

Publisherís Note

As a book of scripture, the Bhagavadgētā has assumed a position of universal interest. Its teachings have gained appreciation not only in India, but far beyond its borders, Our Gētā-Library alone comprises about 1400 editions of the Bhagavadgētā published in 34 different languages including 8 foreign languages. This is our humble attempt for bringing out this English edition of the Gētā in pocket-size and in a popular form. We trust it will find favour with the English-reading public. The English translation of this edition has been based on the Hindi rendering of the Gētā made by Syt. Jayadayaġ Goyandka appearing in the Gētā-Tattva Number of the Hindi monthly ġKalyanġ, published by the Gita Press. In preparing the present English translation, the translators have made use, every now and then, of other English translations of the Gētā, and we express our grateful acknowledgement for the same. In order to add to the utility of this small volume an introduction by Syt. Jayadayaġ Goyandka and a synopsis of the Gētā have been prefixed to the translation and an article by the same author bearing on the Gētā has been appended thereto.

The Greatness of The Gētā

Truly speaking, none has power to describe in words the glory of the Gētā, for it is a book containing the highest esoteric doctrines. It is the essence of the Vedas; its language is so sweet and simple that man can easily understand it after a little practice; but the thoughts are so deep that none can arrive at their end even after constant study throughout a lifetime. Everyday they exhibit new facets of Truth, therefore they remain ever fresh and new. When scrutinized with a concentrated mind, possessed of faith and reverence, every verse of the Gētā will clearly appear as full of the deepest mystery. The manner in which the Gētā describes the virtues, glory and secrets of God, is hardly found in any other scripture; for in other books, the teachings are generally mixed up, more or less, with worldly subjects; but the Gētā uttered by the Lord is such an incomparable book that not a word will be found in it, which is devoid of some spiritual

import. That is why ṛṣi Vedavyāsa, after describing the Gītā in the Mahābhārata, said in the end:ó

ॐ नमो भगवते वासुदेवाय ।

यैः स्फुटं न कथं चिद् यद्दृष्टं न कथं चिद्, ईदृशं

The Gītā should be carefully studied, i.e., after reading the text, its meaning and idea should be gathered and held in the mind. It emanated from

(6)

the lotus-like lips of Bhagavān Viṣṇu Himself, from whose navel sprung the lotus. What is the use of studying the other elaborate scriptures? Moreover, the Lord Himself also described its glory at the end of the Gītā (Vide Chapter XVIII verses 68 to 71).

All men, irrespective of Varṇa and Āśrama, possess the right to study the Gītā; the only qualifications needed are faith and reverence, for it is God's injunction to propagate the Gītā only among His devotees, and He further said that women, Vaiśyas, ṛśudras and even men born of sinful wombs can attain the supreme state of salvation, if they cultivate devotion to Him. And through worship of Him by the performance of their own nature-born duties, men can attain perfection (Chapter XVIII verse 46). Reflection on these verses make it clear that all men have equal right to God-realization.

But owing to lack of understanding of the truth behind this subject, many persons who have only heard the name of the Gītā, make this assertion that the book is intended only for monks and ascetics, and they refrain from placing the book for study before their children out of fear lest through knowledge of the Gītā the latter renounce their hearths and homes and turn ascetics themselves. But they should consider the fact that Arjuna, who had, due to infatuation, prepared himself to turn away from the duty of a Kṣatriya

(7)

and live on alms, being influenced by the most secret and mysterious teachings of the Gītā, lived the life of a householder all his life and performed his duties; how can that very Gītā produce this diametrically opposite result?

Therefore, men who desire their own welfare should give up this delusion and with utmost faith and reverence induce their children to study the

Gøtå understanding the meaning and the underlying idea of every verse, and while studying and reflecting on it themselves, should, according to the injunction of the Lord, earnestly take to spiritual practice. For obtaining this most valuable human body, it is improper to waste even a single moment of one's time in indulging in transient enjoyments, the roots of sorrow.

Principal Teachings of the Gøtå

For His own realization, God has laid down in the Gøtå two principal waysó(1) Sådakhyayoga, and (2) Karmayoga. Of theseó

(1) All objects being unreal like the water in a mirage, or the creation of a dream, Gufas, which are the products of Måyå, move in the Gufas, understanding this, the sense of doership should be lost with regard to all activities of the mind, senses and the body (Chapter V verses 8-9), and being established ever in identity with allpervading God, the embodiment of Truth, Knowledge and Bliss, consciousness should be

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lost of the existence of any other being but God. This is the practice of Sådakhyayoga.

(2) Regarding everything as belonging to God, maintaining equanimity in success or failure, renouncing attachment and the desire for fruit, all works should be done according to God's behests and only for the sake of God (Chapter II verse 48; Chapter V verse 10); and, with utmost faith and reverence, surrendering oneself to God through mind, speech and body, constant meditation on God's Form with remembrance of His names, virtues and glory, should be practised (Chapter VI verse 47). This is the practice of Yoga by disinterested action.

The result of both these practices being the same, they are regarded as one in reality (Chapter V verses 4-5). But during the period of practice, they being different according to the qualifications of the Sådha, the two paths have been separately described (Chapter III verse 3). Therefore, the same man cannot tread both the paths at one and the same time, even as though there may be two roads to the Ganges, a person cannot proceed by both the paths at the same time. Out of these, Karmayoga cannot be practised in the stage of Sannyåsa, for in that stage renunciation of Karma in every form has been advised. The practice of Sådakhyayoga, however, is possible in every Årama, or stage of life.

If it is argued that the Lord has described Sāṅkhyayoga as synonymous with Sannyāsa,

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therefore, Sannyāsas or monks alone are entitled to practise it, and not householders, the argument is untenable, because in the course of His description of Sāṅkhyayoga in Chapter II verses 11 to 30, the Lord, here and there, showed to Arjuna that he was qualified to fight, even according to that standard. If householders were ever disqualified for Sāṅkhyayoga, how could these statements of the Lord be reconciled? True, there is this special saving clause that the Sādhaka qualified for the path of Sāṅkhyā should be devoid of identification with the body; for so long as there is identification of the ego with the body, the practice of Sāṅkhyayoga cannot be properly understood. That is why the Lord described the practice of Sāṅkhyayoga as difficult (Chapter V verse 6) and disinterested Karmayoga, being easier of practice, the Lord exhorted Arjuna, every now and then, to practise it, together with constant meditation on him.

यत् "रÊÊ ढलऱáÊã"लऱ"ँलऱ- सÁÊñÁãÁ ÁÊ/ÿÒ- सÁñÒñ.ÊÒ-
,ÊXÔU-ÊΣ"ऱÊ-Áÿ·ÊÒªÊ,ÿÁãÁ यत् ,ÊªÊ-
ãÿÊÿÊñÁSÕÃÊ~ÒªÁÿ ðÿ,Ê -ÿÿÁãÁ यत् ÿÊªÁÿÿÊª
ÿÿÿÊãÁç ÿ ÁñÊÊ- ,Ê/UÊ,Ê/UªáÊÊ ÊñÊÿ ÁऱðÒ ÿð-H
iWe bow to that Supreme Puruṅga, Nārāyaṅa,
who is extolled even by great gods like Brahmā,
Varuṅa (the god of water), Indra (the god of rain),

(10)

Rudra (the god of destruction), and the Maruts (the wind-gods) through celestial hymns; whose glories are sung by those proficient in chanting the Sāmaveda through the Vedas along with the six Aḍgas (branches of knowledge auxiliary to the Vedas), Pada (division of the Vedic text into separate words), Krama and Jaçā (particular forms of reciting the Vedas) and the Upaniṅads; who is perceived by the Yogas by means of their mind made steady through meditation and fixed on the Lord; and whose reality is not known even to gods and Asuras.î

ÿÊÊãÁÊΣऱÊ/çU ÷Êiªÿÿÿç -kÿÊ÷ç ,Ê/ªUÿÊç
ÁññÊÊÊÊ/çU ¢ÿÿ,ÊÏÿÊç ðªÊÊñáÊÊ ÿÊÊ÷ÊXÔUð-
<^ðÊΣऱÊãÁç Σऱð<ÿÿÿç ÿÊªÁªª÷ãÿÿ,ÿªÿÿç

flãĀ ÁflcáÊÈ ÷fl÷ÿ,,U/ċU ,fl,ĀÊĀΣŌ§Σ§ŸÊŌĎ~H
ìObeisance to Viñfu, the dispeller of the fear
of rebirths, the one Lord of all the regions,
possessed of a tranquil form, lying on a bed of
snake, from whose navel has sprung the lotus, the
Lord of all celestials, the support of
the universe, similar to the sky, possessed of the
colour of a cloud and possessed of handsome
limbs, the Lord of Lakṣmā (the Goddess of Wealth),
having lotus-like eyes, and realized by Yogās in
meditation.î

óJayadayal Goyandka

Synopsis of the Gõtå
No. of Verse

Subject Discussed

Chapter I entitled

ìThe Yoga of Dejection of Arjunaî

11ó11 Description of the principal warriors
on both sides with their fighting qualities.

12ó19 Blowing of conches by the warriors on
both sides.

20ó27 Arjuna observes the warriors drawn up
for battle.

28ó47 Overwhelmed by infatuation, Arjuna
gives expression to his faint-heartedness,
tenderness and grief.

Chapter II entitled

ìSåĀkhyayogaî (the Yoga of Knowledge)

21ó10 Arjuna and >rā Kæñfa discussing
Arjunaís faint-heartedness.

11ó30 SåĀkhyayoga (the Yoga of Knowledge)
described.

(12)

No. of Verse

Subject Discussed

31ó38 The Kñatriyaís duty to engage himself
in fight.

39ó53 Karmayoga (the Yoga of Selfless
Action) described.

54ó72 Marks of the man of stable mind and
his glories described.

Chapter III entitled

ìKarmayoga, or the Yoga of Actionî

21ó8 Importance of the performance of duty,

in a detached way, according to both
Jñānayoga and Karmayoga.
9616 The necessity of performing sacrifices,
etc.
17624 The necessity for action on the part
of the wise, and even on the part of
God Himself, for the good of the world.
25635 Marks of the wise and the unwise;
instruction about performance of action
without attraction and repulsion.
36643 How to overcome desire.
Chapter IV entitled
"The Yoga of Knowledge as well as the
disciplines of Action and Knowledge"
1618 The glory of God with attributes;

(13)

No. of Verse

Subject Discussed

Karmayoga, or selfless action, described.
19623 The conduct of Yogīs and sages,
its glory described.
24632 Different forms of sacrifices described
with their fruits.
33642 The glory of Knowledge described.
Chapter V entitled
"The Yoga of Action and Knowledge"
166 Sāṅkhyayoga and the Yoga of
disinterested action described.
7612 Marks of the Sāṅkhyayogī and Nīkāma
Karmayogī their glories described.
13626 Jñānayoga, or the Yoga of Knowledge.
27629 Dhyānayoga, or meditation, together with
Devotion, described.
Chapter VI entitled
"The Yoga of Self-Control"
164 Karmayoga, or the Yoga of disinterested
Action, described; marks of one who
has attained Yoga.
5610 Urging one to uplift the self; marks of
the God-realized soul.
11632 Detailed description of Dhyānayoga.

(14)

No. of Verse

Subject Discussed

33636 The question of Mind-control discussed.
 376 47The fate of one who falls from Yoga;
 the glory of Dhyānayoga described.
 Chapter VII entitled
 ìThe Yoga of Jñāna (Knowledge of
 Nirguṇa Brahma) and Vijñāna
 (Knowledge of Manifest Divinity)î
 167 Wisdom with real Knowledge of
 Manifest Divinity.
 8612 Inherence of God in all objects as their
 Cause.
 13619 Condemnation of men of demoniacal
 nature and praise of devotees.
 20623The question of worship of other gods.
 24630Condemnation of men, who are ignorant
 of the glory and true nature of God, and
 approbation of those who know them.
 Chapter VIII entitled
 ìThe Yoga of the Indestructible Brahmaî
 167 Answer to Arjunaís seven questions
 on Brahma, Adhyātma and Karma
 (Action), etc.
 8622 The subject of Bhaktiyoga discussed.
 23628 The bright and dark paths described.

(15)

No. of Verse

Subject Discussed

Chapter IX entitled
 ìThe Yoga of Sovereign Science and
 the Sovereign Secret.î
 166 The subject of Jñāna (Knowledge)
 with its glory described.
 7610 The origin of the world discussed.
 11615 Condemnation of men of the demoniacal
 nature, who despise God, and the method
 of Bhajana of men possessed of the
 divine nature.
 16619Description of God, as the soul of
 everything, and His glory.
 20625The fruits of worship with a motive
 and without motive.
 26634The glory of Devotion practised
 disinterestedly.
 Chapter X entitled
 ìThe Yoga of Divine Gloriesî
 167 Description of Godís glories and power
 of Yoga with the fruit of their knowledge.
 8611 Bhaktiyogaóits fruit and glory.
 12618 Arjuna offers his praises to God and

prays to the Lord for a description of
His glories and power of Yoga.
19642 The Lord describes His glories and power
of Yoga.

(16)

No. of Verse

Subject Discussed

Chapter XI entitled
îThe Yoga of the Vision of the Universal Formî
164 Arjuna prays to the Lord for a vision
of His Universal Form.
568 The Lord describes His Universal Form.
9614 The Universal Form described by
Sa×jaya to Dhætarañçra.
15631 Arjuna sees the Lordís Universal Form
and offers praises to the Lord.
32634 God describes His glory and exhorts
Arjuna to fight.
356460vertaken by fright, Arjuna offers
praises to God, and prays for a sight
of the Lordís Four-armed Form.
47650 The Lord describes the glory of the
vision of His Universal Form, and
reveals to Arjuna His Four-armed, gentle
Form.
51655 The impossibility of obtaining a sight
of the Four-armed Form without
exclusive Devotion, which is described
with its fruit.
Chapter XII entitled
îThe Yoga of Devotionî
1612 Respective merits of the worshippers

(17)

No. of Verse

Subject Discussed

of God with Form and without Form,
and the means of God-realization.
13620 Marks of the God-realized soul.
Chapter XIII entitled
îThe Yoga of Discrimination between
the Field and the Knower of the Fieldî
1618 The subject of îFieldî and the Knower
of the îFieldî, together with Knowledge.
19634 The subject of Prakæti and Puruñja (Matter

and Spirit) together with knowledge.
 Chapter XIV entitled
 ìThe Yoga of Division of
 three Gufasî
 164 The glory of Knowledge; evolution of
 the world from Prakæti and Puruṣa.
 5618 The qualities of Sattva, Rajas and Tamas
 described.
 19627 Means of God-realization, and marks of
 the soul who has transcended the Gufas.
 Chapter XV entitled
 ìThe Yoga of the Supreme Personî
 166 Description of the Universe as a tree
 and the means of God-realization.

(18)

No. of Verse

Subject Discussed

7611 The Jāvātmā, or individual soul.
 12615 God and His Glory described.
 16620 The perishable (bodies of all beings),
 the imperishable (Jāvātmā) and the
 Supreme Person.
 Chapter XVI entitled ìThe Yoga of
 Division between the Divine
 and the Demoniactal Propertiesî
 165 The Divine and the demoniactal
 properties described with their fruit.
 6620 Marks of man possessed of the
 demoniactal properties and their
 damnation described.
 21624 Instruction
 about
 renouncing
 conduct opposed to the scriptures and
 exhortation to follow the scriptures.
 Chapter XVII entitled
 ìThe Yoga of the Division of the
 Threefold Faithî
 166 Discussion on Faith and on the fate of
 men who perform austere penance not
 enjoined by the scriptures.
 7622 Different kinds of food, sacrifice,
 penance and charity described.

(19)

No. of Verse

Subject Discussed

23628 The meaning and intention of uttering
 10 Tat Satî explained.
 Chapter XVIII entitled
 The Yoga of Liberation through the
 Path of Knowledge and Self-Surrender
 1612 The subject of Tyāga or Relinquishment.
 13618 Causes of Karma according to the
 Sākhya system.
 19640 Classification of knowledge, action,
 doer, reason, firmness and joy according
 to the three Gufas.
 41648 Duties attaching to each caste and the
 fruit of their performance.
 49655 The path of Knowledge described.
 56666 The path of Karmayoga, or selfless
 action, together with Devotion.
 67678 The glory of the Gtā described.
 God-realization through Practice
 of Renunciation. 2056224

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The Bhagavadgītā
 The Song Divine
 Chapter I
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 ϙÊϙΣŠÊ-

ΣÈŠLŠ Ÿ Ê àòÊ
 , ϙflĀÊ
 ŸÿÿÈà, fl—
 -Êá«UflÊ†øðfl ÁΣŠϙΣÈŠfl, Ā , ÜiÿH 1H

Dhætarañçra said: Sañjaya, gathered on the holy
 land of Kurukñetra, eager to fight, what did my
 sons and the sons of Pāñeu do?
 (1)

, Üiÿ ©UflÊø

ÆÎc ≈ flÊ ĀÊ -Êá«UflÊÿÿΣçš √ÿÍ...çU æÿÿÛ, æÿSĀÆÊ-
 •ÊøÊÿ, ϙÊ-, XÔUêÿ
 /UÊiÊ

fløÿð' "flËÄ~H 2H

Saxjaya said: At that time, seeing the army of the Pãfæavas drawn up for battle and approaching Drofãcãrya, King Duryodhana spoke the following words :

(2)

-†ÿÖÄÊç -Êá«ÈU-ÈðÊÊáÊÊðÊËÿ, ð,,ÄË¥ øðÍð~-
√ÿÍ...UÊç °"È-Æ-ÈðÊÊáÊ Êfl Á†Êcÿ•áÊ æËðÄÊH 3H

Behold, O Revered Master, the mighty army of the sons of Pãfæu arrayed for battle by your talented pupil, Dhæflçadyumna, son of Drupada. (3)

22

Bhagavadgøtã

[Ch. 1

•ðÊ †ÊÍ/UÊ ð,,•UcflÊ,Ê ÷ËðÊiÈ,ÿ,ðÊ ÿÈÁæ-

ÿËÿËæËÿÙ

Áfl/UÊ≈U†ø

°"È-Æ†ø

ð,,UÊ/UÏ-H 4H

æÎc≈Σ•SÄÊ†ø•ÁΣSÄÊÿ- ΣSÊÁ†Ê/UÊi†ø flËÿ,flËÿ~-

-ÈL\$ÁiàΣÈSÄãÄ÷Ùi†ø

†ÊÒéÿ†ø

ÿ/U-ÈXÏUfl-H 5H

ÿÈæðãÿË†ø ÁflΣ"§ÊãÄ ©UÛÊð1iÊ†ø flËÿ,flËÿ~-

,1÷°"Û °"1-Æ•ÿÊ†ø ,fl, ∞fl ð,,UÊ/UÏÊ-H 6H

There are in this army, heroes wielding mighty bows and equal in military prowess to Bhama and ArjunaóSãtyaki and Virãça and the Mahãrathã (warrior chief) Drupada; Dhæflçaketu, Cekitãna and the valiant King of Kã<ø, and Purujit, Kuntibhoja, and >aibya, the best of men, and mighty Yudhãmanyu, and valiant Uttamaujã, Abhimanyu, the son of Subhadrå, and the five sons of Draupadã all of them Mahãrathãs (warrior chiefs). (466)

•SðÊΣç§ ÄÊ ÁflÁ†Êc≈UÊ ÿ• ÄÊÄãÿ'Ùæ ÁmiÙÛÊð-

ÿËÿΣSÊ ðð ,òãÿSÿ ,ÛòÊÊÏZ ÄÊã'"flËÁð Ä•H 7H

O best of Brãhmafas, know them also who are the principal warriors on our sideó the generals of my army. For your information I mention them.

