

Bhagavad-Gītā

SOURCES

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Key to Transliteration and Pronunciation

S	I	Sounds like	S	I	Sounds like
अ	a	o in <i>son</i>	ड	ḍ	d in <i>do</i>
आ	ā	a in <i>master</i>	ढ	ḍh	dh in <i>godhood</i>
इ	i	i in <i>if</i>	ण	ṇ	n in <i>under</i>
ई	ī	ee in <i>feel</i>	त	t	French t
उ	u	u in <i>full</i>	थ	th	th in <i>thumb</i>
ऊ	ū	oo in <i>boot</i>	द	d	th in <i>then</i>
ऋ	ṛ	between r and ri	ध	dh	theh in <i>breathe here</i>
ए	e	a in <i>evade</i>	न	n	n in <i>nose</i>
ऐ	ai	y in <i>my</i>	प	p	p in <i>put</i>
ओ	o	o in <i>over</i>	फ	ph	ph in <i>loop-hole</i>
औ	au	ow in <i>now</i>	ब	b	b in <i>book</i>
क	k	k in <i>kite</i>	भ	bh	bh in <i>abhor</i>
ख	kh	ckh in <i>blockhead</i>	म	m	m in <i>man</i>
ग	g	g in <i>good</i>	य	y	y in <i>yak</i>
घ	gh	gh in <i>log-hut</i>	र	r	r in <i>run</i>
ङ	ṅ	n in <i>monkey</i>	ल	l	l in <i>lord</i>
च	c	ch (not k) in <i>check</i>	व	v	v in <i>avert</i>
छ	ch	chh in <i>catch him</i>	श	ś	sh in <i>shut</i>
ज	j	j in <i>jar</i>	ष	ṣ	sh in <i>show</i>
झ	jh	dgeh in <i>hedgehog</i>	स	s	s in <i>sit</i>
ञ	ñ	n in <i>lunch</i>	ह	h	h in <i>hard</i>
ट	ṭ	t in <i>touch</i>	ॠ	ṁ	m in <i>hum</i>
ठ	ṭh	th in <i>ant-hill</i>	ऌ	ḥ	half h in <i>oh!</i>

S=Sanskrit. I=International transliteration with diacritical marks.

INTRODUCTION

‘All the Upaniṣads are the cow; the milkman is the cowherd boy (Śri Kṛṣṇa); Pārtha, or Arjuna, is the calf; men and women of purified intellect are the drinkers; and the supreme nectar, *Gītā*, is the milk.’

This is a famous verse popular all over India. The *Gītā* is described as the essence of the Upaniṣads.

[1] ARJUNA'S GRIEF

Dhṛtarāṣṭra said:

Assembled on Kurukṣetra, the field of Dharma, desirous to fight, what indeed did my people and the Pāṇḍavas do, O Sañjaya? [1]

Sañjaya said:

But then king Duryodhana, having seen the Pāṇḍava forces in battle-array, approached his teacher Droṇa, and spoke these words: [2]

‘Behold, O teacher, this mighty army of the sons of Pāṇḍu, arrayed by the son of Drupada, your gifted pupil. [3]

Here (are) heroes, mighty archers, the equals in battle of Bhīma and Arjuna—the great warriors Yuyudhāna, Virāṭa, Drupada; the valiant Dhṛṣṭaketu, Cekitāna, and king of Kāśī; the best of men, Purujit, Kuntibhoja and Śaibya; the powerful Yudhāmanyu, and the brave Uttamaujas, the son of Subhadṛā, and the sons of Draupadī—all of whom are lords of great chariots. [4-6]

Hear, also, O best of the twice-born, the names of those who are distinguished among ourselves, the leaders of my army. These I relate to you for your information. [7]

Yourself, and Bhīṣma and Karṇa and Kṛpa, the victorious in war; Aśvatthāmā, and Vikarṇa, Jayadratha, the son of Somadatta; [8]

And many other heroes also, well-skilled in fight, armed with many kinds of weapons, are here, determined to lay down their lives for my sake. [9]

This, our army, defended by Bhīṣma, is innumerable, but that army of theirs, defended by Bhīma, is easy to number. [10]

Now, do this, be stationed in your proper places in the divisions of the army, and support and protect Bhīṣma alone.’ [11]

That powerful, oldest of the Kurus, Bhīṣma, the grandsire, in order to cheer Duryodhana, now sounded aloud a lion-roar and blew his conch. [12]

Then, conches and kettle-drums, tabors, trumpets and cowhorns blared forth suddenly from the Kaurava side and the noise was tremendous. [13]

Then, Mādhava and Pāṇḍava, stationed in their magnificent chariot yoked with white horses, blew their divine conches with a furious noise. [14]

Hṛṣīkeśa blew the Pāñcajanya, Dhanañjaya the Devadatta, and Vṛkodara, the doer of terrific deeds, his large conch Pauṇḍra; [15]

King Yudhiṣṭhira, son of Kuntī, the conch named Anantavijaya, and Nakula and Sahadeva the Sughoṣa and Mañipuṣpaka. [16]

The expert bowman, king of Kāśī, and the great chariot warrior Śikhaṇḍī, Dhṛṣṭadyumna and Virāṭa and the unconquered Sātyaki; [17]

O lord of the earth! Drupada and the sons of Draupadī, and the mighty-armed son of Subhadṛā, each blew his own conch. [18]

And the terrific noise, resounding throughout heaven and earth, rent the hearts of Dhṛtarāṣṭra's party. [19]

Then, O lord of the earth, seeing Dhṛtarāṣṭra's party, standing marshaled and the shooting about to begin, the Pāṇḍava, whose ensign was the monkey, raising his bow, said the following words to Hṛṣīkeśa:

Arjuna said:

Place my chariot, O Acyuta, between the two armies, that I may see those who stand here prepared for war. On this eve of battle, let me know with whom I have to fight. [20-22]

For, I desire to observe those who are assembled here for fight, wishing to please the evil-minded Duryodhana by taking his side on this battle-field. [23]

Sañjaya said:

O Bhārata, commanded thus by Guḍākeśa, Hṛṣīkeśa, drove that grandest of chariots to a place between the two armies facing Bhīṣma, Drona and all the rulers of the earth, and then spoke thus: 'Behold, O Pārtha, all the Kurus gathered together!' [24-25]

Then Pārtha saw, stationed there in both the armies, uncles, grandfathers, teachers, maternal uncles, brothers, cousins, his own and their sons and grandsons, and comrades, fathers-in-law, and other friends as well. [26]

Then he, the son of Kuntī, seeing all those kinsmen stationed in their ranks, spoke thus sorrowfully, filled with deep compassion. [27]

Arjuna said:

Seeing, O Kṛṣṇa, these my kinsmen, gathered here eager for fight, my limbs fail me, and my mouth is parched up. [28]

I shiver all over my body, and my hair stands on end. The bow Gāṇḍīva slips from my hand, and my skin burns. [29]

Neither, O Keśava, can I stand upright. My mind is in a whirl. And I see adverse omens. [30]

Neither do I see any good, O Kṛṣṇa, in killing these, my own people, in battle. I desire neither victory, nor empire, nor yet pleasure. [31]

Of what avail is dominion to us, of what avail are pleasures and even life, if these, O Govinda! for whose sake it is desired that empire, enjoyment and pleasure should be ours, themselves stand here in battle, having renounced life and wealth—teachers, uncles, sons, and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, besides other kinsmen. [32-34]

Even though these were to kill me, O Madhusūdana, I could not wish to kill them, not even for the sake of dominion over the three worlds, how much less for the sake of the earth! [35]

What pleasure indeed could be ours, O Janārdana, from killing these sons of Dhṛtarāṣṭra? Sin only would take hold of us by the slaying of these felons. [36]

Therefore, we ought not to kill our kindred, the sons of Dhṛtarāṣṭra. For how could we, O Mādhava, gain happiness by the slaying of our own kinsmen? [37]

Though these, with understanding overpowered by greed, see no evil due to decay of families, and no sin in hostility to friends, why should we, O Janārdana, who see clearly the evil due to the decay of families, not turn away from this sin? [38-39]

On the decay of a family, the immemorial family Dharmas die out. On the destruction of Dharma, Adharma further overwhelms the whole of the family. [40]

On the prevalence of Adharma, O Kṛṣṇa, the women of the family become corrupt; and women being corrupted, there arises, O Vārṣṇeya, admixture of Varṇas. [41]

Admixture, indeed, is for the hell of the family and the destroyers of the family. Their ancestors fall, deprived of the offerings of rice-ball and water. [42]

By these misdeeds of the destroyers of the family, bringing about admixture of Varṇas, the immemorial Jāti Dharmas and family Dharmas are destroyed. [43]

We have heard, O Janārdana, that dwelling in hell is inevitable for those men whose family Dharmas are destroyed. [44]

Alas, we are involved in a great sin, in that we are prepared to slay our kinsmen, out of greed for the pleasures of a kingdom! [45]

If the sons of Dhṛtarāṣṭra, with weapons in hand, were to kill me, unresisting, unarmed, in the battle, that would be better for me. [46]

Sañjaya said:

Speaking thus in the midst of the battle-field, Arjuna, casting away his bow and arrows, sank down on the seat of his chariot, with his mind distressed with sorrow. [47]

[2] YOGA OF KNOWLEDGE

Sañjaya said:

To him who was thus overwhelmed with pity and sorrowing, and whose eyes were dimmed with tears, Madhusūdana spoke these words. [1]

The Blessed Lord said:

In such a crisis, whence comes upon you, O Arjuna, this dejection, un-Ārya-like, disgraceful, and contrary to the attainment of heaven? [2]

Yield not to unmanliness, O Pārtha! Ill does it become you. Cast off this mean faint-heartedness and arise, O scorcher of enemies! [3]

Arjuna said:

How can I, in battle, O Madhusūdana, fight with arrows against Bhīṣma and Droṇa, who are rather worthy to be worshipped, O destroyer of foes! [4]

Surely it would be better even to eat the bread of beggary in this life than to slay these great-souled masters. But if I kill them, even in this world, all my enjoyment of wealth and desires will be stained with blood. [5]

And indeed I can scarcely tell which will be better, that we should conquer them, or that they should conquer us. The very sons of Dhṛtarāṣṭra—after slaying whom we should not care to live—stand facing us. [6]

With my nature overpowered by the taint of weak commiseration, with a mind confused about Dharma, I am asking you. Say decidedly what is good for me. I am your disciple. Instruct me, who have taken refuge in you. [7]

I do not see anything to remove this sorrow that blasts my senses, even were I to obtain unrivalled and flourishing dominion over the earth, and mastery over the gods. [8]

Sañjaya said:

Having spoken thus to Hṛṣīkeśa, Guḍākeśa, the scorcher of foes, said to Govinda, ‘I shall not fight,’ and became silent. [9]

To him who was sorrowing in the midst of the two armies, Hṛṣīkeśa, as if smiling, O Bhārata, spoke these words. [10]

The Blessed Lord said:

You have been mourning for them who should not be mourned for. Yet you speak words of wisdom. The wise grieve neither for the living nor for the dead. [11]

It is not that I have never existed, nor you, nor these kings. Nor is it that we shall cease to exist in the future. [12]

As are childhood, youth, and old age, in this body, to the embodied soul, so also is the attaining of another body. Calm souls are not deluded thereat. [13]

Notions of heat and cold, of pain and pleasure, are born, O son of Kuntī, only of the contact of the senses with their objects. They have a beginning and an end. They are impermanent in their nature. Bear them patiently, O Bhārata. [14]

That calm man who is the same in pain and pleasure, whom these cannot disturb, alone is able, O great amongst men, to attain to immortality. [15]

The unreal never is. The Real never is not. Men possessed of the knowledge of the Truth fully know both these. [16]

That by which all this is pervaded—that know for certain to be indestructible. None has the power to destroy this immutable. [17]

Of this indwelling self—the ever-changeless, the indestructible, the illimitable—these bodies are said to have an end. Fight, therefore, O Bhārata. [18]

He who takes the self Ātman to be the slayer, he who takes it to be the slain, neither of these knows. It does not slay, nor is it slain. [19]

This is never born, nor does it ever die. It is not that, not having been, it again comes into being. Unborn, eternal, and changeless, this ancient one is not killed when the body is killed. [20]

He that knows this to be indestructible, changeless, without birth, and immutable, how is he, O Pārtha, to slay or cause another to slay? [21]

Even as a man casts off worn-out clothes, and puts on others that are new, so the embodied casts off worn-out bodies, and enters into others that are new. [22]

This, weapons cut not. This, fire burns not. This, water wets not; and this, wind dries not. [23]

This cannot be cut, nor burnt, nor wetted, nor dried. Changeless, all-pervading, unmoving, immovable, this is eternal. [24]

