditva yogi param sthanam upaiti cadyam (8.28)**

*vedesu* – in the study of the *Vedas*; *yajnesu* -- in the performances of *yajna*, sacrifice; *tapahsu* -- in austerities; *ca* – and, also; *eva* -- also; *danesu* – in almsgiving, in gifts, in giving charities; *yat* -- that which, whatever; *punya-phalam* – fruit of merit; *pradistam* – indicated, is declared; *atyeti* – goes beyond, surpasses; *tat* – that; *sarvam* -- all; *idam* -- this; *viditva* -- knowing; *yogi* -- the yogi; *param* -- supreme; *sthanam* -- abode; *upaiti* – reaches, attains, achieves; *ca* – and, also; *adyam* -- primeval.

**Knowing this, the yogi rises above the fruits of meritorious deeds attached to the study of the Vedas, the sacrifices, austerities, and the almsgiving, reaching the Supreme primeval State (*sthāna*). (8.28)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the eighth discourse entitled “Abhyasa-Yoga”.**

# Ninth Discourse

## Sovereign Knowledge and Big Secret

### *BRAHMA-JNANA IS THE BEST PHILOSOPHY*

**sri-bhagavan uvaca**

**idam tu te guhyatamam pravaksyamy anasuyave**

**jnanam vijnana-sahitam yaj jnatva moksyase 'subhat (9.01)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *idam* -- this; *tu* -- indeed; *te* -- to you; *guhya-tamam* -- the greatest mystery, the greatest secret, the most confidential; *pravaksyami* -- (I) shall declare, (I) am speaking; *anasuyave* -- the one who does not disapprove, the one who does not cavil, to the non-envious; *jnanam* -- knowledge; *vijnana* -- experience, realised knowledge; *sahitam* -- with; *vijnana-sahitam* -- combined with experience (realisation); *yaj* -- which; *jnatva* -- knowing; *moksyase* -- you will be delivered, you will be released; *asubhat* -- from evil.

**The Supreme Lord said: Since you are not disapproving, I shall now declare to you this greatest mystery of knowledge (*jnāna*) compatible with experience (*vynāna*), and as by knowing it, you will be delivered from evil. (09.01)**

**raja-vidya raja-guhyam pavitram idam uttamam**

**pratyaksavagamam dharmyam su-sukham kartum avyayam (9.02)**

*raja-vidya* -- the king of sciences; *raja-guhyam* -- kingly secret; *pavitram* -- the sanctifier, the purifier; *idam* -- this; *uttamam* -- highest; *pratyaksa* -- by direct experience, immediately realisable; *avagamam* -- by intuition; *pratyaksavagamam* -- realisable by direct intuition; *dharmyam* -- according to righteousness; *su-sukham* -- very easy; *kartum* -- to carry out, to perform, to execute; *avyayam* -- everlasting, abiding forever, imperishable..

**This is kingly science, kingly secret, the supreme sanctifier, immediately realisable, unopposed to Dharma (*conformed to righteousness*), very easy to carry out, and abiding forever. (09.02)**

**asraddadhanah Purusa dharmasyasya parantapa**

**aprapya mam nivartante mrtyu-samsara-vartmani (9.03)**

*asraddadhanah* – those who have no faith, those who are faithless, the faithless; *purusah* – men, such persons; *dharmasya* – of duty, in this dharma; *asya* – in this; *parantapa* -- O vanquisher of foes, Arjuna; *aprapya* – failing to reach, without attaining, without obtaining; *mam* -- Me; *nivartante* – return, come back; *mṛtyu* -- of death; *samsara* -- in material existence; *vartmani* -- on the path; *mṛtyu-samsara-vartmani* – to the path of the mortal world, in the path of this world of death.

**O Parantapa (O vanquisher of foes, Arjuna), men who have no faith in this Dharma (law of righteousness), fail to reach Me, but return to the path of the mortal world. (9.03)**

### **ALL BEINGS DWELL IN THE SUPREME**

**maya tatam idam sarvam jagad avyakta-murtina  
mat-sthani sarva-bhutani na caham tesv avasthitah (9.04)**

*maya* -- by Me, in Me; *tatam* -- pervaded; *idam* -- this; *sarvam* -- all; *jagat* – universe, (world); *avyakta-murtina* – of the unmanifested form; *mat-sthani* – subsist in Me; *sarva-bhutani* -- all beings; *na* -- not; *ca* – and, also; *aham* -- I; *tesu* -- in them; *avasthitah* – placed, situated.

**In My Unmanifested form, this entire universe is pervaded: in Me subsist all beings, but I do not abide in them. (See also 7.12, 15.18) (9.04)**

**na ca mat-sthani bhutani pasya me yogam aisvaram  
bhuta-bhrn na ca bhuta-stho mamatma bhuta-bhavanah (9.05)**

*na* – not, never; *ca* – and, also; *mat-sthani* – dwell in, subsist in, situated in Me; *bhutani* – contingent beings; *pasya*- behold, consider, just see; *me* -- My; *yogam* – yoga; *aisvaram* -- divine; *bhuta-bhrt* -- the sustaining the beings, supporting the beings ; *na* – not, never; *ca* – and, also; *bhuta-sthah* – dwelling in the beings; *mama* -- My; *atma* -- Self; *bhuta-bhavanah* – causing them to be, bringing forth beings.

**However, contingent beings do not subsist in Me; consider My sovereign yoga (power)! I sustain all beings, though not dwelling in them; My Self is causing them to be. (See also BP 2.09.34-36) (9.05)**

**yathakasa-sthito nit yam vayuh sarvatra-go mahan  
tatha sarvani bhutani mat-sthan ity upadhara ya (9.06)**

*yatha-* as; *akasa-sthitah* -- situated in space, resting in Akasa; *nityam* -- always; *vayuh* -- the wind; *sarvatra-gah* -- moving everywhere, blowing everywhere; *mahan* -- great; *tatha* -- so; *sarvani bhutani* -- all contingent beings; *mat-sthani* -- subsist, rests in Me; *iti* -- thus; *upadharaya* -- know.

**As in space (*ākāsa*) subsists the mighty wind moving everywhere, so too do all contingent beings subsist in Me. Know this. (9.06)**

### **THE SUPREME IS THE BEGINNING AND THE END**

**sarva-bhutani Kaunteya prakrtim yanti mamikam  
kalpa-ksaye punas tani kalpadau visrjami aham (9.07)**

*sarva-bhutani* -- all contingent beings; *kaunteya* -- O son of Kunti, O Kaunteya, Arjuna; *prakrtim* -- nature, to Prakriti; *yanti* -- enter; *mamikam* -- My; *kalpa-ksaye* -- at the end of the Kalpa (aeon); *punah* -- again; *tani* -- them; *kalpa-adau* -- at the beginning of a Kalpa; *visrjami* -- emanate, send forth, create; *aham* -- I.

**O son of Kunti (O Kaunteya, Arjuna), all contingent beings enter My lower Nature (*prakrti*) at the end of a Kalpa (aeon); and, again when another Kalpa starts, I emanate them forth again. (9.07)**

**prakrtim svam avastabhya visrjami punah punah  
bhuta-gramam imam krtsnam avasam prakrter vasat (9.08)**

*prakrtim* -- material nature, prakrti; *svam* -- My own, of My personal Self; *avastabhya* -- having animated, entering into, firmly fixed; *visrjami* -- I send forth, I emanate; *punah punah* -- again and again; *bhuta-gramam* -- multitude of beings; *imam* -- this; *krtsnam* -- all, in total; *avasam* -- powerless; *prakrteh* -- of the force of nature, of Prakriti; *vasat* -- under the control, by force, under obligation.

**Firmly fixed in My material Nature (*prakrti*), ever again I emanate all this multitude of beings, powerless themselves, under the control of the material Nature (*prakrti*). (9.08)**

**na ca mam tani karmani nibadhnanti dhananjaya  
udasina-vad asinam asaktam tesu karmasu (9.09)**

*na* -- not, never; *ca* -- and, also; *mam* -- Me; *tani* -- these, all those; *karmani* -- acts, works, activities; *nibadhnanti* -- bind; *dhananjaya* -- O Dhananjaya, O conqueror of riches, Arjuna; *udasina-vat* -- like one indifferent, as neutral;

*asinam* – sitting, situated; *asaktam* -- unattached; *tesu* -- to those; *karmasu* – acts, actions.

**O Dhananjaya (Arjuna), these acts of Mine bind Me not, nor limit Me: remaining like one indifferent, unattached to those actions. (9.09)**

**ma yadh yaksena prakrtih su yate sa-caracaram  
hetunanena kaunte ya jagad viparivartate (9.10)**

*maya* -- by Me; *adhyaksena* – as supervisor; *prakrtih* -- material nature; *suyate* - - produces; *sa* -- both; *cara-acaram* the moving and the nonmoving; *sa-caracaram* – both the moving and the unmoving; *hetuna* – by cause, for the reason; *anena* – by this; *kaunteya* – O Kaunteya, O son of Kunti, Arjuna; *jagat* - - the world; *viparivartate* – rotating, revolves, is working.

**Because of My Nearness, the material Nature (*prakrti*) produces all this, the moving and unmoving, because of that, O son of Kunti (Arjuna), the world keeps rotating. (See also 14.03) (9.10)**

### THE LIFE OF THE WORLDLY-MINDED

**avajananti mam mudha manusim tanum asritam  
param bhavam ajananto mama bhuta-mahesvaram (9.11)**

*avajananti* – disregard, deride; *mam* -- Me; *mudhah* – fools, foolish men; *manusim* -- a human form; *tanum* -- form; *asritam* -- assuming; *param* -- supreme; *bhavam* – state or nature; *ajanantah* -- not knowing; *mama* -- My; *bhuta* -- of contingent beings; *maha-isvaram* -- the great Lord; *bhuta-mahesvaram*-- the great Lord of contingent beings.

**Fools scorn Me, for having assumed a human form, not knowing My supreme Nature (*bhāva*), the great Lord of contingent beings. (9.11)**

**moghasa mogha-karmano mogha-jnana vicetasah  
raksasim asurim caiva prakrtim mohinim sritah (9.12)**

*mogha-asah* – of vain hopes; *mogha-karmanah* – of vain actions; *mogha-jnanah* – of vain knowledge; *vicetasah* – senseless, devoid of discrimination; *raksasim* – devilish, demonic; *asurim* – undivine, atheistic; *ca* -- and; *eva* -- verily; *prakrtim* -- nature; *mohinim* – leading astray, deceitful; *sritah* – (are) possessed of, embracing a (monstruous).

Vain their hopes and vain their deeds, empty of knowledge, devoid of discrimination, they embrace a monstrous devilish nature, leading them astray. (See 16.04-18) (9.12)

### THE WAYS OF THE DEDICATED DEVOTEES

**mahatmanas tu mam Partha daivim prakrtim asritah  
bhajanty ananya-manaso jnatva bhutadim avyayam (9.13)**

*maha-atmanah* – mighty souls, great souls; *tu* -- but; *mam* -- unto Me; *partha* -- O son of Partha; *daivim* -- divine; *prakrtim* -- nature; *asritah* –taking up their stand in My..., refuged (in),having taken shelter of; *bhajanti* -- worship; *ananya-manasah* – intent on naught but Me, with a mind devoted to nothing else, without deviation of the mind; *jnatva* -- knowing; *bhuta* -- of creation, of beings; *adim* – the source, the origin; *avyayam* – imperishable, inexhaustible.

**But the Mahatmas (Mighty Souls), O Pārtha (Arjuna), taking up their stand in My divine Nature (prakṛti) (See 16.01-03), worship with minds intent on naught but Me, as the imperishable source of all beings. (9.13)**

**satatam kirtayanto mam yatantas ca drdha-vratah  
namasyantas ca mam bhaktya nit ya-yukta upasate (9.14)**

*satatam* -- always; *kirtayantah* – glorifying, chanting; *mam* -- about Me; *yatantah* – strenuous, striving, fully endeavouring; *ca* – and, also; *drdha-vratah* – firm in vows, with determination; *namasyantah* – bowing down, prostrating; *ca* -- and; *mam* -- Me; *bhaktya* -- with devotion; *nitya-yuktah* – ever integrated, perpetually engaged; *upasate* -- worship.

**Always do they glorify Me, strenuous, firm in vows, bowing down to Me, devoted in their love (bhakti) ever integrated, they worship Me. (9.14)**

**jnana-yajnena capy an ye yajanto mam upasate  
ekatvena prthaktvena bahudha visvato-mukham (9.15)**

*jnana-yajnena* – with the sacrifice of knowledge, with the knowledge sacrifice, by cultivation of knowledge; *ca* – and, also; *api* -- also; *anye* -- others; *yajantah* -- sacrificing; *mam* -- Me; *upasate* -- worship; *ekatvena* – as one, in oneness; *prthaktvena* –as different; *bahudha* -- as manifold, in various ways; *visvato-mukham* – face turned in various ways, the all-faced.

**Others again sacrificing with the sacrifice of knowledge, worship Me as One and yet as Manifold, with face turned in various ways and guise. (9.15)**

**ALL WORSHIP GOES TO THE SUPREME**

**aham kratuṛ aham yajnaḥ svadhāham aham ausadhāma  
mantraḥ aham evajyam aham agniḥ aham hutam (9.16)**

*aham* -- I; *kratuh* -- sacrifice; *aham* -- I; *yajnah* -- the sacrifice; *svadha* -- oblation, the offering to Pitrus or ancestors; *aham* -- I; *aham* -- I; *ausadham* -- healing herb; *mantraḥ* -- the sacred syllable; *aham* -- I; *aham* -- I; *eva* -- also; *ajyam* -- melted butter (ghee or clarified butter); *aham* -- I; *agnih* -- fire; *aham* -- I; *hutam* -- the offering.

**I am the rite, I am the sacrifice, I am the food offered to ancestors, I am the healing herb, I am the mantra, I am the sacred butter (clarified butter, Ghī), I am the fire, and I the oblation (offered in the fire).(9.16)**

**pitāham asya jagato mata dhata pitamahā  
vedyam pavitram omkaraḥ rk sama yajur eva ca (9.17)**

*pita* -- father; *aham* -- I; *asya* -- of this; *jagataḥ* -- world, universe; *mata* -- mother; *dhata* -- the supporter; *pitamahā* -- grandfather; *vedyam* -- the knowable, what is to be known; *pavitram* -- the purifier, that which purifies, the vessel of purity; *om-kara* -- the Omkara, the syllable *om*; *rk* -- the *Rg Veda*; *sama* -- the *Sama Veda*; *yajuh* -- the *Yajur Veda*; *eva* -- also; *ca* -- and.

**I am the Father of this world, the Mother, the Supporter (Creator or Sustainer), the Grandsire, I am the Knowable, I am the Sacred Syllable “OM” (the vessel of purity, omkāra), and also the Rg, Sāma and Yajur (the three Vedas). (9.17)**

**gatir bharta prabhuh sakai nivasah saranam suhrt  
prabhavaḥ pralayaḥ sthanam nidhanam bijam avyayam (9.18)**

*gatih* -- goal; *bharta* -- sustainer, supporter; *prabhuh* -- the Lord; *saksi* -- the witness; *nivasah* -- the abode; *saranam* -- the shelter, the refuge; *suhrt* -- the friend; *prabhavaḥ* -- the origin; *pralayaḥ* -- the dissolution; *sthanam* -- the foundation; *nidhanam* -- the treasure house; *bijam* -- the seed; *avyayam* -- imperishable.

**I am the Goal, the Sustainer, the Lord, the Witness, the Abode, the Shelter, the Friend, the Origin, the Dissolution, the Foundation, the Treasure house, and the Imperishable Seed. (See also 7.10 and 10.39) (9.18)**

**tapamy aham aham varsam nigrhnamy utsrjami ca  
amrtam caiva mrtyus ca sad asac caham Arjuna (9.19)**

*tapami* -- give heat; *aham* -- I; *aham* -- I; *varsam* -- rain; *nigrhnami* -- withhold; *utsrjami* -- send forth; *ca* -- and; *amrtam* -- immortality; *ca* -- and; *eva* -- also; *mrtyuh* -- death; *ca* -- and; *sat* -- existence; *asat* -- non-existence; *ca* -- and; *aham* -- I; *arjuna* -- O Arjuna.

**I give heat, I hold back and release the rain, I am immortality as well as death, the existence and the non-existence too, O Arjuna. (See also 13.12) (9.19)**

### **THE FRUITS OF INTERESTED ACTS OF VEDIC RITUAL**

**traividya mam soma-pah puta-papa yajnair istva svar-gatim prarthayante  
te punyam asadya surendra-lokam asnanti divyan divi deva-bhogan (9.20)**

*traividyah* -- the knowers of the three *Vedas*; *mam* -- Me; *soma-pah* -- drinkers of *soma* juice; *puta* -- purified; *papah* -- of sins; *yajnah* -- by sacrifices; *istva* -- worshipping; *svah-gatim* -- way to heaven; *prarthayante* -- pray ; *te* -- they; *punyam* -- holy; *asadya* -- ascending, having reached, attaining; *sura-indra* -- of Indra; *lokam* -- the world; *sura-indra lokam* -- the world of the lord of gods, the world of the lord of the devas *asnanti* -- (eat) enjoy; *divyan* -- divine, celestial; *divi* -- in heaven; *deva-bhogan* -- the celestial joys, the divine pleasures.

**The knowers of the three Vedas, the Soma-drinkers, the purified from sin, worshipping Me with sacrifice, seeking from Me the way of heaven; they, ascending to the holy world of the Lord of the Devas, taste in heaven the god's celestial joys. (9.20)**

**te tam bhuktva svarga-lokam visalam ksine punye martya-lokam visanti  
evam trayi-dharmam anuprapanna gatagatam kama-kama labhante (9.21)**

*te* -- they; *tam* -- that; *bhuktva* -- having enjoyed, enjoying; *svarga-lokam* -- heaven-world; *visalam* -- vast; *ksine* -- being exhausted; *punye* -- merit; *martya-lokam* -- the world of the mortals; *visanti* -- come, enter; *evam* -- thus; *trayi* -- of the three *Vedas*; *dharmam* -- doctrines; *anuprapannah* -- abiding by; *gata-*



*agatam* – the state of that which comes and goes, death and birth; *kama-kamah* – desiring desires, desiring sense enjoyments; *labhante* -- attain.

**They, once having enjoyed the spacious expanse of heaven-world (*svarga*), their merit (*punya*) exhausted, come back to the world of the mortals. And so, it is that those adhering to the three Vedas only, desiring (*objects of...*) desires, they attain that which comes and goes (*the transitory*). (See also 8.25)(9.21)**

### **THE SUPREME IS WATCHING OVER HIS DEVOTEES WELFARE**

**anan yas cintayanto mam ye janah paryupasate  
tesam nit yabhi yuktanam yoga-ksemam vahamy aham (9.22)**

*ananyah* – without others, of no other, having no other object; *cintayantah* -- thinking; *mam* -- on Me; *ye* -- who; *janah* – men, persons; *paryupasate* -- worship; *tesam* -- of them; *nitya* -- always; *abhiyuktanam* -- fixed in devotion; *nit yabhi yuktanam* – of the ever-united, ever perseveringly; *yoga* -- yoga; *ksemam* -- protection; *yoga-ksemam* – providing gain and security, the supply of what is not already possessed, and the preservation of what is already possessed; *vahami* -- carry; *aham* -- I.

**To those who meditate on Me alone, thinking of no other, worshipping Me, ever perseveringly, I provide gain and security. (9.22)**

### **OTHER DEVOTEES DO ALSO BUT WORSHIP THE SUPREME IN IGNORANCE**

**ye 'py anya-devata-bhakta yajante sraddhayanvitah  
te 'pi mam eva Kaunteya yajanty avidhi-purvakam (9.23)**

*ye* -- those who; *api* -- also; *anya* -- of other; *devata* -- gods; *bhaktah* -- devotees; *yajante* -- worship; *sraddhaya anvitah* – full of faith, endowed with faith; *te* -- they; *api* -- also; *mam* -- Me; *eva* -- alone; *kaunteya* -- O son of Kunti, Arjuna; *yajanti* -- worship; *avidhi-purvakam* – contrary to, in a wrong way.

**Even those who worship other deities full of faith, they also worship Me, O son of Kunti (*Arjuna*), though contrary to ancient norms (*or in ignorance*). (9.23)**

**aham hi sarva-yajnanam bhokta ca prabhur eva ca  
na tu mam abhijananti tattvenatas cyavanti te (9.24)**

*aham* -- I; *hi* – verily, surely; *sarva* -- of all; *yajnanam* -- sacrifices; *bhokta* – the beneficiary, the enjoyer; *ca* -- and; *prabhuh* -- lord; *eva* -- alone; *ca* -- and; *na* -- not; *tu* -- but; *mam* -- Me; *abhijananti* -- know; *tattvena* – in essence, in reality; *atah* -- therefore; *cyavanti* – fail, fall; *te* -- they.

**Because it is I who of all acts of sacrifice am the Beneficiary and Lord, but they do not know Me in Essence, and so they fail. (9.24)**

**yanti deva-vrata devan pitrn yanti pitr-vratah  
bhutani yanti bhuteiya yanti mad-yajino 'pi mam (9.25)**

*yanti* -- go; *deva-vratah* -- worshipers of the Devas (deities); *devan* -- to the Devas (deities); *pitrn* -- to the Pitrus or ancestors; *yanti* -- go; *pitr-vratah* -- worshipers of Pitrus or ancestors; *bhutani* – to the Bhutas, to the disembodied spirits, to the ghosts and spirits; *yanti* -- go; *bhuta-ijyah* – the worshippers of the Bhutas, worshipers of ghosts and spirits; *yanti* -- go; *mat* -- My; *yajinah* – worshippers, devotees; *madyājinah* – my worshippers, my devotees; *api* -- but; *mam* -- unto Me.

**Those who worship the deities go to the deities, to the ancestors their votaries, to the disembodied spirits the worshippers of these, but My worshippers come to Me. (See also 8.16) (9.25)**

### **SERVICE IN DEVOTION TO THE SUPREME**

**patram puspam phalam to yam yo me bhaktya prayacchati  
tad aham bhakty-upahrtam asnami prayatatmanah (9.26)**

*patram* -- a leaf; *puspam* -- a flower; *phalam* -- fruit; *toyam* -- water; *yah* -- whoever; *me* -- to Me; *bhaktya* -- with devotion; *prayacchati* – offers, gives; *tad* -- that; *aham* -- I; *bhakti-upahrtam* -- offered with devotion; *asnami* – (eat) accept; *prayata-atmanah* -- from the pure-minded, from the self-conquered.

**Whoever with devotion (*bhakti*) gives Me a leaf, a flower, a fruit, water, that do I accept, from the self-conquered, for it was devotion that made the offering. (See also BP 10.81.04) (9.26)**

**yat karosi yad asnasi yaj juhosi dadasi yat  
yat tapas yasi Kaunteya tat kurusva mad-arpanam (9.27)**

*yat* -- whatever; *karosi* -- you do; *yat* -- whatever; *asnasi* -- you eat; *yat* -- whatever; *juhosi* -- you offer up in sacrifice; *dadasi* -- you give away; *yat* -- whatever; *yat* -- whatever; *tapas yasi* -- austerities you perform; *kaunteya* -- O son of Kunti, Arjuna; *tat* -- that; *kurusva* -- do; *mat* -- to Me; *arpanam* -- as an offering.

**Whatever you do, whatever you eat, whatever you offer up in sacrifice or give away in alms, whatever austerity you may perform, O son of Kunti (Arjuna), do it as an offering to Me. (See also 12.10, 18.46) (9.27)**

**subhasubha-phalair evam moks yase karma-bandhanaih  
sannyasa-yoga-yuktatma vimukto mam upaisyasi (9.28)**

*subha* -- from auspicious; *asubha* -- and inauspicious; *phalaih* -- results; *subha asubha phalaih* -- from good and evil fruits; *evam* -- thus; *moksyase* -- you will be free; *karma* -- of work, action; *bandhanaih* -- from the bondage; *sannyasa* -- of renunciation; *yoga* -- *yoga*; *yukta-atma* -- be yourself integrated; *sannyasa-yoga-yuktatma* -- with the mind steadfast in the yoga of renunciation, being integrated by the yoga of renunciation; *vimuktah* -- liberated; *mam* -- to Me; *upaisyasi* -- you will come, you will draw nigh, you will attain.

**In this way, you will be free from the bonds of action, whose fruits are good and evil; by this attitude you will be yourself integrated by the yoga of renunciation, and liberated you will draw nigh to Me. (9.28)**

### **THE NEUTRALITY OF THE SUPREME**

**samo ham sarva-bhutesu na me dvesyo 'sti na priyah  
ye bhajanti tu mam bhakt ya mayi te tesu capy aham (9.29)**

*samah* -- the same; *aham* -- I; *sarva-bhutesu* -- to all contingent beings; *na* -- not, no one, none; *me* -- to Me; *dvesyah* -- hateful; *asti* -- is; *na* -- not; *priyah* -- dear; *ye* -- those who; *bhajanti* -- worship; *tu* -- but; *mam* -- Me; *bhaktya* -- with devotion; *mayi* -- in Me; *te* -- they; *tesu* -- in them; *ca* -- and; *api* -- also; *aham* -- I.

**The same am I to all contingent beings, none do I hate and none do I fondly love (*priya*). However, those who worship Me with devotion, abide in Me, and I in them. (See also 7.18) (9.29)**

## ALL BEINGS ATTAIN SALVATION BY DEVOTION

**api cet su-duracaro bhajate mam ananya-bhak  
sadhur eva sa mantavyah samyag vyavasito hi sah (9.30)**

*api* -- even; *cet* -- if; *su-duracarah* -- one committing the most abominable actions, a very wicked person, the most sinful; *bhajate* -- worships; *mam* -- unto Me; *ananya-bhak* -- with devotion to none else, with dedicated loving devotion, without deviation; *sadhuh* -- righteous; *eva* -- verily; *sah* -- he; *mantavyah* -- must (should) be regarded, is to be considered; *samyak* -- rightly; *vyavasitah* -- resolved; *hi* -- indeed; *sah* -- he.

**Even if the most sinful worships Me with dedicated loving devotion, he must be regarded as a righteous, for his resolve is right. (9.30)**

**ksipram bhavati dharmatma sasvac-chantim nigacchati  
kaunteya pratijanihi na me bhaktah pranasyati (9.31)**

*ksipram* -- quite soon; *bhavati* -- (he) becomes; *dharmatma* -- righteous; *sasvat-santim* -- lasting peace, eternal rest, eternal peace; *nigacchati* -- attains; *kaunteya* -- O son of Kunti, Arjuna; *pratijanihi* -- know, declare; *na* -- not, never; *me* -- My; *bhaktah* -- Bhakta, devotee; *pranasyati* -- perishes.

**Quite soon will his self be imbued with Dharma (*dharmātmā*, righteousness), and obtain eternal rest. O son of Kunti (*Arjuna*), of this be certain: My devotee perishes never. (9.31)**

**mam hi partha vyapasrit ya ye 'pi syuh papa-yonayah  
striyo vaishyas tatha sudras te 'pi yanti param gatim (9.32)**

*mam* -- in Me; *hi* -- indeed; *partha* -- O son of Partha, Arjuna; *vyapasritya* -- finding refuge, taking refuge in, taking shelter in; *ye* -- those (who); *api* -- even; *syuh* -- may be; *papa-yonayah* -- base-born, of mediocre birth, born of a lower family; *striyah* -- women; *vaishyah* -- Vaishyas, mercantile people, the merchant caste; *tatha* -- also; *sudrah* -- Shudras, the manual labouring class, lower-class men; *te api* -- even (they); *yanti* -- attain; *param* -- the supreme; *gatim* -- goal, destination.

**Because those who find refuge in Me, O Pārtha (*Arjuna*), base-born though they may be, women, Vaishyas (*the merchant caste*), even Shudras (*the manual labouring class*), even they attain the Supreme Goal. (See also 18.66) (9.32)**

**kim punar brahmanah punya bhakta rajarsayas tatha  
anityam asukham lokam imam prapya bhajasva mam (9.33)**

*kim* -- how much; *punah* -- again; *kim punah* – how much more; *brahmanah* -- *brahmanas*; *punyah* -- holy; *bhaktah* -- devoted; *raja-rsayah* – royal saints, seers; *tatha* -- also; *anityam* -- impermanent; *asukham* – joyless, unhappy; *lokam* -- world; *imam* -- this; *prapya* – having obtained; *bhajasva* – do commune, worship, be engaged in ...; *mam* -- to Me.

**How much more, then, the Holy Brahmanas, and devoted royal seers!  
Having come to this fleeting joyless world, do commune with Me in love  
(bhaj). (9.33)**

**man-mana bhava mad-bhakto mad-yaji mam namaskuru  
mam evaishyasi yuktvaivam atmamam mat-parayanah (9.34)**

*mat-manah* – on Me fix your mind, with mind filled with Me, always thinking of Me; *bhava* -- become; *mat* -- My; *bhaktah* -- devotee; *mat* -- My; *yaji* -- sacrificer; *mam* -- to Me; *namaskuru* – prostrate, bow down; *mam* -- to Me; *eva* - - alone; *esyasi* -- you will come; *yuktva* – being integrated, being absorbed, having united; *evam* -- thus; *atmanam* – the self; *mat-parayanah* – taking Me as the Supreme Goal.

**On Me fix your mind; be devoted to Me; sacrifice to Me; prostrate to Me.  
Having made yourself integrated in Me, taking Me as the Supreme Goal,  
you shall certainly come to Me. (9.34)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the  
Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and  
Arjuna, this is the ninth discourse entitled, “Sovereign Knowledge and Big  
Secret”.**

# Tenth Discourse

## Divine Manifestations

### THE SUPREME LORD IS THE SOURCE OF ALL MANIFESTATIONS

**sri-bhagavan uvaca**

**bhuya eva maha-baho srnu me paramam vacah  
yat te 'ham priyamanaya vaks yami hita-kamyaya (10.01)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *bhuyah* -- again; *eva* -- verily; *maha-baho* -- O mighty-armed, Arjuna; *srnu* -- listen, hear; *me* -- My; *paramam* -- supreme; *vacah* -- word; *yat* -- which; *te* -- to you; *aham* -- I; *priyamanaya* -- who are beloved, beloved of Me; *vaksyami* -- will declare; *hita-kamyaya* -- for your welfare.

**The Supreme Lord said: O mighty-armed (Arjuna), once again listen to My supreme word which I will declare to you, for therein is your satisfaction (for you are beloved of Me), , and your welfare is My wish. (10.01)**

**na me viduh sura-ganah prabhavam na maharsayah  
aham adir hi devanam maharsinam ca sarvasah (10.02)**

*na* -- not, never; *me* -- My; *viduh* -- know; *sura-ganah* -- the hosts of Gods (Devas); *prabhavam* -- origin, opulences; *na* -- not, never; *maha-rsayah* -- the Great Rishis; *aham* -- I am; *adih* -- the off-spring, the beginning; *hi* -- for; *devanam* -- of the Gods, of the Devas; *maha-rsinam* -- of the Great Rishis ; *ca* -- and; *sarvasah* -- in every way, in all respects, (in the text replaced by “of the Gods themselves”).

**None knows My origin (prabhava: Great Lordly Power), nor the hosts of Gods, nor the Great Rishis (a rishi is someone who has completed his human evolution, but remaining in the super-physical regions in touch with planet Earth. Also, a name used for great teachers): for I am the off-spring (source) of the Gods themselves and the Great Rishis. (10.02)**

**yo mam ajam anadim ca veti loka-mahesvaram  
asammudhah sa martyesu sarva-papaih pramucyate (10.03)**

*yah* -- who; *mam* -- Me; *ajam* -- unborn; *anadim* -- beginningless; *ca* -- and; *veti* -- knows; *loka* -- of the worlds; *maha-isvaram* -- the Supreme Lord;

*asammudhah* -- undeluded; *sah* -- he; *martyesu* -- among mortals; *sarva-papaih* -- from all sin; *pramucyate* -- is liberated, is delivered.

**He who knows Me as Unborn, and Beginningless, Supreme Lord of the worlds (*the universe or cosmos*), he, among mortals is not deceived, and freed from all sins. (10.03)**

**buddhir jnanam asammohah ksama satyam damah samah  
sukham dukkham bhavo 'bhavo bhayam abhayam eva ca (10.04)**

*buddhih* -- intellect; *jnanam* -- knowledge; *asammohah* -- freedom from fallacy; *ksama* -- forgiveness; *satyam* -- truth; *damah* -- self-restraint; *samah* -- calmness; *sukham* -- happiness, pleasure; *dukkham* -- pain; *bhavah* -- birth; *abhavah* -- death; *bhayam* -- fear; *ca* -- and; *abhayam* -- fearlessness; *eva* -- even; *ca* -- and.

**Intellect (*buddhi*), knowledge, freedom from fallacy, patience, truth, restraint, calmness, pleasure, pain, birth (*existence*), death (*non-existence*), fear and fearlessness as well. (10.04)**

**ahimsa samata tustis tapo danam yaso 'yasah  
bhavanti bhava bhutanam matta eva prthag-vidhah (10.05)**

*ahimsa* -- non-violence; *samata* -- equanimity, equilibrium; *tustih* -- contentment, satisfaction; *tapah* -- austerity, penance; *danam* -- almsgiving, beneficence, charity; *yasah* -- fame; *ayasah* -- infamy; *bhavanti* -- arise, come about; *bhavah* -- dispositions, natures; *bhutanam* -- of contingent beings, of living entities; *mattah* -- from Me; *eva* -- alone; *prthag-vidhah* -- in all their diversity, of different kinds, variously arranged.

**None-violence, equanimity (*samatā*), content, austerity, almsgiving, fame and infamy, these are the dispositions (*bhāva*) of contingent beings, and from Me they arise in all their diversity. (10.05)**

**maharsayah sapta purve catvaro manavas tatha  
mad-bhava manasajata yesam loka imah prajah (10.06)**

*maha-rsayah* -- the Great Rishis; *sapta* -- seven; *purve* -- ancient; *catvarah* -- four; *manavah* -- Manus; *tatha* -- also; *mat-bhavah* -- originating in Me, born of Me; *manasah* -- from the mind; *jatah* -- born; *yesam* -- from them; *loke* -- in the world; *imah* -- these; *prajah* -- living beings, population.

**The seven Great Rishis, as well as the ancient Four, and also the Manus (progenitors of mankind) originating in Me were born of My mind; from them arose all living beings in the world. (10.06)**

### **KNOWLEDGE OF THE SUPREME LORD'S GLORY FOSTERS YOGA**

**etam vibhutim yogam ca mama yo vetti tattvatah  
so vikalpena yogena yujyate natra samsayah (10.07)**

*etam* – these, all this; *vibhutimn* – manifold manifestations; *yogam* -- yoga power, firm yoga, unfaltering yoga; *ca* -- and; *mama* -- of Mine; *yah* -- who; *vetti* -- knows; *tattvatah* – in truth; *sah* -- he; *avikalpena* -- unshakable; *yogena* - - in yoga; *yujyate* -- is endowed; *na* -- not; *atra* -- here; *samsayah* -- doubt.

**He who knows in truth that sovereignty and yoga of Mine, is endowed with firm yoga. Herein there is no doubt. (10.07)**

**aham sarvasya prabhava mattah sarvam pravartate  
iti matva bhajante mam budha bhava-samanvitah (10.08)**

*aham* -- I; *sarvasya* -- of all; *prabhava* -- the source, the origin; *mattah* -- from Me; *sarvam* -- everything; *pravartate* – evolves, emanates; *iti* -- thus; *matva* -- knowing; *bhajante* -- worship; *mam* -- Me; *budhah* -- the wise; *bhava-samanvitah* -- perseveringly.

**I am the origin of all; all things evolve from Me: this knowing, the wise commune perseveringly with (bha-j) Me. (See also RV 8.58.02) (10.08)**

**mac-citta mad-gata-prana bodhayantah parasparam  
kathayantas ca mam nityam tusyanti ca ramanti ca (10.09)**

*mat-cittah* – with their minds fixed, their minds fully engaged in Me; *mat-gata-pranah* – with their life absorbed in Me, with their life hidden in Me, their lives devoted to Me; *bodhayantah* -- enlightening; *parasparam* – one another, mutually; *kathayantah* – talking of, speaking of, conversing; *ca* -- and; *mam* -- Me; *nityam* – always, perpetually; *tusyanti* – are happy, are satisfied, become pleased; *ca* -- and; *ramanti* – are delighted, are joyful; *ca* -- and.

**With their minds fixed on Me, with their life hidden in Me, enlightening one another, ever conversing about Me, they are happy and joyful. (10.09)**

**tesam satata-yuktanam bhajatam priti-purvakam  
dadami buddhi-yogam tam yena mam upayanti te (10.10)**



*tesam* – for them; *satata-yuktanam* – ever integrated, ever steadfast; *bhajatam* – commune, (of the) worshipping; *priti-purvakam* – in love; *dadami* -- I give; *buddhi-yogam* – yoga of discrimination; *tam* -- that; *yena* -- by which; *mam* -- unto Me; *upayanti* -- come; *te* -- they.

**And since they are ever integrated and commune with (bhaj-) Me in love (prīti), I give them the yoga of discrimination (buddhi-yoga, the discipline of mind), by which they draw near to Me. (10.10)**

**tesam evanukampartham aham ajnana-jam tamah  
nasayamy atma-bhava-stho jnana-dipena bhasvata (10.11)**

*tesam* -- for them; *eva* – mere, out of; *anukampa-artham* – out of loving concern, out of compassion; *aham* -- I; *ajnana jam* – born of ignorance; *tamah* -- darkness; *nasayami* – (I) dispel; *atma-bhava* -- within their Self; *stha* – dwelling, situated; *jnana* -- of knowledge; *dipena* -- by the lamp; *bhasvata* – shining, luminous, glowing.

**Out of pure loving concern for them, within their Self, I dispel the darkness born of ignorance by the shining lamp of knowledge. (10.11)**

### **BLISS OBVIOUS IN THE SUPREME LORD'S MANIFESTATIONS**

**arjuna uvaca  
param brahma param dhama pavitram paramam bhavan  
purusam sasvatam divyam adi-devam ajam vibhum (10.12)**

*arjunah uvaca* -- Arjuna said; *param* -- supreme; *brahma* -- Brahman; *param* -- supreme; *dhama* -- abode; *pavitram* – purifier, purity, pure; *paramam* -- supreme; *bhavan* -- You; *purusam* -- Purusha; *sasvatam* – eternal, permanent; *divyam* -- divine; *adi-devam* -- the primeval God; *ajam* -- unborn; *vibhum* – omnipresent

**Arjuna said: You are the Supreme Brahman, the Supreme Abode (home, dhāma), the Supreme Vessel of Purity, the Permanent, the Divine Being, Primeval among the Gods, the Unborn, the Omnipresent. (10.12)**

**ahus tvam rsayah sarve devarsir naradas tatha  
asito devalo vyasah svayam caiva bravisi me (10.13)**

*ahuh* – this is highly praised (about you), (they) said, declare; *tvam* -- of You; *rsayah* – the Richis; *sarve* -- all; *deva-rsih* – Deva Richi, the Rishis among the

Devas; *naradah* -- Narada; *tatha* -- also; *asitah* -- Asita; *devalah* -- Devala; *vyasah* -- Vyasa; *svayam* -- yourself; *ca* -- and; *eva* -- even; *bravisi* -- You tell, say, explain; *me* -- to me.

**This is highly praised about You by all the Rishis, as also by the divine Rishi Nārada, and by Asita, Devala, Vyāsa, and now You Yourself tell it to me. (10.13)**

**sarvam etad rtam manye yan mam vadasi kesava  
na hi te bhagavan vyaktim vidur deva na danavah (10.14)**

*sarvam* -- all; *etat* -- this; *rtam* -- true; *manye* -- (I) hold, accept, think; *yat* -- which; *mam* -- to me; *vadasi* -- You tell, (what you) are saying; *kesava* -- O Kesava, O Kṛṣṇa; *na* -- not, never; *hi* -- verily; *te* -- Your; *bhagavan* -- O Lord, O blessed Lord; *vyaktim* -- origin, manifestation; *viduh* -- understand, (can) know; *devah* -- gods, Devas; *na* -- not, nor; *danavah* -- the demons.

**All this I hold as true what you are saying to me, O Keśava (Kṛṣṇa). Neither the Gods (Devas) nor demons (Dāvanas, Asuras), O Lord, understand Your origin. (See also 4.06) (10.14)**

**svayam evatmanatmanam vettha tvam purusottama  
bhuta-bhavana bhutesa deva-deva jagat-pate (10.15)**

*svayam* -- yourself; *eva* -- only; *atmana* -- by Yourself; *atmanam* -- Yourself; *vettha* -- know; *tvam* -- You; *purusa-uttama* -- O Supreme Puruṣa, O Supreme Puruṣhottama; *bhuta-bhavana* -- O Source of contingent beings; *bhuta-isa* -- O Lord of contingent beings; *deva-deva* -- O God of gods; *jagat-pate* -- O Lord of the universe.

**You, Yourself, know Yourself as Your “Self”, O Supreme Puruṣhottama, Source of contingent beings, Lord of contingent beings, O God of gods, and Lord of the universe (cosmos). (10.15)**

**vaktum arhasy asesena divya hy atma-vibhutayah  
yabhir vibhutibhir lokan imams tvam vyapya tisthasi (10.16)**

*vaktum* -- to tell, to say, to describe; *arhasi* -- (you) should; *asesena* -- in detail, in every single detail; *divyah* -- divine; *hi* -- indeed; *atma* -- Your own; *vibhutayah* -- manifestations, glories; *yabhih* -- by which; *vibhutibhih* -- by glory, glories; *lokan* -- all worlds; *iman* -- these; *tvam* -- You; *vyapya* -- pervading; *tisthasi* -- remain.

**Describe to me, I pray, in every single detail of Your divine manifestations by which glory You remain pervading all these worlds (*planets, spheres within the Cosmos*). (10.16)**

**katham vidyam aham yogims tvam sada paricintayan  
kesu kesu ca bhavesu cintyo 'si bhagavan maya (10.17)**

*katham* -- how; *vidyam aham* -- shall I know (how am I to know); *yogin* -- O Supreme Yogi; *tvam* -- You; *sada* -- always; *paricintayan* -- meditation; *kesu* -- in what; *kesu* -- in what; *ca* -- and, also; *bhavesu* -- forms, aspects, natures ; *cintyah asi* -- to be thought of, to be remembered; *bhagavan* -- O Supreme Lord; *maya* -- by me.

**How am I to know You, O Supreme Yogi, by constant meditation? And, in what various forms are You, O Supreme Lord, to be thought of by me? (10.17)**

**vistarenatmano yogam vibhutim ca janardana  
bhuyah kathaya trptir hi srnvato nasti me 'mrtam (10.18)**

*vistarena* -- in detail; *atmanah* -- Your; *yogam* -- yogic power; *vibhutim* -- manifestations, glories; *ca* -- and, also; *jana-ardana* -- O Janardana, Krsna; *bhuyah* -- again; *kathaya* -- tell, describe; *trptih* -- contentment, satisfaction, (I cannot have enough); *hi* -- for; *srnvatah* -- listen, hearing; *na asti* -- cannot have, is not; *me* -- my; *amrtam* -- life-infusing, nectar.

**Tell me again in detail, Your yogic power (*creative power*) and Your manifestations, O Janārdana (*Krsna*): For as I listen to Your life-infusing words, I cannot have enough. (10.18)**

### **THE SUPREME LORD'S LISTING HIS MANIFESTATIONS**

**sri-bhagavan uvaca  
hanta te kathayisyami divya hy atma-vibhutayah  
pradhanyatah kuru-srestha nasty anto vistarasya me (10.19)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *hanta* -- see, now very well, yes; *te* -- to you; *kathayisyami* -- I shall explain, I shall declare, I shall speak; *divyah* -- divine; *hi* -- indeed; *atma-vibhutayah* -- my manifestations, my glories; *pradhanyatah* -- in their prominences, which are principal; *kuru-srestha* -- O best of the Kurus, Arjuna; *na asti* -- there is not; *antah* -- end; *vistarasya* -- to the extent; *me* -- My.

**The Supreme Lord said: See, I shall now explain to you My divine manifestations in their prominences, O best of the Kurus (Arjuna), for of the reach there is no end. (10.19)**

**aham atma Gudakesa sarva-bhutasaya-sthitah  
aham adih ca madhyam ca bhutanam anta eva ca (10.20)**

*aham* -- I; *atma* -- the Self; *gudakesa* – O Gudakesa, O Arjuna; *sarva-bhuta* -- of all contingent beings; *asaya-sthitah* – established in the heart; *aham* -- I am; *adih* -- the beginning; *ca* – and also; *madhyam* – the middle; *ca* – and, also; *bhutanam* -- of all contingent beings; *antah* -- end; *eva* -- even; *ca* -- and.

**O Gudākeśa (Arjuna), I am the Self established in the hearts of all contingent beings; I am the beginning, the middle, and also the end of all contingent beings too. (10.20)**

**adityanam aham visnur jyotisam ravir amsuman  
maricir marutam asmi naksatranam aham sasi (10.21)**

*adityanam* -- among the Adityas; *aham* -- I am; *visnuh* -- Vishnu; *jyotisam* – among the radiances; *ravir* -- the sun; *amsu-man* -- radiant; *maricir* -- Marichi; *marutam* -- of the Maruts (winds); *asmi* – (I) am; *naksatranam* – among the stars; *aham* – (I) am; *sasi* -- the moon.

**Among the Adityas I am Vishnu; among the radiances, the resplendent Sun; I am Marichi of the Maruts; the moon among the other stars. (10.21)**

**vedanam sama-vedo 'smi devanam asmi vasavah  
indriyanam manas casmi bhutanam asmi cetana (10.22)**

*vedanam* -- of the Vedas; *sama-vedah* -- the Sama Veda; *asmi* – (I) am; *devanam* – among the Gods; *asmi* – (I) am; *vasavah* -- the heavenly king Vasava; *indriyanam* – among the senses; *manas* -- the mind; *ca* – and, also; *asmi* – (I) am; *bhutanam* – among contingent beings; *asmi* – (I) am; *cetana* – consciousness, intelligence.

**Of the Vedas I am the Sāma-Veda; I am Vasava among the Gods (Devas); among the senses I am the mind, among contingent beings I am consciousness. (10.22)**

**rudranam sankaras casmi vitteso yaksa-raksasam  
vasunam pavakas casmi meruh sikharinam aham (10.23)**

*rudranam* – among the Rudras; *sankarah* -- Sankara; *ca* – and, also; *asmi* – (I) am; *vitta-isah* – Vitesa or Kubera; *yaksa-raksasam* – among the Yaksas and Raksasas, sprites and monsters; *vasunam* – among the Vasus; *pavakah* – fire, Pavaka; *ca* – and, also; *asmi* – (I) am; *meruh* -- Meru; *sikharinam* – among the mountains; *aham* -- I am.

**I am Siva among the Rudras (Celestial Beings, eleven in number); I am Kubera (the Lord of Wealth) among sprites and monsters; I am fire among the Vasus (Celestial Beings, eight in number); and, I am Meru among the mountains. (10.23)**

**purodhasam ca mukhyam mam viddhi partha brhaspatim  
senaninam aham skandah sarasam asmi sagarah (10.24)**

*purodhasam* – of the priesthood, of all priests, household of priests; *ca* – and, also; *mukhyam* -- the chief; *mam* -- Me; *viddhi* – observe, know; *partha* -- O son of Partha, Arjuna; *brhaspatim* -- Brhaspati; *senaninam* – among the generals, among the commanders; *aham* -- I am; *skandah* – Skanda, God of War; *sarasam* – among lakes, of all reservoirs of water; *asmi* -- I am; *sagarah* -- the ocean.

**And of the priesthood (household of priests) observe Me, O Pārtha (Arjuna), as the chief Brhaspati; among the army generals I am Skanda (God of War); among lakes I am the Ocean. (10.24)**

**maharsinam bhrgur aham giram asmy ekam aksaram  
yajnanam japa-yajno 'smi sthavaranam himalayah (10.25)**

*maha-rsinam* -- among the great Rishis; *bhrguh* -- Bhrgu; *aham* -- I am; *giram* -- of words; *asmi* – (I) am; *ekam* – the one; *aksaram* -- syllable; *yajnanam* -- of sacrifices; *japa-yajnah* – the sacrifice of silent repetitions; *asmi* – (I) am; *sthavaranam* -- of the immovable things; *himalayah* -- the Himalayan mountains.

**Among the great Rishis I am Bhrgu; of words I am the one syllable ‘OM’; of sacrifices I am the offering of silent repetitions (Japa) (the japa-yajña among the yajñas); of the immovables I am the Himālaya. (10.25)**

**asvatthah sarva-vrksanam devarsinam ca naradah  
gandharvanam citrarathah siddhanam kapilo munih (10.26)**

*asvatthah* – Asvattha, the fig tree, the banyan tree; *sarva-vrksanam* – among all trees; *deva-rsinam* – among divine Rishis; *ca* -- and; *naradah* -- Narada; *gandharvanam* – among the Gandharvas; *citrarathah* -- Citraratha; *siddhanam* --

of all those who are perfected, among the Siddhas; *kapilah munih* -- Kapila Muni; *munih* -- sage.

**Among all trees (*I am*) the Asvattha (*fig tree*); Nārada among the divine Rishis; Citraratha among the Gandharvas (*celestial singers*); among perfected beings Kapila, the silent Muni. (10.26)**

**uccaihsravasam asvanam viddhi mam amrtodbhavam  
airavatam gajendranam naranam ca naradhipam (10.27)**

*uccaihsravasam* -- Uccaihsravas; *asvanam* -- among horses; *viddhi* -- know; *mam* -- Me; *amrta-udbhavam* -- born of nectar; *airavatam* -- Airavata; *gaja-indranam* -- among lordly (princely) elephants; *naranam* -- among men; *ca* -- and; *nara-adhipam* -- the king.

**Among horses know that I am Uccaihsravas (*name of kingly horse*), from nectar born (*Amrita, the nectar of immortality*); among princely elephants Airāvata; and, among men I am the Monarch. (10.27)**

**ayudhanam aham vajram dhenunam asmi kamadhuk  
prajanas casmi kandarpah sarpanam asmi vasukih (10.28)**

*ayudhanam* -- of weapons; *aham* -- I am; *vajram* -- the thunderbolt; *dhenunam* -- among cows; *asmi* -- (I) am; *kama-dhuk* -- Kamadhuk, the *surabhi* cow, the heavenly cow which yields all desires; *prajana* -- the progenitor; *ca* -- and; *asmi* -- (I) am; *kandarpah* -- Kandarpa (Kamadev); *sarpanam* -- among serpents; *asmi* -- (I) am; *vasukih* -- Vasuki.

**Of weapons I am the thunderbolt; the Kāmadhenu (*milk cow of desires*) among cows; I am Kandarpa (*god of love*) for the creators of progeny; among serpents, I am Vāsuki (*the serpent king*). (10.28)**

**anantas casmi naganam varuno yadasam aham  
pitnam aryama casmi yamah samyamamatam aham (10.29)**

*anantah* -- Ananta; *ca* -- and, also; *asmi* -- (I) am; *naganam* -- among Nagas; *varunah* -- Varuna, the deity controlling the water; *yadasam* -- among water-deities; *aham* -- I am; *pitnam* -- among the Pitrus or ancestors; *aryama* -- Aryama; *ca* -- and, also; *asmi* -- (I) am; *yamah* -- Yama, the controller of death; *samyamatam* -- among governors, regulators; *aham* -- I am.

**Among the Nāgas I am Ananta; Varuna among water-dwellers; of the ancestors I am Aryamān; among those who control I am Yama (the god of death). (10.29)**

**prahladas casmi daityanam kalah kalayatam aham  
mrganam ca mrgendro 'ham vainateyas ca paksinam (10.30)**

*prahladah* -- Prahlada; *ca* – and, also; *asmi* – (I) am; *daityanam* – Diti's (semi human beings), or Daityas, of the demons; *kalah* -- time; *kalayatam* – among calculators, among reckoners; *aham* -- I am; *mrganam* – among beasts; *ca* -- and; *mrga-indrah* -- the lion, the king of beasts; *aham* -- I am; *vainateyah* – son of Vinnata, Garuda; *ca* – and, also; *paksinam* – among birds.