(7)

÷flËã÷Ëcð†ø ΣSáÊ,†ø ΣÎS-†ø ,ÁðÁÄÛiÿ-

•†flàÏÊðÊ ÁflΣSáÊ,†ø ,1ðÆÁÛÊSÄÏðfl øH 8H

ìYourself and Bhøflma and Karfa and Kæpa, who is ever victorious in battle; and even so A<vatthãmå,

Vikarfa and Bhūrikravā (the son of Somadatta); (8)

Text 9613]

Bhagavadgītā

And there are many other heroes, equipped with various weapons and missiles, who have staked their lives for me, all skilled in warfare.
(9)

This army of ours, fully protected by Bhāma, is unconquerable; while that army of theirs, guarded in everyway by Bhāma, is easy to conquer.(10)

Therefore, stationed in your respective positions on all fronts, do you all guard Bhāma in particular on all sides.
(11)

The grand old man of the Kaurava race, their glorious grand-patriarch Bhāma, cheering up Duryodhana, roared terribly like a lion and blew his conch.
(12)

Then conchs, kettledrums, tabors, drums and trumpets suddenly blared forth and the noise was tumultuous.
(13)

24

Bhagavadgītā

[Ch. 1

Then, seated in a glorious chariot drawn by white horses, >rā Kāṣṭha as well as Arjuna blew their celestial conchs.
(14)

Arjuna, Devadatta; while Bhāma of ferocious deeds

blew his mighty conch Paufœra.
(15)

son of Kuntā, blew his conch
Anantavijaya, while Nakula and Sahadeva blew
theirs, known as Sughoṅga and Mafipuṅpaka
respectively.
(16)

And the excellent archer, the King of Kāśā, and
>ikhafœθ the Mahārathā (the great chariot-warrior),
Dhæṅṅadyumna and Virāṅga, and invincible Sātyaki,
Drupada as well as the five sons of Draupadā, and
the mighty-armed Abhimanyu, son of Subhadrā,
all of them, O lord of the earth, severally blew
their respective conchs from all sides. (17-18)

Text 19623]

Bhagavadgītā

25

Now, O lord of the earth, seeing your sons
arrayed against him and when missiles were ready
to be hurled, Arjuna, who had the figure of
Hanumān on the flag of his chariot, took up his
bow and then addressed the following words to
>rā Kæṅga; ìKæṅga, place my chariot between the
two armies.
(20-21)

ìAnd keep it there till I have carefully observed
these warriors drawn up for battle, and have seen
with whom I have to engage in this fight. (22)

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æÊÃ, /UÊc≈ USÿ

œÈ'Ê, h•ÿÈ, h•

Á-“ÿÁøÿÿÿÿ fl-H 23H

ìI shall scan the well-wishers of evil-minded
Duryodhana, in this war whoever have assembled
on his side and are ready for the fight.î
(23)

26

Bhagavadgītā

Saṁjaya said: O king, thus addressed by Arjuna, >ṛṭh Kāṁṣa placed the magnificent chariot between the two armies in front of Bhṛṣṇama, Droṣa and all the kings and said, iArjuna, behold these Kauravas assembled here.i
(24–25)

Now Arjuna saw stationed there in both the armies his uncles, grand-uncles and teachers, even great grand-uncles, maternal uncles, brothers and cousins, sons and nephews, and grand-nephews, even so friends, fathers-in-law and well-wishers as well.
(26 & first half of 27)

Seeing all the relations present there, Arjuna was overcome with deep compassion and spoke thus in sorrow.
(Second half of 27 and first half of 28)

Text 28632]

Bhagavadgītā

27

Arjuna said: Kāṁṣa, as I see these kinsmen arrayed for battle, my limbs give way, and my mouth is getting parched; nay, a shiver runs through my body and hair stands on end.
(Second half of 28 and 29)

„USÄÊûflÄøðfl -Á/UËsÔÄ-
ÿ ø †ÊÄÿÛêÿflSÔÊÄÊ† ÷“ðÄËfl ø ð• ðÿ-H 30H
The bow, Gāṁṣa, slips from my hand and my skin too burns all over; my mind is whirling, as it were, and I can no longer hold myself steady.
(30)

ÁÿÄðÛÊÊÄÿ ø -†ÿÊÄð Áfl-/UËÄÊÄÿ ∑•§†Êfl-
ÿ ø üÊ•ÿÛ~ÿË-†ÿÊÄð „UàflÊ SflÿÿðÊ„Ufl•H 31H
And, Keava, I see such omens of evil, nor do I see any good in killing my kinsmen in battle. (31)

ÿ ∑§Êæ~U ~Ê• Áflÿÿ† ∑Î§cáÊ ÿ ø /UËÛÿ† ,ÈπÊÄÿ ø-

ÁΣç§ ÿÙ /UÊÖÿ•ÿ ðÙÁñãÆ ÁΣç§ ÷ÙðÿiË,ÁñÃ•ÿ ñÊH 32H
Kæñfa, I do not covet victory, nor kingdom,
nor pleasures. Govinda, of what use will kingdom
or luxuries or even life be to us!
(32)

28

Bhagavadgætå

[Ch. 1

Those very persons for whose sake we covet
the kingdom, luxuries and pleasures—teachers,
uncles, sons and nephews and even so, granduncles and great grand-
uncles, maternal uncles,
fathers-in-law, grand-nephews, brothers-in-law and
other relations—are here arrayed on the battlefield
staking their lives and wealth.
(33–34)

O Slayer of Madhu, I do not want to kill them,
even though they slay me, even for the sovereignty
over the three worlds; how much the less for
the kingdom here on earth!
(35)

how can we hope to be happy slaying
the sons of Dhætarañçra; by killing even these
desperadoes, sin will surely accrue to us. (36)

Text 38641]

Bhagavadgætå

29

Therefore, Kæñfa, it does not behove us to kill
our relations, the sons of Dhætarañçra. For, how can
we be happy after killing our own kinsmen? (37)

Even though these people, with their mind
blinded by greed, perceive no evil in destroying
their own race and no sin in treason to friends,
why should not we, O Kæñfa, who see clearly the
sin accruing from the destruction of one's family,
think of desisting from committing this foul
deed.

(38–39)

Age-long family traditions disappear with the destruction of a family; and virtue having been lost, vice takes hold of the entire race.

(40)

With the preponderance of vice, Kælfja, the women of the family become corrupt; and with the corruption of women, 0 descendant of Vælfji, there ensues an intermixture of castes.

(41)

30

Bhagavadgətå

[Ch. 1

Progeny due to promiscuity damns the destroyers of the race as well as the race itself. Deprived of the offerings of rice and water (>råddha, Tarpaja etc.,) the manes of their race also fall. (42)

Through these evils bringing about an intermixture of castes, the age-long caste traditions and family customs of the killers of kinsmen get extinct.

(43)

Kælfja, we hear that men who have lost their family traditions dwell in hell for an indefinite period of time.

(44)

Oh what a pity! Though possessed of intelligence we have set our mind on the commission of a great sin; that due to lust for throne and enjoyment we are intent on killing our own kinsmen. (45)

Text 47]

Bhagavadgətå

It would be better for me if the sons of
Dhātaraṅṅra, armed with weapons, kill me in battle,
while I am unarmed and unresisting.
(46)

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Saṁjaya said: Arjuna, whose mind was agitated
by grief on the battlefield, having spoken thus,
and having cast aside his bow and arrows, sank
into the hinder part of his chariot.
(47)

Thus, in the Upaniṣad sung by the Lord, the
Science of Brahma, the scripture of Yoga, the
dialogue between ṽrā Kṛṣṇa and Arjuna, ends the
first chapter entitled 'The Yoga of Dejection of
Arjuna.'

Z

Chapter II

Saṁjaya said : ṽrā Kṛṣṇa then addressed the
following words to Arjuna, who was, as mentioned
before, overwhelmed with pity, whose eyes were
filled with tears and agitated, and who was full
of sorrow.
(1)

ṽrā Bhagavān said : Arjuna, how has this
infatuation overtaken you at this odd hour? It is
shunned by noble souls; neither will it bring
heaven, nor fame to you.
(2)

Yield not to unmanliness, Arjuna; this does
not become you. Shaking off this base faintheartedness stand-up, O
scorcher of enemies.(3)

Text 567]

Bhagavadgītā

33

Arjuna said : How Kāṁṁfa, shall I fight Bhṁṁma and Drofa with arrows on the battlefield? They are worthy of deepest reverence, O destroyer of foes.

(4)

It is better to live on alms in this world without slaying these noble elders, because even after killing them we shall after all enjoy only bloodstained pleasures in the form of wealth and sense-enjoyments.

(5)

Ÿ

We do not even know which is preferable for usóto fight or not to fight; nor do we know whether we shall win or whether they will conquer us. Those very sons of Dhṁtarāṁṁra, killing whom we do not even wish to live, stand in the enemy ranks. (6)

Bhagavadgītā

34

[Ch. 2

With my very being smitten by the vice of faint-heartedness and my mind puzzled with regard to duty, I beseech You! tell me that which is decidedly good; I am your disciple. Pray, instruct me, who have taken refuge in You.

(7)

Ÿ

For even on obtaining undisputed sovereignty and an affluent kingdom on this earth and lordship over the gods, I do not see any means that can drive away the grief which is drying up my senses.

(8)

Saṁjaya said : O King, having thus spoken
to >rā Kṛṣṇa, Arjuna again said to Him, I will
not fight, and became silent. (9)

Then, O Dhātaraṣṭra, >rā Kṛṣṇa, as if smiling
addressed the following words to grieving Arjuna
in the midst of the two armies.
(10)

Text 11615]

Bhagavadgītā

35

>rā Bhagavān said: Arjuna, you grieve over
those who should not be grieved for and yet speak
like the learned; wise men do not sorrow over the
dead or the living.
(11)

In fact, there was never a time when I was not,
or when you or these kings were not. Nor is it a
fact that hereafter we shall all cease to be. (12)

Just as boyhood, youth and old age are
attributed to the soul through this body, even so
it attains another body. The wise man does not
get deluded about this.
(13)

O son of Kuntā, the contacts between the senses
and their objects, which give rise to the feelings of
heat and cold, pleasure and pain etc., are transitory
and fleeting; therefore, Arjuna, endure them. (14)

36

Bhagavadgītā

[Ch. 2

Arjuna, the wise man to whom pain and pleasure

are alike, and who is not tormented by these contacts, becomes eligible for immortality. (15)

The unreal has no existence, and the real never ceases to be; the reality of both has thus been perceived by the seers of Truth.
(16)

Know that alone to be imperishable which pervades this universe; for no one has power to destroy this indestructible substance.
(17)

All these bodies pertaining to the imperishable, indefinable and eternal soul are spoken of as perishable; therefore, Arjuna, fight.
(18)

Both of them are ignorant, he who considers the soul to be capable of killing and he who takes it as killed; for verily the soul neither kills, nor is killed. (19)

Text 21624]

Bhagavadgītā

37

The soul is never born, nor it ever dies; nor does it become only after being born. For, it is unborn, eternal, everlasting and primeval; even though the body is slain, the soul is not. (20)

Arjuna, the man who knows this soul to be imperishable; eternal and free from birth and decay how and whom will he cause to be killed, how and whom will he kill?
(21)

As a man shedding worn-out garments, takes other new ones, likewise, the embodied soul, casting off worn-out bodies, enters into others that are new.

(22)

Weapons cannot cut it nor can fire burn it;
water cannot wet it nor can wind dry it. (23)

For this soul is incapable of being cut, or burnt
by fire; nor can it be dissolved by water and is undrivable
by air as well; This soul is eternal, omnipresent,
immovable, constant and everlasting.
(24)

38

Bhagavadgītā

[Ch. 2

This soul is unmanifest; it is incomprehensible
and it is spoken of as immutable. Therefore,
knowing it as such, you should not grieve. (25)

And, Arjuna, if you should suppose this soul
to be subject to constant birth and death, even
then you should not grieve like this.
(26)

For, in that case death is certain for the born,
and rebirth is inevitable for the dead. You should
not, therefore, grieve over the inevitable. (27)

Arjuna, before birth beings are not manifest to
our human senses; on death they return to the
unmanifest again. They are manifest only in the
interim between birth and death. What occasion,
then, for lamentation?
(28)

Text 30634]

Bhagavadgītā

39

Hardly anyone perceives this soul as marvellous,
scarce another likewise speaks thereof as

marvellous, and scarce another hears of it as marvellous, while there are some who know it not even on hearing of it.

(29)

Arjuna, this soul dwelling in the bodies of all, can never be slain; therefore, you should not mourn for anyone.

(30)

Besides, considering your own duty too, you should not waver, for there is nothing more welcome for a man of the warrior class than a righteous war.

(31)

Arjuna, happy are the Kṣatriyas who get such an unsolicited opportunity for war, which is an open gateway to heaven.

(32)

Now, if you refuse to fight this righteous war, then, shirking your duty and losing your reputation, you will incur sin.

(33)

40

Bhagavadgītā

[Ch. 2

Nay, people will also pour undying infamy on you; and infamy brought on a man enjoying popular esteem is worse than death.

(34)

And the warrior-chiefs who thought highly of you, will now despise you, thinking that it was fear which drove you away from battle.

(35)

And your enemies, disparaging your might, will speak many unbecoming words; what can be more distressing than this?

(36)

Die, and you will win heaven; conquer, and you enjoy sovereignty of the earth; therefore, stand up, Arjuna, determined to fight.

(37)

Treating alike victory and defeat, gain and loss, pleasure and pain, get ready for the battle; fighting thus you will not incur sin.

(38)

Arjuna, this attitude of mind has been presented

Text 40644]

Bhagavadgītā

41

to you from the point of view of Jñānayoga; now hear the same as presented from the standpoint of Karmayoga (the Yoga of selfless action). Equipped with this attitude of mind, you will be able to throw off completely the shackles of Karma. (39)

In this path (of disinterested action) there is no loss of effort, nor is there fear of contrary result, even a little practice of this discipline saves one from the terrible fear of birth and death. (40)

Arjuna, in this Yoga (of disinterested action) the intellect is determinate and directed singly towards one ideal; whereas the intellect of the undecided (ignorant men moved by desires) wanders in all directions, after innumerable aims. (41)

Arjuna, those who are full of worldly desires and devoted to the letter of the Vedas, who look upon heaven, as the supreme goal and argue that there is nothing beyond heaven are unwise. They utter

42

Bhagavadgītā

[Ch. 2

flowery speech recommending many rituals of various kinds for the attainment of pleasure and power with

rebirth as their fruit. Those whose minds are carried away by such words, and who are deeply attached to pleasures and worldly power, cannot attain the determinate intellect concentrated on God. (42&44)

Arjuna, the Vedas thus deal with the evolutes of the three Gufas (modes of Prakæti), viz., worldly enjoyments and the means of attaining such enjoyments; be thou indifferent to these enjoyments and their means, rising above pairs of opposites like pleasure and pain etc., established in the Eternal Existence (God), absolutely unconcerned about the fulfilment of wants and the preservation of what has been already attained, and self-controlled. (45)

A Bråhmafa, who has obtained enlightenment, has as much use for all the Vedas as one who stands at the brink of a sheet of water overflowing on all sides has for a small reservoir of water. (46)

Your right is to work only and never to the fruit thereof. Do not be the cause of the fruit of action; nor let your attachment be to inaction. (47)

Text 48&52]

Bhagavadgætå

43

Arjuna, perform your duties established in Yoga, renouncing attachment, and be even-minded in success and failure; evenness of mind is called ëYogaí. (48)

Action with a selfish motive is far inferior to this Yoga in the form of equanimity. Do seek refuge in this equipoise of mind, Arjuna; for poor and wretched are those who are instrumental in making their actions bear fruit. (49)

Endowed with equanimity, one sheds in this life both good and evil. Therefore, strive for the

practice of this Yoga of equanimity. Skill in action lies in the practice of this Yoga. (50)

For, wise men possessing equipoised mind, renouncing the fruit of actions and freed from the shackles of birth, attain the blissful supreme state. (51)

When your mind will have fully crossed the mire of delusion, you will then grow indifferent

44

Bhagavadgītā

[Ch. 2

to the enjoyments of this world and the next that have been heard of as well as to those that are yet to be heard of.
(52)

When your intellect, confused by hearing conflicting statements, will rest steady and undistracted in meditation on God, you will then attain Yoga (everlasting union with God). (53)

Arjuna said : Kṛpā, what is the definition (mark) of a God-realized soul, stable of mind and established in Samādhi (perfect tranquillity of mind)? How does the man of stable mind speak, how does he sit, how does he walk?
(54)

>ṛṇ Bhagavān said: Arjuna, when one thoroughly casts off all cravings of the mind, and is satisfied in the Self through the joy of the Self, he is then called stable of mind.
(55)

The sage, whose mind remains unperturbed amid sorrows, whose thirst for pleasures has altogether

Text 57661]

Bhagavadgītā

45

disappeared, and who is free from passion, fear and anger, is called stable of mind.
(56)

He who is unattached to everything, and meeting with good and evil, neither rejoices nor recoils, his mind is stable.
(57)

When, like a tortoise, that draws in its limbs from all directions, he withdraws all his senses from the sense-objects, his mind becomes steady. (58)

Sense-objects turn away from him, who does not enjoy them with his senses; but the taste for them persists. This relish also disappears in the case of the man of stable mind when he realizes the Supreme. (59)

Turbulent by nature, the senses (not free from attachment) even of a wise man, who is practising self-control, forcibly carry away his mind, Arjuna.(60)

Therefore, having controlled all the senses and concentrating his mind, he should sit for meditation, devoting himself heart and soul to Me.

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Bhagavadgītā

[Ch. 2

For, he whose senses are under his control, is known to have a stable mind.
(61)

The man dwelling on sense-objects develops attachment for them; from attachment springs up desire, and from desire (unfulfilled) ensues anger. (62)

From anger arises delusion; from delusion,

confusion of memory; from confusion of memory,
loss of reason; and from loss of reason one goes
to complete ruin.
(63)

But the self-controlled Sādhaka, while enjoying
the various sense-objects through his senses,
which are disciplined and free from likes and
dislikes, attains placidity of mind.
(64)

With the attainment of such placidity of mind, all
his sorrows come to an end; and the intellect of such
a person of tranquil mind soon withdrawing itself
from all sides, becomes firmly established in God. (65)

Text 67670]

Bhagavadgītā

47

He who has not controlled his mind and
senses can have no determinate intellect, nor
contemplation. Without contemplation, he can
have no peace; and how can there be happiness
for one lacking peace of mind?
(66)

As the wind carries away a boat upon the waters,
even so of the senses moving among sense-objects,
the one to which the mind is attached, takes away
his discrimination.
(67)

Therefore, Arjuna, he, whose senses are
completely restrained from their objects, is said
to have a stable mind.
(68)

That which is night to all beings, in that state
of Divine Knowledge and Supreme Bliss the Godrealized Yogī keeps
awake, and that (the everchanging, transient worldly happiness) in
which

all beings keep awake, is night to the seer. (69)

48

Bhagavadgītā

[Ch. 2

As the waters of different rivers enter the ocean, which, though full on all sides, remains undisturbed; likewise, he, in whom all enjoyments merge themselves without causing disturbance, attains peace; not he who hankers after such enjoyments.
(70)

He who has given up all desires, and moves free from attachment, egoism and thirst for enjoyment attains peace.
(71)

Arjuna, such is the state of the God-realized soul; having reached this state, he overcomes delusion. And established in this state, even at the last moment, he attains Brahmic Bliss. (72)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Kṛṣṇa and Arjuna, ends the second chapter entitled Īśākhya-yogaī (the Yoga of Knowledge).

