Bhagavad Gita

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THE BHAGAVAD GITA

CHAPTER I
The Hesitation and Despondancy of Arjuna

Dhrtarastra said:
In the field of righteousness, the field of the Kurus, when my people and the sons of Pandu had gathered together, eager for battle, what did they do, O Samjaya?

Samjaya said:
Then, Duryodhana the prince, having seen the army of the Pandavas drawn up in battle order, approached his teacher and spoke this word:
"Behold, O Teacher, this mighty army of the sons of Pandu organized by thy pupil, the son of Drupada.
Here are heroes, great bowmen equal in battle to Bhima and Arjuna --Yuyudhana, Virata and Drupada, a mighty warrior.
Dhrstaketu, Cekitana and the valient King of Kasi, also Purujit, Kuntibhoja and Saibya the foremost of men.
Yudhamanyu, the strong and Uttamauja, the brave; and also the son of Subhadra and sons of Draupadi, all of them great warriors.
Know also, O Best of the twiceborn, the leaders of my army, those who are most distinguished among us. I will name them now for thy information.
Thyself and Bhishma and Karna and Krpa, ever victorious in battle; Asvatthaman, Vikarna, and also the son of Somadatta.
And many other heroes who have risked their lives for my sake. They are armed with many kinds of weapons and are all well skilled in war.
Unlimited is this army of ours which is guarded by Bhishma, while that army of theirs which is guarded by Bhima is limited.
Therefore do ye all support Bhishma, standing firm in all the fronts, in your respective ranks."
In order to cheer him up, the aged kuru, his valiant grandsire, roared aloud like a lion and blew his conch.
Then conches and kettledrums, tabors and drums and horns suddenly were struck and the noise was tumultuous.
When stationed in their great chariot, yoked to white horses, Krsna and Arjuna blew their celestial conches.
Krsna blew his Pancajanya and Arjuna his Devadatta and Bhima of terrific deeds and enormous appetite blew his mighty conch, Paundra.
Prince Yudhisthira, the son of Kunti, blew his Anantavijaya and Nakula and Sahadeva blew their Sughosa and Manipuspaka.
And the king of Kasi, the Chief of archers, Sikhandin, the great warrior, Dhrstadyumna and Virata and the invincible Satyaki, Drupada and the sons of Draupadi, O Lord of earth, and the strong-armed son of Subhadra, on all sides

blew their respective conches.
The tumultuous uproar resounding through earth and sky rent the hearts of Dhrtarastra's sons.
The Arjuna, whose banner bore the crest of Hanuman, looked at the sons of Dhrtarastra drawn up in battle order; and as the flight of missles (almost) started, he took up his bow.
And, O Lord of earth, he spoke this word to Hrsikesa (Krsna):
"Draw up my chariot, O Acyuta (Krsna), between the two armies. So that I may observe these men standing, eager for battle, with whom I have to contend in this strife of war.
I wish to look at those who are assembled here, ready to fight and eager to achieve in battle what is dear to the evil-minded son of Dhrtarastra."
Thus addressed by Gudakesa (Arjuna), Hrsikesa (Krsna) having drawn up that best of chariots, O Bharata (Dhrtarastra), between the two armies.
In front of Bhishma, Drona and all the chiefs he said: "Behold, O Partha (Arjuna), these Kurus assembled (here)."
There saw Arjuna standing fathers and grandfathers, teachers, uncles, brothers, sons and grandsons as also companions.
And also fathers-in-law and friends in both the armies. When the son of Kunti (Arjuna) saw these kinsmen thus standing arrayed, he was overcome with great compassion and uttered this in sadness;
"When I see my own people arrayed and eager for fight O Krsna, my limbs quail, my mouth goes dry, my body shakes and my hair stands on end.
(The bow) Gandiva slips from my hand and my skin too is burning all over. I am not able to stand steady. My mind is reeling.
And I see evil omens, O Kesava (Krsna), nor do I foresee any good by slaying my own people in the fight.
I do not long for victory, O Krsna, nor kingdom nor pleasures. Of what use is kingdom to us, O Krsna, or enjoyment, or even life?
Those for whose sake we desire kingdom, enjoyments and pleasures, they stand here in battle, renouncing their lives and riches.
Teachers, fathers, sons and also grandfathers; uncles and fathers-in-law, grandsons and brothers-in-law and (other) kinsmen.
These I would not consent to kill, though they kill me, O Madhusudana (Krsna), even for the kingdom of the three worlds; how much less for the sake of the earth?
What pleasure can be ours, O Krsna, after we have slain all the sons of Dhrtarastra? Only sin will accrue to us if we kill these malignants.
So it is not right that we slay our kinsmen, the sons of Dhrtarastra. Indeed, how can we be happy, O Madhava (Krsna), if we kill our own people?
Even if these whose minds are overpowered by greed, see no wrong in the destruction of the family and no crime in treachery to friends;
Why should we not have the wisdom to turn away from this sin, O Janardana (Krsna), we who see the wrong in the destruction of the family?
In the ruin of a family, its ancient laws are destroyed: and when the laws perish, the whole family yields to lawlessness.
And when lawlessness prevails, O Varsneya (Krsna), the women of the family

become corrupted and when women are corrupted, confusion of castes arises.
And to hell does this confusion bring the family itself as well as those who have destroyed it. For the spirits of their ancestors fall, deprived of their offerings of rice and water.
By the misdeeds of those who destroy a family and create confusion of varnas, the immemorial laws of the caste and the family are destroyed.
And we have heard it said, O Janardana (Krsna), that the men of the families whose laws are destroyed needs must live in hell.
Alas, what a great sin have we resolved to commit in striving to slay our own people through our greed for the pleasures of the kingdom!
Far better would it be for me if the sons of Dhrtarastra, with weapons in hand, should slay me in the battle, while I remain unresisting and unarmed."
Having spoken thus on the (field of) battle, Arjuna sank down on the seat of his chariot, casting away his bow and arrow, his spirit overwhelmed by sorrow.

CHAPTER II
Samkhya Theory and Yoga Practice

Krsna's rebuke and exhortation to be brave

Samjaya said:
To him (who was) thus overcome by pity, whose eyes were filled with tears and troubled and (who was) much depressed in mind, Madhusudana (Krsna) spoke this word:

The Blessed Lord said:
Whence has come to thee this stain (this dejection) of spirit in this hour of crisis? It is unknown to men of noble mind (not cherished by the Aryans); it does not lead to heaven; (on earth) it causes disgrace, O Arjuna.
Yield not to this unmanliness, O Partha (Arjuna), for it does not become thee.
Cast off this petty faintheartedness and arise, O Oppressor of the foes (Arjuna).

Arjuna said:
"How shall I strike Bhisma and Drona who are worthy of worship, O Madhusudana (Krsna), with arrows in battle, O Slayer of foes (Krsna)?
It is better to live in this world even by begging than to slay these honoured teachers. Though they are mindful their gains, they are my teachers and by slaying them, only, I would enjoy in this world delights which are smeared with blood.
Nor do we know which for us is better, whether we conquer them or they conquer us. The sons of Dhrtarastra, whom if we slew we should not care to live, are standing before us in battle array.
My very being is stricken with the weakness of (sentimental) pity. With my mind bewildered about my duty, I ask Thee. Tell me, for certain, which is better. I am Thy pupil; teach me, who am seeking refuge in Thee.
I do not see what will drive away this sorrow which dries up my senses even if I should attain rich and unrivalled kingdom on earth or even the sovereignty of the gods."

Samjaya said:
Having thus addressed Hrisikesa (Krsna), the mighty Gudakesa (Arjuna) said to Govinda (Krsna) "I will not fight" and became silent.
To him thus depressed in the midst of the two armies O Bharata (Dhrtarastra), Hrisikesa (Krsna), smiling as it were, spoke this word:

The Blessed Lord said:
Thou grievest for those whom thou shouldst not grieve for, and yet thou speakest words about wisdom. Wise men do not grieve for the dead or for the living.
Never was there a time when I was not, nor thou, nor these lords of men, nor will there ever be a time hereafter when we all shall cease to be.
As the soul passes in this body through childhood, youth and age, even so is its taking on of another body. The sage is not perplexed by this.
Contacts with their objects, O Son of Kunti (Arjuna), give rise to cold and heat, pleasure and pain. They come and go and do not last forever, these learn to endure, O Bharata (Arjuna).
The man who is not troubled by these, O Chief of men (Arjuna), who remains the same in pain and pleasure, who is wise makes himself fit for eternal life.
Of the non-existent there is no coming to be; of the existent there is no ceasing to be. The conclusion about these two has been perceived by the seers of truth.
Know thou that by which all this is pervaded is indestructable. Of this immutable being, no one can bring about the destruction.
It is said that these bodies of the eternal embodied (soul) which is indestructable and incomprehensible come to an end. Therefore fight, O Bharata (Arjuna).
He who thinks that this slays and he who thinks that this is slain; both of them fail to perceive the truth; this one neither slays nor is slain.
He is never born, nor does he die at any time, nor having (once) come to be will he again cease to be. He is unborn, eternal, permanent and primeval. He is not slain when the body is slain.
He who knows that it is indestructable and eternal, uncreate and unchanging, how can such a person slay any one, O Partha (Arjuna), or cause any one to slay?
Just as a person casts off worn-out garments and puts on others that are new, even so does the embodied soul cast off worn-out bodies and take on others that are new.
Weapons do not cleave this self, fire does not burn him; waters do not make him wet; nor does the wind make him dry.
He is uncleavable, He cannot be burnt. He can be neither wetted nor dried. He is eternal, all-pervading, unchanging and immovable. He is the same forever.
He is said to be unmanifest, unthinkable and unchanging. Therefore, knowing him as such, thou shouldst not grieve.
Even if thou thinkest that the self is perpetually born and perpetually dies, even then, O Mighty-armed (Arjuna), thou shouldst not grieve.
For to the one that is born death is certain and certain is birth for the one

that has died. Therefore for what is unavoidable, thou shouldst not grieve.
Beings are unmanifest in their beginnings, manifest in the middles and unmanifest again in their ends, O Bharata (Arjuna), What is there for lamentation?
One looks upon Him as a marvel, another hears of Him as a marvel; and even after hearing, no one whatsoever has known Him.
The dweller in the body of every one, O Bharata (Arjuna), is eternal and can never be slain, Therefore thou shouldst not grieve for any creature.
Further, having regard for thine own duty, thou shouldst not falter, there exists no greater good for a Ksatriya than a battle enjoined by duty.
Happy are the Ksatriyas, O Partha (Arjuna), for whom such a war comes of its own accord as an open door to heaven.
But if thou doest not this lawful battle, then thou wilt fail thy duty and glory and will incur sin.
Besides, men will ever recount thy ill-fame and for one who has been honoured, ill-fame is worse than death.
The great warriors will think that thou hast abstained from battle through fear and they by whom thou wast highly esteemed will make light of thee.
Many unseemly words will be uttered by thy enemies, slandering thy strength. Could anything be sadder than that?
Either slain thou shalt go to heaven; or victorious thou shalt enjoy the earth; therefore arise, O son of Kunti (Arjuna), resolved on battle.
In this path, no effort is ever lost and no obstacle prevails; even a little of this righteousness (dharma) saves from great fear.
In this, O joy of the Kurus (Arjuna), the resolute (decided) understanding is single; but the thoughts of the irresolute (undecided) are many-branched and endless.
The undiscerning who rejoice in the letter of the Veda, who contend that there is nothing else, whose nature is desire and who are intent on heaven, proclaim these flowery words that result in rebirth as the fruit of actions and (lay down) various specialized rites for the attainment of enjoyment and power.
The intelligence which discriminates between right and wrong, of those who are devoted to enjoyment and power and whose minds are carried away by these words (of the Veda) is not well-established in the Self (or concentration).
The action of the three-fold modes is the subject matter of the Veda; but do thou become free, O Arjuna, from this threefold nature; be free from the dualities (the pairs of opposites), be firmly fixed in purity, not caring for acquisition and preservation, and be possessed of the Self.
As is the use of a pond in a place flooded with water everywhere, so is that of all the Vedas for the Brahmin who understands.
To action alone hast thou a right and never at all to its fruits; let not the fruits of action be thy motive; neither let there be in thee any attachment to inaction.
Fixed in yoga, do thy work, O Winner of wealth (Arjuna), abandoning attachment, with an even mind in success and failure, for evenness of mind is called yoga.
Far inferior indeed is mere action to the disciplene of intelligence (buddhiyoga), O Winner of wealth (Arjuna), seek refuge in intelligence. Pitiful

are those who seek for the fruits (of their action).
One who has yoked his intelligence (with the Divine), (or is established in his intelligence) casts away even here both good and evil. Therefore strive for yoga, yoga is skill in action.
The wise who have united their intelligence (with the Divine) renouncing the fruits which there action yields and freed from the bonds of birth reach the sorrowless state.
When thy intelligence shall cross the turbidity of delusion, then shall thou become indifferent to what has been heard and what is yet to be heard.
When thy intelligence, which is bewildered by the Vedic texts, shall stand unshaken and stable in spirit (samadhi), then shalt thou attain to insight (yoga).