**Among the Diti's (semi-human beings) I am Prahlāda; Time among those who calculate it; among beasts I am (the lion), the king of beasts; and, among birds Garuda (Visnu's bird). (10.30)**

**pavanah pavatam asmi ramah sastra-bhrtam aham  
jhasanam makaras casmi srotasam asmi jahnavi (10.31)**

*pavanah* -- the wind; *pavatam* – among purifiers; *asmi* – (I) am; *ramah* -- Rama; *sastra-bhrtam* – among those of wielding weapons (warriors), of the carriers of weapons; *aham* -- I am; *jhasanam* – among fishes; *makarah* – Makara (shark); *ca* – and, also; *asmi* – (I) am; *srotasam* – flowing rivers (streams); *asmi* -- I am; *jahnavi* -- the River Ganges.

**Among purifiers I am the wind; Rāma among those wielding weapons (warriors); I am the crocodile among fishes, and the Jāhnavi (Ganges) among rivers. (10.31)**

**sarganam adir antas ca madhyam caivaham arjuna  
adhyatma-vidya vidyanam vadah pravadatam aham (10.32)**

*sarganam* -- of all creations; *adih* -- the beginning; *antah* – the end; *ca* -- and; *madhyam* – the middle; *ca* – and, also; *eva* -- also; *aham* -- I am; *arjuna* -- O Arjuna; *adhyatma-vidya* – the science of Self; *vidyanam* – among sciences; *vadah* – logic, the natural conclusion; *pravadatam* – of those who debate, of those who have arguments; *aham* -- I am.

**In all creation I am the beginning, the end and the middle too, O Arjuna. Among sciences, I am the science concerning the Self. Of those who debate I am the Speech. (10.32)**

**aksaranam a-karo 'smi dvandvah samasikasya ca  
aham evaksayah kalo dhataham visvato-mukhah (10.33)**

*aksaranam* – among the letters, among the alphabet; *a-karah* – among the first vowel-sound, the first letter; *asmi* – (I) am; *dvandvah* -- the duality; *samasikasya* – among all grammatical compounds; *ca* -- and; *aham* -- I am; *eva* -- verily; *aksayah* – the imperishable, the inexhaustible or everlasting; *kalah* -- time; *dhata* -- the creator; *aham* -- I am; *visvatah-mukhah* – the all-faced, Brahman facing all directions.

**I am the first vowel-sound “A” among the alphabet; among the grammatical compounds the duality (*dvandva*); I am also the imperishable Time (*Aksaya Kāla*), the Creator who faces all directions. (10.33)**

**mrtyuh sarva-haras caham udbhavas ca bhavisyatam  
kirtih srir vak ca narinam smrtir medha dhrtih ksama (10.34)**

*mrtyuh* -- death; *sarva-harah* -- all-devouring; *ca* – and, also; *aham* -- I am; *udbhavah* – the prosperity, of all yet to come; *ca* – and, also; *bhavisyatam* -- of those who are to be prosperous; *kirtih* -- fame; *srih* -- opulence or beauty; *vak* -- speech; *ca* – and, also; *narinam* -- of the feminine; *smrtih* – the memory; *medha* -- intelligence; *dhrtih* – constancy, firmness; *ksama* -- forgiveness.

**I am the all-devouring death, and the origin of all creatures yet to come. Among the feminine (*female qualities*) I am fame, prosperity, speech, memory, intelligence, constancy, and forgiveness. (10.34)**

**brhat-sama tatha samnam gayatri chandasam aham  
masanam marga-sirso 'ham rtunam kusumakarah (10.35)**

*brhat-sama* -- the Brihat-Saman; *tatha* -- also; *samnam* – among the Saman hymns; *gayatri* -- the Gayatri; *chandasam* – among metres; *aham* – I am; *masanam* – among months; *marga-sirsa* – Mārgasirsa, the month of November-December; *aham* -- I am; *rtunam* – among seasons; *kusumakarah* – among seasons the flower-bearing, spring.

**Among the Saman hymns I am the Brihat-Saman; among metres the Gāyatri; among months I am Mārgasirsa (November-December), and among seasons the flower-bearing (*spring*). (10.35)**

**dyutam chalayatam asmi teias teiasvinam aham  
jayo 'smi vyavasayo 'smi sattvam sattvavatam aham (10.36)**



*dyutam* -- gambling; *chalayatham* -- of the fraudulent, of the tricksters, of all cheats; *asmi* – (I) am; *tejah* -- the splendour; *tejasvinam* -- of the splendid; *aham* -- I am; *jayah* -- victory; *asmi* – (I) am; *vyavasayah* -- effort; *asmi* – (I) am; *sattvam* -- the strength, the courage, (the goodness); *sattva-vatam* -- of the brave; *aham* -- I am.

**I am the gambling of the tricksters; I am the splendour of the splendid; I am victory, I am effort, and the courage of the brave. (10.36)**

**vrsninam vasudevo 'smi pandavanam dhananjayah  
muninam apy aham vyasah kavinam usana kavih (10.37)**

*vrsninam* -- of the descendants of the Vrsnis; *vasudevah* – Vasudeva, Krsna in Dvaraka; *asmi* – (I) am; *pandavanam* -- among the Pandavas; *dhananjayah* – Dhananjaya, Arjuna; *muninam* -- among the sages (Munis); *api* -- also; *aham* -- I am; *vyasah* – Vyasa ; *kavinam* -- among the poets, the compiler of all Vedic literature, all great thinkers; *usana* -- Usana; *kavih* – the poet, the thinker.

**Among the Vrsnis I am (Krsna), Vasudeva's son; Dhananjaya (Arjuna) among the Pandavas; among the Sages (Munis) I am Vyāsa, and among the poets the poet Uśana. (10.37)**

**dando damayatam asmi nitir asmi jigisatam  
maunam caivasmi guhyanam jnanam jnanavatam aham (10.38)**

*dan. dah* – chastisement, punishment; *damayatam* – among those who discipline, among punishers; *asmi* – (I) am; *nitih* -- statesmanship; *asmi* – (I) am; *jigisatam* -- of those who wish victory; *maunam* -- silence; *ca* -- and; *eva* -- also; *asmi* – (I) am; *guhyanam* – among secrets; *jnanam* – the knowledge; *jnanavatam* – among the knowers; *aham* -- I am.

**Among those who discipline I am the rod of chastisement; among those wishing victory I am statesmanship; the silence of what is secret; and, the knowledge of those who know. (10.38)**

**yac capi sarva-bhutanam bijam tad aham arjuna  
na tad asti vina yat syan maya bhutam caracaram (10.39)**

*yat* – which, whatever; *ca* – and, also; *api* -- also; *sarva-bhutanam* -- of all contingent beings; *bijam* -- seed; *tad* -- that; *aham* -- I am; *arjuna* -- O Arjuna; *na* -- not; *tad* -- that; *asti* -- is; *vina* -- without; *yat* -- which; *syat* -- exists; *maya* -- Me; *bhutam* -- being; *cara-acaram* -- moving and unmoving.

**What is the seed of all contingent beings, that too I am, O Arjuna. There is no being, whether moving or unmoving, that exist without Me. (See also 7.10 and 9.18) (10.39)**

**nanto 'sti mama divyanam vibhutinam parantapa  
esa tuddesatah prokto vibhuter vistaro maya (10.40)**

*na* -- nor; *antah* -- end; *asti* -- is; *mama* -- My; *divyanam* -- of divine; *vibhutinam* -- manifestations, glories; *parantapa* -- O Parantapa, O vanquisher of foes; *esah* -- this; *tu* -- but, indeed; *uddesatah* -- brief exposition; *proktah* -- has been stated; *vibhuteh* -- of glory; *vistarah* -- particulars; *maya* -- by Me.

**There is no end of My divine manifestations, O Parantapa (O vanquisher of foes, Arjuna). What I have stated is only a brief exposition of the extent of My glories. (10.40)**

### ***DIVINE GLORY EXPRESS IN BRIEF***

**yad yad vibhutam sattvam srimad urjitam eva va  
tat tad evavagaccha tvam mama tejo-'msa-sambhavam (10.41)**

*yad yad* -- whatever; *vibhuti* -- glory; *mat* -- endowed, having; *sattvam* -- being; *sri-mat* -- prosperous; *urjitam* -- strength, powerful; *eva* -- also; *va* -- or; *tat tat* -- that; *eva* -- also; *avagaccha* -- must know, be certain; *tvam* -- you; *mama* -- My; *tejah* -- of the splendour; *amsa* -- a fragment, a part; *sambhavam* -- born of, deriving.

**Whatever being is endowed with glory, prosperity or strength, be certain that it derives from a fragment of My splendour. (10.41)**

**atha va bahunaitena kim jnatena tavarjuna  
vistabhyaham idam krtsnam ekamsena sthito jagat (10.42)**

*atha va* -- or; *bahuna* -- (by) many; *etena* -- by this ; *kim* -- what; *jnatena* -- known; *tava* -- of you; *arjuna* -- O Arjuna; *vistabhya* -- supporting, pervading; *aham* -- I; *idam* -- this; *krtsnam* -- entire; *eka* -- by one; *amsena* -- part; *sthitah* -- exist; *jagat* -- universe.

**But what need is there for this detailed knowledge, O Arjuna? I stand supporting the entire universe (cosmos) by a small fragment of Myself. (See also ChU 3.12.06) (10.42)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the tenth discourse entitled, “Divine Manifestations”.**

# Eleventh Discourse

## Vision of the Cosmic Form

### ARJUNA'S SUPPLICATION FOR A VISION OF THE COSMIC FORM

**arjuna uvaca**

**mad-anugrahaya paramam guhyam adhyatma-samjnitam  
yat tvayoktam vacas tena moho 'yam vigato mama (11.01)**

*arjunah uvaca* -- Arjuna said; *mat-anugrahaya-* out of compassion; *paramam* -- supreme, the highest; *guhyam* -- mystery, secret; *adhyatma* -- Adhyātma; *samjnitam* -- named, in the matter of; *yat* -- which; *tvaya* -- by You; *uktam* -- said, spoken; *vacah* -- word; *tena* -- by that; *mohah* -- delusion; *ayam* -- this; *vigatah* -- is dispelled, is removed, gone; *mama* -- my.

**Arjuna said: Out of compassion, you have taught me the supreme mystery of the Self (Adhyātma, the distinction between the Self and the non-Self, or the Self and the self); by this my delusion has been dispelled. (11.01)**

**bhavapyayau hi bhutanam srutau vistaraso maya  
tvattah kamala-patraksa mahatmyam api cavyayam (11.02)**

*bhava* -- the origin; *apyayau* -- the disolution; *hi* -- indeed; *bhutanam* -- of contingent beings; *srutau* -- have been heard; *vistarasah* -- in detail; *maya* -- by me; *tvattah* -- from You; *kamala-patra-aksa* -- O lotus-eyed, Krsna; *mahatmyam* -- greatness, glories; *api* -- also; *ca* -- and; *avyayam* -- inexhaustible.

**For I have heard of the origin and the dissolution of contingent beings in detail from You, O Lotus-eyed (Krsna), and also Your inexhaustible greatness. (11.02)**

**evam etad yathattha tvam atmanam paramesvara  
drastum icchami te rupam aisvaram Purusottama (11.03)**

*evam* -- thus; *etat* -- this; *yatha* -- as it is; *attha* -- have declared; *tvam* -- You; *atmanam* -- Yourself; *parama-isvara* -- O Lord; *drastum* -- to see; *icchami* -- (I) desire; *te* -- Your; *rupam* -- form; *aisvaram* -- , sovereign, divine; *purusa-uttama* -- O Lord of Yoga, O Purusha Supreme, O Purushottama .

**O Supreme Lord, as You have declared Yourself to be, so it is. However, I desire to see Your Ísvara form (Creator and Ruler of the Cosmos), O Purushottama (Krsna). (11.03)**

**manyase yadi tac chakyam maya drastum iti prabho  
yogesvara tato me tvam- darsayatmanam avyayam (11.04)**

*manyase* -- You think; *yadi* -- if; *tac* -- that; *sakyam* -- is able, is able; *maya* -- by me; *drastum* -- to be seen; *iti* -- thus; *prabho* -- O Lord; *yoga-isvara* -- O Lord of yogis; *tatah* -- then; *me* -- me; *tvam* -- You; *darsaya* -- show; *atmanam* -- Your Self; *avyayam* -- imperishable, eternal.

**If, O Lord, You think that It can be seen by me, do You, then, O Lord of Yoga, show me Your imperishable Self. (11.04)**

### **THE DIVINE EYE WHEREWITH TO SEE THE COSMIC FORM**

**sri-bhagavan uvaca  
pasya me partha rupani sataso 'tha sahasrasah  
nana-vidhani divyani nana-varnakrtini ca (11.05)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *pasya*- see; *me* -- My; *partha* -- O son of Partha, Arjuna; *rupani* -- forms; *satasah* -- hundreds; *atha* -- and, also; *sahasrasah* -- thousands; *nana-vidhani* -- of different sorts, various; *divyani* -- divine; *nana* -- numerous; *varna* -- colors; *akrtini* -- shapes, forms ; *ca* -- and, also.

**The Supreme Lord said: See, O Pārtha (Arjuna), My forms in their hundreds and their thousands; various as they are, divine, numerous in colours and shapes. (11.05)**

**pasyadityan vasun rudran asvinau marutas tatha  
bahuny adrsta-purvani pasyascaryani Bharata (11.06)**

*pasya* -- see; *adityan* -- the Adityas, the twelve sons of Aditi; *vasun* -- the Vasus, the eight Vasus; *rudran* -- the Rudras, the eleven forms of Rudra; *asvinau* -- the two Asvinis; *marutah* -- the Maruts, the forty-nine Maruts (deities of the wind); *tatha* -- also; *bahuni* -- many; *adrsta purvani* -- never seen before; *pasya* -- see; *ascaryani* -- abundant wonders; *bharata* -- O best of the Bharatas, Arjuna.

**See the Adityas, the Vasus, the Rudras, the Ásvins twain, and the Maruts too. See, O Bharata (Arjuna), abundant wonders, never seen before. (11.06)**

**ihaika-stham jagat krtsnam pasyadya sa-caracaram  
mama dehe Gudakesa yac canyad drastum icchasi (11.07)**

*iha* -- in this; *eka-stham* – centred in one; *jagat* -- the universe; *krtsnam* -- whole; *pasya* -- see; *adya* – now, today, immediately; *sa* -- with; *cara* -- the moving; *acaram* – (and) the unmoving; *mama* -- My; *dehe* -- in the body; *gudakesa* – O Gudakesa, O Arjuna; *yac* -- that which; *ca* – and, also; *anyat* -- other; *drastum* -- to see; *icchasi* -- you wish, you want, you desire.

**Here, today, see the whole universe centred in One, with all that it contains of moving and unmoving things (seeing it) in My body, O Gudakesa (Arjuna), and whatever else you want to see. (11.07)**

**na tu mam sakyase drastum anenaiva sva-caksusa  
divyam dadami te caksuh pasya me yogam aisvaram (11.08)**

*na* – not, never; *tu* -- but; *mam* -- Me; *sakyase* -- are able; *drastum* -- to see; *anena* -- with these; *eva* -- even; *sva-caksusa* -- your own eyes; *divyam* -- divine; *dadami* – (I) give; *te* – (to) you; *caksuh* – the eye; *pasya* -- see; *me* -- My; *yogam* – yoga; *aisvaram* – inconceivable, supreme, lordly.

**However, you are not able to see Me with these eyes of yours, I give you the divine eye to see My Supreme Yoga. (11.08)**

### **THE SUPREME LORD'S COSMIC FORM**

**sanjaya uvaca  
evam uktva tato rajan maha-yogesvaro harih  
darsayam asa parthaya paramam rupam aisvaram (11.09)**

*sanjayah uvaca* -- Sanjaya said; *evam* -- thus; *uktva* -- saying; *tatah* – then, thereafter; *rajan* -- O King; *maha-yoga-isvarah* -- the great Lord of yoga; *harih* – Hari, Krishna; *darsayam asa* -- showed; *parthaya* – to Partha, to Arjuna; *paramam* -- supreme; *rupam* – form; *aisvaram* – universal, sovereign, supreme.

**Sañjaya said: So saying, O King, the great Lord of Yoga, Hari ( a name of Vishnu-Krsna), revealed to Pārtha (Arjuna) His supreme Form as Ísvara (the Supreme, Sovereign Form). (11.09)**

**aneka-vaktra-nayanam anekadbhuta-darshanam  
aneka-divyabharanam divyanekodyatayudham (11.10)**

*aneka* -- various; *vaktra* -- mouths; *nayanam* -- eyes; *aneka-vaktra-nayanam* – with many mouths and eyes, with numerous mouths and eyes; *aneka* -- various; *adbhuta* -- wonderful; *darshanam* -- sights; *anekadbhuta-darshanam* – with countless marvellous sights, with numerous wonderful sights; *aneka* -- many; *divya* -- divine; *abharanam* -- ornaments; *aneka-divyabharanam* – with many divine ornaments, with numerous divine ornaments; *divya* -- divine; *aneka* -- various; *udyata* -- uplifted; *ayudham* – weapons; *divyanekodyatayudham* – with many celestial weapons on high, with numerous divine weapons uplifted.

**With many mouths and eyes, as well as countless marvellous sights; with many divine ornaments, and many celestial weapons raised on high, (11.10)**

**divya-malyambara-dharam divya-gandhanulepanam  
sarvascarya-mayam devam anantam visvato-mukham (11.11)**

*divya* -- divine; *malya* -- garlands; *ambara* -- dresses; *dharam* -- wearing; *divya-malyambara-dharam* – wearing celestial garlands and robes, wearing divine garlands and apparel; *divya* -- divine; *gandha* -- fragrances; *anulepanam* -- anointed with; *divya-gandhanulepanam* – anointed with divine unguents, anointed with divine fragrances; *sarva* -- all; *ascarya-mayam* – the all wonderful; *devam* – resplendent, shining; *anantam* – boundless, endless, unlimited; *visvatah-mukham* – facing on all sides.

**Wearing celestial garlands and robes, anointed with divine fragrances, the God all-wonderful, resplendent, boundless, facing on all sides. (11.11)**

**divi surya-sahasrasya bhaved yugapad utthita  
yadi bhah sadrsi sa syad bhasas tasya mahatmanah (11.12)**

*divi* -- in the sky; *surya* -- of suns; *sahasrasya* – of thousands; *bhavet* -- were; *yugapat* – together, at once, simultaneously; *utthita* – to blaze; *yadi* -- if; *bhah* – splendour, light; *sadrsi* -- like; *sa* -- that; *syat* -- would be; *bhasah* -- brilliance; *tasya* -- of that; *maha-atmanah* – the mighty being, the great Lord, the Mahatman.

**If the splendour of thousands of suns were to blaze out together in the sky, that would be like the brilliance of that Mahatman (of that God so great of Self). (11.12)**

**tatraika-stham jagat krtsnam pravibhaktam anekadha  
apasyad deva-devasya sarire pandavas tada (11.13)**

*tatra* -- there; *eka-stham* -- in one converged, resting in one; *jagat* -- the universe; *krtsnam* -- the whole, the entire; *pravibhaktam* -- divided; *anekadha* -- into many groups, in multiplicity; *apasyat* -- saw; *deva-devasya* -- of the God of gods; *sarire* -- in the body; *pandavah* -- son of Pandu, Arjuna; *tada* -- then.

**There Pāndava (Arjuna) saw the entire universe in One converged, yet divided out in multiplicity, in the body of the God of gods. (See also 13.16, and 18.20) (11.13)**

**tatah sa vismayavisto hrsta-roma dhananjayah  
pranamyā sirasa devam krtanjalir abhasata (11.14)**

*tatah* -- then; *sah* -- he; *vismaya-avistah* -- filled with astonishment, being overwhelmed with wonder, filled with wonder; *hrsta-roma* -- with hair standing on end; *dhananjayah* -- Arjuna; *pranamyā* -- having prostrated; *sirasa* -- with his head; *devam* -- to the Lord; *krtā-anjalih* -- with joined palms; *abhasata* -- spoke, speaking, began to speak.

**Then he, Dhananjaya (Arjuna), filled with astonishment, his hair on end, bowed down with his head, to the Lord in adoration, speaking with joined palms. (11.14)**

### **THE COSMIC FORM DEFINED**

**arjuna uvaca  
pasyami devams tava deva dehe sarvams tatha bhuta-visesa-sanghan  
brahmanam isam kamalasana-stham rsims ca sarvan uragams ca divyan  
(11.15)**

*arjunah uvaca* -- Arjuna said; *pasyami* -- (I) see; *devan* -- the gods; *tava* -- Your; *deva* -- O God; *dehe* -- in the body; *sarvan* -- all; *tatha* -- also; *bhuta* -- beings; *visesa-sanghan* -- varied multitudes; *brahmanam* -- Brahma; *isam* -- the Lord; *kamala-asana-stham* -- throned on the lotus-seat, sitting on the lotus flower; *rsin* -- rishis, sages; *ca* -- and; *sarvan* -- all; *uragan* -- serpents; *ca* -- and; *divyan* -- divine.

**Arjuna said: Within Your Form, O God, I see all the gods, as also the varied multitudes of beings; Brahma, the Lord throned on the lotus-seat, and all the Rishis (Sages), and celestial serpents. (11.15)**

**aneka-bahudara-vaktra-netram pasyami tvam sarvato 'nanta-rupam  
nantam na madhyam na punas tavadim pasyami visvesvara visva-rupa  
(11.16)**



*aneka* -- many; *bahu* -- arms; *udara* -- bellies; *vaktra* -- mouths; *netram* -- eyes; *aneka-bahudara-vaktra-netram* -- with countless arms, stomachs, mouths and eyes; *pasyami* – (I) see; *tvam* -- You; *sarvatah* -- on all sides; *ananta-rupam* – infinite in forms, of boundless forms; *na antam* -- no end; *na madhyam* -- no middle; *na punah* -- nor again; *tava* -- Your; *adim* – origin, beginning; *pasyami* – (I) see; *visva-isvara* – O Lord of the Cosmos, O Lord of the universe; *visva-rupa* – O Cosmic Form.

**With countless arms, stomachs, mouths and eyes, I see You infinite in forms on all sides. End, middle or beginning I cannot see in You, O Lord of the Cosmos, O Cosmic Form. (11.16)**

**kiritinam gadinam cakrinam ca tejo-rasim sarvato diptimantam  
pasyami tvam durniriksyam samantad diptanalarka-dyutim aprameyam  
(11.17)**

*kiritinam* -- with crown, diadem; *gadinam* -- with mace; *cakrinam* -- with discus; *ca* -- and; *tejah-rasim* – a mass of magnificence, effulgence; *sarvatah* – everywhere, on all sides; *dipti-mantam* – blazing, glowing, shining; *pasyami* – (I) see; *tvam* -- You; *durniriksyam* – hard to look at, difficult to see; *samantat* -- everywhere; *dipta-anala* -- blazing fire; *arka* -- of the sun; *dyutim* -- the sunshine; *diptanalarka-dyutim* -- blazing as fire, as sun dazzling the gaze, blazing like burning fire and sun; *aprameyam* -- immeasurable.

**Your crown, mace, discus; a mass of magnificence shining everywhere, I do see, hard to look at, blazing as fire, as sun dazzling the gaze, immeasurably on all sides. (11.17)**

**tvam aksaram paramam veditavyam tvam asya visvasya param nidhanam  
tvam avyayah sasvata-dharma-gopta sanatanas tvam puruso mato me  
(11.18)**

*tvam* -- You; *aksaram* – the imperishable, the infallible; *paramam* – the Supreme; *veditavyam* – worthy to be known, what can be known, to be understood; *tvam* -- You; *asya* – (of) this; *visvasya* – of universe; *param* – the great, the ultimate; *nidhanam* – abode, treasure-house, basis; *tvam* -- You; *avyayah* – changeless, imperishable, inexhaustible; *sasvata-dharma-gopta* – the guardian of the Eternal Dharma; *sanatanah* – ancient, immemorial; *tvam* -- You; *purusah* -- Purusha; *matah me* – (this) is my opinion.

**You are the Imperishable, the Supreme among what can be known. You are the Ultimate Abode of the Universe, the Changeless, and Guardian of the**

Eternal Dharma (*law of righteousness*). In my opinion, You are the immemorial Purusha. (11.18)

### THE COSMIC FORM

**anadi-madhyantam ananta-viryam ananta-bahum sasi-surya-netram  
pasyami tvam dipta-hutasa-vaktram sva-tejasa visvam idam tapantam  
(11.19)**

*anadi* -- without beginning; *madhya* -- middle; *antam* -- or end; *ananta* -- infinite, unlimited; *viryam* -- (in) power; *ananta* -- numberless, unlimited; *bahum* -- arms; *sasi* -- the moon; *surya* -- and the sun; *netram* -- eyes; *pasyami* -- (I) see; *tvam* -- You; *dipta* -- blazing; *hutasa-vaktram* -- fire coming out of Your mouth; *sva-tejasa* -- (with) Your self-engendered splendour, by Your radiance; *visvam* -- universe; *idam* -- this; *tapantam* -- burning, heating.

I see You as having no beginning, middle or end, infinite in power, of numberless arms, yours eyes the sun and moon; a flaming fire Your mouth, burning up this whole universe with Your self-engendered splendour. (11.19)

**dyav a-prthivyor idam antaram hi vyaptam tvayaikena disas ca sarvah  
drstvadbhutam rupam ugram tavedam loka-trayam pravyathitam  
mahatman (11.20)**

*dyau* -- the heaven; *a-prthivyoh* -- the earth; *idam* -- this; *antaram* -- interspace, regions; *hi* -- indeed; *vyaptam* -- are filled; *tvaya* -- by You; *ekena* -- alone; *disah* -- quarters, directions (stretched between); *ca* -- and; *sarvah* -- all; *drstva* -- by seeing, gazing on; *adbhutam* -- wonderful; *rupam* -- form; *ugram* -- terrible; *tava* -- Your; *idam* -- this; *loka* -- the worlds; *trayam* -- three; *pravyathitam* -- (are) trembling; *maha-atman* -- O All-highest Self..

O All-highest Self (*Mahatman, Krsna*), by You alone are filled the earth, the heavens, and all the regions that are stretched between. Gazing on this, Your marvellous and terrible Form, the three worlds (*lokas*) tremble. (11.20)

**ami hi tvam sura-sangha visanti kecid bhitha pranjalayo grnanti  
svastity uktva maharsi-siddha-sanghah stuvanti tvam stutibhih  
puskalabhih (11.21)**

*ami* -- these, all those; *hi* -- verily; *tvam* -- You; *sura-sanghah* -- hosts of Devas (Suras); *visanti* -- are entering; *kecit* -- some (of them); *bhitha* -- terror-struck, in

fear, out of fear; *pranjalayah* – with joined hands, with folded hands; *grnanti* – invoking, extol; *svasti* -- all peace, all hail, may it be well; *iti* -- thus; *uktva* – having said, cry out, speaking; *maha-rsi* – great Rishis, great sages; *siddha-sanghah* -- Siddhas; *maharsi-siddha-sanghah* – bands of great Rishis and Siddhas, multitude of great Rishis and Siddhas; *stuvanti* – praise, are singing hymns; *tvam* -- unto You; *stutibhih* -- with hymns; *puskalabhih* – (sublime), complete.

**See, into You the hosts of Suras (*supernatural beings*) are entering, some terror-struck with joined palms are invoking You. A multitude of great Rishis and Siddhas cry out, ‘All Hail’, and praise You with sublime hymns. (11.21)**

**rudraditya vasavo ye ca sadhya visve 'svinau marutas cosmapas ca  
gandharva-yaksasura-siddha-sangha viksante tvam vismitas caiva sarve  
(11.22)**

*rudra* -- Rudras; *adityah* – (and) Adityas; *vasavah* -- the Vasus; *ye* -- , these, all those; *ca* -- and; *sadhya* -- the Sadhyas; *visve* -- the Visvedevas; *asvinau* – (the two) Aswins; *marutah* -- the Maruts; *ca* -- and; *usma-pah* -- Pitrus; *ca* -- and; *gandharva* -- of the Gandharvas; *yaksa* -- the Yaksas; *asura* – Asuras, the demons; *siddha* -- Siddhas; *sanghah* – hosts, the assemblies; *viksante* – are looking, are gazing, are beholding; *tvam* -- You; *vismitah* – in amazement, in wonder; *ca* -- also; *eva* – even; *sarve* -- all.

**Rudras, Adityas, Vasus, Sādhyas, Viśvadevas, Aśvins, Maruts, Ūsmapās, Gandharvas, Yaksas, Asuras, and Siddhas, in amazement, are gazing at You. (11.22)**

### **THE AWFULNESS OF THE COSMIC FORM**

**rupam mahat te bahu-vaktra-netram maha-baho bahu-bahuru-padam  
bahudaram bahu-damstra-karalam drstva lokah pravyathitas tathaham  
(11.23)**

*rupam* -- form; *mahat* – mighty, immeasurable, very great; *te* -- You; *bahu* -- many; *vaktra* -- mouths; *netram* -- and eyes; *maha-baho* -- O mighty-armed, Kṛsna; *bahu* -- many; *bahu* -- arms; *uru* -- thighs; *padam* -- and feet; *bahu-udaram* – with many bellies; *bahu-damstra* – many tusks, teeth; *karalam* – gruesome, horrible; *drstva* -- seeing; *lokah* – the worlds; *pravyathitah* – (they) quake, perturbed; *tatha* – also, similarly; *aham* -- I.

Seeing Your mighty Form, with its countless mouths, eyes, arms, thighs, feet, bellies, and sharp, gruesome tusks, the worlds quake, and I also, O mighty-armed (*Krsna*). (11.23)

**nabhah-sprsam diptam aneka-varnam vyattananam dipta-visala-netram  
drstva hi tvam pravyathitantar-atma dhrtim na vindami samam ca visno  
(11.24)**

*nabhah-sprsam* -- touching the sky; *diptam* – ablaze, glowing; *aneka* -- many; *varnam* -- colours; *vyatta* -- open; *ananam* -- mouths; *dipta* – shining, fiery, glowing; *visala* – large, very great; *netram* -- eyes; *drstva* -- seeing; *hi* -- verily; *tvam* -- You; *pravyathita* – shaken, terrified, perturbed; *antah* -- within; *atma* – at heart, (soul); *pravyathitantar-atma* -- terrified at heart, the inmost self being shaken; *dhrtim* -- courage; *na* -- not; *vindami* – (I) find; *samam* – peace, mental tranquillity; *ca* – and, also; *visno* – O Vishnu, Krsna.

I see You ablaze with many colours touching the sky, your mouths wide open, and large shining eyes, my inmost self is shaken. I find neither peace nor courage, O Vishnu (*Krsna*). (11.24)

**damstra-karalani ca te mukhani drstvaiva kalanala-sannibhani  
diso najane na labhe ca sarma prasida devesa jagan-nivasa (11.25)**

*damstra* – tusks, teeth; *karalani* -- terrible; *ca* – and, also; *te* -- Your; *mukha-ni* - - mouths; *drstva* -- seeing; *eva* -- even; *kala-anala* – time’s destroying death, blazing like Pralaya-fires; *sannibhani* -- as if; *disah* – (figurative:) the directions, the quarters, it means, “find my bearings”; *na* -- not; *jane* -- know; *na* -- not; *labhe* -- I see not, do find; *ca* -- and; *sarma* – peace, grace, shelter; *prasida* – have mercy; *deva-isa* -- , O God of gods, O Lord of Devas, O Lord of all lords; *jagan-nivasa* -- O refuge of the universe.

I see Your mouths, terrible with tusks, resembling Time’s destroying flames: I cannot find my bearings, I see no shelter. Have mercy, O God of gods, and refuge of the universe. (11.25)

### ARJUNA’S VISION OF THE DEFEATED ENEMIES

**ami ca tvam dhrtarastrasya putrah sarve sahaivavani pala-sanghaih  
bhismo dronah suta-putras tathasau sahasmadiyair api yodha-mukhyaih  
(11.26)**

*ami* -- these; *ca* – and, also; *tvam* -- You; *dhrtarastrasya* -- of Dhrtarastra; *putrah* -- the sons; *sarve* -- all; *saha* -- with; *eva* -- even; *avani-pala* – (host) of

kings, of warrior kings; *sanghah* – host(s); *bhismah* -- Bhīśma; *dronah* -- Drona; *suta-putrah* – Sutaputra, Karna; *tatha* -- also; *asau* – this, that; *saha* -- with; *asmadiyaih* -- our; *api* -- also; *yodha-mukhyaih* – with foremost warriors, chiefs among the warriors.

**All the sons of Dhrtarāstra along with a host of kings, Bhīśma, Drona, Suta's royal son (*Karna*), and all the foremost warriors on our side, (11.26)**

***vaktrani te tvaramana visanti damstra-karalani bhayanakani  
kecid vilagna dasanantaresu sandrsyante curnitair uttamangaih (11.27)***

*vaktrani* -- mouths; *te* -- Your; *tvaramanah* – rushing, hurrying; *visanti* -- are entering; *damstra* – (horrid) tusks; *karalani* – horrid, terrible; *bhayanakani* – frightening, fearful; *kecid* -- some of them; *vilagnah* – being caught, becoming attached; *dasana-antaresu* -- between the teeth; *sandrsyante* -- are being, are found; *curnitaih* – crushed to powder; *uttama-angaih* -- heads.

**Rush into Your frightening mouths with their horrid tusks striking (*them*) with terror. The heads of some, being caught between your teeth, are being crushed to powder. (11.27)**

***yatha nadinam bahavo 'mbu-vegah samudram evabhimmukha dravanti  
tatha tavami nara-loka-vira visanti vaktrany abhivijvalanti (11.28)***

*yatha* -- as; *nadinam* -- of rivers; *bahavah* -- many; *ambu-vegah* – floods, water currents, waves of the waters; *samudram* – to the ocean, (towards) the sea; *eva* -- verily; *abhimukhah* -- towards; *dravanti* – rush, flow, glide; *tatha* -- so; *tava* -- Your; *ami* -- these; *nara-loka-virah* – heroes of the world, heroes in the world of men; *visanti* -- entering; *vaktrani* -- mouths; *abhivijvalanti* – blazing, flaming.

**As many river floods rush headlong towards the sea, so do these heroes of the world of men enter into Your blazing mouths. (11.28)**

***yatha pradiptam jvalanam patanga visanti nasaya samrddha-vegah  
tathaiva nasaya visanti lokas tavapi vaktrani samrddha-vegah (11.29)***

*yatha* -- as; *pradiptam* -- blazing; *jvalanam* -- fire; *patangah* -- moths; *visanti* -- enter; *nasaya* -- to destruction; *samrddha* – hurriedly, quickened, with full; *vegah* -- speed; *tatha eva* – so only; *nasaya* -- for destruction; *visanti* – enter, are entering; *lokah* – creatures, all people; *tava* -- Your; *api* -- also; *vaktrani* -- mouths; *samrddha-vegah* – hurtling haste, with full speed.

**As moths hurriedly rush into the lighted blaze for their destruction, so do these creatures pour in a bursting, hurtling haste their own undoing into Your mouths. (11.29)**

**lelihyase grasamanah samantal lokan samagran vadanair jvaladbhiih  
tejobhir apuryajagat samagram bhasas tavograh pratapanti visno (11.30)**

*lelihyase* -- You are licking; *grasamanah* -- devouring; *samantat* -- everything, on every side, from all directions; *lokan* -- the worlds; *samagran* -- all; *vadanaih* -- with mouths; *jvaladbhiih* -- blazing, flaming; *tejobhiih* -- with radiance, of light, by effulgence; *apurya* -- filling, covering; *jagat* -- the universe; *samagram* -- the whole, all; *bhasah* -- rays; *tava* -- Your; *ugrah* -- fierce, terrible; *pratapanti* -- are burning, are scorching; *visno* -- O Vishnu.

**You are licking up, devouring, worlds, universes, everything with Your blazing mouths. The fiery rays of light fill the whole universe with burning radiance, O Vishnu (*Krsna*). (11.30)**

**akhyahi me ko bhavan ugra-rupo namo 'stu te deva-vara prasida  
vijnatum icchami bhavantam adyam na hi prajanami tava pravrttim  
(11.31)**

*akhyahi* -- tell, explain; *me* -- unto me; *kah* -- who; *bhavan* -- You; *ugra-rupah* -- awful in form; *namah* -- bowing, salutations; *astu* -- be; *te* -- to You; *deva-vara* -- O God supreme, O best of gods; *prasida* -- be merciful; *vijnatum* -- to know; *icchami* -- (I) wish; *bhavantam* -- You; *adyam* -- the original being; *na* -- not; *hi* -- indeed; *prajanami* -- (I) know; *tava* -- Your; *pravrttim* -- work.

**Tell me who You are, so awful in Form. I bow before You, O best of gods, be merciful. I wish to know You as You are, the Original Being, for I do not know Your works (*pravrtti*). (11.31)**

### **THE SUPREME LORD EMBODIED AS TIME**

**sri-bhagavan uvaca  
kalo 'smi loka-ksaya-krt pravrdhho lokan samahartum iha pravrttah  
rte 'pi tvam na bhavisyanti sarve ye 'vasthitah pratyanyikesu yodhah (11.32)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *kalah* -- time; *asmi* -- (I) am; *loka* -- of the worlds; *ksaya-krt* -- the destroyer, laying desolate; *pravrdhah* -- mighty, great; *lokan* -- the worlds; *samahartum* -- in destroying, in consuming; *iha* -- here; *pravrttah* -- engaged; *rte* -- without, except for; *api* -- also; *tvam* -- you; *na* -- not, never; *bhavisyanti* -- will be; *sarve* -- all; *ye* -- these; *avasthitah* --

arrayed; *prati-anikesu* -- the opposite armies; *yodhah* -- the warriors, the soldiers.

**The Supreme Lord said: Time am I, now engaged in laying desolate the worlds, here ready to consume the people. Even without your involvement, none of all the warriors arrayed there in opposite armies will escape death. (11.32)**

***tasmat tvam uttistha yaso labhasva jitva satrun bhunksva rajyam samrddham mayaivaite nihatah purvam eva nimitta-matram bhava savya-sacin (11.33)***

*tasmat* -- therefore; *tvam* -- you; *uttistha* -- stand up, get up; *yasah* -- fame; *labhasva* -- gain; *jitva* -- conquering; *satrun* -- enemies; *bhunksva* -- enjoy; *rajyam* -- kingdom; *samrddham* -- magnificent, flourishing, unrivalled; *maya* -- by Me; *eva* -- even; *ete* -- these; *nihatah* -- slain, killed; *purvam* -- already; *eva* -- even; *nimitta-matram* -- a mere instrument; *bhava* -- be; *savya-sacin* -- O Savyasaci, O left-handed, Arjuna.

**Therefore, stand up, be triumphant, conquer your enemies and enjoy a magnificent kingdom! For these are all slain by Me already. Be a mere instrument (*nimittamātram*), O Savyasācin (*Arjuna, able to shoot arrows with the left hand*). (11.33)**

***dronam ca bhismam cajayadratham ca karnam tathanyan api yodha-viran maya hatams tvam jahi ma vyathistha yudhyasva jetasi rane sapatnan (11.34)***

*dronam* -- Drona; *ca* -- and; *bhismam* -- Bhishma; *ca* -- and; *jayadratham* -- Jayadratha; *ca* -- and; *karnam* -- Karna; *tatha* -- also; *anyan* -- others; *api* -- certainly; *yodha-viran* -- great brave warriors, warriors; *maya* -- by Me; *hatan* -- slain, killed; *tvam* -- you; *jahi* -- to kill; *ma* -- not; *vyathistha* -- to be fearless, be distressed, be disturbed; *yudhyasva* -- just fight; *jeta asi* -- you will conquer; *rane* -- in the battle, in the fight; *sapatnan* -- rivals, enemies.

**Blīma, Drona, Jayadratha, Karna, and all the other brave warriors here, are already slain by Me. Kill them then fearlessly. Fight! You will conquer your rivals in the battle. (11.34)**

### ***ARJUNA'S ACT OF ADORATION OF THE COSMIC FORM***

***sanjaya uvaca etac chrutva vacanam kesavasya krtanjalis vepamanah kiriti***

**namaskrtva bhuya evaha krsnam sa-gadgadam bhita-bhitah pranamya  
(11.35)**

*sanjayah uvaca* -- Sanjaya said; *etat* -- that; *srutva* -- hearing, having heard; *vacanam* -- speech; *kesavasya* -- of Kesava, Krsna; *krta-anjalih* -- with joined hands; *vepamanah* -- trembling; *kiriti* -- the crowned one, Arjuna; *namas-krtva* -- prostrating; *bhuyah* -- again; *eva* -- even; *aha* -- said, spoke, addressed; *krsnam* -- to Krsna; *sa-gadgadam* -- with stammering voice, in a choked voice, with a faltering voice; *bhita-bhitah* -- terrified, fearful, overwhelmed with fear; *pranamya* -- accomplishing obeisances.

**Sañjaya said: having heard these words of Keśava (Krsna), he (Arjuna), wearer of the crown, with joined palms in veneration, trembling, prostrating himself to Krsna, spoke again, with stammering voice, and as terrified he did obeisance. (11.35)**

**arjuna uvaca**

**sthane hrsikesa tava prakirtya jagat prahrasyaty anurajyate ca  
raksamsi bhitani diso dravanti sarve namasyanti ca siddha-sanghah (11.36)**

*arjunah uvaca* -- Arjuna said; *sthane* -- it is meet, finding its, rightly; *hrsika-isa* -- O Hrsīkeśa, Krsna, (O master of all senses); *tava* -- Your; *prakirtya* -- in praise; *jagat* -- the world; *prahrasyati* -- is rejoicing, finding its joy; *anurajyate* -- is becoming attached (finding its joy); *ca* -- and; *raksamsi* -- Rakshasas, the demons; *bhitani* -- fearing, out of fear; *disah* -- in all directions; *dravanti* -- are fleeing; *sarve* -- all; *namasyanti* -- bowing down; *ca* -- and; *siddha-sanghah* -- the hosts of Siddhas.

**Arjuna said: O Hrsīkeśa (Krsna), the world finds its pleasure and its joy in praising You. The Rakshasas, fearing, (monsters, terrifying demons) scatter in all directions, and all the hosts of Siddhas (perfected ones) bow down to You. (11.36)**

**kasmac ca te na nameran mahatman gariyase brahmano 'py adi-kartre  
ananta devesa jagan-nivasa tvam aksaram sad-asat tat param yat (11.37)**

*kasmat* -- why; *ca* -- and; *te* -- You; *na* -- not; *nameran* -- they should prostrate, bow down; *maha-atman* -- O Noble Soul, O Great One, Krsna; *gariyase* -- superior, greater; *brahmanah* -- of Brahma; *api* -- also; *adi-kartre* -- the first cause, the primal cause, the supreme creator; *ananta* -- O Infinite, O unlimited; *deva-isa* -- God of gods; *jagan-nivasa* -- O abode of the world; *tvam* -- You are; *aksaram* -- imperishable; *sat-asat* -- the being and the non-being; *tat* -- that; *param* -- the supreme; *yat* -- which.



**And why should they not bow down to You, O Noble Soul (Kṛṣṇa), who are even superior to Brahma (or, 'Brahman'. The whole phrase could mean 'Most reverend creator of Brahma or Brahman), You the First cause, Infinite, God of gods, the world's abiding home, Unperishing Sat (Being), Asat (Non-Being), and that which surpasses both (the Supreme). (11.37)**

**tvam adi-devah purusah puranas tvam asya visvasya param nidhanam  
vettasi vedyam ca param ca dhama tvaya tatam visvam ananta-rupa  
(11.38)**

*tvam* -- You; *adi-devah* -- the Primal God; *purusah* -- Purusha; *puranaḥ* -- ancient; *tvam* -- You; *asya* -- (of) this; *visvasya* -- of universe; *param* -- the supreme; *nidhanam* -- refuge; *vettasi* -- knower; *asi* -- (You) are; *vedyam* -- to be known, the knowable; *ca* -- and; *param* -- the supreme; *ca* -- and; *dhama* -- abode, dwelling place, refuge; *tvaya* -- by You; *tatam* -- is pervaded, is encompassed; *visvam* -- the universe; *ananta-rupa* -- O being of infinite in form, O unlimited form.

**You are the Primal God, Primeval Person, the Supreme receptacle of all that lives, You the knower and what is to be known, the dwelling place above (home: dhāma). This entire universe is encompassed by You, Who are Infinite in Form. (11.38)**

**vayur yamo 'gnir varunah sasankah prajapatis tvam prapitamahas ca  
namo namas te 'stu sahasra-krtvah punas ca bhuyo 'pi namo namas te  
(11.39)**

*vayuh* -- Vayu, the wind-god, air; *yamaḥ* -- Yama, the controller (god) of death; *agnih* -- Agni, fire; *varunah* -- varuna, water; *sasa-ankah* -- the moon; *prajapatih* -- Prajapati, Brahma; *tvam* -- You; *prapitamahah* -- the great-grandfather; *ca* -- and; *namah* -- hail, salutations, my respects; *namah* -- again hail, again my respects; *te* -- to You; *astu* -- be; *sahasra-krtvah* -- a thousand times; *punas ca* -- and again; *bhuyah* -- again; *api* -- also; *namah* -- hail, salutations, offering respects; *namah te* -- offering my respects to You.

**You are Vāyu (the wind-god) , Yama (the god of death), Agni (the god of fire), the moon, Varuna (water), You are Prajāpati (the progenitor of beings), and the primordial Ancestor. All hail, all hail to You, a thousandfold, again and again all hail. (11.39)**

**namah purastad atha prsthatas te namo 'stu te sarvata eva sarva  
ananta-viryamita-vikramas tvam sarvam samapnosi tato 'si sarvah (11.40)**

*namah* – salutations, hail; *purastat* – (from) before; *atha* -- also; *prsthatah* – (from) behind; *te* -- to You; *namah* – salutations, hail; *astu* – be; *te* -- to You; *sarvatah* – on every side, from all sides; *eva* -- even; *sarva* – O All; *ananta-virya* – infinite in strength, in power, unlimited potency; *amita-vikramah* – limitless in competency, in power, and unlimited force; *tvam* -- You; *sarvam* -- everything; *samapnosi* -- You cover, You hold, You pervade; *tatah* -- therefore; *asi* -- You are; *sarvah* – all, everything.

**All hail to You when I stand before You, and when I stand behind You, all hail to You wherever I may be, O All. How infinite Your strength, how limitless Your competency! You hold everything, and are therefore All in All. (11.40)**

### **ARJUNA PLEADING FOR THE SUPREME LORD'S FORGIVENESS**

**sakheti matva prasabham yad uktam he krsna he yadava he sakheti  
ajanata mahimanam tavedam maya pramadat pranayena vapi (11.41)**

*sakha* -- friend; *iti* -- as; *matva* – regarding, thinking; *prasabham* -- presumptuously; *yat* -- whatever; *uktam* -- said; *he krsna* -- O Krsna; *he yadava* -- O Yadava; *he sakhe* -- O friend; *iti* -- thus; *ajanata* – unmindful, unknowing, without knowing; *mahimanam* – majesty, greatness, glories; *tava* -- Your; *idam* -- this; *maya* -- by me; *pramadat* – carelessness, out of foolishness; *pranayena* – in the fondness of my love, out of love; *va api* – either.

**How thoughtlessly have I called You friend, for so I thought of You, unmindful of Your majesty, I addressed you as O Krsna, O Yādava, O Friend, carelessly in the fondness of my love. (11.41)**

**yac cavahasartham asat-krto 'si vihara-sayyasana-bhojanesu  
eko 'tha vapy acyuta tat-samaksam tat ksamaye tvam aham aprameyam  
(11.42)**

*yat* -- whatever; *ca* -- also; *avahasa-artham* -- for joking, for the sake of fun; *asat-krtaḥ* – disrespectfully, dishonored; *asi* -- You are; *vihara* – resting, in relaxation; *sayya* -- in lying down; *asana* -- in sitting; *bhojanesu* – or at meals, or while eating together; *ekah* -- alone; *atha va* -- or; *api* -- even; *acyuta* -- O Achyuta, O infallible one, Krsna; *tat-samaksam* – in company, among companions, at sight of others; *tat* -- that; *ksamaye* – begging forgiveness, ask forgiveness; *tvam* -- from You; *aham* -- I; *aprimeyam* – immeasurable.

Sometimes joking I showed disrespect to You, when we played, rested, sat in an assembly or at meals, sometimes together (*both alone*), or at sight of others, O Achyuta (*Krsna*), the Immeasurable, I beg Your forgiveness. (11.42)

**pitasi lokasya caracarasya tvam asya pujyas ca gurur gariyan  
na tvat-samo 'sty abhyadhikah kuto 'nyo loka-traye 'py apratima-  
prabhava (11.43)**

*pita* -- the father; *asi* -- You are; *lokasya* -- of the world; *cara* -- moving; *acarasya* -- and unmoving; *tvam* -- You are; *asya* -- of this; *pujyah* -- to be honoured, to be referred, worshipable; *ca* -- also; *guruh* -- guru; *gariyan* -- greatest; *na* -- never; *tvat-samah* -- equal to You; *asti* -- is; *abhyadhikah* -- greater, surpassing; *kutah* -- how could there be, how is it possible; *anyah* -- other; *loka-traye* -- in the three worlds; *api* -- also; *apratima-prabhava* -- Most excellent your power, O immeasurable power, O being of unequalled power.

**You are the Father of the moving and unmoving world, You are worthy of all honour, the greatest guru of the world. There is none like You, how could there be a greater? Most excellent Your power in the three worlds. (11.43)**

**tasmat pranamya pranidhaya kayam prasadaye tvam aham isam idyam  
piteva putrasya sakheva sakhyuh priyah priyayarhasi deva sodhum (11.44)**

*tasmat* -- therefore; *pranamya* -- bowing, saluting; *pranidhaya* -- prostrating, having bent, laying down; *kayam* -- body; *prasadaye* -- longing grace, crave for forgiveness, to beg mercy; *tvam* -- to You; *aham* -- I; *isam* -- O Lord; *idyam* -- adorable; *pita iva* -- like a father; *putrasya* -- with a son; *sakha iva* -- like a friend; *sakhyuh* -- with a friend; *priyah* -- a lover; *priya-yah* -- with the dearest; *arhasi* -- You should; *deva* -- O Lord; *sodhum* -- bear.

**Therefore, bowing down to You, prostrating my body, longing grace of You, O Adorable Lord; bear with me, I pray you, as father with son, or friend with friend, or lover with the one he loves. (11.44)**

**ARJUNA PLEADING FOR THE SUPREME LORD'S RETURN TO HIS  
USUAL FORM**

**adrsta-purvam hrsito 'smi drstva bhayena ca pravyathitam mano me  
tad eva me darsaya deva rupam prasida devesa jagan-nivasa (11.45)**

*adrsta-purvam* – that which no one has seen before, never seen before; *hrsitah* – ecstatic, delighted, gladdened; *asmi* – (I) am; *drstva* – having seen, by seeing; *bhayena* –by fear, out of fear; *ca* -- and; *pravyathitam* – is possessed, is distressed, perturbed; *manah* -- mind; *me* -- my; *tat* -- that; *eva* -- only; *me* -- to me; *darsaya* -- show; *deva* -- O God; *rupam* -- form; *prasida-* forgive (me), have mercy, be gracious; *deva-isa* -- O Lord of gods; *jagat-nivasa* -- O refuge of the universe, O abode of the universe, O home of the universe .

**I have seen that which no one has seen before, and ecstatic is my joy; yet my mind is possessed by fear and trembling. Show me, O God, Your other form again, forgive me, O God of gods, Home of the universe! (11.45)**

**kiritinam gadinam cakra-hastam icchami tvam drastum aham tathaiva tenaiva rupena catur-bhujena sahasra-baho bhava visva-murte (11.46)**

*kiritinam* -- crowned; *gadinam* -- with mace; *cakra-hastam* -- discus in hand; *icchami* – (I) wish; *tvam* -- You; *drastum* -- to see; *aham* -- I; *tatha eva* – as before; *tena eva* – that same,in that, take up again; *rupena* -- form; *catuh-bhujena* -- four-handed; *sahasra-baho* -- O thousand-armed ; *bhava* -- be; *visva-murte* – to whom every form belongs.