Z

Chapter III

Arjuna said : Kṛṣṇa if You consider Knowledge as superior to Action, why then do You urge me to this dreadful action, Keśava!
(1)

You are, as it were, puzzling my mind by these seemingly conflicting expressions; therefore, tell me the one definite discipline by which I may obtain the highest good.
(2)

>rā Bhagavān said: Arjuna, in this world two courses of Sādhanā (spiritual discipline) have been enunciated by Me in the past. In the case of the Sāḍkhyayogā, the Sādhanā proceeds along the path of Knowledge; whereas in the case of the Karmayogā, it proceeds along the path of Action. (3)

50

Bhagavadgītā

[Ch. 3

Man does not attain freedom from action (culmination of the discipline of Action) without entering upon action; nor does he reach perfection (culmination of the discipline of Knowledge) merely by ceasing to act. (4)

Surely, none can ever remain inactive even for a moment; for, everyone is helplessly driven to action by modes of Prakṛti. (5)

He who outwardly restraining the organs of sense and action, sits mentally dwelling on the objects of senses, that man of deluded intellect is called a hypocrite. (6)

On the other hand, he who controlling the organs of sense and action by the power of his will, and remaining unattached, undertakes the Yoga of selfless Action through those organs, Arjuna, he excels. (7)

Therefore, do you perform your allotted duty; for action is superior to inaction. Desisting from action, you cannot even maintain your body. (8)

Text 9613]

Bhagavadgītā

51

Man is bound by his own action except when it is performed for the sake of sacrifice. Therefore, Arjuna, do you efficiently perform your duty, free from attachment, for the sake of sacrifice alone. (9)

Having created mankind along with (the spirit of) sacrifice at the beginning of creation, the creator, Brahmā, said to them, 'You shall prosper by this; may this yield the enjoyments you seek. (10)

Foster the gods through this sacrifice, and let the gods be gracious to you. Thus, each fostering the other selflessly, you will attain the highest good. (11)

Fostered by sacrifice, the gods will surely bestow on you unasked all the desired enjoyments. He who enjoys the gifts bestowed by them without offering anything to them in return, is undoubtedly a thief. (12)

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Bhagavadgītā

[Ch. 3

The virtuous who partake of what is left over after sacrifice, are absolved of all sins. Those sinful ones who cook for the sake of nourishing their bodies alone, partake of sin only. (13)

All beings are evolved from food; production of food is dependent on rain; rain ensues from sacrifice, and sacrifice is rooted in prescribed action. Know that prescribed action has its origin in the Vedas, and the Vedas proceed from the Indestructible (God); hence the all-pervading Infinite is always present in sacrifice. (14-15)

Arjuna, he who does not follow the wheel of

creation thus set going in this world i.e., does not perform his duties, leads a sinful and sensual life, he lives in vain.
(16)

He, however, who takes delight in the Self alone and is gratified with the Self, and is contented in the Self, has no duty.
(17)

Text 18622]

Bhagavadgītā

In this world that great soul has nothing to gain by action nor by abstaining from action; nor has he selfish dependence of any kind on any creature.
(18)

Therefore, go on efficiently doing your duty at all times without attachment. Doing work without attachment man attains the Supreme. (19)

It is through action without attachment alone that Janaka and other wise men reached perfection. Having in view the maintenance of the world order too, you should take to action.
(20)

For whatever a great man does, that very thing other men also do; whatever standard he sets up, the generality of men follow the same.
(21)

Arjuna, there is no duty in all the three worlds for Me to perform, nor is there anything worth attaining, unattained by Me; yet I continue to work.
(22)

Bhagavadgītā

[Ch. 3

Should I not engage in action, scrupulously at any time, great harm will come to the world; for, Arjuna, men follow My way in all matters. (23)

If I ever cease to act, these worlds would perish; nay, I should prove to be the cause of confusion, and of the destruction of these people.
(24)

H 25H

Arjuna, as the unwise act with attachment, so should the wise man, with a view to maintain the world order, act without attachment.
(25)

A wise man established in the Self should not unsettle the mind of the ignorant attached to action, but should get them to perform all their duties, duly performing his own duties.
(26)

In fact all actions are being performed by the modes of Prakṛti (Primordial Matter). The fool, whose mind is deluded by egoism, thinks: 'I am the doer.'
(27)

Text 28631]

Bhagavadgītā

55

However, he, who has true insight into the respective spheres of Gūḥas (modes of Prakṛti) and their actions, holding that it is the Gūḥas (in the shape of the senses, mind, etc.,) that move among the Gūḥas (objects of perception), does not get attached to them, Arjuna.
(28)

Those who are completely deluded by the Gūḥas (modes) of Prakṛti remain attached to those Gūḥas

and actions; the man of perfect Knowledge should not unsettle the mind of those ignorants of imperfect knowledge.
(29)

Therefore, dedicating all actions to Me with your mind fixed on Me, the Self of all, freed from desire and the feeling of meum and cured of mental agitation, fight.
(30)

Even those men who, with an uncavilling and devout mind, always follow this teaching of Mine are released from the bondage of all actions.
(31)

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Bhagavadgītā

[Ch. 3

But they, however, who, finding fault with this teaching of Mine, do not follow it, take those fools to be deluded in the matter of all knowledge as lost.
(32)

All living creatures follow their tendencies; even the wise man acts according to the tendencies of his own nature. Of what use is any external restraint?
(33)

Attraction and repulsion are rooted in all senseobjects. Man should never allow himself to be swayed by them, because they are the two principal enemies standing in the way of his redemption. (34)

One's own duty, though devoid of merit, is preferable to the duty of another well performed. Even death in the performance of one's own duty brings blessedness; another's duty is fraught with fear.
(35)

Text 37641]

Bhagavadgītā

57

Arjuna said : Now impelled by what, Kāṁṁja
does this man commit sin even involuntarily, as
though driven by force?
(36)

>rā Bhagavān said : It is desire begotten of the
element of Rajas, which appears as wrath; nay, it
is insatiable and grossly wicked. Know this to be
the enemy in this case.
(37)

As fire is covered by smoke, mirror by dust,
and embryo by the amnion, so is knowledge
covered by desire.
(38)

And, Arjuna, Knowledge stands covered by this
eternal enemy of the wise known as desire, which
is insatiable like fire.
(39)

The senses, the mind and the intellect are declared
to be its seat; covering the knowledge through
these, it (desire) deludes the embodied soul. (40)

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Bhagavadgītā

[Ch. 3

Therefore, Arjuna, you must first control your
senses, and then kill this evil thing which obstructs
Jñāna (Knowledge of the Absolute or Nirguṁṁa
Brahma) and Vijñāna (Knowledge of Sākāra
Brahma or manifest Divinity).

(41)

The senses are said to be greater than the body; but greater than the senses is the mind. Greater than the mind is the intellect; and what is greater than the intellect is He, the Self. (42)

Thus, Arjuna, knowing the Self which is higher than the intellect and subduing the mind by reason, kill this enemy in the form of desire that is hard to overcome.
(43)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between ṛṣi Kṛṣṇa and Arjuna, ends the third chapter entitled 'Karmayoga, or the Yoga of Action.'

Z

Chapter IV

ṛṣi Bhagavān said: I revealed this immortal Yoga to Vivasvān (Sun-god); Vivasvān conveyed it to Manu (his son); and Manu imparted it to (his son) Ikṣvāku.
(1)

Thus transmitted in succession from father to son, Arjuna, this Yoga remained known to the Rājārṣis (royal sages). Through long lapse of time, this Yoga got lost to the world.
(2)

The same ancient Yoga, which is the supreme secret, has this day been imparted to you by Me, because you are My devotee and friend.
(3)

Arjuna said: You are of recent origin, while

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Bhagavadgītā

[Ch. 4

the birth of Vivasvân dates back to remote antiquity.
How, then, am I to believe that You imparted this
Yoga at the beginning of the creation!
(4)

>rə Bhagavân said : Arjuna, you and I have
passed through many births, I remember them all;
you do not remember, O chastiser of foes. (5)

Though birthless and immortal and the Lord
of all beings, I manifest Myself through My own
Yogamâyâ (divine potency), keeping My nature
(Prakæti) under control.
(6)

Arjuna, whenever righteousness is on the
decline, unrighteousness is in the ascendant, then
I body Myself forth.
(7)

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For the protection of the virtuous, for the
extirpation of evil-doers, and for establishing
Dharma (righteousness) on a firm footing, I manifest
Myself from age to age.
(8)

Text 9ó13]

Bhagavadgætå

61

Arjuna, My birth and activities are divine. He
who knows this in reality is not reborn on leaving
his body, but comes to Me.
(9)

Completely rid of attachment, fear and anger,
wholly absorbed in Me, depending on Me, and
purified by the penance of wisdom, many have
become one with Me even in the past.
(10)

Arjuna, howsoever men seek Me, even so do
I respond to them; for all men follow My path in
everyway.
(11)

In this world of human beings, men seeking
the fruition of their activities, worship the gods;
for success born of actions follows quickly. (12)

The four orders of society (viz., the Brāhmaṇa,
the Kṣatriya, the Vaiśya and the Śūdra) were
created by Me, classifying them according to the
Gunas predominant in each and apportioning

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Bhagavadgītā

[Ch. 4

corresponding duties to them; though the originator
of this creation, know Me, the Immortal Lord, to
be a non-doer.
(13)

Since I have no craving for the fruit of actions,
actions do not taint Me. Even he who thus knows
Me in reality is not bound by actions.
(14)

Having known thus, action was performed even
by the ancient seekers for liberation; therefore,
do you also perform actions as have been performed
by the ancients from antiquity.
(15)

What is action and what is inaction? Even men
of intelligence are puzzled over this question.
Therefore, I shall expound to you the truth about
action, knowing which you will be freed from its
evil effects i.e., the shackles of karma.
(16)

The truth about action must be known and the
truth of inaction also must be known; even so,

the truth about prohibited action (Vikarma) must be known. For, mysterious are the ways of action. (17)

Text 18622]

Bhagavadgītā

63

He who sees inaction in action, and action in inaction, is wise among men; he is a Yogī, who has performed all actions.
(18)

Even the wise call him a sage, whose undertakings are all free from desire and Saḍkalpa (thoughts of the world) and whose actions are burnt up by the fire of wisdom.
(19)

He, who, having totally given up attachment to actions and their fruit, no longer depends on anything in the world, and is ever content, does nothing at all, though fully engaged in action. (20)

Having subdued his mind and body, and giving up all objects of enjoyment, and free from craving, he who performs sheer bodily action, does not incur sin.
(21)

The

Karmayogī,

who

is

contented

with

Bhagavadgītā

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[Ch. 4

whatever is got unsought, is free from jealousy and has transcended all pairs of opposites like joy and grief, and is balanced in success and failure, is not bound by his action.

(22)

All his actions get dissolved entirely, who is free from attachment and has no identification with the body; and free from the feeling of mine, whose mind is established in the knowledge of Self and who works merely for the sake of sacrifice. (23)

In the practice of seeing Brahma everywhere as a form of sacrifice, Brahma is the ladle (with which oblation is poured into the fire, etc.); Brahma, again, is the oblation; Brahma is the fire, Brahma itself is the sacrificer and so Brahma itself constitutes the act of pouring the oblation into the fire. And finally Brahma is the goal to be reached by him who is absorbed in Brahma as the act of such sacrifice. (24)

Other Yogās duly offer sacrifice only in the shape of worship to gods, while others perform sacrifice by offering the self by the Self itself in the fire of Brahma through the sacrifice known as the perception of identity.

(25)

Text 26630]

Bhagavadgītā

Others offer as sacrifice their senses of hearing etc., into the fires of self-discipline. Other Yogās, again, offer sound and other objects of perception into the fires of the senses.

(26)

Others sacrifice all the functions of their senses and the functions of the vital airs (Prāṇa) into the fire of Yoga in the shape of self-control, kindled by wisdom.

(27)

Some perform sacrifice with material possessions; some offer sacrifice in the shape of austerities; others sacrifice through the practice of Yoga; while some striving souls, observing austere vows, perform sacrifice in the shape of wisdom through the study of sacred texts.

(28)

Other Yogās offer the act of exhalation into

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Bhagavadgītā

[Ch. 4

that of inhalation; even so, others the act of inhalation into that of exhalation. There are still others given to the practice of Prāṇāyāma (breathcontrol), who having regulated their diet and controlled the processes of exhalation and inhalation both pour their vital airs into the vital airs themselves. All these have their sins consumed away by sacrifice and understand the meaning of sacrificial worship.

(29–30)

Arjuna, Yogās who enjoy the nectar that has been left over after the performance of a sacrifice attain the eternal Brahma. To the man who does not offer sacrifice, even this world is not happy; how, then, can the other world be happy? (31)

Many such forms of sacrifice have been set forth in detail in the Vedas; know them all as involving the action of mind, senses and body. Thus, knowing the truth about them you shall be freed from the bondage of action (through their performance).

(32)

Text 34637]

Bhagavadgītā

67

Arjuna, sacrifice through Knowledge is superior to sacrifice performed with material things. For all actions without exception culminate in Knowledge, O son of Kuntā.
(33)

Understand the true nature of that Knowledge by approaching illumined soul. If you prostrate at their feet, render them service, and question them with an open and guileless heart, those wise seers of Truth will instruct you in that Knowledge.(34)

Arjuna, when you have achieved enlightenment, ignorance will delude you no more. In the light of that knowledge, you will see the entire creation first within your own Self, and then in Me (the Oversoul).
(35)

Even if you were the most sinful of all sinners, this Knowledge alone would carry you, like a raft, across all your sins.
(36)

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Bhagavadgītā

[Ch. 4

For, as the blazing fire turns the fuel to ashes, Arjuna, even so the fire of Knowledge turns all actions to ashes.
(37)

In this world there is no purifier as great as Knowledge; he who has attained purity of heart through prolonged practice of Karmayoga, automatically sees the light of Truth in the self in course of time.
(38)

He who has mastered his senses, is exclusively devoted to his practice and is full of faith, attains Knowledge; having had the revelation of Truth, he immediately attains supreme peace in the form of God-realization.
(39)

He who lacks discrimination, is devoid of faith, and is at the same time possessed by doubt, is lost to the spiritual path. For the doubting soul there is neither this world nor the world beyond, nor even happiness.
(40)

Text 41ó 42]

Bhagavadgøtå

69

•ÊàøflåÃç Ÿ Σ§øÊ,ÁáÊ ÁŸ'äŸÁãÃ æŸÜiÿH 41H
Arjuna, actions do not bind him who has dedicated all his actions to God according to the spirit of Karmayoga, whose doubts have been dispelled by wisdom and who is self-possessed. (41)

Therefore, Arjuna slashing to pieces, with the sword of knowledge, this doubt in your heart, born of ignorance, establish yourself in Karmayoga in the shape of even-mindedness, and stand up for the fight.
(42)

Thus, in the Upaniᅇad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between ørø Kæᅇᅇfa and Arjuna, ends the fourth chapter entitled ìThe Yoga of Knowledge as well as the disciplines of Action and Knowledge.î

Z

Chapter V

Arjuna said : Kæᅇᅇfa, you extol Såᅇkhyayoga (the Yoga of Knowledge) and then the Yoga of Action. Pray, tell me which of the two is decidedly

conducive to my good.
(1)

>rð Bhagavån said : The Yoga of Knowledge
and the Yoga of Action both lead to supreme Bliss.
Of the two, however, the Yoga of Action, being
easier of practice, is superior to the Yoga of
Knowledge.
(2)

The Karmayogð who neither hates nor desires
should ever be considered a man of renunciation.
For, Arjuna, he who is free from the pairs of opposites
is easily liberated from bondage.
(3)

Text 567]

Bhagavadgætå

71

It is the ignorant, not the wise, who say that
SåΔkhyayoga and Karmayoga lead to divergent
results. For, one who is firmly established in either,
gets the fruit of both which is the same, viz., Godrealization.
(4)

The (supreme) state which is reached by the
SåΔkhyayogð is attained also by the Karmayogð.
Therefore, he alone who sees SåΔkhyayoga and
Karmayoga as identical so far as their result goes,
sees truly.
(5)

Without Karmayoga, however, SåΔkhyayoga
i.e., renunciation of doership in relation to all
activities of the mind, senses and body is difficult
to accomplish; whereas the Karmayogð, who keeps
his mind fixed on God, reaches Brahma in no
time, Arjuna.
(6)

ÿÙ=ÿÈQŞÙ Áñ‡ÈÈhÈàðÈ ÁñÁiÃÈàðÈ ÁiÃ•Áã°"ÿ—
,ñ,÷ÍÃÈàð÷ÍÃÈàðÈ ΣÈŞñ,ãÿÁ¬ ÿ Á<ÿÃ•H 7H
The Karmayogð, who has fully conquered his

mind and mastered his senses, whose heart is pure, and who has identified himself with the Self of all beings (viz., God), remains untainted, even though performing action.

(7)

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Bhagavadgītā

[Ch. 5

However, the Sāṅkhyayogā, who knows the reality of things, must believe that he does nothing, even though seeing, hearing, touching, smelling, eating or drinking, walking, sleeping, breathing, speaking, answering the calls of nature, grasping, and opening or closing the eyes, holding that it is the senses alone that are moving among their objects.

(8-9)

He who acts offering all actions to God, and shaking off attachment, remains untouched by sin, as the lotus leaf by water.

(10)

The Karmayogās perform action only with their senses, mind, intellect and body as well, without the feeling of mine in respect of them and shaking off attachment, simply for the sake of self-purification.

(11)

Text 13616]

Bhagavadgītā

73

Offering the fruit of actions to God, the Karmayogā attains everlasting peace in the shape of God-realization; whereas, he who works with a selfish motive, being attached to the fruit of actions through desire, gets tied down.

(12)

The self-controlled Sāṅkhyayogā, doing nothing himself and getting nothing done by others, rests happily in God—the embodiment of Truth, Knowledge and Bliss, mentally relegating all actions to the mansion of nine gates (the body with nine openings).
(13)

God determines neither the doership nor the doings of men, nor even their contact with the fruit of actions; but it is Nature alone that functions. (14)

The omnipresent God does not partake the virtue or sin of anyone. Knowledge is enveloped by ignorance; hence it is that beings are constantly falling a prey to delusion.
(15)

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Bhagavadgītā

[Ch. 5

In the case, however, of those whose said ignorance has been destroyed by true knowledge of God, that wisdom shining like the sun reveals the Supreme.
(16)

Those whose mind and intellect are wholly merged in Him, who remain constantly established in identity with Him, and have finally become one with Him, their sins being wiped out by wisdom, reach the supreme goal whence there is no return. (17)

The wise look with equanimity on all whether it be a Brāhmaṇa endowed with learning and culture, a cow, an elephant, a dog and a pariah, too. (18)

Even here is the mortal plane conquered by those whose mind is established in unity; since the Absolute is untouched by evil and is the same to all, hence they are established in the Eternal. (19)

He who, with firm intellect and free from doubt,
rejoices not on obtaining what is pleasant and
does not feel perturbed on meeting with the

Text 21624]

Bhagavadgītā

75

unpleasant, that knower of Brahma lives eternally
in identity with Brahma.
(20)

He whose mind remains unattached to senseobjects, derives through
meditation the Sāttvika
joy which dwells in the mind; then that Yogī,
having completely identified himself through
meditation with Brahma, enjoys eternal Bliss. (21)

The pleasures which are born of sense-contacts
are verily a source of suffering only (though
appearing as enjoyable to worldly-minded people).
They have a beginning and an end (they come
and go); Arjuna, it is for this reason that a wise
man does not indulge in them. (22)

He alone, who is able to withstand, in this very
life before casting off this body, the urges of lust
and anger, is a Yogī, and he alone is a happy man. (23)

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Bhagavadgītā

[Ch. 5

He who is happy within himself, enjoys within
himself the delight of the soul, and even so, is
illumined by the inner light (light of the soul),
such a Yogī (Sāṅkhyayogī) identified with Brahma
attains Brahma, who is all peace.
(24)

The seers whose sins have been purged, whose

doubts have been dispelled by knowledge, whose disciplined mind is firmly established in God and who are devoted to the welfare of all beings, attain Brahma, who is all peace.

(25)

To those wise men who are free from lust and anger, who have subdued their mind and have realized God, Brahma, the abode of eternal peace, is present all-round.

(26)

Shutting out all thoughts of external enjoyments, with the gaze fixed on the space

Text 29]

Bhagavadgītā

77

between the eye-brows, having regulated the Prāṇa (outgoing) and the Apāna (incoming) breaths flowing within the nostrils, he who has brought his senses, mind and intellect under control—such a contemplative soul intent on liberation and free from desire, fear and anger, is ever liberated.

(27–28)

Having known Me in reality as the enjoyer of all sacrifices and austerities, the supreme Lord of all the worlds, and the selfless friend of all beings, My devotee attains peace.

(29)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between ṛṣi Kṛiṣṇa and Arjuna, ends the fifth chapter entitled 'The Yoga of Action and Knowledge.'

Z

Chapter VI

ṛṣi Bhagavān said : He who does his duty without expecting the fruit of actions is a Sannyāsī

(Sāḍkhyayogā) and a Yogā (Karmayogā) both. He is no Sannyāsa (renouncer) who has merely renounced the sacred fire; even so, he is no Yogā who has merely given up all activity.

(1)

Arjuna, you must know that what they call Sannyāsa is no other than Yoga; for none becomes a Yogā, who has not abandoned his äSaḍkalpasí (thoughts of the world).

(2)

To the contemplative soul who desires to attain Karmayoga, selfless action is said to be the means; for the same man when he is established in Yoga, absence of all äSaḍkalpasí (thoughts of the world) is said to be the way to blessedness.

(3)

Text 467]

Bhagavadgätā

When a man ceases to have any attachment for the objects of senses and for actions, and has renounced all äSaḍkalpasí (thoughts of the world), he is said to have attained Yoga.

(4)

One should lift oneself by one's own efforts and should not degrade oneself; for one's own self is one's friend, and one's own self is one's enemy.

(5)

One's own self is the friend of the soul by whom the lower self (consisting of the mind, senses and body) has been conquered; even so, the very self of him, who has not conquered his lower self, behaves antagonistically like an enemy.