This is said to be unmanifested, unthinkable, and unchangeable. Therefore, knowing this to be such, you ought not to mourn. [25]

But if you should take this to have constant birth and death, even in that case, O mighty-armed, you ought not to mourn for this. [26]

Of that which is born, death is certain. Of that which is dead, birth is certain. Over the unavoidable, therefore, you ought not to grieve. [27]

All beings are unmanifested in their beginning, O Bhārata, manifested in their middle state, and unmanifested again in their end. What is there then to grieve about? [28]

Some look upon this as marvelous. Others speak of it as wonderful. Others again hear of it as a wonder. And still others, though hearing, do not understand it at all. [29]

This, the indweller in the bodies of all, is ever indestructible, O Bhārata. Therefore, you ought not to mourn for any creature. [30]

Looking at your own Dharma, also, you ought not to waver, for there is nothing higher for a Kṣatriya than a righteous war. [31]

Fortunate certainly are the Kṣatriyas, O Pārtha, who are called to fight in such a battle, that comes unsought as an open gate to heaven. [32]

But if you refuse to engage in this righteous warfare, then, forfeiting your own Dharma and honor, you shall incur sin. [33]

The world also will ever hold you in reprobation. To the honored, disrepute is surely worse than death. [34]

The great chariot-warriors will believe that you have withdrawn from the battle through fear. And you will be lightly esteemed by them who have thought much of you. [35]

Your enemies also, caviling at your great prowess, will say of you things that are not to be uttered. What could be more intolerable than this? [36]

Dying, you gain heaven; conquering, you enjoy the earth. Therefore, O son of Kuntī, arise, resolved to fight. [37]

Having made pain and pleasure, gain and loss, conquest and defeat, the same, engage then in battle. So shall you incur no sin. [38]

The wisdom of the meditative has been declared unto you. Hearken now to the wisdom of Yoga, endued with which, O Pārtha, you shall break through the bonds of Karma. [39]

In this, there is no waste of the unfinished attempt, nor is there production of contrary results. Even very little of this Dharma protects from the great terror. [40]

In this, O scion of Kuru, there is but a single one-pointed determination. The purposes of the undecided are innumerable and many-branching. [41]

O Pārtha, no set determination is formed in the minds of those that are deeply attached to pleasure and power, and whose discrimination is stolen away by the flowery words of the unwise, who are full of desires and look upon heaven as their highest goal, and who, taking pleasure in the panegyric words of the Vedas, declare that there is nothing else. Their flowery words are exuberant with various specific rites as the means to pleasure and power and are the causes of new births as the result of their works. [42-44]

The Vedas deal with the three Guṇas. Be you free, O Arjuna, from the triad of the Guṇas, free from the pairs of opposites, ever-balanced, free from getting and keeping, and established in the Ātman. [45]

To the Brāhmaṇa who has known, all the Vedas are of so much use as a reservoir is, when there is a flood everywhere. [46]

Your right is to work only, but never to the fruits thereof. Be not the producer of the fruits of your actions; neither let your attachment be towards inaction. [47]

Being steadfast in Yoga, O Dhanañjaya, perform actions, abandoning attachment, remaining unconcerned as regards success and failure. This evenness of mind is known as Yoga. [48]

Work (with desire) is verily far inferior to that performed with the mind undisturbed by thoughts of results. O Dhanañjaya, seek refuge in this evenness of mind. Wretched are they who act for results. [49]

Endued with this evenness of mind, one casts off in this life, both virtue and vice. Devote yourself, therefore, to this Yoga. Yoga is the very dexterity of work. [50]

The wise, possessed of this evenness of mind, abandoning the fruits of their actions, freed forever from the fetters of birth, go to that state which is beyond all evil. [51]

When your intellect crosses beyond the taint of illusion, then shall you attain to indifference, regarding things heard and things yet to be heard. [52]

When your intellect, tossed about by the conflict of opinions, has become immovable and firmly established in Samādhi, then you shall attain Yoga. [53]

Arjuna said:

What, O Keśava, is the description of the man of steady wisdom, merged in Samādhi? How (on the other hand) does the man of steady wisdom speak, how sit, how walk? [54]

The Blessed Lord said:

When a man completely casts away, O Pārtha, all the desires of the mind, satisfied in the Ātman alone by the Ātman, then is he said to be one of steady wisdom. [55]

He whose mind is not shaken by adversity, who does not hanker after happiness, who has become free from affection, fear, and wrath, is indeed the Muni of steady wisdom. [56]

He who is everywhere unattached, not pleased at receiving good, nor vexed at evil, his wisdom is fixed. [57]

When also, like the tortoise its limbs, he can completely withdraw the senses from their objects, then his wisdom becomes steady. [58]

Objects fall away from the abstinent man, leaving the longing behind. But his longing also ceases, who sees the supreme. [59]

The turbulent senses, O son of Kuntī, do violently snatch away the mind of even a wise man, striving after perfection. [60]

The steadfast, having controlled them all, sits focused on me as the supreme. His wisdom is steady, whose senses are under control. [61]

Thinking of objects, attachment to them is formed in a man. From attachment longing, and from longing anger grows. [62]

From anger comes delusion, and from delusion loss of memory. From loss of memory comes the ruin of discrimination, and from the ruin of discrimination he perishes. [63]

But the self-controlled man, moving among objects with senses under restraint, and free from attraction and aversion, attains to tranquility. [64]

In tranquility, all sorrow is destroyed. For the intellect of him who is tranquil-minded, is soon established in firmness. [65]

No knowledge has the unsteady. Nor has he meditation. To the unmeditative there is no peace. And how can one without peace have happiness? [66]

For, the mind that follows in the wake of the wandering senses, carries away his discrimination, as a wind (carries away from its course) a boat on the waters. [67]

Therefore, O mighty-armed, his knowledge is steady, whose senses are completely restrained from their objects. [68]

That which is night to all beings, in that the self-controlled man wakes. That in which all beings wake, is night to the seeing Muni. [69]

As into the ocean—brimful, and still—flow the waters, even so into whom enter all desires, he, and not the desirer of desires, attains to peace. [70]

That man who lives devoid of longing, abandoning all desires, without the sense of 'I' and 'mine,' he attains to peace. [71]

This is to have one's being in Brahman, O Pārtha. None, attaining to this, becomes deluded. Being established therein, even at the end of life, he attains to oneness with Brahman. [72]

[3] KARMA-YOGA

Arjuna said:

1. If, O Janārdana, according to you, knowledge is superior to action, why then, O Keśava, do you engage me in this terrible action? [1]

2. With these seemingly conflicting words, you are, as it were, bewildering my understanding; tell me that one thing for certain, by which I can attain to the highest. [2]

The Blessed Lord said:

In the beginning, O sinless one, the twofold path of devotion was given by me to this world—the Yoga of knowledge for the meditative, the Karma-Yoga for the active. [3]

By non-performance of work none reaches worklessness; by merely giving up action no one attains to perfection. [4]

Verily none can ever rest for even an instant, without performing action; for all are made to act, helplessly indeed, by the Guṇas, born of Prakṛti. [5]

He, who restraining the organs of action, sits revolving in the mind, thoughts regarding objects of senses, he, of deluded understanding, is called a hypocrite. [6]

But, he who, controlling the senses by the mind, unattached, directs his organs of action to the Yoga of action, he, O Arjuna, excels. [7]

Do you perform obligatory action, for action is superior to inaction, and even the bare maintenance of your body would not be possible if you are inactive. [8]

The world is bound by actions other than those performed for the sake of Yajña; do you therefore, O son of Kuntī, perform action for Yajña alone, devoid of attachment. [9]

The Prajāpati, having in the beginning created mankind together with Yajña, said: ‘By this shall you multiply: this shall be the milch cow of your desires. [10]

Cherish the Devas with this, and may those Devas cherish you: thus cherishing one another, you shall gain the highest good. [11]

The Devas, cherished by Yajña, will give you desired-for objects.’ So, he who enjoys objects given by the Devas without offering (in return) to them, is verily a thief. [12]

The good, eating the remnants of Yajña, are freed from all sins: but who cook food (only) for themselves, those sinful ones eat sin. [13]

From food come forth beings; from rain food is produced; from Yajña arises rain; and Yajña is born of Karma. [14]

Know Karma to have risen from the Veda, and the Veda from the imperishable. Therefore the all-pervading Veda is ever centered in Yajña. [15]

He, who here follows not the wheel thus set revolving, living in sin, and satisfied in the senses, O Pārtha, he lives in vain. [16]

But the man who is devoted to the Ātman, and is satisfied with the Ātman, and content in the Ātman alone, has no obligatory duty. [17]

He has no object in this world (to gain) by doing (an action), nor (does he incur any loss) by non-performance of action, nor has he (need of) depending on any being for any object. [18]

Therefore, do you always perform actions which are obligatory, without attachment; by performing action without attachment, one attains to the highest. [19]

Verily by action alone, Janaka and others attained perfection; also, simply with the view for the guidance of men, you should perform action. [20]

Whatever the superior person does, that is followed by others. What he demonstrates by action, that, people follow. [21]

I have, O Pārtha, no duty, nothing that I have not gained, and nothing that I have to gain, in the three worlds; yet, I continue in action. [22]

If ever I did not continue in work, without relaxation, O Pārtha, men would in every way, follow in my wake. [23]

If I did not do work, these worlds would perish. I would be the cause of admixture, and I would ruin these beings. [24]

As do the unwise, attached to work, act, so should the wise act, O Bhārata, (but) without attachment, desirous of the guidance of the world. [25]

One should not unsettle the understanding of the ignorant, attached to action; the wise, (himself) steadily acting, should engage (the ignorant) in all work. [26]

The Guṇas of Prakṛti perform all action. With the understanding deluded by egoism, man thinks, 'I am the doer.' [27]

But, one, with true insight into the domains of Guṇa and Karma, knowing that Guṇas as senses merely rest on Guṇas as objects, does not become attached. [28]

Men of perfect knowledge should not unsettle (the understanding of) people of dull wit and imperfect knowledge, who deluded by the Guṇas of Prakṛti attach (themselves) to the functions of the Guṇas. [29]

Renouncing all actions to me, with mind centered on the Ātman, getting rid of hope and selfishness, fight—free from (mental) fever. [30]

Those men who constantly practice this teaching of mine, full of Śraddhā and without caviling, they too, are freed from Karma. [31]

But those who decrying this teaching of mine do not practice (it), deluded in all knowledge, and devoid of discrimination, know them to be ruined. [32]

Even a wise man acts in accordance with his own nature; beings follow nature; what can restraint do? [33]

Attachment and aversion of the senses for their respective objects are natural; let none come under their sway; they are his foes. [34]

Better is one's own Dharma, (though) imperfect, than the Dharma of another well-performed. Better is death in one's own Dharma: the Dharma of another is fraught with fear. [35]

Arjuna said:

But impelled by what does man commit sin, though against his wishes, O Vārṣṇeya, constrained as it were, by force? [36]

The Blessed Lord said:

It is desire—it is anger, born of the Rajo-Guṇa: of great craving, and of great sin; know this as the foe here (in this world). [37]

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the secundine, so is it covered by that. [38]

Knowledge is covered by this, the constant foe of the wise, O son of Kuntī, the unappeasable fire of desire. [39]

The senses, the mind, and the intellect are said to be its abode; through these, it deludes the embodied by veiling his wisdom. [40]

Therefore, O bull of the Bharata race, controlling the senses at the outset, kill it—the sinful, the destroyer of knowledge and realization. [41]

The senses are said to be superior (to the body); the mind is superior to the senses; the intellect is superior to the mind; and that which is superior to the intellect is he. [42]

Thus, knowing him who is superior to the intellect, and restraining the Ātman by the Ātman, destroy, O mighty-armed, that enemy, the unseizable foe, desire. [43]

[4] RENUNCIATION OF ACTION IN KNOWLEDGE

The Blessed Lord said

I told this imperishable Yoga to Vivasvat; Vivasvat told it to Manu; Manu told it to Ikṣvāku:
[1]

Thus handed down in regular succession, the royal sages knew it. This Yoga, by long lapse of time, declined in this world, O scorcher of foes. [2]

I have this day told you that same ancient Yoga, (for) you are my devotee, and my friend, and this secret is profound indeed. [3]

Arjuna said:

Later was your birth, and that of Vivasvat prior; how then should I understand that you told this in the beginning? [4]

The Blessed Lord said:

Many are the births that have been passed by me and you, O Arjuna. I know them all, whilst you know not, O scorcher of foes. [5]

Though I am unborn, of changeless nature and lord of beings, yet subjugating my Prakṛti, I come into being by my own Māyā. [6]

Whenever, O Bhārata, there is decline of Dharma, and rise of Adharma, then I body myself forth. [7]

For the protection of the good, for the destruction of the wicked, and for the establishment of Dharma, I come into being in every age. [8]

He who thus knows, in true light, my divine birth and action, leaving the body, is not born again; he attains to me, O Arjuna. [9]

Freed from attachment, fear, and anger, absorbed in me, taking refuge in me, purified by the fire of knowledge, many have attained my being. [10]

In whatever way men worship me, in the same way do I fulfill their desires; (it is) my path, O Pārtha, (that) men tread, in all ways. [11]

Longing for success in action, in this world, (men) worship the gods. Because success, resulting from action, is, quickly attained in the human world. [12]

The fourfold Varṇa was created by me, by the differentiation of Guṇa and Karma. Though I am the author thereof, know me to be the non-doer, and changeless. [13]

{This social organization based on the four varṇas, the four types of people—brāhmaṇa, kṣatriya, vaiśya, śūdra—exists in any and every society, according to their inclination and capacity: guṇa, karma, 'according to their quality and action'. That will determine whether one is a brāhmaṇa, or a kṣatriya, or a vaiśya, or a śūdra. Any family can have offsprings belonging to any one of these types. One will take to military, another will take to business, a third will take to agriculture, and another will take to labor. In this way, you will find various people taking to various karmas or actions, professions according to the inclinations of their minds, their guṇas. That shows the freedom of the individual. Whatever you want to take up as your job, you are free to do so...