**Crowned, with the mace and discus in Your hand, I wish to see You as before; take up again Four-armed form, O Thousand-armed, to whom every form belongs. (11.46)**

### **ARJUNA'S BLESSED PRIVILEGE**

**sri-bhagavan uvaca**

**maya prasannena tavarjunedam rupam param darsitam atma-yogat tejo-mayam visvam anantam adyam yan me tvad anyena na drsta-purvam (11.47)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *maya* -- by Me; *prasannena* – favour, gracious; *tava* -- to you; *arjuna* -- O Arjuna; *idam* -- this; *rupam* -- form; *param* -- supreme; *darsitam* – demonstrating, shown; *atma-yogat* – My Self's mysterious power, by my own yoga power; *tejah-mayam* – glorious, full of splendour; *visvam* – all-embracing, universal; *anantam* – infinite, endless, unlimited; *adyam* – primeval, original; *yat* -- which; *me* -- My; *tvad anyena* – except you, besides you; *na drsta-purvam* – seen before, no one has previously seen.

**The Supreme Lord said: I desired to show you favour, Arjuna, demonstrating to you My Self's mysterious power (*ātmayoga*) in its All-**

highest Form, glorious, all-embracing, infinite, primeval, which none has seen before except you. (11.47)

**na veda-yajnadhyayanair na danair na ca kriyabhir na tapobhir ugraih  
evam-rupah sakya aham nr-loke drastum tvad anyena kuru-pravira  
(11.48)**

*na* – not, never; *veda-yajna* -- by sacrifice; *adhyayanaih* -- or Vedic study; *na veda-yajnadhyayanaih* – by the study of the Vedas and of Yajna; *na* – not, never; *danaih* -- by charity, by gifts, by giving of alms; *na* – not, never; *ca* -- and; *kriyabhih* -- by rituals; *na* – not, never; *tapobhih* – by sharp austerities, by serious penances; *ugraih* -- severe; *evam-rupah* -- in such a form; *sakya* – (am) possible; *aham* -- I; *nr-loke* -- in the world of man; *drastum* – to to reveal, be seen; *tvat* -- than you; *anyena* -- by another; *kuru-pravira* – O great hero of the Kurus, O best among the Kuru warriors.

**Not by the Vedas, not by sacrifice, not by deep study or the giving of alms, not by rituals or sharp austerity, can I be seen in such a form in the world of men: to you alone I have revealed it, O hero of the Kurus (Arjuna). (11.48)**

**ma te vyatha ma ca vimudha-bhavo drstva rupam ghoram idrn mamedam  
vyapeta-bhih prita-manah punas tvam tad eva me rupam idam prapasya  
(11.49)**

*ma* – do not, et it not be; *te* – (to) you; *vyatha* – tremble, fear; *ma* -- not ; *ca* – and, also; *vimudha-bhavah* – bewilderment, perplexed; *drstva* – having seen, by seeing; *rupam* -- form; *ghoram* – awful, terrible, horrible; *idrk* – this, such, as it is; *mama* -- My; *idam* -- this; *vyapeta-bhih* – banish all fear, free from all fear; *prita-manah* – rejoicing heart, pleased in mind; *punah* -- again; *tvam* -- you; *tat* - - that; *eva* -- even; *me* -- My; *rupam* -- form; *idam* -- this; *prapasya* – see, behold.

**Do not tremble nor be perplexed, because you have seen this awful Form of Mine. Banish all fear, and let your heart rejoice: see again that same familiar form of Mine. (11.49)**

### **THE RETURN TO THE GENTLE HUMAN FORM**

**sanjaya uvaca  
ity arjunam vasudevas tathoktva svakam rupam darsayam asa bhuyah  
asvasayam asa ca bhitam enam bhutva punah saumya-vapur mahatma  
(11.50)**

*sanjayah uvaca* -- Sanjaya said; *iti* -- thus; *arjunam* -- to Arjuna; *vasudevah* -- Vasudeva, Krsna; *tatha* -- so; *uktva* -- having spoken; *svakam* -- His own; *rupam* -- form; *darsayam asa* -- showed; *bhuyah* -- again; *asvasayam asa* -- consoled, encouraged; *ca* -- and; *bhitam* -- who was terrified; *enam* -- him; *bh utva* -- becoming; *punah* -- again; *saumya-vapuh* -- of gentle form; *maha-atma* -- the Noble Soul, Krsna.

**Sañjaya said: having so spoken, the son of Vasudeva (Krsna) showed Arjuna His own form again; and the Noble Soul (Mahatman, the great-souled one, Krsna) assumed the body of a friend, and consoled him who was terrified. (11.50)**

**arjuna uvaca**

**drstvedam manusam rupam tava saumyam janardana  
idanim asmi samvrttah sa-cetah prakrtim gatah (11.51)**

*arjunah uvaca* -- Arjuna said; *drstva* -- having seen; *idam* -- this; *manusam* -- human; *rupam* -- form; *tava* -- Your; *saumyam* -- gentle; *janardana* -- O Janardana, O chastiser of the enemies, Krsna; *idanim* -- now; *asmi* -- (I) am; *samvrttah* -- settled; *sa-cetah* -- with mind; *prakrtim* -- to nature, to my own nature, to my normal state; *gatah* -- returned.

**Arjuna said: Now that I see Your gentle human form again, O Janardana (Krsna), I have returned to my senses, and to my normal state. (11.51)**

### **THE MESSAGE OF THE COSMIC FORM**

**sri-bhagavan uvaca**

**su-durdarsam idam rupam drstavan asi yan mama  
deva apy asya rupasya nityam darshana-kanksinah (11.52)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *su-durdarsam* -- very hard to see, very difficult to see; *idam* -- this; *rupam* -- form; *drstavan asi* -- which you have seen; *yat* -- which; *mama* -- My, of Mine; *devah* -- gods; *api* -- also; *asya* -- this; *rupasya* -- of form; *nityam* -- perpetually, eternally; *darshana-kanksinah* -- longing to see, desiring to see, aspiring to see.

**The Supreme Lord said: This, My Form which you have seen is very hard to see. Truly, this is the form the gods (devas) themselves are perpetually longing to see. (11.52)**

**naham vedair na tapasa na danena na cejyaya  
sakya evam-vidho drastum drstavān asi mam yatha (11.53)**

*na* – not, never; *aham* -- I; *vedaih* – by the *Vedas*; *na* – not, never; *tapasa* – by austerity, by serious penances; *na* – not, never; *danena* – by gift, by the giving of alms, by charity; *na* – not, never; *ca* -- and; *ijyaya* – by sacrifice, by worship, by performance of rituals; *sakyah* -- it is possible, can be; *evam-vidhah* -- like this; *drastum* – to be seen; *drstavān* – seeing; *asi* -- you are; *mam* -- Me; *yatha* -- as.

**Not by the Vedas or austerity, not by the giving of alms or the performance of rituals can I be seen in the way you just saw Me. (11.53)**

**bhaktya tv ananyaya sakya aham evam-vidho 'rjuna  
jnatum drastum ca tattvena pravestum ca Parantapa (11.54)**

*bhaktya* -- by devotion; *tu* -- indeed; *ananyaya* – single-minded (to Me alone); *sakyah* -- possible; *aham* -- I; *evam-vidhah* – in such a form; *arjuna* -- O Arjuna; *jnatum* – to be known; *drastum* – to be seen; *ca* -- and; *tattvena* -- in reality; *pravestum* -- to enter into; *ca* -- and; *parantapa* – O Parantapa, O vanquisher of foes, Arjuna.

**But, by devotion to Me alone can I be known and seen in such a Form and as I really am, then so enter into Me, O Parantapa (Arjuna, O vanquisher of foes). (11.54)**

### **THE WHOLE TEACHING OF THE GĪTĀ SUMMARISED**

**mat-karma-kṛn mat-paramo mad-bhaktah sanga-varjitah  
nirvairah sarva-bhutesu yah sa mam eti Pandava (11.55)**

*mat-karma-kṛt* – perform actions for Me; *mat-paramah* – looks on Me as the supreme, considering Me as the Supreme, making me your highest goal; *mat-bhaktah* – is devoted to Me, being loyal in love to Me; *sanga-varjitah* – is freed from attachment, being unattached; *nirvairah* -- without an enmity, without hatred; *sarva-bhutesu* – towards all creatures, for any being at all, for all contingent beings; *yah* -- who; *sah* -- he; *mam* -- to Me; *eti* -- comes; *pandava* – O Pandava, O son of Pandu, Arjuna.

**Perform actions for Me, and make Me your highest goal, be loyal in love (bhakta) to me, be unattached, have no hatred for any being at all: for all who do so come to Me, O Pandava (Arjuna). (See also 8.22) (11.55)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the eleventh discourse entitled, “Vision of the Cosmic Form”.**



# Twelfth Discourse

## Bhakti Yoga

### *THE WORSHIP OF ISVARA (THE SUPREME LORD) OR AKSARA (THE ETERNAL)*

**arjuna uvaca**

**evam satata-yukta ye bhaktas tvam paryupasate  
ye capy aksaram avyaktam tesam ke yoga-vittamah (12.01)**

*arjunah uvaca* -- Arjuna said; *evam* -- thus; *satata* -- ever, always; *yukta* -- steadfast, integrated, engaged; *ye* -- those who; *bhaktah* -- devotees; *tvam* -- You; *paryupasate* -- worship; *ye* -- those who; *ca* -- and; *api* -- also; *aksaram* -- the imperishable; *avyaktam* -- the unmanifested; *tesam* -- of them; *ke* -- which; *yoga-vit-tamah* -- better knowers of yoga.

**Arjuna said: Those devotees who are ever integrated, and serve You with unswerving devotion (*bhakta*), and others who worship the Imperishable Unmanifested, which of them are better knowers of Yoga? (12.01)**

### *THE WORSHIPPERS OF ISVARA (THE SUPREME LORD)*

**sri-bhagavan uvaca**

**mayy avesya mano ye mam nitya-yukta upasate  
sraddhaya parayopetas te me yuktatama matah (12.02)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *mayi* -- on Me; *avesya* -- fixing; *manah* -- the mind; *ye* -- those who; *mam* -- Me; *nitya* -- ever, always; *yukta* -- steadfast, integrated, engaged; *upasate* -- worship; *sraddhaya* -- with faith; *paraya* -- (with) supreme; *upetah* -- endowed; *te* -- they; *me* -- by Me; *yukta-tamah* -- the best versed in yoga, most perfect in yoga, the best among; *matah* -- (in my) opinion.

**The Supreme Lord said: Those who fix their minds on Me, most integrated, worshipping Me filled with supreme faith (*supreme Sraddha, transcendental faith*) are, in My opinion, the best among yogis. (See also 6.47) (12.02)**

### *THE WORSHIPPERS OF AKSARA BRAHMA, THE CAUSE OF CAUSES*

**ye tv aksaram anirdesyam avyaktam paryupasate  
sarvatra-gam acintyam ca kuta-stham acalam dhruvam (12.03)**

*ye* -- those who; *tu* -- verily; *aksaram* – the imperishable; *anirdesyam* -- indefinable; *avyaktam* -- unmanifested; *paryupasate* -- worship; *sarvatra-gam* -- all-pervading; *acintyam* – unthinkable, inconceivable; *ca* -- and; *kuta-stham* -- unchanging; *acalam* – permanent, immovable; *dhruvam* – the eternal.

**Those who worship the Undefined, the Imperishable Unmanifested, the All-pervading and Unthinkable, the Unchanging, the Permanent and Eternal, (12.03)**

**The Supreme Lord said: Those who fix their minds on Me, most integrated, worshipping Me filled with supreme faith (*supreme Sraddha, transcendental faith*) are, in My opinion, the best among yogis. (See also 6.47) (12.02)**

**sanniyamyendriya-gramam sarvatra sama-buddhayah  
te prapnuvanti mam eva sarva-bhuta-hite ratah (12.04)**

*sanniyamya* – having restrained; *indriya-gramam* -- all the senses; *sarvatra* -- everywhere; *sama-buddhayah* – equal-minded, equally disposed; *te* -- they; *prapnuvanti* – attain, achieve; *mam* -- Me; *eva* -- only; *sarva-bhuta-hite* -- for the welfare of all living beings, (with) the welfare of others, in the welfare of all beings; *ratah* – engaged, concerned (with).

**Having restrained all the senses, in all things equal-minded, concerned with the welfare of others, they also attain Me. (12.04)**

### **REASONS FOR WORSHIPPING A PERSONAL FORM OF THE SUPREME**

**kleso 'dhikataras tesam avyaktasakta-cetasam  
avyakta hi gatih duhkham dehavadbhir avapyate (12.05)**

*klesah* – difficulty, trouble; *adhika-tarah* – (is) greater, very much; *tesam* -- of those; *avyakta* -- to the unmanifested; *asakta* – cling, set, attached; *cetasam* -- of those whose minds; *avyakta* -- toward the unmanifested; *hi* -- for; *gatih* -- goal; *duhkham* – is hard, with trouble; *deha-vadbhir* -- for the embodied; *avapyate* -- is reached.

**But, greater is the difficulty of those whose minds cling to the Unmanifested; for the goal of the Unmanifested is hard for the embodied being to reach. (12.05)**

## **SALVATION BY WORSHIP OF ISVARA (THE SUPREME LORD)**

**ye tu sarvani karmani mayi sannyasya mat-parah  
ananyenaiva yogena mam dhyayanta upasate (12.06)**

*ye* -- those who; *tu* -- but; *sarvani* -- all; *karmani* -- actions; *mayi* -- to Me; *sannyasya* -- renouncing, giving up; *mat-parah* – solely intent to Me, being attached to Me; *ananyena* – solely intent, single-minded, without division; *eva* -- even; *yogena* – with yoga, supreme goal (*yogena*, brought en rapport with the remainder of the sentence); *mam* -- Me; *dhyayantah* -- meditating; *upasate* – worship.

**However, those who renounce their every action to Me, solely intent on Me as the Supreme Goal, and worship Me, meditating on Me, with steadfast devotion, (12.06)**

**tesam aham samuddharta mrtyu-samsara-sagarat  
bhavami na cirat Partha mayy avesita-cetasam (12.07)**

*tesam* – for them; *aham* -- I; *samuddharta* – lifting up, the saviour, the deliverer; *mrtyu* -- of death; *samsara* -- in material existence; *sagarat* -- from the ocean; *mrtyu-samsara-sagarat* – out of the ocean of the mortal samsāra (the round of birth, death, and rebirth); *bhavami* – (I )become; *na* -- not; *cirat* -- after a long time; *partha* -- O son of Partha, Arjuna; *mayi* -- on Me; *avesita* -- fixed; *cetasam* -- of those whose minds.

**These I will soon lift up on high out of the ocean of the mortal samsāra (the round of birth, death and rebirth), O Pārtha (Arjuna), for their minds are fixed on Me. (12.07)**

**mayy eva mana adhatsva mayi buddhim nivesaya  
nivasisyasi mayy eva ata urdhvam na samsayah (12.08)**

*mayi* -- on Me; *eva* -- certainly; *manah* -- mind; *adhatsva* -- fix; *mayi* – in Me; *buddhim* – (your) intellect; *nivesaya* – abode, place; *nivasisyasi* -- you will live; *mayi* -- in Me; *eva* -- alone; *atah urdhvam* – hereafter, thereafter; *na* – not, never; *samsayah* -- doubt.

**Fix your mind on Me only, and let your intellect dwell within Me; then in very truth (eva) you will abide hereafter in Me alone. (12.08)**

## ABHYASA-YOGA

**atha cittam samadhatum na saknosi mayi sthiram  
abhyasa-yogena tato mam icchaptum Dhananjaya (12.09)**

*atha* -- if; *cittam* -- mind; *samadhatum* -- to fix; *na* -- not; *saknosi* -- you are able; *mayi* -- on Me; *sthiram* -- steadily; *abhyasa-yogena* -- by the yoga of constant practice; *tatah* -- then; *mam* -- Me; *iccha* -- long, wish, desire; *aptum* -- to reach, to get; *dhanam-jaya* -- O Dhananjaya, O winner of wealth, Arjuna.

**But, if you are unable to fix firmly your mind (*citta*) on Me, then long to reach Me by the practise of Abhyasa-yoga (any other spiritual discipline and exercises for self-realisation, also the act of listening to the teaching of the srutis (sacred knowledge, especially the Upanishads) with a view to obtain knowledge; or, the practise of dhyana with a firm resolve.), O Dhananjaya (Arjuna). (12.09)**

## SERVICE TO THE SUPREME LORD

**abhyase 'py asamartho 'si mat-karma-paramo bhava  
mad-artham api karmani kurvan siddhim avapsyasi (12.10)**

*abhyase* -- in practice; *api* -- also; *asamarthah* -- incapable, unable; *asi* -- you are; *mat-karma* -- intent to work; *paramah* -- dedicated to; *mat-karma-paramah* -- intent on doing actions for my sake, work for me; *bhava* -- become, making; *mat-artham* -- for My sake; *api* -- also; *karmani* -- actions; *kurvan* -- performing; *siddhim* -- perfection; *avapsyasi* -- you will attain, you will achieve.

**If you are incapable even to practise Abhyasa-yoga, then work and act for Me, making this your intent. Even by performing all actions for Me, you will attain perfection. (See also 9.27, 18.46) (12.10)**

## ABANDONING THE FRUITS OF ACTIONS

**athaitad apy asakto 'si kartum mad-yogam asritah  
sarva-karma-phala-tyagam tatah kuru yatatmavan (12.11)**

*atha* -- even if; *etat* -- this; *api* -- also; *asaktah* -- unable; *asi* -- (you) are; *kartum* -- to do; *mat* -- my; *yogam* -- devotion, yoga; *asritah* -- refuged in, for me alone; *sarva-karma* -- of all actions; *phala* -- of the fruit; *tyagam* -- renunciation; *sarva-karma-phala-tyagam* -- the renunciation of the fruits of all actions; *tatah* -- then; *kuru* -- do; *yata-atma-van* -- self-controlled.

**Then, even if you are unable to do this, then gird up your loins in devotion for Me alone (reading udygam with some MSS for mad-yogam), and self-controlled, renounce the fruits of your actions. (12.11)**

### **KARMA YOGA (RENUNCIATION) IS THE BEST START**

**sreyo hi jnanam abhyasaj jnanad dhyanam visisyate  
dhyanat karma-phala-tyagas tyagac chantir anantaram (12.12)**

*sreyah* -- better; *hi* -- indeed; *jnanam* -- knowledge; *abhyasat* -- than practice; *jnanat* -- than knowledge; *dhyanam* -- meditation; *visisyate* -- is considered better; *dhyanat* -- than meditation; *karma-phala-tyagah* -- renunciation of the fruits of actions; *tyagat* -- from renunciation; *santih* -- peace; *anantaram* -- immediately.

**For better is knowledge than mere practise, better than knowledge is meditation; and better than meditation is the renunciation of the fruits of actions: renunciation leads immediately to peace. (See more on renunciation in 18.02, and 18.09) (12.12)**

### **THE QUALITIES OF A DEVOTEE**

**advesta sarva-bhutanam maitrah karuna eva ca  
nirmamo nirahankarah sama-duhkha-sukhah ksami (12.13)**

*advesta* – not hating; *sarva-bhutanam* -- toward contingent beings; *maitrah* -- friendly; *karunah* – compassionate, kindly; *eva* -- even; *ca* -- and; *nirmamah* – without attachment; *nirahankarah* -- without egoism; *sama* -- equal; *duhkha* -- in distress, in pain; *sukhah* -- and happiness, and in pleasure; *ksami* – forbearing, forgiving.

**Let him feel hatred for no contingent being, but be friendly and compassionate, without attachment and egoism, remaining the same in pleasure as in pain, and forbearing. (12.13)**

**santustah satatam yogi yatatma drdha-niscayah  
mayy arpita-mano-buddhir yo mad-bhaktah sa me priyah (12.14)**

*santustah* – contented, satisfied; *satatam* – ever, always; *yogi* – the practitioner; *yata-atma* -- self-controlled; *drdha-niscayah* – possessed with solid conviction, with determination; *mayi* -- on Me; *arpita* – dedicated, integrated, engaged; *manah* -- mind; *buddhih* -- and intellect; *yah* -- who; *mat-bhaktah* -- My devotee; *sah* -- he; *me* -- to Me; *priyah* -- dear.

**Ever content and integrated, self-controlled, possessed with solid conviction, with mind and intellect steeped in Me, he, My devotee, is dear to Me. (12.14)**

**yasman nodvijate loko lokan nodvijate ca yah  
harsamarsa-bhayodvegair mukto yah sa ca me priyah (12.15)**

*yasmat* -- from whom; *na* – not, never; *udvijate* – is agitated; *lokaḥ* – the world; *lokaḥ* -- from the world; *na* – not, never; *udvijate* -- is agitated; *ca* -- and; *yah* -- who; *harsa* – (from) joy, exaltation; *amarsa* -- envy; *bhaya* -- fear; *udvegaiḥ* -- and anxiety, disquiet; *muktaḥ* -- freed; *yah* -- who; *sah* -- he; *ca* -- and; *me* -- to Me; *priyah* -- dear.

**He, by whom the world is not afflicted, and who does not afflict the world, who is free from exaltation, envy, fear and disquiet, he is likewise dear to Me. (12.15)**

**anapeksah sucir dakṣa dasino gata-vyathah  
sarvarambha-parityagi yo mad-bhaktah sa me priyah (12.16)**

*anapeksaḥ* – unconcerned, free from wants, neutral; *sucih* -- pure; *dakṣaḥ* – skilled, expert; *udasinaḥ* – indifferent, free from care, unconcerned; *gata-vyathah* – no worrying, untroubled, freed from all distress; *sarva-arambha* – (renouncing) every (selfish) undertaking, of all endeavors; *parityagi* – renouncer, renouncing; *yah* -- who; *mat-bhaktah* -- My devotee; *sah* -- he; *me* -- to Me; *priyah* -- dear.

**He who is unconcerned, pure, skilled, indifferent, who is not worrying, renouncing every selfish initiative, he, My devotee, is dear to Me. (12.16)**

**yo na hrsyati na dvesti na socati na kanksati  
subhasubha-parityagi bhaktiman yah sa me priyah (12.17)**

*yah* -- who; *na* – not, never; *hrsyaṭi* – rejoices, takes pleasure; *na* – not, never; *dvesti* -- hates; *na* – not, never; *socati* –grieves, laments; *na* – not, never; *kanksati* -- desires; *subha* -- of the good, fortune; *asubha* – evil, misfortune; *parityagi* -- renouncing; *bhakti-man* – full of devotion; *yah* -- who; *sah* – he ; *me* -- to Me; *priyah* -- dear.

**He who neither rejoices, nor hates, nor grieves, nor desires, renouncing fortune and misfortune, who is full of devotion (*bhaktimat*), he is dear to Me. (12.17)**

**samah satrau ca mitre ca tatha manapamanayoh  
sitosna-sukha-duhkhesu samah sanga-vivarjitah (12.18)**

*samah* – the same, alike, equal; *satrau* -- to enemy; *ca* -- and; *mitre* – to friend; *ca* -- and; *tatha* – as, also; *mana* -- in honour; *apamanayoh* -- and dishonour; *sita* -- in cold; *usna* -- heat; *sukha* -- pleasure; *duhkhesu* -- and pain; *samah* – alike, the same ; *sanga-vivarjitah* -- free from all attachment.

**He who is alike to enemies and friends, as well as towards honour and dishonour, alike in cold and heat, in pleasure as in pain, and who is free from attachment, (12.18)**

**tulya-ninda-stutir mauni santusto yena kenacit  
aniketah sthira-matir bhaktiman me priyo narah (12.19)**

*tulya* – unmoved, equal; *ninda* – in blame, in defamation; *stutih* -- and praise; *mauni* -- silent; *santustah* – satisfied, contented; *yena kenacit* -- with anything, with whatever; *aniketah* – homeless, having no residence, who does not care for any residence, and satisfied with whatever comes his way; *sthira matih* – steady-minded; *bhakti-man* – full of devotion; *me* -- to Me; *priyah* -- dear; *narah* – that man.

**Unmoved by praise and blame, who is silent, homeless, satisfied with whatever comes his way, steady-minded, full of devotion, that man is dear to Me. (12.19)**

**THE IMPORTANCE OF DEVELOPING SPIRITUAL QUALITIES**

**ye tu dharmamrtam idam yathoktam paryupasate  
sraddadhana mat-parama bhaktas te 'tiva me priyah (12.20)**

*ye* -- who; *tu* -- but; *dharmam* -- dharma; *amrtam* – life-giving, nectar; *dharmamrtam* -- immortal dharma, life-giving knowledge; *idam* -- this; *yatha* -- as; *uktam* – taught, declared, said; *paryupasate* – partake, follow, completely engage; *sraddadhanah* -- with full of faith, endowed with Shraddha; *mat-paramah* – making Me their goal, regarding Me as their supreme; *bhaktah* -- devotees; *te* - - they; *atya* – especially, exceedingly; *me* -- to Me; *priyah* -- dear.

**But, those who partake in this life-giving knowledge (amrita-dharma) as taught above, full of faith, making Me their goal, and devoted, they are especially dear to Me. (12.20)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the twelfth discourse entitled, “Bhakti Yoga”.**



# Thirteenth Discourse

## The Field and the Knower (Matter and Spirit)

### *PRAKRITI AND PURUSHA COMPRISE EVERYTHING*

**arjuna uvaca**

**prakrtim purusam caiva ksetram ksetra-jnam eva ca**

**etat veditum icchami jnanam jneyam ca Kesava** (*Most MSS omit this verse.*)

*arjunah uvaca* -- Arjuna said; *Prakrtim* -- the Prakriti, nature; *Purusam* -- the Purusha; *ca* -- and; *eva* -- even; *ksetram* -- the field; *ksetra-jnam* -- the knower of the field; *eva* -- even; *ca* -- and; *etat* -- this; *veditum* -- to know, to understand; *icchami* -- (I) wish; *jnanam* -- knowledge; *jneyam* -- the object of knowledge, what ought to be known; *ca* -- and; *kesava* -- O Kesava, Krsna.

**Arjuna said: What is Prakriti and Purusha (Matter and Spirit)? What is the ‘Field’ and what is the “Knower of the Field”? Also, what is knowledge and that which ought to be known? These, Kesava (Krsna), I would like to know. (Most MSS omit this verse.)**

### *UNIQUENESS OF THE ‘FIELD’ AND THE ‘KNOWER OF THE FIELD’*

**sri-bhagavan uvaca**

**idam sariram Kaunteya ksetram ity abhidhiyate**

**etat yo vetti tam prahuh ksetra-jna iti tad-vidah (13.01)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *idam* -- this; *sariram* -- body; *kaunteya* -- O Kaunteya, O son of Kunti; *ksetram* -- the field; *iti* -- thus; *abhidhiyate* -- is called; *etat* -- this; *yah* -- who; *vetti* -- knows; *tam* -- him; *prahuh* -- is called; *ksetra-jnah* -- the knower of the field; *iti* -- thus; *tad-vidah* -- by those who know that.

**The Supreme Lord said: This body, O son of Kunti (Arjuna), is called the ‘Field’ (ksetra), and he who knows it, is the ‘Knower of the Field’ (ksetrajña), by the Sages who understand these things. (13.01)**

**ksetra-jnam capi mam viddhi sarva-ksetresu bharata**

**ksetra-ksetrajnayor jnanam yat taj jnanam matam mama (13.02)**

*ksetra-jnam* -- the knower of the field; *ca* -- and; *api* -- also; *mam* -- Me; *viddhi* -- know; *sarva* -- all; *ksetresu* -- in all fields; *bharata* -- O son of Bharata, Arjuna;

*ksetra* – of the field; *ksetra-jnayoh* -- and the knower of the field; *jnanam* – knowledge of; *yat* -- which; *tat* -- that; *jnanam* -- knowledge; *matam* -- opinion; *mama* -- My.

**Recognise Me as the Knower of the Field in all Fields (*ksetras*), O Bhārata (*Arjuna*). Knowledge of the Field and the Knower of the Field is in My opinion true knowledge. (13.02)**

### **PRÉCIS OF THE TEACHING**

**tat ksetram yac ca yadrk ca yad-vikari yatas ca yat  
sa ca yo yat-prabhavas ca tat samasena me srnu (13.03)**

*tat* -- that; *ksetram* -- field; *yat* -- what; *ca* -- and; *yadrk* – what it is; *ca* -- and; *yat* – what its; *vikari* -- modifications; *yatah* – (from) which; *ca* -- and; *yat* -- what; *sah* -- he; *ca* -- and; *yah* -- who; *yat* – what; *prabhavah* – (what his) powers; *ca* -- and; *tat* -- that; *samasena* -- in brief; *me* -- from Me; *srnu* – hear.

**What the Field (*ksetra*) is and what it is like, what its modifications (*changes, associations, transformations*) are and which derives from which, and who He is (*ksetrajna, the Knower of the Field*), and what his powers (*var: nature*) are, hear now briefly from Me. (13.03)**

### **THE VEHICLES OF REVELATION, THE TEACHING EXTOLLED**

**rsibhir bahudha gitam chandobhir vividhah prthak  
brahma-sutra-padaish caiva hetumadbhir viniscitaih (13.04)**

*rsibhih* – by Rishis, by the wise sages; *bahudha* -- in many ways; *gitam* -- sung; *chandobhih* -- by Vedic hymns, in chants; *vividhah* -- various; *prthak* -- distinctive; *brahma-sutra padaish* – (and) in suggestive verses of Brahman; *padaish* -- *ca* -- and; *eva* -- even; *hetu-madbhih* – full of reasoning; *viniscitaih* -- persuasive.

**In different ways has it been sung by Rishis, in various distinctive hymns, and in suggestive verses about Brahman (*Brahma-sutra short terse sayings concerning the Supreme Being*), full of reasoning and persuasiveness. (13.04)**

### **THE CONSTITUENTS OF THE ‘FIELD’ (KSETRA), MATTER IN ALL ITS FORMS**

**maha-bhutany ahankaro buddhir avyaktam eva ca  
indriyani dasaikam ca panca cendriya-gocarah (13.05)**

*maha-bhutani* -- the great elements; *ahankarah* -- ego; *buddhih* -- intellect; *avyaktam* -- the unmanifested; *eva* -- even; *ca* -- and; *indriyani* -- the senses; *dasa-* - ten; *ekam* -- one; *ca* -- and; *panca* -- five; *ca* -- and; *indriya-go-carah* -- the objects of the senses.

**The great elements, the ego (*ahamkara*), intellect (*buddhi*), the Unmanifested, the ten senses and the one, and the five sense-objects of the senses (*the five organs of knowledge, or senses, the five organs of action, the mind, and the objects cognised by each of the five senses*); (13.05)**

***iccha dvesah sukham dukkham sanghatas cetana dhrtih etat ksetram samasena sa-vikaram udahrtam* (13.06)**

*iccha* -- desire; *dvesah* -- hatred; *sukham* -- pleasure; *dukkham* -- pain; *sanghatah* -- the aggregate; *cetana* -- intelligence; *dhrtih* – constancy, fortitude; *etat* -- this; *ksetram* -- field; *samasena* -- briefly; *sa-vikaram* -- with modifications; *udahrtam* – are called, been described.

**Desire, hate, pleasure, pain, combination (*the body*), intelligence, and constancy – these, briefly, are called the ‘field’ together with its associations (*modifications, transformations*). (See also 7.04) (13.06)**

### ***SELF-CULTURE ENCOURAGING SELF-KNOWLEDGE***

***amanitvam adambhitvam ahimsa ksantir arjavam acaryopasanam saucam sthairyam atma-vinigrahah* (13.07)**

*amanitvam* -- humility; *adambhitvam* – modesty, pridelessness; *ahimsa* – non-violence; *ksantih* -- forgiveness; *ariavam* -- uprightness; *acarya-upasanam* – service of the teacher; *saucam* -- purity; *sthairyam* – steadfastness, resoluteness; *atma-vinigrahah* -- self-control.

**Humility, modesty, non-violence, forgiveness, uprightness (*morality*), service of the teacher, purity, resoluteness, self-control, (13.07)**

***indriyarthesu vairagyam anahankara eva ca janma-mrtyu-jara-vyadhi- dukkha-dosanudarshanam* (13.08)**

*indriya-arthesu* – things of sense; *vairagyam* -- dispassion; *anahankarah* – absence of egoism; *eva* -- even; *ca* -- and; *janma* -- of birth; *mrtyu* -- death; *jara*

-- old age; *vyadhi* -- sickness, disease; *duhkha* – and pain; *dosa* – (of) evil; *anudarshanam* – insight, perception; *janma-mrtyu-jara-vyadhi-duhkha-dosanudarshanam* -- insight of evil into birth, death, old age, disease and pain.

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**Dispassion towards the things of sense, and also absence of egoism, insight of evil into birth, death, old age, disease and pain; (13.08)**

**asaktir anabhisvangah putra-dara-grhadisu  
nityam ca sama-cittatvam istanistopapattisu (13.09)**

*asaktih* – detachment, non-attachment; *anabhisvangah* – absence of identification of self; *putra* -- for son; *dara* -- wife; *grha-adisu* – home and such things.; *nityam* -- constant; *ca* -- and; *sama-cittatvam* – equal-mindedness; *ista* – the pleasing, the desirable; *anista* – and the unpleasing, and the undesirable; *upapattisu* – in whatever happens, on the attainment; *istanistopapattisu* – on the attainment of the pleasing and the unpleasing.

**Detachment, absence of identification of self with son, wife, home and such things, and a constant equal-mindedness in whatever happens, pleasing and unpleasing; (13.09)**

**mayi cananya-yogena bhaktir avyabhicarini  
vivikta-desa-sevitvam aratir jana-samsadi (13.10)**

*mayi* -- to Me; *ca* -- and; *ananya-yogena* – in yoga of union, by the yoga of non-separation; *bhaktih* -- devotion; *avyabhicarini* -- unswerving; *vivikta* -- to solitary; *desa* -- places; *sevitvam* – resorting, dwelling; *aratih* – taking no pleasure, being without attachment, distaste; *jana-samsadi* – in the company of worldly people, for the society of men.

**Unswerving, concentrated, disciplined devotion to Me in yoga of union, dwelling apart in solitary places, taking no pleasure in the company of worldly people; (13.10)**

**adhyatma-jnana-nityatvam tattva-jnanartha-darshanam  
etajjanam iti proktam ajnanam yad ato 'nyatha (13.11)**

*adhyatma* – concerning the self; *jnana* -- in knowledge; *nityatvam* -- constancy; *adhyatma-jnana-nityatvam* – permanence in the knowledge of the Self; *tattva-jnana artha darshanam* – perception of the goal of true knowledge; *etat* -- this; *janam* -- knowledge; *iti* -- thus; *proktam* -- declared; *ajnanam* -- ignorance; *yad* -- which; *atah* -- from this; *anyatha* – opposed, other, all else.

Permanence in the knowledge of the Self (*adhyātma*; see also 7.29), perception of the goal of true knowledge, all this is declared to be knowledge, all else is ignorance. (13.11)

### **BRAHMAN THE KNOWABLE BEYOND SPEECH AND THOUGHT**

**jneyam yat tat pravaksyami yaj jnatvamrtam asnute  
anadi mat-param brahma na sat tan nasad ucyate (13.12)**

*jneyam* – what is to be known, the knowable; *yat* -- which; *tat* -- that; *pravaksyami* – (I) will describe, shall now explain; *yaj* -- which; *jnatva* -- knowing; *amrtam* -- immortality; *asnute* – (one) attains; *anadi mat* – the beginningless; *param* -- supreme; *brahma* -- Brahman; *na* – not, neither; *sat* -- being; *tat* -- that; *na* – not, nor; *asat* – non-being; *ucyate* – is called, is said to be, which is neither.

**What is to be known I will describe to you, by knowing which one attains immortality: the beginningless Supreme Being (Para-Brahma), which is neither ‘sat’ (being) nor ‘asat’ (non-being) (lies beyond the cause and effect); (See also 9.19, 11.37, and 15.18) (13.12)**

### **BRAHMAN IS THE SOURCE OF EVERYTHING**

**sarvatah pani-padam tat sarvato 'ksi-siro-mukham  
sarvatah srutimal loke sarvam avrtya tisthati (13.13)**

*sarvatah* -- everywhere; *pani* – with hands; *padam* – and feet; *tat* -- that; *sarvatah* -- everywhere; *aksi* – with eyes; *sirah* -- heads; *mukham* -- mouths; *sarvatah* -- everywhere; *sruti-mat* – with ears; *loke* -- in the world; *sarvam* -- all; *avrtya* – having developed; *tisthati* -- exists.

**With hands and feet on every side, with eyes, heads, mouths and ears on every side, He (That) abides in the world, enveloping all. (See also RV 10.81.03, ShU 3.16) (13.13)**

### **BRAHMAN IS UNCONDITIONED**

**sarvendriya-gunabhasam sarvendriya-vivarjitam  
asaktam sarva-bhrc caiva nirgunam guna-bhoktr ca (13.14)**

*sarva indriya guna abhasam* – shedding light by the functions of all the senses, shedding light on all the constituents; *sarva* -- of all; *indriya* -- senses; *guna* -- of the constituents; *abhasam* – the light shining, the shined light ;*sarva* -- all;

*indriya* -- senses; *vivarjitam* -- being without; *asaktam* -- unattachment; *sarva-bhrt* -- supporting everything; *ca* -- and; *eva* -- even; *nirgunam* -- free from constituents; *guna-bhoktr* -- experiencer of the constituents (*gunas*); *ca* -- and.

**Devoid of all the senses, He, yet, sheds light on all their constituents (*Gunas, the three modes of Matter or Nature*); unattached, and yet supporting everything; free from constituents (*Gunas, the three modes of Matter or Nature*), yet, experiencing them. (13.14)**

### **BRAHMAN IS ALL**

**bahir antas ca bhutanam acaram caram eva ca  
suksmatvat tad avijneyam dura-stham cantike ca tat (13.15)**

*bahih* – outside, without; *antah* – within, inside; *ca* -- and; *bhutanam* -- of all beings; *acaram* -- immoving; *caram* -- movable; *eva* -- also; *ca* -- and; *suksmatvat* -- on account of being subtle, by reason of its subtely; *tat* -- that; *avijneyam* -- unknowable; *dura-stham* -- far away; *ca* -- and; *antike* -- near; *ca* -- and; *tat* -- that.

**Within all beings, and yet outside them; immovable and also movable; by reason of His subtlety, He (*That, tat*) is incapable of being known; far away He (*That, tat*) stands near. (13.15)**

### **BRAHMAN IS THE ONE 'SELF' (HIGHER SELF) IN ALL**

**avibhaktam ca bhutesu vibhaktam iva ca sthitam  
bhuta-bhartr ca tajjneyam grasisnu prabhavisnu ca (13.16)**

*avibhaktam* – undivided, without division; *ca* -- and; *bhutesu* -- in beings; *vibhaktam* -- divided; *iva* -- as if; *ca* -- and; *sthitam* – abiding, existing, situated; *bhuta-bhartr* – the upholder of beings; *ca* -- and; *tat* -- that; *jneyam* – that which should be known; *grasisnu* -- devouring; *prabhavisnu* -- generating; *ca* -- and.

**Undivided, in beings He (*That, tat*) abides seeming divided: This is 'That' (*tat*) which should be known as the One who upholds, devours and generates all beings. (See also 11.13, and 18.20) (13.16)**

### **BRAHMA IS THE LIGHT THAT SHINES ON ALL**

**jyotisam api tajjyotis tamasah param ucyate  
jnanam jneyam jnana-gamyam hrdis sarvasya visthitam (13.17)**

*jyotisam* – of lights, in all luminous objects;  *api* -- even;  *tat* -- that;  *jyotih* -- light;  *tamasah* -- from darkness;  *param* -- beyond;  *ucyate* -- is said;  *jnanam* -- knowledge;  *jneyam* – that which can be known;  *jnana-gamyam* – the object of knowledge;  *hrdis* -- in the heart;  *sarvasya* -- of all;  *vishthitam* – seated, situated.

**That (*tat*), the Light of all lights is said to be ‘Beyond darkness’; Knowledge, the object of knowledge, and that which can be known only through knowledge, seated in the hearts of all. (See also 15.06 and 15.12, and MuU 3.01.07, ShU 3.08) (13.17)**

### **THROUGH DEVOTION THE LIGHT IS REVEALED, BHAKTI EVOLVING IN JUANA**

**iti ksetram tatha jnanam jneyam cuktam samasatah  
mad-bhakta etad vijnyaya mad-bhavayopadyate (13.18)**

*iti* -- thus;  *ksetram* -- the field (the body);  *tatha* – as well as, also;  *jnanam* -- knowledge;  *jneyam* -- the knowable;  *ca* -- and;  *uktam* – have been explained, described;  *samasatah* – briefly, in summary;  *mat-bhaktah* -- My devotee;  *etad* -- this;  *vijnyaya* -- knowing;  *mat-bhavaya* -- to My being;  *upadyate* -- enters.

**So, the ‘Field’ (*ksetra, the body*), ‘Knowledge’ and the ‘Object of Knowledge’, have been briefly explained. My devotee, knowing this, enters into My Being. (13.18)**

### **PRAKRITI (MATTER, NATURE) AND PURUSHA (SELF, ĀTMĀ, SPIRIT) ARE ETERNAL VALUES**

**prakrtim purusam caiva viddhy anadi ubhau api  
vikarams ca gunams caiva viddhi prakrti-sambhavan (13.19)**

*prakrtim* -- Prakriti (matter, nature);  *purusam* -- Purusha;  *ca* -- and;  *eva* – even;  *viddhi* -- know;  *anadi* – without commencement, without beginning;  *ubhau* -- both;  *api* -- also;  *vikaran* – changes, modifications, associations, transformations;  *ca* -- and;  *gunan* – constituents, gunas, the three modes of nature;  *ca* -- and;  *eva* -- even;  *viddhi* -- know;  *prakrti* – Prakriti, material nature;  *sambhavan* – arise from, born of, produced of.

**Know that Prakriti (*matter, nature*) and Purusha (*Self, Ātmā, Spirit*) are both without commencement; and know also that changes (*modifications, associations, transformations*) and constituents (*Gunans, the three modes of Matter or Nature*) arise from Prakriti (*matter, nature*). (13.19)**

**karya-karana-kartrtve hetuh prakrtir ucyate  
purusah sukha-duhkhanam bhoktrtve hetur ucyate (13.20)**

*karya-karana-kartrtve* -- of the production of the body and the senses ; *hetuh* -- the cause; *prakrtih* -- Prakriti (matter, nature) ; *ucyate* -- is said (to be); *purusah* -- Purusha; *sukha* -- of pleasure; *duhkhanam* -- and pain; *bhoktrtve* – in the experience; *hetuh* -- the cause; *ucyate* -- is said to be.

**Prakriti (matter, nature) is said to be the source cause, of the production of the body and the senses (effect and instruments). Purusha (Self, Ātmā, Spirit) is said to be the cause, in the experience of pleasures and pains. (13.20)**

**THE RESULT OF MUNDANE LIFE**

**purusah prakrti-stho hi bhunkte prakrti-jan gunan  
karanam guna-sango 'sya sad-asad-yoni-janmasu (13.21)**

*purusah* -- Purusha; *prakrti-sthah* – positioned in Prakriti; *hi* – indeed, certainly; *bhunkte* – experiencing, enjoys; *prakrti-jan* – born of Prakriti; *gunan* – constituents, gunas, the modes of nature; *karanam* -- the cause; *guna-sangah* – attachment to the constituents; *asya* -- of his; *sat-asat* -- in good and bad; *yoni* -- wombs; *janmasu* – of births.

**For this Purusha (Self, Ātmā, Spirit) is positioned in Prakriti (matter, nature), experiencing its ‘constituents’ born of Prakriti. Attachment to the constituents (Gunas, the three modes of Matter or Nature) is instrumental in taking birth in good and bad wombs. (13.21)**

**BRAHMA-JNANA CHASES AWAY THE DELUSION OF BIRTH**

**upadrastanumanta ca bharta bhokta mahesvarah  
paramatmeti capy ukto dehe 'smin purusah parah (13.22)**

*upadrasta* – surveyor, spectator, overseer; *anumanta* – approver, permitter; *ca* -- and; *bharta* – supporter; *bhokta* – experiencer, enjoyer; *maha-isvarah* -- the Great Lord; *parama-atma* -- the Supreme Self; *iti* -- also; *ca* -- and; *api* -- also; *uktah* -- is called; *dehe* -- in the body; *asmin* – (in) this; *purusah* -- Purusha; *parah* -- Supreme.

**The Supreme Purusha (Transcendental Enjoyer), here in the body, is also called the Surveyor, the Approver, the Supporter, the One who experiences, the Great Lord and the Supreme Self. (13.22)**



**ya evam veti purusam prakrtim ca gunaih saha  
sarvatha vartamano 'pi na sa bhuyo 'bhijayate (13.23)**

*yah* -- who; *evam* -- thus; *veti* -- knows; *purusam* -- Purusha; *prakrtim* -- Prakriti; *ca* -- and; *gunaih* – constituents, gunas, the modes of material nature; *saha* -- with; *sarvatha* -- in all ways; *vartamanah* – may be found (living); *api* -- also; *na* – not, never; *sah* -- he; *bhuyah* -- again; *abhijayate* -- takes his birth, is born (enter into rebirth).

**He who in this way knows the Purusha (Self, Ātmā, Spirit) and Prakriti (matter, nature) with its constituents (Gunas, the three modes of Matter or Nature), in whatever condition he may be, does not enter into rebirth. (13.23)**

### **THE FOUR PATHS TO SELF-KNOWLEDGE**

**dhyanenatmani pasyanti kecid atmanam atmana  
anye sankhyena yogena karma-yogena capare (13.24)**

*dhyanena* -- by meditation; *atmani* -- within the self; *pasyanti* -- see; *kecit* -- some; *atmanam* -- the Self; *atmana* -- by the self; *anye* -- others; *sankhyena* – by Sankhya, of philosophical discussion; *yogena* -- by the yoga system; *karma-yogena* -- by Karma-Yoga; *ca* -- and; *apare* -- others.

**Through meditation some see the Self in the self by the Self; others by Sankhya Yoga (yoga of knowledge), and still others by Karma-Yoga (actions without fruitive desires). (13.24)**

**anye tv evam ajanantah srutvanyebhya upasate  
te 'pi catitaranty eva mrtyum sruti-parayanah (13.25)**

*anye* -- others; *tu* -- indeed; *evam* -- thus; *ajanantah* – not conversant, without knowledge; *srutva* – having heard; *anyebhyah* -- from others; *upasate* -- worship; *te* -- they; *api* -- also; *ca* -- and; *atitaranti* – pass beyond, cross beyond, transcending; *eva* -- even; *mrtyum* -- death; *sruti-parayanah* – taking their stand on what they have heard, inclined to the process of hearing.

**In addition, others, not conversant in these (spiritual or yoga of knowledge), worship as they have heard from others; and even them taking their stand on what they have heard (taking their stand on Scriptures), pass also beyond death. (13.25)**

## NOTHING EXISTS OUTSIDE THE SELF

**yavat sanjayate kincit sattvam sthavara-jangamam  
ksetra-ksetrajna-samyogat tad viddhi bharatarsabha (13.26)**

*yavat* -- whatever; *sanjayate* -- comes to be; *kincit* -- any; *sattvam* -- being; *sthavara* -- unmoving; *jangamam* -- moving; *ksetra* -- of the field; *ksetra-jna* -- and the knower of the field; *samyogat* -- by the union of, between; *tat* -- that; *viddhi* -- know; *bharata-rsabha* -- O best of the Bharatas, Arjuna.

**Whatever being comes to be, moving or unmoving, O best of the Bhārata (Arjuna), know this, derives its being from the union of the ‘Field’ (*ksetra*) and the ‘Knower of the Field’ (*ksetrajna*). (See also 7.06) (13.26)**

## THE ONE SELF IN ALL

**samam sarvesu bhutesu tisthantam paramesvaram  
vinasyatsv avinasyantam yah pasyati sa pasyati (13.27)**

*samam* -- equally; *sarvesu* -- (in) all; *bhutesu* -- in beings, in contingent beings; *tisthantam* -- abiding, residing; *parama-isvaram* -- the Supreme Lord; *vinasyatsu* -- among the mortal, among the perishing, in the destructible; *avinasyantam* -- among the immortal, the unperishing; *yah* -- who; *pasyati* -- sees; *sah* -- he; *pasyati* -- indeed sees.

**He who sees the Supreme Lord abiding ever the same in all contingent beings, immortal in the mortal, he indeed sees. (13.27)**

## KNOWLEDGE OF THE ONE SELF LEADS TO LIBERATION

**samam pasyan hi sarvatra samavasthitam isvaram  
na hinasty atmanatmanam tato yati param gatim (13.28)**

*samam* -- equally; *pasyan* -- seeing; *hi* -- certainly; *sarvatra* -- everywhere; *samavasthitam* -- equally established, situated; *isvaram* -- the Lord; *na* -- not; *hinasti* -- destroy; *atmana* -- by the self; *atmanam* -- the self; *tatah* -- then; *yati* -- treads, goes, reaches; *param* -- the highest; *gatim* -- destination, path, goal.

**Perceiving, indeed, the same Lord as equally established everywhere, he does not destroy the Self (*true Self, Higher Self*) by the self (*self-sense*), and in this way, he treads the highest Path (*Goal*). (13.28)**

## NOT THE 'SELF' BUT PRAKRITI ACTS

**prakrtyaiva ca karmani kriyamanani sarvasah  
yah pasyati tathatmanam akartaram sa pasyati (13.29)**

*prakrtya* -- by Prakriti; *eva* -- alone; *ca* -- and; *karmani* -- actions; *kriyamanani* -  
- being performed; *sarvasah* -- all; *yah* -- who; *pasyati* -- sees; *tatha* -- also;  
*atmanam* – the self; *akartaram* -- the no doer, actionless, not in action; *sah* -- he;  
*pasyati* -- sees indeed.

**He who perceives that Prakriti (*matter, nature*) performs all actions, and  
that the Self (*Ātmā*) engages not in actions, he sees indeed. (See also 3.27,  
5.09 and 14.19) (13.29)**

## THE SELF IS THE SOURCE AND THE ABODE OF ALL CONTINGENT BEINGS

**yada bhuta-prthag-bhavam eka-stham anupasyati  
tata eva ca vistaram brahma sampadyate tada (13.30)**

*yada* -- when; *bhuta* -- of contingent beings; *prthag-bhavam* – the diversity; *eka-  
stham* – abiding, resting in one; *anupasyati* – sees, perceives; *tatah* – from that;  
*eva* -- alone; *ca* -- and; *vistaram* -- the expansion, the spreading, the radiation;  
*brahma* -- Brahman; *sampadyate* – (he) reaches, attains; *tada* -- then.

**When one perceives that, the diversity of contingent beings abides in One,  
and from “That” (*tat*) only they radiate, then he reaches the Brahman.  
(13.30)**

## THE 'SELF' IS NOT AFFECTED BY THE FRUITS OF ACTION

**anaditvan nirgunatvat paramatmayam avyayah  
sarira-stho 'pi Kaunteya na karoti na lipyate (13.31)**

*anaditvat* – being without beginning, knowing no beginning; *nirgunatvat* – no  
constituent of matter, being devoid of Gunas; *parama atma* – the Supreme Self;  
*ayam* -- this; *avyayah* -- imperishable; *sarira-sthah* – dwelling, seated in the  
body; *api* -- though; *kaunteya* – O Kaunteya, O son of Kunti, Arjuna; *na* – not;  
*karoti* -- acts; *na lipyate* – nor is affected, nor is tainted, nor is he entangled.