(6)

The Supreme Spirit is rooted in the knowledge of the self-controlled man whose mind is perfectly

serene in the midst of pairs of opposites, such as cold and heat, joy and sorrow, and honour and ignominy.
(7)

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Bhagavadgītā

[Ch. 6

The Yogī whose mind is sated with Jñāna (Knowledge of Nirguna Brahma) and Vijñāna (Knowledge of manifest Divinity), who is unmoved under any circumstances, whose senses are completely under control, and to whom earth, stone and gold are all alike, is spoken of as a God-realized soul.
(8)

He who looks upon well-wishers and neutrals as well as mediators, friends and foes, relatives and inimicals, the virtuous and the sinful with equanimity, stands supreme.
(9)

Living in seclusion all by himself, the Yogī who has controlled his mind and body, and is free from desires and void of possessions, should constantly engage his mind in meditation. (10)

Having firmly set his seat in a spot which is free from dirt and other impurities with the sacred Kūśa grass, a deerskin and a cloth spread thereon, one upon the other, (Kūśa below, deerskin in the

Text 12616]

Bhagavadgītā

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middle and cloth uppermost), neither very high nor very low.
(11)

And occupying that seat, concentrating the mind and controlling the functions of the mind and senses, he should practise Yoga for selfpurification.

(12)

Holding the trunk, head and neck straight and steady, remaining firm and fixing the gaze on the tip of his nose, without looking in other directions. (13)

Firm in the vow of complete chastity and fearless, keeping himself perfectly calm and with the mind held in restraint and fixed on Me, the vigilant Yogā should sit absorbed in Me. (14)

Thus, constantly applying his mind to Me, the Yogā of disciplined mind attains everlasting peace, consisting of Supreme Bliss, which abides in Me. (15)

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Bhagavadgītā

[Ch. 6

Arjuna, this Yoga is neither for him who overeats, nor for him who observes complete fast; it is neither for him who is given to too much sleep, nor even for him who is ceaselessly awake.
(16)

Yoga, which rids one of woe, is accomplished only by him who is regulated in diet and recreation, regulated in performing actions, and regulated in sleep and wakefulness.
(17)

When the mind which is thoroughly disciplined gets riveted on God alone, then the person who is free from yearning for all enjoyments is said to be established in Yoga.
(18)

As a flame does not flicker in a windless place, such is stated to be the picture of the disciplined mind of the Yogā practising meditation on God.
(19)

The state in which, the Citta (mind-stuff)
subdued through the practice of Yoga, becomes

Text 21624]

Bhagavadgītā

83

passive, and in which realizing God through
subtle reasoning purified by meditation on God;
the soul rejoices only in God;
(20)

Nay, in which the soul experiences the eternal
and super-sensuous joy which can be intuited only
through the subtle and purified intellect, and
wherein established the said Yogā moves not from
Truth on any account;
(21)

And having obtained which he does not reckon
any other gain as greater than that, and established
in which he is not shaken even by the heaviest of
sorrows;
(22)

That state, called Yoga, which is free from the
contact of sorrow (in the form of transmigration),
should be known. Nay, this Yoga should be resolutely
practised with an unwearied mind.
(23)

Completely renouncing all desires arising from
Saḍkalpas (thoughts of the world), and fully restraining
all the senses from all sides by the mind;
(24)

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Bhagavadgītā

[Ch. 6

He should through gradual practice, attain tranquillity; and fixing the mind on God through reason controlled by steadfastness, he should not think of anything else.

(25)

Drawing back the restless and fidgety mind from all those objects after which it runs, he should repeatedly fix it on God.

(26)

For, to the Yogā whose mind is perfectly serene, who is sinless, whose passion is subdued, and who is identified with Brahma, the embodiment of Truth, Knowledge and Bliss, supreme happiness comes as a matter of course.

(27)

The sinless Yogā, thus uniting his Self constantly with God, easily enjoys the eternal Bliss of oneness with Brahma.

(28)

The Yogā who is united in identity with the allpervading, infinite consciousness, whose vision

Text 30634]

Bhagavadgītā

85

everywhere is even, beholds the Self existing in all beings and all beings as assumed in the Self. (29)

He who sees Me (the Universal Self) present in all beings, and all beings existing within Me, he is never lost to me, nor am I ever lost to him. (30)

The Yogā who is established in union with Me, and worships Me as residing in all beings as their very Self, though engaged in all forms of activities, dwells in Me. (31)

Arjuna, he, who looks on all as one, on the

analogy of his own self, and looks upon the joy and sorrow of all equally—such a Yogā is deemed to be the highest of all.

(32)

Arjuna said : Kāñja, owing to restlessness of mind I do not perceive the stability of this Yoga in the form of equanimity, which You have just spoken of. (33)

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Bhagavadgītā

[Ch. 6

For, Kāñja, the mind is very unsteady, turbulent, tenacious and powerful; therefore, I consider it as difficult to control as the wind.

(34)

üÊË÷=ñÊÿÈñÊø

>rð Bhagavān said : The mind is restless no doubt, and difficult to curb, Arjuna; but it can be brought under control by repeated practice (of meditation) and by the exercise of dispassion, O son of Kuntā.

(35)

Yoga is difficult of achievement by one whose mind is not subdued by him; however, who has the mind under control, and is ceaselessly striving, it can be easily attained through practice. Such is My conviction.

(36)

Arjuna said : Kāñja, what becomes of the aspirant who, though endowed with faith, has not been able to subdue his passions, and whose mind is, therefore, diverted from Yoga at the time of death, and who thus fails to reach perfection in Yoga (God-realization)?

(37)

Text 38641]

Bhagavadgītā

87

Kāñifa, swerved from the path leading to God-realization and without anything to stand upon, is he not lost like the scattered cloud, deprived of both God-realization and heavenly enjoyment?
(38)

Kāñifa, only You are capable to remove this doubt of mine completely; for none other than you can dispel this doubt.
(39)

>rā Bhagavān said : Dear Arjuna, there is no fall for him either here or hereafter. For O my beloved, none who strives for self-redemption (i.e., God-realization) ever meets with evil destiny. (40)

Such a person who has strayed from Yoga, obtains the higher worlds, (heaven etc.) to which men of meritorious deeds alone are entitled, and having resided there for innumerable years, takes birth of pious and prosperous parents.
(41)

88

Bhagavadgītā

[Ch. 6

Or (if he is possessed of dispassion) then not attaining to those regions he is born in the family of enlightened Yogīs; but such a birth in this world is very difficult to obtain.
(42)

Arjuna, he automatically regains in that birth the spiritual insight of his previous birth; and through that he strives harder than ever for perfection in the form of God-realization. (43)

The other one who takes birth in a rich family, though under the sway of his senses, feels drawn

towards God by force of the habit acquired in his previous birth; nay, even the seeker of enlightenment on Yoga (in the form of even-mindedness) transcends the fruit of actions performed with some interested motive as laid down in the Vedas. (44)

The Yogā, however, who diligently takes up the practice attains perfection in this very life with the help of latencies of many births, and being

Text 46-47]

Bhagavadgītā

89

thoroughly purged of sin, forthwith reaches the supreme state.
(45)

The Yogā is superior to the ascetics; he is regarded superior even to those versed in sacred lore. The Yogā is also superior to those who perform action with some interested motive. Therefore, Arjuna, do become a Yogā.
(46)

Of all Yogās, again, he who devoutly worships Me with his mind focussed on Me is considered by Me to be the best Yogā.
(47)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between ṛṣi Kāṣṭha and Arjuna, ends the sixth chapter entitled 'The Yoga of Self-Control.'

Z

Chapter VII

ṛṣi Bhagavān said : Arjuna, now listen how with the mind attached to Me (through exclusive love) and practising Yoga with absolute dependence on Me, you will know Me, the repository of all power, strength and glory and other attributes, the Universal soul, in entirety and without any

shadow of doubt.
(1)

I shall unfold to you in its entirety this wisdom (Knowledge of God in His absolute formless aspect) along with the Knowledge of the qualified aspect of God (both with form and without form), having known which nothing else remains yet to be known in this world.
(2)

Hardly one among thousands of men strives to realize Me; of those striving Yogās, again, some rare one, devoting himself exclusively to Me, knows Me in reality.
(3)

Text 468]

Bhagavadgītā

91

Earth, water, fire, air, ether, mind, reason and also ego; these constitute My nature divided into eight parts. This indeed is My lower (material) nature; the other than this, by which the whole universe is sustained, know it to be My higher (or spiritual) nature in the form of Jāva (the lifeprinciple), O Arjuna.
(4-5)

Arjuna, know that all beings have evolved from this twofold Prakṛti, and that I am the source of the entire creation, and into Me again it dissolves.
(6)

There is nothing else besides Me, Arjuna. Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me.
(7)

Arjuna, I am the sap in water and the radiance

of the moon and the sun; I am the sacred syllable

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Bhagavadgītā

[Ch. 7

OḀ in all the Vedas, the sound in ether, and virility
in men.
(8)

I am the pure odour (the subtle principle of
smell) in the earth and the brightness in fire; nay,
I am the life in all beings and austerity in the
ascetics.
(9)

Arjuna, know Me the eternal seed
of all beings. I am the intelligence of the intelligent;
the glory of the glorious am I.
(10)

Arjuna, of the mighty I am the might, free
from passion and desire; in beings I am the
sexual desire not conflicting with virtue or
scriptural injunctions.
(11)

Whatever other entities there are, born of Sattva
(the quality of goodness), and those that are born
of Rajas (the principle of activity) and Tamas (the
principle of inertia), know them all as evolved
from Me alone. In reality, however, neither do I
exist in them, nor do they in Me.
(12)

Text 13616]

Bhagavadgītā

The whole of this creation is deluded by these
objects evolved from the three modes of Prakṛti
Sattva, Rajas and Tamas; that is why the world
fails to recognize Me, standing apart from these
the imperishable.
(13)

For, this most wonderful Māyā (veil) of Mine, consisting of the three Gufas (modes of Nature), is extremely difficult to breakthrough; those, however, who constantly adore Me alone, are able to cross it.

(14)

Those whose wisdom has been carried away by Māyā, and are of demoniac nature, such foolish and vile men of evil deeds do not adore Me.

(15)

Four types of devotees of noble deeds worship Me, Arjuna, the seeker after worldly possessions, the afflicted, the seeker for knowledge, and the man of wisdom, O best of Bharatas.

(16)

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Bhagavadgītā

[Ch. 7

Of these, the best is the man of wisdom, ever established in identity with Me and possessed of exclusive devotion. For, I am extremely dear to the wise man who knows Me in reality, and he is extremely dear to Me.

(17)

Indeed, all these are noble, but the man of wisdom is My very self; such is My view. For such a devotee, who has his mind and intellect merged in Me, is firmly established in Me alone as the highest goal.

(18)

In the very last of all births the enlightened person worships Me by realizing that all this is God. Such a great soul is very rare indeed.(19)

Those whose wisdom has been carried away by various desires, being prompted by their own

nature, worship other deities, adopting norms relating to each.
(20)

Text 22625]

Bhagavadgītā

95

Whatever celestial form a devotee (craving for some worldly object) chooses to worship with reverence, I stabilize the faith of that particular devotee in that very form.
(21)

Endowed with such faith he worships that particular deity and obtains through that deity without doubt his desired enjoyments as ordained by Me.
(22)

The fruit gained by these people of small understanding, however, is perishable. The worshippers of gods attain the gods; whereas My devotees, howsoever they worship Me, eventually come to Me and Me alone.
(23)

Not knowing My supreme nature, unsurpassable and undecaying, the ignorant persons regard Me, who am the Supreme Spirit, beyond the reach of mind and senses, and the embodiment of Truth, Knowledge and Bliss, to have assumed a finite form through birth as an ordinary human being.(24)

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Bhagavadgītā

[Ch. 7

Veiled by My Yogamāyā, divine potency, I am not manifest to all. Hence these ignorant folk

fail to recognize Me, the birthless and imperishable Supreme Deity i.e., consider Me as subject to birth and death.
(25)

Arjuna, I know all beings, past as well as present, nay, even those that are yet to come; but none, devoid of faith and devotion, knows Me. (26)

O valiant Arjuna, through delusion in the shape of pairs of opposites (such as pleasure and pain etc.,) born of desire and aversion, all living creatures in this world are falling a prey to infatuation.
(27)

But those men of virtuous deeds, whose sins have come to an end, being freed from delusion in the shape of pairs of opposites born of attraction and repulsion, worship Me with a firm resolve in every way.
(28)

Text 29-30]

Bhagavadgītā

97

They who, having taken refuge in Me, strive for deliverance from old age and death know Brahma (the Absolute), the whole Adhyātma (the totality of Jīvas or embodied souls), and the entire field of Karma (action) as well as My integral being, comprising Adhibhūta (the field of Matter), Adhidaiva (Brahmā) and Adhiyajña (the unmanifest Divinity dwelling in the heart of all beings as their witness). And they who, possessed of a steadfast mind, know thus even at the hour of death, they too know Me alone.
(29-30)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between ṛṣi Kṛṣṇa and Arjuna, ends the seventh chapter entitled 'The Yoga of Jñāna (Knowledge of Nirguṇa Brahma) and Vijñāna

(Knowledge of Manifest Divinity).î

Z

Chapter VIII

Arjuna said : Kṛṣṇa, what is that Brahma (Absolute), what is Adhyātma (Spirit), and what is Karma (Action)? What is called Adhibhūta (Matter) and what is termed as Adhidaiva (Divine Intelligence)?

(1)

Kṛṣṇa, who is Adhiyajña here and how does he dwell in the body? And how are You to be realized at the time of death by those of steadfast mind?

(2)

>ṛḥ Bhagavān said: The supreme Indestructible is Brahma, one's own Self (the individual soul) is called Adhyātma; and the discharge of spirits, (Visarga), which brings forth the existence of beings, is called Karma (Action).

(3)

Text 468]

Bhagavadgītā

All perishable objects are Adhibhūta; the shining Puruṣa (Brahmā) is Adhidaiva; and in this body I Myself, dwelling as the inner witness, am Adhiyajña, O Arjuna!

(4)

He who departs from the body, thinking of Me alone even at the time of death, attains My state; there is no doubt about it.

(5)

Arjuna, thinking of whatever entity one leaves the body at the time of death, that and that alone one attains, being ever absorbed in its thought.

(6)

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H 7H

Therefore, Arjuna, think of Me at all times and fight. With mind and reason thus set on Me, you will doubtless come to Me.
(7)

Arjuna, he who with his mind disciplined through Yoga in the form of practice of meditation

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Bhagavadgītā

[Ch. 8

and thinking of nothing else, is constantly engaged in contemplation of God attains the supremely effulgent Divine Puruṣa (God).
(8)

He who contemplates on the all-knowing, ageless Being, the Ruler of all, subtler than the subtle, the universal sustainer, possessing a form beyond human conception, effulgent like the sun and far beyond the darkness of ignorance.
(9)

Having by the power of Yoga firmly held the life-breath in the space between the two eyebrows even at the time of death, and then contemplating on God with a steadfast mind, full of devotion, he reaches verily that supreme divine Puruṣa (God). (10)

I shall tell you briefly about that Supreme goal

Text 12615]

Bhagavadgītā

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(viz., God, who is an embodiment of Truth,

Knowledge and Bliss), which the knowers of the Veda term as the Indestructible, which striving recluses, free from passion, merge into, and desiring which the celibates practise Brahmacharya. (11)

Having controlled all the senses, and firmly holding the mind in the heart, and then drawing the life-breath to the head, and thus remaining steadfast in Yogic concentration on God, he who leaves the body and departs uttering the one Indestructible Brahma, OÀ, and dwelling on Me in My absolute aspect, reaches the supreme goal.
(12-13)

Arjuna, whosoever always and constantly thinks of Me with undivided mind, to that Yogà ever absorbed in Me I am easily attainable.
(14)

Great souls, who have attained the highest perfection, having come to Me, are no more subject to rebirth, which is the abode of sorrow, and transient by nature.
(15)

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[Ch. 8

Arjuna, all the worlds from Brahmāloka (the heavenly realm of the Creator, Brahmā) downwards are liable to birth and rebirth. But, O son of Kuntā, on attaining Me there is no rebirth (For, while I am beyond Time, regions like Brahmāloka, being conditioned by time, are transitory).
(16)

Those Yogīs who know from realization Brahmāís day as covering a thousand Mahāyugas, and so his night as extending to another thousand Mahāyugas know the reality about Time.
(17)

All embodied beings emanate from the Unmanifest (i.e., Brahmā's subtle body) at the coming of the cosmic day; at the cosmic nightfall they merge into the same subtle body of Brahmā, known as the Unmanifest.
(18)

Arjuna, this multitude of beings, being born again and again, is dissolved under compulsion of its nature at the coming of the cosmic night, and rises again at the commencement of the cosmic day.
(19)

Text 20624]

Bhagavadgītā

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Far beyond even this unmanifest, there is yet another unmanifest Existence, that Supreme Divine Person, who does not perish even though all beings perish.
(20)

The same unmanifest which has been spoken of as the Indestructible is also called the supreme Goal; that again is My supreme Abode, attaining which they return not to this mortal world.(21)

Arjuna, that eternal unmanifest supreme Puruṣa in whom all beings reside and by whom all this is pervaded, is attainable only through exclusive Devotion.
(22)

Arjuna, I shall now tell you the time (path) departing when Yogīs do not return, and also the time (path) departing when they do return. (23)

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[Ch. 8

(Of the two paths) the one is that in which are stationed the all-effulgent fire-god and the deities presiding over daylight, the bright fortnight, and the six months of the northward course of the sun respectively; proceeding along it after death Yogās, who have known Brahma, being successively led by the above gods, finally reach Brahma. (24)

The other path is that wherein are stationed the gods presiding over smoke, night, the dark fortnight, and the six months of the southward course of the sun; the Yogā (devoted to action with an interested motive) taking to this path after death is led by the above gods, one after another, and attaining the lustre of the moon (and enjoying the fruit of his meritorious deeds in heaven) returns to this mortal world.
(25)

For these two paths of the world, the bright and the dark, are considered to be eternal. Proceeding by one of them, one reaches the supreme state from which there is no return; and proceeding by the other, one returns to the mortal world, i.e., becomes subject to birth and death once more.
(26)

Text 27-28]

Bhagavadgītā

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Knowing thus the secret of these two paths, O son of Kuntā, no Yogā gets deluded. Therefore, Arjuna, at all times be steadfast in Yoga in the form of equanimity (i.e., strive constantly for My realization).
(27)

The Yogā, realizing this profound truth, doubtless transcends all the rewards enumerated for the study of the Vedas as well as for the performance of sacrifices, austerities and charities, and attains the supreme and primal state. (28)

Thus, in the Upaniṣad sung by the Lord, the

Science of Brahma, the scripture of Yoga, the dialogue between >rā Kāñjfa and Arjuna, ends the eighth chapter entitled ìThe Yoga of the Indestructible Brahma.î

Z

>rā Bhagavān said : To you, who are devoid of the carping spirit, I shall now unfold the most secret knowledge of Nirgufa Brahma along with the knowledge of manifest Divinity, knowing which you shall be free from the evil of worldly existence.
(1)

This knowledge (of both the Nirgufa and Sagufa aspects of Divinity) is a sovereign science, a sovereign secret, supremely holy, most excellent, directly enjoyable, attended with virtue, very easy to practise and imperishable.
(2)

Arjuna, people having no faith in this Dharma, failing to reach Me, continue to revolve in the path of the world of birth and death.
(3)

Text 568]

Bhagavadgātā

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The whole of this universe is permeated by Me as unmanifest Divinity, and all beings dwell on the idea within Me. But really speaking, I am not present in them.
(4)

Nay, all those beings abide not in Me; but behold the wonderful power of My divine Yoga; though the Sustainer and Creator of beings, Myself in reality dwell not in those beings.
(5)

Just as the extensive air, which is moving everywhere, (being born of ether) ever remains in ether, likewise know that all beings, who have originated from My Saḍkalpa, abide in Me. (6)

Arjuna, during the Final Dissolution all beings enter My Prakṛti (the prime cause), and at the beginning of creation, I send them forth again.
(7)

Wielding My Nature I procreate, again and again (according to their respective Karmas) all

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Bhagavadgītā

[Ch. 9

this multitude of beings subject to the influence of their own nature.
(8)

Arjuna, those actions, however, do not bind Me, unattached as I am to such actions and standing apart, as it were.
(9)

Arjuna, under My aegis, Nature brings forth the whole creation, consisting of both sentient and insentient beings; it is due to this cause that the wheel of Saṁsāra is going round.
(10)

Not Knowing My supreme nature, fools deride Me, the Overlord of the entire creation, who have assumed the human form. That is to say, they take Me, who have appeared in human form through My ěYogamāyāí for deliverance of the world, as an ordinary mortal.
(11)

Those bewildered persons with vain hopes, futile actions and fruitless knowledge have

embraced a fiendish, demoniacal and delusive nature.

(12)

Text 13616]

Bhagavadgītā

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On the other hand, Arjuna, great souls who have adopted the divine nature, knowing Me as the prime source of all beings and the imperishable, eternal, worship Me constantly with one pointedness of mind.