When that freedom to choose what you like according to your guṇa and karma is there, then a society becomes healthy. But when you stop that free choice, people become tied down to their hereditary profession. Then it becomes narrowed down more and more. And it becomes an evil...

We have hundreds of groups in every society. But India classified them broadly into four types beginning with the brāhmaṇa type...The goal of human life and evolution is for everyone to achieve brāhmaṇahood, brāhmaṇatva; what does it mean?, absolutely moral, self-restrained, full of

compassion, never needing a policeman to make him or her behave, because he or she is well restrained within oneself. That enlightened person is the brāhmaṇa type. Every society has this brāhmaṇa type... Then the kṣatriya type: ever ready to help people, even though it may cause trouble to oneself. He is ever ready, with that kind of chivalrous attitude. They are the kṣatriya type. And then there are those very good in business, industry, agriculture: the vaiśya type. And good laborers, the world will always have plenty of labor class. But they will not be deprived of privileges: food, shelter, clothing, everything will be there. And they will also earn well. And you will find one profound truth that...the higher you go, the less becomes your remuneration. Up to vaiśya, you have got remuneration. Vaiśyas earn plenty. A kṣatriya will always care for honor, over and above money. And the brāhmaṇa cares neither for honor nor for money. His is the simplest life.

So, in this way, brāhmaṇa is a type; kṣatriya also is a type; so also, vaiśya and śūdra. So, what is the goal of all these social divisions? India said: the brāhmaṇa type. Ultimately, all must evolve into the brāhmaṇa type. He or she is a brāhmaṇa who is not selfish, who feels oneness with all, who has realized God in this very life.}

Actions do not taint me, nor have I any thirst for the result of action. He who knows me thus is not fettered by action. [14]

Knowing thus, the ancient seekers after freedom also performed action. Do you, therefore, perform action, as did the ancients in olden times. [15]

Even sages are bewildered, as to what is action and what is inaction. I shall therefore tell you what action is, by knowing which you will be freed from evil. [16]

For verily, (the true nature) even of action should be known, as also, (that) of forbidden action, and of inaction: the nature of Karma is impenetrable. [17]

He who sees inaction in action, and action in inaction, he is intelligent among men, he is a Yogi and a doer of all action. [18]

Whose undertakings are all devoid of plan and desire for results, and whose actions are burnt by the fire of knowledge, him, the sages call wise. [19]

Forsaking the clinging to fruits of action, ever satisfied, depending on nothing, though engaged in action, he does not do anything. [20]

Without hope, the body and mind controlled and all possessions relinquished, he does not suffer any evil consequences, by doing mere bodily action. [21]

Content with what comes to him without effort, unaffected by the pairs of opposites, free from envy, even-minded in success and failure, though acting, he is not bound. [22]

Devoid of attachment, liberated, with mind centered in knowledge, performing work for Yajña alone, his whole Karma dissolves away. [23]

The process is Brahman, the clarified butter is Brahman, offered by Brahman in the fire of Brahman; by seeing Brahman in action, he reaches Brahman alone. [24]

Some Yogis perform sacrifices to Devas alone, while others offer themselves as sacrifice by themselves in the fire of Brahman alone. [25]

Some again offer hearing and other senses as sacrifice in the fire of control, while others offer sound and other sense-objects as sacrifice in the fire of the senses. [26]

Some again offer all the actions of senses and the functions of the vital energy, as sacrifice in the fire of self-control, kindled by knowledge. [27]

Others again offer wealth, austerity, and Yoga, as sacrifice, while still others, of self-restraint and rigid vows, offer study of the scriptures and knowledge, as sacrifice. [28]

Yet some offer as sacrifice, the outgoing into the incoming breath, and the incoming into the outgoing, stopping the courses of the incoming and outgoing breaths, constantly practicing the regulation of the vital energy; while others yet of regulated food, offer in the Prāṇas the functions thereof. [29]

All of these are knowers of Yajña, having their sins consumed by Yajña, and eating of the nectar—the remnant of Yajña, they go to the eternal Brahman. (Even) this world is not for the non-performer of Yajña, how then another, O best of the Kurus? [30-31]

Various Yajñas, like the above, are strewn in the storehouse of the Veda. Know them all to be born of action, and thus knowing, you shall be free. [32]

Knowledge-sacrifice, O scorcher of foes, is superior to sacrifice (performed) with (material) objects. All action in its entirety, O Pārtha, attains its consummation in knowledge. [33]

Know that, by prostrating yourself, by questions, and by service; the wise, those who have realized the truth, will instruct you in that knowledge. [34]

Knowing which, you shall not, O Pāṇḍava, again get deluded like this, and by which you shall see the whole of creation in Ātman and in me. [35]

Even if you are the most sinful among all the sinful, yet by the raft of knowledge alone you shall go across all sin. [36]

As blazing fire reduces wood into ashes, so, O Arjuna, does the fire of knowledge reduce all Karma to ashes. [37]

Verily there exists nothing in this world purifying like knowledge. In good time, having reached perfection in Yoga, one realizes that oneself in one's own heart. [38]

The man with Śraddhā, the devoted, the master of one's senses, attains (this) knowledge. Having attained knowledge one goes at once to the supreme peace. [39]

The ignorant, the man without Śraddhā, the doubting person, goes to destruction. The doubting person has neither this world, nor the next, nor happiness. [40]

With work renounced by Yoga and doubts rent asunder by knowledge, O Dhanañjaya, actions do not bind him who is poised in the Ātman. [41]

Therefore, cutting with the sword of knowledge, this doubt about the Ātman, born of ignorance, residing in your heart, take refuge in Yoga. Arise, O Bhārata! [42]

[5] YOGA OF RENUNCIATION

Arjuna said:

Renunciation of action, O Kṛṣṇa, you commend, and again, its performance. Which is the better one of these? Do you tell me decisively. [1]

The Blessed Lord said:

Both renunciation and performance of action lead to freedom; of these, performance of action is superior to the renunciation of action. [2]

He should be known a constant Sannyāsī, who neither likes nor dislikes; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [3]

Children, not the wise, speak of knowledge and performance of action, as distinct. He who truly lives in one, gains the fruits of both. [4]

The plane which is reached by the meditative is also reached by the Karma-Yogis. Who sees knowledge and performance of action as one, he sees. [5]

Renunciation of action, O mighty-armed, is hard to attain to without performance of action; the man of meditation, purified by devotion to action, quickly goes to Brahman. [6]

With the mind purified by devotion to performance of action, and the body conquered, and senses subdued, one who realizes one's Ātman, as the Ātman in all beings, though acting, is not tainted. [7]

The knower of Truth, (being) centered (in the Ātman) should think, 'I do nothing at all'—though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, letting go, holding, opening and closing the eyes—convinced that it is the senses that move among sense-objects. [8-9]

He who does actions forsaking attachment, resigning them to Brahman, is not soiled by evil, like unto a lotus-leaf by water. [10]

Devotees in the path of work perform action, only with body, mind, senses, and intellect, forsaking attachment, for the purification of the heart. [11]

The well-poised, forsaking the fruit of action, attains peace, born of steadfastness; the unbalanced one, led by desire, is bound by being attached to the fruit (of action). [12]

The subduer (of the senses), having renounced all actions by discrimination, rests happily in the city of the nine gates, neither acting, nor causing (others) to act. [13]

Neither agency, nor actions does the lord create for the world, nor (does he bring about) the union with the fruit of action. It is universal ignorance that does (it all). [14]

The omnipresent takes note of the merit or demerit of none. Knowledge is enveloped in ignorance; hence do beings get deluded. [15]

But whose ignorance is destroyed by the knowledge of Ātman, that knowledge of theirs, like the sun, reveals the supreme. [16]

Those who have their intellect absorbed in that, whose self is that, whose steadfastness is in that, whose consummation is that, their impurities cleansed by knowledge, they attain to non-return. [17]

The knowers of the Ātman look with an equal eye on a Brāhmaṇa endowed with learning and humility, a cow, an elephant, a dog, and an eater of dogs. [18]

(Relative) existence has been conquered by them, even in this world, whose mind rests in evenness, since Brahman is even and without imperfection; therefore, they indeed rest in Brahman. [19]

Resting in Brahman, with intellect steady, and without delusion, the knower of Brahman neither rejoices on receiving what is pleasant, nor grieves on receiving what is unpleasant. [20]

With the heart unattached to external objects, he realizes the joy that is in the Ātman. With the heart devoted to the meditation of Brahman, he attains undecaying happiness. [21]

Since enjoyments that are contact-born are parents of misery alone, and with beginning and end, O son of Kuntī, a wise man does not seek pleasure in them. [22]

He who can withstand in this world, before the liberation from the body, the impulse arising from lust and anger, he is steadfast (in Yoga), he is a happy man. [23]

Whose happiness is within, whose relaxation is within, whose light is within, that Yogi alone, becoming Brahman, gains absolute freedom. [24]

With imperfections exhausted, doubts dispelled, senses controlled, engaged in the good of all beings, the Ṛṣis obtain absolute freedom. [25]

Released from lust and anger, the heart controlled, the Ātman realized, absolute freedom is for such Sannyāsins, both here and hereafter. [26]

Shutting out external objects, steadying the eyes between the eyebrows, restricting the even currents of Prāṇa and Apāna inside the nostrils, the senses, mind, and intellect controlled, with Mokṣa as the supreme goal, freed from desire, fear and anger: such a man of meditation is verily free for ever. [27-28]

Knowing me as the dispenser of Yajñas and asceticism, as the great lord of all worlds, as the friend of all beings, he attains peace. [29]

[6] YOGA OF MEDITATION

The Blessed Lord said:

He who performs his bounden duty without leaning to the fruit of action—he is a renouncer of action as well as of steadfast mind, not he who is without fire, nor he who is without action. [1]

Know that to be devotion to action, which is called renunciation, O Pāṇḍava, for none becomes a devotee to action without forsaking Saṅkalpa. [2]

For the man of meditation wishing to attain purification of heart leading to concentration, work is said to be the way. For him, when he has attained such (concentration), inaction is said to be the way. [3]

Verily, when there is no attachment, either to sense-objects, or to actions, having renounced all Saṅkalpas, then is one said to have attained concentration. [4]

A man should uplift himself by his own self, so let him not weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself. [5]

The self is the friend of the self for him who has conquered himself by this self. But to the unconquered self, this self is inimical, like foe. [6]

To the self-controlled and serene, the Paramātmān is the object of constant realization, in cold and heat, pleasure and pain, as well as in honor and dishonor. [7]

Whose heart is filled with satisfaction by wisdom and realization, and is changeless, whose senses are conquered, and to whom a lump of earth, stone, and gold are the same, that Yogi is called steadfast. [8]

He attains excellence who looks with equal regard upon well-wishers, friends, foes, neutrals, arbiters, the hateful, the relatives, and upon the righteous and the unrighteous alike. [9]

The Yogi should constantly practice concentration of the heart, retiring into solitude, alone, with the mind and body subdued, and free from hope and possession. [10]

Having established in a cleanly spot his seat, firm, neither too high nor too low, made of a cloth, a skin, and Kuśa-grass, arranged in consecution: [11]

There, seated on that seat, making the mind one-pointed and subduing the action of the imaging faculty and the senses, let him practice Yoga for the purification of the heart. [12]

Let him firmly hold his body, head and neck erect and still, (with the eye-balls fixed, as if) gazing at the tip of his nose, and not looking around. [13]