**Because this Supreme Self, imperishable, knows no beginning, no  
constituent of Matter (*of Nature; Gunas, the three modes of matter*), though**

seated in the body, O son of Kunti (*Arjuna*), neither acts, nor is affected in any way. (13.31)

**yatha sarva-gatam sauksmyad akasam nopalipyate  
sarvatravasthito dehe tathatma nopalipyate (13.32)**

*yatha* -- as; *sarva-gatam* – the all-pervading; *sauksmyat* – on account of its subtlety, due to being subtle; *akasam* -- ether; *na* – not, never; *upalipyate* – (knowing no) defilement, (is not) tainted, ; *sarvatra* -- everywhere; *avasthitah* – abiding, situated; *dehe* -- in the body; *tatha* -- so; *atma* -- the Self; *na* – not, never; *upalipyate* – (knowing no) defilement.

**Just as the ether (*akasa*), pervading everything, knows no defilement on account of its subtlety, so does the Self, though everywhere abiding and embodied, know no defilement. (13.32)**

### THE 'SELF' ILLUMINES ALL

**yatha prakasayaty ekah krtsnam lokam imam ravih  
ksetram ksetri tatha krtsnam prakasayati Bharata (13.33)**

*yatha* -- as; *prakasayati* – lights, illuminates; *ekah* -- one; *krtsnam* -- the whole; *lokam* -- universe; *imam* -- this; *ravih* -- sun; *ksetram* -- this field; *ksetri* -- the knower of the field, the Lord of the field; *tatha* -- so; *krtsnam* – all, entire, whole; *prakasayati* -- illumine; *bharata* -- O son of Bharata, Arjuna.

**Just as the one Sun lights up this entire universe, so does the 'Knower of the Field' (*ksetrajna*) illumine this entire 'Field' (*ksetra*), O Bharata (*Arjuna*). (13.33)**

### THE TEACHING SUMMED UP

**ksetra-ksetrajnayor evam antaram jnana-caksusa  
bhuta-prakrti-moksam ca ye vidur yanti te param (13.34)**

*ksetra* -- of the field; *ksetra-jnayah* -- of the knower of the field; *evam* -- thus; *antaram* -- the difference; *jnana-caksusa* -- by the eyes of knowledge; *bhuta* -- of beings; *prakrti* -- from Prakriti; *moksam* – the deliverance, the liberation; *ca* - - and; *ye* -- who; *viduh* -- know; *yanti* – attain, go, approach; *te* -- they; *param* -- the Supreme.

**They who by the eyes of knowledge discern the difference between the 'Field' (*ksetra*) and the 'Knower of the Field' (*ksetrajna*), and the**

**deliverance of beings from Prakriti (*Matter, the material form*), they attain the Supreme. (13.34)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the thirteenth discourse entitled, “The Field and the Knower (Matter and Spirit)”.**

# Fourteenth Discourse

## The Three Gunas of Nature

### KNOWLEDGE OF THE ORIGIN OF CREATION IS BASIC FOR SALVATION

**sri-bhagavan uvaca**

**param bhuyah pravaksyami jnananam jnanam uttamam  
yaj jnatva munayah sarve param siddhim ito gatah (14.01)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *param* -- supreme; *bhuyah* -- again; *pravaksyami* -- (I) will speak, declare, proclaim; *jnananam* -- of all knowledges; *jnanam* -- knowledge; *uttamam* -- the best; *yaj* -- which; *jnatva* -- knowing known, knowing (this); *munayah* -- the sages; *sarve* -- all; *param* -- supreme; *siddhim* -- to perfection; *itah* -- from this world; *gatah* -- gone to, (attained).

**The Supreme Lord said: Once again I will proclaim the supreme knowledge, the best of all knowledges (*jnana, doctrine, metaphysical or spiritual knowledge*), on knowing this, all Sages (*Munis*) have from this world gone to the supreme Perfection. (14.01)**

**idam jnanam upasritya mama sadharmyam agatah  
sarge 'pi nopajayante pralaye na vyathanti ca (14.02)**

*idam* -- this; *jnanam* -- knowledge; *upasritya* -- as their refuge, having taken refuge, taking shelter of; *mama* -- My; *sadharmyam* -- same nature, My own nature; *agatah* -- having attained, having reached; *sarge api* -- also at the time of creation; *na* -- not, never; *opajayante* -- are born; *pralaye* -- at the time of dissolution, in the annihilation; *na* -- not, nor; *vyathanti* -- are disturbed, are failing (nor do they fail); *ca* -- and.

**With this knowledge as their refuge, they reached an order of existence equivalent to (*sādharmya*) My own nature, and are not reborn at the time of creation, nor do they fail at the time of dissolution. (14.02)**

### EVOLUTION OF CREATION FROM THE UNION OF SPIRIT AND MATTER

**mama yonir mahad brahma tasmin garbham dadhamy aham  
sam bhavah sarva-bhutanam tato bhavati bharata (14.03)**

*mama* -- My; *yonih* -- womb; *mahat* – great ; *brahma* – (the great) Brahma; *tasmin* -- in that; *garbham* – seed, germ; *dadhami* -- plant; *aham* -- I; *sambhavah* – the birth, the origin; *sarva-bhutanam* -- of all contingent beings; *tatah* – from this; *bhavati* – becomes, derives; *bharata* -- O son of Bharata, Arjuna.

**My womb is the Great Brahman (Mahat Brahma), O Bhārata (Arjuna), in it I plant the seed: from this derives the origin of all contingent beings. (See also 9.10) (14.03)**

**sarva-yonisu Kaunteya murtayah sambhavanti yah  
tasam brahma mahad yonir aham bija-pradah pita (14.04)**

*sarva-yonisu* -- in whatever wombs; *kaunteya* – O Kaunteya, O son of Kunti, Arjuna; *murtayah* -- forms; *sambhavanti* -- they appear, being taken form; *yah* -- which; *tasam* -- their; *brahma* -- Brahma; *mahat* – great; *yonih* -- womb; *aham* - I; *bija-pradah* -- the seed-giving ; *pita* -- father.

**In whatever wombs beings take form, O son of Kunti (Arjuna), the Great Brahman (Mahat Brahma) is their womb, and I the Father, giver of the seed (or, life-giving). (14.04)**

### **THE CONTINGENTS (GUNAS) BIND THE SOUL**

**sattvam rajas tama iti gunah prakrti-sambhavah  
nibadhnanti maha-baho dehe dehinam avyayam (14.05)**

*sattvam* – Sattva, the mode of goodness; *rajah* – Rajas, the mode of passion; *tamah* – Tamas, the mode of ignorance; *iti* – these; *gunah* – the constituents, Gunas, the qualities; *prakrti* – Prakriti, material nature; *sambhavah* – born of; *nibadhnanti* – bind; *maha-baho* – O mighty-armed, Arjuna; *dehe* – in the body; *dehinam* – the embodied; *avyayam* – indestructible (sojourner).

**Sattva (goodness), Rajas (passion, activity), Tamas (ignorance, darkness, inertia); these are the ‘constituents’ (Gunas of Nature) Matter-born (born of Prakriti). They bind the embodied soul, O mighty-armed (Arjuna), though the indestructible sojourner (the soul) in the body. (14.05)**

## THE NATURE AND FUNCTION OF THE GUNAS

**tatra sattvam nirmalatvat prakasakam anamayam  
sukha-sangena badhnati jnana-sangena canagha (14.06)**

*tatra* – of these; *sattvam* – Sattva, the mode of goodness; *nirmalatvat* -- being stainless; *prakasakam* – dispensing light, luminous, illuminating; *anamayam* – knowing no sickness; *sukha* -- with happiness; *sangena* -- by attachment; *badhnati* -- binds; *jnana* -- with knowledge; *sangena* -- by attachment; *ca* -- and; *anagha* -- O sinless one.

**Of these, Sattva (goodness), being stainless, knowing no sickness, dispensing light, O sinless one (Arjuna), binds by attachment to happiness (sukha, joy, bliss) and by attachment to knowledge. (14.06)**

**rajo ragatmakam viddhi trsna-sanga-samudbhavam  
tan nibadhnati Kaunteya karma-sangena dehinam (14.07)**

*rajah* – rajas, the mode of passion; *raga-atmakam* – instinct with desire, born of desire or lust, of the nature of passion; *viddhi* -- know; *trsna* – welling up, with hankering; *sanga* – source; *samudbhavam* – welling up, produced of ; *trsna-sanga-samudbhavam*—the source of longing and attachment; *tat* -- that; *nibadhnati* -- binds; *kaunteya* – O Kaunteya, O son of Kunti, Arjuna; *karma-sangena* -- by attachment to action; *dehinam* -- the embodied.

**Know, O son of Kunti (Arjuna), that Rajas (passion) is instinct with desire, welling up through longing and attachment, binding the embodied soul by the attachment to action. (14.07)**

**tamas tv ajnana-jam viddhi mohanam sarva-dehinam  
pramadalasya-nidrabhis tan nibadhnati bharata (14.08)**

*tamah* –Tamas, inertia, the mode of ignorance; *tu* -- but; *ajnana-jam* -- born of ignorance; *viddhi* -- know; *mohanam* – leading astray, deluding; *sarva-dehinam* -- of all embodied beings (souls, men being living souls); *pramada* -- heedlessness; *pramadalasya-nidrabhis* – by heedlessness, indolence and sleep; *alasya* -- indolence; *nidrabhis* -- and sleep; *tat* -- that; *nibadhnati* – binds fast; *bharata* -- O Bharata, Arjuna.

**Tamas (ignorance, darkness, inertia) is born of ignorance: know this well. It leads astray all embodied souls, O Bhārata (Arjuna), binding fast by heedlessness, indolence, and sleep. (14.08)**



**sattvam sukhe sanjayati rajah karmani bharata  
jnanam avrtya tu tamah pramade sanjayaty uta (14.09)**

*sattvam* – Sattva, the mode of goodness; *sukhe* -- to happiness; *sanjayati* – to cling, to attach; *rajah* – Rajas, the mode of passion; *karmani* – to action; *bharata* -- O Bharata, Arjuna; *jnanam* -- knowledge; *avrtya* – shrouding, stifling, covering; *tu* -- but; *tamah* – Tamas, the mode of ignorance; *pramade* – to heedlessness; *sanjayati* -- binds; *uta* -- but.

**Sattva (goodness) causes one to cling to happiness, Rajas (passion) to action, O Bhārata (Arjuna), but Tamas (ignorance, inertia, darkness) stifling knowledge, binds one to heedlessness. (14.09)**

### THE JOINT ACTION OF THE GUNAS

**rajas tamas cabhibhuya sattvam bhavati bharata  
rajah sattvam tamas caiva tamah sattvam rajas tatha (14.10)**

*rajah* – Rajas, the mode of passion; *tamah* – Tamas, the mode of ignorance; *ca* - - and; *abhibhuya* – having dominated, having overpowered, surpassing; *sattvam* – Sattva, the mode of goodness; *bhavati* – prevailing, becomes prominent; *bharata* -- O Bharata, Arjuna; *rajah* – Rajas, the mode of passion; *sattvam* – Sattva, the mode of goodness; *tamah* – Tamas, the mode of ignorance; *ca* -- and; *eva* -- even; *tamah* – Tamas, the mode of ignorance; *sattvam* – Sattva, the mode of goodness; *rajah* –Rajas, the mode of passion; *tatha* -- also.

**Sattva (goodness) prevails, having dominated Rajas (passion) and Tamas (ignorance, inertia, darkness), O Bhārata (Arjuna), and Rajas (passion) over Sattva (goodness) and Tamas (ignorance, inertia, darkness); and Tamas (ignorance, inertia, darkness) over Sattva (goodness) and Rajas (passion). (14.10)**

### WHEN A PARTICULAR GUN IS PREDOMINANT

**sarva-dvaresu dehe 'smin prakasa upajayate  
jnanam yada tada vidyad vivrddham sattvam ity uta (14.11)**

*sarva-dvaresu* – through all the gates; *dehe asmin* -- in this body; *prakasah* – knowledge's light, wisdom-light; *upajayate* –arises, develops; *jnanam* -- knowledge; *yada* -- when; *tada* – then, at that time; *vidyat* -- know; *vivrddham* – is predominant; *sattvam* – Sattva, the mode of goodness; *iti*—so; *uta* -- indeed.

**When through all the gates (*senses*) of the body, knowledge's light arises, then you must know that Sattva (*goodness*) is predominant. (14.11)**

**lobhah pravrttir arambhah karmanam asamah sprha  
rajasy etanijayante vivrddhe bharatarsabha (14.12)**

*lobhah* -- greed; *pravrttih* -- activity; *arambhah* – urge, the undertaking, endeavour; *karmanam* – for action; *asamah* – disquiet, restlessness; *sprha* – ambition, longing, desire; *rajasi* – Rajas, of the mode of passion; *etani* -- these; *jayante* – arise, develop; *vivrddhe* – waxing strong, having become predominant; *bharata-rsabha* -- O best of the Bharatas, Arjuna.

**When Rajas (*passion*) is waxing strong, arise greed (*avarice*), the urge for action, commitment of oneself to action, disquiet and ambition, O best of the Bhāratas (*Arjuna*) (14.12)**

**aprakaso 'pravrttis ca pramado moha eva ca  
tamasy etanijayante vivrddhe kuru-nandana (14.13)**

*aprakasa* -- darkness; *apravrttih* – inertness, inactivity; *ca* -- and; *pramadah* -- heedlessness; *mohah* -- delusion; *eva* -- even; *ca* -- and; *tamasi* -- inertia; *etani* -- these; *jayante* -- arise; *vivrddhe* – (have become) is predominant; *kuru-nandana* -- O descendant of the Kurus, Arjuna.

**Tamas (*ignorance, inertia, darkness*) constituent is predominant, when darkness, inertia, heedlessness, and delusion arise, O descendent of the Kurus (*Arjuna*). (14.13)**

### **BEHIND THE VEIL OF MORTALITY AS GOVERNED BY THE GUNAS**

**yada sattve pravrddhe tu pralayam yati deha-bhrt  
tadottama-vidam lokan amalan pratipadyate (14.14)**

*yada* -- when; *sattve* – Sattva, the mode of goodness; *pravrddhe* – (having become) predominant; *tu* – surely, but; *pralayam* – dissolution, death; *yati* – comes, goes; *deha-bhrt* -- the embodied soul (one) (man is a living soul); *tada* – then, at that time; *uttama-vidam* – of those who know the Highest, of the great sages; *lokan* -- the worlds; *amalan* – pure, spotless; *pratipadyate* – reaches, attains.

**However, when the embodied soul comes to face the body's dissolution (*death*), while Sattva (*goodness*) is predominant, then he reaches the spotless worlds of those who know the Highest. (14.14)**

**rajasi pralayam gatva karma-sangisu jayate  
tatha pralinas tamasi mudha-yonisu jayate (14.15)**

*rajasi* – in rajas, in passion; *pralayam* – dissolution, death; *gatva* – coming to, meeting, attaining; *karma-sangisu* – among those attached to action; *jayate* – he is born (will be born), takes birth; *tatha* -- so; *pralinas* -- being dissolved, dying; *tamasi* – in tamas, in inertia, in ignorance; *mudha-yonisu* -- in the womb of the senseless, in the womb of the ignorant species; *jayate* – he is born, will be born, takes birth.

**Coming to dissolution (to die) when Rajas (passion) predominates, he will be born among those attached to action; if dissolved (if dying) in Tamas (ignorance, inertia, darkness), he will be born in the womb of the ignorant species (the senseless, the foolish). (14.15)**

**karmanah sukrtasyahuh sattvikam nirmalam phalam  
rajasas tu phalam dukkham ajnanam tamasah phalam (14.16)**

*karmanah* -- of action; *su-krtasya* – of good; *ahuh* -- is said; *sattvikam* – Sattvika, in the mode of goodness; *nirmalam* – pure, spotless; *phalam* -- the fruit; *rajasah* – of Rajas, of the mode of passion; *tu* – but (while); *phalam* -- the fruit; *dukkham* -- pain; *ajnanam* -- ignorance; *tamasah* – of inertia, of the mode of ignorance; *phalam* -- the fruit.

**It is said that the fruit of good actions is Sattvika (good, beneficial, pious) and spotless; while the fruit of Rajas (passion) is pain; and, foolishness is the fruit of Tamas (ignorance, inertia, darkness). (14.16)**

**SUMMARY OF THE FUNCTIONS OF THE GUNAS**

**sattvat sanjayate jnanam rajaso lobha eva ca  
pramada-mohau tamaso bhavato 'jnanam eva ca (14.17)**

*sattvat* – from Sattva, from the mode of goodness; *sanjayate* – comes, arises, develops; *jnanam* -- knowledge; *rajasah* – from Rajas, from the mode of passion; *lobhah* -- greed; *eva* -- even; *ca* -- and; *pramada* -- heedlessness; *mohau* -- and delusion; *tamasah* – from Tamas, from the mode of ignorance; *bhavatah* – comes, arises, develop; *ajnanam* -- ignorance; *eva* -- even; *ca* -- and.

**From Sattva (goodness) comes knowledge, from Rajas (passion) greed; and from Tamas (ignorance, inertia, darkness) error and also ignorance. (14.17)**

**urdhvam gacchanti sattva-stha madhye tisthanti rajasah  
jaghanya-guna-vrtti stha adho gacchanti tamasah (14.18)**

*urdhvam* – the higher, upwards; *gacchanti* -- go; *sattva-sthah* – abiding in Sattva, in Sattva seated, those situated in the mode of goodness; *madhye* -- in the middle; *tisthanti* -- dwell; *rajasah* –the Rajasika, the Rajasic, those situated in the mode of passion; *jaghanya* – (in the modes of) the lower (spheres); *guna* – Gunas, quality; *vr̥tti-sthah* -- abiding; *jaghanya-guna-vr̥tti sthah* – abiding in the role of the lowest Guna, in the modes of the lower spheres; *adhah* -- down; *gacchanti* -- go; *tamasah* – in Tamasika, the Tamasic, persons in the mode of ignorance.

**The higher spheres are for those who abide in Sattva (goodness), in the middle stand the Rajasic (the passionate); stuck in the modes of the lower spheres, the Tamasic (the ignorant). (14.18)**

**nanyam gunebhyah kartaram yada drastanupasyati  
gunebhyas ca param vetti mad-bhavam so 'dhigacchati (14.19)**

*na* -- not; *anyam* -- other; *gunebhyah* – than the constituents, than the Gunas, than the qualities; *kartaram* – agent, performer; *yada* -- when; *drasta* – the seer; *anupasyati* – perceives, sees properly; *gunebhyah* – than the constituents, than the qualities, to the modes of nature; *ca* -- and; *param* -- higher; *vetti* -- knows; *mat-bhavam* -- to My nature; *sah* -- he; *adhigacchati* – enters, attains to.

**When the seer perceives that there is no agent other than the constituents (Gunas); and knows Him, the Supreme, who is beyond them (the Gunas), he enters into My Nature. (See also 3.27, 5.09, and 13.29) (14.19)**

**gunan etan atitya trin dehi deha-samudbhavan  
janma-mrtyu jara-dukhair vimukto 'mrtam asnute (14.20)**

*gunan* – constituents, Gunas, qualities; *etan* -- these; *atitya* -- transcending; *trin* - - three; *dehi* -- the embodied; *deha* -- the body; *samudbhavan* – out of which, arising from, produced of; *janma* – from birth; *mrtyu* -- death; *jara* -- and old age; *dukhair* -- pain; *vimuktah* -- being is liberated, freed from; *amrtam* -- immortality; *asnute* -- attains.

**Transcending these three constituents (Gunas), arising from the body's existence; the embodied soul is liberated from birth, death, old age, and pain, and attains immortality. (14.20)**

### **THE BEHAVE OF THE LIBERATED ONES**

**arjuna uvaca  
kair lingais trin gunan etan atito bhavati prabho  
kim acarah katham caitams trin gunan ativartate (14.21)**

*arjunah uvaca* -- Arjuna said; *kaih* -- what; *lingaih* -- the marks; *trin* -- three; *gunan* -- Gunas, constituents, qualities; *etan* -- these; *atitah* -- having transcended; *bhavati* -- is; *prabho* -- O Lord; *kim* -- what; *acarah* -- behaviour; *katham* -- how; *ca* -- and; *etan* -- these; *trin* -- three; *gunan* -- Gunas, constituents, qualities; *ativartate* -- stepping out beyond.

**Arjuna said: What are the marks of him who has transcended the three constituents (Gunas), O Lord? How does he behave? And, how does he step out beyond these three constituents? (14.21)**

**sri-bhagavan uvaca  
prakasam ca pravrttim ca moham eva ca pandava  
na dvesti sampravrttani na nivrttani kanksati (14.22)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *prakasam* -- radiance, illumination, light; *ca* -- and; *pravrttim* -- activity; *ca* -- and; *moham* -- delusion; *eva ca* -- (and) even; *pandava* -- O son of Pandu, O Pandava, Arjuna; *na* -- not; *dvesti* -- does (not)hate; *sampravrttani* -- when they arise; *na* -- not; *nivrttani* -- when absent; *kanksati* -- longs, desires.

**The Supreme Lord said: He, O Pāndava (Arjuna), who hates not radiance, nor activity, nor even delusion when they arise, nor longs after them when absent; (14.22)**

**udasina-vad asino gunair yo na vicalyate  
guna vartanta ity evam yo 'vatisthati nengate (14.23)**

*udasina-vat* -- indifferent, as if neutral, like one unconcerned; *asinah* -- seated, situated; *gunaih* -- by the Gunas, by the constituents, by the qualities; *yah* -- who; *na* -- not, never; *vicalyate* -- is moved, is agitated; *gunah* -- the Gunas, the constituents, the qualities; *vartante* -- are acting, operate, are busy; *iti evam* -- knowing so; *yah* -- who; *avatisthati* -- is firm-based, is self-centred; *na* -- not, never; *ingate* -- (un) wavering, flickers.

**He who sits indifferent, unruffled by the constituents (Gunas); who, thinking that the constituents (Gunas) are busy, is firm-based and unwavering; (14.23)**

**sama-duhkha-sukhah sva-sthah sama-lostasma-kancanah  
tulya-priyapriyo dhiras tulya-nindatma-samstutih (14.24)**

*sama* -- alike, balanced, equal; *duhkha* -- in pain; *sukhah* -- and pleasure; *sva-sthah* -- dwelling in the Self; *sama* -- alike, equally; *lostas* -- a lump of earth;

*asma* – a stone; *kancanah* -- gold; *tulya* – are alike; *priya* -- to the loved ones; *apriyah* -- and the unloved ones; *dhirah* – constant, firm, steady; *tulya* – the same; *ninda* -- in blame; *atma-samstutih* – and in praise.

**Balanced in pleasure as in pain, who dwells in the Self, to whom a lump of earth, a stone or gold are alike; the same to loved and unloved ones, constant, the same in blame and in praise; (14.24)**

**manapamanayos tulyas tulyo mitrari-paksayoh  
sarvarambha-parityagi gunatitah sa ucyate (14.25)**

*mana* -- in honour; *apamanayoh* -- and dishonour; *tulyah* – the same, equal; *tuiyah* – the same, equal; *mitra ari paksayoh* – to friend and enemy; *sarva* -- all; *arambha* – initiative, undertaking; *parityagi* – relinquishing, abandoning; *gunatitah* – transcending the constituents, the Gunas ; *sah* -- he; *ucyate* -- is said.

**The same in honour and dishonour, the same to friend and enemy, relinquishing all initiative for action – he is said to have transcended the constituents (*Gunas*). (14.25)**

### **THE YOGA OF DEVOTION LEADS TO LIBERATION**

**mam ca yo 'vyabhicarena bhakti-yogena sevate  
sa gunan samatityaitan brahma-bhuyaya kalpate 14.26)**

*mam* -- Me; *ca* -- and; *yah* -- who; *avyabhicarena* – unswerving, without fail; *bhakti-yogena* – (with) yoga of devotion; *sevate* – do honour, serves; *sah* -- he; *gunan* – constituents, Gunas, the modes of material nature; *samatitya* – passing beyond; *etan* -- these; *brahma-bhuyaya* – becoming Brahman; *kalpate* – is fit.

**And, as to him who do Me honour with unswerving Yoga of devotion, passes beyond the constituents (*Gunas*), fit for becoming Brahman. (See also 7.14 and 15.19) (14.26)**

**brahmano hi pratistham amrtasyavyayasya ca  
sasvatasya ca dharmasya sukhasyaaikantikasya ca (14.27)**

*brahmanah* -- of Brahman; *hi* -- indeed; *pratistha* – the final (seat); *aham* -- I am; *amrtasya* -- the immortal; *avyayasya* -- of the immutable; *ca* -- and; *sasvatasya* -- of the eternal; *ca* -- and; *dharmasya* -- of dharma; *sukhasya* – of beatitude, of bliss; *aikantikasya* -- absolute; *ca* -- and.

**For I am the final seat of Brahman, the Immortal and the Immutable, the Eternal Dharma (*the eternal law of righteousness*), and the absolute beatitude (*sukha*). (14.27)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the fourteenth discourse entitled, “The Three Gunas of Nature”.**

# Fifteenth Discourse

## The Yoga of the Supreme Self

### THE TREE OF LIFE

**sri-bhagavan uvaca**

**urdhva-mulam adhah-sakham asvattham prahur avyayam  
chandamsi yasya parnani yas tam veda sa veda-vit (15.01)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *urdhva-mulam* -- with roots above; *adhah* -- beneath, downwards; *sakham* -- branches; *asvattham* -- the Asvattha, banyan tree; *prahuh* -- is said; *avyayam* -- imperishable; *chandamsi* -- the Vedic hymns; *yasya* -- of which; *parnani* -- leaves; *yah* -- who; *tam* -- that; *veda* -- knows; *sah* -- he; *vedavit* -- (is) Veda-knower, the knower of the Vedas.

**The Supreme Lord said: With roots above and branches beneath, the Aśvattha (fig tree, banyan tree) is said to be imperishable; its leaves are the Vedic hymns; he who knows it, knows the Vedas. (See also KaU 6.01, BP 11.12.20-24, and Gītā 10.08) (15.01)**

**adhas cordhvam prasrtas tasya sakha guna-pravrddha visaya-pravalah  
adhas ca mulany anusantatani karmanubandhini manusya-loke (15.02)**

*adhah* -- below, downward; *ca* -- and; *urdhvam* -- above, upward; *prasrtah* -- spread; *tasya* -- its; *sakha* -- branches; *guna* -- constituents, Gunas, by the modes of material nature; *pravrdhah* -- nourished; *visaya* -- sense objects; *pravalah* -- buds; *adhah* -- below, downward; *ca* -- and; *mulani* -- roots; *anusantatani* -- are stretched forth, proliferated inseparably; *karma* -- action; *anubandhini* -- linked; *manusya-loke* -- in the world of men.

**Below and above are spread its branches, nourished by the constituents (Gunas of nature, Qualities); sense-objects are its buds, and below its roots proliferate inseparably linked with actions in the world of men. (15.02)**

### CUTTING THE TREE TO GET MOKSA

**na rupam asyeha tathopalabhyate nanto na cadir na ca sampratistha  
asvattham enam su-virudha-mulam asanga-sastrena drdhena chittva  
(15.03)**



*na* -- not; *rupam* -- form; *asya* -- its; *iha* -- here; *tatha* -- also; *upalabhyate* -- can be perceived; *na* -- not; *antah* -- end; *na* -- not; *ca* -- and; *adih* -- origin, beginning; *na* -- not; *ca* -- and; *sampratistha* -- existence, foundation; *asvattham* -- Asvattha, banyan tree; *enam* -- this; *su-virudha* -- strongly; *mulam* -- rooted; *asanga-sastrena* -- by the sword of non-attachment; *drdhena* -- strong; *chittva* -- been cut down.

**No form of it can here be perceived, nor its end, nor its origin, nor its existence. This strongly-rooted Asvattha (*fig tree, banyan tree*) having been cut down by an unswerving sword of non-attachment; (15.03)**

**tatah padam tat parimargitavyam yasmin gata na nivartanti bhuyah  
tam eva cadyam purusam prapadye yatah pravrttih prasrta purani (15.04)**

*tatah* -- then; *padam* -- goal; *tat* -- that; *parimargitavyam* -- should be sought; *yasmin* -- where; *gatah* -- gone, having tread on; *na* -- not; *nivartanti* -- return; *bhuyah* -- again; *tam* -- in that; *eva* -- even; *ca* -- and; *adyam* -- primeval; *purusam* -- Purusha; *prapadye* -- I take refuge; *yatah* -- from whom; *pravrttih* -- activity, process; *prasrta* -- flowed forth; *purani* -- ancient.

**Then, ‘That’ (*tat*) Goal should be sought, to which, when having tread on, there is no return (*saying*): I take refuge in that Primeval Purusha (*Person, Man, Principle*) from whom flowed forth this ancient cosmic process (*pravrtti*). (15.04)**

### THE PATH TO THE GOAL

**nirmana-mohajita-sanga-dosa adhyatma-nitya vinivrtta-kamah  
dvandvair vimuktah sukha-duhkha-samjnair gacchanty amudhah padam  
avyayam tat (15.05)**

*nih* -- free, without; *mana* -- pride; *mohah* -- and ignorance; *jita* -- victorious; *sanga* -- of attachment; *dosah* -- the vice (evil); *adhyatma* -- in the Self; *nityah* -- ever abiding, constantly; *vinivrtta* -- suppressed; *kamah* -- desire; *dvandvaih* -- from the pairs of opposites; *vimuktah* -- released, freed, liberated; *sukha-duhkha* -- pleasure and pain; *samjnaih* -- known; *gacchanti* -- tread, reach, attain; *amudhah* -- undeluded; *padam* -- goal; *avyayam* -- eternal; *tat* -- that.

**Free from pride and ignorance, victorious over the vice of attachment, ever abiding in what concerns the Self, desire suppressed, released from the pairs of opposites (*all dualities*) made known in pleasure as in pain, they tread, undeluded, that Eternal Goal (*place, region*). (15.05)**

## THE GOAL, THE LORD'S SUPREME ABODE

**na tad bhasayate suryo na sasanko na pavakah  
yad gatva na nivartante tad dhama paramam mama (15.06)**

*na* -- not; *tad* -- that; *bhasayate* – illumines, lights; *suryah* -- the sun; *na* -- not; *sasankah* -- the moon; *na* -- not; *pavakah* -- fire; *yad* -- where; *gatva* – going, reaching; *na* -- not; *nivartante* -- they return; *tad dhama* -- that abode; *paramam* - - supreme; *mama* -- My.

**Nor does the sun lights there, nor moon, nor fire. That is My supreme abode (*dhāma, home*) from where, having reached it, no one returns. (See also 13.17 and 15.12, and KaU 5.15, ShU 6.14, MuU 2.02.10) (15.06)**

## JIVA IS THE LORD'S RAY

**mamaivamso jiva-loke jiva-bhutah sanatanah  
manah-sasthanindriyani prakrti sthani karsati (15.07)**

*mama* -- My; *eva* -- even; *amsah* – portion, particle; *jiva-loke* -- in the world of life, live in the living world; *jiva-bhutah* – having become a soul, having become an immortal Jiva; *sanatanah* -- eternal; *manah* -- with mind; *sasthani* – as the six; *indriyani* -- senses; *prakrti* -- in Prakriti; *sthani* -- abiding; *karsati* – drawing to itself.

**A portion (*a minute particle, a ray*) of Mine own Self, which becomes life in the living world (*the living world of Jivas*) into an immortal Jiva (*Jivatma, Soul; a life, individualised from the Supreme (Eternal) Being*), drawing to itself the senses, with the mind as the sixth, abiding in Prakriti (*matter*). (15.07)**

**sariram yad avapnoti yac capy utkramatisvarah  
grh itvaitani sam yati vayur gandhan ivasayat (15.08)**

*sariram* – a body; *yad* -- when; *avapnoti* – assumes, obtains, gets; *yad* -- when; *ca* *api* – and also; *utkramati* – abandons it, leaves it, gives up; *isvarah* -- the lord; *grhitva* -- taking; *etani* -- these; *samyati* -- wafts away; *vayuh* -- the wind; *gandhan* -- scents; *iva* -- as; *asayat* -- from their sources.

**When the Lord assumes a body, and when He abandons it, He takes them (*the senses and the mind*), moving on with them, just as the wind wafts away the scents from their sources. (See also 2.13) (15.08)**

**srotram caksuh sparsanam ca rasanam ghranam eva ca  
adhisthaya manas cayam visayan upasevate (15.09)**

*srotram* – the ear; *caksuh* – the eye; *sparsanam* – the touch; *ca* -- and; *rasanam* – the taste (tongue); *ghranam* – the smell; *eva* -- even; *ca* -- and; *adhisthaya* – moving among; *manah* – the mind; *ca* -- and; *ayam* -- he; *visayan* – the things of sense; *upasevate* -- enjoys.

**Through the ear, the eye, the touch, the taste, and the smell, and likewise the mind, He moves among the things of sense. (15.09)**

**THE SELF IS ONLY VISIBLE THROUGH THE EYE OF KNOWLEDGE**

**utkramantam sthitam vapi bhunjanam va gunanvitam  
vimudha nanupasyanti pasyantijnana-caksusah (15.10)**

*utkramantam* – departing the body, quitting the body; *sthitam* – staying, remaining; *va* – or; *api* -- also; *bhunjanam* -- enjoying; *va* -- or; *guna-anvitam* – through contact with the constituents (Gunas); *vimnudhah* – the deluded; *na* -- not; *anupasyanti* – (do not) perceive; *pasyanti* -- see; *jnana-caksusah* -- those who possess the eye of knowledge.

**The deluded do not perceive whether he (*Jiva*) departs (*from the body*) or remains therein, or whether, through contact with the constituents, he tastes experience. But those who possess the eye of knowledge see. (15.10)**

**NO SELF-KNOWLEDGE WITHOUT YOGIC PRACTISES**

**yatanto yoginas caiman pasyanty atmany avasthitam  
yatanto 'py akrtatmano nainam pasyanty acetasah (15.11)**

*yatantah* -- striving; *yoginah* – the yogis; *ca* -- and; *enam* -- this; *pasyanti* -- can see; *atmani* -- in the self; *avasthitam* – established, situated; *yatantah* -- striving; *api* - also; *akrta-atmanah* – the uncontrolled; *na* -- not; *enam* -- this; *pasyanti* -- see; *acetasah* – without knowledge.

**The Yogis also, striving, see Him established in the Self; though striving, the uncontrolled, without knowledge, see Him not. (15.11)**

## THE LORD'S IMMANENCE AS THE ALL-ILLUMINING LIGHT OF CONSCIOUSNESS

**yad aditya-gatam tejo jagad bhasayate 'khilam  
yac candramasi yac cagnau tat tejo viddhi mamakam (15.12)**

*yat* -- which; *aditya-gatam* – centred in the sun; *tejah* – splendour; *jagat* – the world; *bhasayate* – illumines, enlightens; *akhilam* -- whole; *yat* -- which; *candramasi* -- in the moon; *yat* -- that which; *ca* -- and; *agnau* – in the fire; *tat* -- that; *tejah* -- splendour; *viddhi* -- know; *mamakam* -- from Me.

**The splendour centred in the sun which enlightens the whole world, that which is in the moon and in the fire, know that it (*all*) comes from Me. (See also 13.17 and 15.06) (15.12)**

## THE LORD'S ALL-SUSTAINING LIFE

**gam avisya ca bhutani dharayamy aham ojasa  
pusnami causadhih sarvah somo bhutva rasatmakah (15.13)**

*gam* -- the earth; *avisya* – penetrate, entering ; *ca* -- and; *bhutani* -- the beings; *dharayami* – support, sustain; *aham* -- I; *ojasa* -- by (My) vital energy; *pusnami* – (I) cause, nourish; *ca* -- and; *ausadhih* – the herbs; *sarvah* -- all; *somah* -- the moon; *bhutva* -- becoming; *rasa-atmakah* – sap, watery, juice.

**Likewise, I penetrate the earth, and support all beings by My vital energy; becoming the Soma ('having become the *sapid* (watery) moon' is the accepted translation. *Soma* is a liquid drawn from the *Soma*-plant, or the *moon*-plant in other words), the very sap (of life), I cause all the herbs to grow. (15.13)**

**aham vaisvanaro bhutva praninam deham asritah  
pranapana-samayuktah pacamy annam catur-vidham (15.14)**

*aham* -- I; *vaisvanarah* –Vaisvanara, the fire of life; *bhutva* – having become; *praninam* – (of the bodies) of all ; *deham* -- the bodies (of all); *asritah* – abiding, situated; *prana* -- the outgoing air; *apana* -- the down-going air; *samayuktah* – conjoined, associated; *pranapana-samayuktah* – conjoined with Prana and Apana; *pacami* – (I) digest; *annam* -- food; *catur-vidham* – fourfold, the four kinds.

**I, having become Vaisvanara (*the Fire of life*), take possession of the bodies of all that breathes, conjoined with the life-breaths (*Prana and Apana, the inward and outward breaths*), I digest the fourfold food. (15.14)**

**sarvasya caham hr̥di sannivisto mattah smrtirjnanam apohanam ca  
vedais ca sarvair aham eva vedyo vedanta-krd veda-vid eva caham (15.15)**

*sarvasya* -- of all; *ca* -- and; *aham* -- I; *hr̥di* -- in the heart; *sannivistah* -- dwelling, seated, situated; *mattah* -- from Me; *smrtih* -- memory; *jnanam* -- knowledge; *apohanam* -- non-attendance; *ca* -- and; *vedaih* -- by the Vedas; *ca* -- and; *sarvaih* -- all; *aham* -- I; *eva* -- even; *vedyah* -- to be known; *vedanta-krt* -- the maker of the Vedanta; *veda-vid* -- the knower of the Vedas; *eva* -- even; *ca* -- and; *aham* -- I.

**I make My dwelling in the hearts of all: from Me are memory and knowledge, as well as their non-attendance. It is I who am to be known by means of all the Vedas. I am the maker of the Vedanta, and also the knower of the Vedas. (See also 6.39) (15.15)**

### **BEYOND THE PERISHABLE AND IMPERISHABLE UNIVERSE**

**dvau imau purusau loke ksaras aksara eva ca  
ksarah sarvani bhutani kuta-stho 'ksara ucyate (15.16)**

*dvau* -- two; *imau* -- these; *purusau* -- (two) Purushas; *loke* -- in the world; *ksarah* -- the perishable; *ca* -- and; *aksarah* -- the imperishable; *eva* -- even; *ca* -- and; *ksarah* -- the perishable; *sarvani* -- all; *bhutani* -- all contingent beings; *kuta-sthah* -- (standing) firm, in firmness, immutable; *aksarah* -- the imperishable; *ucyate* -- is called.

**There are two Purushas (*Energies*) in the cosmos, the perishable (*ksara*) and the Imperishable (*aksara*): the perishable is all contingent beings, the Imperishable that which stands firm (*kūtastha*). (15.16)**

**uttamah purusas tv anyah paramatmety udahrtah  
yo loka-trayam avisya bibharti avyaya isvarah (15.17)**

*uttamah* -- the supreme; *purusah* -- Purusha; *tu* -- but; *anyah* -- another; *parama* -- the Supreme; *atma* -- Self; *iti* -- thus; *udahrtah* -- is called; *yah* -- who; *loka trayam* -- the three worlds; *avisya* -- pervading; *bibharti* -- sustaining; *avyayah* -- indestructible; *isvarah* -- the Lord.

**There is another Supreme Purusha (*Energy, Person, and Supreme Personality*), called the Supreme Self, Indestructible Lord, pervading the three worlds, and sustaining them. (15.17)**

**yasmat ksaram atito 'ham aksarad api cottamah  
ato 'mi loke vede ca prathitah purusottamah (15.18)**

*yasmat* – since, as; *ksaram* – the perishable; *atitah* – go beyond; *aham* -- I ; *aksarat* – than the imperishable; *api* -- also; *ca* -- and; *uttamah* -- the best, more exalted; *atah* -- therefore; *asmi* – (I )am; *loke* -- in the world; *vede* -- in the Veda; *ca* -- and; *prathitah* – being exalted; *purusa-uttamah* -- as the Supreme Being.

**Since I go beyond the perishable, and am more exalted than the Imperishable Itself, in the world as well as in the Veda (*Vedānta*) I am extolled as the Supreme Being (*Purushottama, the Highest Purusha*). (See also MuU 2.01.02) (15.18)**

### **THE GLORIOUS SELF-KNOWLEDGE**

**yo mam evam asammudho janati purusottamam  
sa sarva-vid bhajati mam sarva-bhavana Bharata (15.19)**

*yah* -- who; *mam* -- Me; *evam* -- thus; *asammudhah* – free from delusion, undeluded; *janati* -- knows; *purusa-uttamam* -- the Supreme Self; *sah* -- he; *sarva-vid* -- the knower of everything, the all-knowing; *bhajati* -- worships; *mam* -- Me; *sarva-bhavana* – with all his being; *bharata* -- O Bharata, Arjuna.

**He who knows Me, free from delusion, as the Supreme Self (*Purushottama, the Highest Purusha*), he, knowing all, worships Me with all his being (*bhāva*), O Bhārata (*Arjuna*). (15.19)**

**iti guhyatamam sastram idam uktam mayanagha  
etad buddhva buddhimnan syat krta-krtiyas ca Bharata (15.20)**

*iti* -- thus; *guhya-tamam* -- the most secret; *sastram* -- teaching; *idam* -- this; *uktam* – has been revealed; *maya* -- by Me; *anagha* -- O sinless one; *etat* -- this; *buddhva* – this known, knowing; *buddhi-man* -- enlightened; *syat* -- become; *krta-krtiyah* – who has accomplished all his duties; *ca* -- and; *bharata* -- O Bharata, Arjuna.

**And so, this most secret teaching has been revealed by Me, O sinless one. This known, let a man become enlightened, and all his duties are accomplished, O Bhārata (*Arjuna*). (15.20)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and**

**Arjuna, this is the fifteenth discourse entitled, “The Yoga of the Supreme Self”.**

# Sixteenth Discourse

## The Divine and the Demoniactal Ways

### THE DIVINE CHARACTERISTICS TO BE CULTIVATED FOR SALVATION

**sri-bhagavan uvaca**

**abhayam sattva-samsuddhir jnana-yoga-vyavasthitih**

**danam damas ca yajnas ca svadhyayas tapa arjavam (16.01)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *abhayam* -- fearlessness; *sattva-samsuddhih* – purity of heart; *jnana* -- in knowledge; *yoga* -- yoga; *vyavasthitih* -- steadfastness; *danam* – open-handed, almsgiving, charity; *damah* – restraining the senses (sense-restraint); *ca* -- and; *yajnah* -- sacrifice; *ca* -- and; *svadhyayah* -- study of scriptures (Sastras); *tapah* -- austerity; *arjavam* – integrity.

**The Supreme Lord said: Fearlessness and purity of heart, steadfastness in the yoga of knowledge, open-handed and sense-restraint, performing of sacrifice (Yajna), intent on the study of scriptures, austerity and integrity, (16.01)**

**ahimsa satyam akrodhas tyagah santir apaisunam**

**daya bhutesv aloluptvam mardavam hrir acapalam (16.02)**

*ahimsa* – non-violence; *satyam* -- truthfulness; *akrodhah* – absence of anger; *tyagah* -- renunciation; *santih* -- peacefulness; *apaisunam* – averse to calumny; *daya* -- compassion; *bhutesu* – to living beings; *aloluptvam* -- freedom from greed; *mardavam* -- gentleness; *hrir* -- modesty; *acapalam* – absence of fickleness.

**Non-violence, truthfulness, absence of anger, renunciation, peacefulness, averse to calumny, compassion to living beings, freedom from greed, mildness, modesty, absence of fickleness, (16.02)**

**tejah ksama dhrtih saucam adroho nati-manita**

**bhavanti sampadam daivim abhijatasya bharata (16.03)**

*tejah* -- vigour; *ksama* -- forgiveness; *dhrtih* -- fortitude; *saucam* -- purity; *adrohah* – absence of hatred; *na* -- not; *ati manita* -- arrogance; *bhavanti* -- are;



*sampadam* – state (is born); *daivim* – godlike, divine; *abhijatasya* -- of one who is born ; *bharata* -- O Bharata, Arjuna.

**Vigour, mercy, fortitude, purity, absence of hatred and arrogance – these are his who is born to the godlike portion, O Bhārata (Arjuna). (16.03)**

### **THE DEMONIAIC CHARACTERISTICS**

**dambho darpo 'bhimanas ca krodhah parusyam eva ca  
ajnanam cabhijatasya partha sampadam asurim (16.04)**

*dambhah* -- hypocrisy; *darpah* -- arrogance; *abhimanaḥ* – excessive pride, conceit; *ca* -- and; *krodhah* -- anger; *parusyam* – cruelty, harshness; *eva* -- even; *ca* -- and; *ajnanam* -- ignorance; *ca* -- and; *abhijatasya* -- of one who is born; *partha* – O Partha, O son of Partha, Arjuna; *sampadam* – state, who is born; *asurim* -- the demoniac portion.

**Hypocrisy, arrogance, excessive pride, anger and also cruelty and ignorance are his who is born to the demoniac portion (*Asuric; the Asuras were the enemies of the Suras or Deities*), O Pārtha (Arjuna) (16.04)**

### **THE EFFECTS OF THE TWO CHARACTERISTICS**

**daivi sampad vimoksaya nibandhayasuri mata  
ma sucah sampadam daivim abhijato 'si Pandava (16.05)**

*daivi* – godlike, divine; *sampad* – state, portion; *vimoksaya* – (meant) for deliverance; *nibandhaya* -- for bondage; *asuri* -- demoniac; *mata* – is deemed; *ma* -- not; *sucah* -- grieve; *sampadam* – (are) born to, state; *daivim* – godlike, divine; *abhijataḥ* -- born to; *asi* -- you are; *pandava* – O Pandave, O son of Pandu, Arjuna.

**The godlike portion is deemed for deliverance, and the demoniac for bondage. But grieve not, O Pandava (Arjuna)! You are born to a godlike destiny. (16.05)**

**dvau bhuta-sargau loke 'smin daiva asura eva ca  
daivo vistarasah prokta asuram partha me srnu (16.06)**

*dvau* -- two; *bhuta-sargau* – types of contingent beings; *loke* -- in (the) world; *asmin* – (in) this; *daivah* -- godly; *asurah* -- demoniac; *eva* -- even; *ca* -- and; *daivah* -- the divine; *vistarasah* – at length; *proktaḥ* – have discoursed; *asuram* -

- the demoniac; *partha* – O Partha, O son of Partha, Arjuna; *me* -- from Me; *srnu* – now hear.

**Basically, there are two orders of contingent beings in this world, the godly and the demoniac. Of the godly I have discoursed at length, now hear from Me, O Pārtha (*Arjuna*), about the demoniac. (16.06)**

### **THE MATERIALISTIC DISPOSITIONS**

***pravrttim ca nivrttim ca jana na vidur asurah  
na saucam napi cacaro na satyam tesu vidyate (16.07)***

*pravrttim* -- action; *ca* -- and; *nivrttim* – cessation or inaction, (know not of right abstinence); *ca* -- and; *jana* – men, persons; *na* -- not; *viduh* -- know; *asurah* -- of demoniac nature; *na* -- not; *saucam* -- purity; *na* -- not; *api* -- also; *ca* -- and; *acarah* – good conduct; *na* -- not; *satyam* -- truth; *tesu* -- in them; *vidyate* -- there is.

**Those of demoniac nature know not of creative action (*pravrtti*) or of right abstinence (*cessation, nivrtti*); nor purity, nor good conduct, nor truth are found in them. (16.07)**

***asatyam apratistham te jagad ahur anisvaram  
aparaspara-sambhutam kim anyat kama-haitukam (16.08)***

*asatyam* – without truth; *apratistham* – without firm foundation; *te* -- they; *jagat* -- the world; *ahuh* -- say; *anisvaram* -- with a God; *aparaspara* – mutual law; *sambhutam* – ruled, arisen; *kim anyat* – nothing else; *kama-haitukam* – driven only by lust.

**The world, they say, is without truth, without firm foundation, without a God, not ruled by mutual law, driven only by lust (*desire*), and nothing else. (16.08)**

***etam drstim avastabhya nastatmano 'lpa-buddhayah  
prabhavanty ugra-karmanah ksayaya jagato 'hitah (16.09)***

*etam* -- this; *drstim* -- view; *avastabhya* -- holding; *nasta atmanah* – lost souls; *alpa-buddhayah* – with small intellect; *prabhavanti* – come forth; *ugra-karmanah* – embark on cruel and violent deeds; *ksayaya* -- for the destruction; *jagatah* -- of the world; *ahitah* -- enemies.

**Holding fast to these views, these lost souls (*ātman*) with small intellects they embark on cruel and violent deeds, come forth as enemies for the destruction of the world. (16.09)**

**kamam asritya duspuram dambha-mana-madanvitaḥ  
mohaḥ grhitvasad-grahaṇa pravartante 'suci-vrataḥ (16.10)**

*kamam* – (sensual) desire; *asritya* -- taking shelter of, surrendering, abiding in; *duspuram* -- insatiable; *dambha mana mada-anvitaḥ* – full of hypocrisy, pride and arrogance; *mohaḥ* – through delusion; *grhitva* -- holding; *asat* -- evil; *grahaṇa* – thoughts, ideas; *pravartante* -- they act; *asuci* -- impure; *vrataḥ* -- resolves.

**Surrendering themselves in insatiable sensual desire, full of hypocrisy, pride and arrogance, holding evil thoughts through delusion, they act with impure resolves. (16.10)**

**cintam aparimeyam ca pralayaṅtam upasritaḥ  
kama-upabhoga-parama etavad iti niscitaḥ (16.11)**

*cintam* – preoccupied, cares; *aparimeyam* – limitless, unmeasurable; *ca* -- and; *pralaya-antaṁ* -- unto the point of death, right up to the time of death; *upasritaḥ* – yielding in; *kama-upabhoga* – satisfying the lusts, sense gratification; *paramaḥ* -- the highest goal of life, as there would be nothing else (at nothing); *etavat* – that this is all; *iti* -- so; *niscitaḥ* -- convinced.

**Preoccupied with limitless imaginings right up to the time of death, they yield themselves at nothing but to satisfy their lusts, convinced that this is all. (16.11)**

**asa-pasa-sataiḥ baddhah kama-krodha-parayanah  
ihante kama-bhogartham anyayenartha-sancayan (16.12)**

*asa-pasa sataiḥ* – bound by hundreds ties of hope; *baddhah* -- bound; *kama* -- of lust; *krodha* -- and anger; *parayanah* – given over, obsessed; *ihante* -- they aspire; *kama* -- lust; *bhoga* -- sense enjoyment; *artham* -- for the purpose of; *kama-bhogartham* – satisfying sensual enjoyment; *anyayena* – illegally, unjustly; *artha* -- of wealth; *sancayan* – accumulate; *artha-sancayan* – hoards of wealth.

**Bound by a hundred ties of hope, obsessed by anger and desire, they aspire unjustly to accumulate hoards of wealth, to satisfy their sensual enjoyments. (16.12)**

**idam adya maya labdham imam prapsye manoratham  
idam astidam api me bhavisyati punar dhanam (16.13)**

*idam* -- this; *adya* -- today; *maya* -- by me; *labdham* – has been gained; *imam* -- this; *prapsye* – (I) shall gratify, obtain; *manah-ratham* -- desire; *idam* -- this; *asti* -- is; *idam* -- this; *api* -- also; *me* -- mine; *bhavisyati* – will be; *punah* -- again; *dhanam* – wealth.

**“This I have gained today; this desire I shall gratify; this wealth is mine, and much more too will be mine as time goes on.” (16.13)**

**asau maya hatah satrur hanisye caparan api  
isvaro 'ham aham bhogi siddho 'ham balavan sukhi (16.14)**

*asau* -- that; *maya* -- by me; *hatah* – have killed; *satruh* -- enemy; *hanisye* – (I) will kill; *ca* -- and; *aparan* -- others; *api* -- also; *isvarah* -- lord; *aham* -- I; *aham* -- I; *bhogi* -- the enjoyer; *siddhah* -- perfect; *aham* -- I ; *bala-van* -- powerful; *sukhi* – happy.