Arjuna said:
"What is the description of the man who has this firmly founded wisdom, whose being is steadfast in spirit, O Kesava (Krsna)? How should the man of settled intelligence speak, how should he sit, how should he walk?

The Blessed Lord said:
When a man puts away all the desires of his mind, O Partha (Arjuna), and when his spirit is content in itself, then he is called stable in intelligence.
He whose mind is untroubled in the midst of sorrows and is free from eager desire amid pleasures, he from whom passion, fear, and rage have passed away, he is called a sage of settled intelligence.
He who is without affection on any side, who does not rejoice or loathe as he obtains good or evil, his intelligence is firmly set (in wisdom).
He who draws away the senses from the objects of sense on every side as a tortoise draws in its limbs (into the shell), his intelligence is firmly set (in wisdom).
The objects of sense turn away from the embodied soul who abstains from feeding on them but the taste for them remains. Even the taste turns away when the Supreme is seen.
Even though a man may ever strive (for perfection) and be ever so discerning, O son of Kunti (Arjuna), his impetuous senses will carry off his mind by force.
Having brought all (the senses) under control, he should remain firm in yoga intent on Me; for he, whose senses are under control, his intelligence is firmly set.
When a man dwells in his mind on the objects of sense, attachment to them is produced. From attachment springs desire and from desire comes anger.
From anger arises bewilderment, from bewilderment loss of memory; and from loss of memory, the destruction of intelligence and from the destruction of intelligence he perishes.
But a man of disciplened mind, who moves among the objects of sense, with the senses under control and free from attachment and aversion, he attains purity of spirit.
And in that purity of spirit, there is produced for him an end of all sorrow; the intelligence of such a man of pure spirit is soon established (in the peace of the self).

For the uncontrolled, there is no intelligence;; nor for the uncontrolled is there the power of concentration and for him without concentration, there is no peace and for the unpeaceful, how can there be happiness?
When the mind runs after the roving senses, it carries away the understanding, even as a wind carries away a ship on the waters.
Therefore, O Mighty-armed (Arjuna), he whose senses are all withdrawn from their objects his intelligence is firmly set.
What is night for all beings is the time of waking for the disciplened soul; and what is the time of waking for all beings is night for the sage who sees (or the sage of vision).
He unto whom all desires enter as waters into the sea, which, though ever being filled is ever motionless, attains to peace and not he who hugs his desires.
He who abandons all desires and acts free from longing, without any sense of mineness or egotism, he attains to peace.
This is the divine state (brahmisthiti) O Partha (Arjuna), having attained thereto, one is (not again) bewildered; fixed in that state even at the end (at the hour of death) one can attain to the bliss of God (brahmanirvana).

CHAPTER III
Karma Yoga or the Method of Work

Arjuna said:
If Thou deemest that (the path of) understanding is more excellent than (the path of) action, O Janardana (Krsna), why dost thou urge me to do this savage deed, O Kesava (Krsna)?
With an apparently confused utterance thou seemest to bewilder my intelligence. Tell (me) then decisively the one thing by which I can attain to the highest good.

The Blessed Lord said:
O, blameless One, in this world a two-fold way of life has been taught of yore by Me, the path of knowledge for men of contemplation and that of works for men of action.
Not by abstention from work does a man attain freedom from action; nor by mere renunciation does he attain to his perfection.
For no one can remain even for a moment without doing work; every one is made to act helplessly by the impulses born of nature.
He who restrains his organs of action but continues in his mind to brood over the objects of sense; whose nature is deluded is said to be a hypocrite (a man of false conduct).
But he who controls the senses by the mind, O Arjuna, and without attachment engages the organs of action in the path of work, he is superior.
Do thou thy allotted work, for action is better than inaction; even the maintenance of thy physical life cannot be effected without action.
Save work done as and for a sacrifice this world is in bondage to work.
Therefore, O son o Kunti (Arjuna), do thy work as a sacrifice, becoming free from all attachment.
In ancient days the Lord of creatures created men along with sacrifice and

said, "By this shall ye bring forth and this shall be unto you that which will yield the milk of your desires."
By this foster ye the gods and let the gods foster you; thus fostering each other you shall attain to the supreme good.
Fostered by sacrifice the gods will give you the enjoyments you desire. He who enjoys these gifts without giving to them in return is verily a thief.
The good people who eat what is left from the sacrifice are released from all sins but those wicked people who prepare food for their own sake--verily they eat sin.
From food creatures come into being; from rain is the birth of food; from sacrifice rain comes into being and sacrifice is born of work.
Know the origin of karma (of the nature of sacrifices) to be in Brahma (the Veda) and the Brahma springs from the Imperishable. Therefore the Brahma, which comprehends all, ever centres round the sacrifice.
He who does not, in this world, help to turn the wheel thus set in motion, is evil in his nature, sensual in his delight, and he, O Partha (Arjuna), lives in vain.
But the man whose delight is in the Self alone, who is content with the Self, who is satisfied with the Self, for him there exists no work that needs to be done.
Similarly, in this world he has no interest whatever to gain by the actions that he has not done. He does not depend on all these beings for any interest of his.
Therefore, without attachment, perform always the work that has to be done, for man attains to the highest by doing work without attachment.
It was even by works that Janaka and others attained to perfection. Thou shouldst do works also with a view to the maintenance of the world.
Whatsoever a great man does, the same is done by others as well. Whatever standard he sets, the world follows.
There is not for me, O Partha (Arjuna), any work in the three worlds which has to be done nor anything to be obtained which has not been obtained; yet I am engaged in work.
For, if ever I did not engage in work unwearied, O Partha (Arjuna), men in every way follow my path.
If I should cease to work, these worlds would fall in ruin and I should be the creator of disordered life and destroy these people.
As the unlearned act from attachment to their work, so should the learned also act, O Bharata (Arjuna), but without any attachment, with the desire to maintain the world-order.
While all kinds of work are done by the modes of nature, he whose soul is bewildered by the self-sense thinks "I am the doer."
But he who knows the true character of the two distinctions (of the soul) from the modes of nature and their works, O Mighty-armed (Arjuna), understanding that it is the modes which are acting on the modes, does not get attached.
Those who are misled by the modes get attached to the works produced by them. But let no one who knows the whole unsettle the minds of the ignorant who knows only a part.

Resigning all thy works to Me, with thy consciousness fixed in the Self, being free from desire and egoism, fight, delivered from thy fever.
Those men, too, who, full of faith and free from cavail, constantly follow this teaching of Mine are released from (the bondage of) works.
But those who slight My teaching and do not follow it, know them to be blind to all wisdom, lost and senseless.
Even the man of knowledge acts in accordance with his own nature. Beings follow their nature. What can repression accomplish?
For (every) sense attachment and aversion are fixed (in regard) to the objects of (that) sense. Let no one come under their sway for they are his (two) waylayers.
Better is one's own law though followed imperfectly carried out than the law of another carried out perfectly. Better is death in (the fulfillment of) one's own law for to follow another's law is perilous.

Arjuna said:
But by what is a man impelled to commit sin, as if by force, even against his own will, O Varsneya (Krsna)?

The Blessed Lord said:
This is craving, this is wrath, born of the mode of passion, all devouring and most sinful. Know this to be the enemy here.
As fire is covered by smoke, as a mirror by dust, as an embryo is enveloped by the womb, so is this covered by that (passion).
Enveloped is wisdom, O son of Kunti (Arjuna), by this insatiable fire of desire, which is the constant foe of the wise.
The senses, the mind and the intelligence are said to be its seat. Veiling wisdom by these, it deludes the embodied (soul).
Therefore, O Best of Bharatas (Arjuna), control thy senses from the beginning and slay this sinful destroyer of wisdom and discrimination.
The senses, they say, are great, greater than the senses is the mind, greater than the mind is intelligence but greater than the intelligence is he.
Thus knowing him who is beyond the intelligence, steadying the (lower) self by the Self, smite, O Mighty-armed (Arjuna), the enemy in the form of desire, so hard to get at.

CHAPTER IV
The Way of Knowledge

The Blessed Lord said:
I proclaimed this imperishable yoga to Vivasvan; Vivasan told it to Manu and Manu spoke it to Iksvaku.
Thus handed down from one to another the royal sages knew it till that yoga was lost to the world through long lapse of time, O Oppressor of the foe (Arjuna).
This same ancient yoga has been today declared to thee by Me; for thou art My devotee and My friend; and this is the supreme secret.

Arjuna said:
Later was Thy birth and earlier was the birth of Vivasvat. How then am I to

understand that thou didst declare it to him in the beginning?