With the heart serene and fearless, firm in the vow of a Brahmachāri, with the mind controlled, and ever thinking of me, let him sit having me as his supreme goal. [14]

Thus always keeping the mind steadfast, the Yogi of subdued mind attains the peace residing in me—the peace which culminates in Nirvāṇa. [15]

Yoga is not for him who eats too much or too little—nor, O Arjuna, for him who sleeps too much or too little. [16]

To him who is temperate in eating and recreation, in his effort for work, and in sleep and wakefulness, Yoga becomes the destroyer of misery. [17]

When the completely controlled mind rests serenely in the Ātman alone, free from longing after all desires, then is one called steadfast. [18]

‘As a lamp in a spot sheltered from the wind does not flicker’—even such has been the simile used for a Yogi of subdued mind, practicing concentration in the Ātman. [19]

When the mind, absolutely restrained by the practice of concentration, attains quietude, and when seeing the Ātman by the Ātman, one is satisfied in the Ātman; when he feels that infinite bliss—which is perceived by the (purified) intellect and which transcends the senses, and established wherein he never departs from his real state; and having obtained which, regards no other acquisition superior to that, and where established, he is not moved even by heavy sorrow—let that be known as the state, called by the name of Yoga, a state of severance from the contact of pain. This Yoga should be practiced with perseverance, undisturbed by depression of heart. [20-23]

Abandoning without reserve all desires born of Saṅkalpa, and completely restraining, by the mind alone, the whole group of senses from their objects in all directions; [24]

With the intellect set in patience, with the mind fastened on the Ātman, let him attain quietude by degrees; let him not think of anything. [25]

Through whatever reason the restless, unsteady mind wanders away, let him, curbing it from that, bring it under his subjugation alone. [26]

Verily, the supreme bliss comes to that Yogi of perfectly tranquil mind, with passions quieted, Brahman-become, and freed from taint. [27]

The Yogi freed from taint (of good and evil), constantly engaging the mind thus, with ease attains the infinite bliss of contact with Brahman. [28]

With the heart concentrated by Yoga, with the eye of evenness for all things, he beholds the Ātman in all beings and all beings in the Ātman. [29]

He who sees me in all things, and sees all things in me, he never becomes separated from me, nor do I become separated from him. [30]

He who being established in unity, worships me, who am dwelling in all beings, whatever his mode of life, that Yogi abides in me. [31]

He who judges of pleasure or pain everywhere, by the same standard as he applies to himself, that Yogi, O Arjuna, is regarded as the highest. [32]

Arjuna said:

This Yoga which has been taught by you, O Madhusūdana, as characterized by evenness, I do not see (the possibility of) its lasting endurance, owing to restlessness (of the mind). [33]

Verily, the mind, O Kṛṣṇa, is restless, turbulent, strong, and unyielding. I regard it quite as hard to achieve its control, as that of the wind. [34]

The Blessed Lord said:

Without doubt, O mighty-armed, the mind is restless, and difficult to control; but through practice and renunciation, O son of Kuntī, it may be governed. [35]

Yoga is hard to be attained by one who is uncontrolled: such is my conviction; but the self-controlled, striving by right means, can obtain it. [36]

Arjuna said:

Though possessed of Śraddhā but unable to control himself, with the mind wandering away from Yoga, what end does one, failing to gain perfection in Yoga, meet, O Kṛṣṇa? [37]

Does he not, fallen from both, perish, without support, like a rent cloud, O mighty-armed, deluded in the path of Brahman? [38]

This doubt of mine, O Kṛṣṇa, You should completely dispel; for it is not possible for any but you to dispel this doubt. [39]

The Blessed Lord said:

Verily, O Pārtha, there is destruction for him, neither here nor hereafter, for, the doer of good, O my son, never comes to grief. [40]

Having attained to the worlds of the righteous, and dwelling there for everlasting years, one fallen from Yoga reincarnates in the home of the pure and the prosperous. [41]

Or else he is born into a family of wise Yogis only; verily, a birth such as that is very rare to obtain in this world. [42]

There he is united with the intelligence acquired in his former body, and strives more than before, for perfection, O son of the Kurus. [43]

By that previous practice alone, he is borne on in spite of himself. Even the enquirer after Yoga rises superior to the word-Brahman. [44]

The Yogi, striving assiduously, purified of taint, gradually gaining perfection through many births, then reaches the highest goal. [45]

The Yogi is regarded as superior to those who practice asceticism, also to those who have obtained knowledge (through the Śāstras). He is also superior to the performers of action (enjoined in the Vedas). Therefore, be a Yogi, O Arjuna! [46]

And of all Yogis, he who with the inner self merged in me, with Śraddhā devotes himself to me, is considered by me the most steadfast. [47]

[7] KNOWLEDGE WITH REALIZATION

The Blessed Lord said:

With the mind intent on me, O Pārtha, taking refuge in me, and practicing Yoga, how you shall without doubt know me fully, that do you hear. [1]

I shall tell you in full, of knowledge, combined with realization, knowing which, nothing more here remains to be known. [2]

One, perchance, in thousands of men, strives for perfection; and one perchance, among the blessed ones, striving thus, knows me in reality. [3]

Earth, water, fire, air, ether, mind, intellect, and egoism: thus is my Prakṛti divided eight-fold. [4]

This is the lower (Prakṛti). But different from it, know, O mighty-armed, my higher Prakṛti—the principle of self-consciousness, by which this universe is sustained. [5]

Know that these (two Prakṛtis) are the womb of all beings. I am the origin and dissolution of the whole universe. [6]

Beyond me, O Dhanañjaya, there is naught. All this is strung in me, as a row of jewels on a thread. [7]

I am the sapidity in water, O son of Kuntī; I, the radiance in the moon and the sun; I am the Om in all the Vedas, sound in ether, and manhood in men. [8]

I am the sweet fragrance in earth, and the brilliance in fire am I; the life in all beings, and the austerity am I in ascetics. [9]

Know me, O Pārtha, as the eternal seed of all beings. I am the intellect of the intelligent, and the heroism of the heroic. [10]

Of the strong, I am the strength devoid of desire and attachment. I am, O bull among the Bhāratas, desire in beings, unopposed to Dharma. [11]

And whatever states pertaining to Sattva, and those pertaining to Rajas, and to Tamas, know them to proceed from me alone; still I am not in them, but they are in me. [12]

Deluded by these states, the modifications of the three Guṇas (of Prakṛti), all this world does not know me, who is beyond them, and immutable. [13]

Verily, this divine Māyā of mine, constituted of the Guṇas, is difficult to cross over; those who devote themselves to me alone, cross over this Māyā. [14]

They do not devote themselves to me—the evil-doers, the deluded, the lowest of men, deprived of discrimination by Māyā, and following the way of the Asuras. [15]

Four kinds of virtuous men worship me, O Arjuna—the distressed, the seeker of knowledge, the seeker of enjoyment, and the wise, O bull among the Bhāratas. [16]

Of them, the wise man, ever-steadfast, (and fired) with devotion to the one, excels; for supremely dear am I to the wise, and he is dear to me. [17]

Noble indeed are they all, but the wise man I regard as my very self; for with the mind steadfast, he is established in me alone, as the supreme goal. [18]

At the end of many births, the man of wisdom takes refuge in me, realizing that all this is Vāsudeva (the innermost self). Very rare is that great soul. [19]

Others again, deprived of discrimination by this or that desire, following this or that rite, devote themselves to other gods, led by their own natures. [20]

Whatsoever form any devotee seeks to worship with Śraddhā—that Śraddhā of his do I make unwavering. [21]

Endued with that Śraddhā, he engages in the worship of that, and from it, gains his desires, these being verily dispensed by me alone. [22]

But the fruit (accruing) to these men of little understanding is limited. The worshippers of the Devas go to the Devas; my devotees too come to me. [23]

The foolish regard me, the unmanifested, as come into manifestation, not knowing my supreme state, immutable and transcendental. [24]

Veiled by Yoga-Māyā, I am not manifest to all. This deluded world knows me not, the unborn, the immutable. [25]

I know, O Arjuna, the beings of the whole past, and the present, and the future, but me none knows. [26]

By the delusion of the pairs of opposites, arising from desire and aversion, O Bhārata, all beings fall into delusion at birth, O scorcher of foes. [27]

Those men of virtuous deeds, whose sin has come to an end, they, freed from the delusion of the pairs of opposites, worship me with firm resolve. [28]

Those who strive for freedom from old age and death, taking refuge in me, they know Brahman, the whole of Adhyātma, and Karma in its entirety. [29]

Those who know me with the Adhibhūta, the Adhidaiva, and the Adhiyajña, (continue to) know me even at the time of death, steadfast in mind. [30]

[8] IMPERISHABLE BRAHMAN

Arjuna said:

What is that Brahman, what is Adhyātma, what is Karma, O best of Puruṣas? What is called Adhibhūta, and what Adhidaiva? [1]

Who, and in what way, is Adhiyajña here in this body, O Madhusūdana? And how are you known at the time of death, by the self-controlled? [2]

The Blessed Lord said:

The imperishable is the supreme Brahman. Its dwelling in each individual body is called Adhyātma; the offering in sacrifice which causes the genesis and support of beings, is called Karma. [3]

The perishable adjunct is the Adhibhūta, and the indweller is the Adhidaivata; I alone am the Adhiyajña here in this body, O best of the embodied. [4]

And he, who at the time of death, meditating on me alone, goes forth, leaving the body, attains my Being: there is no doubt about this. [5]

Remembering whatever object, at the end, he leaves the body, that alone is reached by him, O son of Kuntī, (because) of his constant thought of that object. [6]

Therefore, at all times, constantly remember me, and fight. With mind and intellect absorbed in me, you shall doubtless come to me. [7]

With the mind not moving towards anything else, made steadfast by the method of habitual meditation, and dwelling on the supreme, resplendent Puruṣa, O Pārtha, one goes to him. [8]

The omniscient, the ancient, the overruler, minuter than an atom, the sustainer of all, of form inconceivable, self-luminous like the sun, and beyond the darkness of Māyā—he who meditates on him thus, at the time of death, full of devotion, with the mind unmoving, and also by the power of Yoga, fixing the whole Prāṇa betwixt the eye-brows, he goes to that supreme, resplendent Puruṣa. [9-10]

What the knowers of the Veda speak of as imperishable, what the self-controlled, freed from attachment enter, and desiring which they practice Brahmacharya, that I shall declare unto you in brief. [11]

Controlling all the senses, confining the mind in the heart, drawing the Prāṇa into the head, occupied in the practice of concentration, uttering the one-syllabled ‘Om’—the Brahman, and meditating on me—he who so departs, leaving the body, attains the supreme goal. [12-13]

I am easily attainable by that ever-steadfast Yogi who remembers me constantly and daily, with a single mind, O Pārtha. [14]

Reaching the highest perfection, and having attained me, the great-souled ones are no more subject to re-birth—which is the home of pain, and ephemeral. [15]

All the worlds, O Arjuna, including the realm of Brahmā, are subject to return, but after attaining me, O son of Kuntī, there is no rebirth. [16]

They who know (the true measure of) day and night, know the day of Brahmā, which ends in a thousand Yugas, and the night which (also) ends in a thousand Yugas. [17]

At the approach of (Brahmā's) day, all manifestations proceed from the unmanifested state; at the approach of night, they merge verily into that alone, which is called the unmanifested. [18]

The very same multitude of beings (that existed in the preceding day of Brahmā), being born again and again, merge, in spite of themselves, O Pārtha, (into the unmanifested), at the approach of night, and re-manifest at the approach of day. [19]

But beyond this unmanifested, there is that other unmanifested, eternal existence—that which is not destroyed at the destruction of all beings. [20]

What has been called unmanifested and imperishable, has been described as the goal supreme. That is my highest state, having attained which, there is no return. [21]

And that supreme Puruṣa is attainable, O Pārtha, by whole-souled devotion to him alone, in whom all beings dwell, and by whom all this is pervaded. [22]

Now I shall tell you, O bull of the Bhāratas, of the time (path) traveling in which, the Yogis return, (and again of that, taking which) they do not return. [23]

Fire, flame, day-time, the bright fortnight, the six months of the northern passage of the sun, taking this path, the knowers of Brahman go to Brahman. [24]

Smoke, night-time, the dark fortnight, the six months of the southern passage of the sun—taking this path the Yogi, attaining the lunar light, returns. [25]

Truly are these bright and dark paths of the world considered eternal: one leads to non-return; by the other, one returns. [26]

No Yogi, O Pārtha, is deluded after knowing these paths. Therefore, O Arjuna, be steadfast in Yoga, at all times. [27]

Whatever meritorious effect is declared (in the scriptures) to accrue from (the study of) the Vedas, (the performance of) Yajñas, (the practice of) austerities and gifts—above all this rises the Yogi, having known this, and attains to the primeval, supreme abode. [28]