(13)

Constantly chanting My names and glories and striving for My realization, and bowing again and again to Me, those devotees of firm resolve, ever united with me through meditation, worship Me with single-minded devotion.

(14)

Others, who follow the path of Knowledge, betake themselves to Me through Yajña of Knowledge, worshipping Me in My absolute, formless aspect as one with themselves; while still others worship Me in My Universal Form in many ways, taking Me to be diverse in manifold celestial forms.

(15)

I am the Vedic ritual, I am the sacrifice, I am the offering to the departed; I am the herbage and foodgrains; I am the sacred mantra, I am the clarified

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Bhagavadgītā

[Ch. 9

butter, I am the sacred fire, and I am verily the act of offering oblations into the fire.

(16)

I am the sustainer and ruler of this universe, its

father, mother and grandfather, the one worth knowing, the purifier, the sacred syllable OÂ, and the three VedasóRk, Yaju¶ and Sâma.
(17)

I am the supreme goal, sustainer, lord, witness, abode, refuge, well-wisher seeking no return, origin and end, resting-place, store-house to which all beings return at the time of universal destruction, and the imperishable seed.
(18)

I radiate heat as the sun, and hold back as well as send forth showers, Arjuna. I am immortality as well as death; even so, I am being and also non-being.
(19)

Those who perform action with some interested motive as laid down in these three Vedas and

Text 21623]

Bhagavadgõtå

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drink the sap of the Soma plant, and have thus been purged of sin, worshipping Me through sacrifices, seek access to heaven; attaining Indraís paradise as the result of their virtuous deeds, they enjoy the celestial pleasures of gods in heaven. (20)

Having enjoyed the extensive heaven-world, they return to this world of mortals on the stock of their merits being exhausted. Thus devoted to the ritual with interested motive, recommended by the three Vedas as the means of attaining heavenly bliss, and seeking worldly enjoyments, they repeatedly come and go (i.e., ascend to heaven by virtue of their merits and return to earth when their fruit has been enjoyed).
(21)

The devotees, however, who loving no one else constantly think of Me, and worship Me in a

disinterested spirit, to those ever united in thought with Me, I bring full security and personally attend to their needs.

(22)

Arjuna, even those devotees who, endowed with

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faith, worship other gods (with some interested motive) worship Me alone, though with a mistaken approach.

(23)

For, I am the enjoyer and also the lord of all sacrifices; but they who do not know Me in reality as the Supreme Deity, they fall i.e., return to life on earth.

(24)

Those who are votaries of gods, go to gods, those who are votaries of manes, reach the manes; those who adore the spirits, reach the spirits and those who worship Me, come to Me alone. That is why My devotees are no longer subject to birth and death.

(25)

Whosoever offers Me with love a leaf, a flower, a fruit or even water, I appear in person before that selfless devotee of sinless mind, and delightfully partake of that article offered by him with love.

(26)

Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire,

Text 28631]

Bhagavadgītā

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whatever you bestow as a gift, whatever you do
by way of penance, do that as an offering to Me. (27)

With your mind thus established in the Yoga
of renunciation (offering of all actions to Me),
you will be freed from the bondage of action in
the shape of good and evil results; thus freed from
them, you will attain Me.
(28)

I am equally present in all beings; there is none
hateful or dear to Me. They, however, who devoutly
worship Me abide in Me; and I too stand revealed
to them.
(29)

Even if the vilest sinner worships Me with
exclusive devotion, he should be regarded a saint;
for, he has rightly resolved. (He is positive in his
belief that there is nothing like devoted worship
of God).
(30)

Speedily he becomes virtuous and attains
abiding peace. Know it for certain, Arjuna, that
My devotee never suffers degradation.
(31)

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Bhagavadgītā

[Ch. 9

Arjuna, women, Vaiçyas (members of the trading
and agriculturist classes), śūdras (those belonging to
the labour and artisan classes), as well as those of
impious birth (such as the pariah), whoever they may be,
taking refuge in Me, they too attain the supreme goal. (32)

How much more, then, if they be holy
Brāhmaṇas and royal sages devoted to Me!
Therefore, having obtained this joyless and
transient human life, constantly worship Me. (33)

Fix your mind on Me, be devoted to Me,
worship Me and make obeisance to Me; thus
linking yourself with Me and entirely depending
on Me, you shall come to Me.
(34)

Thus, in the Upaniṣad sung by the Lord, the
Science of Brahma, the scripture of Yoga, the
dialogue between ṛṣi Kṛṣṇa and Arjuna, ends the
ninth chapter entitled 'The Yoga of Sovereign
Science and the Sovereign Secret.'

Z

Chapter X

ṛṣi Bhagavān said : Arjuna, hear once again
My supreme word, which I shall speak to you,
who are so loving, out of solicitude for your
welfare.
(1)

Neither gods nor the great sages know the
secret of My birth (i.e., My appearance in human
or other garb out of mere sport); for I am the prime
cause in all respects of gods as well as of the
great seers.
(2)

He who knows Me in reality as unborn and
without beginning, and as the supreme Lord of
the Universe, he, undeluded among men, is purged
of all sins.
(3)

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[Ch. 10

Reason, right knowledge, unclouded understanding, forbearance,
veracity, control over the
senses and mind, joy and sorrow, evolution and
dissolution, fear and fearlessness, non-violence,
equanimity, contentment, austerity, charity, fame
and obloquy—these diverse traits of creatures

emanate from Me alone.
(4-5)

The seven great seers, their four elders (Sanaka and others), and the fourteen Manus or progenitors of mankind (such as Svâyambhuva and his successors), who are all devoted to Me, were born of My will; to whom all these creatures belong.
(6)

He who knows in reality this supreme divine glory and supernatural power of Mine gets established in Me through unfaltering devotion; of this there is no doubt.
(7)

I am the source of all creation and everything in the world moves because of Me; knowing thus, the wise, full of devotion, constantly worship Me. (8)

Text 9ó13]

Bhagavadgõtå

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With their minds fixed on Me, and their lives surrendered to Me, conversing and enlightening one another about My glories, My devotees ever remain contented and take delight in Me.
(9)

On those ever united through meditation with Me and worshipping Me with love, I confer that Yoga of wisdom through which they come to Me. (10)

In order to bestow My compassion on them, I, dwelling in their hearts, dispel their darkness born of ignorance by the illuminating lamp of knowledge.
(11)

Arjuna said : You are the transcendent Eternal, the supreme Abode and the greatest purifier; all the seers speak of You as the eternal divine Puruṣa, the primal Deity, unborn and all-pervading.

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Likewise speak the celestial sage Nārada, the sages
Asita and Devala and the great sage Vyāsa; and
Yourself too proclaim this to me.
(12–13)

Kṛpā, I believe as true all that You tell me.
Lord, neither demons nor gods are aware of Your
manifestations.
(14)

O Creator of beings, O Ruler of creatures, god
of gods, the Lord of the universe, O supreme Puruṣa,
You alone know what You are by Yourself. (15)

Therefore, You alone can describe in full Your
divine glories, whereby You pervade all these
worlds.
(16)

O Master of Yoga, through what process of
continuous meditation shall I know You? And in
what particular forms, O Lord, are You to be
meditated upon by me?
(17)

Text 19622]

Bhagavadgītā

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Kṛpā, tell me once more in detail Your power
of Yoga and Your glory; for I know no satiety in
hearing Your nectar-like words.
(18)

>ṛā Bhagavān said : Arjuna, now I shall tell
you My prominent divine glories; for there is no
limit to My manifestations.
(19)

Arjuna, I am the universal Self seated in the hearts of all beings; so, I alone am the beginning, the middle and also the end of all beings. (20)

I am Viṣṇu among the twelve sons of Aditi, and the radiant sun among the luminaries; I am the glow of the Maruts (the forty-nine wind-gods), and the moon the lord of the stars. (21)

Among the Vedas, I am the Sāmaveda; among the gods, I am Indra. Among the organs of perception i.e., senses, I am the mind; and I am the consciousness (life-energy) in living beings. (22)

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[Ch. 10

Among the eleven Rudras (gods of destruction), I am Śiva; and among the Yakṣas and Rākṣasas, I am the lord of riches (Kubera). Among the eight Vasus, I am the god of fire; and among the mountains, I am the Meru. (23)

Among the priests, Arjuna, know Me to be their chief, Bṛhaspati. Among warrior-chiefs, I am Skanda (the generalissimo of the gods); and among the reservoirs of water, I am the ocean. (24)

Among the great seers, I am Bhṛgu; among words, I am the sacred syllable Oṃ, among sacrifices, I am the sacrifice of Japa (muttering of sacred formulas); and among the immovables, the Himālayas. (25)

Among all trees, I am the Aśvattha (the holy fig tree); among the celestial sages, Nārada; among the Gandharvas (celestial musicians), Citraratha, and among the Siddhas, I am the sage Kapila. (26)

Text 28631]

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Among horses, know me to be the celestial horse Uccaiśravā, begotten of the churning of the ocean along with nectar; among mighty elephants, Airāvata (Indra's elephant); and among men, the king. (27)

Among weapons, I am the thunderbolt; among cows, I am the celestial cow Kāmadhenu (the cow of plenty). I am the sexual desire which leads to procreation (as enjoined by the scriptures); among serpents I am Vāsuki. (28)

Among Nāgas (a special class of serpents), I am the serpent-god Ananta; and I am Varuṇa, the lord of aquatic creatures. Among the manes, I am Aryama (the head of the Pitṛs); and among rulers, I am Yama (the god of death). (29)

Among the Daityas, I am the great devotee Prahlāda; and of calculators, I am Time; among quadrupeds, I am the lion; and among birds, I am Garuḍa. (30)

Among purifiers, I am the wind; among warriors, I am ṛṣi Rāma. Among fishes, I am the shark; and among streams, I am the Ganges. (31)

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[Ch. 10

Arjuna, I am the beginning, the middle and the end of all creations. Of all knowledge, I am the knowledge of the soul, (metaphysics); among disputants, I am the right type of reasoning. (32)

Among the sounds represented by the various letters, I am äAí (the sound represented by the first letter of the alphabet); of the different kinds of compounds in grammar, I am the copulative compound. I am verily the endless Time (the devourer of Time, God); I am the sustainer of all, having My face on all sides.
(33)

I am the all-destroying Death that annihilates all, and the origin of all that are to be born. Of feminitives, I am Kārti, >rā,Vāk, Smāti, Medhā, Dhāti and Kṛamā (the goddesses presiding over glory, prosperity, speech, memory, intelligence, endurance and forbearance, respectively).
(34)

Text 36639]

Bhagavadgītā

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Likewise, among the >rutis that can be sung, I am the variety known as Bāhatsāma; while among the Vedic hymns, I am the hymn known as Gāyatrā. Again, among the twelve months of the Hindu calendar, I am the month known as äMārga<ārṇaí (corresponding approximately to November December); and among the six seasons (successively appearing in India in the course of a year) I am the spring season.(35)

I am gambling among deceitful practices, and the glory of the glorious. I am the victory of the victorious, the resolve of the resolute, the goodness of the good.
(36)

I am Kāṇḥfa among the Vāṇḥfis, Arjuna among the sons of Pāñḥu, Vyāsa among the sages, and the sage >ukrācārya among the wise.
(37)

I am the subduing power of rulers; I am righteousness in those who seek to conquer. Of things to be kept secret, I am the custodian in the shape of reticence; and I am the wisdom of the wise. (38)

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Arjuna, I am even that, which is the seed of all life. For there is no creature, moving or unmoving, which can exist without Me.

(39)

Arjuna, there is no limit to My divine manifestations. This is only a brief description by Me of the extent of My glory.

(40)

Every such being as is glorious, brilliant and powerful, know that to be a part manifestation of My glory.

(41)

Or, what will you gain by knowing all this in detail, Arjuna? Suffice it to say that I hold this entire universe by a fraction of My Yogic Power.

(42)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between ṛṣi Kāṣṭhā and Arjuna, ends the tenth chapter entitled 'The Yoga of Divine Glories.'

Z

Chapter XI

Arjuna said : Thanks to the most profound words of spiritual wisdom that You have spoken out of kindness to me, this delusion of mine has entirely disappeared.

(1)

For, Kāṣṭhā, I have heard from You in detail an

account of the evolution and dissolution of beings,
and also Your immortal glory.
(2)

Lord, You are precisely what You declare Yourself
to be. But I long to see Your divine form possessed
of wisdom, glory, energy, strength, valour and
effulgence, O Puruṣottama, the Supreme Being! (3)

Kṛpā, if You think that it can be seen by me,

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then, O Lord of Yoga, reveal to me Your
imperishable form.
(4)

>ṛā Bhagavān said: Arjuna, behold My manifold,
multifarious divine forms of various colours and
shapes, in their hundreds and thousands.
(5)

Behold in Me, Arjuna, the twelve sons of Aditi,
the eight Vasus, the eleven Rudras (gods of
destruction), the two Aśvinakumāras (the twin-born
physicians of gods) and the forty-nine Maruts
(wind-gods), and witness many more wonderful
forms never seen before.
(6)

Arjuna, behold as concentrated within this body
of Mine the entire creation consisting of both
animate and inanimate beings, and whatever else
you desire to see.
(7)

But surely you cannot see Me with these human
eyes of yours; therefore, I vouchsafe to you the

Text 9612]

Bhagavadgītā

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divine eye. With this you behold My divine power of Yoga.

(8)

Saṁjaya said : My lord! having spoken thus, >rā Kṛṣṇa, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form.

(9)

Arjuna saw the supreme Deity possessing many mouths and eyes, presenting many a wonderful sight, decked with many divine ornaments, wielding many uplifted divine weapons, wearing divine garlands and vestments, anointed all over with divine sandal-pastes, full of all wonders, infinite and having faces on all sides. (10-11)

If there be the effulgence of a thousand suns bursting forth all at once in the heavens, even that would hardly approach the splendour of the mighty Lord.

(12)

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[Ch. 11

Concentrated at one place in the person of that supreme Deity, Arjuna then beheld the whole universe with its manifold divisions.

(13)

Then Arjuna, full of wonder and with the hair standing on end, reverentially bowed his head to the divine Lord, and with joined palms addressed Him thus.

(14)

Arjuna said : Lord, I behold within your body all gods and hosts of different beings, Brahmā throned on his lotus-seat, >iva and all ṢRṇis and

celestial serpents.
(15)

O Lord of the universe, I see you endowed
with numerous arms, bellies, mouths, and eyes

Text 17619]

Bhagavadgītā

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and having innumerable forms extended on all
sides. I see neither your beginning nor middle,
nor even your end, manifested as you are in the
form of the universe.
(16)

H 17H

I see you endowed with diadem, club and discus,
a mass of splendour glowing all round, having
the brilliance of a blazing fire and the sun, hard
to gaze at and immeasurable on all sides. (17)

You are the supreme indestructible worthy of
being known; you are the ultimate refuge of this
universe. You are, again, the protector of the ageless
Dharma; I consider You to be the eternal
imperishable Being.
(18)

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I see You without beginning, middle or end,
possessing unlimited prowess and endowed with
numberless arms, having the moon and the sun
for Your eyes, and blazing fire for Your mouth,
and scorching this universe by Your radiance. (19)

Yonder space between heaven and earth and
all the quarters are entirely filled by You alone.
Seeing this transcendent, dreadful Form of Yours,

O Soul of the universe, all the three worlds feel greatly alarmed.
(20)

Yonder hosts of gods are entering You; some with palms joined out of fear are recounting Your names and glories. Multitudes of Maharṇis and Siddhas, saying "Let there be peace", are extolling You by means of excellent hymns.
(21)

Text 22624]

Bhagavadgītā

The eleven Rudras, twelve Ādityas and eight Vasus, the Sādhyas and Viṅvedevas, the two Aṅvinākumāras and forty-nine Maruts, as well as the manes and multitudes of Gandharvas, Yakṇas, Asuras and Siddhas, all these gaze upon You in amazement.
(22)

Lord, seeing this stupendous and dreadful Form of Yours, possessing numerous mouths and eyes, many arms, thighs and feet, many bellies and many teeth, the worlds are terror-struck; so am I. (23)

Lord, seeing Your Form reaching the heavens, effulgent multi-coloured, having its mouth wide open and possessing large flaming eyes, I, with my inmost self frightened, have lost self-control and find no peace.
(24)

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[Ch. 11

Seeing Your faces frightful on account of their teeth, and blazing like the fire at the time of universal destruction, I am utterly bewildered and find no happiness; therefore, have mercy on me, O Lord of celestials! O Abode of the universe! (25)

All those sons of Dhætarañçra with hosts of kings are entering You. Bhøñma, Drofa and yonder Karfa, with the principal warriors on our side as well, are rushing headlong into Your fearful mouths looking all the more terrible on account of their teeth; some are seen stuck up in the gaps between Your teeth with their heads crushed.
(26-27)

Text 29631]

Bhagavadgøtå

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As the myriad streams of rivers rush towards the sea alone, so do those warriors of the mortal world enter Your flaming mouths.
(28)

As moths rush with great speed into the blazing fire for extinction out of ëMohaí, even so, all these people are with great rapidity entering Your mouths to meet their doom.
(29)

Devouring all the worlds through Your flaming mouths and licking them on all sides, O Lord Viñfu! Your fiery rays fill the whole universe with their fierce radiance and are burning it.
(30)

Tell me who You are with a form so terrible? My obeisance to You, O best of gods; be kind to me. I wish to know You, the Primal Being, in particular; for I know not Your purpose. (31)

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Bhagavadgītā

[Ch. 11

>rā Bhagavān said : I am mighty Kāla (the eternal Time-spirit), the destroyer of the worlds. I am out to exterminate these people. Even without you all those warriors, arrayed in the enemy's camp, shall die.

(32)

Therefore, do you arise and win glory; conquering foes, enjoy the affluent kingdom. These warriors stand already slain by Me; be you only an instrument, Arjuna.

(33)

Do kill Droṇa and Bhīṣma and Jayadratha and Karṇa and other brave warriors, who already stand killed by Me; fear not. Fight and you will surely conquer the enemies in the war.

(34)

Text 35637]

Bhagavadgītā

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Saṁjaya said : Hearing these words of Bhagavān Keśava, Arjuna tremblingly bowed to Him with joined palms, and bowing again in extreme terror spoke to >rā Kṛṣṇa in faltering accents.

(35)

• iĒ, Ÿ ©UflÊø

Arjuna said : Lord, well it is, the universe exults and is filled with love by chanting Your names, virtues and glory; terrified Rākṣasas are fleeing in all directions, and all the hosts of Siddhas are bowing to You.

(36)

O Great soul, why should they not bow to you,
who are the progenitor of Brahmā himself and
the greatest of the great? O infinite Lord of celestials,
Abode of the universe, You are that which is

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Bhagavadgītā

[Ch. 11

existent (Sat), that which is non-existent (Asat)
and also that which is beyond both, viz., the
indestructible Brahma.
(37)

You are the primal Deity, the most ancient
Person; You are the ultimate resort of this universe.
You are both the knower and the knowable, and
the highest abode. It is You who pervade the
universe, O one assuming endless forms. (38)

You are Vāyu (the wind-god), Yama (the god
of death), Agni (the god of fire), Varuṇa (the god
of water), the moon-god, Brahmā (the Lord of
creation), nay, the father of Brahmā himself. Hail,
hail to You a thousand times; salutations, repeated
salutations to You once again.
(39)

O Lord of infinite prowess, my salutations to

Text 41643]

Bhagavadgītā

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You from the front and from behind. O soul of
all, my obeisance to You from all sides indeed.
You, who possess infinite might, pervade all;
therefore, You are all.
(40)

The way in which I have importunately called
You, either through intimacy or thoughtlessly, ìHo

Kæŋfa! Ho Yādava! Ho Comrade!î and so on,
unaware of the greatness of Yours, and thinking
You only to be a friend, and the way in which
You have been slighted by me in jest, O sinless
one, while at play, reposing, sitting or at meals,
either alone or even in the presence of othersó
for all that, O Immeasurable Lord, I crave
forgiveness from You.
(41-42)

You are the father of this moving and unmoving
creation, nay, the greatest teacher worthy of

Bhagavadgētā

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[Ch. 11

adoration. O Lord of incomparable might, in all the
three worlds there is none else even equal to You;
how, then, can anyone be greater than to You? (43)

Therefore, Lord, prostrating my body at Your
feet and bowing low I seek to propitiate You, the
ruler of all and worthy of all praise. It behoves
You to bear with me even as a father bears with
his son, a friend with his friend and a husband
with his beloved spouse.
(44)

Having seen Your wondrous form, which was
never seen before, I feel transported with joy; at
the same time my mind is tormented by fear. Pray
reveal to me that divine form; the form of Viŋfu
with four-arms; O Lord of celestials, O Abode of
the universe, be gracious.
(45)

I wish to see You adorned in the same way

Text 47649]

Bhagavadgētā

139

with a diadem on the head, and holding a mace and a discus in two of Your hands. O Lord with a thousand arms, O Universal Being, appear again in the same four-armed Form.