The Blessed Lord said:
Many are My lives that are past, and thine also, O Arjuna; all of them I know but thou knowest not, O Scourge of the foe (Arjuna).
Though (I am) unborn, and My self (is) imperishable, though (I am) the lord of all creatures, yet establishing Myself in My own nature, I come into (empiric) being through My power (maya).
Whenever there is a decline of righteousness and rise of unrighteousness, O Bharata (Arjuna), then I send forth (create incarnate) Myself.
For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I come into being from age to age.
He who knows thus in its true nature My divine birth and works, is not born again, when he leaves his body but comes to Me, O Arjuna.
Delivered from passion, fear and anger, absorbed in Me, taking refuge in Me, many purified by the austerity of wisdom, have attained to My state of being.
As men approach me so do I accept them: men on all sides follow my path, O Partha (Arjuna).
Those who desire the fruition of there works on earth offer sacrifices to the gods (the various forms of the one Godhead) for the fruition of works in this world of men is very quick.
The fourfold order was created by Me according to the divisions of quality and work. Though I am its creator, know Me to be incapable of action or change.
Works do not defile Me; nor do I have yearning for their fruit. He who knows Me thus is not bound by works.
So knowing was work done also by the men of old who sought liberation. Therefore do thou also work as the ancients did in former times.
What is action? What is inaction?--as to this even the wise are bewildered. I will declare to thee what action is, knowing which thou shalt be delivered from evil.
One has to understand what action is, and likewise one has to understand about inaction. Hard to understand is the way of work.
He who in action sees inaction and action in inaction, he is wise among men, he is yogin and he has accomplished all his work.
He whose undertakings are all free from the will of desire, whose works are burned up in the fire of wisdom, him the wise call a man of learning.
Having abandoned attachment to the fruit of works, ever content, without any kind of dependance, he does nothing though he is ever engaged in work.
Having no desires, with his heart and self under control, giving up all possessions, performing action by the body alone, he commits no wrong.
He who is satisfied with whatever comes by chance, who has passed beyond the dualities (of pleasure and pain), who is free from jealousy, who remains the same in success and failure, even when he acts, he is not bound.
The work of a man whose attachments are sundered, who is liberated, whose mind is firmly founded in wisdom, who does work as a sacrifice, is dissolved entirely.
For him the act of offering is God, the oblation is God. By God is it offered

into the fire of God. God is that which is to be attained by him who realizes God in his works.
Some yogins offer sacrifices to the gods while others offer sacrifice by the sacrifice itself into the fire of the Supreme.
Some offer hearing and the other senses into the fires of restraint; others offer sound and the other objects of sense in the fires of sense.
Some again offer all the works of their senses and the works of the vital force into the fire of the yoga of self control, kindled by knowledge.
Others again who are devoted to breath control, having restrained the paths of prana (the outgoing breath) and apana (the incoming breath) pour as a sacrifice prana into apana and apana into prana.
While others, restricting their food, pour as sacrifice their life breaths into life breaths. All these are knowers of sacrifice (know what sacrifice is) and by sacrifice have their sins destroyed.
Those who eat the sacred food that remains after a sacrifice attain to the eternal Absolute; this world is not for him who offers no sacrifice, how then any other world, O Best of the Kurus (Arjuna)?
Thus many forms of sacrifice are spread out in the face of Brahman (i.e. set forth as the means of reaching the Absolute). Know thou that all these are born of work, and so knowing thou shalt be freed.
Knowledge as a sacrifice is greater than any material sacrifice, O scourge of the foe (Arjuna), for all works without any exception culminate in wisdom.
Learn that by humble reverence, by inquiry and by service. The men of wisdom who have seen the truth will instruct thee in knowledge.
When thou hast known it, thou shalt not fall again into this confusion, O Pandava (Arjuna), for by this thou shalt see all existences without exception in the Self, then in Me.
Even if thou shouldst be the most sinful of all sinners, thou shalt cross over all evil by the boat of wisdom alone.
As the fire which is kindled turns its fuel to ashes, O Arjuna, even so does the fire of wisdom turn to ashes all work.
There is nothing on earth equal in purity to wisdom. He who becomes perfected by yoga finds this of himself, in his self in course of time.
He who has faith, who is absorbed in it (i.e. wisdom) and who has subdued his senses gains wisdom and having gained wisdom he attains quickly the supreme peace.
But the man who is ignorant, who has no faith, who is of a doubting nature, perishes. For the doubting soul, there is neither this world nor the world beyond nor any happiness.
Works do not bind him who has renounced all works by yoga, who has destroyed all doubt by wisdom and who ever possesses his soul, O Winner of wealth (Arjuna).
Therefore having cut asunder with the sword of wisdom this doubt in thy heart that is born of ignorance, resort to yoga and stand up, O Bharata (Arjuna).

CHAPTER V
True Renunciation

Arjuna said:
Thou praisest, O Krsna, the renunciation of works and again their unselfish performance. Tell me for certain which one is the better of these two.
The Blessed Lord said: The renunciation of works and their unselfish performance both lead to the soul's salvation. But of the two, the unselfish performance of works is better than their renunciation.
He who neither loathes nor desires should be known as one who has ever the spirit of renunciation; for free from dualitites he is released easily, O Mighty-armed (Arjuna), from bondage.
He who works having given up attachment, resigning his actions to God, is not touched by sin, even as a lotus leaf (is untouched) by water.
The yogins (men of action) perform works merely with the body, mind, understanding or merely with the senses, abandoning attachment, for the purification of their souls.
The soul earnest (or devoted) attains to peace well-founded, by abandoning attachment to the fruits of works, but he whose soul is not in union with the Divine is impelled by desire, and is attached to the fruit (of action) and is (therefore) bound.
The embodied (soul), who has controlled his nature having renounced all actions by the mind (inwardly) dwells at ease in the city of nine gates, neither working nor causing work to be done.
The Sovereign Self does not create for the people agency, nor does He act. Nor does He connect works with their fruits. It is nature that works out (these).
The All-pervading Spirit does not take on the sin or the merit of any. Wisdom is enveloped by ignorance; thereby creatures are bewildered.
But for those in whom ignorance is destroyed by wisdom, for them wisdom lights up the Supreme Self like the sun.
Thinking of That, directing their whole conscious being to That, making That their whole aim, with That as the sole object of their devotion, they reach a state from which there is no return, their sins washed away by wisdom.
Sages see with an equal eye, a learned and humble Brahmin, a cow, an elephant or even a dog or an outcaste.
Even here (on earth) the created (world) is overcome by those whose mind is established in equality. God is flawless and the same in all. Therefore are these (persons) established in God.
One should not rejoice on obtaining what is pleasant nor sorrow on obtaining what is unpleasant. He who is (thus) firm of understanding and unbewildered, (such a) knower of God is established in God.
When the soul is no longer attached to external contacts (objects) one finds the happiness that is in the Self. Such a one who is self-controlled in Yoga on God (Brhama) enjoys undying bliss.
Whatever pleasures are born of contacts (with objects) are only sources of sorrow, they have a beginning and an end, O Son of Kunti (Arjuna), no wise man delights in them.
He who is able to resist the rush of desire and anger, even here before he gives up his body, he is a yogin, he is the happy man.
He who finds his happiness within, his joy within and likewise his light only

within, that yogin becomes divine and attains to the beatitude of God (brahmanirvana).
The holy men whose sins are destroyed, whose doubts (dualities) are cut asunder, whose minds are disciplened and who rejoice in (doing) good to all creatures, attain to the beatitude of God.
To those austere souls (yatis) who are delivered from desire and anger asnd who have subdued their minds and have knowledge of the Self, near to them lies the beatitude of God.
And shutting out all external objects, fixing the vision between the eyebrows, making even the inward and the outward breaths moving within the nostrils, the sage who has controlled the senses, mind and understanding, who is intent on liberation, who has cast away desire, fear and anger, he is ever freed.
And having known Me as the Enjoyer of sacrifices and austerities, the Great Lord of all the worlds, the Friend of all beings, he (the sage) attains peace.

CHAPTER VI
The True Yoga

The Blessed Lord said:
He who does the work which he ought to do without seeking its fruit he is the samnyasin, he is the yogin, not he who does not light the sacred fire, and performs no rites.
What they call renunciation, that know to be disciplened activity, O Pandava (Arjuna), for no one becomes a yogin who has not renounced his (selfish) purpose.
Work is said to be the means of the sage who wishes to attain to yoga; when he has attained to yoga, serenity is said to be the means.
When one does not get attached to the objects of sense or to works, and has renounced all purposes, then, he is said to have attained to yoga.
Let a man lift himself by himself; let him not degrade himself; for the Self alone is the friend of the self and the Self alone is the enemy of the self.
For him who has conquered his (lower) self by the (higher) Self his Self is a friend but for him who has not possessed his (higher) Self, his very Self will act in enmity, like an enemy.
When one has conquered one's self (lower) and has attained to the calm of self-mastery, his Supreme Self abides ever concentrate, he is at peace in cold and heat, in pleasure and pain, in honour and dishonour.
The ascetic (yogi) whose soul is satisfied with wisdom and knowledge, who is unchanging and master of his senses, to whom a clod, a stone and a piece of gold are the same, is said to be controlled (in yoga).
He who is equal-minded among friends, companions and foes, among those who are neutral and impartial, among those who are hateful and related, among saints and sinners,he excels.
Let the yogin try constantly to concentrate his mind (on the Supreme Self) remaining in solitude and alone, self-controlled, free from desires and (longing for) possessions.
Having set in a clean place his firm seat, neither too high nor too low, covered with sacred grass, a deerskin, and a cloth, one over the other,

There taking his place on the seat, making his mind one-pointed and controlling his thought and sense, let him practise yoga for the purification of the soul.
Holding the body, head and neck, erect and still, looking fixedly at the tip of his nose, without looking around (without allowing his eyes to wander).
Serene and fearless, firm in the vow of celibacy, subdued in mind, let him sit, harmonized, his mind turned to Me and intent on Me alone.
The yogin of subdued mind, ever keeping himself thus harmonized, attains to peace, the supreme nirvana, which abides in Me.
Verily, yoga is not for him who eats too much or abstains too much from eating.
It is not for him, O Arjuna, who sleeps too much or keeps awake too much.
For the man who is temperate in food and recreation, who is restrained in his actions, whose sleep and waking are regulated, there ensues disciplene (yoga) which destroys all sorrow.
When the disciplened mind is established in the Self alone, liberated from all desires, then is he said to be harmonized (in yoga).
As a lamp in a windless place flickereth not, to such is likened the yogi of subdued thought who practises union with the Self (or disciplene of himself).
That in which thought is at rest, restrained by the practice of concentration, that in which he beholds the Self through the self and rejoices in the Self;
That in which he finds this supreme delight, perceived by the intelligence and beyond the reach of the senses, wherein established, he no longer falls away from the truth;
That, on gaining which he thinks that there is no greater gain beyond it, wherein established he is not shaken even by the heaviest sorrow;
Let that be known by the name of yoga, this disconnection from union with pain.
This yoga should be practised with determination, with heart undismayed.
Abandoning without exception all desires born of (selfish) will, restraining with the mind all the senses on every side;
Let him gain little by little tranquility by means of reason controlled by steadiness and having fixed the mind on the Self, let him not think of anything (else).
Whatsoever makes the wavering and unsteady mind wander away let him restrain and bring it back to the control of the Self alone.
For supreme happiness comes to the yogin whose mind is peaceful, whose passions are at rest, who is stainless and has become one with God.
Thus making the self ever harmonized, the yogin, who has put away sin, experiences easily the infinite bliss of contact with the eternal.
He whose self is harmonized by yoga, seeth the Self abiding in all beings and all beings in the Self; everywhere he sees the same.
He who sees Me every where and sees all in Me; I am not lost to him nor is he lost to Me.
The yogin who established in oneness, worships Me abiding in all beings lives in Me, howsoever he may be active.
He, O Arjuna, who sees with equality everything, in the image of his own self, whether in pleasure or in pain, he is considered a perfect yogi.

Arjuna said:

This yoga declared by you to be of the nature of equality (evenness of mind), O Madhusudana (Krsna), I see no stable foundation for, on account of restlessness.
For the mind is verily fickle, O Krsna, it is impetuous, strong and obstinate.
I think that it is as difficult to control as the wind.

The Blessed Lord said:
Without a doubt, O Mighty-armed (Arjuna), the mind is difficult to curb and restless but it can be controlled, O son of Kunti (Arjuna), by constant practice and non-attachment.
Yoga is hard to attain, I agree, by one who is not self controlled; but by the self-controlled it is attainable by striving through proper means.

Arjuna said:
He who cannot control himself though he has faith, with the mind wandering away from yoga, failing to attain perfection in yoga, what way does he go, O Krsna?
Does he not perish like a rent cloud, O Mighty-armed (Krsna), fallen from both and without any hold and bewildered in the path that leads to the Eternal?
Thou shoulst dispel completely this, my doubt, O Krsna, for there is none else than Thyself who can destroy this doubt.