[9] KINGLY KNOWLEDGE AND KINGLY SECRET

The Blessed Lord said:

To you, who do not carp, verily shall I now declare this, the most profound knowledge, united with realization, having known which, you shall be free from evil. [1]

Of sciences, the highest; of profundities, the deepest; of purifiers, the supreme, is this; realizable by direct perception, endowed with (immense) merit, very easy to perform, and of an imperishable nature. [2]

Persons without Śraddhā for this Dharma, return, O scorcher of foes, without attaining me, to the path of re-birth fraught with death. [3]

All this world is pervaded by me in my unmanifested form; all beings exist in me, but I do not dwell in them. [4]

Nor do beings exist in me (in reality), behold my divine Yoga! I bring forth and support the beings, but without myself dwelling in them. [5]

As the mighty wind, moving always everywhere, rests ever in the Ākāśa, know that even so do all beings rest in me. [6]

At the end of a Kalpa, O son of Kuntī, all beings go back to my Prakṛti; at the beginning of (another) Kalpa, I send them forth again. [7]

Animating my Prakṛti, I project again and again this whole multitude of beings, helpless under the sway of Prakṛti. [8]

These acts do not bind me, sitting as one neutral, unattached to them, O Dhanañjaya. [9]

By reason of my proximity, Prakṛti produces all this, the moving and the unmoving; the world wheels round and round, O son of Kuntī, because of this. [10]

Unaware of my higher state, as the great lord of beings, fools disregard me, dwelling in the human form. [11]

Of vain hopes, of vain works, of vain knowledge, and senseless, they verily are possessed of the delusive nature of Rākṣasas and Asuras. [12]

But the great-souled ones, O Pārtha, possessed of the divine Prakṛti, knowing me to be the origin of beings, and immutable, worship me with a single mind. [13]

Glorifying me always and striving with firm resolve, bowing down to me in devotion, always steadfast, they worship me. [14]

Others, too, sacrificing by the Yajña of knowledge, worship me the all-formed, as one, as distinct, as manifold. [15]

I am Kratu, I am Yajña, I am Svadhā, I am Auśadha, I am Mantra, I am also Ājya, I am fire, I am oblation. [16]

I am the father of this world, the mother, the sustainer, the grandfather; the purifier, the (one) thing to be known, (the syllable) Om, and also the Ṛk, Sāman and Yajus; [17]

The goal, the supporter, the lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the substratum, the storehouse, the seed immutable. [18]

(As sun) I give heat; I withhold and send forth rain; I am immortality and also death; being and non-being am I, O Arjuna! [19]

The knowers of the three Vedas, worshipping me by Yajña, drinking the Soma, and (thus) being purified from sin, pray for passage to heaven; reaching the holy world of the lord of the Devas, they enjoy in heaven the divine pleasures of the Devas. [20]

Having enjoyed the vast Svarga-world, they enter the mortal world, on the exhaustion of their merit. Thus, abiding by the injunctions of the three (Vedas), desiring desires, they (constantly) come and go. [21]

Persons who, meditating on me as non-separate, worship me in all beings, to them thus ever jealously engaged, I carry what they lack and preserve what they already have. [22]

Even those devotees, who endued with Śraddhā, worship other gods, they too worship me alone, O son of Kuntī, (but) by the wrong method. [23]

For I alone am the enjoyer, and lord of all Yajñas; but because they do not know me in reality, they return, (to the mortal world). [24]

Votaries of the Devas go to the Devas; to the Pitṛs, go their votaries; to the Bhūtas, go the Bhūta worshippers. My votaries too come unto me. [25]

Whoever with devotion offers me a leaf, a flower, a fruit, or water, that I accept—the devout gift of the pure-minded. [26]

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give away, whatever austerity you practice, O son of Kuntī, do that as an offering unto me. [27]

Thus shall you be freed from the bondages of actions, bearing good and evil results; with the heart steadfast in the Yoga of renunciation, and liberated, you shall come unto me. [28]

I am the same to all beings: to me there is none hateful or dear. But those who worship me with devotion, are in me, and I too am in them. [29]

If even a very wicked person worships me, with devotion to none else, he should be regarded as good, for he has rightly resolved. [30]

Soon does he become righteous, and attain eternal peace, O son of Kuntī; boldly can you proclaim, that my devotee is never destroyed. [31]

For, taking refuge in me, O Pārtha, they also who might be of inferior birth, as well as women, Vaiśyas, as well as Śūdras—even they attain to the supreme goal. [32]

The main stress is: those whom society has neglected, whom society has condemned, My bhakti is there to lift them up, every one of them.

What need to mention holy Brāhmaṇas, and devoted Rājaṛṣis! Having obtained this transient, joyless world, worship me. [33]

Fill your mind with me, be my devotee, sacrifice unto me, bow down to me; thus having made your heart steadfast in me, taking me as the supreme goal, you shall come to me. [34]

[10] GLIMPSES OF DIVINE GLORY

The Blessed Lord said:

Again, O mighty-armed, do you listen to my supreme word, which I, wishing your welfare, will tell you who are delighted (to hear me). [1]

Neither the hosts of Devas, nor the great Ṛṣis, know my origin, for in every way I am the source of all the Devas and the great Ṛṣis. [2]

He who knows me, birthless and beginningless, the great lord of worlds—he, among mortals, is undeluded, he is freed from all sins. [3]

Intellect, knowledge, non-delusion, forbearance, truth, restraint of the external senses, calmness of heart, happiness, misery, birth, death, fear, as well as fearlessness, non-injury, evenness, contentment, austerity, benevolence, good name, (as well as) ill-fame—(these) different kinds of qualities of beings arise from me alone. [4-5]

The seven great Ṛṣis as well as the four ancient Manus, possessed of powers like me, were born of (my) mind; from them are these creatures in the world. [6]

He who in reality knows these manifold manifestations of my being and (this) Yoga power of mine, becomes established in the unshakable Yoga; there is no doubt about it. [7]

I am the origin of all, from me everything evolves—thus thinking the wise worship me with loving consciousness. [8]

With their minds wholly in me, with their senses absorbed in me, enlightening one another, and always speaking of me, they are satisfied and delighted. [9]

To them, ever steadfast and serving me with affection, I give that Buddhi-Yoga by which they come unto me. [10]

Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the luminous lamp of knowledge. [11]

Arjuna said:

The supreme Brahman, the supreme abode, the supreme purifier, are you. All the Ṛṣis, the Deva-Ṛṣi Nārada as well as Asita, Devala and Vyāsa have declared you as the eternal, the self-luminous Puruṣa, the first Deva, birthless and all-pervading. So also you yourself say to me. [12-13]

I regard all this that you say to me as true, O Keśava. Verily, O Bhagavān, neither the Devas nor the Dānavas know your manifestation. [14]

Verily, you yourself know yourself by yourself, O supreme Puruṣa, O source of beings, O lord of beings, O Deva of Devas, O ruler of the world. [15]

You should indeed speak, without reserve, of your divine attributes by which, filling all these worlds, you exist. [16]

How shall I, O Yogī, meditate ever to know you? In what things, O Bhagavān, are you to be thought of by me? [17]

Speak to me again in detail, O Janārdana, of your Yoga-powers and attributes; for I am never satiated in hearing the ambrosia (of your speech). [18]

The Blessed Lord said:

I shall speak to you now, O best of the Kurus, of my divine attributes, according to their prominence; there is no end to the particulars of my manifestation. [19]

I am the Ātman, O Gudākeśa, existent in the heart of all beings; I am the beginning, the middle, and also the end of all beings. [20]

Of the Ādityas, I am Viṣṇu; of luminaries, the radiant Sun; of the winds, I am Marīci; of the asterisms, the Moon. [21]

I am the Sāma-Veda of the Vedas, and Vāsava of the gods; of the senses I am the mind, and intelligence in living beings am I. [22]

Of the Rudras I am Śaṅkara, and of the Yakṣas and Rākṣasas, the lord of wealth; of the Vasus I am Pāvaka, and of mountains, Meru am I. [23]

And of priests, O Pārtha, know me the chief, Bṛhaspati; of generals, I am Skanda; of bodies of water, I am the ocean. [24]

Of the great Ṛṣis I am Bhṛgu; of words I am the one syllable ‘Om’; of Yajñas, I am the Yajña of Japa; of immovable things, the Himālaya. [25]

Of all trees, (I am) the Aśvattha, and Nārada of Deva-Ṛṣis; Citraratha of Gandharvas am I, and the Muni Kapila of the perfected ones. [26]

Know me among horses as Uccaiśravas, Amṛta-born; of lordly elephants, Airāvata, and of men the king. [27]

Of weapons, I am the thunderbolt; of cows, I am Kāmadhuk; I am Kandarpa, the cause of offspring; of serpents, I am Vāsuki. [28]

And Ananta of snakes I am; I am Varuṇa of water-beings; and Aryaman of Pitṛs I am; I am Yama of controllers. [29]

And Prahlāda am I of Diti's progeny; of measurers I am Time; and of beasts I am the lord of beasts, and Garuḍa of birds. [30]

Of purifiers I am the wind; Rāma of warriors am I; of fishes, I am the shark; of streams I am Jāhnavī. [31]

Of manifestations, I am the beginning, the middle and also the end; of all knowledges, I am the knowledge of the Adhyātma, and Vāda of disputants. [32]

Of letters, the letter A am I, and Dvandva of all compounds; I alone am the inexhaustible time, I the sustainer all-formed. [33]

And I am the all-seizing death, and the prosperity of those who are to be prosperous; of the feminine qualities (I am) fame, prosperity (or beauty), inspiration, memory, intelligence, constancy and forbearance. [34]

Of Sāmas also I am the Bṛhat-Sāma; of metres, Gāyatrī am I; of months, I am Mārgaśīrṣa, of seasons the flowery season. [35]

I am the gambling of the fraudulent, I am the power of the powerful; I am victory, I am effort, I am Sattva of the Sāttvika. [36]

Of the Vṛṣṇīs, I am Vāsudeva; of the Pāṇḍavas, Dhanañjaya; and also of the Munis, I am Vyāsa; of the sages, Uśanas the sage. [37]

Of punishers, I am the sceptre; of those who seek to conquer, I am statesmanship; and also of things secret, I am silence; and the knowledge of knowers am I. [38]

And whatsoever is the seed of all beings, that also am I, O Arjuna. There is no being, whether moving or unmoving, that can exist without me. [39]

There is no end of my divine attributes, O scorcher of foes; but this is a brief statement by me of the particulars of my divine attributes. [40]

Whatever being there is great, prosperous or powerful, know that to be a product of a part of my splendor. [41]

Or what avails you to know all this diversity, O Arjuna? (Know this, that) I exist, supporting this whole world by a portion of myself. [42]

[11] VISION OF THE UNIVERSAL FORM

Arjuna said:

By the supremely profound words, on the discrimination of Adhyātma, that have been spoken by you out of compassion towards me, this my delusion is gone. [1]

Of you, O lotus-eyed, I have heard at length, of the origin and dissolution of beings, as also your inexhaustible greatness. [2]

So it is, O lord supreme, as you have declared yourself. (Still) I desire to see your Īśvara-form, O supreme Puruṣa. [3]

If, O lord, you think me capable of seeing it, then, O lord of Yogis, show me yourself, the immutable. [4]

The Blessed Lord said:

Behold, O Pārtha, by hundreds and thousands, my different forms celestial, of various colors and shapes. [5]

Behold the Ādityas, the Vasus, the Rudras, the twin Aśvins, and the Maruts; behold, O Bhārata, many wonders never seen before. [6]

See now, O Gudākeśa, in this my body, the whole universe centered in one—including the moving and the unmoving—and all else that you desire to see. [7]

But you cannot see me with these eyes of yours; I give you supersensuous sight; behold my supreme Yoga power. [8]

Sañjaya said:

Having thus spoken, O king, Hari, the great lord of Yoga, showed unto Pārtha, his supreme Īśvara-form: [9]

With numerous mouths and eyes, with numerous wondrous sights, with numerous celestial ornaments, with numerous celestial weapons uplifted; [10]

Wearing celestial garlands and apparel, anointed with celestial-scented unguents, the all-wonderful, resplendent, boundless and all-formed. [11]

If the splendor of a thousand suns were to rise up at once in the sky, that would be like the splendor of that mighty being. [12]

There in the body of the god of gods, Pāṇḍava then saw the whole universe resting in one, with its manifold divisions. [13]

Then Dhanañjaya, filled with wonder, with his hair standing on end, bending down his head to the Deva in adoration, spoke with joined palms. [14]

Arjuna said:

I see all the Devas, O Deva, in your body, and hosts of all grades of beings; Brahmā, the lord, seated on the lotus, and all the Ṛṣis and celestial serpents. [15]