(46)

>rā Bhagavān said : Arjuna! pleased with you I have shown you, through My power of Yoga, this supreme, effulgent, primal and infinite Cosmic Form, which has never been seen before by anyone other than you.

(47)

Arjuna, in this mortal world I cannot be seen in this Form by anyone other than you, either through the study of the Vedas or by rituals, or again through gifts, actions or austere penances.(48)

Seeing such a dreadful Form of Mine as this,

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Bhagavadgītā

[Ch. 11

do not be perturbed or perplexed; with a fearless and tranquil mind, behold once again the same four-armed Form of Mine (bearing the conch, discus, mace and lotus).

(49)

Saṁjaya said : Having spoken thus to Arjuna, Bhagavān Vāsudeva again revealed to him His own four-armed Form; and then, assuming a genial form, the high-souled >rā Kāṁṣa consoled the frightened Arjuna.

(50)

Arjuna said : Kāṁṣa, seeing this gentle human form of Yours I have regained my composure and am my ownself again.

(51)

>rə Bhagavān said : This form of Mine (with four-arms) which you have just seen, is exceedingly difficult to behold. Even the gods are always eager to see this form.
(52)

Text 53655]

Bhagavadgītā

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Neither by study of the Vedas nor by penance, nor again by charity, nor even by rituals can I be seen in this form (with four-arms) as you have seen Me.
(53)

Through single-minded devotion, however, I can be seen in this form (with four-arms), nay, known in essence and even entered into, O valiant Arjuna.
(54)

Arjuna, he who performs all his duties for My sake, depends on Me, is devoted to Me, has no attachment, and is free from malice towards all beings, reaches Me.
(55)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between >rə Kāṣṭha and Arjuna, ends the eleventh chapter entitled 'The Yoga of the Vision of the Universal Form.'

Z

Chapter XII

Arjuna said : The devotees exclusively and constantly devoted to You in the manner stated just earlier, adore You as possessed of form and attributes, and those who adore as the supreme Reality only the indestructible unmanifest Brahma (who is Truth, Knowledge and Bliss solidified) of these two types of worshippers who are the

best knowers of Yoga?
(1)

>rā Bhagavān said : I consider them to be the best Yogīs, who endowed with supreme faith, and ever united through meditation with Me, worship Me with their mind centred on Me.
(2)

Text 568]

Bhagavadgītā

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Those, however, who fully controlling all their senses and even-minded towards all, and devoted to the welfare of all beings, constantly adore as their very self the unthinkable, omnipresent, indestructible, indefinable, eternal, immovable, unmanifest and changeless Brahma, they too come to Me.
(3-4)

Of course, the strain is greater for those who have their mind attached to the Unmanifest, as attunement with the Unmanifest is attained with difficulty by the body-conscious people.
(5)

On the other hand, those depending exclusively on Me, and surrendering all actions to Me, worship Me (God with attributes), constantly meditating on Me with single-minded devotion, them, Arjuna, I speedily deliver from the ocean of birth and death, their mind being fixed on Me.
(6-7)

Therefore, fix your mind on Me, and establish

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Bhagavadgītā

[Ch. 12

your intellect in Me alone; thereafter you will abide solely in Me. There is no doubt about it. (8)

If you cannot steadily fix the mind on Me, Arjuna, then seek to attain Me through the Yoga of practice.
(9)

If you are unequal even to the pursuit of such practice, be intent to work for Me; you shall attain perfection (in the shape of My realization) even by performing actions for My sake. (10)

If, taking recourse to the Yoga of My realization, you are unable even to do this, then, subduing your mind and intellect etc., relinquish the fruit of all actions.
(11)

Knowledge is better than practice without discernment, meditation on God is superior to knowledge, and renunciation of the fruit of actions is even superior to meditation; for, peace immediately follows from renunciation.
(12)

Text 14617]

Bhagavadgītā

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He who is free from malice towards all beings, friendly and compassionate, and free from the feelings of ěÍ and ěineí, balanced in joy and sorrow, forgiving by nature, ever-contented and mentally united with Me, nay, who has subdued his mind, senses and body, has a firm resolve, and has surrendered his mind and reason to Meóthat devotee of Mine is dear to Me.(13-14)

He who is not a source of annoyance to his fellow-creatures, and who in his turn does not feel vexed with his fellow-creatures, and who is free

from delight and envy, perturbation and fear, is dear to Me.

(15)

He who wants nothing, who is both internally and externally pure, is wise and impartial and has risen above all distractions, and who renounces the sense of doership in all undertakings—such a devotee of Mine is dear to Me.

(16)

He who neither rejoices nor hates, nor grieves, nor desires, and who renounces both good and evil actions and is full of devotion, is dear to Me. (17)

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Bhagavadgītā

[Ch. 12

He who deals equally with friend and foe, and is the same in honour and ignominy, who is alike in heat and cold, pleasure and pain and other contrary experiences, and is free from attachment, he who takes praise and reproach alike, and is given to contemplation and is contented with any means of subsistence available, entertaining no sense of ownership and attachment in respect of his dwelling-place and is full of devotion to Me, that person is dear to Me.

(18–19)

Those devotees, however, who partake in a disinterested way of this nectar of pious wisdom set forth above, endowed with faith and solely devoted to Me, they are extremely dear to Me.

(20)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Kṛṣṇa and Arjuna, ends the twelfth chapter entitled 'The Yoga of Devotion'

Z

Chapter XIII

>rð Bhagavån said : This body, Arjuna is termed as the Field (Kñetra) and he who knows it, is called the knower of the Field (Kñetrajña) by the sages discerning the truth about both.

(1)

Know Myself to be the Kñetrajña (individual soul) in all the Kñetras (fields), Arjuna. And it is the knowledge of the field (Kñetra) and knower (Kñetrajña) (i.e., of Matter with its evolutes and the Spirit) which I consider as true knowledge.

(2)

What that Field (Kñetra) is and what is its nature, what are its modifications, and from what causes what effects have arisen, and also who its knower (Kñetrajña) is, and what is His gloryóhear all this from Me in brief.

(3)

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[Ch. 13

The truth about the Kñetra and the Kñetrajña has been expounded by the seers in manifold ways; again, it has been separately stated in different Vedic chants and also in the conclusive and reasoned texts of the Brahmasūtras.

(4)

The five elements, the ego, the intellect, the Unmanifest (Primordial Matter), the ten organs of perception and action, the mind, and the five objects of sense (sound, touch, colour, taste and smell).

(5)

Also desire, aversion, pleasure, pain, the physical body, consciousness, firmness: thus is the Kñetra, with its evolutes, briefly stated.

(6)

Absence of pride, freedom from hypocrisy, nonviolence, forbearance, uprightness of speech and mind etc., devout service of the preceptor, internal

Text 8611]

Bhagavadgītā

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and external purity, steadfastness of mind and control of body, mind and the senses;
(7)

Dispassion towards the objects of enjoyment of this world and the next, and also absence of egotism, pondering again and again on the pain and evils inherent in birth, death, old age and disease; (8)

Absence of attachment and the sense of mineness in respect of son, wife, home etc., and constant equipoise of mind both in favourable and unfavourable circumstances;
(9)

Unflinching devotion to Me through exclusive attachment, living in secluded and holy places, and finding no delight in the company of worldly people;
(10)

Constancy in self-knowledge and seeing God as the object of true knowledge—all this is declared

Bhagavadgītā

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[Ch. 13

as knowledge, and what is contrary to this is called ignorance.
(11)

I shall speak to you at length about that which ought to be known, and knowing which one attains

supreme Bliss. That supreme Brahma, who is the lord of beginningless entities, is said to be neither Sat (being) nor Asat (non-being).
(12)

It has hands and feet on all sides, eyes, head and mouth in all directions, and ears all-round; for it stands pervading all in the universe. (13)

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Though perceiving all sense-objects, it is really speaking devoid of all senses. Nay, though unattached, it is the sustainer of all nonetheless; and though attributeless, it is the enjoyer of Gufas, the three modes of Prakæti.
(14)

It exists without and within all beings, and constitutes the animate and inanimate creation as well. And by

Text 16619]

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reason of its subtlety, it is incomprehensible; it is close at hand and stands afar too.
(15)

Though integral like space in its undivided aspect, it appears divided as it were, in all animate and inanimate beings. And that Godhead, which is the only object worth knowing, is the sustainer of beings (as Viñfu), the destroyer (as Rudra) and the creator of all (as Brahmå).
(16)

That supreme Brahma is said to be the light of all lights and entirely beyond Mâyå. That godhead is knowledge itself, worth knowing, and worth attaining through real wisdom, and is particularly abiding in the hearts of all.
(17)

Thus the truth of the Kṣētra and knowledge, as well as of the object worth knowing, i.e., God has been briefly discussed; knowing this in reality, My devotee enters into My being.
(18)

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[Ch. 13

Prakṛti and Puruṣa, know both these as beginningless. And know all modifications such as likes and dislikes etc., and all objects constituted of the three Guṇas as born of Prakṛti.
(19)

Prakṛti is said to be responsible for bringing forth the evolutes and the instruments; while the individual soul is declared to be responsible for the experience of joys and sorrows.
(20)

Only the Puruṣa in association with Prakṛti experiences objects of the nature of the three Guṇas evolved from Prakṛti and it is attachment with these Guṇas that is responsible for the birth of this soul in good and evil wombs.
(21)

The Spirit dwelling in this body, is really the same as the Supreme. He has been spoken of as the Witness, the true Guide, the Sustainer of all, the Experiencer (as the embodied soul), the Overlord and the Absolute as well. (22)

Text 24627]

Bhagavadgītā

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He who thus knows the Puruṣa (Spirit) and Prakṛti (Nature) together with the Guṇas even though performing his duties in every way, is not born again.

(23)

Some by meditation behold the supreme Spirit in the heart with the help of their refined and sharp intellect; others realize it through the discipline of Knowledge, and still others, through the discipline of Action, i.e., Karmayoga. (24)

Other dull-witted persons, however, not knowing thus, worship even as they have heard from others; and even those who are thus devoted to what they have heard, are able to cross the ocean of mundane existence in the shape of death.

(25)

Arjuna, whatsoever being, the moving or unmoving, is born, know it as emanated through the union of Kṣetra (Matter) and the Kṣetrajña (Spirit). (26)

He alone truly sees, who sees the supreme Lord

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[Ch. 13

as imperishable and abiding equally in all perishable beings, both animate and inanimate.

(27)

For, by seeing the Supreme Lord equally present in all, he does not kill the Self by himself, and thereby attains the supreme state.

(28)

He who sees that all actions are performed in every way by nature (Prakṛti) and the Self as the non-doer, he alone verily sees.

(29)

The moment man perceives the diversified existence of beings as rooted in the one supreme Spirit, and the spreading forth of all beings from the same, that very moment he attains Brahma (who is Truth, Consciousness and Bliss solidified). (30)

Arjuna, being without beginning and without attributes, this indestructible supreme Spirit, though dwelling in the body, in fact does nothing, nor gets tainted.
(31)

Text 33-34]

Bhagavadgītā

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As the all-pervading ether is not contaminated by reason of its subtlety, though permeating the body, the Self is not affected by the attributes of the body due to Its attributeless character. (32)

Arjuna, as the one sun illumines this entire universe, so the one Ātmā (Spirit) illumines the whole Kṣētra (Field).
(33)

Those who thus perceive with the eye of wisdom the difference between the Kṣētra and Kṣētrajñā, and the phenomenon of liberation from Prakṛti with her evolutes, reach the supreme eternal Spirit.
(34)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between ṛṣi Kṛṣṇa and Arjuna, ends the thirteenth chapter entitled 'The Yoga of discrimination between the Field and the Knower of the Field.'

Z

Chapter XIV

>rə Bhagavān said : I shall expound once more the supreme knowledge, the best of all knowledge, acquiring which all sages have attained highest perfection, being liberated from this mundane existence.
(1)

Those who, by practising this knowledge, have entered into My being, are not born again at the cosmic dawn, nor feel disturbed even during the cosmic dissolution (Pralaya).
(2)

My primordial Nature, known as the great Brahma, is the womb of all creatures; in that womb I place the seed of all life. The creation of all beings follows from that union of Matter and Spirit,
O Arjuna.
(3)

Text 468]

Bhagavadgītā

157

Of all embodied beings that appear in all the species of various kinds, Arjuna, Prakṛti or Nature is the conceiving Mother, while I am the seedgiving Father.
(4)

Sattva, Rajas and Tamasóthese three Gūfas born of Nature tie down the imperishable soul to the body, Arjuna.
(5)

Of these Sattva, being immaculate, is illuminating and flawless, Arjuna; it binds through attachment to happiness and knowledge.
(6)

Arjuna, know the quality of Rajas, which is of the nature of passion, as born of desire and attachment. It binds the soul through attachment to actions and their fruit.
(7)

And know Tamas, the deluder of all those who

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Bhagavadgītā

[Ch. 14

look upon the body as their own self, as born of ignorance. It binds the soul through error, sloth and sleep, Arjuna.

(8)

Sattva draws one to joy and Rajas to action; while Tamas, clouding wisdom, impels one to error, sleep and sloth Arjuna.

(9)

Overpowering Rajas and Tamas, Arjuna, Sattva prevails; overpowering Sattva and Tamas, Rajas prevails; even so, overpowering Sattva and Rajas, Tamas prevails.

(10)

When light and discernment dawn in this body, as well as in the mind and senses, then one should know that Sattva is predominant.

(11)

With the preponderance of Rajas, Arjuna, greed, activity, undertaking of action with an interested motive, restlessness and a thirst for enjoyment make their appearance.

(12)

Text 13617]

Bhagavadgītā

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With the growth of Tamas, Arjuna, obtuseness of the mind and senses, disinclination to perform one's obligatory duties, frivolity and stupor—all these appear.

(13)

When a man dies during the preponderance of Sattva, he obtains the stainless ethereal worlds (heaven etc.,) attained by men of noble deeds.(14)

Dying when Rajas predominates, he is born among those attached to action; even so, the man who has expired during the preponderance of Tamas is reborn in the species of the deluded creatures such as insects and beasts etc.

(15)

The reward of a righteous act, they say, is Sattvika i.e., faultless in the shape of joy, wisdom and dispassion etc., sorrow is declared to be the fruit of a Råjasika act and ignorance, the fruit of a Tåmasika act.

(16)

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[Ch. 14

Wisdom follows from Sattva, and greed, undoubtedly, from Rajas; likewise obstinate error, stupor and also ignorance follow from Tamas. (17)

Those who abide in the quality of Sattva wend their way upwards; while those of a Råjasika disposition stay in the middle. And those of a Tåmasika temperament, enveloped as they are in the effects of Tamogufa, sink down.

(18)

When the discerning person sees no one as doer other than the three Gufas, and realizes Me, the supreme Spirit standing entirely beyond these Gufas, he enters into My being.

(19)

Having transcended the aforesaid three Gufas, which have caused the body, and freed from birth,

death, old age and all kinds of sorrow, the embodied soul attains supreme bliss.
(20)

Arjuna said : What are the marks of him who

Text 22624]

Bhagavadgītā

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has risen above the three Gufas, and what is his conduct ? And how, Lord, does he rise above the three Gufas?
(21)

>rā Bhagavān said : Arjuna, he who hates not light (which is born of Sattva) and activity (which is born of Rajas) and even stupor (which is born of Tamas), when prevalent, nor longs for them when they have ceased.
(22)

He who, sitting like a witness, is not disturbed by the Gufas, and who, knowing that the Gufas alone move among the Gufas, remains established in identity with God, and never falls off from that state.
(23)

He who is ever established in the Self, takes pain and pleasure alike, regards a clod of earth, a stone and a piece of gold as equal in value, is possessed of wisdom, accepts the pleasant as well as the unpleasant in the same spirit, and views censure and praise alike.
(24)

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[Ch. 14

He who is equipoised in honour or ignominy, is alike towards a friend or an enemy, and has renounced the sense of doership in all undertakings,

is said to have risen above the three Gufas.(25)

He too who, constantly worships Me through the Yoga of exclusive devotionótranscending these three Gufas, he becomes eligible for attaining Brahma.

(26)

For, I am the substratum of the imperishable Brahma, of immortality, of the eternal Dharma and of unending immutable bliss.

(27)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between ṛṣi Kṛṣṇa and Arjuna, ends the fourteenth chapter entitled ìThe Yoga of Division of three Gufas.î

Z

Chapter XV

ṛṣi Bhagavān said : He who knows the Pāpala tree (in the form of creation); which is said to be imperishable with its roots in the Primeval Being (God), whose stem is represented by Brahmā (the Creator), and whose leaves are the Vedas, is a knower of the purport of the Vedas.

(1)

Fed by the three Gufas and having sense-objects for their tender leaves, the branches of the aforesaid tree (in the shape of the different orders of creation) extend both downwards and upwards; and its roots, which bind the soul according to its actions in the human body, are spread in all regions, higher as well as lower.

(2)

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Bhagavadgītā

[Ch. 15

The nature of this tree of creation does not on mature thought turn out what it is represented to be; for it has neither beginning nor end, nor even stability. Therefore, cutting down this Pāpala tree, which is most firmly rooted, with the formidable axe of dispassion.

(3)

Thereafter a man should diligently seek for that supreme state, viz., God, having attained which they return no more to this world; and having fully resolved that he stands dedicated to that Primeval Being (God Nārāyaṇa) Himself, from whom the flow of this beginningless creation has progressed, he should dwell and meditate on Him.

(4)

Text 568]

Bhagavadgītā

They who are free from pride and delusion, who have conquered the evil of attachment, and are constantly abiding in God, whose cravings have altogether ceased and who are completely immune to all pairs of opposites going by the names of pleasure and pain, and are undeluded, attain that supreme immortal state.

(5)

Neither the sun nor the moon nor fire can illumine that supreme self-effulgent state, attaining which they never return to this world; that is My supreme abode.

(6)

The eternal Jīvātmā in this body is a fragment of My own Self; and it is that alone which draws around itself the mind and the five senses, which abide in Prakṛti.

(7)

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Bhagavadgītā

[Ch. 15

Even as the wind wafts scents from their seat,
so, too, the Jāvātmā, which is the controller of the
body etc., taking the mind and the senses from
the body, which it leaves behind, forthwith migrates
to the body which it acquires.
(8)

It is while dwelling in the senses of hearing, sight,
touch, taste and smell, as well as in the mind, that
this Jāvātmā enjoys the objects of senses. (9)

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The ignorant know not the soul departing from,
or dwelling in the body, or enjoying the objects
of senses, i.e., even when it is connected with the
three Gufas; only those endowed with the eyes
of wisdom are able to realize it.
(10)

Striving Yogās too are able to realise this Self
enshrined in their heart. The ignorant, however,
whose heart has not been purified, know not this
Self in spite of their best endeavours.
(11)

Text 12615]

Bhagavadgītā

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The radiance in the sun that illumines the entire
world, and that which shines in the moon and
that which shines in the fire too, know that radiance
to be Mine.
(12)

And permeating the soil, it is I who support all
creatures by My vital energy, and becoming the
sapful moon, I nourish all plants.
(13)

Taking the form of fire, as Vaiçvānara, lodged

in the body of all creatures and united with the Prāṇa (exhalation) and Apāna (inhalation) breaths, it is I who digest and assimilate the four kinds of food.

(14)

It is I who remain seated in the heart of all

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Bhagavadgītā

[Ch. 15

creatures as the inner controller of all; and it is I who am the source of memory, knowledge and the ratiocinative faculty. Again, I am the only object worth knowing through the Vedas; I alone am the origin of Vedānta and the knower of the Vedas too.

(15)

The perishable and the imperishable too these are the two kinds of Puruṣas in this world. Of these, the bodies of all beings are spoken of as the perishable; while the Jīvātmā or the embodied soul is called imperishable.

(16)

Yet, the Supreme Person is other than these, who, having encompassed all the three worlds, upholds and maintains all, and has been spoken of as the imperishable Lord and the Supreme Spirit.

(17)

Since I am wholly beyond the perishable world of matter or Kṣētra, and am superior even to the

Text 19–20]

Bhagavadgītā

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imperishable soul, Jīvātmā, hence I am known as the Puruṣottama, the Supreme Self, in the world as well as in the Vedas.