**“I have killed this enemy and many another too I will kill. I am a lord, I take my pleasure; I am powerful, happy and successful.” (16.14)**

**adhyo 'bhijanavan asmi ko 'nyo 'ti sadrso maya  
yaksye dasyami modisya ity ajnana-vimohitah (16.15)**

*adhyah* -- rich; *abhijana-van* – of a good family, well-born; *asmi* –(I) am; *kah* -- who; *anyah* -- else; *asti* -- is; *sadrсах* -- equal; *maya* – with me; *yaksye* – (I) will sacrifice; *dasyami* -- I will give alms; *modisye* – (I) will rejoice; *iti* -- so; *ajnana* -- in ignorance; *vimohitah* – deluded.

**“I am rich and of a good family. Who else can equal himself with me? I will sacrifice, I will give alms, I will rejoice.” So speaks the deluded in his ignorance. (16.15)**

**aneka-citta-vibhranta moha-jala-samavrtah  
prasaktah kama-bhogesu patanti narake 'sucrau (16.16)**

*aneka-citta-vibhrantah* – bewildered by all kinds of thoughts; *moha-jala-samavrtah* – caught up in a delusion's web; *prasaktah* -- obsessed; *kama-bhogesu* – in satisfying sensual enjoyment; *patanti* – (they) fall; *narake* -- into hell; *asucrau* -- foul.

**Bewildered by all kinds of thoughts, caught up in delusion's web, obsessed in satisfying sensual enjoyment, they fall into the foul hell. (16.16)**

**atma-sambhavitah stabdha dhana-mana-madanvitah  
yajante nama-yajnaish te dambhenavidhi-purvakam (16.17)**

*atma-sambhavitah* -- self-conceited; *stabdhah* – puffed up; *dhana-mana mada anvitah* – maddened with pride and wealth, filled with madness and intoxication of wealth; *yajante* – (they) perform sacrifice; *nama yajnaish* – lip-sacrifices, sacrifices in name (only); *te* -- they; *dambhena* – out of pretension, out of pride; *avidhi-purvakam* -- without following any rules and regulations, not in the prescribed way, contrary to scriptural ordinances.

**Puffed up with self-conceit, stubborn, maddened by their pride of wealth (or, filled with madness and intoxication of wealth), they make a show of performing, lip-sacrifices only for pretension, and not in the prescribed way. (16.17)**

**ahankaram balam darpam kamam krodham ca samsritah  
mam atma-para-dehesu pradvisantah 'bhyasuyakah (16.18)**

*ahankaram* -- selfishness; *balam* -- force; *darpam* -- pride; *kamam* -- lust; *krodham* -- anger; *ca* -- and; *samsritah* -- having taken shelter of, taking refuge in, dwelling in; *mam* -- Me; *atma* -- in their own; *para* -- and in other; *dehesu* -- bodies; *pradvisantah* -- hating; *abhyasuyakah* – these malicious ones.

**Given over to selfishness, force and pride, lust and anger, these malicious ones hate Me who dwell in their bodies as I dwell in all. (16.18)**

### **THE FALL OF MATERIALISM**

**tan aham dvisatah kruran samsaresu naradhaman  
ksioamy ajashram asubhan asurisu eva yonisu (16.19)**

*tan* -- those; *aham* -- I; *dvisatah* – the haters, ; *kruran* – barbarous, cruel; *samsaresu* – in the world; *nara-adhaman* -- the vilest among men; *ksipami* – I cast; *ajashram* -- forever; *asubhan* – evil, impure; *asurisu* -- demoniac; *eva* -- only; *yonisu* -- into the wombs.

**These barbarous haters, cruel, evil, the vilest among men in the world, I ever cast them down into demoniac wombs. (16.19)**

**asurim yonim apanna mudha janmani janmani  
mam aprapyaiva Kaunteya tato yanty adhamam gatim (16.20)**

*asurim* -- demoniac; *yonim* -- wombs; *apannah* – caught up in; *mudhah* -- the deluded; *janmani janmani* -- in birth after birth; *mam* -- Me; *aprapya* – never reaching; *eva* -- still; *kaunteya* – O Kaunteya, O son of Kunti, Arjuna; *tatah* – than that, (and) so; *yanti* – go, tread, fall into; *adhamam* – lower, lowest; *gatim* - - path.

**Caught up in demoniac wombs, birth after birth deluded, they never reach Me, O son of Kunti (Kaunteya, Arjuna), and so they tread the lowest path. (16.20)**

**tri-vidham narakasyedam dvaram nasanam atmanah  
kamah krodhas tatha lobhas tasmad etat trayam tyajet (16.21)**

*tri-vidham* – triple, of three kinds; *narakasya* -- of hell; *idam* -- this; *dvaram* -- gate; *nasanam* -- destructive; *atmanah* -- of the self; *kamah* -- lust; *krodhah* -- anger; *tatha* -- also; *lobhah* -- greed; *tasmad* -- therefore; *etat* -- these; *trayam* -- three; *tyajet* – (one) must give up, (one) should abandon, avoid.

**Triple is the gate of this hell, destructive of the self: lust, anger, and greed. Therefore, avoid these three. (See also MB 5.33.66) (16.21)**

### **LIBERATION FROM THE FETTERS OF DARKNESS**

**etair vimuktah Kaunteya tamo-dvarais tribhir narah  
acaraty atmanah sreyaṣ tato yati param gatim (16.22)**

*etaih* -- from these; *vimuktah* – made free, freed, being liberated; *kaunteya* – O Kaunteya, O son of Kunti, Arjuna; *tamah-dvaraih* -- gates of darkness; *tribhih* -- of three kinds; *narah* – the man; *acarati* – performs, practises, works; *atmanah* - - for one's (self), one's own; *sreyaḥ* -- salvation; *tatah* -- thereby; *yati* – he treads; *param* -- the supreme; *gatim* -- goal.

**Once a man is freed from these three gates of darkness, O son of Kunti (Kaunteya, Arjuna), then can he work for self's salvation (śreyaḥ), and thereby treading the Supreme Goal. (16.22)**

### **THE SCRIPTURE IS A SURE GUIDE**

**yah sastra-vidhim utsrjya vartate kama-karatah  
na sa siddhim avapnoti na sukham na param gatim (16.23)**

*yah* -- who; *sastra-vidhim* -- the ordinances of the scriptures; *utsrjya* – forsaking, cast aside, giving up; *vartate* – living in (lives), acting (acts); *kama-karatah* – in the promptings of his own desires, under the impulses of desire; *na* – not, never; *sah* -- he; *siddhim* -- perfection; *avapnoti* -- attains; *na* – not, never; *sukham* -- happiness; *na* – not, never; *param* -- supreme; *gatim* -- goal.

**He, who forsakes the ordinances of scripture, and lives in the promptings of his own desires, attains not perfection, finding no comfort (*sukha*), nor the Supreme Goal. (16.23)**

***tasmac chastram pramanam te karya-karya-vyavasthitau jnatva sastra-vidhanoktam karma kartum iharhasi (16.23)***

*tasmat* -- therefore; *sastram* – Sastra, the scriptures; *pramanam* – (be) authority; *te* -- your; *karya akarya vyavasthitau* -- in determining what is right and wrong; *jnatva* -- knowing; *sastra* -- of scripture; *vidhana* – the ordinances, the regulations; *uktam* – as bids (you to do), as declared; *karma* -- action; *kartum* – to do; *iha* -- in this world; *arhasi* -- you should.

**Therefore, let the scripture be your authority, determining what is right and wrong. Once you know what the ordinance of scripture bids you to do, you should act accordingly in this world. (16.24)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the sixteenth discourse entitled, “The Divine and the Demonic Ways”.**

# Seventeenth Discourse

## The Yoga of the Threefold Faith

### A QUESTION FOR SELF-ASSURANCE

**arjuna uvaca**

**ye sastra-vidhim utsrjya yajante sraddhayanvitah  
tesam nistha tu ka Krsna sattvam aho rajah tamah (17.01)**

*arjunah uvaca* -- Arjuna said; *ye* -- those who; *sastra-vidhim* -- the ordinances of the scriptures (Sastras); *utsrjya* -- endowed, giving up, setting aside, forsaking; *yajante* -- offer sacrifices; *sraddhaya* -- full faith; *anvitah* -- endowed, possessed of; *tesam* -- of them; *nistha* -- condition (where do they stand); *tu* -- verily; *ka* -- what; *krsna* -- O Krsna; *sattvam* -- Sattva, in goodness; *aho* -- or; *rajah* -- Rajas, in passion; *tamah* -- Tamas, in ignorance.

**Arjuna said: Those who forsake the ordinances of the Sastras (scriptures), and offer sacrifices full of faith (Śraddha), where do they stand, O Krsna? Is it one of goodness (Sāttva, Sāttvika), passion (Rājas, Rājasika), ignorance (Tamas, Tāmasika, darkness)? (17.01) (The three qualities or attributes, Sāttva, Rājas, Tāmas are used here in their moral correspondences.)**

### THE THREE KINDS OF ŚRADDHA (FAITH)

**sri-bhagavan uvaca**

**tri-vidha bhavati Sraddha dehinam sa svabhava-ja  
sattviki rajasi caiva tamasi ceti tam sru (17.02)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *tri-vidha* -- threefold, of three kinds; *bhavati* -- is; *sraddha* -- the faith; *dehinam* -- of the embodied; *sa* -- which; *sva-bhava-ja* -- along one's own inner character (nature), according to his mode of material nature; *sattviki* -- Sattvika, in the mode of goodness; *rajasi* -- Rajasika, in the mode of passion; *ca* -- and; *eva* -- even; *tamasi* -- Tamasika, in the mode of ignorance; *ca* -- and; *iti* -- so; *tam* -- that; *sru* -- hear now (to this).

**The Supreme Lord said: Threefold is the faith (Śraddha) of embodied souls, along one's own inner character, either of goodness (Sāttvic), of passion (Rājasic), and of ignorance (Tāmasic). Hear now to this. (17.02)**



**sattvanurupa sarvasya sraddha bhavati bharata  
sraddha-mayo 'yam puruso yo yac-chraddhah sa eva sah (17.03)**

*sattva-anurupa* –is shaped in accordance to one’s own nature; *sarvasya* -- of each; *sraddha* -- faith; *bhavati* -- is; *bharata* – O Bharata, Arjuna; *sraddha* -- faith; *mayah* – instinct with; *ayam* -- this; *purusah* -- man; *yah* -- who; *yat sraddhah* – as (his) faith is; *sah* -- thus; *eva* -- verily; *sah* – (so is)he.

**The faith (*Śraddha*) of each is shaped to one’s own nature, O Bhārata (Arjuna). Man is instinct with faith (*Śraddha*) (that is, the man’s faith shows what his character is): as his faith is, so is he. (17.03)**

### **THOSE OF RAJASIC AND TAMASIC FAITHS**

**yajante sattvika devan yaksa-raksamsi rajasah  
pretan bhuta-ganams canye yajante tamasa janah (17.04)**

*yajante* -- worship; *sattvikah* – the Sattvika ones, those who are in the mode of goodness; *devan* – the gods; *yaksa-raksamsi* -- the Yakshas and the Rakshasas, the minor gods and demons, the gnomes and giants; *rajasah* –the Rajasikas, those who are in the mode of passion; *pretan* -- ghosts; *bhuta-ganan* – the assembled spirits of the dead, the hosts of Bhutas or the nature-spirits; *ca* -- and; *anye* – the others; *yajante* -- worship; *tamasah* – the Tamasika, in the mode of ignorance; *janah* -- people.

**The Sāttvika ones (those of goodness) offer sacrifice (worship) to the Gods; the Rājasika (those of passion) to the gnomes and giants (the Yakshas and the Rakshasas, the minor gods and demons); while the others, the Tāmasika ones (the ignorant, or those of darkness) sacrifice to the ghosts (Pretas) and the assembled spirits of the dead (Bhutas). (Pretas, ghosts, are departed beings, while Bhutas, nature-spirits) (17.04)**

**asastra-vihitam ghoram tapyante ye tapo janah  
dambhahankara-samyuktah kama-raga-balanvitah (17.05)**

*asastra vihitam* – without regard to scripture’s words, not enjoined by the scripture; *ghoram* – terrific, fierce; *tapyante* – perform, practise; *ye* -- they who; *tapah* -- austerities; *janah* – persons, men; *dambhahankara-samyuktah* – given to hypocrisy and egotism ; *kama-raga-balanvitah* – (yielding) to the violence of (their) passion and desire, by the force of passion and desire (attachment to something).

**They who perform fierce austerities without regard to scripture's words, given to hypocrisy and egotism, yielding to the violence of their passion and desire, (17.05)**

**karsayantah sarira-stham bhuta-gramam acetasah  
mam caivantah sarira-stham tan viddhy asura-niscayan (17.06)**

*karsayantah* -- tormenting; *sarira-stham* – (tormenting) their bodily, within the body; *bhuta-gramam* –organs, all the elements; *acetasah* -- foolishly; *mam* -- Me; *ca* -- and; *eva* -- even; *antah* -- within; *sarira-stham* – dwell within the body; *tan* -- them; *viddhi* -- know; *asura-niscayan* – to be of demoniac resolve.

**Foolishly tormenting their bodily organs, and Me also, who dwell within the body, know these to be of demoniac resolve. (17.06)**

**THREEFOLD FOOD, YAJNA (SACRIFICE), PENANCE, ALMSGIVING**

**aharas tv api sarvasya tri-vidho bhavati priyah  
yajnas tapas tatha danam tesam bhedam imam srnu (17.07)**

*aharah* -- food; *tu* – indeed, certainly; *api* -- also; *sarvasya* -- of all; *tri-vidhah* -- threefold; *bhavati* -- is; *priyah* -- dear; *yajnah* -- sacrifice; *tapah* -- austerity; *tatha* -- also; *danam* -- almsgiving; *tesam* -- them; *bhedam* -- the difference; *imam* -- this; *srnu* -- hear.

**The food also which is dear to all is threefold, as also Yajna (sacrifice), penance (ascetic practice, austerities) and the gift of alms. Listen to the difference between them. (17.07)**

**ayuh-sattva-balarogya- sukha-priti vivardhanah  
rasyah snigdham sthira hradya aharah sattvika-priyah (17.08)**

*ayuh* – (augment a fuller) life; *sattva* – vitality; *bala* -- strength; *arogya* -- health; *sukha* – pleasure, joy; *priti* – and good feeling; *vivardhanah* -- increasing; *rasyah* – that are savoury; *snigdham* -- mild; *sthirah* -- strengthening; *hradyah* -- vigorous; *aharah* -- foods; *sattvika* – Sattvika, to one in goodness; *priyah* -- dear.

**The foods that augment a fuller life, strength, health, vitality (Sāttva), pleasure and good feeling, foods that are savoury, mild, strengthening, vigorous, are dear to the Sāttvika (those in the mode of goodness). (17.08)**

**katv-amla-lavanaty-usna- tiksna-ruksha-vidahinah  
ahara rajasasyesta duhkha-sokamaya-pradah (17.09)**

*katu* -- bitter; *amla* -- sour; *lavana* -- salty; *ati usna* – over-hot; *tiksna* -- pungent; *ruksha* -- dry; *vidahinah* -- burning; *aharah* -- food; *rajasasya* – to the Rajasika, to one in the mode of passion; *istah* – are liked, are dear; *duhkha* -- pain; *soka* – sorrow, grief; *amaya* – sickness, disease; *pradah* – bringing, causing.

**The food that are bitter, sour, salty, over-hot, pungent, dry and burning, are the victuals dear to the Rājasika (those in the mode of passion), and bring pain, sorrow and sickness. (17.09)**

**yata-yamam gata-rasam puti paryusitam ca yat  
ucchistam api camethyam bhojanam tamasa-priyam (17.10)**

*yata-yamam* – (is, are) stale; *gata-rasam* -- tasteless; *puti* – decayed, putrid; *paryusitam* – rotten, decomposed; *ca* -- and; *yat* -- that which; *ucchistam* – rests of food eaten by others, leavings; *api* -- also; *ca* -- and; *amedhyam* -- unclean; *bhojanam* -- foods; *tamasa* – Tamasika, of those in the mode of darkness; *priyam* -- dear.

**Whatever foods are stale and tasteless, rotten and decayed, things that are leavings and unclean are the choice of the Tāmasika (those in the mode of ignorance, darkness). (17.10)**

**THE THREE KINDS OF YAJNA (SACRIFICE), WORSHIP**

**aphalakanksibhir yajno vidhi-disto ya ijyate  
yastavyam eveti manah samadhaya sa sattvikah (17.11)**

*aphala-akanksibhih* -- by those devoid of desire for result, by men desiring no fruit, by those who would not taste its fruits; *yajnah* -- sacrifice; *vidhi-distah* – approved by holy ordinance, according to the direction of scripture; *yah* -- which; *ijyate* -- is offered; *yastavyam* – ought to be performed, ought to be offered; *eva* -- only; *iti* -- so; *manah* -- mind; *samadhaya* – fixing, concentrate; *sah* – it, that; *sattvikah* – Sattvika, in the mode of goodness.

**The Yajna (sacrifice, service, seva, meritorious deeds, a Vedic rite) approved by holy ordinance, and offered by those who would not taste its fruits, who concentrate their minds on the next alone: the firm belief that Yajna (sacrifice, etc...) is duty, that is Sāttvic (in the mode of goodness). (17.11)**

**abhisandhaya tu phalam dambhartham api caiva yat  
ijyate bhārata-sreṣṭha tam yajnam viddhi rajas am (17.12)**

*abhisandhaya* – bearing (in mind), looking for, desiring; *tu* -- indeed; *phalam* -- fruit; *dambha artham* – for mere pretension; *api* -- also; *ca* -- and; *eva* -- even; *yat* -- which; *ijyate* -- is offered; *bhārata-sreṣṭha* -- O best of the Bharatas, Arjuna; *tam* -- that; *yajnam* -- sacrifice; *viddhi* -- know; *rajasam* – Rajasic, in the mode of passion.

**The sacrifice that is offered up by those who bear its fruits in mind, and for mere pretension, O best of the Bhāratas (Arjuna), know them to be the Rājasic (in the mode of passion). (17.12)**

**vidhi-hinam asrstannam mantra-hinam adaksinam  
sraddha-virahitam yajnam tamasam paricaksate (17.13)**

*vidhi-hinam* – contrary to proper ritual ordinances; *asrsta-annam* – in which no food is distributed; *mantra-hinam* – no sacred words recited (with no chanting of the Vedic hymns, devoid of Mantras); *adaksinam* – with no Brahman’s fees paid up (with no remunerations to the priests); *sraddha* -- faith; *virahitam* -- without; *yajnam* -- sacrifice; *tamasam* – Tamasika, in the mode of ignorance; *paricaksate* -- is said.

**Yajna (sacrifice, etc...) contrary to proper ritual ordinances, in which no food is distributed (prasadam), no sacred words recited (mantras chanted or recited), no Brāhman’s fees paid up (covering gifts to the officiating priests), no faith (Śraddha) enshrined, is said to be Tāmasic (in the mode of ignorance, darkness). (17.13)**

**PHYSICAL PENANCE**

**deva-dvija-guru-prajna- pujanam saucam ariavam  
brahmacaryam ahimsa ca sariram tapa ucyate (17.14)**

*deva* – to the Gods; *dvija* – the twice-born; *guru* -- the teachers; *prajna* – the wise, the learned, theologians; *pujanam* -- worship; *saucam* -- purity; *arjavam* -- integrity; *brahmacaryam* – continence, celibacy; *ahimsa* – non-violence; *ca* -- and; *sariram* – of the body; *tapah* -- austerity; *ucyate* -- is said to be, is called, is described.

**Worship given to the Gods, to the twice-born, gurus (spiritual teachers), and the wise (the learned), purity, integrity, continence (celibacy even in**

*marriage, chastity*), **non-violence** (*harmlessness*), **are described as bodily penance. (17.14)**

### **PENANCE OF THE TONGUE (SPEECH)**

**anudvega-karam vakyam satyam priya-hitam ca yat  
svadhyaya abhyasanam caiva van-mayam tapa ucyate (17.15)**

*anudvega-karam* – serenity of mind; *vakyam* – speech, words; *satyam* -- truthful; *priya* – dear, pleasant; *hitam* -- beneficial; *ca* -- and; *yat* -- which; *svadhyaya abhyasanam* – the practice of sacred recitation; *ca* -- and; *eva* -- also; *vak-mayam* -- of the tongue (speech); *tapah* -- austerity; *ucyate* -- is said to be, is called, is termed.

**Words that do not cause offence, that are truthful, pleasant and beneficial, and also the practice of sacred recitation, are termed the penance of the tongue (or, the word). (17.15)**

### **MENTAL PENANCE**

**manah-prasadah saumyatvam maunam atma-vinigraha  
bhava-samsuddhir ity etat tapo manasam ucyate (17.16)**

*manah-prasadah* – serenity of mind; *saumyatvam* – friendliness, good-heartedness; *maunam* -- silence; *atma vinigraha* – self-control; *bhava samsuddhih* – of purity of feelings; *iti* -- so; *etat* -- this; *tapah* -- austerity; *manasam* -- of the mind; *ucyate* -- is said to be, is called.

**Serenity of mind and friendliness, silence and self-control, and purity of feelings (*blāva*), this is called the penance of the mind. (17.16)**

### **THE THREE KINDS OF PENANCE ACCORDING TO THE GUNAS (MODES OF...)**

**sraddhaya paraya taptam tapas tat tri-vidham naraih  
aphalakanksibhir yuktaih sattvikam paricaksate (17.17)**

*sraddhaya* -- with faith; *paraya* -- utmost; *taptam* -- practised; *tapah* -- austerity; *tat* -- that; *tri-vidham* -- threefold; *naraih* -- by men; *aphala-akanksibhih* –

desiring no fruit; *yuktaih* -- (mind) in total control; engaged; *sattvikam* – Sattvika, in the mode of goodness; *paricaksate* -- is called, is described.

**These threefold forms of penance, practised by men with utmost faith (Śraddha), desiring no fruit, with a mind in total control, are described as Sāttvika (in the mode of goodness). (17.17)**

**satkara-mana-pujartham tapo dambhena caiva yat  
kriyate tad iha proktam rajasam calam adhruvam (17.18)**

*sat-kara* -- respect; *mana* -- honour; *puja* -- and worship; *artham* – with the view of, for the sake of; *tapah* -- austerity; *dambhena* -- with (sheer) hypocrisy; *ca* -- and; *eva* -- even; *yat* -- which; *kriyate* -- is practised; *tat* -- that; *iha* -- here; *proktam* -- is said; *rajasam* – Rajasika, in the mode of passion; *calam* -- unstable; *adhruvam* -- transient.

**These penances which is practised with the view of obtaining respect, honour and reverence, or from sheer hypocrisy, are here said to be Rājasic (in the mode of passion), unstable and transient. (17.18)**

**mudha-grahenatmano yat pidaya kriyate tapah  
parasyotsadanartham va tat tamasam udahrtam (17.19)**

*mudha grahena* – out of perverted theories; *atmanah* -- of the self; *yat* -- which; *pidaya* -- through self-torture; *kriyate* -- is performed; *tapah* -- penances; *parasya* -- others; *utsadana-artham* – with the object of hurting; *va* -- or; *tat* -- that; *tamasam* – Tamasika, in the mode of darkness; *udahrtam* -- is declared to be.

**These penances performed out of perverted theories, through self-torture, or with the object of hurting others, is declared to be Tāmasic (in the mode of ignorance). (17.19)**

### **THE THREE KINDS OF ALMSGIVING**

**datavyam iti yad danam diyate 'nupakarine  
dese kale ca patre ca tad danam sattvikam smrtam (17.20)**

*datavyam* -- worth giving, ought to be given ; *iti* -- so; *yat* -- that which; *danam* – almsgiving, charity; *diyate* -- is given; *anupakarine* -- whom no favour is expected in return; *dese* – at the right place; *kale* – in time; *ca* -- and; *patre* -- to a worthy person; *ca* -- and; *tad* -- that; *danam* -- alms; *sattvikam* – Sattvika, in the mode of goodness; *smrtam* -- is called.

**Alms given to one from whom no favour is expected in return, in the belief that it is one's sacred duty to give, at the right place and time, to a worthy person, is called alms given in a Sattvic way (*in the mode of goodness*). (17.20)**

**yat tu Pratyupakarartham phalam uddisyā va punah  
diyate ca pariklistam tad danam rajasam smrtam (17.21)**

*yat* -- that which; *tu* -- but; *prati-upakara-artham* -- of receiving favours in return; *phalam* -- fruit; *uddisyā* -- for the sake (of reaping); *va* -- or; *punah* -- again; *diyate* -- is given; *ca* -- and; *pariklistam* -- reluctantly; *tad* -- that; *danam* -- (that) giving; *rajasam* -- Rajasika, in the mode of passion; *smrtam* -- is understood to be, is held to be.

**But alms given in expectation of receiving favours in return, or for the sake of reaping some fruit afterwards, or again reluctantly, that giving is held to be Rājasic (*in the mode of passion*). (17.21)**

**adesa-kale yad danam apatrebhyas ca diyate  
asat-krtam avajnatam- tat tamasam udahrtam (17.22)**

*adesa* -- at the wrong place; *kale* -- and time; *yad* -- that; *danam* -- alms; *apatrebhyah* -- to unworthy persons; *ca* -- and; *diyate* -- is given; *asat-krtam* -- without respect; *avajnatam* -- or, with insult; *tad* -- that; *tamasam* -- Tamasika, in the mode of darkness; *udahrtam* -- is declared to be.

**Alms given at the wrong place and time, to unworthy persons, without respect or with insult that is declared to be Tāmasic (*in the mode of ignorance*). (17.22)**

### **PERFECTING THE SPIRITUAL WALK OF LIFE, AND THREEFOLD ASPECT OF BRAHMAN (ETERNAL BEING)**

**om tat sad iti nirdeso brahmanas tri-vidhah smrtah  
brahmanas tena vedas ca yajnas ca vihitah pura (17.23)**

*om tat sat* -- Om Tat Sat; *iti* -- so; *nirdesah* -- (triple) pointer; *brahmanah* -- of Brahman; *tri-vidhah* -- threefold; *smrtah* -- is created, considered, declared; *brahmanah* -- the Brahmanas; *tena* -- by that; *vedas* -- the Vedas; *ca* -- and; *yajnah* -- sacrifices; *ca* -- and; *vihitah* -- created; *pura* -- formerly.

**“Om, Tat, Sat”:** This has been considered as a threefold pointer to Brahman (*Eternal Being*). Through this, were created, in the beginning, the Brahmanas (*the knowers of Brahman, or the priests, or intellectual class of India*), and Vedas and Yajnas (*sacrificial rites*) ordained. (17.23)

**tasmad om ity udahrtya yajna-dana-tapah-kriyah  
pravartante vidhanoktah satatam brahma-vadinam (17.24)**

*tasmad* -- therefore; *om* – Om, AUM; *iti* -- so; *udahrtya* -- uttering; *yajna* -- of sacrifice; *dana* – giving of alms; *tapah* -- and penance; *kriyah* – the acts; *pravartante* -- begin; *vidhana-uktah* – in conformity to ordinances; *satatam* -- always; *brahma-vadinam* – by Brahman’s devotees.

Therefore, by uttering “Om”, are the acts of sacrifice, the giving of alms and penance accomplished, in conformity to ordinances (*Vedic scriptures*), ever again enacted by Brahman’s devotees. (17.24)

**tad ity anabhisandhaya phalam yajna-tapah-kriyah  
dana-kriyas ca vividhah kriyante moksa-kanksibhih (17.25)**

*tad* -- that; *iti* -- so; *anabhisandhaya* – having no thought for; *phalam* -- fruits; *yajna* -- of sacrifice; *tapah* -- and penance; *kriyah* -- acts; *dana* – gift (of alms); *kriyah* -- acts; *ca* -- and; *vividhah* -- various; *kriyante* -- are performed; *moksa-kanksibhih* -- by those who seek liberation.

With the utterance of “Tat” (*That*), do those who seek liberation (*Moksa, Nirvāna, Mukti*), perform the various acts of sacrifice, penance and the gift of alms, having no thought for the fruits they produce. (17.25)

**sad-bhave sadhu-bhave ca sad ity etat prayujyate  
prasaste karmani tatha sac-chabdah partha yujyate (17.26)**

*sad-bhave* -- in the sense of the real; *sadhu-bhave* -- in the sense of the good; *ca* -- and; *sat* -- Sat; *iti* -- so; *etat* -- this; *prayujyate* -- is used; *prasaste* – (works) that call for praise, auspicious; *karmani* -- acts; *tatha* -- likewise; *sat-sabdah* -- the word *sat*; *partha* -- O Partha, Arjuna; *yujyate* -- is used.

“Sat” (*It Is*) is used to indicate the Real and the Good; the word “Sat” is likewise used, O Pārtha (*Arjuna*), for works that call forth praise. (17.26)



**yajne tapasi dane ca sthith sad iti co' cyate  
karma caiva tad-arthiyam sad ity evabhidhiyate (17.27)**

*yajne* -- in sacrifice; *tapasi* -- in penance; *dane* -- in gift, in giving of alms; *ca* -- and; *sthith* -- steadfast; *sat* -- Sat; *iti* -- so; *ca* -- and; *ucyate* -- is called; *karma* -- work; *ca* -- and; *eva* -- also; *tadarthiyam* -- for the sake; *sat* -- Sat; *iti* -- so; *eva* -- even; *abhidhiyate* -- is indicated, is known, is called.

**Steadfastness in sacrifice, penance, the giving of alms, is also called “Sat”, and any action for the sake of the Supreme (*Tat*) is equally known as “Sat”. (17.27)**

### **WORKS WITHOUT FAITH ARE FRUITLESS**

**asraddhaya hutam dattam tapas taptam krtam ca yat  
asad ity ucyate Partha na ca tat pretya no iha (17.28)**

*asraddhaya* -- without faith; *hutam* -- is sacrificed; *dattam* -- given; *tapah* -- penance; *taptam* -- is practised; *krtam* -- performed; *ca* -- and; *yat* -- whatever; *asad* -- Asat (false); *iti* -- so; *ucyate* -- is called; *partha* -- O Partha, Arjuna; *na* -- not; *ca* -- and; *tat* -- that; *pretya* -- after death, hereafter (after death), the next world; *na* -- not; *iha* -- in this world.

**Whatever is sacrificed, any giving, any penance, or any other deed, practised without faith (*Śraddha*), it is called “Asat”, O Pārtha (*Arjuna*); of no benefit in this world and the next (*both in this life and the next*). (17.28)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the seventeenth discourse entitled, “The Yoga of the Threefold Faith”.**

# Eighteenth Discourse

## The Yoga of Liberation by Renunciation

### WHAT IS THE DISTINCTION BETWEEN 'SANNYĀSA' AND 'TYĀGA'

**arjuna uvaca**

**sannyasasya maha-baho tattvam icchami veditum  
tyagasya ca hrsikesa prthak kesi-nisudana (18.01)**

*arjunah uvaca* -- Arjuna said; *sannyasasya* -- of renunciation; *maha-baho* -- O mighty-armed; *tattvam* -- the truth; *icchami* -- (I) desire, wish; *veditum* -- to know; *tyagasya* -- of abandonment, of Tyaga; *ca* -- and; *hrsikesa* -- O Hrsīkeśa (*Krsna*); *prthak* -- difference; *kesi-nisudana* -- O slayer of the Kesin (demon), *Krsna*.

**Arjuna said: O Mighty-armed, O Hrsīkeśa (*Krsna*), I desire to know from You the truth concerning renunciation (*sannyāsa*) as well as of abandonment (*tyāga*), with their difference, O Kesinisūdana (*O Slayer of Kesin, Krsna*). (18.01)**

**sri-bhagavan uvaca**

**kamyānam karmanam nīyasam sannyasam kavayo viduḥ  
sarva-karma-phala-tyagam prahūḥ tyagam vicakṣaṇāḥ (18.02)**

*sri-bhagavan uvaca* -- the Supreme Lord said; *kamyānam* -- by desire; *karmanam* -- works, actions; *nīyasam* -- renunciation; *sannyasam* -- renunciation; *kavayah* -- the Sages; *viduḥ* -- know; *sarva* -- of all; *karma* -- works; *phala* -- of the fruits; *tyagam* -- abandonment; *prahūḥ* -- call, say, declare; *tyagam* -- renunciation, abandonment; *vicakṣaṇāḥ* -- the learned.

**The Supreme Lord said: To give up works dictated by desire, Sages know this to be renunciation (*sannyāsa*); the abandonment of the fruit of all works, say the learned, is *tyāga* (*renunciation, abandonment*). (See also 5.01, 5.05, and 6.01) (18.02)**

**tyajyam dosa-vad ity eke karma prahur manisinaḥ  
yajna-dana-tapah-karma na tyajyam iti capare (18.03)**

*tyajyam* -- should be given up; *dosa-vat* -- as an evil; *iti* -- so; *eke* -- some; *karma* -- action; *prahur* -- they say; *manisinaḥ* -- great thinkers, the learned; *yajna* -- of

sacrifice; *dana* – gift (of alms); *tapah* -- and penance; *karma* – deeds, actions; *na* -- not; *tyajyam* – should be abandoned; *iti* -- so; *ca* -- and; *apare* -- others.

**Some learned men say that actions, tainted with defect, should be given up; but, others say that actions of sacrifice, the gift of alms and deeds of penance should not be abandoned. (18.03)**

**niscayam srnu me tatra tyage bharata-sattama  
tyago hi purusa-vyaghra tri-vidhah samprakirtitah (18.04)**

*niscayam* -- conclusions; *srnu* -- hear; *me* -- Me; *tatra* -- there; *tyage* – as to abandonment; *bharata-sat-tama* -- O best of the Bharatas, Arjuna; *tyagah* -- abandonment; *hi* -- indeed; *purusa-vyaghra* -- O best of men (O tiger of men, Arjuna); *tri-vidhah* -- of three kinds; *samprakirtitah* -- is regarded.

**Hear then My own conclusions as to abandonment (*tyāga*), O best of the Bhāratas (Arjuna). Indeed, O best of men (O tiger of men, Arjuna), abandonment (*tyāga*) is regarded as being threefold. (The word ‘sannyāsa’ is the way it is pronounced, but written ‘samnyāsa’. Samnyāsa and Tyāga, are synonyms, they both mean abandonment, renunciation, and acts of giving up.) (18.04)**

**yajna-dana-tapah-karma na tyajyam karyam eva tat  
yajno danam tapas caiva pavanani manisinam (18.05)**

*yajna* -- of sacrifice; *dana* – (of) gift; *tapah* -- and (deeds of) penance; *karma* – acts, actions; *na* -- not; *tyajyam* -- to be abandoned; *karyam* -- should be done; *eva* -- indeed; *tat* -- that; *yajnah* -- sacrifice; *danam* -- gift; *tapah* -- penance; *ca* - - and; *eva* -- indeed; *pavanani* -- purifiers; *manisinam* – of the intelligent.

**Acts of sacrifice, the gift of alms and deeds of penance are not to be abandoned, but should most certainly be done, because sacrifice, alms-giving and penance (*ascetic practise*) are purifiers of the intelligent. (18.05)**

### **THE DUTIFUL WORKS SHOULD BE PERFORMED WITHOUT ATTACHMENT**

**etany api tu karmani sangam tyaktva phalani ca  
kartavyaniti me Partha niscitam matam uttamam (18.06)**

*etani* -- these; *api* -- even; *tu* -- but; *karmani* -- actions; *sangam* -- attachment; *tyaktva* -- abandoning; *phalani* -- fruit; *ca* -- and; *kartavyani* -- should be done;

*iti* -- so; *me* -- My; *partha* – O Partha, O son of Partha, Arjuna; *niscitam* -- certain; *matam* -- belief; *uttamam* -- the best, supreme.

**But even these actions should be done, detachedly and abandoning the fruit, O Pārtha (Arjuna), this is My certain and supreme belief. (18.06)**

### **TAMASIC AND RAJASIC MODES ARE PURPOSELESS**

**niyatasya tu sannyasah karmano nopapadyate  
mohat tasya parityagas tamasah parikirtitah (18.07)**

*niyatasya* -- prescribed; *tu* – for sure; *sannyasah* -- renunciation; *karmanah* -- of action; *na* -- not; *upapadyate* -- is appropriate; *mohat* -- from illusion; *tasya* -- of the same; *parityagah* -- renunciation; *tamasah* – Tamasika, in the mode of ignorance; *parikirtitah* -- is declared.

**For to renounce actions (duties) that are prescribed (by scripture) is inappropriate; delusively to give it up is Tamasic (in the mode of ignorance, darkness). This (also) has been declared. (18.07)**

**duhkham ity eva yat karma kaya-klesa-bhayat tyajyt  
sa krtva rajasam tyagam naiva tyaga-phalam labhet (18.08)**

*duhkham* – causing pain, painful; *iti* -- so; *eva* -- even; *yat* -- which; *karma* -- action; *kaya* – bodily, body; *klesa* – distress, trouble; *bhayat* -- out of fear (giving up an action because it causes pain); *tyajyt* -- gives up; *sah* -- he; *krtva* -- committing; *rajasam* – Rajasika, in the mode of passion; *tyagam* -- abandonment; *na* -- not; *eva* -- even; *tyaga* -- abandonment; *phalam* -- the fruit; *labhet* -- reaps.

**The one who gives up an action simply because it causes pain, or because he shrinks from bodily distress, commits an act of abandonment that accords with Rājasika (in the mode of passion); for sure the person will not reap the fruit of abandonment (tyāga) (18.08)**

### **SĀTTVIKA NATURE IS INDISPENSABLE**

**karyam ity eva yat karma niyatam kriyate 'rjuna  
sangam tyaktva phalam caiva sa tyagah sattviko matah (18.09)**

*karyam* -- it should be done; *iti* -- so; *eva* -- even; *yat* -- which; *karma* -- action; *niyatam* -- prescribed; *kriyate* -- is achieved; *arjuna* -- O Arjuna; *sangam* -- attachment; *tyaktva* – abandoning, giving up; *phalam* -- the fruit; *ca* -- and; *eva* -

- even; *sah* -- that; *tyagah* -- abandonment; *sattvikah* – Sattvika, in the mode of goodness; *matah* – is held.

**Whatever obligatory action is achieved, saying, “it should be done”, O Arjuna, abandoning attachment and also the fruit, that abandonment is held to be Sāttvika (in the mode of goodness). (18.09)**

**na dvesty akusalam karma kusale nanusajjate  
tyagi sattva-samavisto medhavi chinna-samsayah (18.10)**

*na* -- not; *dvesti* -- hates; *akusalam* -- disagreeable; *karma* -- work; *kusale* – to the agreeable one; *na* -- not; *anusajjate* – cleaves, is attached; *tyagi* -- the renouncer; *sattva* – with goodness; *samavistah* – suffused, absorbed; *medhavi* -- intelligent; *chinna* – free from, having cut off; *samsayah* – from doubts.

**The renouncer suffused with goodness (*sattva*), with a calm understanding, free from doubts, hates not his disagreeable work nor cleaves to the agreeable one. (18.10)**

**na hi deha-bhrta sakyam tyaktum karmany asesatah  
yas tu karma-phala-tyagi sa tyagity abhidhiyate (18.11)**

*na* -- never; *hi* -- verily; *deha-bhrta* – for the embodied; *sakyam* -- is possible; *tyaktum* -- to be abandoned; *karmani* -- actions; *asesatah* -- completely; *yah* -- who; *tu* -- but; *karma* -- of actions; *phala* -- the fruits; *tyagi* -- the renouncer; *sah* -- he; *tyagi* -- the renouncer; *iti* -- so; *abhidhiyate* -- is said, who deserves.

**For an embodied being it is not possible to abandon actions completely; rather it is he who abandons the fruits of actions who deserves the name of a renouncer. (18.11)**

**anistam istam misram ca tri-vidham karmanah phalam  
bhavaty atyaginam pretya na tu sannyasinam kvacit (18.12)**

*anistam* -- unwanted; *istam* -- wanted; *misram* -- mixed; *ca* -- and; *tri-vidham* -- threefold; *karmanah* -- of action; *phalam* -- the fruit; *bhavati* -- experiences; *atyaginam* -- for those who have not renounced; *pretya* -- after death; *na* -- not; *tu* -- but; *sannyasinam* – to renouncers; *kvacit* – but not (those).

**Threefold is the fruit of action, unwanted, wanted and mixed, which the one who has not renounced, experiences after death, but not those who have renounced. (18.12)**

## THE COMPONENTS OF KARMA IN THE ACTING

**pancaitani maha-baho karanani nibodha me  
sankhye krtante proktani siddhaye sarva-karmanam (18.13)**

*panca* -- five; *etani* -- these; *maha-baho* -- O mighty-armed, Arjuna; *karanani* -- causes; *nibodha-* learn; *me* -- from Me; *sankhye* -- in the Sāṅkhya; *krta-ante* -- for the accomplishment; *proktani* -- as declared, as laid down; *siddhaye* -- for the accomplishment; *sarva* -- of all; *karmanam* -- actions.

**Learn from Me, O mighty-armed (Arjuna), these five factors as laid down in the philosophy of the Sāṅkhya, for the accomplishment of all actions: (18.13)**

**adhithanam tatha karta karanam ca prthag-vidham  
vividhas ca prthak cesta daivam caivatra pancamam (18.14)**

*adhithanam* -- the physical body; *tatha* -- also; *karta* -- the doer; *karanam* -- the organs; *ca* -- and; *prthak-vidham* -- various; *vividhas* -- various; *ca* -- and; *prthak* -- different; *cesta* -- the impulses; *daivam* -- the presiding deities; *ca* -- and; *eva* -- even; *atra* -- here; *pancamam* -- the fifth.

**They are: The physical body, the doer, the various kinds of organs, the different impulses, and the fifth, the presiding deities. (18.14)**

**sarira-van-manobhir yat karma prarabhate narah  
nyayyam va viparitam va pancaite tasya hetavah (18.15)**

*sarira* -- by the body; *vak* -- speech; *manobhir* -- and mind; *yat* -- whatever; *karma* -- action; *prarabhate* -- performs; *narah* -- a man; *nyayyam* -- right; *va* -- or; *viparitam* -- the opposite, the reverse (no matter whether right or wrong); *va* -- or; *panca* -- five; *ete* -- these; *tasya* -- its; *hetavah* -- causes.

**Whatever action a man may undertake, by his body, speech or mind, no matter whether right or wrong, these are its five causes. (18.15)**

## THE AGENCY OF THE LOWER SELF IS AN ILLUSION

**tatraivam sati kartaram atmanam kevalam tu yah  
pasyaty akarta-buddhitvan na sa pasyati durmatih (18.16)**

*tatra* -- there; *evam* -- so; *sati* -- being; *kartaram* -- the agent; *atmanam* -- himself; *kevalam* -- only; *tu* -- really, verily; *yah* -- who; *pasyati* -- sees; *akarta-*

*buddhitvat* – untrained his intelligence; *na* -- not; *sah* -- he; *pasyati* -- sees; *durmatih* – perverted in thought, intelligence.

**That being so, the man who sees himself alone, as the agent, does not see at all. Untrained is his intelligence, and perverted are his thoughts. (18.16)**

***REALISATION OF THE NON-AGENCY OF THE LOWER SELF LEADS TO RELEASE FROM THE EFFECTS OF ALL WORKS***

***yasya nahankrto bhavo buddhir yasya na lipyate  
hatvapi sa imal lokan na hanti na nibadhyate (18.17)***

*yasya* -- whose; *na* -- not; *ahankrtah* -- egoistic; *bhavah* -- nature; *buddhih* -- intelligence; *yasya* -- whose; *na* -- not; *lipyate* -- is stained; *hatva* – slaying, killing; *api* -- even; *sah* -- he; *iman* -- this; *lokan* -- world; *na* -- not; *hanti* – slays, kills; *na* -- not; *nibadhyate* -- becomes entangled, is subject to.

**He whose nature is not egoistic, whose intellect is not stained, even though he slays the whole world, slays nothing, and is not subject to bondage. (18.17)**

***THE THREE CONSTITUENTS (GUNAS) GIVE MOTIVATION TO KARMA (VERSES 18 TO 40)***

***jnanam jneyam pariijnata tri-vidha karma-codana  
karanam karma karteti tri-vidhah karma-sangraha (18.18)***

*jnanam* -- knowledge; *jneyam* – the knowable; *pariijnata* -- the knower; *tri-vidha* -- threefold; *karma* -- of action; *codana karanam* -- the instrumental cause of action; *karma* -- the action; *karta* -- the agent; *iti* -- so; *tri-vidhah* -- threefold; *karma* -- of action; *sangraha* -- the basis of action.

**Knowledge, the knowable, and the knower, these constitute the threefold instrumental cause of action (*karma*). The instrument (*or, organ*), the action, and the agent (*the doer*) form the threefold basis of action. (18.18)**

***jnanam karma ca karta ca tridhaiva guna-bhedatah  
procyate guna-sankhyane yathavac chrnu tany api (18.19)***

*jnanam* -- knowledge; *karma* -- action; *ca* -- also; *karta* -- agent; *ca* -- and; *tridha* – three in kind; *eva* -- only; *guna-bhedatah* – distinguished by the three constituents (Gunas); *procyate* -- are regarded, enunciated ; *guna-sankhyane* –

according to the distinction of the constituents in the Sāṅkhya philosophy; *yatha-vat* -- correctly; *srnu* -- listen; *tani* – them (these); *api* -- also.

**Knowledge, action and agent (*the doer*), these too are three in kind, distinguished by the three constituents (*Gunas*), enunciated in the Sāṅkhya philosophy, according to the distinction of the constituents. Listen correctly about these also. (18.19)**

**sarva-bhutesu yenaikam bhavam avyayam iksate  
avibhaktam vibhaktesu taj jnanam viddhi sattvikam (18.20)**

*sarva-bhutesu* -- in all contingent beings; *yena* -- by which; *ekam* -- one; *bhavam* -- reality; *avyayam* -- imperishable; *iksate* – (on) sees; *avibhaktam* -- undivided; *vibhaktesu* -- in the divided; *taj* -- that; *jnanam* -- knowledge; *viddhi* -- know; *sattvikam* – Sattvika, in the mode of goodness.

**That knowledge by which one sees the Imperishable Being changeless, undivided in all contingent beings divided, know that knowledge as Sattvika (*in the mode of goodness*). (See also 11.13 and 13.16) (18.20)**

**prthaktvena tu yaj jnanam nana-bhavan prthag-vidhan  
vetti sarvesu bhutesu taj jnanam viddhi rajas am (18.21)**

*prthaktvena* – distinct from one another; *tu* -- but; *yaj* -- which; *jnanam* -- knowledge; *nana-bhavan* – manifold entities; *prthag-vidhan* – different (kinds); *vetti* -- knows; *sarvesu* -- in all; *bhutesu* – in contingent beings; *taj* -- that; *jnanam* -- knowledge; *viddhi* -- know; *rajasam* – Rajasika, in terms of passion.

**But the knowledge by which one sees in all contingent beings, manifold entities of different kinds, distinct from one another, know that knowledge to be Rajasic (*in the mode of passion*). (18.21)**

**yat tu krtsna-vad ekasmin karye saktam ahaitukam  
atattvartha-vad alpam ca tat tamasam udahrtam (18.22)**

*yat* -- that which; *tu* -- but; *krtsna-vat* -- as if it were the whole; *ekasmin* – one single; *karye* -- effect; *saktam* -- attached; *ahaitukam* -- irrational; *atattva-artha-vat* – without grasping the Truth (as the object of all-knowledge); *alpam* -- trivial; *ca* -- and; *tat* -- that; *tamasam* – Tamasika, in the mode of darkness; *udahrtam* -- is declared to be.



**And that knowledge which concentrates on a single effect as if it were the whole, irrational, not grasping the Truth as the object of all-knowledge, trivial and easy, that is declared to be Tamasic (*in the mode of ignorance*). (18.22)**

**niyatam sanga-rahitam araga-dvesatah krtam  
aphala-prepsuna karma yat tat sattvikamn ucyate (18.23)**

*niyatam* -- prescribed; *sanga-rahitam* -- free from all attachment; *araga-dvesatah* -- without passion or hatred; *krtam* -- done; *aphala-prepsuna* -- by one not desirous of the fruit; *karma* -- action; *yat* -- which; *tat* -- that; *sattvikam* -- Sattvika, in the mode of goodness; *ucyate* -- is called.

**A prescribed action (*Karma*), free from all attachment, performed without passion, without hate, by one not desirous of the fruit, that action is called to be Sattvic (*in the mode of goodness*). (18.23)**

**yat tu kamepsuna karma sahankarena va punah  
kriyate bahulayasam tad rajasam udahrtam (18.24)**

*yat* -- that which; *tu* -- but; *kama-ipsuna* -- by one longing for desires; *karma* -- action; *sa-ahankarena* -- with egoism; *va* -- or; *punah* -- again; *kriyate* -- is performed, is done; *bahula-ayasam* -- with much effort; *tad* -- that; *rajasam* -- Rajasika, in the mode of passion; *udahrtam* -- is declared.

**But that action which is done by longing for desires, or again with egoism, or in expanding much effort, that is declared to be Rajasic (*in the mode of passion*). (18.24)**

**anubandham ksayam himsam anapeksya ca paurusam  
mohad arabhyate karma yat tat tamasam ucyate (18.25)**

*anubandham* -- consequence; *ksayam* -- loss; *himsam* -- injury; *anapeksya* -- having no thought, regard for; *ca* -- and; *paurusam* -- self-sanctioned, for the human part one plays himself; *mohat* -- the deluded; *arabhyate* -- is undertaken; *karma* -- action; *yat* -- which; *tat* -- that; *tamasam* -- Tamasika, in the mode of ignorance; *ucyate* -- is said to be.

**The action which is undertaken by a deluded man, who has no thought of consequence, loss and injury to others, or for the human part he plays himself, is called Tamasic (*in the mode of ignorance*). (18.25)**

**mukta-sango 'naham-vadi dhrty-utsaha-samanvatah  
siddhy-asiddhyor nirvikarah. karta sattvika ucyate (18.26)**

*mukta-sangah* – who is free from attachment; *anaham-vadi* – not egoistic; *dhrty* -- steadfast; *utsaha* -- resolute; *samanvatah* – fit in (steadfastness and resolution); *siddhi* – by success; *asiddhyoh* -- and failure; *nirvikarah* -- unaffected; *karta* -- agent; *sattvikah* – Sattvika, in the mode of goodness; *ucyate* -- is said to be.

**The agent who is free from attachment, not egoistic, steadfast and resolute, unaffected by success or failure, is said to be Sattvic (*good*). (18.26)**

**ragi karma-phala-prepsur lubdho himsatmako 'sucih  
harsa-sokanvatah karta rajasah parikirtitah (18.27)**

*ragi* -- passionate; *karma-phala* -- to pursue the fruits of action; *prepsuh* -- desiring; *lubdhah* -- greedy; *himsa-atmakah* – cruel, intent on doing harm; *asucih* -- impure; *harsa-soka-anvatah* -- a prey to joy and to sorrow ; *karta* -- agent; *rajasah* – Rajasika, in the mode of passion; *parikirtitah* -- is widely known.

**The agent who is passionate, desiring to pursue the fruits of action, greedy, intent on doing harm, impure, a prey to joy and to sorrow, is widely known to follow the Rajasic way (*the passion's way*). (18.27)**

**ayuktah prakrtah stabdhah satho naiskrtiko 'lasah  
visadi dirgha-sutri ca karta tamasa ucyate (18.28)**

*ayuktah* --unsteady; *prakrtah* – brutish, vulgar; *stabdhah* – self-important; *sathah* -- deceitful; *naiskrtikah* --malicious; *alalah* -- lazy; *visadi* -- depressive; *dirgha-sutri* -- procrastinating; *ca* -- and; *karta* -- agent; *tamasa* – Tamasika, in the mode of ignorance; *ucyate* -- is called.