I see you of boundless form on every side with manifold arms, stomachs, mouths and eyes; neither the end nor the middle, nor also the beginning of you do I see, O lord of the universe, O universal form. [16]

I see you with diadem, club, and discus, a mass of radiance shining everywhere, very hard to look at, all around blazing like burning fire and sun, and immeasurable. [17]

You are the imperishable, the supreme being, the one thing to be known. You are the great refuge of this universe. You are the undying guardian of the eternal Dharma, You are the ancient Puruṣa, I ween. [18]

I see you without beginning, middle or end, infinite in power, of manifold arms the sun and the moon your eyes, the burning fire your mouth; heating the whole universe with your radiance. [19]

This space betwixt heaven and earth and all the quarters are filled by you alone; having seen this, your marvelous and awful form, the three worlds are trembling with fear, O great-souled one. [20]

Verily, into you enter these hosts of Devas; some extol you in fear with joined palms; ‘May it be well!’ thus saying, bands of great Ṛṣis and Siddhas praise you with splendid hymns. [21]

The Rudras, Ādityas, Vasus, Sādhyas, Viśva-Devas, the two Aśvins, Maruts, Uṣmapās, and hosts of Gandharvas, Yakṣas, Asuras, and Siddhas—all these are looking at you, all quite astounded. [22]

Having seen your immeasurable form—with many mouths and eyes, O mighty-armed, with many arms, thighs and feet, with many stomachs, and fearful with many tusks—the worlds are terrified, and so am I. [23]

On seeing you touching the sky, shining in many a color, with mouths wide open, with large fiery eyes, I am terrified at heart, and find neither courage nor peace, O Viṣṇu. [24]

Having seen your mouths, fearful with tusks, (blazing) like Pralaya-fires, I know not the four quarters, nor do I find peace; have mercy, O lord of the Devas, O abode of the universe. [25]

All those sons of Dhṛtarāṣṭra, with hosts of monarchs, Bhīṣma, Droṇa, and Sūtaputra, with the warrior chiefs of ours, enter precipitately into your mouth, terrible with tusks and fearful to behold. Some are found sticking in the interstices of your teeth, with their heads crushed to powder. [26-27]

Verily, as the many torrents of rivers flow towards the ocean, so do these heroes in the world of men enter your fiercely flaming mouths. [28]

As moths precipitately rush into a blazing fire only to perish, even so do these creatures also precipitately rush into your mouths only to perish. [28]

Swallowing all the worlds on every side with your flaming mouths, You are licking your lips. Your fierce rays, filling the whole world with radiance, are burning, O Viṣṇu! [30]

Tell me who you are, fierce in form. Salutation to you, O supreme Deva; have mercy. I desire to know you, O primeval one. I know not indeed your purpose. [31]

The Blessed Lord said:

I am the mighty world-destroying Kāla, here made manifest for the purpose of infolding the world. Even without you, none of the warriors arrayed in the hostile armies shall live. [32]

Therefore, do you arise and acquire fame. Conquer the enemies, and enjoy the unrivalled dominion. Verily by myself have they been already slain; be you merely an apparent cause, O Savyasācin. [33]

Drona, Bhīṣma, Jayadratha, Karṇa, as well as other brave warriors—these already killed by me, do you kill. Be not distressed with fear; fight, and you shall conquer your enemies in battle. [34]

Sañjaya said:

Having heard this speech of Keśava, the diademed one (Arjuna), with joined palms, trembling, prostrated himself, and again addressed Kṛṣṇa in a choked voice, bowing down, overwhelmed with fear. [35]

Arjuna said:

It is meet, O Hṛṣīkeśa, that the world is delighted and rejoices in your praise, that Rākṣasas fly in fear to all quarters and all the hosts of Siddhas bow down to you in adoration. [36]

And why should they not, O great-souled one, bow to you, greater than, and the primal cause of even Brahmā, O infinite being, O lord of the Devas, O abode of the universe? You are the imperishable, the being and the non-being, (as well as) that which is beyond (them). [37]

You are the primal Deva, the ancient Puruṣa. You are the supreme refuge of this universe. You are the knower, and the one thing to be known. You are the supreme goal. By you is the universe pervaded, O boundless form. [38]

You are Vāyu, Yama, Agni, Varuṇa, the Moon, Prajāpati, and the great-grandfather. Salutation, salutation to you, a thousand times, and again and again salutation, salutation to you! [39]

Salutation to you before and behind, salutation to you on every side, O all! You, infinite in power and infinite in prowess, pervade all; wherefore you are all. [40]

Whatever I have presumptuously said from carelessness or love, addressing you as, ‘O Kṛṣṇa, O Yādava, O friend’ regarding you merely as a friend, unconscious of this your greatness—in whatever way I may have been disrespectful to you in fun, while walking, reposing, sitting, or at meals, when alone (with you), O Acyuta, or in company—I implore you, immeasurable one, to forgive all this. [41-42]

You are the father of the world, moving and unmoving, the object of its worship, greater than the great. None there exists who is equal to you in the three worlds; who then can excel you, O you of power incomparable? [43]

So prostrating my body in adoration, I crave your forgiveness, lord adorable! As a father forgives his son, friend a dear friend, a beloved one his love, even so should you forgive me, O Deva. [44]

Overjoyed am I to have seen what I saw never before; yet my mind is distracted with terror. Show me, O Deva, only that form of yours. Have mercy, O lord of Devas, O abode of the universe. [45]

Diademed, bearing a mace and a discus, you I desire to see as before. Assume that same four-armed form, O you of thousand arms, of universal form. [46]

The Blessed Lord said:

Graciously have I shown to you, O Arjuna, this form supreme, by my own Yoga power, this resplendent, primeval, infinite, universal form of mine, which hath not been seen before by anyone else. [47]

Neither by the study of the Veda and Yajña, nor by gifts, nor by rituals, nor by severe austerities, am I in such form seen, in the world of men, by any other than you, O great hero of the Kurus. [48]

Be not afraid nor bewildered, having beheld this form of mine, so terrific. With your fears dispelled and with gladdened heart, now see again this (former) form of mine. [49]

Sañjaya said:

So, Vāsudeva, having thus spoken to Arjuna, showed again his own form and the great-souled one, assuming his gentle form, pacified him who was terrified. [50]

Arjuna said:

Having seen this your gentle human form, O Janārdana, my thoughts are now composed and I am restored to my nature. [51]

The Blessed Lord said:

Very hard indeed it is to see this form of mine which you have seen. Even the Devas ever long to behold this form. [52]

Neither by the Vedas, nor by austerity, nor by gifts, nor by sacrifice can I be seen as you have seen me. [53]

But by single-minded devotion I may in this form, be known, O Arjuna, and seen in reality, and also entered into, O scorcher of foes. [54]

He who does work for me alone and has me for his goal, is devoted to me, is freed from attachment, and bears enmity towards no creature—he enters into me, O Pāṇḍava. [55]

[12] BHAKTI-YOGA

Arjuna said:

Those devotees who, ever-steadfast, thus worship you, and those also who worship the imperishable, the unmanifested—which of them are better versed in Yoga? [1]

The Blessed Lord said:

Those who, fixing their mind on me, worship me, ever-steadfast, and endowed with supreme Śraddhā, they in my opinion are the best versed in Yoga. [2]

But those also, who worship the imperishable, the indefinable, the unmanifested, the omnipresent, the unthinkable, the unchangeable, the immovable, the eternal—having subdued all the senses, even-minded everywhere, engaged in the welfare of all beings, verily, they reach only myself. [3-4]

Greater is their trouble whose minds are set on the unmanifested; for the goal of the unmanifested is very hard for the embodied to reach. [5]

But those who worship me, resigning all actions in me, regarding me as the supreme goal, meditating on me with single-minded Yoga—to these whose mind is set on me, verily, I become ere long, O Pārtha, the savior out of the ocean of the mortal Samsāra. [6-7]

Fix your mind on me only, place your intellect in me: (then) you shall no doubt live in me hereafter. [8]

If you are unable to fix your mind steadily on me, then by Abhyāsa-Yoga do you seek to reach me, O Dhanañjaya. [9]

If also you are unable to practice Abhyāsa, be you intent on doing actions for my sake. Even by doing actions for my sake, you shall attain perfection. [10]

If you are unable to do even this, then taking refuge in me, abandon the fruit of all action, being self-controlled. [11]

Better indeed is knowledge than (blind) Abhyāsa; meditation (with knowledge) is more esteemed than (mere) knowledge; than meditation the renunciation of the fruit of action; peace immediately follows renunciation. [12]

He who hates no creature, and is friendly and compassionate towards all, who is free from the feelings of 'I and mine,' even-minded in pain and pleasure, forbearing, ever content, steady in meditation, self-controlled, and possessed of firm conviction, with mind and intellect fixed on me—he who is thus devoted to me, is dear to me. [13-14]

He by whom the world is not agitated and who cannot be agitated by the world, who is freed from joy, envy, fear and anxiety—he is dear to me. [15]

He who is free from dependence, who is pure, prompt, unconcerned, untroubled, renouncing every undertaking—he who is thus devoted to me, is dear to me. [16]

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, he is dear to me. [17]

He who is the same to friend and foe, and also in honor and dishonor; who is the same in heat and cold, and in pleasure and pain; who is free from attachment; to whom censure and praise are equal; who is silent, content with anything, homeless, steady-minded, full of devotion—that man is dear to me. [18-19]

And they who follow this immortal Dharma, as described above, endued with Śraddhā, regarding me as the supreme goal, and devoted—they are exceedingly dear to me. [20]

[13] KṢETRA-KṢETRAJÑA DISCRIMINATION

Arjuna said:

Prakṛti and Puruṣa, also the Kṣetra and the Kṣetrajña, knowledge, and that which ought to be known—these, O Keśava, I desire to learn. [1]

The Blessed Lord said:

This body, O son of Kuntī, is called Kṣetra, and he who knows it is called Kṣetrajña by those who know of them. [1]

Me do you also know, O Bhārata, to be Kṣetrajña in all Kṣetras. The knowledge of Kṣetra and Kṣetrajña is considered by me to be the knowledge. [2]

What the Kṣetra is, what its properties are, what its modifications are, what effects arise from what causes, and also who he is and what his powers are, that hear from me in brief. [3]

(This truth) has been sung by Ṛṣis in many ways, in various distinctive chants, in passages indicative of Brahman, full of reasoning, and convincing. [4]

The great elements, egoism, intellect, as also the unmanifested, the ten senses and the one (mind), and the five objects of the senses; desire, hatred, pleasure, pain, the, aggregate, intelligence, fortitude—the Kṣetra has been thus briefly described with its modifications. [5-6]

Humility, unpretentiousness, non-injury, forbearance, uprightness, service to the Ācārya, purity, steadiness, self-control; [7]

The renunciation of sense-objects, and also absence of egoism; reflection on the evils of birth, death, old age, sickness and pain; [8]

Non-attachment, non-identification with son, wife, home, and the rest, and constant even-mindedness in the occurrence of the desirable and the undesirable; [9]

Unswerving devotion to me by the Yoga of non-separation, resort to sequestered places, distaste for the society of men; [10]

Constant application to Ādhyātma knowledge, understanding of the end of true knowledge: this is declared to be knowledge, and what is opposed to it is ignorance. [11]

I shall describe that which has to be known, knowing which one attains to immortality, the beginningless supreme Brahman. It is called neither being nor non-being. [12]

With hands and feet everywhere, with eyes, heads, and mouths everywhere, with ears everywhere in the universe—that exists pervading all. [13]

Shining by the functions of all the senses, yet without the senses; absolute, yet sustaining all; devoid of Guṇas, yet their experiencer. [14]

Without and within (all) beings; the unmoving and also the moving; because of its subtlety incomprehensible; it is far and near. [15]

Impartible, yet it exists as if divided in beings; it is to be known as sustaining beings; and devouring, as well as generating (them). [16]

The light even of lights, it is said to be beyond darkness; knowledge, and the one thing to be known, the goal of knowledge, dwelling in the hearts of all. [17]

Thus Kṣetra, knowledge, and that which has to be known, have been briefly stated. Knowing this, my devotee is fitted for my state. [18]

Know that Prakṛti and Puruṣa are both beginningless; and know also that all modifications and Guṇas are born of Prakṛti. [19]

In the production of the body and the senses, Prakṛti is said to be the cause; in the experience of pleasure and pain, Puruṣa is said to be the cause. [20]

Puruṣa seated in Prakṛti, experiences the Guṇas born of Prakṛti; the reason of his birth in good and evil wombs is his attachment to the Guṇas. [21]

And the supreme Puruṣa in this body is also called the looker-on, the permitter, the supporter, the experiencer, the great lord, and the Paramātmān. [22]