(18)

Arjuna, the wise man who thus realizes Me as the Supreme Person knowing all, he constantly worships Me (the all-pervading Lord) with his whole being.

(19)

Arjuna, this most esoteric teaching has thus been imparted by Me; grasping it in essence man becomes wise and his mission in life is accomplished. (20)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between ṛṣi Kṛṣṇa and Arjuna, ends the fifteenth chapter entitled 'The Yoga of the Supreme Person.'

Z

Chapter XVI

Absolute fearlessness, perfect purity of mind, constant fixity in the Yoga of meditation for the sake of Self-realization, and even so, charity in its Sāttvika form, control of the senses, worship of God and other deities as well as of one's elders including the performance of Agnihotra (pouring oblations into the sacred fire) and other sacred duties, study and teaching of the Vedas and other sacred books as well as the chanting of God's names and glories, suffering hardships for the discharge of one's sacred obligations and uprightness of mind as well as of the body and senses.

(1)

Non-violence in thought, word and deed, truthfulness and geniality of speech, absence of anger even on provocation, disclaiming doership in respect of actions, quietude or composure of

Text 366]

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mind, abstaining from slander, compassion towards all creatures, absence of attachment to the objects of senses even during their contact with the senses, mildness, a sense of shame in transgressing the scriptures or social conventions, and abstaining from frivolous pursuits;

(2)

Sublimity, forbearance, fortitude, external purity, bearing enmity to none and absence of self-esteem—these are the marks of him, who is born with the divine endowments, Arjuna. (3)

Hypocrisy, arrogance pride and anger, sternness and ignorance too—these are the marks of him, who is born with demoniac properties.

(4)

The divine endowment has been recognized as conducive to liberation, and the demoniac one as leading to bondage. Grieve not, Arjuna, for you are born with the divine propensities. (5)

There are only two types of men in this world,

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[Ch. 16

Arjuna, the one possessing a divine nature and the other possessing a demoniac disposition. Of these, the type possessing divine nature has been dealt with at length; now hear in detail from Me about the type possessing demoniac disposition.

(6)

Men possessing a demoniac disposition know not what is right activity and what is right abstinence from activity. Hence they possess neither purity (external or internal) nor good conduct nor even truthfulness.

(7)

Men of demoniac disposition say this world is without any foundation, absolutely unreal and godless, brought forth by mutual union of the male and female and hence conceived in lust; what else than this?
(8)

Clinging to this false view these slow-witted men of vile disposition and terrible deeds, are wrong doers to mankind for the destruction of the world.
(9)

Text 10613]

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Cherishing insatiable desires and embracing false doctrines through ignorance, these men of impure conduct move in this world, full of hypocrisy, pride and arrogance.
(10)

Giving themselves up to innumerable cares ending only with death, they remain devoted to the enjoyment of sensuous pleasures and are firm in their belief that this is the highest limit of joy.
(11)

Held in bondage by hundreds of ties of expectation and wholly giving themselves up to lust and anger, they strive to amass by unfair means hoards of money and other objects for the enjoyment of sensuous pleasures.
(12)

They say to themselves, 'This much has been secured by me today and now I shall realize this ambition. So much wealth is already with me and yet again this shall be mine.'
(13)

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[Ch. 16

That enemy has been slain by me and I shall
kill those others too. I am the lord of all, the enjoyer
of all power, I am endowed with all occult powers,
and am mighty and happy.
(14)

ìI am wealthy and own a large family; who
else is equal to me? I will sacrifice to gods, will
give alms, I will make merry,î Thus deluded by
ignorance, enveloped in the mesh of delusion and
addicted to the enjoyment of sensuous pleasures,
their minds bewildered by numerous thoughts,
these men of devilish disposition fall into the
foulest hell.
(15-16)

Intoxicated by wealth and honour, those selfconceited and haughty
men perform sacrifices only
in name for ostentation, without following the
sacred rituals.
(17)

Text 18622]

Bhagavadgītā

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Given over to egotism, brute force, arrogance, lust
and anger etc., and calumniating others, they despise
Me (the in-dweller), dwelling in their own bodies
as well as in those of others.
(18)

Those haters, sinful, cruel and vilest among
men, I cast again and again into demoniacal wombs
in this world.
(19)

Failing to reach Me, Arjuna, those stupid souls
are born life after life in demoniac wombs and
then verily sink down to a still lower plane.(20)

Desire, anger and greedóthese triple gates of hell, bring about the downfall of the soul. Therefore, one should shun all these three. (21)

Freed from these three gates of hell, man works

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[Ch. 16

for his own salvation and thereby attains the supreme goal, i.e., God.
(22)

Discarding the injunctions of the scriptures, he who acts in an arbitrary way according to his own sweet will, such a person neither attains perfection, nor the supreme goal, nor even happiness.
(23)

Therefore, the scripture alone is your guide in determining what should be done and what should not be done. Knowing this, you ought to perform only such action as is ordained by the scriptures.
(24)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between ›rṁ Kṛṣṇa and Arjuna, ends the sixteenth chapter entitled ìThe Yoga of Division between the Divine and the Demoniactal Properties.î

Z

Chapter XVII

Arjuna said: Those, endowed with faith, who worship gods and others, disregarding the injunctions of the scriptures, where do they stand, Kṛṣṇaóin Sattva, Rajas or Tamas ?
(1)

>rā Bhagavān said: That untutored innate faith of men is of three kinds—Sāttvika, Rājasika and Tāmasika. Hear of it from Me.
(2)

The faith of all men conforms to their mental disposition, Arjuna. Faith constitutes a man; whatever the nature of his faith, verily he is that.
(3)

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[Ch. 17

Men of Sāttvika disposition worship gods; those of Rājasika temperament worship demigods, the demons; while others, who are of Tāmasika disposition, worship the spirits of the dead and ghosts.
(4)

Men who practise severe penance of an arbitrary type, not sanctioned by the scriptures, and who are full of hypocrisy and egotism and are obsessed with desire, attachment and pride of power; (5)

And who emaciate the elements constituting their body as well as Me, the Supreme Spirit, dwelling in their heart—know those senseless people to have a demoniac disposition.
(6)

Food also, which is agreeable to different men according to their innate disposition is of three kinds. And likewise, sacrifice, penance and charity

Text 8611]

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too are of three kinds each; hear their distinction as follows.

(7)

Foods which promote longevity, intelligence, vigour, health, happiness and cheerfulness, and which are juicy, succulent, substantial and naturally agreeable, are liked by men of Sāttvika nature.

(8)

Foods which are bitter, sour, salty, overhot, pungent, dry and burning, and which cause suffering, grief and sickness, are dear to the Rājasika.

(9)

Food which is ill-cooked or not fully ripe, insipid, putrid, stale and polluted, and which is impure too, is dear to men of Tāmasika disposition.

(10)

The sacrifice which is offered, as ordained by

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[Ch. 17

scriptural injunctions, by men who expect no return and who believe that such sacrifices must be performed, is Sāttvika in character.

(11)

That sacrifice, however, which is offered for the sake of mere show or even with an eye to its fruit, know it to be Rājasika, Arjuna.

(12)

A sacrifice, which is not in conformity with scriptural injunctions, in which no food is offered, and no sacrificial fees are paid, which is without sacred chant of hymns and devoid of faith, is said to be Tāmasika.

(13)

Worship of gods, the Brāhmas, one's guru, elders and wise-men, purity, straightforwardness, continence and non-violence—these are called penance of the body.

(14)

Words which cause no annoyance to others

Text 16619]

Bhagavadgītā

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and are truthful, agreeable and beneficial, as well as the study of the Vedas and other śāstras and the practice of the chanting of Divine Name—this is known as penance of speech.

(15)

Cheerfulness of mind, placidity, habit of contemplation on God, control of the mind and perfect purity of inner feelings—all this is called austerity of the mind.

(16)

This threefold penance performed with supreme faith by Yogīs expecting no return is called Sāttvika.

(17)

The austerity which is performed for the sake of renown, honour or adoration, as well as for any other selfish gain, either in all sincerity or by way of ostentation, and yields an uncertain and momentary fruit, has been spoken of here as Rājasika.

(18)

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Penance which is resorted to out of foolish notion and is accompanied by self-mortification, or is intended to harm others, such penance has been declared as Tãmasika.

(19)

A gift which is bestowed with a sense of duty on one from whom no return is expected, at appropriate time and place, and to a deserving person, that gift has been declared as Sãttvika.

(20)

A gift which is bestowed in a grudging spirit and with the object of getting a service in return or in the hope of obtaining a reward, is called Rãjasika.

(21)

A gift which is made without good grace and in a disdainful spirit, out of time and place, and to undeserving persons, is said to be Tãmasika. (22)

Text 24626]

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OÀ, TAT and SAT this has been declared as the triple appellation of Brahma, who is Truth, Consciousness and Bliss. By that were the Brãhmafas and the Vedas as well as sacrifices created at the cosmic dawn.

(23)

Therefore, acts of sacrifice, charity and austerity, as enjoined by sacred precepts, are always commenced by noble persons, used to the recitation of Vedic chants, with the invocation of the divine name ë0Àí.

(24)

With the idea that all this belongs to God, who

is denoted by the appellation TAT, acts of sacrifice and austerity as well as acts of charity of various kinds, are performed by the seekers of liberation, expecting no return for them.

(25)

The name of God, ěSATÍ, is used in the sense of reality and goodness. And the word ěSATÍ is also used in the sense of a praiseworthy, auspicious action, Arjuna.

(26)

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And steadfastness in sacrifice, austerity and charity is likewise spoken of as ěSATÍ and action for the sake of God is verily termed as ěSATÍ. (27)

An oblation which is offered, a gift given, an austerity practised, and whatever good deed is performed, if it is without faith, it is termed as naught i.e., ěasatÍ; therefore, it is of no avail here or hereafter.

(28)

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between ṽrā Kṛṣṇa and Arjuna, ends the seventeenth chapter entitled 'The Yoga of the Division of the Threefold Faith.'

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Chapter XVIII

Arjuna said: O mighty-armed ṽrā Kṛṣṇa, O inner controller of all, O Slayer of Keṁi, I wish to know severally the truth of Saṁnyāsa as also of Tyāga.(1)

ṽrā Bhagavān said : Some sages understand Saṁnyāsa as the giving up of all actions motivated by desire; and the wise declare that Tyāga consists in relinquishing the fruit of all actions.

(2)

Some wise men declare that all actions contain a measure of evil, and are therefore, worth giving up; while others say that acts of sacrifice, charity and penance are not to be shunned.

(3)

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[Ch. 18

Of Sañnyāsa and Tyāga, first hear My conclusion on the subject of renunciation (Tyāga), Arjuna; for renunciation, 0 tiger among men, has been declared to be of three kinds—Sāttvika, Rājasika and Tāmasika.

(4)

Acts of sacrifice, charity and penance are not worth giving up; they must be performed. For sacrifice, charity and penance—all these are purifiers to the wise men.

(5)

Hence these acts of sacrifice, charity and penance, and all other acts of duty too, must be performed without attachment and expectation of reward : this is My well-considered and supreme verdict, Arjuna.

(6)

(Prohibited acts and those that are motivated by desire should no doubt, be given up). But it is not advisable to abandon a prescribed duty. Such abandonment through ignorance has been declared as Tāmasika.

(7)

Text 8611]

Bhagavadgītā

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Should anyone give up his duties for fear of physical strain, thinking that all actions are verily painfulópractising such Råjasika form of renunciation, he does not reap the fruit of renunciation.

(8)

A prescribed duty which is performed simply because it has to be performed, giving up attachment and fruit, that alone has been recognized as the Såttvika form of renunciation.(9)

He who has neither aversion for action which is leading to bondage nor attachment to that which is conducive to blessednessóimbued with the quality of goodness, he has all his doubts resolved, is intelligent and a man of true renunciation. (10)

Since all actions cannot be given up in their entirety by anyone possessing a body, he alone who renounces the fruit of actions is called a man of renunciation.

(11)

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[Ch. 18

Agreeable, disagreeable and mixedóthreefold, indeed, is the fruit that accrues after death from the actions of the unrenouncing. But there is none whatsoever for those who have renounced. (12)

In the branch of learning known as Sådåkhya, which prescribes means for neutralizing all actions, the five factors have been mentioned as contributory to the accomplishment of all actions; know them all from Me, Arjuna.

(13)

The following are the factors operating towards the accomplishment of actions, viz., the body and the doer, the organs of different kinds and the different functions of manifold kinds; and the fifth is Daiva or Prårabdha Karma (destiny).

(14)

These five are the contributory causes of whatever actions, right or wrong, man performs with the mind, speech and body.

(15)

Text 17620]

Bhagavadgītā

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Notwithstanding this, however, he who, having an impure mind, regards the absolute, taintless Self alone as the doer, that man of perverse understanding does not view aright.

(16)

He whose mind is free from the sense of doership, and whose reason is not affected by worldly objects and activities, does not really kill, even having killed all these people, nor does any sin accrue to him.

(17)

The Knower, knowledge and the object of knowledge—these three motivate action. Even so, the doer, the organs and activity—these are the three constituents of action.

(18)

In the branch of knowledge dealing with the Gūfas or modes of Prakṛti, knowledge and action as well as the doer have been declared to be of three kinds according to the Gūfa which predominates in each; hear them too duly from Me. (19)

That by which man perceives one imperishable

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divine existence as undivided and equally present in all individual beings, know that knowledge to be Sāttvika.

(20)

The knowledge by which man cognizes many existences of various kinds, as apart from one another, in all beings, know that knowledge to be Rājasika.

(21)

Again, that knowledge which clings to one body as if it were the whole, and which is irrational, has no real grasp of truth and is trivial, has been declared as Tāmasika.

(22)

That action which is ordained by the scriptures and is not accompanied by the sense of doership, and has been done without any attachment or aversion by one who seeks no return, is called Sāttvika.

(23)

That action however, which involves much strain and is performed by one who seeks enjoyments or by a man full of egotism, has been spoken of as Rājasika.

(24)

Text 25629]

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That action which is undertaken through sheer ignorance, without regard to consequences or loss to oneself, injury to others and one's own resourcefulness, is declared as Tāmasika. (25)

Free from attachment, unegoistic, endowed with firmness and zeal and unswayed by success and failure such a doer is said to be Sāttvika. (26)

The doer who is full of attachment, seeks the fruit of actions and is greedy, and who is oppressive

by nature and of impure conduct, and is affected by joy and sorrow, has been called Rājasika.(27)

Lacking piety and self-control, uncultured, arrogant, deceitful, inclined to rob others of their livelihood, slothful, despondent and procrastinatingósuch a doer is called Tāmasika. (28)

Now hear, Arjuna, the threefold divison, based on the predominance of each Gufa, of

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understanding (Buddhi) and firmness (Dhæti), which I shall explain in detail, one by one.
(29)

The intellect which correctly determines the paths of activity and renunciation, what ought to be done and what should not be done, what is fear and what is fearlessness, and what is bondage and what is liberation, that intellect is Sāttvika.(30)

The intellect by which man does not truly perceive what is Dharma and what is Adharma, what ought to be done and what should not be doneóthat intellect is Rājasika.
(31)

The intellect which imagines even Adharma to be Dharma, and sees all other things upsidedownówrapped in ignorance, that intellect is Tāmasika, Arjuna.
(32)

The unwavering firmness by which man controls through the Yoga of meditation the functions of the mind, the vital airs and the sensesóthat firmness, Arjuna, is Sāttvika.
(33)

Text 34638]

Bhagavadgītā

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The firmness (Dhṛti), however, by which the man seeking reward for his actions clutches with extreme fondness virtues, earthly possessions and worldly enjoyments—that firmness (Dhṛti) is said to be Rājasika, Arjuna.
(34)

The firmness (Dhṛti) by which an evil-minded person does not give up sleep, fear, anxiety, sorrow and vanity as well, that firmness is Tāmasika.(35)

Now hear from Me the threefold joy too. That in which the striver finds enjoyment through practice of adoration, meditation and service to God etc., and whereby he reaches the end of sorrow—such a joy, though appearing as poison in the beginning, tastes like nectar in the end; hence that joy, born as it is of the placidity of mind brought about by meditation on God, has been declared as Sāttvika.
(36–37)

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The delight which follows from the contact of the senses with their objects is eventually poisonlike, though appearing at first as nectar; hence it has been spoken of as Rājasika.
(38)

That which stupefies the self during its enjoyment as well as in the end—derived from sleep, indolence and obstinate error, such delight has been called Tāmasika.
(39)

There is no being on earth, or even among the gods in heaven or anywhere else, who is free from

these three Gufas, born of Prakæti.
(40)

The duties of the Bråhmafas, the Kṣatriyas
and the Vaiçyas, as well as of the śudras have
been assigned according to their inborn qualities,
Arjuna.
(41)

Subjugation of the mind and senses, enduring
hardships for the discharge of one's sacred
obligations, external and internal purity, forgiving
the faults of others, straightness of mind, senses

Text 43646]

Bhagavadgītā

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and behaviour, belief in the Vedas and other
scriptures, God and life after death etc., study and
teaching of the Vedas and other scriptures and
realization of the truth relating to God—all these
constitute the natural duties of a Bråhmafa. (42)

Heroism, majesty, firmness, diligence and
dauntlessness in battle, bestowing gifts, and
lordliness—all these constitute the natural duty
of a Kṣatriya.
(43)

Agriculture, rearing of cows and honest
exchange of merchandise—these constitute the
natural duty of a Vaiçya (a member of the trading
class); and service of the other classes is the
natural duty even of a śudra (a member of the
labouring class).
(44)

Keenly devoted to his own natural duty, man
attains the highest perfection in the shape of God-realization. Hear
the mode of performance whereby
the man engaged in his inborn duty reaches that
highest consummation.
(45)

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[Ch. 18

By worshipping Him from whom all beings come into being and by whom the whole universe is pervaded, through the performance of his own natural duties, man attains the highest perfection.

(46)

Better is one's own duty, though devoid of merit, than the duty of another well-performed; for performing the duty ordained by his own nature, man does not incur sin.

(47)

Therefore, Arjuna, one should not relinquish one's innate duty, even though it has a measure of evil; for all undertakings are beset by some evil, as is the fire covered by smoke.

(48)

He whose intellect is unattached everywhere, whose thirst for enjoyment has altogether disappeared and who has subdued his mind, reaches through Sāṅkhyayoga (the path of Knowledge) the consummation of actionlessness.

(49)

Arjuna, know from Me only briefly the process

Text 51654]

Bhagavadgītā

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through which man having attained actionlessness, which is the highest consummation of Jñānayoga (the path of Knowledge), reaches Brahma. (50)

Endowed with a pure intellect and partaking of a light, Sāttvika and regulated diet, living in a lonely and undefiled place having rejected

sound and other objects of sense, having controlled the mind, speech and body by restraining the mind and senses through firmness of a Sāttvika type, taking a resolute stand on dispassion, after having completely got rid of attraction and aversion and remaining ever devoted to the Yoga of meditation, having given up egotism, violence, arrogance, lust, anger and luxuries, devoid of the feeling of meum and tranquil of heart—such a man becomes qualified for oneness with Brahma, who is Truth, Consciousness and Bliss.
(51653)

Established in identity with Brahma (who is Truth, Consciousness and Bliss solidified), and

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cheerful in mind, the Sāṅkhyayogī no longer grieves nor craves for anything. The same to all beings, such a Yogī attains supreme devotion to Me.
(54)

Through that supreme devotion he comes to know Me in reality, what and who I am; and thereby knowing Me truly, he forthwith merges into My being.
(55)

The Karmayogī, however, who depends on Me, attains by My grace the eternal, imperishable state, even though performing all actions.
(56)

Mentally dedicating all your actions to Me, and taking recourse to Yoga in the form of evenmindedness, be solely devoted to Me and constantly fix your mind on Me.
(57)

With your mind thus devoted to Me, you shall,

by My grace overcome all difficulties. But, if from self-conceit you do not care to listen to Me, you will be lost.
(58)

Text 59663]

Bhagavadgītā

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If, taking your stand on egotism, you think, 'I will not fight,' vain is this resolve of yours; nature will drive you to the act.
(59)

That action, too, which you are not willing to undertake through ignorance you will perform, bound by your own duty born of your nature.
(60)

Arjuna, God abides in the heart of all creatures, causing them to revolve according to their Karma by His illusive power (Māyā) as though mounted on a machine.
(61)

Take refuge in Him alone with all your being, Arjuna. By His mere grace you will attain supreme peace and the eternal abode.
(62)

Thus, has this wisdom, more profound than all profundities, been imparted to you by Me; deeply pondering over it, now do as you like.
(63)

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[Ch. 18

Hear, again, My supremely profound words,

the most esoteric of all truths; as you are extremely dear to Me, therefore, I shall give you this salutary advice for your own good.