The Blessed Lord said:
O, Partha (Arjuna), neither in this life nor hereafter is there destruction for him; for never does any one who does good, dear friend, tread the path of woe.
Having attained to the world of the righteous and dwelt there for very many years, the man who has fallen away from yoga is again born in the house of such as are pure and prosperous.
Or he may be born in the family of yogins who are endowed with wisdom. For such a birth as this is more difficult to obtain in the world.
There he regains the (mental) impressions (of union with the Divine) which he had developed in his previous life and with this (as the starting point) he strives again for perfection, O Joy of the Kurus (Arjuna).
By his former practice, he is carried on irresistibly. Even the seeker after knowledge of yoga goes beyond the Vedic rule.
But the yogi who strives with assiduity, cleansed of all sins, perfecting himself through many lives, then he attains to the highest goal.
The yogin is greater than the ascetic; he is considered to be greater than the man of knowledge, greater than the man of ritual works, therefore do thou become a yogin, O Arjuna.
And of all yogins, he who full of faith worships Me, with his inner self abiding in Me, I hold to be the most attuned (to Me in Yoga).

CHAPTER VII
God and the World

The Blessed lord said:
Hear then, O Partha (Arjuna), how, practising yoga, with the mind clinging to Me as thy refuge, thou shalt know Me in full, without any doubt.
I will declare to thee in full this wisdom together with knowledge by knowing

which there shall remain nothing more here left to be known.
Among thousands of men scarcely one strives for perfection, and of those who strive and succeed, scarcely one knows Me in truth.
Earth, water, fire, air, ether, mind and understanding and self-sense -- this is the eightfold division of my nature.
This is my lower nature. Know My other and higher nature which is the soul, by which this world is upheld, O mighty-armed (Arjuna).
Know that all beings have their birth in this. I am the origin of all this world and its dissolution as well.
There is nothing whatever that is higher than I, O Winner of wealth (Arjuna). All that is here is strung on me as rows of gems on a string.
I am the taste in the waters, O Son of Kunti (Arjuna), I am the light in the moon and the sun. I am the syllable Aum in all the Vedas; I am the sound in ether and manhood in men.
I am the pure fragrance in earth and brightness in fire. I am the life in all existence and the austerity in ascetics.
Know Me, O Partha (Arjuna), to be the eternal seed of all existences. I am the intelligence of the intelligenct, I am the splendour of the spledid.
I am the strength of the strong, devoid of desire and passion. In beings am I the desire which is not contrary to law, O Lord of the Bharatas (Arjuna).
And whatever states of being there may be, be they harmonious (sattvika), passionate (rajasa), slothful (tamasa) --know thou that they are all from Me alone. I am not in them, they are in Me.
Deluded by these threefold modes of nature (gunas) this whole world does not recognise Me who am above them and imperishable.
This divine maya of Mine, consisting of the modes is hard to overcome. But those who take refuge in Me alone cross beyond it.
The Evil doers who are foolish, low in the human scale, whose minds are carried away by illusion and who partake of the nature of demons do not seek refuge in Me.
The virtuous ones who worship Me are of four kinds, the man in distress, the seeker for knowledge, the seeker for wealth and the man of wisdom, O Lord of the Bharatas (Arjuna)
Of these the wise one, who is ever in constant union with the Divine, whose devotion is single-minded, is the best. For I am supremely dear to him and he is dear to Me.
Noble indeed are all these but the sage, I hold, is verily Myself. For being perfectly harmonized, he resorts to Me alone as the highest goal.
At the end of many lives, the man of wisdom resorts to Me, knowing that Vasudeva (the Supreme) is all that is. Such a great soul is very difficult to find.
But those whose minds are distorted by desires resort to other gods, observing various rites, constrained by their own natures.
Whatever form any devotee with faith wishes to worship, I make that faith of his steady.
Endowed with that faith, he seeks the propitiation os such a one and from him he attains his desires, the benefits being decreed by Me alone.

But temporary is the fruit gained by these men of small minds. The worshippers of the gods go to the gods but My devotees come to Me.
Men of no understanding think of Me, the unmanifest, as having manifestation, not knowing My higher nature, changeless and supreme.
Veiled by My creative power (yogamaya) I am not revealed to all. This bewildered world knows Me not, the unborn, the unchanging.
I know the beings that are past, that are present, O Arjuna, and that are to come but Me no one knows.
All beings are born to delusion O Bharata (Arjuna), overcome by the dualities which arise from wish and hate, O Conqueror of the foe (Arjuna).
But those men of virtuous deeds in whom sin has come to an end (who have died to sin), freed from the delusion of dualities, worship Me steadfast in their vows.
Those who take refuge in Me and strive for deliverance from old age and death, they know the Brahman (or Absolute) entire (they know) the Self and all about action.
Those who know Me as the One that governs the material and the divine aspects, and all sacrifices, they, with their minds harmonized, have knowledge of Me even at the time of their departure (from here).

CHAPTER VIII
The Course of Cosmic Evolution

Arjuna said:
What is Brahman (or the Absolute)? What is the Self and what is action, O the Best of persons? What is said to be the domain of the elements? What is called the domain of the gods?
What is the domain (part) of sacrifice in this body and how, O Madhusudana (Krsna). How again art Thou to be known at the time of departure by the self-controlled?
The Blessed Lord said: Brashman (or the Absolute) is the indestructable, the Supreme (higher than all else), essential nature is called the Self. Karma is the name given to the creative force that brings beings into existence.
The basis of all created things is the mutable nature: the basis of the divine elements is the cosmic spirit. And the basis of all sacrifices, here in the body is Myself, O Best of embodied beings (Arjuna).
And whoever, at the time of death, gives up his body and departs, thinking of Me alone, he comes to My status (of being); of that there is no doubt.
Thinking of whatever state (of being) he at the end gives up his body, to that being does he attain, O Son of Kunti (Arjuna), being ever absorbed in the thought thereof.
Therefore at all times remember Me and fight. When thy mind and understanding are set on Me, to Me alone shalt thou come without doubt.
He who meditates on the Supreme Person with his thought attuned by constant practice and not wandering after anything else, he, O Partha (Arjuna), reaches the Person, Supreme and Divine.
He who meditates on the Seer, the ancient, the ruler, subtler than the subtle, the supporter of all, whose form is beyond conception, who is suncoloured

beyond the darkness.
He who does so, at the time of his departure, with a steady mind, devotion and strength of yoga and setting well his life force in the centre of the eyebrows, he attains to this Supreme Divine Person.
I shall briefly describe to thee that state which the knowers of the Veda call the Imperishable, which ascetics freed from passion enter and desiring which they lead a life of self-control.
All the gates of the body restrained, the mind confined within the heart, one's life force fixed in the head, established in concentration by yoga.
He who utters the single syllable Aum (which is) Brahman, remembering Me as he departs, giving up his body, he goes to the highest goal.
He who constantly meditates on Me, thinking of none else, by him who is a yogin ever disciplened (or united with the Supreme), I am easily reached.
Having come to me, these great souls do not get back to rebirth, the place of sorrow, impermanent, for they have reached the highest perfection.
From the realm of Brahma downwards, all worlds are subject to return to rebirth, but on reaching Me, O Son of Kunti (Arjuna), there is no return to birth again.
Those who know that the day of Brahma is of the duration of a thousand ages and that the night (of Brahma) is a thousand ages long, they are the knowers of day and night.
At the coming of day, all manifested things come forth from the unmanifested and at the coming of night they merge in that same, called the unmanifested.
This very same multitude of existences arising again and again merges helplessly at the coming of night, O Partha (Arjuna), and streams forth into being at the coming of day.
But beyond this unmanifested, there is yet another Unmanifested Eternal Being who does not perish even when all existences perish.
This Unmanifested is called the Imperishable. Him they speak of as the Supreme Status. Those who attain to Him return not. That is My supreme abode.
This is the Supreme Person, O Partha (Arjuna), in whom all existences abide and by whom all this is ervaded (who) can, however, be gained by unswerving devotion.
Now I shall declare to thee, O Best of Bharatas (Arjuna), the time in which yogins departing, never return and also that wherein departing they return.
Fire, light, day, the bright (half of the month), the six months of the northern path (of the sun), then going forth the men who know the Absolute go to the Absolute.
Smoke, night, so also the dark (half of the month), the six months of the southern part (of the sun), then going forth, the yogi obtains the lunar light and returns.
Light and darkness, these paths are thought to be the world's everlasting (paths). By the one he goes not to return, by the other he returns again.
The yogin who knows these paths, O Partha (Arjuna), is never deluded.
Therefore, at all times, O Arjuna, be thou firm in yoga.
The yogin having known all this, goes beyond the fruits of meritorious deeds assigned to the study of the Vedas, sacrifices, austerities and gifts and

attains to the supreme and primal status.

CHAPTER IX
The Lord is more than His Creation

The Blessed Lord said:
To Thee, who dost not cavail, I shall declare this profound secret of wisdom combined with knowledge, by knowing which thou shalt be released from evil.
This is sovereign knowledge, sovereign secret, supreme sanctity, known by direct experience, in accord with the law, very easy to practise and imperishable.
Men who have no faith in this way, not attaining to Me, O Oppressor of the foe (Arjuna), return to the path of mortal living (samsara).
By Me all this universe is pervaded through My unmanifested form. All beings abide in Me but I do not abide in them.
And (yet) the beings do not dwell in Me; behold My divine mystery. My spirit which is the source of all beings sustains the beings but does not abide in them.
As the mighty air, moving everywhere, ever abides in the etheric space (akasa), know thou that in the same manner all existences abide in Me.
All beings, O Son of Kunti (Arjuna), pass into nature which is My own at the end of the cycle; and at the beginning of the (next) cycle, I send them forth.
Taking hold of nature which is My own, I send forth again and again all this multitude of beings which are helpless, being under the control of nature (prakrti).
Nor do these works bind Me, O winner of wealth (Arjuna), for I am seated as if indifferent, unattached in those actions.
Under My guidance, nature (prakrti) gives birth to all things, moving and unmoving and by this means, O Son of Kunti (Arjuna), the world revolves.
The deluded despise Me clad in human body, not knowing My higher nature as Lord of all existences.
Partaking of the deceptive nature of fiends and demons, their aspirations are vain, their actions vain and their knowledge vain and they are devoid of judgement.
The great-souled, O Partha (Arjuna), who abide in the divine nature, knowing (me as) the imperishable source of all beings, worship Me with an undistracted mind.
Always glorifying Me, strenuous and steadfast in vows, bowing down to Me with devotion, they worship Me, ever disciplened.
Others again sacrifice with the sacrifice of wisdom and worship Me as the one, as the distinct and as the manifold, facing in all directions.
I am the ritual action, I am the sacrifice, I am the ancestral oblation, I am the (medicinal) herb, I am the (sacred) hymn, I am also the melted butter, I am the fire and I am the offering.
I am the father of this world, the mother, the supporter and the grandsire. I am the object of knowledge, the purifier. I am the syllable Aum and I am the rk, the sama and the yajus as well.
I am the goal, the upholder, the lord, the witness, the abode, the refuge and

the friend. (I am) the origin and the dissolution, the ground, the resting place and the imperishable seed.
I give heat; I withhold and send forth the rain. I am immortality and also death, I am being as well as non-being, O Arjuna.
The knowers of the three Vedas who drink the soma juice and are cleansed of sin, worshipping Me with sacrifices, pray for the way to heaven. They reach the holy world of Indra (the lord of heaven) and enjoy in heaven the pleasures of the gods.
Having enjoyed the spacious world of heaven, they enter (return to) the world of mortals, when their merit is exhausted; thus conforming to the doctrine enjoined in the three Vedas and desirous of enjoyments, they obtain the changeable (what is subject to birth and death).
But those who worship Me, meditating on Me alone, to them who ever persevere, I bring attainment of what they have not and security in what they have.
Even those who are devotees of other gods, worship them with faith, they also sacrifice to Me alone, O Son of Kunti (Arjuna), though not according to the true law.
For I am the enjoyer and lord of all sacrifices. But these men do not know Me in My true nature and so they fall.
Worshippers of the gods go to the gods, worshippers of the manes go to the manes, sacrificers of the spirits go to the spirits and those who sacrifice to Me come to Me.
Whosoever offers to Me with devotion a leaf, a flower, a fruit, or water, that offering of love, of the pure of heart I accept.
Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou givest away, whatever austerities thou dost practise--do that, O Son of Kunti (Arjuna), as an offering to Me.
Thus shalt thou be freed from the good and evil results which are the bonds of action. With thy mind firmly set on the way of renunciation, thou shalt become free and attain to Me.
I am the same in (alike to) all beings. None is hateful nor dear to Me. But those who worship Me with devotion they are in Me and I also them.
Even if a man of the most vile conduct worships me with undistracted devotion, he must be reckoned as righteous for he has rightly resolved.
Swiftly does he become a soul of righteousness and obtains lasting peace. O Son of Kunti (Arjuna), know thou for certain that My devotee perishes never.
For those who take refuge in Me, O Partha (Arjuna), though they are lowly born, women, Vaisyas, as well as Sudras, they also attain to the highest goal.
How much more then, holy Brahmins and devoted royal saints; having entered this impermanent sorrowful world, do thou worship Me.
On Me fix thy mind; to Me be devoted; worship Me; revere Me; thus having disciplened thyself, with Me as thy goal, to Me shalt thou come.