**The agent, unsteady (*ayukta*), brutish, self-important, malicious, unfair, lazy, who is subject to depression, who procrastinates, is called Tamasic (*ignorant, to be of darkness*). (18.28)**

**buddher bhedam dhrtes caiva gunatas tri-vidham srnu  
procyamanam asesena prthaktvena Dhananjaya (18.29)**

*buddheh* -- of the intellect; *bhedam* -- division; *dhrteh* – constancy, firmness; *ca* -- and; *eva* -- even; *gunatah* – arising out of the constituents, by the modes of material nature, arising out of the Gunas; *tri-vidham* -- threefold; *srnu* -- listen; *procyamanam* -- as set forth by Me; *asesena* -- in all its many forms;

*prthaktvena* – omitting nothing; *dhananjaya* -- O Dhananjaya, O Conqueror of wealth, Arjuna.

**Listen to the threefold division of the intellect as well as constancy arising out of the constituents, which I will set forth in all its many forms, omitting nothing, O Dhananjaya (*O conqueror of wealth, Arjuna*). (18.29)**

**pravrttim ca nivrttim ca karyakarye bhayabhaye  
bandham moksam ca ya vetti buddhih sa partha sattvika (18.30)**

*pravrttim* -- work; *ca* -- and; *nivrttim* -- cessation; *ca* -- and; *karya* -- what should to be done; *akarye* -- and what ought not to be done; *bhaya* -- fear; *abhaye* -- and fearlessness; *bandham* -- bondage; *moksam* – release, liberation; *ca* -- and; *ya* -- that; *vetti* -- knows; *buddhih* -- intellect; *sa* -- that; *partha* -- O Partha, Arjuna; *sattviki* – Sattvika, in the mode of goodness.

**The intellect that distinguishes between action and its cessation, between what should be done and what not, between fear and fearlessness, bondage and release, that intellect is Sattvic (*in the mode of goodness*), O Pārtha (*Arjuna*). (18.30)**

**yaya dharmam adharmam ca karyam cakaryam eva ca  
ayathavat prajanati buddhih sa partha rajasi (18.31)**

*yaya* -- by which; *dharmam* – Dharma (right); *adharmam* – Adharma (wrong); *ca* -- and; *karyam* -- what should to be done; *ca* -- also; *akaryam* -- what should not to be done; *eva* -- even; *ca* -- and; *ayatha-vat* -- untruly; *prajanati* -- understand; *buddhih* -- intellect; *sa* -- that; *partha* -- O Partha, Arjuna; *rajasi* – Rajasika, in the mode of passion.

**The intellect by which Dharma and Adharma (*right and wrong in the widest sense; law and lawlessness*), and also what should be done and what not, are untruly understood, that intellect, O Pārtha (*Arjuna*) is Rajasic (*in the mode of passion*). (18.31)**

**adharmam dharmam iti ya manyate tamasavrta  
sarvarthan viparitam ca buddhih sa partha tamasi (18.32)**

*adharmam* – Adharma (unrighteousness); *dharmam* – Dharma (righteousness); *iti* -- so; *ya* -- which; *manyate* -- thinks; *tamasa* – darkness (seeing the opposite, seeing contrary to truth); *avrta* – covered, enveloped, holded; *sarva-arthan* -- all things; *viparitan* – distorted view; *ca* -- and; *buddhih* -- intellect; *sa* -- that; *partha* -- O Partha; *tamasi* – Tamasika, in the mode of ignorance.

**The intellect which holds a distorted view, seeing Adharma (unrighteousness) as Dharma (righteousness), and see all things their opposite (all things contrary to truth), that intellect, O Pārtha (Arjuna), is in the Tamasic way (in the mode of ignorance) (18.32)**

**dhṛtya yaya dharayate manah-pranendriya-kriyah  
yogenavyabharinī dhṛtiḥ sa partha sattvika (18.33)**

*dhṛtya* -- constancy; *yaya* – (by) which; *dharayate* -- holds; *manah prana indriya kriyah* – the functions of the mind, the life-breaths (Prāna, a Sanskrit word meaning 'breath' and is understood as the vital, life-sustaining force of all living beings and the vital energy in all natural processes of the universe), and the sense organs; *yogena* -- by yoga ; *avyabharinī* -- unswerving; *dhṛtiḥ* -- constancy; *sa* -- that; *partha* – O Partha, Arjuna; *sattviki* – Sattvika, in the mode of goodness.

**The constancy by which one holds fast, in check the functions of the mind, the life-breaths (Prāna), and the sense organs, unswerving in Yoga (self-discipline), that constancy, O Pārtha (Arjuna) , is constancy in the Sattvic way (in the mode of goodness). (18.33)**

**yaya tu dharma-kamarthan dhṛtya dharayate 'rjuna  
prasāngena phalākāṅkṣi dhṛtiḥ sa partha rājasi (18.34)**

*yaya* -- by which; *tu* -- but; *dharma kama arthan* – Dharma (Duty), Kāna (pleasure, sense gratification) and Artha (self-interest, riches or economic development); *dhṛtya* -- by determination, (holding) fast, firmness; *dharayate* holds; *arjuna* -- O Arjuna; *prasāngena* – (because of) attachment; *phala-ākāṅkṣi* -- desirous of the fruits ; *dhṛtiḥ* -- determination; *sa* -- that; *partha* -- O Partha, Arjuna; *rājasi* – Rajasika, in the mode of passion.

**The constancy by which one holds fast to Dharma (Duty), Kāna (pleasure, sense gratification) and Artha (self-interest, riches or economic development), adhering to them, desirous of their fruits, O Pārtha (Arjuna), is constancy in the Rajasic way (in the mode of passion). (18.34)**

**yaya svapnam bhayam sokam viśadam madam eva ca  
na vimuncati durmedha dhṛtiḥ sa partha tamasi (18.35)**

*yaya* -- by which; *svapnam* -- sleep; *bhayam* -- fear; *sokam* -- grief; *viśadam* -- depression; *madam* – conceit, vanity, lust; *eva* -- indeed; *ca* -- and; *na* -- not;

*vimuncati* – giving up; *durmedha* – the stupid; *dhrtih* -- constancy; *sa* -- that; *partha* -- O Partha, Arjuna; *tamasi* – Tamasika, in the mode of ignorance.

**That by which a stupid will not let go sleep, fear, grief, depression, and also lust, is constancy in Tamasic (in the mode of ignorance), O Pārtha (Arjuna). (18.35)**

**sukham tv idanim tri-vidham srnu me bharatarsabha  
abhyasad ramate yatra duhkham ca nigacchati (18.36)**

*sukham* -- pleasure; *tu* -- indeed; *idanim* -- now; *tri vidham* -- threefold; *srnu* -- hear; *me* -- Me; *bharata-rsabha* -- O best of the Bharatas, Arjuna; *abhyasat* – much effort, practise; *ramate* – (man) enjoys; *yatra* -- where; *duhkha* – pain, suffering; *antam* -- the end; *ca* -- and; *nigacchati* – comes to, attains to.

**Threefold too is pleasure, O best of the Bhāratas (Arjuna), hear this now from Me. That in which a man enjoys after much effort spent, and wherein suffering comes to an end. (18.36)**

**yat tad agre visam iva pariname 'mrtopamam  
tat sukham sattvikam proktam atma-buddhi-prasada-jam (18.37)**

*yat* -- which; *tat* -- that; *agre* – at first; *visam iva* -- like poison; *pariname* – in time; *amrta* -- nectar; *upamam* -- like; *tat* -- that; *sukham* -- pleasure; *sattvikam* – Sattvika, in the mode of goodness; *proktam* -- is called; *atma buddhi prasada-jam* – (it) rises from that serenity which comes from Self-knowledge (*ātma-buddhi-prasāda*, translated ‘of one’s intellect (soul)’ or ‘of intellect and self’).

**Which at first is more like poison, but in time transforms itself in what seems to be nectar (heavenly food, food of the deities, immortality-giving food) – is called pleasure the Sattvic way (in the mode of goodness), for it rises from that serenity which comes from Self-knowledge (ātma-buddhi-prasāda, translated ‘of one’s intellect (soul)’ or ‘of intellect and self’). (18.37)**

**visayendriya-samyogad yat tad agre 'mrtopamam  
pariname visam iva tat sukham rajasam smrtam (18.38)**

*visaya indriya samyogat* -- from the contact of the senses with their objects ; *yat* -- which; *tat* -- that; *agre* – at first; *amrta-upamam* -- like nectar; *pariname* – in time; *visam iva* – to be poison; *tat* -- that; *sukham* -- pleasure; *rajasam* – Rajasika, in the mode of passion; *smrtam* -- is declared.

**That pleasure which at first seems like nectar, arising from the contact of the senses with their objects, but in time transforms itself in what seems to be poison, that pleasure is declared the Rajasic way (in the mode of passion). (See also 5.22)(18.38)**

**yad agre canubandhe ca sukham mohanam atmanah  
nidralasya-pramadottham tat tamasam udahrtam (18.39)**

*yad* -- which; *agre* -- at the beginning, at first; *ca* -- and; *anubandhe* -- in the end; *ca* -- and; *sukham* -- pleasure; *mohanam* -- delusive, deluding; *atmanah* -- of the self; *nidra* -- sleep; *alasya* -- laziness; *pramada* -- and heedlessness; *uttham* -- deriving from; *tat* -- that; *tamasam* -- Tamasika, in the mode of ignorance; *udahrtam* -- is declared.

**That pleasure which deludes the self both at the beginning and in the end, which derives from sleep, laziness and heedlessness, has been declared to be Tamasic (in the mode of ignorance, darkness). (18.39)**

**na tad asti prthivyam va divi devesu va punah  
sattvam prakrti-jair muktam yad ebhiv syat tribhir gunaih (18.40)**

*na* -- not; *tad* -- that; *asti* -- is; *prthivyam* -- on earth; *va* -- or; *divi* -- in heaven; *devesu* -- among the deities (Devas, demigods); *va* -- or; *punah* -- again; *sattvam* -- being; *prakrti-jaih* -- which is (born of the constituents of Nature - Prakriti -); *muktam* -- freed; *yad* -- that; *ebhiv* -- from these ; *syat* -- is; *tribhir* -- from three; *gunaih* -- Gunas, constituents of Nature, modes of material nature (Prakriti).

**There is no being in heaven or on earth, or even among the deities (Devas, demigods), which is or even could be free from these three constituents of Nature (Prakriti). (18.40)**

### **BRĀHMANAS, KSATRIYAS, VAIŚYAS, AND THE SUDRAS AS FOURFOLD GROUPS OF PEOPLE EXPLAINED**

**brahmana-ksatriya-visam sudranam ca parantapa  
karmani pravibhaktani svabhava-prabhavair gunaih (18.41)**

*brahmana ksatriya visam* -- Brāhmanas, Ksatriyas, and Vaiśyas; *sudranam* -- of the Sudras; *ca* -- and; *parantapa* -- O Parantapa, Arjuna; *karmani* -- duties; *pravibhaktani* -- are assigned; *svabhava prabhavaih* -- arise (born) from the nature of things, arise (born) of their own nature; *gunaih* -- by the constituents, by the qualities.

**The duties of the Brāhmanas, Ksatriyas, Vaiśyas, and also the Sudras, O Parantapa (O vanquisher of foes, Arjuna), are variously assigned by these constituents, and they arise from the nature of things as they are (svabhāva). (See also 4.13) (18.41)**

**samo damas tapah saucam ksantir arjavam eva ca  
jnanam vijnanam astikyam brahma-karma svabhava-jam (18.42)**

*samah* -- serenity; *damah* -- self-control; *tapah* -- austerity; *saucam* -- purity; *ksantih* -- patience, tolerance; *arjavam* -- honesty; *eva* -- even; *ca* -- and; *jnanam* -- knowledge (in theory); *vijnanam* -- realisation, bringing into practise; *astikyam* -- belief; *brahma karma* -- the duties of Brāhmanas; *svabhavajam* -- arising from own nature.

**Serenity, self-control, austerities (penance, ascetic practise), purity, patience and honesty, spiritual knowledge in theory as in practise (knowledge and realisation), belief in a hereafter, these are the duties of Brāhmanas, arising from their nature. (18.42)**

**sauryam tejo dhrtir dakshyam yuddhe capy apalayanam  
danam isvara-bhavas ca ksatram karma svabhava-jam (18.43)**

*sauryam* -- heroism; *tejah* -- ardour; *dhrtih* -- fortitude; *dakshyam* -- skill; *yuddhe* -- from battle; *ca* -- and; *api* -- also; *apalayanam* -- not fleeing; *danam* -- generosity; *isvara* -- of lordliness; *bhava* -- the nature; *ca* -- and; *ksatram* -- of the Ksatriyas; *karma* -- action; *svabhava-jam* -- arising from the nature.

**Heroism, ardour, fortitude, skill, not fleeing from battle, generosity and lordliness are the duties of the Ksatriyas (protectors), arising from their own nature. (18.43)**

**krsi-go-raksya-vanijyam vaishya-karma svabhava-jam  
paricaryatmakam karma sudrasyapi svabhava-jam (18.44)**

*krsi* -- till (the fields); *go* -- cattle; *raksya* -- rearing; *vanijyam* -- trade; *vaishya* -- of the Vaiśyas; *karma* -- duty; *svabhava jam* -- arising of the nature; *paricarya* -- service; *atmakam* -- consisting; *karma* -- duty; *sudrasya* -- of the Sudras; *api* -- also; *svabhava-jam* -- born of his own nature, the natural work.

**To till the fields (*agriculture*), rearing cattle and trade are the duties of the Vaiśyas, arising from their nature; but work which consists in service is the natural work of the Sudras. (11.44)**

**sve sve karmany abhiratah samsiddhim labhate narah  
sva-karma-niratah siddhim yatha vindati tac chrnu (11.45)**

*sve sve* -- each to his own; *karmani* -- duty; *abhiratah* -- devoted, by devotion; *samsiddhim* -- perfection; *labhate* -- attains; *narah* -- a man; *sva-karma* -- in his own duty; *niratah* -- engaged; *siddhim* -- perfection; *yatha* -- how; *vindati* -- attains; *tat* -- that; *srnu* -- listen.

**By devotion each to his own duty (*karma*), every man attains perfection. Listen how a man perfects himself through devotion to his own duty (*karma*). (11.45)**

**yatah pravrttir bhutanam yena sarvam idam tatam  
sva-karmana tam abhyarcya siddhim vindati manavah (18.46)**

*yatah* -- from whom; *pravrttih* -- the source; *bhutanam* -- of all beings; *yena* -- by whom; *sarvam* -- all; *idam* -- this; *tatam* -- is pervaded; *sva-karmana* -- of his duty; *tam* -- Him; *abhyarcya* -- by worshiping; *siddhim* -- perfection; *vindati* -- attains; *manavah* -- man.

**He, Who is the source of all beings' activity (*pravrtti*), and by Whom this whole universe pervades, by worshipping Him in the performance of his duty, man attains perfection. (See also 9.27, 12.10) (18.46)**

**sreyan sva-dharmo vigunah para-dharmat sv-anusthitat  
svabhava-niyatam karma kurvan napnoti kilbisam (18.47)**

*sreyan* -- better; *sva-dharmah* -- one's own natural duty; *vigunah* -- though devoid of merit; *para-dharmat* -- than to achieve another's; *sv-anusthitat* -- even well-performed; *svabhava-niyatam* -- imposed by his own nature; *karma* -- duty, action; *kurvan* -- fulfilling; *na* -- not; *napnoti* -- incurs; *kilbisam* -- sin.

**Better to achieve one's own natural duty (*natural duty: that for which he is innate to do*), though devoid of merit, than to achieve another's even well performed. He who fulfils the duty (*Dharma*) imposed by his own nature, he incurs no sin. (See also 3.35, 5.10, 18.07, 18.09, 18.17, 18.23)) (18.47)**

**saha-jam karma Kaunteya sa-dosam api na tyajet  
sarvarambha hi dosena dhumenagnir ivavrtah (18.48)**



*saha-jam* – to which born; *karma* – duty, action; *kaunteya* – O Kaunteya, O son of Kunti, Arjuna; *sa-dosam* – (though) defective; *api* – even, although; *na* -- not; *tyajet* -- one should give up; *sarva-arambhah* -- all enterprises; *hi* -- for; *dosena* -- with fault; *dhumena* -- by smoke; *agnih* -- fire; *iva* -- as; *avrtah* – (are) veiled.

**Never should one give up the duty to which he is born, though defective it may be, O son of Kunti (Arjuna); for all enterprises are veiled in faults as fire by smoke. (18.48)**

### **KARMA YOGA IS KARMA SANNYĀSA**

**asakta-buddhī sarvatra jitatma vigata-sprahā  
naiskarmya-siddhim paramam sannyāsenadhigacchati (18.49)**

*asakta-buddhī* – whose mind is unattached; *sarvatra* -- everywhere; *jita-atma* – whose self is subdued; *vigata-sprahā* – all desires gone; *naiskarmya-siddhim* – free from bondage to works; *paramam* -- supreme; *sannyāsenā* -- by means of renunciation; *adhigacchati* -- one reaches.

**The one whose mind is unattached to anything, whose self is subdued, all desires gone, by means of renunciation reaches the supreme state, free from bondage to works (naiskarmya-siddhim: the perfection consisting in freedom from action). (18.49)**

**siddhim prapto yatha brahma tathapnoti nibodha me  
samāsenaiva Kaunteya nistha jñānasya ya para (18.50)**

*siddhim* -- perfection; *praptah* -- attained; *yatha* -- as; *brahma* -- Brahman; *tatha* -- that; *apnoti* -- one reaches; *nibodha* -- learn; *me* -- from Me; *samāsena* – in brief; *eva* -- even; *kaunteya* – O Kaunteya, O son of Kunti, Arjuna; *nistha* -- the state; *jñānasya* -- of knowledge; *ya* -- which; *para* – supreme, highest.

**Learn from Me, in brief, how the one having attained perfection, reaches Brahman, O son of Kunti (O Kaunteya, Arjuna), that supreme state of knowledge. (18.50)**

**buddhya visuddhaya yukto dhr̥tyatmanam niyamyā ca  
sabdadin visayams tyaktva raga-dvesau vyudasya ca (18.51)**

*buddhya* – in a intellect; *visuddhaya* -- purified; *yuktah* -- absorbed; *dhr̥tya* – with constancy; *atmanam* -- the self; *niyamyā* – self-control; *ca* -- and; *sabda-*

*adin* – sound and other; *visayan* -- the sense objects; *tyaktva* -- detached; *raga* -- attraction; *dvesau* -- and aversion; *vyudasya* -- discarding; *ca* – also.

**Absorbed in a purified intellect (*buddhi*, reason, soul-vision kept pure), self-controlled with constancy, detached from the things of sense, sound and other objects, and discarding attraction and aversion; (18.51)**

**vivikta-sevi laghu-asi yata-vak-kaya-manasah  
dhyana-yoga-paro nityam vairagyam samupasritah (18.52)**

*vivikta-sevi* – dwell in solitude, living in a secluded place; *laghu-asi* -- eating lightly; *yata vak kaya manasah* -- with speech, body and mind controlled ; *dhyana-yoga-parah* -- absorbed in divine meditation; *nityam* -- ever; *vairagyam* -- dispassion; *samupasritah* – taking refuge in (solitude).

**Let one dwell in solitude, eat lightly, with speech, body and mind controlled, ever absorbed in divine meditation (*union through soul-vision in yoga*), cultivating dispassion; (18.52)**

**ahankaram balam darpam kamam krodham parigraham  
vimucya nirmamah santo brahma-bhuyaya kalpate (18.53)**

*ahankaram* -- egotism; *balam* -- power; *darpam* -- pride; *kamam* – lust, desire; *krodham* -- anger; *parigraham* -- possessiveness; *vimucya nirmamah* – free from the “me and mine” consciousness; *santah* -- peaceful; *brahma-bhuyaya* -- for becoming one with Brahman; *kalpate* -- is fit.

**Giving up egotism, power, pride, desire (*lust*), anger, possessiveness, free from the ‘me and mine’ consciousness, serene, he is fit to become one with Brahman. (11.53)**

**brahma-bhutah prasannatma na socati na kanksati  
samah sarvesu bhutesu mad-bhaktim labhate param (18.54)**

*brahma-bhutah* – become (absorbed) in Brahman; *prasanna-atma* – serene in the Self; *na* -- not; *socati* -- grieves; *na* -- not; *kanksati* -- desires; *samah* – the same; *sarvesu* -- to all; *bhutesu* – contingent beings; *mat-bhaktim* – devotion towards Me; *labhate* -- gains; *param* -- supreme.

**Becoming absorbed in Brahman, serene in the Self, he grieves not nor desires; equal to all contingent beings, he gains supreme devotion towards Me. (18.54)**

**bhaktya mam abhijanati yavan yas casmi tattvatah  
tato mam tattvato jnatva visate tad-anantaram (18.55)**

*bhaktya* – by supreme (highest) devotion; *mam* -- Me; *abhijanati* – he realises Me, knows Me; *yavan* -- what; *yah ca asmi* -- as I (really) am; *tattvatah* -- in truth; *tatah* -- then; *mam* -- Me; *tattvatah* -- in truth; *jnatva* -- knowing; *visate* -- he enters; *tad-anantaram* – immediately (into the ‘That’) into the Supreme.

**By supreme devotion (meaning, love and loyalty) he realises Me as I really am, who and what I am. Then, knowing Me in truth, he immediately enters into the Supreme (he enters into ‘That’). (See also 5.19) (18.55)**

**sarva-karmany api sada kurvano mad-vyapasrayah  
mat-prasadad avapnoti sasvatam padam avyayam (18.56)**

*sarva* -- all; *karmani* -- actions; *api* -- also; *sada* -- always; *kurvanah* -- undertaking; *mat-vyapasrayah* – taking refuge in Me; *mat-prasadat* -- by My grace; *avapnoti* -- one attains; *sasvatam* -- the eternal; *padam* – abode, state; *avyayam* -- changeless.

**Undertaking continually all manner of actions, taking refuge in Me, for by My grace he will attain the eternal, changeless state (pada). (18.56)**

**cetasa sarva-karmani mayi sannnyasya mat-parah  
buddhi-yogam upasritya mac-cittah satatam bhava (18.57)**

*cetasa* -- mentally; *sarva-karmani* -- all actions; *mayi* -- to Me; *sannnyasya* -- dedicating; *mat-parah* – regarding Me as the Supreme; *buddhi-yogam* – the yoga of discrimination, union through discriminative knowledge or yoga of understanding; *upasritya* -- relying; *mac-cittah* – thinking (on Me); *satatam* -- constantly; *bhava*- be.

**Mentally dedicating all actions to Me, regarding Me as the Supreme, relying on buddhi-yoga (union through discriminative knowledge, or yoga of understanding), think constantly on Me. (18.57)**

**EGOISM IS HARMFUL ON THE SPIRITUAL LADDER TO THE  
SUPREME**

**mac-cittah sarva-durgani mat-prasadat tarisyasi  
atha cet tvam ahankaran na srosyasi vinankyasi (18.58)**

*mat cittah* – fixing the mind; *sarva* -- all; *durgani* -- dangers; *mat-prasadat* -- by My grace; *tarisyasi* -- you will overcome; *atha* -- but; *cet* -- if; *tvam* -- you; *ahankarat* -- selfishness; *na srosyasi* -- do not listen, will not listen; *vinanksyasi* -- you will meet destruction.

**Fixing your mind on Me, by My grace you will overcome all dangers, but if through selfishness you will not listen, then you will meet destruction. (18.58)**

**yad ahankaram asritya na yotsya iti manyase  
mithyaisa vyavasayas te prakrtis tvam niyoksyati (18.59)**

*yad* -- if; *ahankaram* – self-assertion, egotism; *asritya* -- taking shelter; *na yotsye* -- I will not fight; *iti* -- thus; *manyase* -- you think; *mithya* – vain; *esah* -- this; *vyavasayah* -- resolution; *te* -- your; *prakrtih* -- inborn nature; *tvam* -- you; *niyoksyati* -- will constrain.

**But if through self-assertion you think, ‘I will not fight’, vain is your resolution, for Prakriti, your inborn nature will constrain you. (11.59)**

**svabhava-jena Kaunteya nibaddhah svena karmana  
kartum necchasi yan mohat karisyasy avaso 'pi tat (18.60)**

*svabhava-jena* – own nature-born action; *kaunteya* – O Kaunteya, O son of Kunti, Arjuna; *nibaddhah* -- bound; *svena* -- own; *karmana* -- action; *kartum* -- to do; *na* -- not; *icchasi* -- you wish; *yad* -- that; *mohat* – through delusion; *karisyasi* -- you will do; *avasah* – against own will; *api* -- also; *tat* -- that.

**O son of Kunti (O Kaunteya, Arjuna), being bound by the karma of your own nature-born action, you will have to do that which is against your will, and through delusion you do not wish to do. (18.60)**

**ALL KARMA BELONGS TO THE SUPREME (ISVARA)**

**isvarah sarva-bhutanam hrd-dese 'rjuna tisthati  
bhramayan sarva-bhutani yantrarudhani mayaya (18.61)**

*isvarah* -- the Lord; *sarva-bhutanam* -- of all contingent beings; *hrd-dese* -- in the heart; *arjuna* -- O Arjuna; *tisthati* -- dwells; *bhramayan* – making to whirl; *sarva-bhutani* -- all contingent beings; *yantra arudhani* – fixed in a machine; *mayaya* – illusive power.

**The Lord dwells in the region of the heart of all contingent beings, O Arjuna, and by His illusive power (*Maya*) making them all whirl as if fixed in a machine. (18.61)**

**tam eva saranam gaccha sarva-bhavana bhārata  
tat-prasadat param santim sthanam prapsyasi sasvatam (18.62)**

*tam* -- in Him; *eva* -- even; *saranam gaccha* – find refuge; *sarva-bhavana* – with all your being; *bhārata* -- O Bharata, Arjuna; *tat-prasadat* -- by His grace; *param* -- supreme; *santim* -- peace; *sthanam* -- the abode; *prapsyasi* -- you shall obtain; *sasvatam* – eternal (state).

**O Bhārata (*Arjuna*), in Him alone find refuge with all your being, and all your love (*bhāva*); and by His grace you shall obtain supreme peace, the eternal state. (18.62)**

### **FREEDOM OF THE SEEKER INTO TRUTH**

**iti te jnanam akhyatam guhyad guhyataram maya  
vimrsyaitad asesena yathecchasi tatha kuru (18.63)**

*iti* -- thus; *te* -- to you; *jnanam* -- knowledge; *akhyatam* -- declared; *guhyat* – the mysteries; *guhya-taram* -- the most mysterious; *maya* -- by Me; *vimrsya* – contemplate; *etat* -- on this; *asesena* -- fully; *yatha* -- as; *icchasi* -- you wish; *tatha* -- that; *kuru* – do, act.

**Of all mysteries most mysterious, this knowledge have I declared to you, contemplate on it in all its amplitude, and do whatever you wish to do. (18.63)**

### **THE RESULTS OF SELF-SURRENDER**

**sarva-guhyatamam bhuyah srnu me paramam vacah  
isto 'si me drdham iti tato vaksyami te hitam (18.64)**

*sarva-guhyatamam* -- the most mysterious of all; *bhuyah* -- again; *srnu* -- listen; *me* -- from Me; *paramam* – (My) supreme; *vacah* -- word; *istah asi* – beloved (friend); *me* -- to Me; *drdham* – (beloved) friend; *iti* -- so; *tatah* -- therefore; *vaksyami* -- I am telling; *te* -- you; *hitam* – (that which is) beneficial.

**Listen once again to My supreme word, of all the most mysterious; because you are My beloved friend, I will, therefore, tell you that which is beneficial for you. (18.64)**

**man-mana bhava mad-bhakto mad-yaji mam namaskuru  
mam evaishyasi satyam te pratijane priyo 'si me (18.65)**

*mat-manah* – your mind absorb in Me; *bhava* -- be; *mat-bhaktah* – (be) My devotee; *mat-yaji* – sacrifice to Me; *mam* – to Me; *namaskuru* – prostrate (yourself before Me); *mam* -- to Me; *eva* -- even; *esyasi* -- you shall come; *satyam* -- truth; *te* -- to you; *pratijane* -- I promise; *priyah* -- dear; *asi* -- you are; *me* -- to Me.

**Absorb your mind in Me, be My devotee, sacrifice to Me (*resign all things to Me*), prostrate yourself before Me: I promise you, in this way you shall come to Me, for in truth you are dear to Me. (18.65)**

**sarva-dharman parityajya mam ekam saranam vraja  
aham tvam sarva-papebhyo moksaisyami ma sucah (18.66)**

*sarva-dharman* -- all other dharmas (duties); *parityajya* -- forsaking; *mam* -- to Me; *ekam* -- only; *saranam* -- refuge; *vraja* -- take; *aham* -- I; *tvam* -- you; *sarva papebhyah* -- from all evils; *moksaisyami* -- will deliver; *ma* -- not; *sucah* – grieve.

**Forsaking all other dharmas (*duties*), turn to Me, your only refuge, for I will deliver you of all evils. Do not grieve. (18.66)**

### **APTITUDES FOR TEACHING THE BHAGAVAD GĪTĀ**

**idam te natapaskaya nabhaktaya kadacana  
na casusrusave vacyam na ca mam yo 'bhyasuyati (18.67)**

*idam* -- this; *te* -- by you; *na* -- not; *atapaskaya* – whose life is devoid of asceticism; *na* -- not; *abhaktaya* – who has no devotion; *kadacana* -- at any time; *na* -- never; *ca* -- and; *asusrusave* – who refuses to obey (or, render service); *vacyam* -- to be spoken; *na* -- not; *ca* -- and; *mam* – of Me; *yah* – one who; *abhyasuyati* -- is envious, cavils at.

**Never should you speak about this to anyone, whose life is devoid of asceticism (*austerity, penance*), who has no devotion (*bhakta: love and loyalty*), who refuses to obey, or to one who speaks ill of Me. (18.67)**

**ya idam paramam guhyam mad-bhaktesv abhidhasyati  
bhaktim mayi param krtva mam evaishyaty asamsayah (18.68)**

*yah* -- who; *idam* -- this; *paramam* -- supreme; *guhyam* -- secret (knowledge); *mat bhaktesu* -- to my loving devotees; *abhidhasyati* -- impart; *bhaktim* -- devotion; *mayi* -- to Me; *param* -- highest (supreme); *krtva* -- showing; *mam* -- to Me; *eva* -- even; *esyati* -- will come; *asamsayah* -- without doubt.

**But whoever shall impart to My loving devotees this supreme secret knowledge, showing the highest devotion (*bhakti: love and loyalty*) to Me, will come and reach Me without doubt. (18.68)**

**na ca tasman manusyesu kascin me priya-krttamah  
bhavita na ca me tasmad anyah priyataro bhuvi (18.69)**

*na* -- not; *ca* -- and; *tasmat* -- than someone; *manusyesu* -- among men; *kascit* -- any; *me* -- to Me; *priya-krt-tamah* -- more pleasing service; *bhavita* -- shall be; *na* -- not; *ca* -- and; *me* -- to Me; *tasmat* -- than he (like this); *anyah* -- another; *priya-tarah* -- dearer; *bhuvi* -- on earth.

**No one among mankind can render Me more pleasing service than someone like this; nor shall any other one on earth be dearer to Me. (18.69)**

**adhyesyate ca ya imam dharmyam samvadam avayoh  
jnana-yajnena tenaham istah syam iti me matih (18.70)**

*adhyesyate* -- who studies, is studying; *ca* -- and; *yah* -- who; *imam* -- this; *dharmyam* -- sacred; *samvadam* -- dialogue; *avayoh* -- of ours; *jnana* -- of knowledge; *yajnena* -- by the sacrifice; *tena* -- by him; *aham* -- I; *istah* -- worshipped; *syam* -- (I) shall, (this is); *iti* -- so; *me* -- My; *matih* -- promise.

**The one, who studies this sacred dialogue of ours, will be worshipping Me by the sacrifice (*Yajna*) of knowledge. This is My promise. (18.70)**

**sraddhavan anasuyas ca srnuyad api yo narah  
so 'pi muktah subhal lokan prapnuyat punya-karmanam (18.71)**

*sraddha-van* -- full of faith; *anasuyah* -- not cavilling; *ca* -- and; *srnuyat* -- have you listened; *api* -- also; *yah* -- who; *narah* -- man; *sah* -- he; *api* -- also; *muktah* -- being liberated, being freed; *subhan* -- happy; *lokan* -- worlds; *prapnuyat* -- (he) attains; *punya-karmanam* -- of those whose works are pure.

**Even that individual full of faith (*shraddha*), not cavilling, who merely listens to and heeds this sacred dialogue, will be free from evil, and attain the blessed worlds of those whose works are pure. (18.71)**

## THE DAWN OF KNOWLEDGE

**kaccid etac chrutam Partha tvayaikagrena cetasa  
kaccid ajnana-sammohah pranastas te Dhananjaya (18.72)**

*kaccit* -- whether; *etat* -- this; *srutam* -- heard; *partha* -- O Partha, Arjuna; *tvaya* -- by you; *eka-agrena* – in singleness; *cetasa* – of mind; *kaccit* -- whether; *ajnana sammohah* – the delusion born ignorance; *pranastah* -- destroyed; *te* -- you; *dhananjaya* – O Dhananiaya, O conqueror of wealth , Arjuna.

**O Pārtha (Arjuna), have you listened to this knowledge (to this My word) in singleness of mind (an attentive mind)? O Dhananjaya (Arjuna), has the confusion linked to delusion-born ignorance been thoroughly destroyed? (18.72)**

**arjuna uvaca  
nasto mohah smrtir labdha tvat-prasadan mayacyuta  
sthito 'mi gata-sandehah karisye vacanam tava (18.73)**

*arjunah uvaca* -- Arjuna said; *nastah* -- destroyed; *mohah* – confusion, delusion; *smrtih* – thinking, memory; *labdha* – got back, has been gained, regained; *tvat-prasadat* -- by Your grace; *maya* -- by me; *acyuta* – O Achyuta, O infallible Kṛṣṇa (*The different names of the Supreme Lord Kṛṣṇa and Arjuna are very important in the Bhagavad Gītā as they have a meaning according to different circumstances and relationships, and have something to tell the reader for own spiritual growth. A number of even outstanding translators omit them, and that is unacceptable. The translator endeavoured as far as he possibly could to translate the “Song of God” as it should be*); *sthitah* -- firm; *asmi* – (I) am; *gata sandehah* – with doubts dispelled; *karisye* – (I) stand ready; *vacanam* -- word; *tava* -- Your.

**Arjuna said: Destroyed is the confusion, I have got back my proper way of thinking (smṛti) (I have got back my memory) through Your grace, O Achyuta (O unfallen One, O immutable One, Kṛṣṇa). With doubts dispelled I stand ready to act according to Your word. (18.73)**

## SANJAYA'S CONCLUSIVE DECLARATION

**sanjaya uvaca  
ity aham vasudevasya parthasya ca mahatmanah  
samvadam imam asrausam adbhutam roma-harsanam (18.74)**



*sanjayah uvaca* -- Sanjaya said; *iti* -- so; *aham* -- I; *vasudevasya* -- of Vasudeva, Kṛṣṇa ; *parthasya* -- of Partha, Arjuna; *ca* -- and; *maha-atmanah* -- of the great soul, high-souled; *samvadam* -- dialogue; *imam* -- this; *asrausam* -- (I) did heard; *adbhutam* -- wonderful; *roma-harsanam* -- causing the hair stand on end.

**Sañjaya said: I did hear this wondrous dialogue of Vasudeva (*Vasudeva's son, Kṛṣṇa*) and the high-souled Pārtha (*Arjuna*), causing my hair to stand on end. (18.74)**

**vyasa-prasadac chrutavan etad guhyam aham param  
yogam yogesvarat kṛṣṇat saksat kathayatah svayam (18.75)**

*vyasa-prasadat* -- by Vyāsa's favour ; *śrutavan* -- I have heard; *etat* -- this; *guhyam* -- secret; *aham* -- I; *param* -- supreme; *yogam* -- yoga; *yoga-isvarat* -- from the Lord of yoga; *kṛṣṇat* -- from Kṛṣṇa; *saksat* -- directly; *kathayatah* -- relating; *svayam* -- himself.

**By Vyāsa's favour have I heard this supreme secret Yoga from the Lord, Kṛṣṇa Himself, relating it before me. (18.75)**

**rajan samsmrtya samsmrtya samvadam imam adbhutam  
kesavarjunayoh punyam hrsyami ca muhur muhuh (18.76)**

*rajan* -- O King; *samsmrtya* -- recalling; *samsmrtya* -- recalling; *samvadam* -- dialogue; *imam* -- this; *adbhutam* -- marvellous; *kesava* -- Keśava, Kṛṣṇa; *arjunayoh* -- and Arjuna; *punyam* -- holy; *hrsyami* -- I thrill with joy; *ca* -- and; *muhuh muhuh* -- again and again, repeatedly.

**O King (*King Dhṛtarāstra*) recalling over and over again this marvellous and holy dialogue of Keśava (*Kṛṣṇa*) and Arjuna, I thrill with joy again and again. (18.76)**

**tac ca samsmrtya samsmrtya rupam aty-adbhutam hareh  
vismayo me mahan rajan hrsyami ca punah punah (18.77)**

*tat* -- that; *ca* -- and; *samsmrtya* -- having recalled; *samsmrtya* -- having recalled; *rupam* -- the form; *ati* -- greatly, utterly; *adbhutam* -- marvellous; *hareh* -- of Hari, of Kṛṣṇa; *vismayah* -- amazement; *me* -- my; *mahan* -- great; *rajan* -- O King; *hrsyami* -- I am enjoying, I thrill with joy; *ca* -- and; *punah punah* -- again and again, repeatedly.

**And as often as I recall that utterly marvellous form of Hari (*Krsna*), great is my amazement, O King (*King Dhrtarāstra*), I thrill with joy, and thrill with joy again! (18.77)**

**yatra yogesvarah krsno yatra partho dhanur-dharah  
tatra srir vijayo bhutih dhruva nitir matir mama (18.78)**

*yatra* -- whenever; *yoga-isvarah* -- the Lord of yoga; *krsnah* -- Krsna; *yatra* -- wherever; *parthah* -- Partha, the son of Partha; *dhanuh-dharah* -- the archer, the carrier of the bow and arrow; *tatra* -- there; *srih* -- prosperity; *vijayah* -- victory; *bhutih* -- happiness; *dhruva* -- firm; *nitih* -- morality; *matir mama* -- my opinion.

**Whenever Krsna, the Lord of Yoga is; wherever is Pārtha (*Arjuna*) the Archer, there is prosperity, victory, happiness, and firm morality, this is my conviction. (18.78)**

**In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkrsna and Arjuna, this is the eighteenth discourse entitled, “The Yoga of Liberation through Renunciation”.**

# Epilogue

## The Farewell Message of Lord Krsna

Lord Krsna on the eve of His departure from the arena of this world, after finishing the difficult task of establishing Dharma, gave His last parting discourse to His uncle Uddhava who was also His dearest devotee and follower.

At the end of a long sermon comprising of more than one thousand verses, Uddhava said: O Lord, I think the pursuit of yoga as You narrated to Arjuna, and now to me is very difficult, indeed, for most people, because, it requires control of the unruly mind and senses.

Please tell me a short, simple, and easy way to God-Realisation. Lord Krsna upon Uddhava's request gave the essentials of self-realisation for the modern age as follows:

(1) Do your duty to the best of your abilities for the Lord without any selfish motive, and remember God at all times--before starting a work, at the completion of a task, and while inactive.

(2) Practice to look upon all creatures as Myself in thought, word, and deed, and mentally bow down to them.

(3) Perceive that the power of God is with you at all times, through the activities of mind, senses, breathing, and emotions; and is constantly doing all the work using you as a mere instrument.

Paramahansa Hariharananda, my Sadguru, says: God is in everything as well as above everything. So if you want to realise Him, you must seek Him in every atom, in every matter, in every bodily function, and in every human being. This is Self-Realisation.

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The essence of God-realisation is also summarised in the four verses of the Bhāgavata Purāna (BP 2.09.32-35) as hereunder:

The Supreme Lord Krsna said: All of Me, namely My actual eternal form and My transcendental existence, colour, qualities and activities--let all be awakened within you by factual realisation, out of My causeless mercy. (32)

**Brahma, it is I, the Personality of Godhead, who existed before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead. (33)**

**O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness. (34)**

**O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything. (35)**

**Uddhava took up his mission. He accepted the dharma given to him by his guru, Krsna, and attained the experience of Oneness. But what of the Supreme Lord Krsna, the complete avatar, the teacher and friend of all, the Radiant One? In the *Bhagavatha Purana*, Sage Shuka describes what happens next. Knowing that Dvaraka will be destroyed, the Supreme Lord Krsna sends the women, children and older men to safety in Sankhoddra. The younger men asked to go to Prabhasa to purify themselves. But the cleansing is of no avail and the destiny of the Yadus is fulfilled when they attack the Lord Krsna, and he and Balarama finally destroy them. After this battle, while He rests beside a tree, the Lord Krsna is pierced in the foot by the arrow of a hunter. This too is as it has been foretold, and, in a final moment of meditation, the Lord Krsna leaves the earthly plane.**

**Did the Supreme Lord Krsna die? The verses of the *Bhagavatha Purana* that relate to this question are compelling and mysterious:**

*With Brahma, the celestial sages and the gods before him,  
All of whom he knew were none other than himself,  
The Radiant One, Krsna, closed his lotus eyes,  
And withdrew himself into the Self.*

*By practising the Yogic method of Agni dharana,  
He burnt the body which had delighted all who knew it  
And which, when meditated on,  
Grants grace to the devotee.  
Then He entered His own realm.  
(Book 2, 31: 5-6)*

**The word that is mysterious here is *dagdhva*. Some translators have read the text as ‘*adagdhva*’, ‘without burning’, and others, like Swami**

Venkatesananda, have read it as ‘*dagdhva*’, ‘with burning’. A final clue in verse 13 of the same discourse:

*The Radiant One, Shri Krsna,  
Had the power to create, sustain and destroy  
All of creation.  
Yet He did not wish  
To preserve His body here any longer  
Even though he could.  
For he had always taught that the perishable  
Is not worth saving.*

Did the body of the Supreme Lord Krsna die? That is for each devotee to decide for him or herself, the sacred writings leave enough ambiguity for us to answer in the way that each find most acceptable. Maybe, the Supreme Lord Krsna dies every time we do not let him live through our lives in a manner He prescribed in the Bhagavad Gītā. Perhaps the Supreme Lord Krsna lives in us when we open our hearts and minds to His teaching, purifying ourselves in the ways He taught – through love and compassion to all beings, exercised in the spirit of renunciation.

**Harīh AUM tatsat Harīh AUM tatsat Harīh AUM tatsat  
Śrī Kṛṣṇārpanam astu śubham bhūyāt.  
AUM Śāntih Śāntih Śāntih**

*This book is offered to Lord Krsna.  
May He bless the readers with  
Goodness, Prosperity, and Peace*

# Gītā Māhātmyam

## The Greatness of the Gītā

*The Gītā Māhātmyam is a tribute to the Bhagavad Gītā which is normally recited at the close of a Gītā reading or chanting. When time does not permit, it is sufficient to read or chant only verses 21 and 22. Remember the Gītā contains the cream of the Vedas and Upanishads. For this reason it is a universal scripture suited for people of all temperaments and for all ages, and of all religions.*

**Śrī ganeśāya namah**  
**Śrī rādhāramanāya (Kṛṣṇa) namah**

**Adoration to Sri Ganesa**  
**Adoration to Sri Radharamana (Kṛṣṇa)**

**Sri Ganesa is the personification of the cosmic functioning of Iswara (Supreme Being, God, Ruler of the Cosmos). He embodies wisdom and he removes obstacles. He is therefore, also here, invoked at the beginning of all auspicious undertakings. Radharamana is the appellation attributed to the Supreme Lord Kṛṣṇa because of His being the Idol of worship during His boyhood by the Gopi, Sreemati Radha.**

***Dharovaacha: Bhagavan parameshaana bhaktiravyabhicharinee;  
Praarabdham bhujyamaanasya katham bhavati he prabho.(1)***

**Dhara (the Earth) said: O Blessed Lord, O Ruler Supreme, O Adorable One, how may he, who is bound by his ‘Prārabdha karma’ gain constant devotion? (1)**

***Sri Vishnuruvaacha: Praarabdham bhujyamaano hi geetaabhyaasaratah  
sadaa;  
Sa muktah sa sukhee loke karmanaa nopalipyate.(2)***

**The Lord Vishnu said: Even he who is dominated by ‘Prārabdha karma’ can be a Mukta (one who becomes free from the cycles of birth and death) and a happy man in this world if he be devoted to the constant practice of the Gītā. No new karma ever taints him. (2)**

***Mahaapaapaadipaapaani geetaadhyaanam karoti chet;  
Kwachit sparsham na kurvanti nalineedalam ambuvat.(3)***

No sin, however heinous can ever affect him who meditates on the Gītā, any more than water affects the lotus leaf. (3)

*Geetaayaah pustakam yatra yatra paathah pravartate;  
Tatra sarvaani teerthaani prayaagaadeeni tatra vai.  
Sarve devaashcha rishayo yoginahpannagaashcha ye;  
Gopaalaa gopikaa vaapi naaradoddhava paarshadaih.(4-5)*

Where the book Bhagavad Gītā is kept, where the study of it is conducted, there are present all the sacred places, there verily are the Prayagas and such sanctums. The Devas, the Rishis, the yogins, the Pannagas, the Gopals, the Gopis, Narada, Uddhava and the whole hosts of their comrades are all present there. (4-5)

*Sahaayo jaayate sheeghram yatra geetaa pravartate;  
Yatra geetaavichaarashcha pathanam paathanam shrutam;  
Tatraaham nishchitam prithvi nivasaami sadaiva hi.(6)*

Where the Gītā is read, there help comes quickly; where the Gītā is inquired into, chanted, taught, or listened to, O Earth, there undoubtedly and unfailingly do I Myself reside. (6)

*Geetaashraye'ham tishthaami geetaa me chottamam griham;  
Geetaajnaanam upaashritya treen Uokaan paalayaamyaham.(7)*

I abide in the refuge of the Gītā; the Gītā is My foremost residence. I protect the three worlds based on wisdom of the Gītā. (7)

*Geetaa me paramaa vidyaa brahmaroopaa na samshayah;  
Ardhamaatraaksharaa nityaa swaanirvaachyapadaatmikaa.  
Chidaanandena krishnena proktaa swamukhato'rjuna;  
Vedatrayee paraanandaa tatwarthajnaanasamyutaa.(8-9)*

The Gītā is My Knowledge Supreme; it is undoubtedly the embodiment of Brahman; this Knowledge is absolute; it is imperishable, eternal, of the essence of My indefinable State; it comprises all the three Vedas; it is all blissful; it consists of the realisation of the true nature of the Self; it is declared by the Omniscient and Blessed Krsna Himself to Arjuna. (8-9)

*Yoashtaadasha japen nityam naro nishchalamaanasah;  
Jnaanasiddhim sa labhate tato yaati param padam.(10)*

**That man who recites the eighteen chapters daily with a firm mind, gains perfection in knowledge and thereby reaches the supreme state. (10)**

*Paathe'asamarthah sampoornam tato'rdham paathamaacharet;  
Tadaa godaanajam punyam labhate naatra samshayah.(11)*

**If the whole of it cannot be recited, half of it may be recited; through that act the aspirant acquires merit on a par with the gift of a cow. There is no doubt about it. (11)**

*Tribhaagam pathamaanastu gangaasnaanaphalam labhet;  
Shadamsham japamaanastu somayaagaphalam labhet.(12)*

**He who recites a third part acquires the merit obtained by bathing in the Ganges. He who recites a sixth part gets the fruit of the Soma-sacrifice (Soma, name of an invigorating vine). (12)**

*Ekaadhyayam tu yo nityam pathate bhaktisamyutam;  
Rudralokam avaapnoti gano bhootwaa vaseschiram (13)*

**He who reads even a chapter a day with devotion gains the Rudraloka and lives there long having become an attendant (or, a Gana: an attendant of the Lord Shiva) on Siva. (13)**

*Adhyaayam shlokapaadam vaa nityam yah pathate narah;  
Sa yaati narataam yaavanmanwantaram vasundhare.(14)*

**O Earth, he who reads a quarter of a chapter, or of a stanza daily, attains to human birth throughout the duration of a Manu (or, Manvantara:71 Mahayugas or 308,448,000 years). (14)**

*Geetaayaah shloka dashakam sapta pancha chatushtayam;  
Dwautreenekam tadardhamvaa shlokaanaam yah pathennarah.  
Chandralokam avaapnoti varshaanaam ayutam dhruvam;  
Geetaapaathasamaayukto mrito maanushataam vrajet. (15-16)*

**The man who recites ten, seven, five, four, three or two stanzas, or even one or half a stanza of the Gītā, certainly lives in Chandraloka for ten thousand years. He, who leaves the body while reading the Gītā, obtains the region of man. (15-16)**

*Geetaabhyaasam punah kritwaa labhate muktim uttamaam;  
Geetetyucchaarasamyukto mriyamaano gatim labhet.(17)*



**Again, practising the Gītā, man attains supreme Mukti (liberation from material existence). The dying man uttering the word “Gītā” will attain the goal. (17)**

***Geetaarthashravanaasakto mahaapaapayuto’pi vaa;  
Vaikuntham samavaapnoti vishnunaa saha modate.(18)***

**Even he who has committed heinous sins goes to Vaikuntha (Vishnu’s heaven) and lives in communion with Vishnu if he loves to hear the meaning of the Gītā. (18)**

***Geetaartham dhyaayate nityam kritwaa karmaani bhoorishah;  
Jeevanmuktah sa vijneyo dehaante paramam padam.(19)***

**He is to be regarded a Jivanmukta (liberated embodied soul, a devotee; in other words: A Jivanmukta is one who has attained liberation while living) who constantly meditates on the meaning of the Gita in the midst of performing his karma without respite. He attains the supreme state at the fall of his body. (19)**

***Geetaam aashritya bahavo bhoobhujo janakaadayah;  
Nirdhootakalmashaa loke geetaa yaataah param padam.(20)***

**Many kings like Janaka became free from evils and attained the highest state by following this Gītā. So is it related. (20)**

***Geetaayaah pathanam kritwaa maahaatmyam naiva yah pathet;  
Vrithaa paatho bhavet tasya shrama eva hyudaahritah. (21)***

**His reading is in vain and his effort is wasted who does not read this ‘Māhātmyam’ after having completed the reading of the Gītā. (21)**

*(This verse has only to be understood as a test, a confirmation as it were of faith (shraddha) in the Bhagavad Gītā, which is not only a literary or philosophical book of high moral value, but it is also the word of God as many other sacred scriptures in the world, and should therefore be studied with great faith and devotion. While reading the Bhagavad Gītā, one is really entering the Supreme Presence of God, as in meditation. Be very silent, very silent, and hear the still small voice within you, the voice that brings you inner peace. The ‘Gītā Mahatmya’ generates this devotion in one’s heart.)*

*Etanmaahaatmyasamyuktam geetaabhyaasam karoti yah;  
Sa tatphalamavaapnoti durlabhaam gatim aapnuyaat.(22)*

**He who studies the Gītā together with this discourse on its Māhātmyam gets the fruit stated herein, and reaches that goal which is rare to attain. (22)**

*Suta Uvaacha: Maahaatmyam etad geetaayaah mayaa proktam sanaatanam;  
Geetaante cha pathedyastu yaduktam tatphalam labhet.(23)*

**Suta said: He who reads this eternal greatness of the Gītā, declared by me, after reading the Gītā, will obtain the reward described herein. (23)**

*Iti śrī vārāha purāna śrī gītā mähātmyam sampūrnam*  
**Thus concludes in the Varaha Purana the discourse designated.**

**AUM, Shanti, Shanti, Shanti**

# FORTY VERSES of the GITA

## (Shri Gita Chalisa For Daily Reading)

**I offer my obeisance to Lord Krsna, the world  
teacher, who is the son of Vasudeva, the remover  
of all obstacles, the supreme bliss of His mother  
Devaki, and whose grace makes the  
dumb eloquent and the cripple  
cross the mountains.**

Dhrtarāstra said: O Sanjaya, what did the sons of Pāndu and mine do when they gathered on the sacred plain of Kuruksetra, eager for battle? (1.01)

Sanjaya said: To him who was in this way overwhelmed with compassion and affliction, whose eyes were distraught and filled with tears, Mādhava (*Krsna, the destroyer of Madhu*), spoke these words: (2:1)

The Supreme Lord said: You mourn for those who deserve no grief, and yet you speak words of wisdom. For the living or the dead wise men know no grief. (2.11)

Just as in this bodily form the Self (*Soul*) experiences childhood, youth and old age, so does it pass into another body (*after death*). In this a thoughtful man has no doubts. (See also 15.08) (2.13)

Just as a man casts off his worn-out clothes, and puts on other new ones, so the embodied (*Soul, Self*) casts off his worn-out bodies and enters others, new ones. (2.22)

Take as equal pleasure and pain, gain and loss, victory and defeat; prepare yourself for battle (*your duty*). In so doing you will bring no evil to yourself. (2.38)

Your concern is with the respective action alone; its fruits are never within your control. So, let not the fruit of action be your motive, nor let your attachment be the non-performance of action. (2.47)

He, who is fixed in wisdom, discards both good and evil works. Therefore, take refuge in yoga (*spiritual discipline on the way of oneness with the Supreme Being*). Yoga is skill in action. (2.50)

Hither and thither the senses rove, and when the mind is attuned to them, sweeps away his knowledge, just as the wind carries away a ship upon the waters. (2.67)

All actions are done by the constituents of nature (*prakṛti*). He, whose mind is fooled by the ego, thinks 'I am the doer'. (See also 5.09, 13.29, and 14.19) (3.27)

Know "Him" (*Atmā, the Self*) who is beyond the intellect, subduing the self (*one's own mind*) by the Self. O mighty-armed (*Arjuna*), destroy the enemy swift to change in the form of lust, hard to conquer. (3.43)

Whenever there is a decline of Dharma (*righteousness*) and Adharma (*unrighteousness*) grows powerfully, then, O Bhārata (*Arjuna*), I manifest Myself. For the protection of the good, for the destruction of the evildoers, for the establishment of righteousness, I am born from age to age. (See also Tr 1.120.03-04) (4.07-08)

He who can see inaction in action, and action in inaction, he is wise among men, integrated (*yukta*), he is the performer of all action. (See also 3.05; 3.27; 5.08 and 13.29) (4.18)

The offering is Brahman; Brahman is the clarified butter, offered by Brahman in Brahman's fire. He who fixes his mind (*samādhi*) on Brahman, indwelt by Brahman, to Brahman he must go. (Also see 9.16) (4.24)

Nothing on earth is as purifying as knowledge. He who is perfected by Yoga finds this in time of his own accord in himself and by himself. (See also 4.31, 5.06, and 18.78) (4.38)

Hard to attain is renunciation, O mighty-armed (*Arjuna*) without the practise of Yoga. A sage well-versed and integrated in Yogic exercise (*yoga-yukta*) soon reaches Brahman. (See also 4.31, 4.38 and 5.08) (5.06)

He who acts, offering all actions to Brahman (*the Supreme, the Self-existent*), abandoning attachment, is not affected by sin, as a lotus pedal by water. (5.10)

He, who sees Me everywhere, and sees everything in Me, for him I am not lost, nor is he lost for Me. (6.30)

Fourfold are the virtuous people who worship Me, O Arjuna, the afflicted, the ones who look for knowledge, the ones who strive for gain (*self-interested*), and the men of knowledge (*the learned, the wise*), O best of the Bharatas (*Arjuna*). (See also TR 1.21.03) (7.16)

At the close of many births, the man of knowledge takes refuge in Me, concluding that Vasudeva's son (*Kṛṣṇa*) is all. Such a noble soul (*Mahatma*) is very rare. (7.19)

The foolish ones think I am the Unmanifested, as having manifestation, knowing not My supreme nature, immutable and superior. (7.24)

On whatever form (*bhāva*) a man thinks about at the time of passing, that alone does he accede, O son of Kuntī (*Arjuna*), because he has ever been engaged in the thought thereof. (8.06) (See also ChU 3.14.01) (8.06)

Therefore, at all times only remember Me and fight. With mind and intellect fixed on Me, you will without doubt come to Me. (8.07)

Who bears Me in mind unceasingly, thinking of nothing else at all, to him I am easily attainable, O Pārtha (*Arjuna*), of this ever integrated yogi. (8.14)

To those who meditate on Me alone, thinking of no other, worshipping Me, ever perseveringly, I provide gain and security. (9.22)

Whoever with devotion (*bhakti*) gives Me a leaf, a flower, a fruit, water, that do I accept, from the self-conquered, for it was devotion that made the offering. (See also BP 10.81.04) (9.26)

On Me fix your mind; be devoted to Me; sacrifice to Me; prostrate to Me. Having made yourself integrated in Me, taking Me as the Supreme Goal, you shall certainly come to Me. (9.34)

I am the origin of all; all things evolve from Me: this knowing, the wise commune perseveringly with (*bha-j*) Me. (See also RV 8.58.02) (10.08)

Perform actions for Me, and make Me your highest goal, be loyal in love (*bhakta*) to me, be unattached, have no hatred for any being at all: for all who do so come to Me, O Pandava (*Arjuna*). (See also 8.22) (11.55)

Fix your mind on Me only, and let your intellect dwell within Me; then in very truth (*eva*) you will abide hereafter in Me alone. (12.08)

He who sees the Supreme Lord abiding ever the same in all contingent beings, immortal in the mortal, he indeed sees. (13.27)

And, as to him who do Me honour with unswerving Yoga of devotion, passes beyond the constituents (*Gunas*), fit for becoming Brahman. (See also 7.14 and 15.19) (14.26)

I make My dwelling in the hearts of all: from Me are memory and knowledge, as well as their non-attendance. It is I who am to be known by means of all the Vedas. I am the maker of the Vedanta, and also the knower of the Vedas. (See also 6.39) (15.15)

Triple is the gate of this hell, destructive of the self: lust, anger, and greed. Therefore, avoid these three. (See also MB 5.33.66) (16.21)

Words that do not cause offence, that are truthful, pleasant and beneficial, and also the practice of sacred recitation, are termed the penance of the tongue (*or, the word*). (17.15)

By supreme devotion (*meaning, love and loyalty*) he realises Me as I really am, who and what I am. Then, knowing Me in truth, he immediately enters into the Supreme (*he enters into 'That'*). (See also 5.19) (18.55)

The Lord dwells in the region of the heart of all contingent beings, O Arjuna, and by His illusive power (*Maya*) making them all whirl as if fixed in a machine. (18.61)

Forsaking all other dharmas (*duties*), turn to Me, your only refuge, for I will deliver you of all evils. Do not grieve. (18.66)

But whoever shall impart to My loving devotees this supreme secret knowledge, showing the highest devotion (*bhakti: love and loyalty*) to Me, will come and reach Me without doubt. (18.68)

Whenever Krsna, the Lord of Yoga is; wherever is Pārtha (*Arjuna*) the Archer, there is prosperity, victory, happiness, and firm morality. (18.78)

Harih AUM tatsat Harih AUM tatsat Harih AUM tatsat  
Śrī Krsnārpanam astu śubham bhūyāt.  
AUM Śāntih Śāntih Śāntih

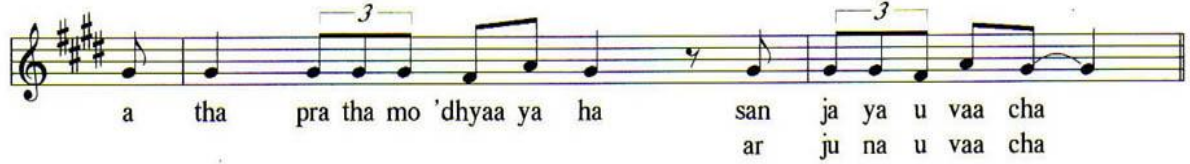
This is offered to Lord Śrī Krsna.  
May He bless us all with

Goodness, prosperity, and peace.