(64)

Give your mind to Me, be devoted to Me, worship Me and bow to Me. Doing so, you will come to Me alone, I truly promise you; for, you are exceptionally dear to Me.

(65)

Resigning all your duties to Me, the all-powerful and all supporting Lord, take refuge in Me alone; I shall absolve you of all sins, worry not. (66)

This secret gospel of the Gātā should never be imparted to a man who lacks in austerity, nor to him who is wanting in devotion, nor even to him who is not willing to hear; and in no case to him who finds fault with Me.

(67)

Text 69672]

Bhagavadgātā

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He who, offering the highest love to Me, preaches the most profound gospel of the Gātā among My devotees, shall come to Me alone; there is no doubt about it.

(68)

Among men there is none who does Me a more loving service than he; nor shall anyone be dearer to Me on the entire globe than he.

(69)

Whosoever studies this sacred dialogue of ours in the form of the Gātā, by him too shall I be worshipped with Yajña of Knowledge; such is My conviction.

(70)

The man who listens to the holy Gātā with reverence, being free from malice, he too, liberated

from sin, shall reach the propitious worlds of pious
and the virtuous.

(71)

Have you, O Arjuna, heard this gospel of the

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Bhagavadgītā

[Ch. 18

Gītā attentively? And has your delusion born of
ignorance been destroyed, O Dhanañjaya, conqueror
of riches?

(72)

• iĒ, Ī ©UfĒø

Arjuna said: Kṛṣṇa, by Your grace my delusion
has been destroyed and I have gained wisdom. I
am free of all doubt. I shall do your bidding. (73)

Sañjaya said: Thus I heard the mysterious and
thrilling conversation between ›rā Kṛṣṇa and the
high-souled Arjuna, the son of Kuntā.

(74)

Having been blessed with the divine vision
by the grace of ›rā Vyāsa, I heard in person this
supremely esoteric gospel from the Lord of Yoga,
›rā Kṛṣṇa Himself, imparting it to Arjuna. (75)

Remembering, over and over, that sacred and

Text 77–78]

Bhagavadgītā

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mystic conversation between Bhagavān ›rā Kṛṣṇa
and Arjuna, O King! I rejoice again and yet
again.

(76)

Remembering also, again and again, that most wonderful form of >rð Kæŋfa, great is my wonder and I rejoice over and over again.
(77)

Wherever there is Bhagavån >rð Kæŋfa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gåfæva bow, goodness, victory, glory and unfailing righteousness will surely be there : such is My conviction.
(78)

Thus, in the Upaniŋad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between >rð Kæŋfa and Arjuna, ends the eighteenth chapter entitled ìThe Yoga of Liberation through the Path of Knowledge and Self-Surrender.î

Z
0≈ Tat Sat

God-realization through
Practice of Renunciation

Living even the life of a householder, man can realize God through the practice of renunciation. Indeed, ãrenunciationí is the principal means for attaining God. Therefore, dividing them into seven classes, the marks of renunciation are being shortly written below.

(1) Total Renunciation of Prohibited Acts

This is non-performance, in anyway whatsoever, through mind, speech and the body, low acts prohibited by the scriptures, such as, theft, adultery, falsehood, deception, fraud, oppression, violence, taking of interdicted food and wrong-doing, etc.

(2) Renunciation of Acts performed
for the Satisfaction of Worldly Desires

This is non-performance of sacrifices, charities, austerities, worship and other desire-born actions,

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with a selfish motive,* for gaining objects of enjoyment, e.g., wife, progeny, and wealth, etc., or with the object of curing diseases and

terminating other forms of suffering. This is the second type of renunciation.

(3) Total Renunciation of Worldly Thirst
Honour, fame, social prestige, wife, progeny, wealth and whatever other transient objects are automatically gained by the force of Prârabdha (Karma, which has begun to bear fruit), the desire for their increase should be regarded as an obstacle in God-realization, and renounced. This is the third type of renunciation.

(4) Renunciation of the Habit of
Extracting Service from Others
with a Selfish Motive
Asking for money, or demanding service from
* If under the pressure of circumstance, one is compelled to do an act sanctioned by tradition and the scriptures, which is by nature rooted in desire, but nonperformance of which causes pain to anybody or adversely affects the traditional ways of Action and worship, performance of it disinterestedly, and only for general good, is not an act of the satisfaction of desire.

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another, for personal happiness; and acceptance of things and service given without one's asking for the same; or entertaining any desire in the mind for getting by any means one's self-interest served by another; all these and similar ideas of getting service from another for the satisfaction of self-interest should be renounced.* This is the fourth type of renunciation.

(5) Total Renunciation of Indolence
and Desire for Fruit in the
Performance of all Duties
Whatever duties there are, e.g., cultivation of devotion to God, worship of the celestials, service of the parents and other elders, performance of
* If non-acceptance of physical service from another, or offer of eatables by another, where one is entitled to accept such service or offer, causes any pain to anyone, or in anyway hinders the education of the people, in that case, acceptance of service, abandoning selfishness, and only for the pleasure of the offerer of service, is not harmful. For non-acceptance of service done by the wife, son or servant, or of eatables offered by friends and relatives, is likely to cause them pain and may prove harmful, so far as propriety of social conduct is concerned.

sacrifices, charities and austerities, maintenance of the household through the earning of livelihood by means of works assigned according to the Varfãkrama system, and taking of food and drink, etc., for the bodyóin the performance of these, indolence and every form of desire should be renounced.

(A) Renunciation of Indolence in the Practice of Devotion to God
Regarding it as the supreme duty of oneís life, one should hear, reflect on, read and discourse on the mysterious stories of the virtue, glory and Love of God, who is extremely compassionate, friend of all, the best of lovers, the knower of the heart, and renouncing idleness practise constant Japa, together with meditation, of His extremely hallowed Name.

(B) Renunciation of Desire in the Practice of Devotion to God
Regarding all enjoyments of this world and the next as transient and perishable and hindrances in the path of Devotion to God, no prayer should

be offered to God for obtaining any object whatsoever, nor any desire should be entertained in the mind for the same. Also, prayer should not be offered to God for the removal of any trouble even when one is overtaken by it; in other words, the thought should be cultivated in the mind that to sacrifice life is preferable to bringing stain on the purity of Bhakti for the sake of this false existence. For instance, Prahláda, even though intensely persecuted by his father, never offered any prayer to God for the removal of his distress.

Curse with harsh expressions, such as, ìLet the chastisement of God be on Youî, etc., should not be pronounced even against the persecutor, or one who does any injury, and no thought of counterinjury should be entertained against him.

Out of pride of attainment in the path of Devotion, benedictions should not be pronounced in words, such as, ìMay God restore you to healthî, ìMay God remove your distressî, ìMay God grant you a long lifeî, etc.

In correspondence also, words of worldly interest should not be written. In Mārawārə society, there is a general custom of writing such words of worldly import in the form of prayer to God for obtaining worldly objects e.g., 'God is our helper here and elsewhere', 'God will advance our sales', 'God will bring a good monsoon', 'God will remove the ailment', etc. Instead of this, auspicious, disinterested words, such as, 'God in His state of Bliss exists everywhere', 'Performance of Bhajana is the essence of everything', etc., should be written and other than these no word of worldly interest should be written or uttered.

(C) Renunciation of Indolence and
Desire in Connection with the
Worship of Celestials

There is God's instruction to offer worship to the celestials, who are worthy of being worshipped, during the time appointed for such worship, according to the scriptures as well as tradition. Regarding the carrying out of God's instruction as one's supreme duty, such worship should be offered to a celestial with enthusiasm, according to the prescribed rules, without expression of any

desire for the satisfaction of any worldly interest. With the object of such worship, words implying worldly interest should not be written on the cash-book, and other books of account. For instance, in Mārawārə society there is a custom on the New Year or Dəwālə day, after the worship of Goddess Lakṣmā, to write many words implying worldly desire, such as, 'Goddess Lakṣmā will bring profit', 'The store will be kept full', 'Prosperity and success will be brought', 'Under the protection of Goddess Kālā', 'Under the protection of Goddess Gaḍgā', etc. These should be substituted by unselfish, auspicious words, such as, 'rə Lakṣmānārayaḥ, in the form of Bliss, is present everywhere', or 'Goddess Lakṣmā has been worshipped with great delight and enthusiasm.' Similarly, while writing the daily cash-book, this procedure should be followed.

(D) Renunciation of Indolence and
Desire in the Service of Parents
and other Elders

It is man's supreme duty to render daily services,

in all possible ways, to parents, the preceptor, and other persons who are oneís superior in Varfa, Årama, age, qualifications, or in whatever other

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respect it may be, and daily offer them obeisances. Cultivating this thought in the mind, and abandoning all idleness, disinterested, enthusiastic, and according to Godís behests, services should be rendered to them.

(E) Renunciation of Indolence and Desire in the Performance of Sacrifices, Charities, Austerities and other Auspicious Deeds

Sacrifices, e. g., the daily obligatory five Great Sacrifices*, and other occasional sacrifices, should be performed. Through gifts of food, clothing, learning, medicine, and wealth, etc., attempt should be made, according to oneís capacity, to make all creatures happy, through mind, speech and the body. Similarly, all forms of bodily suffering should be undergone for the preservation of Dharma. These

* The five Great Sacrifices are as follows: (1) Sacrifice to gods (performance of Agnihotra, etc.); (2) Sacrifice to ŚR̥is (study of the Vedas, performance of Sandhyā and Japa of Gāyatrī, etc.); (3) Sacrifice to the Manes (performance of Tarpafā, ṛāddha etc.); (4) Sacrifice to Men (entertainment of guests); (5) Sacrifice to all created beings (performance of Balivaiāvadeva).

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duties enjoined by the scriptures should be performed, with faith and enthusiasm, according to Godís behests, regarding them as supremely important, wholly renouncing the desire for all kinds of enjoyment of this world and the next.

(F) Renunciation of Indolence and Desire in the Performance of proper Work for Maintenance of the Family through earning of Livelihood

It is Godís injunction that the family should be maintained through service to the world by performing duties laid down in the scriptures for the respective Varfas and Åramas, even as agriculture, cattle-breeding and trade have been laid down as the works of livelihood for the Vaiya. Therefore, regarding them as duties, treating profit and loss as equal, and renouncing

all forms of desire such works should be enthusiastically performed.*

* Works performed by a person in the above spirit, being freed from greed, cannot be tainted by evil in anyway, for in works of livelihood greed is the particular cause which leads one to the commission of sin. Therefore, just as Vaiṅyās have been advised at length to give up evil practices

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(G) Renunciation of Indolence and Desire in Work for Preservation of the Body

In work for preservation of the body, according to the scriptures, e.g., pertaining to food, dress, medicines etc., the desire for enjoyment should be renounced. They should be performed, according to the needs of the occasion, only with the object of God-realization, regarding pleasure and pain, profit and loss, life and death as equal.

Together with the four types of renunciation stated above, when according to this fifth type of renunciation, all evils and all forms of desire are destroyed, and there remains only the one strong desire for God-realization, it should be regarded as the mark of the person, who has attained ripeness in the first stage of Wisdom.

connected with trade in the footnote of the Hindi rendering of Chapter XVIII verse 44 of the edition of the Gītā published by the Gita Press, Gorakhpur, even so men should renounce all forms of evil connected with their respective duties as laid down by the Varṇāśrama system, and perform all their duties, for God's sake, disinterestedly, regarding them as injunctions of God.

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(6) Total Renunciation of the Sense of Meum and Attachment with regard to all Worldly objects and Activities

All worldly objects like wealth, house, clothes, etc., all relations like the wife, child, friends, etc., and all forms of enjoyment of this world and the next like honour, fame, prestige, etc., being transient and perishable, and regarding them as impermanent, the sense of meum and attachment with regard to them should be renounced. Similarly, having developed pure, exclusive Love for God alone, the embodiment of Existence, Knowledge and Bliss, all sense of meum and attachment should be renounced for all work done through the mind,

speech and body, and even for the body itself.

This is the sixth type of renunciation.*

* The renunciation of thirst, as well as the renunciation of the desire for fruit, with regard to all objects and activities, have been described above as the third and fifth types of renunciation, but even after such renunciation the sense of meum and attachment for them are left as residues; just as even though Bharata Muni through practices of Bhajana and meditation and cultivation of Satsaᅇga, had renounced all thirst and desire for fruit with regard to all objects and

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Men who reach the stage of this sixth form of renunciation, developing dispassion for all things of the world, get exclusive Love for God alone, the supreme embodiment of Love. Therefore, they retiring to a solitary place, like only to hear, and talk about, the stories of God's spotless Love, which reveal the virtues, glory and secrets of God, and reflect on the same, and practise Bhajana, meditation and study of the scriptures. They develop a distaste for wasting even a moment of their valuable time in the company of men attached to the world and indulging in laughter, luxury, carelessness, backbiting, enjoyments, and idle talks. They perform all their duties reflecting on God's Form and Name, only for God's sake, and without any worldly attachment.

Thus through renunciation of the sense of meum and attachment with regard to all objects and activities, development of pure Love for God alone, activities, his sense of meum and attachment for the deer and protection of the deer remained. That is why renunciation of the sense of meum and attachment for all objects and activities has been described as the sixth type of renunciation.

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the embodiment of Existence, Knowledge, and Bliss, should be regarded as the mark of one who has attained ripeness in the second stage of Wisdom.

(7) Total Renunciation of subtle Desires and Egotism with regard to the World, the Body and all Actions
All objects of the world being creations of Māyā, are wholly transient, and one God alone, the embodiment of Existence, Knowledge, and Bliss equally and completely pervades everywhere,

this idea having been firmly established, all subtle desires with regard to objects of the world, including the body, and every form of activity have to be totally renounced. In other words, there should be no pictures of them in the mind in the form of impressions. And due to total lack of identification with the body, there should be no trace of any sense of doership with regard to all actions done through the mind, speech and body. This is the seventh type of renunciation.*
 * Even when there is total negation of thirst, of the desire for fruit, of the sense of meum and attachment with

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The mental impulses of persons, who attain Supreme Dispassion¹ in the form of this seventh type of renunciation, get totally withdrawn from all objects of the world. If at any time any worldly impulse makes its appearance, the impression does not get firmly established, for exclusive and close union of such persons with Vāsudeva, the Paramātmā the embodiment of Existence, Knowledge and Bliss, constantly remains intact. Therefore, in his mind, all defects and vices having ceased to exist virtues like Ahiṁsā², regard to all objects of the world and all forms of activity, there remain subtle desire and feeling of doership as residues. That is why renunciation of subtle desire and egotism has been described as the seventh type of renunciation.

1. In the person, who has reached the sixth stage of renunciation stated above, there may be, now and then, some slight manifestation of attachment, when there is any special contact with objects of enjoyment; but in the person, who has reached the seventh stage of renunciation, there can be no attachment, even when there is contact with objects of enjoyment for in his conception, except God, no other object remains. That is why this renunciation has been described as Supreme Dispassion.
2. Non-infliction of suffering on any creature through mind, speech and the body.

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Truth¹, Non-Stealing², Contenance³, Abstaining from vilification⁴, Modesty, Unhaughtiness⁵, Artlessness, Purity⁶, Contentment⁷, Endurance⁸, Satsaṅga, Spirit of Service, Sacrifice, Charity, Austerity⁹, Study¹⁰, Mind-control, Sense-control, Humility,

1. Statement of facts in sweet words, representing exactly what is realized by the mind and the senses.
2. Total lack of theft.

3. Lack of eight forms of sexual enjoyment.
4. Not to make any damaging statement against anybody.
5. Want of desire for reception, honour, public address etc.
6. Both external and internal purity. (Truthful and pure means of earning gives purity to wealth; food obtained by that wealth imparts purity to food; proper behaviour is purity of conduct; purification of the body through use of water, earth, etc. all this is called external purity. Through destruction of modifications like attraction, repulsion, and deception, etc., when the mind becomes transparent and pure, it is called internal purity.)
7. What of thirst for worldly things.
8. Bearing contradictory experiences like heat and cold, pleasure and pain, etc.
9. Sufferings undergone for the practice of one's own Dharma.
10. Study of the Vedas and other elevating scriptures and practice of Kārtana of God's Name and glory.

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Straightness¹, Compassion, Faith², Discrimination³, Dispassion⁴, Living in seclusion, Poverty⁵, Lack of doubt and distraction, Cessation of Desires, Personal Magnetism⁶, Forgiveness⁷, Patience⁸, Absence of malice⁹, Fearlessness¹⁰, Pridelessness,

1. This means straightness of the body and mind, together with the senses.
2. Belief, as strong as in things directly perceived, in the Vedas, in the scriptures and in the sayings of saints, the preceptor and God.
3. Real knowledge about what is true and what is false.
4. Total lack of attachment for anything belonging to any region up to Brahmaloaka.
5. Want of accumulation of wealth with the sense of meum.
6. It is that power of superior souls under the influence of which even wicked, worldly minded men generally abstain from sinful conduct and engage themselves in virtuous deeds according to their behests.
7. Lack of desire to inflict any form of punishment on one who does an injury.
8. Not to get upset even in the face of the greatest difficulty.
9. Not to bear malice even against one who is maliciously disposed.
10. Total absence of fear.

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Peace*, Exclusive Devotion to God, etc., naturally

make their appearance.

Thus through the total lack of desire and egotism in regard to all objects, including the body, constant maintenance intact of identity with God is the mark of the person who has attained ripeness in the third stage of Wisdom.

Some of the virtues mentioned above appear in the first and second stages, but all the virtues make their appearance generally in the third stage. For these are the marks of persons, who have reached very near God-realization, and are the means of attainment of direct knowledge of God. That is why in Chapter XIII of the Gītā (verses 7 to 11) Bhagavān ›rā Kāṁfa enumerated most of these virtues as Knowledge and in Chapter XVI (verses 1 to 3) described them as the divine qualities. Moreover, the scriptural authorities regard these virtues as the common Dharma of humanity. All men are entitled to them. Therefore, depending on God, all should make special effort to develop

- * Total absence of desires and cravings and maintenance of constant cheerfulness in the mind.

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the above virtues in their mind.

Conclusion

In this article it has been said that God may be realized through seven types of renunciation. Among them, it has been stated that, the first five types of renunciation indicate the first stage of Wisdom, renunciations up to the sixth type indicate the marks of the second stage of Wisdom, and renunciations up to the seventh type indicate the marks of the third stage of Wisdom. He, who attains ripeness in the third stage of Wisdom above, at once realizes God, the embodiment of Existence, Knowledge and Bliss. Thereafter he loses all connection with this transient, destructible, impermanent world. Just as the person awakened from a dream loses all connection with the dreamworld, even so the person awakened from the dream of ignorance loses all connection with the impermanent world, the creation of Māyā. Though from the point of view of the world, all forms of activities are observed as taking place through the body of that person under the force of Prārabdha, and the world gains a lot by such activities, for

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being freed from desires, attachment and the sense of doership, whatever the Mahātmā does through his mind, speech and body becomes the standard of right conduct in the world, and from the ideas of such a Mahātmā scriptures are formed, yet that person, who has realized Vāsudeva, the embodiment of Existence, Knowledge and Bliss, lives wholly beyond Māyā, consisting of the three Gufas. Therefore, he during illumination, activity and sleep, etc., which are the effect of the Gufas, does not hate them, nor, when they cease, desires for them. For, with regard to pleasure and pain, gain and loss, honour and ignominy, praise and blame, etc., and with regard to earth, stone and gold, etc., he attains an attitude of equanimity. Therefore, that Mahātmā when obtaining a desirable object, or in the cessation of what is undesirable, does not feel delighted, nor does he feel any grief when obtaining an undesirable object, or in the loss of what is dear or desirable. If for any reason, his body is cut by a weapon or he is faced with any other form of extreme suffering, that man of wisdom, established exclusively in

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God, the embodiment of Truth, Knowledge and Bliss, does not fall from that state of existence. For in his mind, the whole world appears as a mirage, and no other existence appears to him beyond the existence of one God, the embodiment of Truth, Knowledge and Bliss. What more should we say about him; the state of that soul, who has realized God, the embodiment of Truth, Knowledge and Bliss, is in reality, known to him alone. None possesses the power to reveal it through the mind, intellect and senses. Therefore, awakening as soon as possible from the sleep of ignorance, and taking shelter under the care of a saint, and according to his instructions, one should earnestly take to the practice of a discipline for realizing God through the seven types of renunciation stated above. For this extremely valuable human life is attained, only through the grace of God, at the end of many births. Therefore, the invaluable time allotted to this life should not be wasted in indulging in the perishable, transient, impermanent enjoyments of this world.

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