CHAPTER X

God is the Source of all; to know Him is to know all

The Blessed Lord said:
Again, O Mighty-armed (Arjuna), hearken to My supreme word. From a desire to do

thee good, I will declare it to thee, now that thou art taking delight (in My words).
Neither the hosts of gods nor the great sages know any origin of Me for I am the source of the gods and the great sages in every way.
He who knows Me, the unborn without beginning, also the mighty lord of the worlds, he, among mortals is undeluded and freed from all sins.
Understanding, knowledge, freedom from bewilderment, patience, truth, self-control and calmness; pleasure and pain, existence and non-existence, fear and fearlessness.
Non-violence, equal-mindedness, contentment, austerity, charity, fame and ill-fame (are) the different states of beings which proceed from Me alone.
The seven great sages of old, and the four Manus also are of My nature and born of My mind and from them are all these creatures in the world.
He who knows in truth this glory (magnifistation) and power (steady action) of Mine is united (with Me) by unfaltering yoga; of this there is no doubt.
I am the origin of all; from Me all (the whole creation) proceeds. Knowing this, the wise worship Me, endowed with conviction.
Their thoughts (are fixed) in Me, their lives (are wholly) given up to Me, enlightening each other and ever conversing of Me, they are contented and rejoicing in Me.
To these who are constantly devoted and worship Me with love, I grant the concentratration of understanding by which they come unto Me.
Out of compassion for those same ones, remaining within My own true state, I destroy the darkness born of ignorance by the shining lamp of wisdom.

Arjuna said:
Thou art the Supreme Brahman, the Supreme Abode and the Supreme Purifier, The Eternal, Divine Person, the First of the gods, the Unborn, the All-pervading.
All the sages say this of Thee, as well as the divine seer Narada, so also Asita,Devala, Vyasa and Thou thyself declarest it to me.
I hold as true, all this that thou sayest to me, O Kesava (Krsna); neither the gods nor the demons, O Lord, know Thy manifestation.
Verily Thou Thyself knowest Thyself by Thyself, O Supreme Person; the Source of beings, the Lord of creatures; the God of gods, the Lord of the world!
Thou shouldst tell me of Thy divine manifestations, without exception, whereby, pervading these worlds, Thou dost abide (in them and beyond).
How may I know Thee, O Yogin, by constant meditation? In what various aspects art Thou, O Blessed Lord, to be thought of by me?
Relate to me again in detail, O Janardana (Krsna), of Thy power and manifestation; for I am not satiated with hearing Thy nectar-like speech.
The Blessed Lord said: Yes, I will declare to thee of My divine forms but only of those which are prominent, O Best of the Kurus (Arjuna), for there is no end to my extent (the details).
I, O Gudakesa (Arjuna), am the self seated in the hearts of all creatures. I am the beginning, the middle and the very end of beings.
Of the Adityas I am Visnu; of the lights (I am) the radiant Sun; I am Marici of the Maruts; of the stars I am the moon.

Of the Vedas I am the Samaveda; of the gods I am Indra; of the senses I am mind and of beings I am consciousness.
Of the Rudras I am Samkara (Siva); of the Yaksas and the Raksasas (I am) Kubera; of the Vasus I am Agni (Fire) and of mountain peaks I am Meru.
Of the household priests, O Partha (Arjuna), know Me to be the chief--Brhaspati; of the (war) generals I am Skanda; of the lakes I am the ocean.
Of the great sages I am Bhrgu; of utterances I am the single syllable Aum; of offerings I am the offering of silent meditation and of unmovable things (I am) the Himalaya.
Of all trees (I am) the Asvattha and of divine seers (I am) Narada; among the gandharvas (I am) Chitraratha and of the perfected ones (I am) Kapila the sage.
Of horses know me to be Ucchaisravas, born of nectar; of lordly elephants (I am) Airavata and of men (I am) the monarch.
Of weapons I am the thunderbolt; of cows I am the cow of plenty; of the progenitors I am the God of love; of the serpents I am Vasuki.
Of the nagas I am Ananta; of the dwellers in water I am Varuna; of the (departed) ancestors I am Aryama; of those who maintain laww and order, I am Yama.
Of the Titans I am Prahlada; of calculators I am Time; of beasts I am the King of beasts (lion) and of birds (I am) the son of Vinata (Garuda).
Of purifiers I am the wind; of warriors I am Rama; of fishes I am the alligator and of rivers I am the Ganges.
Of creations I am the beginning, the end and also the middle, O Arjuna; of the sciences (I am) the science of the self; of those who debate I am the dialectic.
Of letters I am the letter A and of compounds (I am) the dual; I also am imperishable time and I the creator whose face is turned on all sides.
I am death, the all-devouring and (am) the origin of things that are yet to be; and of feminine beings (I am) fame, prosperity, speech, memory, intelligence, firmness and patience.
Likewise, of hymns (I am) Brihatsaman, of metres (I am) gayatri; of months (I am) margasirsa and of seasons (I am) the flower bearer (spring).
Of the deceitful I am the gambling; of the splendid I am the splendour; I am effort and I am the goodness of the good.
Of the Vrsnis I am Vasudeva; of the Pandavas (I am) the Winner of wealth (Arjuna); of the sages I am Vyasa also and of the poets (I am) the poet Usana.
Of those who chastise I am the rod (of chastisement); of those that seek victory I am the wise policy; of things secret I am the silence and of the knowers of wisdom I am the wisdom.
And further, whatsoever is the seed of all existences that am I, O Arjuna; nor is there anything, moving or unmoving that can exist without Me.
There is no end to My divine manifestations, O Conqueror of the foe (Arjuna). What has been declared by Me is only illustrative of My infinite glory.
Whatsoever being there is, endowed with glory and grace and vigour, know that to have sprung from a fragment of My splendour.
But what need is there, O Arjuna, for such detailed knowledge by you? I support

this entire universe pervading it with a single fraction of Myself.

CHAPTER XI
The Lord's Transfiguration

Arjuna said:
The supreme mystery, the discourse concerning the Self which thou hast given out of grace for me--by this my bewilderment is gone from me.
The birth and passing away of things have been heard by me in detail from Thee, O Lotus-eyed (Krsna), as also Thy imperishable majesty.
As Thou has declared Thyself to be, O Supreme Lord, even so it is. (But) I desire to see Thy divine form, O Supreme Person.
If Thou, O Lord, thinkest that by me; It can be seen, then reveal to me, Thy Imperishable Self, O Lord of yoga (Krsna).
The Blessed Lord said: Behold, O Partha (Arjuna), My forms, a hundred-fold, a thousand-fold, various in kind, divine, of various colours and shapes.
Behold the Adityas, the Vasus, the Rudras, the two Asvins and also the Maruts. Behold, O Bharata (Arjuna), many wonders never seen before.
Here today, behold the whole universe, moving and unmoving and whatever else thou desirest to see, O Gudakesa (Arjuna), all unified in My body.
But thou canst not behold Me with this (human) eye of yours; I will bestow on thee the supernatural eye. Behold My divine power.
Samjaya said: Havving thus spoken, O King, Hari, the great lord of yoga, then revealed to Partha (Arjuna), His Supreme and Divine Form.
Of many mouths and eyes, of many visions of marvel, of many divine ornaments, of many divvine uplifted weapons.
Wearing divine garlands and raiments, with divine perfumes and ointments, made up of all wonders, resplendent, boundless, with face turned everywhere.
If the light of a thousand suns were to blaze forth all at once in the sky, that might resemble the splendour of that exaulted Being.
There the Pandava (Arjuna) beheld the whole universe, with its manifold divisions gathered together in one, in the body of the God of gods.
Then he, the Winner of wealth (Arjuna), struck with amazement, his hair standing on end, bowed down his head to the Lord, with hands folded (in salutation), said:

Arjuna said:
In Thy body, O God, I see all the gods and the varied hosts of beings as well, Brahma, the lord seated on the lotus throne and all the sages and heavenly nagas.
I behold Thee, infinite in form on all sides, with numberless arms, bellies, faces and eyes, but I see not Thy end or Thy middle or Thy beginning, O Lord of the universe. O Form Universal.
I behold Thee with Thy crown, mace and discus, glowing everywhere as a mass of light, hard to discern, (dazzling) on all sides with the radiance of the flaming fire and sun, incomparable.
Thou art the Imperishable, the Supreme to be realized. Thou art the ultimate resting-place of the universe; Thou art the undying guardian of the eternal

law. Thou art the Primal Person, I think.
I behold Thee as one without beginning, middle or end, of infinite power, of numberless arms, with the moon and the sun as Thine eyes, with Thy face as a flaming fire, whose radiance burns up this universe.
This space between heaven and earth is pervaded by Thee alone, also all the quarters (directions of the sky) O Exaulted One, when this wondrous, terrible form of Thine is seen, the three worlds tremble.
Yonder hosts of gods enter Thee and some, in fear, extol Thee, with folded hands, and bands of great seers and perfected ones cry "hail" and adore Thee with hymns of abounding praise.
The Rudras, the Adityas, the Vasus, the Sadhyas; the Visvedevas, the two Asvvins, the Maruts and the Manes and the hosts of Gandharvas, Yaksas, Asuras and Siddhas, all gaze at Thee and are quite amazed.
Seeing Thy great form, of many mouths and eyes, O Mighty-armed, of many arms, thighs and feet, of many bellies, terrible with many tusks, the worlds tremble and so do I.
When I see Thee touching the sky, blazing with many hues, with the mouth opened wide, and large glowing eyes, my inmost soul trembles in fear and I find neither steadiness nor peace, O Vishnu!
When I see Thy mouths terrible with their tusks, like Time's devouring flames, I lose sense of the directions and find no peace. Be gracious, O Lord of gods, Refuge of the worlds!
All yonder sons of Dhrtarastra together with the hosts of kings and also Bishma, Drona and Karna along with the chief warriors on our side too,--
Are rushing into Thy fearful mouths set with terrible tusks. Some caught between the teeth are seen with their heads crushed to powder.
As the many rushing torrents of rivers race towards the ocean, so do these heroes of the world of men rush into Thy flaming mouths.
As moths rush swiftly into a blazing fire to perish there, so do these men rush into Thy mouths with great speed to their own destruction.
Devvouring all the worlds on every side with Thy flaming mouths, thou lickest them up. Thy firey rays fill this whole universe and scorth it with their fierce radience, O Vishnu!
Tell me who Thou art with form so terrible. Salutation to Thee, O Thou Great Godhead, have mercy. I wish to know Thee (who art) the Primal One, for I know not Thy working.