# Chanting the Bhagavad Gītā

## The traditional melody of the Sanskrit stanzas

Recite the stanzas along the under mentioned melodies, while trying to keep the rhythmic cadence free, and chant meditatively, which means: Sing slowly as it were pondering on every word you pronounce. Most of the stanzas are sung as shown in the following example: Discourse 1:1. Other stanzas are sung following the example of Discourse 2:5. The change of tune is recognised by an asterisk for the phonetic sound. Before starting with the first chapter, let us try the following.



The melodies as hereunder are in G# and D#. The use of a chord instrument will surely help to sing correctly and stay in tune.

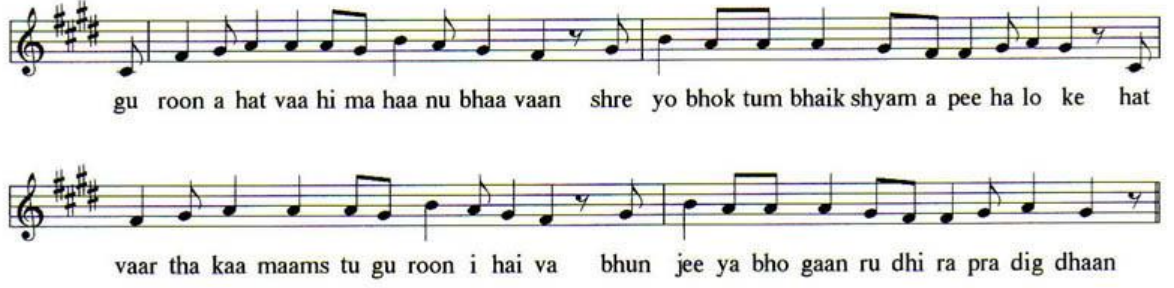
### Discourse 1:1



**dharma-ksetre kuru-ksetre samaveta yuyutsavah  
mamaakah pandavas caiva kim akurvata sanjaya**



## Discourse 2.5



gu roon a hat vaa hi ma haa nu bhaa vaan shre yo bhok tum bhaik shyam a pee ha lo ke hat  
vaar tha kaa maams tu gu roon i hai va bhun jee ya bho gaan ru dhi ra pra dig dhaan

**gurun ahatva hi mahanubhavan sreyo bhoktum bhaiksyam apiha loke  
hatvartha-kamams tu gurun ihaiva bhunjiya bhogan rudhira-pradigdhan**

# Selected Study Topics for Satsang Meetings

## Foreword

Scriptures are indispensable to all religions. They save religions from mutation and from sure extinction; The personal faith which has no good news (*gospel*) for its guidance gets lost in a series of transformations, as far as to disintegrate and lose its individuality. However, a personal faith that draws sanction and inspiration from a sacred book is able to keep its own. It has in such a sacred document authoritative statements to encounter the opposition and meet the attacks of the heretical. All the religions of the world that have endured the ravages of time and of transformation have their own scriptures for anchorage. That the Bible is the scripture of Christianity is a well-known fact. The Qur'an remains ever associated with the Islamic religion. The scripture of the Buddhist is the sacred collection of all the enlightened utterances of Buddha Gautama, known as the Dhammapadam. The followers of all other important religions, as the Baha'i Faith, may also be said to be more familiar with their sacred books. However, the case of the Hindu is different. Among the followers of the different "paths", he alone is bewildered in regard to this problematic question. He may not know which book can be termed his scripture. If a mention is made of the Vedas, he may confess never having had the occasion to see or handle these books, let alone the question of getting acquainted with their contents. Many a Hindu may mention with some hesitance this or that sacred book from which he draws inspiration and guidance. The popular conviction is that the Vedas are the direct or indirect sources of all the sacred books in relation to Hinduism. However, the cream of the Vedas is the Upanishads, and these have been carefully guarded both against extinction and mutilation. All the systems of philosophy in India derive their inspiration and authority from these Upanishads. They are called the "Forest Books" because of the environment in which they became revealed to the Sages, popularly known as "Rishis". A synopsis and classification of the contents of the Upanishads goes by the name of the "Brahma Sutras" or the Vedanta Sutras. The Bhagavad-Gita as third book is different. It is the essence of the Upanishads, not in the sense that it is all condensed into terse form, but in the sense that the Vedanta Philosophy is made easy of understanding. One who has studied and meditated on the Bhagavad-Gita may be said to have caught the main teachings of the Upanishads. These three books we mentioned, namely the Upanishads, the Brahma Sutras and the Bhagavad-Gita are called the "Scriptural Trinity" (*Prasthanatrayain*). They constitute the final authority on Hindu scriptural matters, open to the whole world.

The age which existed before this current age (*the Kaliyuga*) was one in which the mind of man did not suffer from the moral weakness and lack of control which is even today prevalent. According to Indian tradition the “Kaliyuga” began on a date equivalent to midnight between the 17th and 18th of February 3102 years BC. It is the fourth and lowest age of a series in which the physical and moral decline of man reaches its lowest. This means that the age prior to this current one may have had conditions in which the “Art of Devotion to Self Knowledge” was not so difficult. So it seems that around 5100 years ago there were wise people who had a degree of care for all of us today and the ages to come, with the difficult task to control the mind and the desires in life.

It is most likely that in the previous age wisdom was only handed on by word of mouth. The Vedas and Upanishads were used in those times as guides to those who were seekers of union with the True and Higher Self, which lives in the hearts of all. Indian tradition states that the Vedas and Upanishads were written down at a time when this became a requirement for their preservation. (i.e. when the mind of man was unable to be sure to remember them truly.)

The Supreme Lord Krishna came during those ancient and difficult times and gave his most blessed teaching to his beloved disciples Arjuna and Uddhava. These were later written and formed part of a greater body of Vedic Scripture and legend. The Bhagavad-Gita (*to Arjuna*) and the Uddhava Gita (*to Uddhava*) contain the systematic approach to self-development which the Supreme Lord Krishna recommended.

## **How to conduct a “Satsang” gathering**

The following system intends to conduct a Gita Meditation Group:

- Sit in a quiet, comfortable place with a beautifully decorated altar with pictures of the Supreme Lord Krishna, and a Bhagavad-Gita.
- A lamp is lighted by one of the participants, incense sticks may be lighted, and some prasad kept at the altar offered by the participants for distribution later on. The Lord

Whoever with devotion (*bhakti*) gives Me a leaf, a flower, a fruit, water, that do I accept, from the self-conquered, for it was devotion that made the offering. (See also BP 10.81.04) (9.26)

- The moderator or guest speaker begins the session by leading the chanting of OM three times. We are always singing the Gayatri Mantra three times. This is followed by prayers and few bhajans. This is for about 15 minutes.

Then few shlokas of Gita are chanted or recited together, or just listened to.

- Then the moderator or guest speaker begins by introducing the topic or summarising what was heard and discussed last time. Thereafter begins the study of a portion of the Bhagavad-Gita. Everyone sits quietly and attentively listening to the talk and are taking down notes – wherever necessary. This is for only about 30 minutes or as what the moderator deems fit.
- The moderator or guest speaker then invites, invokes and encourages everyone to open up and share his or her reactions and views on the talk just heard. Thereafter the moderator concludes the discussion.
- After the discussion everyone sits down with their eyes closed for meditation for around 15-20 minutes.
- At the close Prasad is distributed in complete silence and respect.
- Everyone leaves quietly the meditation room.

## General Historical Introduction

*The Bhagavad-Gita is part of the Mahabharata, the epic poem of India relating the struggles between the Kuru and Pandu dynasties descended from King Bharata. The Gita starts with a battle about to occur over the possession of a few villages. One of the heroes of the Pandu faction, Arjuna, looks at his relatives and friends on the opposing side and decides that even though he is certain of victory, he has no desire for bloodshed. He denounces war as leading to the destruction of families and to lawlessness, adding that only those whose wits are blinded by greed would not experience guilt in destroying a family line or betraying friends. Attributed to Vyasa, "the arranger", the Bhagavad Gita was probably compiled by a number of writers sometime between 500 and 200 BCE.*

*The introductory section of the Bhagavad-Gita, portraying Arjuna's compassionate human feelings, is followed by the elaboration of a Hindu theology that includes a justification for warfare and slaughter, put forward by Lord Krishna (the incarnation of the universal Hindu God, Vishnu). Krishna's argument relies on beliefs concerning transmigration of personal identity into other bodies (reincarnation), rejection of worldly desires, achievement of egoless tranquillity of mind, exercises in yoga, and adherence to a strict caste system. From these tenets, Krishna argues that people should not be concerned with the results of deeds but merely with ensuring that the deeds are done properly.*

*In the Bhagavad-Gita, Krishna contends, first, that every class of person has a code of social-religious work incumbent upon it (a caste); and, second, a person's religious duty is to bring one's soul into unity with the Supreme Self (of which Krishna is a manifestation). Enlightenment can be reached by casting off social ties and dwelling alone in meditation, or by performing all the social and religious duties of one's assigned caste, without regard to results. Krishna recommends the second way as appropriate for Arjuna. His caste-duty is to be a fighting man; he ought to kill people without remorse.*

*Dhritarashtra is the blind king of the Kurus; his charioteer, Sanjaya, reports the progress of the battle to him. Arjuna, a warrior in the opposing Pandu army has Krishna as his charioteer. In the original text, the participants are given a variety of honorific names. For clarity, these have been replaced by the given names, except where they help in delineating character. Most of Krishna's extensive theological argument that follows the battle is omitted. But short extracts are given to indicate the main points of the argument and to give the flavour of the rhetoric employed to convince Arjuna. Krishna takes pains to show that his pronouncements are authoritative.*

*The Bhagavad-Gita is a theological work of eighteen Lessons that represented a new synthesis of the elements of ancient Hindu Vedic religion, turning it into a new theism. The warrior god Krishna comes to the fore, transformed to take the place of all previous gods, requiring the devout to come with loving faith to him alone. Furthermore, it is a more democratic religion than the previous Brahmanism: even those of low birth—women, traders, and labourers—are offered hope of reaching the supreme path. In addition, "action" is no longer to be avoided as inevitably leading to bondage. Instead it is made clear that action free from desire, carried out without selfish ends in view, can set a person free. The end section contains the description Krishna gives of the moral qualities that distinguish good and evil.*

## ***Selected Study Topics along the eighteen chapters of the Bhagavad-Gita***

### ***1 Preparations for Battle***

Dhritarāstra said:

O Sanjaya, what did the sons of Pāndu and mine do when they gathered on the sacred plain of Kuruksetra, eager for battle? (1.01)

Sanjaya said: Having seen the army of the Pāndavas ranged for battle, Prince Duryodhana went up to his ācārya (*teacher*), Drona, and said: (1.02)

Look, O Teacher, at this mighty army of the sons of Pāndu, which has been positioned by your talented pupil, the son of Drupada. (1.03)

There are in it heroes, mighty archers, equal in battle to Bhīma and Arjuna: Yuyudhāna, Virāta, and the great warrior (*mahāratha*) Drupada, (1.04)

Yourself and Bhīma, Karna, the victorious Kṛpa, Aśvatthāmā and Vikarna, also Jayadratta, the son of Somadatta; (1.08)

And, many other heroes giving up their lives for me, fighting with various weapons, and all well skilled in the art of warfare. (1.09)

This army of ours, commanded by Bhīma is unbeatable, whereas that army of theirs which is under the protection of Bhīma is inadequate. (1.10)

Sanjaya said: In response to Gudākeśa's (*Arjuna*) request, O Bhārata (*Dhṛtarāshtra*), Hṛsīkeśa stationed that finest among chariots between the two armies. (1.24)

Confronting Bhīma and Drona and all the rulers of earth, he said: O Pārtha (*Arjuna*), look at these assembled Kurus. (1.25)

Then, the son of Pārtha (*Arjuna*) saw ranged there in both the armies fathers (paternal uncles), grandfathers, teachers, maternal uncles, brothers, sons, grandsons and comrades, father-in-laws and friends. (1.26)

When the son of Kunti (*Arjuna*) saw that all those standing there in the ranks of the two armies were his kinsmen, he was overwhelmed with deepest pity and consequently said in sorrow: (1:27-28a)

When the son of Kunti (*Arjuna*) saw that all those standing there in the ranks of the two armies were his kinsmen, he was overwhelmed with deepest pity and consequently said in sorrow: (1:27-28a)

Arjuna said: Seeing these kinsmen, O Kṛṣṇa, ranged, eager for combat, my limbs fail, and my mouth is dried up, my body quivers and my hair stands on end. (1.28b-29)

The Gāndīva (*bow*) slips from my hand, and my skin is terribly burning. I am not able to stand, and my mind is spiralling as it were. (1.30)

I see opposing omens, O Keśava (*Kṛṣṇa*), and do not see any good from killing my kinsmen in battle. (1.31)

I do not wish victory, O Kṛṣṇa, nor kingdoms or pleasures. What is the use to us in having a kingdom, O Govinda (*Kṛṣṇa*), or amusement and even life. (1.32)

Those for whose sake we desire kingdom, enjoyments and pleasures stand here for battle, having abandoned life and wealth; (1.33)

Teachers, fathers (*paternal uncles*), sons and grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and also (*other*) relatives. (1.34)

*Chapter one introduces the scene, the setting, the circumstances and the characters involved determining the reasons for the Bhagavad-Gita's revelation. The scene is the sacred plain of Kuruksetra. The setting is a battlefield. The circumstances is war. The main characters are the Supreme Lord Krishna and Prince Arjuna, witnessed by four million soldiers led by their respective military commanders. After naming the principal warriors on both sides, Arjuna's growing dejection is described due to the fear of losing friends and relatives in the course of the impending war and the subsequent sins attached to such actions. As the opposing armies stand poised for battle, Arjuna, the mighty warrior, sees his intimate relatives, teachers and friends in both armies ready to fight and sacrifice their lives. Overcome by grief and pity, Arjuna fails in strength, his mind becomes bewildered, and he gives up his determination to fight. So, this chapter is entitled: Lamenting the Consequence of War. The conflict between the contending cousin-groups was too sharp to be squared up; One stood for righteousness and possessed legitimate claim to the kingdom; the other was out to usurp it, the rights of the rival, by foul means. In this, war became inevitable.*

## **2 Arjuna's Remorse in Combat**

Arjuna said: O Mādhava (*Krsna*), how shall I attack with arrows in combat Bhīma and Drona, for they are worthy of respect, O Arisūdana (*O slayer of foes, Krsna*)? (2.04)

For better were it here in this world to eat a beggar's food rather than by killing these teachers of high honour. However, were I to kill them, I should only enjoy wealth and worldly pleasures tainted with blood. (2.05)

We do not know which is the better alternative for us, to conquer them or they conquer us. There facing us stand Dhrtarūstra's sons, whom having killed, we should not even care to live. (2:06)

My very being (*svathāva*) is stained by the harmful taint of feeble pity, and my mind confounded about right and wrong (*Dharma, Brahman who supports all*). I ask you; tell me what is absolutely good. I am Your disciple, having surrounded myself to You, teach me for all my trust is in You. (2.07)

I see no means to dispel the sorrow which parches my senses, even after attaining unrivalled and prosperous kingdom on earth or even lordship over the gods themselves. (2:08)

Sanjaya said: Having spoken like this to Hrsikeśa (*Krsna*), the powerful Gudākeśa, scorcher of the foe (*Arjuna*), fall silent, saying to Govinda (*Krsna*): 'I will not fight' and he held his peace. (2.09)

To him who was grieving, sitting amidst of the two armies, O Bhārata (*Arjuna*), Hrsīkeśa (*Krsna*) smiling as it were, spoke these words: (2.10)

The Supreme Lord said: You mourn for those who deserve no grief, and yet you speak words of wisdom. For the living or the dead wise men know no grief. (2.11)

Never did I not exist, nor you, nor these rulers of men ; nor will there be a time in the future when we shall cease to exist. (2.12)

Just as in this bodily form the Self (*Soul*) experiences childhood, youth and old age, so does it pass into another body (*after death*). In this, a thoughtful man has no doubts. (See also 15.08) (2.13)

The sense-contacts, O son of Kunti (*Arjuna*), which give rise to heat and cold, pleasure and pain, come and go, they are impermanent. Learn to endure them, O Bhārata (*Arjuna*). (2.14)

It is the wise man who is not afflicted by them, who remains undaunted in pain and pleasure, who becomes fit to attain immortality, O chief among men (*Arjuna*). (2.15)

*Arjuna submits himself to the Supreme Lord Krishna as one of His disciple, and the Supreme Lord begins His teachings to Arjuna by explaining the fundamental distinction between the temporary material body and the eternal spiritual soul. The Lord explains the process of transmigration, the nature of selfless service to the Supreme and the characteristics of a self-realized person. The man who fails to face a crisis, speaking and acting irrelevantly, is denounced as a dolt. However, Arjuna is not made of that inferior stuff, as the training he received was superb. He is literally a vanquisher of foes. The manifest world is comprised of two categories – Purusha and Prakriti (we will later see), the noumenon and the phenomenon; one becoming manly and courageous to the extent one identifies oneself with the noumenon. This identification is “Atmabodham”(strength). Weakness is condemned downright by the Supreme Lord. Atman cannot be attained by the weak, is found in the Upanishads. The message of the Supreme Lord Krishna is based on this fundamental principle. To be firm of body, with a great mind, constant of character, excellences like that are all born of strength. This world and the next too are for the strong alone. Right conduct originates from strength and straightforwardness, while the practice of yoga (meditation) is possible because of it. In the strength of the Supreme Lord lies the key and the clue to all the teachings of the Supreme Lord. Exalted life starts with “Atmabodham” which expresses itself as strength; Strength is life, while weakness is death.*



### **3 Which is better knowledge or action**

Arjuna said: O Janārdana (*Kṛṣṇa*), if you think that knowledge is superior to action, why then, O Keśava (*Kṛṣṇa*), do you command me to carry out a terrible action? (3.01)

With these perplexing words, You confuse as it were my mind. Tell me with certainty the one way by which I may attain bliss. (3.02)

The Supreme Lord said: O sinless one (*Arjuna*), as it has been stated by Me before, in this world there is a twofold path, that of knowledge (*Jñāna-yoga*) for those who contemplate and that of action (*Karma-yoga*) for those who act. (3.03)

Not by leaving action undone does man win freedom from the bond of action, nor by renunciation alone does he attain perfection. (3.04)

Not for a moment can a man remain without acting; for every man is helpless, and forced to work by the impulses born of nature. (3.05)

The deluded who controls his limbs through which he acts, but sits thinking in his mind about sense-objects, is said to be a hypocrite. (3.06)

But he who controls his senses with his mind, O Arjuna, using the organs of action without attachment, is worthily engaged in Karma-yoga. (3.07)

Perform the action that is prescribed for you, for action is superior to inaction. And even the maintenance of the body would not be possible for you by inaction. (3.08)

*On the strength of our identification with Arjuna's heart, we are apt to feel, at the beginning of the third chapter, that we are thrown into the world of ruthless confusion and immense doubt. Arjuna wants immediate relief from his mental tension; he wants to hear a decisive truth. His impatience prevent him from seeing the total truth in all its aspects. In the preceding chapter, his Supreme Teacher, Sri Krishna, expressed his deep appreciation for the Path of Knowledge, but at the same time told Arjuna of the great necessity of action. The Teacher, needless to say, had not the slightest intention of throwing the disciple (devotee) into the sea of confusion. Far from it. What Arjuna required was a broader vision of truth and a deeper meaning of Reality. When we see through the eyes of Arjuna we see that his world is a world of conflicting ideas. But when we see through the eyes o Sri Krishna, we see a world of complementary facets of the all-sustaining and all-pervading Truth. Knowledge and Action, Arjuna believed, would lead him to the same Goal. Why then is he doomed or expected to wade through the bloodshed of war, enjoined by action? True, Arjuna's mental sky was overcast with heavy clouds, but his psychic sky pined for true enlightenment. His mighty question is, ?If you consider knowledge superior to action, why urge me to this dreadful action??*

*The Supreme Lord Krishna now says, "Two paths, Arjuna, are there. I have already told you that. The Path of Knowledge and the Path of Action. Through the divine art of contemplation, the aspirant follows the Path of Knowledge. Through the dynamic urge of selfless work, the seeker follows the Path of Action."*

*Knowledge feels that the world within is the real world. Action feels that the world without is the real world. The Path of Knowledge enters inside from outside, while the Path of Action enters outside from inside.*

#### **4 Divine Incarnations**

Arjuna said: Your birth was later, and that of Visvasvan earlier. How should I understand that You taught this Yoga in the beginning? (4.04)

The Supreme Lord said: Many births have I past through, as well as you have, O Arjuna; all these I know, but you do not know them, O Parantapa (*O vanquisher of foes/Arjuna*). (4.05)

Though I am unborn, of imperishable nature, and though I am the Lord of all created things, yet by My own nature, I am born through My own Māyā (*the power of thought that produces form*). (4.06)

Whenever there is a decline of Dharma (*righteousness*) and Adharma (*unrighteousness*) grows powerfully, then, O Bhārata (*Arjuna*), I manifest Myself. (4.07)

For the protection of the good, for the destruction of the evildoers, for the establishment of righteousness, I am born from age to age. (See also Tr 1.120.03-04) (4.08)

He, who knows My divine birth and action (*Karma*), comes not to birth again on leaving the body, he comes to Me, O Arjuna. (4.09)

*Spiritual Masters are those rare beings who have realised their oneness with the Supreme, - the highest transcendental Consciousness. Spiritual Masters have not only realised their true self but also work selflessly to inspire humanity to seek the divinity within them.*

*A real spiritual Master is able to expedite the progress of his/her disciples through their close connection to God and the grace of God.*

*Spiritual Masters have taught the timeless spiritual truths in a variety of ways, Their teachings reflecting the environment and period in which they live.*

*Great Spiritual Masters like Krishna, Buddha and Jesus Christ have led to the formation of religions dedicated to following the teachings of these avatars. Each spiritual master has offered their own unique path towards the highest Truth. However although the outer forms may differ the ultimate realisation is the same.*

## **5 Knowledge and Ignorance**

The Lord accepts neither the evil nor even the good deed of anyone at all. Knowledge is enclosed by ignorance; thereby are mortals fooled. (5.15)

But those whose ignorance is destroyed by knowledge of the Self: their knowledge, is like the sun, shedding light on “That” (*tat*), the Supreme (*Brahman*). (5.16)

Thinking on That (*the Supreme*), merged in That, established in That, devoted to That alone, they step to the state from which there is no return, their sins washed away by knowledge. (5.17)

Sages see the selfsame thing (*sama*) in a Brāhmana (*priest, intellectual class in India*) with learning and humility, as in a cow or elephant, also in a dog, or even an outcast. (See also 6.29) (5.18)

Even here on earth, the created is conquered by them whose mind is stilled in equality. For Brahman is devoid of imperfection and ever the same (*sama*); therefore, they stand still in Brahman. (See also 18.55 and ChU 2.23.0) (5.19)

He who knows Brahman never rejoices in attaining some pleasant thing, nor grieves when the unpleasant comes his way; steadfast and stilled his mind unconfused, that knower of Brahman (*Supreme Being*) is established in Brahman. (5.20)

His self detached from contacts with the outside world, finds the joy (*sukha*) which is in the Self, having the self engaged in the contemplation of Brahman, he attains unending bliss. (5.21)

*Ignorance wants to conquer; but knowledge wants to illumine. Ignorance wants to conquer the world by fighting, strangling and killing. Knowledge wants to illumine the world by loving and right human relations and so becoming one with the world in peace and mutual understanding. Ignorance is hunger for constant separateness. Knowledge is longing for persevering unity. Ignorance teaches us how to consciously or unconsciously bring to the fore the destructive, animal qualities of the world. Knowledge teaches us how to dive deep within and bring to the fore the illumining, divine qualities to the external world. I come, I see, I conquer: this is the message of ignorance. I love, I serve, I become: this is the message of knowledge. I come into the world, I see and feel the Supreme’s creation around me and I want to conquer it, dominate it, and*

*be lord and master over it. This is the message of ignorance within. Knowledge within me teaches me to love and serve the world and to become the Supreme's instrument in this world. By listening to the knowledge in total selflessness, the silent voice within me, I love and serve the Supreme Lord and I grow into my inner Being, the Highest Reality, and that is oneness with the Supreme Lord.*

## **6 Who is the Yogi? And, directions for meditation**

Let the Yogi constantly concentrate his mind on yoga, remaining alone in a solitary place, with mind and body under full control, free from desires and attachment to material possessions. (6.10)

Let him for himself set up a firm seat in a clean place, neither too high nor yet too low, on the sacred kusa grass, covered with a deer-skin and over it a cloth. (6.11)

There let him sit, and making the mind one-pointed, with the motions of thought and senses restrained, fixed on his seat practise yoga for the purification of the Self. (6.12)

Remaining still, holding the body, head and neck erect, let him fix his gaze on the tip of his nose, without looking around. (6.13)

Serene minded, fearless, firm in the vow of celibacy (*of the Brahmachari*), the mind controlled, thinking on Me in total concentration, with intent on Me as the supreme goal. (See also 4.29, 5.27, 8.10 and 8.12) (6.14)

So, the Yogi ever integrated in the Self, his mind restrained, attains to the peace which has Nirvāna (*nirvāna...*) as its end, and which subsists in Me. (*...paramām*). (6.15)

However, O Arjuna, yoga is not for him, who eats too much, nor for him who does not eat at all; nor for him who sleeps too much, nor yet for him who stays awake too long. (6.16)

But, yoga is for him who is regulated (*yukta*) in food and recreation, who is regulated in all his deeds and gestures, who is regulated in sleeping as in walking, achieving a yoga which destroys all pain. (6.17)

When the well-controlled mind is established in the Self alone, free from longing after all desirable things, then it is said, that the one is at peace. (6.18)

As a lamp may stand not flickering in a windless place – this has been likened with the disciplined mind of a Yogi, absorbed in the yoga of the Self. (6.19)

When the mind is at rest, quieted by the practise of yoga; when seeing the Self by the Self, he finds fulfilment in his own Self. (6.20)

When he knows that utmost joy which, transcending the senses, can be grasped by the intellect; when standing still (*in the Self*), he never departs from reality. (See also KaU 3.12) (6.21)

When, having reached it, he thinks that there is no greater acquisition beyond it; therein established, he is not dislodged by any sorrow, even in the greatest suffering: (6.22)

That state is known by the name of yoga (*viyogan*), the unlinking from the union with pain. This is the yoga which must be brought about with firm resolve and an undismayed mind. (6.23)

### ***MORE DIRECTIONS ON THE PRACTISE OF YOGA***

Abandoning without remainder all desires which arise from thought, controlling the senses from every side by the mind; (6.24)

His intellect held fast in steadfastness, let he come little by little to rest, having made the mind abide in the Self, thinking of nothing else. (6.25)

By whatever matter the flickering and unsteady mind wanders away, he should hold it back, and subject it to the Self alone. (6.26)

### ***THE RESULT OF DHYANA-YOGA***

Supreme bliss is for the Yogi whose mind is stilled, whose passion is laid to rest, who is sinless, and of the nature of Brahman. (6.27)

The Yogi, in this way, always integrating the Self, freed from all sins, attains with ease the infinite bliss of Brahman's touch. (6.28)

He, whose self is integrated in yoga, sees the Self abiding in all beings, and all beings in the Self, seeing the same everywhere. (See also 4.35, 5.18) (6.29)

He, who sees Me everywhere, and sees everything in Me, for him I am not lost, nor is he lost for Me. (6.30)

He, who embraces unity, worships Me as abiding in all beings, that Yogi lives in Me, whatever his mode of life. (6.31)

O Arjuna, he who, in comparison with himself, sees the same everywhere in pleasure as in pain, he is considered to be the perfect Yogi. (6.32)

*To come to a realization of Yoga and eventually call oneself a Yogi is therefore not an easy endeavour. Who knows how many years, lifetimes of practice it may take, but if we have faith and can inquire honestly into what a genuine tradition may teach us, we will certainly get closer step by step, rather than run with fancy in the wrong direction.*

*To most of us the subject of Yoga is a recent phenomenon, let us therefore not be too hasty in defining it, but rather seek support from the Classical Indian Yoga tradition and see if our articulations of Yoga bear any similarities to that. Yoga should indeed be practical, but unless it bears any similarities to the Classical sources that define it, can we ever call it Yoga?*

*The Bhagavad-Gita is a marvellous work on Yoga that spans over eighteen chapters. It is a synthesis of all the major Upanishads and without compare the most frequent book read in India over the past two-thousand years. It is a dialogue between the heroic warrior Arjuna and Krishna, an incarnation of God in support of the upkeep of Dharma, righteousness. The story takes place on a battlefield right before the battle are about to commence. Surveying the situation the heroic warrior Arjuna is overcome by faint-heartedness and refuses to stand up and fight. His head droops with a troubled mind incapable of action, but Krishna gradually installs in him the courage to act out his Dharma, duty, after explaining to Arjuna the various principles of Yoga.*

*In the second chapter of the Bhagavad-Gita, the Supreme Lord Krishna begins his exposition of Yoga. After giving a brief overview of this immortal essence within us all, the Supreme Lord Krishna introduces the notion of Karma Yoga, the law of action, how to gain clarity from within although caught up in endless activity of the senses. The overall purpose is of course to not let actions lead us astray by simply acting out our fancies or mere desires, but rather allow the clarity of Yoga to be awakened in us by following certain observances while acting out our inescapable duties and responsibilities the Bhagavad-Gita 2:47-50:*

*Your concern is with the respective action alone; its fruits are never within your control. So, let not the fruit of action be your motive, nor let your attachment be the non-performance of action. (2.47)*

*O Dhannanjaya (Arjuna), steadfast in devotion perform your action, casting off attachment, remaining the same in success and failure. Equilibrium is called yoga (Karma-yoga). (2.48)*

*Truly, mere action is far inferior to devotion in wisdom (buddhi-yoga). O Dhananjaya (Arjuna), take refuge in wisdom (buddhi). Piteous are they whose motive is in the fruit (of action). (2.49)*

*He, who is fixed in wisdom, discards both good and evil works. Therefore, take refuge in yoga (spiritual discipline on the way of oneness with the Supreme Being). Yoga is skill in action. (2.50)*

## **7 Realising the Supreme Lord through Meditation**

The Supreme Lord said: With the mind attached to Me, O Pārtha, engaged in yogic practices, taking refuge in Me, hear now how you shall know Me fully and without doubt. (7.01)

I shall completely teach you this knowledge combined with experience, leaving nothing unsaid. This knowing, there remains nothing left to be known. (See also MuU 1.01.03) (7.02)

Among thousands of men, one maybe will strive for perfection; and even among those who strive having won perfection, only one, maybe, know Me as I really am. (7.03)

*After having realised that the Atma as the one full of knowledge in absolute servitude to the Supreme Lord, the automatic wish would be to realise his lordship. So Krishna explains his omnipresent, omnipotent and omniscient nature. He is the Creator and Saviour. His greatness is unparelled. This jiva entangled in prakriti and bound by three gunas is taken far away from realising the paramatma. However, who surrenders to the Lord is uplifted from this endless cycle of Samsara. Four types of human beings does not worship the Lord and four types of devotees do worship HIM. One may prostrate before HIM to for wordly pleasures, or for enjoying one's own atma or for enjoying Krishna. The last one is " Bhakta" who is the most loved by Krishna. Such Bhaktha is always wanting to be with Krishna and cannot survive even for a moment without meditating upon HIM. Sri Krishna is all praise for such Bhakta in this chapter. It takes many births to be become such a Bhakta.*

## **8 The Seven Things to be Realised through Meditation**

Arjuna said: What is That (*tad*) Brahman? What is Adhyātma (*spiritual light, self-knowledge*), and what is action (*Karma*), O Purushottama (O Krsna). And, what is Adhibhuta (*contingent beings, the physical region*)? Also, what is called Adhidaiva (*the spiritual or divine region*)? (8.01)

What is the meaning of Adhiyajna (*the Lord of sacrifice*), and who is in this body, O Madhusudana (*Krsna*)? Also, how at the time of death, are you to be known by the self-controlled? (8.02)

The Supreme Lord said: The Imperishable (*Akshara*) is Brahman, the Supreme Being (*Cosmic Intelligence*); His essential nature (*svabhāva*) is called Adhyātma (*Self-knowledge*); the creative force (*visarga*) is known as 'action' (*karma*); (8.03)

Knowledge of Adhibhūta (*of contingent beings*) is My perishable existence, and Purusha (*god-man, living entity, living soul*) is the divine (*spiritual*) region (*Adhidaivata*). The Adhiyajna (*the Lord of sacrifice, Entity of sacrifice*) tells of Me here in this body, O best of the embodied (*Arjuna*). (8.04)

The one, who, at the time of death, leaving the body goes forth thinking of Me alone, accedes to My divinity (*mad-bhāva*), there is no doubt about this. (See also PrU 3.10) (8.05)

On whatever form (*bhāva*) a man thinks about at the time of passing, that alone does he accede, O son of Kunti (*Arjuna*), because he has ever been engaged in the thought thereof. (8.06) (See also ChU 3.14.01) (8.06)

Therefore, at all times only remember Me and fight. With mind and intellect fixed on Me, you will without doubt come to Me. (8.07)

Let one's thoughts be integrated in the yoga of constant practice, not going over to anything else; so, by constantly meditating, O Pārtha (*Arjuna*), one reaches the Supreme, Resplendent Purusha (*the All-Highest*). (8.08)

One who meditates on the Omniscient, the Ancient Seer, the Ruler of all things, smaller than the atom, the Dispenser of all, whose form is inconceivable, who is as radiant as the sun beyond the darkness; (8.09)

And who, at the time of death, with a steady (*yukta*) mind sustained by devotion, and the power of yoga properly fixing the vital breath (*prāna*) right between the eyebrows, he reaches the Supreme, Resplendent Purusha. (8.10)

**1) Transcendence:** *This is one of the great mysteries of the human condition: Why are we never content to simply be? We are always seeking the "more": to discover a new world, to rise above ourselves, to take it ("it" being whatever we happen to be involved in right now) to "the next level." Not satisfied to know where we are, we want to know where we came from and where we are going. Not satisfied with the self-defined, self-oriented reality of our "natural" existence, we strive for a self-obliterating union with the Supreme Lord.*

**2) Vitality:** *Our transcendent self has a twin - our vital, animal self. And while the animal self comes with no mean load of negative baggage (selfishness, greed, lust, vanity, cruelty...), selfhood has its positive points as well: a will-power, passion and energy that the more "spiritual" self could never muster. The trick, of course, is to channel it to the right places.*

**3) Joy:** *A happy person is an open book. Everything gushes forth; his personality flows free, without restraint and inhibition. Joy is the battering ram that breaks down barriers and constraints, whether they are internal or external, imagined or real...*

**4) Awareness:** *Knowledge is more than power: it is the ability to involve oneself fully in one's life and actions. A deed done in ignorance is a stab in the dark; a deed born out of knowledge is focused and effective. A deed done in ignorance is disjointed, alien--the deed of a stranger even to the one who does it; a deed born out of knowledge is an integral deed--an extension of, and enhancement to, the totality of the doer...*

**5) Action:** *And yet, there are times when the imperative is simply: Do! The ability to act because action is required, even if knowledge and*



*understanding are lacking, even if it is "out of character" for us, is an all-important--and redeeming--feature of the human soul.*

**6) *Struggle*:** *There is another great mystery of the human state: the fact that we are at our most innovative and resourceful when faced by limits and constrictions. It may be as benign as the deadline for an office project or as momentous as a national crisis--we're at our best when we're pressed, and our most sublime juices are squeezed out of us in response to challenging, even oppressive, conditions. This is the sixth soul-quality, represented by the "olive"--the power to translate challenge and adversary into a potent force for transformation and achievement...*

**7) *Tranquility*:** *Like everything else, struggle has a flip-side: the blessings of tranquillity. Even deeper than its "olive" lies the "date" of the soul: its core of tranquil perfection which nothing--neither the turmoil's of the spirit, the vicissitudes of society, nor the upheavals of history--can disturb or even touch. And this well of harmony does not just sit there in the inner recesses of our soul--we have the power to bore down into ourselves, to access it and tap it, to create for ourselves a space of immutable truth and perfect peace amidst the storms that batter our lives.*

## **9 *Brahma-Jnana is the best Philosophy***

The Supreme Lord said: Since you are not disapproving, I shall now declare to you this greatest mystery of knowledge (*jnāna*) compatible with experience (*vynāna*), and as by knowing it, you will be delivered from evil. (09.01)

This is kingly science, kingly secret, the supreme sanctifier, immediately realisable, unopposed to Dharma (*conformed to righteousness*), very easy to carry out, and abiding forever. (09.02)

O Parantapa (*O vanquisher of foes, Arjuna*), men who have no faith in this Dharma (*law of righteousness*), fail to reach Me, but return to the path of the mortal world. (9.03)

*Brahma Jnana and Atma Jnana for all practical purposes mean the same thing. Knowing the essence of a grain of sand... it is not difficult to decipher what the mound is made of! If a grain of sand is single soul atman... the whole mound Brahma himself (the creative attribute of the Supreme). The knower of self finally realizes the identity of God Almighty... the nature of our real self!*

*It is our Soul (Higher Self) Atman that has manifested the body and not vice versa. It is not within the capability of the body to manifest a Soul (Higher Self) Atman. Every Soul Atman manifests body after another to*

*work out its karma... remove the impurities dross within! Similar as metal within an ore cannot separate itself on its own and requires external mining machinery... processes for the same; our soul atman also requires a body to work out its karma... remove the dross within!*

*Knowing Brahma... the identity of the Supreme Lord is the crux of life for every human being. The moment one comes in communion with the Supreme Lord on a permanent basis... the spiritual quest ends! Nowhere further to go... the liberated Soul Atman finally finds a seat in the abode of the Supreme Lord... the kingdom of the Supreme Lord (aka Vaikuntha in Hinduism).*

*One becomes enlightened the moment we gain Atma Jnana (aka Brahma jnana)! Mahavira, Gautama Buddha, Jesus Christ and prophet Mohammed... all attained... rather reached the level of Brahma Jnani... Atman Jnani in their lifetime!*

*Nirvikalpa Samadhi is not the path... it is an end in itself! The moment one gains Brahma Jnana... Atma Jnana one finally reaches the stage of Nirvikalpa Samadhi when one can have a communion with the Supreme Lord on one-to-one basis and that too permanently! Reaching the stage of Nirvikalpa Samadhi is the goal of every sage and saint. Nirvikalpa Samadhi is the stage when one reaches the stage of nothingness permanently.*

*And what does nothingness mean? Every human being every moment of life invokes thousands of thoughts mostly involuntarily! Unless we stop the flow of these involuntary thoughts... we would not scale higher levels on the spiritual path! Gaining control of the five senses and the mind is the foremost requirement to reach the stage of Nirvikalpa Samadhi.*

*Establishing complete control over the five senses and the mind is the most difficult task for one in a Grihastha ashram (family life). No sooner the flow of incessant thoughts to our brain almost stops... we reach the stage of Nirvikalpa Samadhi... the stage of thoughtlessness... nothingness... when nothing remains except the purified Soul Atman and the Supreme Lord!*

*Brahma Jnana... Atma Jnana can be achieved following the path prescribed in the Sacred Bhagavad Gita... the doctrine given to mankind by the Supreme Lord Krishna in Mahabharata! The moment complete dross within the Soul Atman removes... one realizes true inner self... the assessment that it is not the human being but the soul atman within that is on its cosmic journey dawns upon one!*

*Realizing our true nature... our real self is the goal of every human life... every living form! The human stage is the last leg in the cosmic life cycle. It is only in the human form one finally reaches the stage of enlightenment and finally salvation. The journey for the Soul Atman in the human form is the noblest experience for it knows... Only as a human being shall it reach the end of cosmic life!*

## **10 Knowledge of the Supreme Lord's glory fosters yoga**

He who knows in truth that sovereignty and yoga of Mine, is endowed with firm yoga. Herein there is no doubt. (10.07)

I am the origin of all; all things evolve from Me: this knowing, the wise commune perseveringly with (*bha-j*) Me. (See also RV 8.58.02) (10.08)

With their minds fixed on Me, with their life hidden in Me, enlightening one another, ever conversing about Me, they are happy and joyful. (10.09)

And since they are ever integrated and commune with (*bhaj-*) Me in love (*prīti*), I give them the yoga of discrimination (*buddhi-yoga, the discipline of mind*), by which they draw near to Me. (10.10)

Out of pure loving concern for them, within their Self, I dispel the darkness born of ignorance by the shining lamp of knowledge. (10.11)

*"Knowledge does not come about from practice of yoga methods alone. Perfection in knowledge is in fact only for those who begin by practice of virtue [dharma]. Yet, without yoga as a means, knowledge does not come about. The practice of yogic methods is not the means by itself, yet it is only out of that practice of yoga that the perfection in knowledge comes about. And so it is said by the teachers: 'Yoga is for the purpose of knowledge of truth' " So, wrote Shankara.*

*Patanjali very carefully and fully outlines the elements of the support needed by the aspirant, giving invaluable information on how to guarantee success in yoga.*

*The first Yoga Sutra says: "Now the exposition of yoga," implying that there must be something leading up to yoga in the form of necessary developments of consciousness and personality. These prerequisites may be thought of as the Pillars of Yoga, and are known as **Yama and Niyama**.*

### **Yama and Niyama**

*Yama and Niyama are often called "the Ten Commandments of Yoga." Each one of these Five Don'ts (Yama) and Five Do's (Niyama) is a*

*supporting, liberating Pillar of Yoga. Yama means self-restraint in the sense of self-mastery, or abstention, and consists of five elements. Niyama means observances, of which there are also five. Here is the complete list of these ten Pillars as given in Yoga Sutras 2:30-32:*

1) **Ahimsa:** non-violence, non-injury, harmlessness

2) **Satya:** truthfulness, honesty

3) **Asteya:** non-stealing, honesty, non-misappropriativeness

4) **Brahmacharya:** sexual continence in thought, word and deed as well as control of all the senses

5) **Aparigraha:** non-possessiveness, non-greed, non-selfishness, non-acquisitiveness

6) **Shaucha:** purity, cleanliness

7) **Santosh:** contentment, peacefulness

8) **Tapas:** austerity, practical (i.e., result-producing) spiritual discipline

9) **Swadhyaya:** introspective self-study, spiritual study

10) **Ishwarapranidhana:** offering of one's life to God

*All of these deal with the innate powers of the human being-or rather with the abstinence and observance that will develop and release those powers to be used toward our spiritual perfection, to our self-realization and liberation.*

## **11 The whole Teaching of the Gītā summarised**

Perform actions for Me, and make Me your highest goal, be loyal in love (*bhakta*) to me, be unattached, have no hatred for any being at all: for all who do so come to Me, O Pandava (*Arjuna*). (See also 8.22) (11.55)

*The Gita is a source of power and wisdom. It strengthens you when you are weak, and inspires you when you feel rejected and feeble. It teaches you how to resist unrighteousness and follow the path of virtue and righteousness.*

*The Gita is not merely a book or just a scripture. It is a living voice carrying an eternally indispensable and vital message to mankind. Its verses embody words of wisdom coming from the infinite ocean of knowledge, the Absolute Itself.*

*The voice of the Gita is the call of the Supreme. It is the divine sound explained. The primal source of all existence, all power, is the manifested sound – AUM (OM). This is the Divine Word. It is Nada Brahman, whose unceasing call is: "Be ye all ever merged in the eternal, unbroken, continuous consciousness of the Supreme Truth." This is the sublime message that the Gita elaborates and presents in all comprehensiveness and in a universally acceptable form.*

## ***12 Reasons for Worshipping a Personal Form of the Supreme***

But, greater is the difficulty of those whose minds cling to the Unmanifested; for the goal of the Unmanifested is hard for the embodied being to reach. (12.05)

However, those who renounce their every action to Me, solely intent on Me as the Supreme Goal, and worship Me, meditating on Me, with steadfast devotion, (12.06)

These I will soon lift up on high out of the ocean of the mortal samsāra (*the round of birth, death and rebirth*), O Pārtha (*Arjuna*), for their minds are fixed on Me. (12.07)

Fix your mind on Me only, and let your intellect dwell within Me; then in very truth (*eva*) you will abide hereafter in Me alone. (12.08)

*Let us experience a stillness beyond all stillness, an absolute and total stillness, a condition prior to all manifestation, movement, and change. Let us experience a stupendous silence empty of all noise, whether outer chatter or inner rumination, whether outer manifestation or inner movement; for it is the condition before all expression, prior to thinking and speaking, prior to the Word of the Gita.*