He who thus knows the Puruṣa and Prakṛti together with the Guṇas, whatever his life, is not born again. [23]

Some by meditation behold the Ātman in their own intelligence by the purified heart, others by the path of knowledge, others again by Karma-Yoga. [24]

Others again not knowing thus, worship as they have heard from others. Even these go beyond death, regarding what they have heard as the supreme refuge. [25]

Whatever being is born, the moving or the unmoving, O bull of the Bhāratas, know it to be from the union of Kṣetra and Kṣetrajña. [26]

He sees, who sees the supreme lord, existing equally in all beings, deathless in the dying. [27]

Since seeing the lord equally existent everywhere, he injures not Ātman by Ātman, and so goes to the highest goal. [28]

He sees, who sees that all actions are done by Prakṛti alone and that the Ātman is actionless. [29]

When he sees the separate existence of all beings inherent in the one, and their expansion from that (one) alone, he then becomes Brahman. [30]

Being without beginning and devoid of Guṇas, this Paramātmān, immutable, O son of Kuntī, though existing in the body neither acts nor is affected. [31]

As the all-pervading Ākāśa, because of its subtlety, is not tainted, so the Ātman existent in the body everywhere is not tainted. [32]

As the one sun illumines all this world, so does he who abides in the Kṣetra, O Bhārata, illumine the whole Kṣetra. [33]

They who thus with the eye of knowledge perceive the distinction between the Kṣetra and the Kṣetrajña, and also the emancipation from the Prakṛti of beings, they go to the supreme. [34]

[14] DISCRIMINATION OF THE THREE GUṆAS

The Blessed Lord said:

Again shall I tell you that supreme knowledge which is above all knowledge, having known which all the Munis have attained to high perfection after this life. [1]

They who having devoted themselves to this knowledge, have attained to my being, are neither born at the time of creation, nor are they troubled at the time of dissolution. [2]

My womb is the great Prakṛti; in that I place the germ; from thence, O Bhārata, is the birth of all beings. [3]

Whatever forms are produced, O son of Kuntī, in all the wombs, the great Prakṛti is their womb, and I the seed-giving father. [4]

Sattva, Rajas, and Tamas—these Guṇas, O mighty-armed, born of Prakṛti, bind fast in the body the indestructible embodied one. [5]

Of these Sattva, because of its stainlessness, luminous and free from evil, binds, O sinless one, by attachment to happiness, and by attachment to knowledge. [6]

Know Rajas to be of the nature of passion, giving rise to thirst and attachment; it binds fast, O son of Kuntī, the embodied one, by attachment to action. [7]

And know Tamas to be born of ignorance, stupefying all embodied beings; it binds fast, O Bhārata, by miscomprehension, indolence, and sleep. [8]

Sattva attaches to happiness, and Rajas to action, O Bhārata; while Tamas, verily, shrouding discrimination, attaches to miscomprehension. [9]

Sattva arises, O Bhārata, predominating over Rajas and Tamas; and Rajas over Sattva and Tamas; so, Tamas over Sattva and Rajas. [10]

When through every sense in this body, the light of intelligence shines, then it should be known that Sattva is predominant. [11]

Greed, activity, the undertaking of actions, unrest, longing—these arise when Rajas is predominant, O bull of the Bhāratas. [12]

Darkness, inertness, miscomprehension, and delusion—these arise when Tamas is predominant, O descendant of Kuru. [13]

If the embodied one meets death when Sattva is predominant, then he attains to the spotless regions of the worshippers of the highest. [14]

Meeting death in Rajas he is born among those attached to action; so dying in Tamas, he is born in the wombs of the irrational. [15]

The fruit of good action, they say, is Sāttvika and pure; verily, the fruit of Rajas is pain, and ignorance is the fruit of Tamas. [16]

From Sattva arises wisdom, and from Rajas greed; miscomprehension, delusion and ignorance arise from Tamas. [17]

The Sattva-abiding go upwards; the Rājasika dwell in the middle; and the Tāmasika, abiding in the function of the lowest Guṇa, go downwards. [18]

When the seer beholds no agent other than the Guṇas and knows that which is higher than the Guṇas, he attains to my being. [19]

The embodied one having gone beyond these three Guṇas, out of which the body is evolved, is freed from birth, death, decay and pain, and attains to immortality. [20]

Arjuna said:

By what marks, O lord, is he (known) who has gone beyond these three Guṇas? What is his conduct, and how does he pass beyond these three Guṇas? [21]

The Blessed Lord said

He who hates not the appearance of light, (the effect of Sattva), activity (the effect of Rajas), and delusion (the effect of Tamas), (in his own mind), O Pāṇḍava, nor longs for them when absent; [22]

He who, sitting like one unconcerned, is moved not by the Guṇas, who, knowing that the Guṇas operate, is self-centered and swerves not; [23]

Alike in pleasure and pain, self-abiding, regarding a clod of earth, a stone and gold alike; the same to agreeable and disagreeable, firm, the same in censure and, praise; [24]

The same in honor and disgrace, the same to friend and foe, relinquishing all undertakings—he is said to have gone beyond the Guṇas. [25]

And he who serves me with an unswerving devotion, he, going beyond the Guṇas, is fitted for becoming Brahman. [26]

For I am the abode of Brahman, the immortal and immutable, of everlasting Dharma and of absolute bliss. [27]

[15] THE SUPREME PURUṢA

The Blessed Lord said:

They speak of an eternal Aśvattha rooted above and branching below, whose leaves are the Vedas; he who knows it, is a Veda-knower. [1]

Below and above spread its branches, nourished by the Guṇas; sense-objects are its buds; and below in the world of man stretch forth the roots, originating action. [2]

Its form is not here perceived as such, neither its end, nor its origin, nor its existence. Having cut asunder this firm-rooted Aśvattha with the strong axe of non-attachment—then that goal is to be sought for, going whither they (the wise) do not return again. I seek refuge in that primeval Puruṣa whence streamed forth the eternal activity. [3-4]

Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Ātman, with desires completely receded, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach that goal eternal. [5]

That the sun illumines not, nor the moon, nor fire; that is my supreme abode, going whither they return not. [6]

An eternal portion of myself having become a living being in the world of life, draws (to itself) the (five) senses with mind for the sixth, abiding in Prakṛti. [7]

When the Īśvara obtains a body and when he leaves it, he takes these and goes, as the wind takes the scents from their seats (the flowers). [8]

Presiding over the ear, the eye, the touch, the taste, and the smell, as also the mind, he experiences objects. [9]

While transmigrating from one body to another, or residing (in the same) or experiencing, or when united with the Guṇas—the deluded do not see him; but those who have the eye of wisdom behold him. [10]

The Yogis striving (for perfection) behold him dwelling in themselves; but the unrefined and unintelligent, even though striving, see him not. [11]

The light which residing in the sun illumines the whole world, that which is in the moon and in the fire—know that light to be mine. [12]

Entering the earth with my energy, I support all beings, and I nourish all the herbs, becoming the watery moon. [13]

Abiding in the body of living beings as (the fire) Vaiśvānara, I, associated with Prāṇa and Apāna, digest the fourfold food. [14]

I am centered in the hearts of all; memory and perception as well as their loss come from me. I am verily that which has to be known by all the Vedas, I indeed am the author of the Vedānta, and the knower of the Veda am I. [15]

There are two Puruṣas in the world—the perishable and the imperishable. All beings are the perishable; and the Kūṭastha is called the imperishable. [16]

But (there is) another, the supreme Puruṣa, called the Paramātman, the immutable Īśvara, who pervading the three worlds, sustains them. [17]

As I transcend the perishable and am above even the imperishable, therefore am I in the world and in the Veda celebrated as the Puruṣottama, (the highest Puruṣa). [18]

He who free from delusion thus knows me, the Puruṣottama, he knowing all, worships me with all his heart, O Bhārata. [19]

Thus, O sinless one, has this most profound teaching been imparted by me. Knowing this one attains the highest intelligence and will have accomplished all one's duties, O Bhārata. [20]

[16] DIVINE AND DEMONIAIC ATTRIBUTES

The Blessed Lord said:

Fearlessness, purity of heart, steadfastness in knowledge and Yoga; almsgiving, control of the senses, Yajña, study of the scriptures, austerity, uprightness; [1]

Non-injury, truth, absence of anger, renunciation, tranquility, absence of calumny, compassion to beings, uncovetousness, gentleness, modesty, absence of fickleness; [2]

Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride; these belong to one born for a divine state, O Bhārata. [3]

Ostentation, arrogance and self-conceit, anger as also harshness and ignorance, belong to one who is born, O Pārtha, for a demoniac state. [4]

The divine state is deemed to make for liberation, the demoniac for bondage; grieve not, O Pāṇḍava, you are born for a divine state. [5]

There are two types of beings this world, the divine and the demoniac. The divine have been described at length; hear from me, O Pārtha, of the demoniac. [6]

The persons of demoniac nature know not what to do and what to refrain from; neither is purity found in them nor good conduct, nor truth. [7]

They say, ‘The universe is without truth, without a (moral) basis, without a Īśvara, brought about by mutual union, with lust for its cause; what else?’ [8]

Holding this view, these ruined persons of small intellect and fierce deeds, rise as the enemies of the world for its destruction. [9]

Filled with insatiable desires, full of hypocrisy, pride, and arrogance, holding evil ideas through delusion, they work with impure resolve. [10]

Beset with immense cares ending only with death, regarding gratification of lust as the highest, and feeling sure that that is all; [11]

Bound by a hundred ties of hope, given over to lust and wrath, they strive to secure by unjust means hoards of wealth for sensual enjoyment. [12]

“This to-day has been gained by me; this desire I shall obtain; this is mine, and this wealth also shall be mine in future. [13]

That enemy has been slain by me, and others also shall I slay. I am the Īśvara, I enjoy, I am successful, powerful and happy. [14]

I am rich and well-born. Who else is equal to me? I will sacrifice, I will give, I will rejoice.” Thus deluded by ignorance, [15]

Bewildered by many a fancy, covered by the meshes of delusion, addicted to the gratification of lust, they fall down into a foul hell. [16]

Self-conceited, haughty, filled with the pride and intoxication of wealth, they perform Yajñas in name, out of ostentation, disregarding ordinance; [17]

Possessed of egoism, power, insolence, lust and wrath, these malignant people hate me in their own bodies and those of others. [18]

These malicious and cruel evildoers, most degraded of men, I hurl perpetually into the wombs of demons only, in these worlds. [19]

Obtaining the demoniac wombs, and deluded birth after birth, not attaining to me, they thus fall, O son of Kuntī, into a still lower condition. [20]

Triple is this gate of hell, destructive of oneself—lust, anger and greed; therefore one should forsake these three. [21]

The man who has got beyond these three gates of darkness, O son of Kuntī, practices what is good for himself, and thus goes to the goal supreme. [22]

He who, setting aside the ordinance of the Śāstra, acts under the impulse of desire, attains not to perfection, nor happiness, nor the goal supreme. [23]

So let the Śāstra be your authority in ascertaining what ought to be done and what ought not to be done. Having known what is said in the ordinance of the Śāstra, you should act here. [24]

[17] ENQUIRY INTO THREEFOLD ŚRADDHĀ

Arjuna said:

Those who setting aside the ordinance of the Śāstra, perform sacrifice with Śraddhā, what is their condition, O Kṛṣṇa? (Is it) Sattva, Rajas or Tamas? [1]

The Blessed Lord said:

Threefold is the Śraddhā of the embodied, which is inherent in their nature—the Sāttvika, the Rājasika and the Tāmasika. Do you hear of it. [2]

The Śraddhā of each is according to his natural disposition, O Bhārata. A person consists of his Śraddhā. One is verily what one's Śraddhā is. [3]

Sāttvika people worship the Devas; Rājasika, the Yakṣas and the Rākṣasas; the others—the Tāmasika people—the Pretas and the hosts of Bhūtas. [4]

Those persons who practice severe austerities not enjoined by the Śāstras, given to ostentation and egoism, endowed with the power of lust and attachment; [5]

Senseless as they are, they torture all the organs in the body, and me dwelling in the body within; know them to be of demoniac resolve. [6]

The food also which is liked by each of them is threefold, as also Yajña, austerity and almsgiving. Do you hear this, their distinction. [7]

The foods which augment vitality, energy, strength, health, cheerfulness and appetite, which are savory and oleaginous, substantial and agreeable, are liked by the Sāttvika. [8]

The foods that are bitter, sour, saline, excessively hot, pungent, dry, and burning, are liked by the Rājasika, and are productive of pain, grief and disease. [9]

That which is stale, tasteless, stinking, cooked overnight, refuse and impure, is the food liked by the Tāmasika. [10]

That Yajña is Sāttvika which is performed by men desiring no fruit, as enjoined by ordinance, with their mind fixed on the Yajña only, for its own sake. [11]