The Blessed Lord said:
Time am I, world-destroying, grown mature, engaged here in subduing the world. Even without thee (thy action, all the warriors standing arrayed in the opposing armies shall cease to be.
Therefore arise thou and gain glory. Conquering thy foes, enjoy a prosperous kingdom. By Me alone are they slain already. Be thou merely the occasion, O Savyasacin (Arjuna).
Slay Drona, Bhishma, Jayadratha, Karna and other great warriors as well who are already doomed by Me. Be not afraid. Fight, thou shalt conquer the enemies in battle.

Samjaya said:
Having heard this utterance of Kesava (Krsna), Kiritin (Arjuna), with folded hands and trembling, saluted again and prostrating himself with great fear, spoke in a faltering voice to Krsna.

Arjuna said:
O Hrisikesa (Krsna), rightly does the world rejoice and delight in glorifying Thee. The Raksasas are fleeing in terror in all directions and all the hosts of perfected ones are bowing down before Thee (in adoratrion).
And why should they not do Thee homage, O Exaulted One, who art greater than Brahma, the original creator? O Infinite Being, Lord of the gods, Refuge of the universe, Thou art the Imperishable, the being and the non-being and what is beyond that.
Thou art the First of gods, the Primal Person, the Supreme Resting Place of the world. Thou art the knower and that which is to be known and the supreme goal. And by Thee is this universe pervaded, O Thou of infinite form!
Thou art Vayu (the wind), Yama (the destroyer), Agni (the fire), Varuna (the sea-god) and Sasanka (the moon), and Prajapati, the grandsire (of all). Hail, hail to Thee, a thousand times. Hail, hail to Thee again and yet again.
Hail to Thee in front, (hail) to Thee behind and hail to Thee on every side, O All; boundless in power and immeasurable in might, Thou dost penetrate all and therefore Thou art All.
For whatsoever I have spoken in rashness to Thee, thinking that Thou art my companion and unaware of this (fact of) Thy greatness, "O Krsna, O Yadava, O Comrade"; out of my negligence or may be through fondness
And for whatsoever disrespect was shown to Thee in jest, while at play or on the bed or seated or at meals, either alone or in the presence of others, I pray, O Unshaken One, forgiveness from Thee, the Immeasurable.
Thou artthe father of the world of the moving and the unmoving. Thou art the object of its worship and its venerable teacher. None is equal to Thee, how then could there be one greater than Thee in the three worlds, O Thou of incomparable greatness?
Therefore bowing down and prostrating my body before Thee, Adorable Lord, I seek Thy grace. Thou, O God, shouldst bear with me as a father to his son, as a friend to his friend, as a lover to his beloved.
I wish to see Thee even as before with Thy crown, mace, and disc, in Thy hand. Assume Thy four-armed shape, O Thou of a thousand arms and of universal form.

The Blessed Lord said:
By My grace, through My divine power; O Arjuna, was shown to thee this supreme form, lumious, universal, infinite and primal which none but thee has seen before.
May you not be afraid, may you not be bewildered seeing this terrific form of Mine. Free from fear and glad at heart, behold again this other (former) form of Mine.

Samjaya said:
Having thus spoken to Arjuna, Vasudeva (Krsna) revealed to him again His own

form. The Exaulted One having assumed again the form of grace, comforted the terrified Arjuna.

Arjuna said:
Beholding again this Thy gracious human form, O Janardana (Krsna), I have now become collected in mind and am restored to my normal nature.

The Blessed Lord said:
This form of Mine which is indeed very hard to see, thou hast seen. Even the gods are ever eager to see this form.
In the form in which thou hast seen Me now, I cannot be seen either by the Vedas or by austerities or by gifts or by sacrifices.
But by unswerving devotion to Me, O Arjuna, I can be thus known, truly seen and entered into, O Oppressor of the foe (Arjuna).
He who does work for Me, he who looks upon Me as his goal, he who worships Me, free from attachment, he who is free from enmity to all creatures, he goes to Me, O Pandava (Arjuna).

CHAPTER XII
Worship of the Personal Lord is better than meditation of the Absolute

Arjuna said:
Those devotees who, thus ever earnest. worship Thee and those again (who worship) the Imperishable and the Unmanifested, which of these have the greater knowledge of yoga?

The Blessed Lord said:
Those who fixing their minds on Me worship Me, ever earnest and possessed of supreme faith--them do I consider most perfect in yoga.
But those who worship the Imperishable, the Undefinable, the Unmanifested, the Omnipresent, the Unthinkable, the Unchanging and the Immobile, the Constant.
By restraining all the senses, being even-minded in all conditions, rejoicing in the welfare of all creatures, they come to Me indeed (just like the others).
The difficulty of those whose thoughts are set on the Unmanifested is greater, for the goal of the Unmanifested is hard to reach by the embodied beings.
But those, who, laying all their actions on Me, intenton Me, worship, meditating on Me, with unswerving devotion,
These whose thoughts are set on Me, I straightway deliver from the ocean of death-bound existence, O Partha (Arjuna)
On Me alone fix thy mind, let thy understanding dwell in Me. In Me alone shalt thou live thereafter. Of this there is no doubt.
If, however, thou art not able to fix thy thought steadily on Me, then seek to reach Me by the practice of concen tration, O Winner of wealth (Arjuna).
If thou art unable even to seek by practice, then be as one whose supreme aim is My service; even performing actions for My sake, thou shalt attain perfection.
If thou art not able to do even this, then taking refuge in My disciplened activity, renounce the fruit of all action, with the self subdued.

Better indeed is knowledge than the practice (of concentration); better than knowledge is meditation; better than meditation is the renunciation of the fruit of action; on renunciation (follows) immediately peace.
He who has no ill will to any being, who is friendly and compassionate, free from egoism and self-sense, evenminded in pain and pleasure and patient.
The Yogi who is ever content, self-controlled, unshakable in determination, with mind and understanding given up to Me--he, My devotee, is dear to me.
He from whom the world does not shrink and who does not shrink from the world and who is free from joy and anger, fear and agitation, he to is dear to Me.
He who has no expectation, is pure, skillful in action, unconcerned, and untroubled, who has given up all initiative (in action), he, My devotee, is dear to Me.
He who neither rejoices nor hates, neither grieves nor desires, and who has renounced good and evil, he who is thus devoted is dear to Me.
He who (behaves) alike to foe and friend, also to good and evil repute and who is alike in cold and heat, leasure and pain and who is free from attachment.
He who holds equal blame and praise, who is silent (restrained in spech), content with anything (that comes), who has no fixed abode and is firm in mind, that man who is devoted is dear to Me.
But those who with faith, holding Me as their supreme aim, follow this immortal wisdom, those devotees are exceedingly dear to Me.

CHAPTER XIII
The Body called the Field, the Soul called the Knower of the Field and Discrimination between them

Arjuna said:
Prakrti and purusa, the field and the knower of the field, knowledge and the object of knowledge, these I should like to know, O Kesava (Krsna).

The Blessed Lord said:
This body, O Son of Kunti (Arjuna), is called the field and him who knows this, those who know thereof call the knower of the field.
Know Me as the Knower of the field in all fields, O Bharata (Arjuna). The knowledge of the field and its knower, do I regard as true knowledge.
Hear briefly from Me what the Field is, of what nature, what its modifications are, whence it is, what he (the knower of the field) is, and what his powers are.
This has been sung by sages in many ways and distinctly, in various hymns and also in well-reasoned and conclusive expressions of the aphorisms of the Absolute (brahmasutra).
The great (five gross) elements, self-sense, understanding as also the unmanifested, the ten senses and mind and the five objects of the senses.
Desire and hatred, pleasure and pain, the aggregate (the organism), intelligence and steadfastness described, this in brief is the field along with its modifications.
Humility (absence of pride), integrity (absence of deceit), non-violence,

patience, uprightness, service of the teacher, purity (of body and mind), steadfastness and self-control.
Indifference to the objects of sense, self-effacement and the perception of the evil of birth, death, old age, sickness and pain.
Non-attachment, absence of clinging to son, wife, home and the like and a constant equal-mindedness to all desireable and undesirable happenings.
Unswerving devotion to Me with wholehearted disciplene, resort to solitary places, dislike for a crowd of people.
Constancy in the knowledge of the Spirit, insight into the end of the knowledge of Truth--this is declared to be (true) knowledge and all that is different from it is non-knowledge.
I will describe that which is to be known, and by knowing which life eternal is gained. It is the supreme Brahman who is beginningless and who is said to be neither existent nor non-existent.
With his hands and feet everywhere, with eyes, heads and faces on all sides, with ears on all sides, He dwells in the world, enveloping all.
He appears to have the qualities of all the senses and yet is without (any of) the senses, unattached and yet supporting all, free from the gunas (dispositions of prakrti) and yet enjoying them.
He is without and within all beings. He is unmoving as also moving. He is too subtle to be known. He is far away and yet is He near.
He is undivided (indivisible) and yet He seems to be divided among beings. He is to be known as supporting creatures, destroying them and creating them afresh.
He is the Light of lights, said to be beyond darkness. Knowledge, the object of knowledge and the goal of knowledge--He is seated in the hearts of all.
Thus in the field, also knowledge and the object of knowledge have been briefly described. My devotee who understands thus becomes worthy of My state.
Know thou that prakrti (nature) and purusa (soul) are both beginningless; and know also that the forms and modes are born of prakrti (nature).
Nature is said to be the cause of effect, instrument and agent (ness) and the soul is said to be the cause, in regard to the experience of pleasure and pain.
The soul in nature enjoys the modes born of nature. Attachment to the modes is the cause of its births in good and evil wombs.
The Supreme Spirit in the body is said to be the Witness, the Permitter, the Supporter, the Experiencer, the Great Lord and the Supreme Self.
He who thus knows soul (purusa) and nature (prakrti) together with the modes, though he acts in every way, he is not born again.
By meditation some perceive the Self in the self by the self; others by the path of knowledge and still others by the path of works.
Yet others, ignorant of this (these paths of yoga) hearing from others worship; and they too cross beyond death by their devotion to what they have heard.
Whatever being is born, moving or unmoving, know thou, O Best of Bharatas (Arjuna), that it is (sprung) through the union of the field and the knower of the field.
He who sees the Supreme Lord abiding equally in all beings, never perishing when they perish, he, verily, sees.

For, as he sees the Lord present, equally everywhere, he does not injure his true Self by the self and then he attains to the supreme goal.
He who sees that all actions are done only by nature (prakrti) and likewise that the self is not the doer, he verily sees.
When he sees that the manifold state of beings is centred in the One and from just that it spreads out, then he attains Brahman.
Because this Supreme Self imperishable is without beginning, without qualities, so, O Son of Kunti (Arjuna), though It dwells in the body, It neither acts nor is tainted.
As the all-pervading ether is not tainted, by reason of its subtlty, even so the Self that is present in every body does not suffer any taint.
As the one sun illumines this whole world, so does the Lord of the field illumine this entire field, O Bharata (Arjuna).
Those who perceive thus by their eye of wisdom the distinction between the field and the knower of the field, and the deliverance of beings from nature (prakrti), they attain to the Supreme.