*Entering the Silence of our inner-selves, we become aware of being a field that cannot be called a space; for it includes all space and time as an unfoldment within it, but does not touch its pristine stillness and silence. In the Silence of Meditation, we are the prior, prior to all. We are the immovable, the unchanging, the mysterious ground of all movement and change. Movement and change are the manifestation that arises within it without ever disturbing its stillness and peace, without ever touching its silence and emptiness. We are prior to all manifestation, the source from which creation emerges, and the mystery to which it returns. We are the beginning and the end of everything, the truth without which there will be*

*no awareness, and no experience. Here, we find ourselves in the "Presence" of the Supreme Lord. Meditation helps us to enter into the Sacred Silence and in the Presence of the Supreme Lord. This same idea is with the formless and unmanifested God and God in a certain form, the manifested God, or Supreme Being. The formless God is like the ocean, which cannot be of any help to us directly. But when it manifests its self in a certain form, it becomes a great help and guidance in our lives, like the Supreme Lord Krishna. Unmanifested or manifested, the supreme Lord is ONE.*

*Now it is clear that God, the Supreme, is in both manifested and unmanifested forms. According to this there are two types of devotees "Nirguna Upaasak" (worshipper of the Unmanifest) and "Sagun Upaasak" (worshipper of God possessed with forms and attributes). Amongst these the path of the "Sagun Upaasak" is the most practical.*

*Since our birth we perceive everything in names and forms. It is very hard for us to concentrate on the abstract. As human beings we are very much centred in our body which makes it very difficult for us to meditate upon the Unmanifest. The strain is much greater for the "Nirguna Upaasak", [see Gita 12:5]. For the "Sagun Upaasak" it is easier to attain atonement with the Unmanifest. When you meditate upon the Supreme God in a manifested form, it also includes the Unmanifest, because manifested or unmanifested, **God is one.** "But, greater is the difficulty of those whose minds cling to the Unmanifested; for the goal of the Unmanifested is hard for the embodied being to reach." (Gita 12.05)*

### ***13 Prakriti and Purusha comprise everything***

Arjuna said: What is Prakriti and Purusha (*Matter and Spirit*)? What is the 'Field' and what is the "Knower of the Field"? Also, what is knowledge and that which ought to be known? These, Kesava (*Krsna*), I would like to know. (*Most MSS omit this verse.*)

The Supreme Lord said: This body, O son of Kunti (*Arjuna*), is called the 'Field' (*ksetra*), and he who knows it, is the 'Knower of the Field' (*ksetrajña*), by the Sages who understand these things. (13.01)

Recognise Me as the Knower of the Field in all Fields (*ksetras*), O Bhārata (*Arjuna*). Knowledge of the Field and the Knower of the Field is in My opinion true knowledge. (13.02)

What the Field (*ksetra*) is and what it is like, what its modifications (*changes, associations, transformations*) are and which derives from which, and who He is (*ksetrajña, the Knower of the Field*), and what his powers (*var: nature*) are, hear now briefly from Me. (13.03)

*In the Samkhya School of Indian philosophy, Prakriti and Purusha are the material nature and the soul. Prakriti is material nature in its germinal state, eternal and beyond perception. When it comes into contact with the soul or self (purusha), it starts a process of evolution that leads through several stages to the creation of the existing material world. In the Samkhya view, only prakriti is active; the self, trapped in materiality, does nothing but observe and experience. The Self escapes from prakriti by recognizing its total difference from and noninvolvement in the material world.*

*“You must understand that both Prakriti and Brahman (Purusha) are without beginning. All evolution and all the gunas proceed from Prakriti.” (Bhagavad Gita 13:19) This explanatory translation is not without value, but the literal meaning is important: **“Know that Prakriti (matter, nature) and Purusha (Self, Ātmā, Spirit) are both without commencement; and know also that changes (modifications, associations, transformations) and constituents (Gunas, the three modes of Matter or Nature) arise from Prakriti (matter, nature). (13.19)”***

*This verse is quite pivotal for our correct understanding. First of all, both prakriti and purusha are eternal—without beginning, and therefore without end. This means that prakriti is not a dream or mirage, something that will cease to exist when realization is attained, though our mistaken ideas about prakriti will melt away. Next, all “things” originate in prakriti, and so do their modifications; for the gunas, the primal building blocks of manifestation, themselves are prakriti. (chapter or discourse fourteen will be about the three gunas.)*

*Two important ideas come into play here: 1) Nothing either comes from spirit (purusha) or is done by purusha. 2) As Poe said: “All that we see or seem is but a dream within a dream”—namely, prakriti, the creative energy.*

*“From Prakriti the evolution of body and senses is said to originate. The sense of individuality in us is said to cause our experience of pleasure and pain.” (Bhagavad-Gita 13:20) This is extremely difficult to translate. The idea is that prakriti is the source of both action and the instrument of action, but purusha is the source of the internal experiences and internal reactions—“our experience of pleasure and pain”—that result from the movements of prakriti. Consciousness is an attribute of the purusha. The more conscious we are—the more we identify with consciousness itself rather than objects of consciousness—the more “real” we are.*

***Prakriti (matter, nature) is said to be the source cause, of the production of the body and the senses (effect and instruments). Purusha (Self, Ātmā, Spirit) is said to be the cause, in the experience of pleasures and pains. (13.20)***

*We experience the different modes (gunas) of materiality, and our reaction to them—whether positive or negative—intensely attaches our awareness to prakriti. The character of our attachment/aversion determines the kind of birth we will have. Most translators speak of “good and evil” wombs, and Prabhavananda has “pure or impure,” but the Sanskrit says sadasadyonijanmasu—birth in real (sat) and unreal (asat) wombs, or birth in true/real or false wombs. This is a purely psychic/spiritual expression. Sentient beings within prakriti exist in a vast scale from totally ignorant and basically unconscious up to subtle and expanded consciousness that approximates and reflects the Consciousness that is Brahman. It is this degree of reflection of the divine consciousness that determines how “real” or “unreal” the birth and body will be. The closer to the Supreme Lord we are, the more real we are, and the further away we are, the more unreal we are. This is completely psychological, not spatial. Nevertheless it should make us think carefully about every aspect of our life—including those we associate with. How real are we, and how real is our life? If we wish to approach Reality and unite with It, this is a basic requisite. A sure sign that an aspirant will fail in spiritual life is his neglect of this crucial search.*

#### ***14 Knowledge of the Origin of Creation is basic for Salvation***

The Supreme Lord said: Once again I will proclaim the supreme knowledge, the best of all knowledges (*jnana, doctrine, metaphysical or spiritual knowledge*), on knowing this, all Sages (*Munis*) have from this world gone to the supreme Perfection. (14.01)

With this knowledge as their refuge, they reached an order of existence equivalent to (*sādharmya*) My own nature, and are not reborn at the time of creation, nor do they fail at the time of dissolution. (14.02)

*The Sages who have been really blessed with Self-knowledge have nothing more to gain. It is the Supreme Knowledge. While “jnana”, doctrine, metaphysical or spiritual knowledge, is the easiest to acquire for those who have purified their minds. It is the hardest and the least understood for those whose minds are steeped in worldliness. Knowledge as to the Supreme Lord is the real and only true knowledge. However, is “error” is committed frequently, Self-knowledge requires to be expounded frequently and in a variety of ways.*



*One principal way that the "jnana," the yogi of discernment, meditates is to patiently release or put aside all thoughts and feelings until the luminous glow of the Higher self (Soul) dawns in the mind and heart and is allowed to do a work of transformation and enlightenment within the rapt meditator.*

*Whenever a thought or feeling which is not the goal of the meditation — that is, which is not the soul, the inner self — occurs to the mind, the meditator simply says, "Not this, not this,"(Neti-neti meditation) and dismisses the thought, image, concept, sound, or sense distraction.*

*Jnana, also called Jnana Yoga is the Yoga of true knowledge, which incessantly strives to know and understand the difference between the real and unreal, the permanent and the temporary. The spiritual path of Jnana Yoga was described as a straight, but steep course, by Sadananad in his Vedanta-Sara, a fifteen century text. Jnana Yoga preaches that there are four means of salvation. According to Jnana Yoga, the person should be able to detach himself/herself from everything that is temporary, after following the spiritual path. It also aims to attain tranquillity, the control of the mind and the senses, endurance, faith and the ability for perfect concentration.*

*It is a popular belief that Jnana Yoga is based on the Hindu philosophy of non-dualism. Contrary to the assumption, the spiritual path of Yoga also finds its place in many branches of Buddhism, including Zen, Islamic Sufism and some branches of Christianity that follow the Gnostic Gospel of Thomas. Jnana Yoga emphasizes on the use of mind to surpass or discern the mind. It aims to explore knowledge. There are the Eight Limbs of Yoga in Jnana Yoga. The person, who follows this spiritual path, attains self-discipline, hears the truth and reflects upon it. There is an urge in the person to attain freedom from whatever is temporary.*

*The "liberation" is attained through knowledge, rather than following rituals and ceremonies. However, not everyone is knowledgeable. Knowledge is limited to the special few people, who are prepared for sound examination and clear judgment of the nature of consciousness. This knowledge is attained only if the person goes through conclusions of the seers by reading scriptures, accumulated through millions of years. The knowledge, thus accumulated, is examined by the individual in the light of his own intelligence and then comes to his own realization. After going through this rigorous process of Jnana Yoga, the person seeking the*

knowledge ultimately gains insight, the ability to discriminate what is true, and what is untrue.

The benefits of Jnana Yoga are manifold. The person, who follows this spiritual path of Jnana Yoga, attains tranquillity, which is the art of remaining calm even in the face of adversity. Self-control in one's own self is attained by following Jnana Yoga. Another benefit of following this spiritual path is cessation, or keeping one's self abstained from the actions that are irrelevant to the maintenance of the body and the pursuit of inner-enlightenment. After a significant period, the person even attains endurance. He/she is remains unruffled by the play of the opposites in Nature, such as heat and cold, pleasure and pain, praise and censure. Apart from this, the person remains single-minded in all the situations. He/she also becomes able to increase his/her concentration power.

### ***There are seven stages of Jnana or the seven Jnana Bhumikas.***

***First***, Jnana should be developed through a deep study of Atma Jnana Sastras and association with the wise and the performance of virtuous actions without any expectation of fruits. This is Subheccha or good desire, which forms the first Bhumika or stage of Jnana. This will irrigate the mind with the waters of discrimination and protect it. There will be non-attraction or indifference to sensual objects in this stage. The first stage is the substratum of the other stages.

From it the next two stages, viz., Vicharana and Tanumanasi will be reached. Constant Atma Vichara (Atmic enquiry) forms the ***second stage***.

The ***third stage*** is Tanumanasi. This is attained through the cultivation of special indifference to objects. The mind becomes thin like a thread. Hence the name Tanumanasi. Tanu means thread - threadlike state of mind. The third stage is also known by the name Asanga Bhavana. In the third stage, the aspirant is free from all attractions. If any one dies in the third stage, he will remain in heaven for a long time and will reincarnate on earth again as a Jnani. The above three stages can be included under the Jagrat state.

The ***fourth stage*** is Sattvapatti. This stage will destroy all Vasanas to the root. This can be included under the Svapana state. The world appears like a dream. Those who have reached the fourth stage will look upon all things of the universe with an equal eye.

The ***fifth stage*** is Asamsakti. There is perfect non-attachment to the objects of the world. There is no Upadhi or waking or sleeping in this

stage. This is the Jivanmukti stage in which there is the experience of Ananda Svaroopā (the Eternal Bliss of Brahman) replete with spotless Jnana. This will come under Sushupti.

The **sixth stage** is Padārtha Bhavana. There is knowledge of Truth. The seventh stage is Turiya, or the state of superconsciousness. This is Moksha. This is also known by the name Turiyatita. There are no Sankalpas. All the Gunas disappear. This is above the reach of mind and speech.

Disembodied salvation (Videhamukti) is attained in the **seventh stage**.

Remaining in the certitude of Atma, without desires, and with an equal vision over all, having completely eradicated all complications of differentiations of 'I' or 'he', existence or non-existence, is Turiya.

Retire into your meditation chamber. Sit on Padma, Siddha, Svastika or Sukha Asana to begin with. Relax the muscles. Close the eyes. Concentrate on or gaze at the Sixth Chakra (Third Eye), the space between the two eyebrows. Repeat 'Om' mentally with Brahma-Bhavana. This Bhavana is a sine qua non, very very important. Silence the conscious mind. Repeat mentally, feel constantly:

All-pervading ocean of Light I am OM OM OM  
Infinity I am OM OM OM  
All-pervading infinite Light I am OM OM OM  
Vyapaka Paripoorna Jyotirmaya Brahman I am OM OM OM  
Omnipotent I am OM OM OM  
Omniscient I am OM OM OM  
All Bliss I am OM OM OM  
Satchidananda I am OM OM OM  
All purity I am OM OM OM  
All glory I am OM OM OM

## **15 The Path to the Goal**

Free from pride and ignorance, victorious over the vice of attachment, ever abiding in what concerns the Self, desire suppressed, released from the pairs of opposites (*all dualities*) made known in pleasure as in pain, they tread, undeluded, that Eternal Goal (*place, region*). (15.05)

Nor does the sun light there, nor moon, nor fire. That is My supreme abode (*dhāma, home*) from where, having reached it, no one returns. (See also 13.17 and 15.12, and KaU 5.15, ShU 6.14, MuU 2.02.10) (15.06)

*The ultimate purpose of Vedic knowledge is to detach oneself from the entanglement of the material world and to understand Lord Krishna as the Supreme Personality of Godhead. One who understands Krishna's supreme identity surrenders unto Him and engages in His devotional service. In chapter fifteen Lord Krishna reveals the virtues, the glories and transcendental characteristics of God being omnipotent, omniscient and omnipresent. Also, He explains the purpose and value of knowing about God and the means by which He can be realized. In this way, the chapter is entitled: The Yoga of the Supreme Self. However, brutally retreating from the attachment to the world is a negative effect. It has, therefore, to be made to take a gradually but positive turn on the way to the Goal. Aspiring ardently is what is desired. Giving oneself over to Prakriti (matter), and giving oneself over to the Supreme Purusha, are opposed to each other, producing opposite results. The former breeds ignorance and promotes bondage to the wheel of birth and death, while the latter liberates and leads one to the plenitude of Brahman. The intensity and the completeness of the dedication to Brahman hastens the spiritual enlightenment of the "sadhaka". A sādḥaka (Sanskrit word) is someone who follows a particular sādḥana, or a way of life designed to realize the goal of one's ultimate ideal, whether it is merging with Brahman or realization of one's personal deity. The word is related to the Sanskrit "sādḥu", which is derived from the verb root sādḥ-, to accomplish. As long as one has yet to reach the goal, they are a sādḥaka, while one who has reached the goal is called a siddha. In modern usage, sadhaka is often applied as a generic term for any religious practitioner. In medieval times it was more narrowly used as a technical term for one who had gone through a specific initiation. As clouds come forth from the ocean, the Prakriti of the Eternal Activity ever streams forth from Brahman, the Supreme Purusha. The eternal process of the appearance and disappearance of "Prakriti" does not in any way affect the Supreme Lord God. The detachment from the Prakriti and the attachment to the Supreme Purusha are the potent means for the destruction of the tree of Samksara (impressions of past karma, or instinctive disposition of mind) of the "Jivatman" (individual Soul, the Higher Self). Ridding the mind of all impurities and fixing it on Atman, these are the twofold intents on which the "sadhaka" engages himself. The mind becomes all-powerful as it gains in purity; and, because of its purity it gains access to Atman. The greatest and holiest of its achievements remains in its getting fixed in the Atman. Man becomes another god through this act of the mind. On entering the ocean of the Supreme Abode, and getting merged in It, the nearing of "realization", the "Jivatman" merges his individuality in the Paramatman (the Supreme, God, Para-Brahma, the Supersoul or Cosmic Consciousness). A man in a dark room does not cognize his body, but he*

*retains his feeling, "I am". The feeling is self-evident and sufficient. This awareness is called "Prajnanam" (the control of life forces in the body), the eternal factor in man. While seeming to play the game "hide and seek", "It" is actually ever "Itself". This awareness as "Pure Consciousness" is eulogised as the "Supreme State". It is infinite and immovable; it neither dies nor is it born, and unaffected by time, space and causation. The "Jivatman" (the individual Soul or Higher Self) who identifies himself with this Absolute Consciousness gains "Mukti" (freedom from rebirth, nirvana).*

## **16 The Scripture is a sure guide**

*He, who forsakes the ordinances of scripture, and lives in the promptings of his own desires, attains not perfection, finding no comfort (sukha), nor the Supreme Goal. (16.23)*

*Therefore, let the scripture be your authority, determining what is right and wrong. Once you know what the ordinance of scripture bids you to do, you should act accordingly in this world. (16.24)*

*The Upanishads have their origin in the Vedas. The belief is that the Vedas are without a beginning. For this reason great sanctity is attached to them. However, the Bhagavad-Gita is an integral part of the Mahabharata, an epic that came into being only the other day (relatively). Despite its regency, the Bhagavad-Gita occupies a place par with the Upanishads.*

*The reason is not far away. The essence of all the Upanishads is contained in the Bhagavad-Gita. If those ancient books are cows, the Gita is their milk. Cows are of various hues and of differing stature. But the milk yielded by them is the same. Maintaining cows may not be possible for all. The laborious art of milking is not commonly known to all. But to partake of milk is the privilege of one and all.*

*The choice of converting the milk into curds (yoghurt), butter and ghee is again in the hands of all. In similar manner, the Bhagavad-Gita may be treated as an easily available guide for life here and the hereafter (reincarnation). Besides, the cow cannot be taken wherever one chooses to go. In a preserved form milk may be transported anywhere. The idea is that one who has imbibed the teachings of the Bhagavad-Gita need not take the trouble of probing into the rather terse contents of the Upanishads.*

*The Supreme Lord Krishna was gracious enough to clarify the abstract teachings of the Upanishads. Arjuna's craving for enlightenment was the immediate cause of this gracious clarification. Love of the calf induces the cow to secrete and yield milk in plenty. That bounteous supply goes to benefit many other parched mouths. This is the case with the Bhagavad-Gita also.*

*Milk may be consumed in proportion to one's digestive power. From the athlete down to the ailing, all can have recourse to it as a wholesome food. The utility of the Bhagavad-Gita is equally all ranging. It is an indispensable guide to a novice who has just commenced his spiritual development. Even to an adept who is at the proximity to the goal it has a message to deliver.*

*Life both in its secular and sacred aspects gets abundantly enriched by the application of the tenets of the Bhagavad-Gita (the Song of God). For these reasons a status is conferred on the Bhagavad-Gita equal to that of the ancient Upanishads.*

*Indeed, the battle as described in the Bhagavad-Gita is constantly taking place within ourselves; Because of Arjuna's faith and the Supreme Lord Krishna's instruction, we can all gain insight into our own problems and struggles.*

*All the events, great or small, magnificent and minute, taking place in the universe are verily the doings of Ishwara (the all pervading energy of Ksara Purusa)). The universe itself is the revelation of the glory of Ishwara.*

*Among all these manifestations and revelations, the Bhagavad-Gita occupies a unique position. It explains the working of the universe and the divinity inherent in it. It expounds the laws governing human life.*

*The bedrock which is the Source of the universe and the beings in it, is lucidly presented by it. Knowledge pertaining to the Divine and the mundane (the worldly) is all contained in it.*

*To put it in another way, the ways and the means of attaining the Supreme and also of making earthly life prosperous and fruitful, are all convincingly conveyed through it. The follower of the Bhagavad-Gita would very soon become a yogi (self-developed).*

*For all these reasons the carrying of the message of this great and unique book to the prospective “sadhakas” (seekers of Truth) is a benign work. No other service is equal to this spiritual mission.*

## **The Importance of Daily Meditation**

It is the result of practice in one's life before, which gives seekers the inclination to seek the cause of existence in the present. The active mind is a normal condition which comes from the established habit of thinking about the daily affairs of life. Here meditation, practiced regularly, can be of great assistance.

If we try to focus on the moons reflection in rough waters, it is difficult. So it is with meditation with a mind which is not still. The habitual movement of our mind is the main obstacle to our inner focus.

This habit takes many years to change and requires the development of art. Those who wish to meditate have to become artists in that practice. This is one of the most difficult human practices in which few have right guidance.

## Sanskrit Glossary

**abhyāsa** practice.

**adharma** absence of righteousness.

**adhikāra** right privilege, control.

**Aditi** the wife of sage Kaśyapa who has Lord Visnu as her son.

**ādityas** a celestial.

**advaita** (a ‘not’, dva ‘two’) non-dualism ; the teaching that declares all existence is one. A philosophical system of Hinduism.

**agni** fire.

**ahamkara** (aham ‘I’, kara ‘maker’) the idea-of-‘I’; the ego; that which separates us from others; an evolution of Prakriti.

**ahimsa** non-violence.

**Airāvata** the celestial elephant.

**ajnanan** absence of knowledge, ignorance.

**akasha** space.

**Aksara Brahma** – see Brahma.

**Aksarātīta Brahma** Lord Kṛṣṇa, also referred as Para-Brahma, Aksarātīta Para-Brahma, Saccidānanda, Supreme Brahma, Paramātmā.

**anahata** (an ‘not’, hata ‘struck’) mystical sound produced with striking; the anahata chakra is the seat of consciousness, level with the heart in the sushumna nadi.

**antah-karana** the subtle senses, the mind and intellect, the inner psyche.

**Antar Yoga** internal worship in which external formalities become redundant. Interior union; a state of deep thought or abstraction signifying that high stage of inner spiritual and intellectual recollection in which all the superior part of a person's constitution is gathered together and focused as it were into a single point of consciousness. It is involved in the attaining of the higher states of consciousness such as turiya-samadhi.

**anugraha** grace.

**aparigraha** non-covetousness.

**apāna** the different bio impulses or exhalation.

**apas** water.

**artha** (earth), also wealth.

**Arjuna** one of the five Pandava brothers, who plays a major role in the ‘Mahabharata’; the devotee to whom Kṛṣṇa delivers the teaching that has become known as the ‘Bhagavad Gītā’.

**Aryamā** head of the manes.

**āsana** (a sun), the right postures for meditation, various postures of Hatha-yoga.

**asat** false, untrue, non-existent, see also ‘sat’.



**Asita** a great sage.

**Aśvamedha** a great Vedic ritual; the name of a Yajna.

**Aśvattha** a holy fig tree, the banyan or Peepal tree.

**Aśvins** the celestial physicians.

**asteya** non-stealing.

**asuras** the demons.

**Atharvaveda**, one of the four Vedas.

**Ātmā** Aksara Brahma, the spirit soul, also Atman.

**Atman** the self; the eternal essence of all; the Supreme.

**avadhuta** a purified one; a spiritual aspirant who commands universal reverence and who has knowledge of the Self.

**avairagya** absence of dispassion.

**avatar** (ava-tri ‘to descend’) the direct descend of Brahma (God) on earth ; an incarnation of Brahma (God).

**Balarama** the brother of Krsna.

**Bhagavad Gītā** the ‘Song of God’; the poem within the ‘Mahabharata’ that contains Krsna’s teaching given on the battlefield to Arjuna.

**Bhagavan** the divine one; the adorable one; generally the epithet is applied to either Krsna or Shiva as possessors of the attributes that only a god can possess – absolute power, courage, fame, wealth, knowledge and renunciation.

**Bhagavatham** the ‘Book of God’; one of the Puranas of the Vaishnavite sect; also known as the ‘Bhagavatha Purana’.

**bhakta** a devotee who follows the path of bhakti.

**bhakti** devotion; worship; love; adoration.

**Bhakti Yoga** the path of yoga that is devoted to worship and adoration.

**bhoga** material enjoyment

**Bhrigu** one of the great sages.

**Brahmā** the first member of the Hindu trinity, the god responsible for creation; the god as found in the Old Testament of the Bible, the Creator in the book of Genesis (first book of the Bible) and further.

**brāhmana** the priest, or intellectual class in India.

**brahmacharin** one who practices brahmacharya.

**brahmacharya** (Brahman ‘the transcendent Self’, acharya ‘disciple’ or ‘seeker’; one who endeavours to know Brahman; the first stage of life in the varnashrama system.

**brahmarandhra** the seventh chakra.

**Brahmasūtra**, one of the three scriptures of Hinduism.

**brāhmi** pertaining to Brahma.

**Brahman** (‘expansion’) the supreme Reality, the Self.

**brahmana** see brahmin.

**brahmin** a member of the priest caste, the highest order in the varnashrama system.

**Brhaspati**, the heavenly preceptor.

**buddhi** (budh ‘to awaken’) awareness; intellect, understanding (the faculty of reasoning) ; an evolution of Prakriti.

**Caitanya**, Atmā; Cetanā means consciousness.

**Citraratha**, the head of celestial singers, the king of Gandharvas.

**Citta**, the faculty of wandering of mind from one thought to another.

**chakra** (‘wheel’); a centre in the nadis of the ‘subtle’ body.

**dāna**, charity.

**Deva**, a celestial, demigod.

**Devala**, a sage.

**devayāna**, the path leading to higher spheres or devas.

**dharana** concentration; the second stage of meditation.

**dharma** (dhri ‘to support’) that which is established; the law; duty; justice; virtue; the nature or essential quality of anything from a single cell to a human being.

**dhyāna** unbroken concentration, when the mind is completely under control and fixed on the chosen deity.

**diksā**, a sacred vow.

**Drona**, the great war guru of the Pāndavas and Kauravas.

**dvaita** (‘dual’) school of Vedanta founded by Madhva, which emphasises the duality between Brahman and the individual.

**Dvaraka** famous and ancient city on the north-west coast of India; Krsna’s capital, which was submerged in the ocean when Krsna departed.

**dvesa**, dislikes, aversions.

**Gāyatri**, the greatest mantra from the Rgveda, also name of a goddess.

**Gandharvas**, the celestial singers.

**Garuda**, the eagle which is the vehicle of Lord Visnu.

**ghee** unsalted clarified butter, used in Vedic ritual.

**Govinda** one of the names of Krsna.

**gati**, rate (of bio impulse)

**God**, the term can be used for the generator, operator, and destroyer aspect of Brahma. May be thought of as Paramātmā, Krsna.

**grihastha** second stage in the varnashrama system.

**guna** the three constituents (qualities) of creation: sattva (goodness), rajas (passion), tamas (ignorance).

**guru**, one who is unshakeable or unmoveable; one who is established in Self-realisation; the spiritual preceptor pivotal to the spiritual path.

**Hamsa** (‘swan’) a symbol of the supreme Reality; a symbolic mantra in the form of inhalation (ham) and exhalation (sa) – ham is the symbol of Purusha and sa is the symbol of Prakriti: together they are Ishvara.

**Hanuman**, the supreme devotee of Rama, who was the first incarnation of Vishnu, and of Sita, Rama’s wife.

**Hari** (hri ‘to steal’): the one who has stolen our hearts, one of the names of Krsna.

**Hatha Yoga**, exercise, posture, a type of difficult yogic practice.

**himsā**, violence, Antonym: Ahimsā.

**idā**, one of the three main astral channels corresponding to the sympathetic nerve in the human body.

**Iksavāku**, the first king of Solar dynasty; son of Manu.

**Indra**, ruler of the gods and of heaven.

**indriya** organ, limb; sense; action; organ of action (like a hand or an eye).

**ishta devata**, the chosen deity – the deity used for one's personal worship or as a focus in meditation.

**Ishvara**, that which is, the deity. The all-pervading energy of Ksara Purusa.

**ishvara prahidhana**, aligning oneself with the deity.

**jagat**, universe described in the Puranas; the earth is where karma is worked through and samsara is gained.

**Janaka**, a great Karma-yogi king, and the father-in-law of Lord Rāma.

**Janmāstami**, Lord Krsna's birthday.

**japa**, silent chanting of Lord's name or a mantra.

**Jiva**, living; anything living; Brahman as the individual.

**Jivātmā**, Jiva (see above), the individual soul.

**Jivanamukta**, one who is free from desires, likes and dislikes.

**jnana**, knowledge which removes the suffering that results from avidya (ignorance). There are two kinds of Jnana: bauddha (intellectual) and Paurusa (intuitive) - it is the latter which is conducive to liberation.

**jnani**, a Self-realised person.

**Jnana Yoga**, the path of yoga that leads to knowledge of the tattvas and the expansion of Purusa (internal and intuitive knowledge).

**jnanendriyas**, the five organs of perception: nose, tongue, eye, skin, ear.

**kala** time and the doctrine of time; one of the evolution of Prakriti.

**Kali Yuga**, the fourth and final age of the current cycle of creation.

**kalpa** age or aeon. One cycle of creation lasting for 4.32 billion years, so it is said.

**kāma**, lust for sensual pleasures.

**Kāmadhenu**, the wish fulfilling celestial cow.

**Kapila**, a sage.

**karma** (kri 'to do') action; past actions that lead to a result.

**Karma Yoga**, the Yoga of selfless action.

**kartā**, doer.

**karmendriyas**, the five organs of action: reproductive, excretive, feet, hands, ears.

**Keshava** ('he who has long hair') one of the names of Krsna.

**Krsna** 'the dark one' meaning Krsna or 'he who draws us to himself' meaning Vishnu; born in response to a plea from mother earth to be rid of the burden of unrighteousness.

**kriya**, performance of actions, the ancient spiritual practice for Self-Realisation.

**Kriya Yoga**, yoga system that employs purifying rituals and practices. Kriya Yoga is a scientific art of perfect God Truth union and Self-Realisation. It was revived by a great Master of India, Babaji Nagaraj, as a synthesis of ancient teachings of the 18 Siddha tradition. It includes a series of 144 techniques or "Kriyas" grouped into five phases or branches.

**kshatriya**, warrior caste in the varnashrama system.

**Kubera**, the treasurer and head of demigods.

**kundalini**, the cosmic energy. Kundalini means 'coiled energy' and it refers to a power which lies in three-and-a-half coils in the sacrum bone called the Mooladhara which is distinct from, and lies above, the Mooladhara Chakra. (It is interesting to note that *sacrum* is Greek for *sacred*.) A pulsation is sometimes seen at this level during Kundalini Awakening. Like the Sushumna, the Kundalini is normally in a potential state. When it is awakened it ascends through the Sushumna, across the void to the top of the Sushumna. When the Kundalini emerges at this point, Yoga is said to have taken place. Yoga is impossible without Kundalini Awakening.

**Kunti**, the mother of the Pāndavas.

**Kurukshetra**, the battlefield in the Bhagavad Gītā.

**kusha**, sacred grass used in rituals.

**lilā**, play, drama, act, sport, pastime, amusement.

**lokas**, (worlds, planets, spheres) the fourteen divisions of the universe: Six above the earth, the earth, and seven below the earth.

**Mahabharata**, the longest poem in history; one of the epic poems composed in Sanskrit over 3.000 years ago.

**Mahat Tattva**, the Cosmic Mind, Cosmic Intelligence.

**majjhima** middle.

**manas** mind

**mandala**, a geometric shape or pattern that is often 'perceived' in meditation and which usually signifies an aspect of the Infinite.

**mantra**, mystical incantation; powerful formula of words or sounds to be recited out loud or internally; the Vedic texts.

**Marīci**, one of the mind-born sons of Brahmā. It is not clear why he is classed among Maruts in the Bhagavad Gītā 10.21.

**Maruts**, the wind-gods.

**maya** illusion; false knowledge, that which is limited or measured; that which seeks to limit or measure.

**Meru**, the astral mountain.

**Mimamsa** one of the six orthodox systems of Hinduism; more accurately called Purva Mimansa.

**mithyā**, false, unreal, mistaken.

**moha**, delusion of mind, attachment to worldly objects.

**Moksha**, salvation, spiritual liberation.

**mukta**, one who becomes free from the cycles of birth and death.

**muni**, sage, saint, a holy man.

**nada** ('sound') the Supreme Being expressing itself as creation through the first vibration of sound.

**nādis**, the channels of flow of cosmic energy in the Astral plane of the human body. Meridians of the subtle body through which flows the prana; said to be 72,000 in number; the sushumna, ida and pingala nadis are the most important.

**Nāgas**, the celestial serpents.

**Nārada**, the celestial musician sage and a devotee of Lord Vishnu.

**Narayana**, one of the names of Kṛṣṇa.

**navadhā**, nine steps.

**nikāya**, path, road.

**Nirvāna**, freedom from the endless cycles of transmigration.

**Nirvikalpa**: Nirvikalpa Samādhi is the highest superconscious state of mind; an exclusive concentration without distinct and separate consciousness of the knower, the known, and the object of knowledge.

**niskāma**, unselfish, desireless.

**nivṛitti**, the act of abstaining from material and sensual enjoyment; giving up.

**niyama**, contract with oneself; cultivation of specific personal virtues like purity in mind and body.

**OM**, the pranava (single-syllabled) mantra considered to be the most powerful and most sacred of all mantras. It is the Vedic symbol of Brahma.

**panchatattva** earth, water, fire, air and space.

**Paramātmā**, God, Para-Brahma, or the Supersoul.

**Paramahansa**, a person who has attained Samādhi.

**Pipal**: See Aśvattha.

**pingala** name of a prostitute quoted in the third dialogue of the Uddhava Gītā; one of the three major nadis, one of the astral channels corresponding to the parasympathetic nerve in the human body.

**prahvi** humility.

**prārabdha**, fate.

**Prahlāda**, a great devotee of Lord Vishnu, and the son of demon king Hiranya-Kaśipu who was torn into pieces by the Nṛsimha (half man and half lion) incarnation of the Lord Vishnu.

**prajna**, mind, intellect.

**Prakṛiti**, matter, material energy, material nature. It is the principle of creation; the counterpart of Puruṣa; the origin of the universe.

**prāna**, the life force, inhalation, the vitality that fills creation. ('to fill')

**Pranava**, the sacred syllable OM.

**prānāyāma**, the control of life forces in the body. Those practices (often, but not always, breathing exercises) by which the prana, or vitality, is brought under control.

**pratyāhāra**, the withdrawal of senses from sense-objects, the fifth step of yoga.

**pravritti**, the act of enjoying material and sensual pleasures; natural tendency of human beings.

**preyas**, pleasant, dear, agreeable.

**prithvi**, earth.

**puja**, worship of a deity or the ishta devata conducted with water, food, flowers, and perfumes.

**punya**, virtuous deeds, Antonym: Pāpa, sin.

**Purana** ('ancient') a group Sanskrit texts, composed in verse, which relate stories and genealogies of gods and sages, and have a cosmology of their own; among the most important Puranas are the 'Bhagavatha Purana' (from which the Uddhava Gītā, the Vishnu Purana and the Devibaghavata Purana). The eighteen main Puranas are called Mahāpurāna.

**Purusha**, the person; the counterpart of matter; the transcendent or higher Self; that which is but is uninvolved in creation. The supersoul, Ātmā, Spirit or Energy, Spiritual being, the Lord of all creation, moving and unmoving.

**Purushottama**, the Supreme Lord, Person, a name of Vishnu.

**Purva Mimamsa**, see Mimamsa.

**Puruji** Son of Kuntibhoja (and brother of another Kuntibhoja) and a warrior on the side of the Pāndavas (Bhagavad Gītā 1.05)

**rāga** likes, attachments.

**Rādha** Kṛṣṇa's favourite Gopī in some later devotional literature. It is conceivable that an allusion is made to her name in 'Bhagavata-Purāna Vol. 10.30.28' where the other Gopīs speculate about a women whose footprints are mixed up with those of Kṛṣṇa. (The name is also sometimes used to refer to Laksmī.)

**rājasika**, Rajas, Rajo: One of the three Gunas, the active state of mind; second of the three constituents (modes), the force of expansion, creation, passion, energy.

**Rama** the hero of the second Sanskrit epic, the 'Rāmāyana', and regarded as the seventh

incarnation of Lord Vishnu.

**Rāmāyana**, an epic describing the acts of Lord Rāma.

**rasa**, nectar, juice, pleasure.

**Rgveda**, one of the four Vedas.

**Rudras**, the angry aspect of Lord Śiva.

**rishi** ('one who sees') one of a group of ancient sages to whom the Vedas were revealed.

**Rudraksha mala** string of prayer beads made of 108 dried berries.

**Rupa** the seen form, the outward appearance.

**sādhana** practices which lead to Self-realisation.

**samādhi** (sam 'together', adhi 'superior', 'above' and 'the Absolute'), individual merging with the Absolute. The final and highest state of meditation, called Nirvikalpa Samādhi. **Sāmaveda**, one of the four Vedas.

**samhitā**, (sanhitā) a compendium or collection of texts.

**samkalpa**, (sankalpa) a very strong desire to get something.

**samskāra**, (sanskara)the impressions of past Karma; instinctive disposition of the mind.

**samkīrtana**, (sankirtana)congregational chanting of hymns in praise of the Supreme.

**samsara** the cycle of birth, death, and rebirth.

**samtosa** (santosa), contentment.

**samyama** (sanyama), control of senses, restraint, discipline.

**samnyāsa** (sannyāsa), the complete renunciation of selfish works, the fourth stage of human life in accordance to Vedic tradition. The final stage of life in the varnashrama system: renunciation.

**samnyāsī** (sannyāsī), one renouncing selfish work, known as a renunciant.

**Sanātana Dharma** (‘eternal law’) the name adopted by Hindu reformers in the nineteenth century.

**Sanātana**, eternal, permanent, primeval.

**Sādhyas**, a class of demigods or celestial beings (Bhagavad Gītā 11.22).

**Sahadeva**, the fifth of the Pāndava brothers and twin to Nakula.

**Sanjaya**, the minister of the blind king of the Kauravas, Dhrtarāstra. Sanjaya narrated the war between the Kauravas and the Pāndavas to the king.

**Śankara** (fl. 700 AD) The best known exponent of Advaita Vedānta, the orthodox school of exegesis which grounded its monist view of the world as identical with the one Brahman upon the Upanishads. It considered the diversity of the empirical world to be a cosmic illusion.

**Sankhya**, philosophical system propounded by the sage Kapila; the forerunner of Buddhism and the Ashtanga Yoga of Patanjali.

**saralatā**, meaning simplicity.

**sarvam**, all.

**Sat**, Satya, Satyam, meaning Real, permanent. Antonym: Asat.

**satsanga**, association with people of spiritual purity.

**Sātvata**, a descendant of Yadu, from whom Kṛṣṇa is in turn descended. The name is therefore applied to Kṛṣṇa, to those of his lineage, and to his devotees.

**sattva**, first of the gunas (constituents, modes); law, purity, goodness.

**satya** truthfulness.

**Sātyaki**, a patronymic used to refer to the warrior Yuyudhāna (Bhagavad Gītā 1.17)

**saucha** purity.

**Śauri**, a name of Kṛṣṇa meaning ‘grandson of Śūra. The last was the father of Vasudeva, Kṛṣṇa’s natural father.

**śakti**, power.

**śānti**, peace.

**Śaśānka**, Moon-god.

**sevā**, selfless service to humanity.

**Śesanāga**, the king of celestial serpents.

**shakti**, power; name of a goddess.

**Shiva** (Siva), ('the auspicious one'), the third member of the Hindu trinity; the god of destruction; the one who presides over the destruction of the ego (ahamkara).

**shudra**, the fourth caste of the varnashrama system.

**Shuka**, narrator of the 'Uddhava Gita'; son of the sage Veda Vyasa.

**Śibi**, the name of a kingdom, its population, and of its kings (Bhagavad Gītā 1.05)

**śivam**, auspicious, good.

**śravanam**, listening the recital of scriptures.

**śreyas**, beneficial.

**Śruti**, the sacred Vedic texts revealed to sages during Samādhi.

**siddhas**, the perfected beings.

**siddhi**, perfection, the powers arising from certain of the sadhanas.

**Śikhandin**, born as a female child to Drupada, she was changed into a man and fought for the Pāndavas (Bhagavad Gītā, 1.05)

**Siyārāmah**, Lord Rāma and His wife Sītā.

**Skanda**, the general of the demigods; son of Lord Śiva, who destroyed the demon Tārakāsura (Bhagavad Gītā 10.24)

**smaranam**, remembering the Lord.

**smṛti**, texts or scriptures written by human authors.

**soma**, the name of an invigorating vine. Used also as a metaphor for devotion.

**sundaram**, beauty.

**sushumna** ('the shining one') the major nadi that runs from the muladhara chakra up to the crown of the head; its flow correspond to the spiral cord. It is also one of the three main astral channels in human body. It is said to reside between Idā and Pingalā, the two main astral arteries of the human body.

**svadharma** one's own dharma.

**svadhyaya** study of truth.

**tāmasika**, tamas, tamo, third of the three gunas (constituents, modes); the force of contraction, sleep, lethargy, darkness, ignorance, and inertia.

**tanmatras**, the five subtle elements of matter: sound, touch, form, taste, smell.

**Tantra**, ancient religion that predates the Vedas.

**Tāratamya** (Tāratamya Vidyā or Brahma Vidya). Three order of hierarchy conceived as constituting the body of divine kingdom.

**tapas** ('to make hot') austerities.

**tarpana**, the sprinkling of water in certain rituals.

**tattva** ('thatness'), the parts of creation.

**Tulasī**, the plant 'Ocimum sanctum' Linn., sacred to Vishnu.

**turiya** ('the fourth') the fourth state of consciousness that lies beyond waking, dreaming and deep sleep; the ultimate field of knowledge.

**tyāga**, the renunciation of attachment to the fruits of all action.



**tyāgī**, the one who renounces the attachment to the fruits of all action.

**Uccaiśravas**, the celestial horse (of Indra, the king of demigods) whipped out of the ocean.

**Uddhava** cousin, counsellor, friend and servant of Kṛṣṇa.

**Upanishads** (upa ‘near’, ni ‘down’, shad ‘sit’) the teaching that the disciple gets when she or he has drawn near to the teacher; the final portion of the Vedas also called Vedānta (‘end of the Vedas’).

**Usanā**, the preceptor of the demons.

**Uśanas**, a sage credited with the authorship of a treatise on moral duty (Bhagavad Gītā 10.37)

**ūsmapās**, a class of manes.

**Uttara Mimamsa**, see Vedānta.

**vairagya** dispassion.

**vaishya**, the third caste in the varnashrama.

**Vamana**, the fifth incarnation of Viṣṇu, as a dwarf.

**varnaprashta** third stage of the varnashrama system.

**varnaprashtin**, one who practices varnaprashta.

**varnashrama** the law of the Sanātana Dharma, which uses both the caste system and the four stages of life..

**Vasudeva**, Kṛṣṇa’s real, rather than adoptive, father and the brother of Kuntī. Kṛṣṇa is often called by the patronymic Vāsudeva.

**Vāsuki**, when the gods and the asuras churned the ocean of milk (see Kālakūta), they used a mountain as a churning stick; they twisted the serpent Vāsuki around the mountain, pulling him back and forth to make the mountain turn (Bhagavad Gītā 10.28). Kālakūta is a virulent poison that came out of the milk ocean, when the gods churned it in order to obtain ambrosia. Śiva swallowed it to save the world from destruction and it left a dark stain on his throat (Bhagavata-Purāna 10.33.31 and Kirana-Tantra 1.4)

**vāyu** air, the wind, the god of wind.

**vairāgya** detachment, desirelessness, asceticism.

**varna** colour, caste.

**Varuna**, the water-god.

**vāsanā** the impulsive tendency for material enjoyment.

**Vasus** celestial beings, name of a class of deities, eight in number.

**Vedas**, the four ancient sacred Hindu scriptures, or the book of knowledge, the direct revelation of knowledge to the ancient Rishis; four Vedas remain: the Rig Veda; the Sama Veda, the Yajur Veda, and the Atharva Veda.

**Veda Vyasa** celebrated sage, arranger of the Vedas, the Mahābhārata, the Purānas, etc. (Bhagavad Gītā 10.13).

**Vedānta**, the Upanishads; one of the six philosophical systems accepted in orthodox Hinduism; founded on the teachings of the Upanishads; also called Uttara Mimamsa.

**vidvat-sannyasin** sannyasin possessed of knowledge.

**viccheda**, control, cessation, interruption.

**Vivasvat** or Vivasvān, a name for the sun, the father of Manu Vaivasvata (Bhagavad Gītā 4.01)

**vijnana** ultimate knowledge.

**vikalpa**, desirelessness, uncertainty, option, alternative. Antonym: Samkalpa (sankalpa).

**vimala** purity

**vishishtadvaita** philosophy of qualified dualism, developed by Ramanuja; upholds the Oneness of things but also the reality of all multiplicities.

**viśvadevas**, the protector of human beings.

**Vishnu** ('the all-pervading one') second member of the Hindu trinity; god of preservation and therefore the one who incarnates on earth as the avatar; mainly worshipped in the forms of Rama, Krsna, and Venkateshvara.

**viveka** power of analysis and discrimination.

**Vrndāvana**, a place of pilgrimage in India where the Lord Krsna lived; the forest of holy Basil (or Tulasi).

**vrsnī** a warrior class in which the Lord Krsna was born; name of an ancestor of Śrī Krsna.

**Yādava**, descendant of Yadu, an ancient King; Lord Krsna was born in this dynasty.

**Yajna**, sacrifice, service, Seva, meritorious deeds; a Vedic ritual.

**Yajurveda**, one of the four Vedas.

**Yaksas**, demigods.

**yama** self-control relating to one's contact with others – includes non-violence, non-theft, non-covetousness, truthfulness, non-greediness, and sexual continence.

**Yama** the god of death, with whom Naciketas conversed in the 'Katha Upanishad'.

**Yaśodā**, Krsna's mother by adoption.

**Yoga** (yuj 'to join') to unite; to make whole; a system of liberation codified by the great sage Patanjali.

**Yogi**, one who practices Yoga.

**yuga** see kalpa; age or aeon; there are four yugas mentioned in the 'Bhagavatham': Krita, Treta, Dvarapa and Kali. The Kali Yuga began with the departure of Krsna.

## **Supplement:**

# **Two simple and One advanced Meditation Outline**

Two of the simplest techniques of meditation are presented here that does not need a guru (teacher) or any special mantra. Meditation leads to peace, tranquillity, and equanimity of mind, and equanimity of mind leads to Self-Realization or the superconscious state of mind and bliss.

## **I**

### **Ten steps of Meditation:**

1. A dark room makes time stand still.
2. A 1 inch cushion reduces ankle and knee pain.
3. Set an alarm clock for the time that you vow to do.
4. Keeping eyes closed and hands locked, periodically stretch legs while keeping back straight.
5. Intense aspiration will bring longer meditation.
6. Practice and regularity achieves perfection.
7. Do meditation with love to seek and please God.
8. Invoke God's presence before meditation.
9. Keep your meditation secret from worldly people.
10. Never give up until the goal is reached.

Hope these 10 hints help your meditation.

## II

The scriptural knowledge has its place, but it is through direct realization that the inner core can be reached and the outer shell discarded. Meditation is the way to inner realization and should be learnt, personally, from a competent teacher. Realization of the true nature of mind leads to meditation.

A simple technique of meditation is described here:

(1) Wash your face, eyes, hands, and feet; and sit in a clean, quiet, and dark place using any comfortable posture, with head, neck, and spine straight and vertical. No music or incense during meditation is recommended. The time and place of meditation should be fixed. Follow the good principles of living, by thoughts, words, and deeds. Some yogic exercises are necessary. Midnight, morning, and evening are the best times to meditate for 15 to 25 minutes every day.

(2) Remember any name or form of the personal god you believe in and ask His or Her blessings.

(3) Close your eyes; take 5 to 10 very slow and deep breaths.

(4) Fix your gaze, mind, and feelings inside the chest center, the seat of the causal heart, and breathe slowly. Mentally chant "Raa" as you breathe in and "Maa" as you breathe out. Think, as if breath itself is making these sounds Raa and Maa. Mentally visualize and follow the route of breath going in through the nostrils, up towards the mid-brows, and down to the chest center, or the lungs. Feel the breath and sensation in the body, and be alert. Do not try to control or lead your breathing just follow the natural breathing.

(5) Direct the will towards the thought of merging yourself into the infinite space of the air you are breathing. If mind wanders away from following the breaths, start from step

(5). Be regular, and persist without procrastination.

The sound of OM or AUM is a combination of three primary sounds:

A, U, and M.

It is the source of all sounds one can utter. Therefore, it is the fittest sound symbol of Spirit. It is also the primeval impulse that moves our five nerve centres that control bodily functions. Yogananda calls OM the sound of the

vibration of the cosmic motor. The Bible says: In the beginning was the word (OM, Amen, Allah) and the word was with God, and the word was God (John 1.01). This cosmic sound vibration is heard by yogis as a sound, or a mixture of sounds, of various frequencies.

## III

### For Advanced Meditators Only

## THE OMNIC SOUND TECHNIQUE

It is strongly suggested that one should first practice the meditation techniques given as previously for at least three months and see the progress before going into this advanced technique.

Before one can purify one's nature by mantra, one has to reach a level whereby one's system of consciousness becomes sensitive to any mantra. This means that one's mundane desires must be first fulfilled, or satisfied by detachment. One must become Saattvika first. This is just like cleaning the jewellery first before gold-plating it.

This technique has been mentioned in Gita 8. 12-13 by Lord Krishna:

“When one leaves the physical body by controlling all the senses; focusing the mind on God, and the bioimpulses (Pranas) in the cerebrum; engaged in yogic practice; meditating on Me and uttering OM — the sacred monosyllable sound power of Spirit — one attains the Supreme Abode.” (8.12-13)

Here we provide the details – based on years of research and study of yogic scriptures as well as practical experience – for the benefit of sincere seekers. The place of meditation should be light-free (a closet), odour-free (no incense), and sound-free (no music) for best results. Mornings and evenings (before sun-rise and after sunset), as well as half an hour after mid-day and mid-night are the best times for meditation. Assume a comfortable posture as given in verse 6.13-14, and close your eyes:

One should sit by holding the waist, spine, chest, neck, and head erect, motionless and steady; fix the eyes and the mind steadily on the front of the nose, without looking around; make your mind serene and fearless,

practice celibacy; have the mind under control, think of Me, and have Me as the supreme goal. (See also 4.29, 5.27, 8.10, and 8.12) (6.13-14)

Take few deep inhalation and exhalations. Sincerely ask your guru's/Ishta Deva's, or Lord Shiva's/Ganesha's blessings for success in meditation before starting.

Start:

Step (1): Inhale slowly and deeply through nose.

Step (2): Hold the breath for a second only.

Step (3): Open the lips by making a round opening and chant a strong, soft, audible, continuous, humming sound of OM (as O...o..o..o...o..M..mm....m) with complete sincerity while slowly exhaling through the mouth. Let the mind and eyes be focused at an imaginary origin of the Omnic sound situated at the pituitary gland inside the brain four inches deep from the mid-brows. The mid-brown is also known as the Shiva centre, Christ centre, or the sixth Chakra. The place near the pituitary gland is called the soul centre, or the seventh Chakra.

Keep your mind and eyes focussed at the soul Centre, and imagine that the shining energy of the Omnic sound wave is flowing from the soul centre to the Shiva centre like a river.

The secret is not in making the sound, but making your mind submerge into the fullness of the sound by entering into the core of the sound and trying to become one with it. The sound you are using here is not an arbitrary or ordinary sound, but a symbol of the Reality the fullness of the universe, and the sound of cosmic vibration.

*(You may simplify this technique – by omitting the underlined part – to suit you if it becomes difficult to handle to handle in the beginning).*

At the end of exhalation, repeat the process 5 to 11 times starting at step (1). After this continue the process, but produce the Omnic vibrations mentally or silently for 10 to 15 minutes. The intensity or loudness of the actual or mental chanting as well as the speed should be increased if “mind” tends to wander faster and vice versa.

Practice twice a day for one or more months, and then increase the time of mental chanting to 25 or more minutes.

You may also try the mental chanting part using your personal mantra, use any one of the mantras: OM, So Hum, Om Namah Shivaaya, or Om Shri Ram Jai Ram Jai Jai Ram.

OM SHANTI

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<http://www.scribd.com/doc/40828985/Shiva-the-Destroyer-and-the-Restorer>

## **In Preparation**

The Upanishads

The Sanskrit Grammar

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