That which is performed, O best of the Bhāratas, seeking the fruit thereof and for ostentation, know it to be a Rājasika Yajña. [12]

The Yajña performed without heed to ordinance, in which no food is distributed, which is devoid of Mantras, gifts, and Śraddhā, is said to be Tāmasika. [13]

Worship of the Devas, the twice-born, the Gurus and the wise; purity, straightforwardness, Brahmacharya, and non-injury are called the austerity of the body. [14]

Speech which causes no vexation, and is true, as also agreeable and beneficial, and regular study of the scriptures—these are said to form the austerity of speech. [15]

Serenity of mind, kindness, silence, self-control, honesty of motive—this is called the mental austerity. [16]

This threefold austerity practiced by steadfast men, with great Śraddhā, desiring no fruit, is said to be Sāttvika. [17]

That austerity which is practiced with the object of gaining welcome, honor, and worship, and with ostentation, is here said to be Rājasika, unstable and transitory. [18]

That austerity which is practiced out of a foolish notion, with self-torture or for the purpose of ruining another, is declared to be Tāmasika. [19]

‘To give is right’—gift given with this idea, to one who does no service in return, in a fit place and to a worthy person, that gift is held to be Sāttvika. [20]

And what is given with a view to receiving in return, or looking for the fruit, or again reluctantly, that gift is held to be Rājasika. [21]

The gift that is given at the wrong place or time, to unworthy persons, without regard or with disdain, that is declared to be Tāmasika. [22]

‘Om, Tat, Sat’: this has been declared to be the triple designation of Brahman. By that were made of old the Brāhmaṇas, the Vedas and the Yajñas. [23]

Therefore, uttering 'Om,' are the acts of Yajña, gift and austerity as enjoined in the ordinances, always begun by the followers of the Vedas. [24]

Uttering ‘Tat,’ without aiming at fruits, are the various acts of Yajña, austerity and gift performed by the seekers of Mokṣa. [25]

The word ‘Sat’ is used in the sense of reality and of goodness; and so also, Pārtha, the word ‘Sat’ is used in the sense of an auspicious act. [26]

Steadiness in Yajña, austerity and gift is also called 'Sat': as also action in connection with these is called ‘Sat.’ [27]

Whatever is sacrificed, given or performed, and whatever austerity is practiced without Śraddhā, it is called Asat, O Pārtha; it is naught here or hereafter. [28]

[18] MOKṢA SANNYĀSA YOGA

Arjuna said:

I desire to know severally, O mighty-armed, the truth of Sannyāsa, O Hṛṣīkeśa, as also of Tyāga, O slayer of Keśi. [1]

The Blessed Lord said:

The renunciation of Kāmya actions, the sages understand as Sannyāsa; the wise declare the abandonment of the fruits of all works as Tyāga. [2]

Some philosophers declare that all action should be relinquished as an evil, whilst others (say) that the work of Yajña, gift and austerity should not be relinquished. [3]

Hear from me the final truth about Tyāga, O best of the Bhāratas. For Tyāga has been declared to be of three kinds, O tiger among men. [4]

The work of Yajña, gift and austerity should not be relinquished, but it should indeed be performed; (for) Yajña, gift and austerity are purifying to the wise. [5]

But even these works, O Pārtha, should be performed, leaving attachment and the fruits—such is my best and certain conviction. [6]

But the renunciation of obligatory action is not proper. Abandonment of the same from delusion is declared to be Tāmasika. [7]

He who from fear of bodily trouble relinquishes action, because it is painful, thus performing a Rājasika relinquishment, he obtains not the fruit thereof. [8]

When obligatory work is performed, O Arjuna, only because it ought to be done, leaving attachment and fruit, such Tyāga is regarded as Sāttvika. [9]

The relinquisher endued with Sattva and a steady understanding and with his doubts dispelled, hates not a disagreeable work nor is attached to an agreeable one. [10]

Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a relinquisher. [11]

The threefold fruit of action—disagreeable, agreeable and mixed—accrues to non-relinquishers after death, but never to relinquishers. [12]

Learn from me, O mighty-armed, these five causes for the accomplishment of all works as declared in the wisdom which is the end of all action: [13]

The body, the agent, the various senses, the different functions of a manifold kind, and the presiding divinity, the fifth of these; [14]

Whatever action a man performs by his body, speech and mind—whether right or the reverse—these five are its causes. [15]

Such being the case, he who through a non-purified understanding looks upon himself, the absolute, as the agent, he of perverted mind sees not. [16]

He who is free from the notion of egoism, whose intelligence is not affected (by good or evil), though he kills these people, he kills not, nor is bound (by the action); [17]

Knowledge, the known, and the knower form the threefold cause of action. The instrument, the object, and the agent are the threefold basis of action. [18]

Knowledge, action, and agent are declared in the enumeration of the Guṇas to be of three kinds only, from the distinction of Guṇas: hear them also duly. [19]

That by which the one indestructible substance is seen in all beings, inseparate in the separated, know that knowledge to be Sāttvika. [20]

But the knowledge which sees in all beings various entities of distinct kinds as different from one another, know that knowledge as Rājasika. [21]

Whilst that which is confined to one single effect as if it were the whole, without reason, without foundation in truth, and trivial—that is declared to be Tāmasika. [22]

An ordained action done without love or hatred by one not desirous of the fruit and free from attachment, is declared to be Sāttvika. [23]

But the action which is performed desiring desires, or with self-conceit and with much effort, is declared to be Rājasika. [24]

That action is declared to be Tāmasika which is undertaken through delusion, without heed to the consequence, loss (of power and wealth), injury (to others) and (one's own) ability. [25]

An agent who is free from attachment, non-egotistic, endowed with fortitude and enthusiasm, and unaffected in success or failure, is called Sāttvika. [26]

He who is passionate, desirous of the fruits of action, greedy, malignant, impure, easily elated or dejected, such an agent is called Rājasika. [27]

Unsteady, vulgar, arrogant, dishonest, malicious, indolent, desponding, and procrastinating, such an agent is called Tāmasika. [28]

Hear the triple distinction of intellect and fortitude, according to the Guṇas, as I declare them exhaustively and severally, O Dhanañjaya. [29]

That which knows the paths of work and renunciation, right and wrong action, fear and fearlessness, bondage and liberation, that intellect, O Pārtha, is Sāttvika. [30]

That which has a distorted apprehension of Dharma and its opposite and also of right action and its opposite, that intellect, O Pārtha, is Rājasika. [31]

That which enveloped in darkness regards Adharma as Dharma and views all things in a perverted light, that intellect, O Pārtha, is Tāmasika. [32]

The fortitude by which the functions of the mind, the Prāṇa, and the senses, O Pārtha, are regulated, that fortitude, unswerving through Yoga, is Sāttvika. [33]

But the fortitude by which one regulates (one's mind) to Dharma, desire and wealth, desirous of the fruit of each from attachment, that fortitude, O Pārtha, is Rājasika. [34]

That by which a stupid man does not give up sleep, fear, grief, despondency, and also overweening conceit, that fortitude, O Pārtha, is Tāmasika. [35]

And now hear from me, O bull of the Bhāratas, of the threefold happiness that one learns to enjoy by habit, and by which one comes to the end of pain; [36]

That which is like poison at first, but like nectar at the end; that happiness is declared to be Sāttvika, born of the translucence of intellect due to self-realization. [37]

That which arises from the contact of object with sense, at first like nectar, but at the end like poison, that happiness is declared to be Rājasika. [38]

That happiness which begins and results in self-delusion arising from sleep, indolence and miscomprehension, that is declared to be Tāmasika. [39]

There is no entity on earth, or again in heaven among the Devas, that is devoid of these three Guṇas born of Prakṛti. [40]

Of Brāhmaṇas and Kṣatriyas and Vaiśyas, as also of Śūdras, O scorcher of foes, the duties are distributed according to the Guṇas born of their own nature. [41]

The control of the mind and the senses, austerity, purity, forbearance, and also uprightness, knowledge, realization, belief in a hereafter—these are the duties of the Brāhmaṇas, born of (their own) nature. [42]

Prowess, boldness, fortitude, dexterity, and also not flying from battle, generosity and sovereignty are the duties of the Kṣatriyas, born of (their own) nature. [43]

Agriculture, cattle-rearing and trade are the duties of the Vaiśyas, born of (their own) nature; and action consisting of service is the duty of the Śūdras, born of (their own) nature. [44]

Devoted each to his own duty, man attains the highest perfection. How engaged in his own duty, he attains perfection, that hear. [45]

From whom is the evolution of all beings, by whom all this is pervaded, worshipping him with his own duty, a man attains perfection. [46]

Better is one's own Dharma, (though) imperfect, than the Dharma of another well-performed. He who does the duty ordained by his own nature incurs no evil. [47]

One should not relinquish, O son of Kuntī, the action that is dictated by one's own nature, though it is attended with evil; for, all undertakings are enveloped by evil, as fire by smoke. [48]

He whose intellect is unattached everywhere, who has subdued his heart, whose desires have fled, he attains by renunciation to the supreme perfection, consisting of freedom from action. [49]

Learn from me in brief, O son of Kuntī, how reaching such perfection, he attains to Brahman, that supreme consummation of knowledge. [50]

Endued with a pure intellect; subduing the body and the senses with fortitude; relinquishing sound and such other sense-objects; abandoning attraction and hatred; [51]

Resorting to a sequestered spot; eating but little; body, speech, and mind controlled; ever engaged in meditation and concentration; possessed of dispassion; [52]

Forsaking egoism, power, pride, lust, wrath and property; freed from the notion of 'mine'; and tranquil—he is fit for becoming Brahman. [53]

Brahman-become, tranquil-minded, he neither grieves nor desires; the same to all beings, he attains to supreme devotion unto me. [54]

By devotion he knows me in reality, what and who I am; then having known me in reality, he forthwith enters into me. [55]

Even doing all actions always, taking refuge in me—by my grace he attains to the eternal, immutable state. [56]

Resigning mentally all deeds to me, having me as the highest goal, resorting to Buddhi-Yoga do you ever fix your mind on me. [57]

Fixing your mind on me, you shall, by my grace, overcome all obstacles; but if from self-conceit you will not hear me, you shall perish. [58]

If filled with self-conceit you think, 'I will not fight,' vain is this your resolve; your Prakṛti will constrain you. [59]

Fettered, O son of Kuntī, by your own Karma, born of your own nature, what you, from delusion, desire not to do, you shall have to do in spite of yourself. [60]

Īśvara, dwells in the hearts of all beings, O Arjuna, causing all beings, by his Māyā, to revolve, (as if) mounted on a machine. [61]

Take refuge in him with all your heart, O Bhārata; by his grace shall you attain supreme peace (and) the eternal abode. [62]

Thus has wisdom more profound than all profundities, been declared to you by me; reflecting over it fully, act as you like. [63]

Hear again my supreme word, the profoundest of all; because you are dearly beloved of me, therefore will I speak what is good to you. [64]

Occupy your mind with me, be devoted to me, sacrifice to me, bow down to me. You shall reach myself; truly do I promise unto you, (for) you are dear to me. [65]

Relinquishing all Dharmas take refuge in me alone; I will liberate you from all sins; grieve not. [66]

This is never to be spoken by you to one who is devoid of austerities or devotion, nor to one who does not render service, nor to one who cavils at me. [67]

He who with supreme devotion to me will teach this deeply profound philosophy to my devotees, shall doubtless come to me alone. [68]

Nor among men is there any who does dearer service to me, nor shall there be another on earth dearer to me, than he. [69]

And he who will study this sacred dialogue of ours, by him shall I have been worshipped by the Yajña of knowledge; such is my conviction. [70]

And even that man who hears this, full of Śraddhā and free from malice, he too, liberated, shall attain to the happy worlds of those of righteous deeds. [71]

Has this been heard by you, Pārtha, with an attentive mind? Has the delusion of your ignorance been destroyed, O Dhanañjaya? [72]

Arjuna said:

Destroyed is my delusion, and I have gained my memory through your grace, O Acyuta. I am firm; my doubts are gone. I will do your word. [73]

Sañjaya said:

Thus have I heard this wonderful dialogue between Vāsudeva and the high-souled Pārtha, causing my hair to stand on end. [74]

Through the grace of Vyāsa have I heard this supreme and most profound Yoga, direct from Kṛṣṇa, the lord of Yoga, himself declaring it. [75]

O king, as I remember and remember this wonderful and holy dialogue between Keśava and Arjuna, I rejoice again and again. [76]

And as I remember and remember that most wonderful form of Hari, great is my wonder, O king; and I rejoice again and again. [77]

Wherever is Kṛṣṇa, the lord of Yoga, wherever is Pārtha, the wielder of the bow, there are prosperity, victory, expansion, and sound policy: such is my conviction. [78]