CHAPTER XIV
The Mystical Father of All Beings

The Blessed Lord said:
I shall again declare that supreme wisdom, of all wisdom the best, by knowing which all sages have passed from this world to the highest perfection.
Having resorted to this wisdom and become of like nature to Me, they are not born at the time of creation; nor are they disturbed at the time of dissolution.
Great Brahma (prakrti) is My womb: in that I cast the seed and from it is the birth of all beings, O Bharata (Arjuna).
Whatever forms are produced in any wombs whatsoever, O Son of Kunti (Arjuna), great brahma is their womb and I am the father who casts the seed.
The three modes (gunas) goodness (sattva), passion (rajas), and dullness (tamas) born of nature (prakrti) bind down in the body, O Mighty-armed (Arjuna), the imperishable dweller in the body.
Of these, goodness (sattva) being pure, causes illumination and health. It binds, O blameless one, by attachment to happiness and by attachment to knowledge.
Passion (rajas), know thou, is of the nature of attraction, springing from craving and attachment. it binds fast, O Son of Kunti (Arjuna), the embodied one by attachment to action.
But dullness (tamas), know thou, is born of ignorance and deludes all embodied beings. It binds, O Bharata (Arjuna), by (developing the qualities of) negligence, indolence and sleep.
Goodness attaches one to happiness, passion to action, O Bharata (Arjuna), but dullness, veiling wisdom, attaches to negligence.
Goodness prevails, overpowering passion and dullness, O Bharata (Arjuna).
Passion prevails, (overpowering) goodness and dulness and even so dullness prevails (overpowering) goodness and passion.
When the light of knowledge streams forth in all the gates of the body, then it

may be known that goodness has increased.
Greed, activity, the undertaking of actions, unrest and craving--these spring up, O Best of the Bharatas (Arjuna), when rajas increases.
Unillumination, inactivity, negligence and mere delusion--these arise, O Joy of the Kurus (Arjuna), when dullness increases.
When the embodied soul meets with dissolution, when goodness prevails, then it attains to the pure worlds of those who know the Highest.
Meeting with dissolution when passion prevails, it is born among those attached to action; and if it is dissolved when dullness prevails, it is born in the wombs of the deluded.
The fruit of good action is said to be of the nature of "goodness" and pure; while the fruit of passion is pain, thefruit of dullness is ignorance.
From goodness arises knowledge and from passion greed, negligence and error arise from dullness, as also ignorance.
When the seer perceives no agent other than the modes that spring from the body, it is freed from birth, death, old age and pain and attains life eternal.

Arjuna said:
By what marks is he, O Lord, who has risen above the three modes, characterized? What is his way of life? How does he get beyond the three modes?

The Blessed Lord said:
He, O Pandava (Arjuna), who does not abhor illumination, activity and delusion when they arise nor longs for them when they cease.
He who is seated like one unconcerned, unperturbed by the modes, who stands apart, without wavering, knowing that it is only the modes that act.
He who regards pain and pleasure alike, who dwells in his own self, who looks upon a clod, a stone, a piece of gold as of equal worth, who remains the same amidst the pleasant and the unpleasant things, who is firm of mind, who regards both blame and praise as one.
He who is the same in honour and dishonour and the same to friends and foes, and who has given up all initiative of action, he is said to have risen above the modes.
He who serves Me with unfailing devotion of love, rises above the three modes, he too is fit for becoming Brahman.
For I am the abode of Brahman, the Immortal and the Imperishable, of eternal law and of absolute bliss.

CHAPTER XV
The Tree of Life

The Blessed Lord said:
They speak of the imperishable asvattham (peepal tree) as having its root above and branches below. Its leaves are the Vedas and he who knows this is the knower of the Vedas.
Its branches extend below and above, nourished by the modes, with sense objects for its twigs and below in the world of men stretch forth the roots resulting in actions.
Its real form is not thus perceived here, nor its end nor beginning nor its

foundation. Having cut off this firm-rooted Asvattham (peepal tree) with the strong sword of non-attachment.
Then, that path must be sought from which those who have reached it never return, saying "I seek refuge only in that Primal Person from whom has come forth this ancient current of the world" (this cosmic process).
Those who are freed from pride and delusion, who have conquered the evil of attachment, who, all desires stilled, are ever devoted to the Supreme Spirit, who are liberated from the dualities known as pleasure and pain and are undeluded, go to that eternal state.
The sun does not illuminate that, nor the moon nor the fire. That is My supreme abode from which those who reach it never return.
A fragment (or fraction) of My own self, having become a living soul, eternal, in the world of life, draws to itself the senses of which the mind is the sixth, that rest in nature.
When the lord takes up a body and when he leaves it, he takes these (the senses and mind) and goes even as the wind carries perfumes from their places.
He enjoys the objects of the senses, using the ear, the eye, the touch sense, the taste sense and the nose as also the mind.
When He departs or stays or experiences, in contact with the modes, the deluded do not see (the indwelling soul) but they who have the eye of wisdom (or whose eye is wisdom) see.
The sages also striving perceive Him as established in the self, but the unintelligent, whose souls are undisciplened, though striving, do not find Him.
That splendour of the sun that illumines this whole world, that which is in the moon, that which is in the fire, that splendour, know as Mine.
And entering the earth, I support all beings by My vital energy; and becoming the sapful soma (moon), I nourish all herbs (or plants).
Becoming the fire of life in the bodies of living creatures and mingling with the upward and downward breaths, I digest the four kinds of food.
And I am lodged in the hearts of all; from Me are memory and knowledge as well as their loss. I am indeed He who is to be known by all the Vedas. I indeed (am) the author of the Vedanta and I too the knower of the Vedas.
There are two persons in this world, the perishable and the imperishable, the perishable is all these existences and the unchanging is the imperishable.
But other than these, the Highest Spirit called the Supreme Self who, as the Undying Lord, enters the three worlds and sustains them.
As I surpass the perishable and am higher even than the imperishable, I am celebrated as the Supreme Person in the world and in the Veda.
He who, undeluded, thus knows Me, the Highest Person, is the knower of all and worships Me with all his being (with his whole spirit), O Bharata (Arjuna).
Thus has this most secret doctrine been taught by Me, O blameless one. By knowing this, a man will become wise and will have fulfilled all his duties, O Bharata (Arjuna).

CHAPTER XVI
The Nature of the Godlike and the Demoniac Mind

The Blessed Lord said:

Fearlessness, purity of mind, wise apportionment of knowledge and concentration, charity, self-control and sacrifice, study of scriptures, austerity and uprightness.
Non-violence, truth, freedom from anger, renunciation, tranquillity, aversion to fault finding, compassion to living beings, freedom from covetousness, gentleness, modesty and steadiness (absence of fickleness).
Vigour, forgiveness, fortitude, purity, freedom from malice and excessive pride-- these, O Pandava (Arjuna), are the endowments of him who is born with the divine nature.
Ostentation, arrogance, excessive pride, anger, as also harshness and ignorance, these, O Partha (Arjuna), are the endowments of him who is born with the demoniac nature.
The divine endowments are said to make for deliverance and the demoniac for bondage. Grieve not, O Pandava (Arjuna), thou art born with the divine endowments (for a divine destiny).
There are two types of beings created in the world--the divine and the demoniac. The divine have been described at length. Hear from Me, O Partha (Arjuna), about the demoniac.
The demoniac do not know about the way of action or the way of renunciation. Neither purity, nor good conduct, nor truth is found in them.
They say that the world is unreal, without a basis, without a Lord, not brought about in regular causal sequence, caused by desire, in short.
Holding fast to this view, these lost souls of feeble understanding, of cruel deeds, rise up as the enemies of the world for its destruction.
Giving themselves up to insatiable desire, full of hypocrisy, excessive pride and arrogance, holding wrong views through delusion, they act with impure resolves.
Obsessed with innumerable cares which would end only with (their) death, looking upon the gratification of desires as their highest aim, assured that this is all.
Bound by hundreds of ties of desire, given over to lust and anger, they strive to amass hoards of wealth, by unjust means, for the gratification of their desires.
"This today has been gained by me: this desire I shall attain, this is mine and this wealth also shall be mine (in future).
"This foe is slain by me and others also I shall slay. I am the lord, I am the enjoyer, I am successful, mighty and happy.
"I am rich and well-born. Who is there like unto me? I shall sacrifice, I shall give, I shall rejoice," thus they (say), deluded by ignorance.
Bewildered by many thoughts, entngled in the meshes of delusion and addicted to the gratification of desires, they fall into a foul hell.
Self-conceited, obstinate, filled with the pride and arrogance of wealth, they perform sacrifices which are so only in name with ostentation and without regard to rules.
Given over to self-conceit, force and pride and also to lust and anger, these malicious people despise Me dwelling in the bodies of themselves and others.
These cruel haters, worst of men, I hurl constaantly these evil-doers only into

the wombs of demons in (this cycle of) births and deaths.
Fallen into the wombs of demons, these deluded beings from birth to birth, do not attain to Me, O Son of Kunti (Arjuna), but go down to the lowest state.
The gateway of this hell leading to the ruin of the soul is threefold, lust, anger and greed. Therefore these three, one should abandon.
The man who is released from these, the three gates to darkness, O Son of Kunti (Arjuna), does what is good for his soul and then reaches the highest state.
But he who discards the scriptual law and acts as his desires prompt him, he does not attain either perfection or happiness or the highest goal.
Therefore let the scripture be thy authority for determining what should be done and what should not be done. Knowing what is declared by the rules off the scripture, thou shouldst do thy work in this world.

CHAPTER XVII
The Three Modes Applied to Religious Phenomena

Arjuna said:
Those who, neglecting the ordinances of scriptures, offer sacrifices filled with faith--what is their position, O Krsna? Is it one of goodness or of passion or of dullness?

The Blessed Lord said:
The faith of the embodied is of three kinds, born of their nature, good, passionate and dull. Hear now about it.
The faith of every individual, O Bharata (Arjuna), is in accordance with his nature. Man is of the nature of his faith; what his faith is, that, verily, he is.
Good men worship the gods, the passionate worship the demigods and the demons and the others (who are) the dull, worship spirits and ghosts.
Those men, vain and conceited and impelled by the force of lust and passion, who perform violent austerities, which are not ordained by the scriptures,
Being foolish, oppress the group of elements in their body and Me also dwelling in the body. Know these to be demoniac in their resolves.
Even the food which is dear to all is of three kinds. So are the sacrifices, austerities and gifts. Hear thou the distinction of these.
The foods which promote life, vitality, strength, health, joy and cheerfulness, which are sweet, soft, nourishing and agreeable are dear to the "good."
The foods that are bitter, sour, saltish, very hot, pungent, harsh and burning, producing pain, grief and disease are liked by the "passionate."
That which is spoiled, tateless, putrid, stale, refuse and unclean is the food dear to the "dull."
That sacrifice which is offered, according to the scriptural law, by those who expect no reward and believe firmly that it is their duty to offer the sacrifice, is "good."
But that which is offered in expectation of reward or for the sake of display, know, O best of Bharatas (Arjuna), that sacrifice to be "passionate."
The sacrifice which is not in conformity with the law, in which no food is distributed, no hymns are chanted and no fees are paid, which is empty of

faith, they declare to be "dull."
The worship of the gods, of the twice-born, of teachers and of the wise, purity, uprightness, continence and non-violence, this is said to be the penance of the body.
The utterance (of words) which gives no offence, which is truthful, pleasant and beneficial and the regular recitiation of the Veda--this is said to be the penance of speech.
Serenity of mind, gentleness, silence, self-control, the purity of mind--this is called the penance of mind.
This threefold penance practised with utmost faith by men of balanced mind without the expectation of reward, they call "good."
That penance which is performed in order to gain respect, honour and reverence and for the sake of show is said to be "passionate"; it is unstable and not lasting.
That penance which is performed with a foolish obstinancy by means of self-torture or for causing injury to others is said to be "dull."
That gift, which is made to one from whom no return is expected, with the feeling that it is one's duty to givve and which is given in proper place and time and to a worthy person, that gift is held to be "good."
But that gift which is made with the hope of a return or with the expectation of future gain or when it hurts to give, is held to be "passionate."
And that gift which is made at a wrong place or time or to an unworthy person, without proper cerimony or with contempt, that is declared to be "dull."
"Aum Tat Sat"--this is considered to be the threefold symbol of Brahman. By this were ordained of old the Brahmins, the Vedas and the sacrifices.
Therefore with the utterance of "aum" the acts of sacrifice, gift and penance enjoined in the scriptures are always undertaken by the expounders of Brahman.
And with the utterance of the word "tat" the acts of sacrifice and penance and the various acts of giving are performed by the seekers of salvation, without aiming at the reward.
The word "sat" is employed in the sense of reality and goodness; and so also, O Partha (Arjuna), the word "sat" is used for praiseworthy action.
Steadfastness in sacrifice, penance, gift is also called "sat" and so also any action for such purposes is called "sat."
Whatever offering or gift is made, whatever penance is performed, whatever rite is observed, without faith, it is called "asat," O Partha (Arjuna); it is of no account hereafter or here.

CHAPTER XVIII
Conclusion

Arjuna said:
I desire, O Mighty-armed (Krsna), to know the true nature of renunciation and of relinquishment, O Hrsikesa (Krsna), severally, O Kesinisudana (Krsna).

The Blessed Lord said:
The wise understand by "renunciation" the giving up of works prompted by desire: the abandonment of the fruits of all works, the learned declare, is

relinquishment.
"Action should be given up as an evil," say some learned men, others declare that "acts of sacrifice, gift and penance are not to be given up."
Hear now from Me, O Best of Bharatas (Arjuna), the truth about relinquishment: relinquishment, O Best of men (Arjuna), has been explained as threefold.
Acts of sacrifice, gift and penance are not to be relinquished but should be performed. For sacrifice, gift and penance are purifiers of the wise.
But even these works ought to be performed, giving up attachment and desire for fruits. This, O Partha (Arjuna), is my decided and final view.
Verily the renunciation of any duty that ought to be done is not right. The abandonment of it through ignorance is declared to be of the nature of "dullness."
He who gives up a duty because it is painful or from fear of physical suffering, performs only the relinquishment of the "passionate" kind and does not gain the reward of relinquishment.
But he who performs a prescribed duty as a thing that ought to be done, renouncing all attachment and also the fruit--his relinquishment is regarded as one of "goodness."
The wise man, who renounces, whose doubts are dispelled, whose nature is of goodness, has no aversion to disagreeable action and no attachment to agreeable action.
It is indeed impossible for any embodied being to abstain from work altogether. But he who gives up the fruit of action, he is said to be the relinquisher.
Pleasant, unpleasant and mixed--threefold is the fruit of action accruing after death to those who have not relinquished: there is none whatever for those who have renounced.
O Mighty-armed (Arjuna), learn of Me, these five factors, for the accomplishment of all actions, as stated in the Samkhya doctrin.
The seat of action and likewise the agent, the instruments of various sorts, the many kinds of efforts and providence being the fifth.
Whatever action a man undertakes by his body, speech or mind, whether it is right or wrong, these five are its factors.
Such being the case, the man of perverse mind who, on account of his untrained understanding, looks upon himself as the sole agent, he does not see (truly).
He who is free from self-sense, whose understanding is not sullied, though he slay these people, he slays not nor is he bound (by his actions)
Knowledge, the object of knowledge and the knowing subject, are the threefold incitement to action: the instrument, the action and the agent are the threefold composite of action.
Knowledge, action and the agent are said, in the science of modes, to be of three kinds only, according to difference in the modes. Hear thou duly of these also.
The knowledge by which the one Imperishable Being is seen in all existences, undivided in the divided, know that that knowledge is of "goodness."
The knowledge which sees multiplicity of beings in the different creatures, by reason of their separateness, know that that knowledge is of the nature of "passion."

But that which clings to one single effect as if it were the whole, without concern for the cause, without grasping the real, and narrow is declared to be of the nature of "dullness."
An action which is obligatory, which is performed without attachment, without love or hate by one undesirous of fruit, that is said to be of "goodness."
But that action which is done in great strain by one who seeks to gratify his desires or is impelled by self-sense, is said to be of the nature of "passion."
The action which is undertaken through ignorance, without regard to consequences or to loss and injury and without regard to one's human capacity, that is said to be of "dullness."
The doer who is free from attachment, who has no speech of egotism, full of resolution and zeal and who is unmoved by success or failure--he is said to be of the nature of "goodness."
The doer who is swayed by passion, who eagerly seeks the fruit of his works, who is greedy, of harmful nature, inpure, who is movved by joy and sorrow--he is said to be of "passionate" naature.
The doer who is unbalanced, vulgar, obstinate, deceitful, malicious, indolent, despondent and procrastinating, he is said to be of the nature of "dullness."
Hear now the threefold distinction of understanding as also of steadiness, O winner of wealth (AArjuna), according to the modes, to be set forth fully and separately.
The understanding which knows action and non-action, what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what binds and what frees the soul (that understanding), O Partha (Arjuna) is of the nature of "goodness."
That by which one knows in a mistaken way the right and wrong, what ought to be done and what ought not to be done--that understanding, O Partha (Arjuna), is of the nature of "passion."
That which, enveloped in darkness, conceives as right what is wrong and sees all things in a perverted way (contrary to the truth), that understanding, O Partha (Arjuna), is of the nature of "dullness."
The unwavering steadiness by which, through concentration, one controls the aaaactivities of the mind, the life breaths and the senses, that, O Partha (Arjuna), is of the nature of "goodness."
The steadiness by which one holds fast to duty, pleasure and wealth desiring the fruit in consequence thereof--that, O Partha (Arjuna), is of the nature of "passion."
That steadiness by which a fool does not give up sleep, fear, grief, depression and arrogance, that, O Partha (Arjuna), is of the nature of "dullness."
And now hear from Me, O Best of the Bharatas (Arjuna), the three kinds of happiness. That in which a man comes to rejoice by long practice and in which he reaches the end of his sorow.
That happiness which is like poison at first and like nectar at the end, which springs from a clear understanding of the Self is said to be of the nature of "goodness."
That happiness which arises from the contact of the senses and their objects and which is like nectar at first but like poison at the end--such happiness is

recorded to be "passionate."
That happiness which deludes the soul both at the beginning and at the end and which arises from sleep, sloth and negligence--that is declared to be of the nature of "dullness".
There is no creature either on earth or again among the gods in heaven, which is free from the three modes born of nature.
Of Brahmins, of Ksatriyas, and Vaisyas as also of Sudras, O Conqueror of the foe (Arjuna), the activities are distinguished, in accordance with the qualities born of their natures.
Serenity, self-control, austerity, purity, forbearance and uprightness, wisdom, knoledge and faith in religion, these are the duties of the Brahmin, born of his nature.
Heroism, vigour, steadiness, resourcefulness, not fleeing even in a battle, generosity and leadership, these are the duties of a Ksatriya born of his nature.
Agriculture, tending cattle, and trade are the duties of a Vaissya born of his nature; work of the character of service is the duty of a Sudra born of his nature.
Devoted each to his own duty man attains perfection. How one, devoted to one's own duty, attains perfection, that do thou hear.
He from whom all beings arise and by whom all this is pervaded--by worshipping Him through the performance of his own duty does man attain perfection.
Better one's own law though imperfectly carried out than the law of another carried out perfectly. One does not incur sin when one does the duty ordained by one's own nature.
One should not give up the work suited to one's nature, O son of Kunti (Arjuna), though it may be defective, for all enterprises are clouded by defects as fire by smoke.
He whose understanding is unattached everywhere, who has subdued his self and from whom desire has fled--he comes through renunciation to the supreme state transcending all work.
Hear from me, in brief, O Son of Kunti (Arjuna), how, having attained perfection, he attains to the Brahman, that supreme consummation of wisdom.
Endowed with a pure understanding, firmly restraining oneself, turning away from sound and other objects of sense and casting aside attraction and aversion.
Dwelling in solitude,eating but little, controlling speech, body and mind, and ever engaged in meditation and concentration and taking refuge in dispassion.
And casting aside self-sense, force, arrogance, desire, anger, possession, egoless and tranquil in mind, he becomes worthy of becoming one with Brahman.
Having become one with Brahman, and being tranquil in spirit, he neither grieves nor desires. Regarding all beings as alike he attains supreme devotion to Me.
Through devotion he comes to know Me, what My measure is and who I am in truth; then, having known Me in truth, he forthwith enters into Me.
Doing continually all actions whatsoever, taking refuge in Me, he reaches by My grace the eternal, undying abode.

Surrendering in thought all actions to Me, regarding Me as the Supreme and resorting to steadfastness in understanding, do thou fix thy thought constantly on Me.
Fixing thy thought on Me, thou shalt, by My grace, cross over all the difficulties; but if, from self-conceit, thou wilt not listen (to Me), thou shalt perish.
If indulging in self-conceit, thou thinkest "I will not fight," vain is this, thy resolve. Nature will compel thee.
That which, through delusion, thou wishest not to do, O son of Kunti (Arjuna), that thou shalt do even against thy will, fettered by thy own acts born of thy nature.
The Lord abides in the hearts of all beings, O Arjuna, causing them to turn round by His power as if they were mounted on a machine.
Flee unto Him for shelter with all thy being, O Bharata (Arjuna). By His grace shalt thou obtain supreme peace and eternal abode.
Thus has wisdom more secret than all secrets, been declared to thee by Me. Having reflected on it fully do as thou choosest.
Listen again to My supreme word, the most secret of all. Well beloved art thou of Me, therefore I shall tell thee what is good for thee.
Fix thy mind on Me; be devoted to Me; sacrifice to Me; prostrate thyself before Me; so shalt thou come to Me. I promise thee truly, for thou art dear to Me.
Abandoning all duties, come to Me alone for shelter. Be not grieved, for I shall releasethee from all evils.
Never is this to be spoken by thee to one who is not austere in life or who has no devotion in him or who is not obedient or who speaks ill of Me.
He who teaches this supreme secret to My devvotees, showing the highest devotion to Me, shall doubtless come to Me.
There is none among men who does dearer service to Me than he; nor shall there be another dearer to Me in the world.
And he who studies this sacred dialogue of ours, by him I would be worshipped through the sacrifice of knowledge, so I hold.
And even the man who listens to it with faith and without scoffing, even he, being liberated, shall attain to the happy worlds of the righteous.
O Partha (Arjuna), has this been heard by thee with thy thought fixed to one point? O Winner of wealth (Arjuna), has thy distraction (of thought) caused by ignorance been dispelled?

Arjuna said:
Destroyed is my delusion and recognition has been gained by me through Thy grace, O Acyuta (Krsna). I stand firm with my doubts dispelled. I shall act according to Thy word.
Samjaya said: Thus have I heard this wonderful dialogue between Vasudeva (Krsna) and the high-souled Partha (Arjuna) causing my hair to stand on end.
By the grace of Vyasa, I heard this supreme secret, this yoga taught by Krsna himself, the Lord of yoga, in person.
O King, as I recall again and again this dialogue, wondrous and holy; of Kesava (Krsna) and Arjuna, I thrill with joy again and again.

And as often as I recall that most wondrous form of Hari (Krsna), great is my astonishment, O King, and I thrill with joy again and again.
Wherever there is Krsna, the lord of yoga, and Partha (Arjuna), the archer, I think, there will surely be fortune, victory, welfare and morality.

— Bhagavad Gita