



**THE BHAGAVAT-GITA
(The Song of God)**

Dedicated to Late Dada T.L. Vaswani

**English Version
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Editor's Words

The Bhagavat-Gita is the most magnificent gem among the Hindu Shastra Widhis, accumulations of great teachers of the past combined in the Vedas, Upanishads, Shiva-Purana and a range of teachings on Hindu-Dharma which seems to be created for Kali-Yuga (modern times, which is present and the future).

Not only it is the most holy reference for us but it appears to be the greatest philosophic poems in the world literature. According to the Indian tradition The Gita was first revealed about five thousand and twenty years ago.

Gita is not only The Song of the Lord, it is actually the Song of Dharma (way of life). It leads every soul (jiwa, man) to its origin source from which it had been separated in the past.

The Gita is a wonderful, illumining guidance song offered by Sri Wyasa as Krishna (Lord) to Arjuna (human kind), as unending universal spiritual inspiration, it is the greatest monument to Hindu-Dharma which is a life exploration without stopping, try to study it verse by verse, page by page and you will be intoxicated all life, changed into a new selfless being.

In the middle of the great Mahabharata war, Arjuna the mightiest of the Pandawas stood helpless unable to start the war. Immediately Sri Krishna his charioteer intervenes with following teachings to cheer him up and win the battle of life for human kind, in the past, now and in the coming time.

Om Shanti-Shanti-Shanti

Om Tat Sat



Chapter I The Uselessness of Arjuna

Dhritarashtra, the father of one hundred Kaurawas instructed his brother Sanjaya to guide him about the ongoing of the war between his nephews (The Pandawas and The Kaurawas (his sons). Being totally blind since he was born, he had to be explained by Sanjaya of what was going on in the Battle field of Kurukshetra (field of Dharma).

The Lord Song begins here
(Dhritarashtra said:)

1. On this holy field of dharma, the field of righteousness, the field of the Kurus, are gathering my sons (Kaurawas) and the sons of Pandu (Pandawas) eager to fight to each other, what do they do?

Sanjaya answered:

2. The Prince Duryodhana, your son, after inspecting the army of the Pandawas from far, approached his teacher with following words :
3. "See, my teacher, this mighty army of Pandu's sons, arraying themselves to start the battle, lead by your wise student Dhrishtadyumna the son of Drupada.
4. In this battle field, are arrayed benders of the bows, who are equalled to Bhima and Arjuna, equalled to Yuyudhana, Virata and Drupada, all great charioters.
5. Dhrishtaketu, Chekitana and the Victorious (brave) King of Kashi, and Purujit, Kuntibhoja and bull among men, Shaibya.
6. Arranged also are mighty Yudhamanyu and Uttamauja, bravely ones, Saubhadra and the sons of Draupadi, all magnificent chariot heroes.

7. Please be known also oh thou the noblest of the twice-born (Drona Rishi), the leaders of our army, the chief heroes of our side. I will mention their names for thy sake.
8. Yourself, Drona and Bhisma, Karna and Kripa, Ashwathama and Vikarna, also son of Somadatta ever victorious in the battle.
9. Also present here many other heroes, renouncing their lives, all carrying many mighty weapons and are very skilled in war.
10. Our army is unlimited, guarded by Bhisma, while Pandawa's army is easy to count, only guarded by Bhima.
11. According to the ranks, every one is standing firm in their respective divisions, under Bhisma.
12. To cheer up the army and Duryodhana, Bhisma, the grandsire of Kuru blew his conch, sounding the blast of roaring lion.
13. Then other conches, Kettle-drums, tabors, drums and horns were blown from various parts in the (both) army, and the sound was so wild and frightening.
14. Seated grandly, the greatest war-chariot, yoked to white steeds, Krishna and Arjuna, each blowing his divine conch.
15. Krishna blew Panchajanya, Arjuna blew Dewadatta, while Bhima the magnificent blew his might conch, Paundra.
16. King Yudishtira, the son of Kunti blew his conch Anantawijaya, Nakula and Sahadewa blew each their conches called Sughosha and Manipushpaka.
17. Following then conches blown by King of Kashi, Shikhandi and Dhrishtadyumna, Virata and Satyaki, the unconquered.
18. Drupada and the sons of Draupadi, oh Lord of Earth, followed by Saubhadra and other heroes of both sides.
19. The sounds so uproaring, rent the hearts of the Kaurawas, filling the earth and the sky with tremendous feelings.
20. Then Arjuna, while seated in his war chariot which bore the crest of Hanuman, look at the Kaurawas which were lined up in the battle order, and as the flight of missiles was about to begin, Arjuna took up his bow.
21. And spoke these words to Krishna,

Said Arjuna:

22. I wished to observe those men standing, eager for the battle, with whom I should fight in this war.
23. I wish to look to those gathered together here, ready to win the war which is dear to the evil-minded sons of Dhritarashtra.

Sanjaya said:

24. As addressed by Arjuna, Shri Krishna draw the best chariot in the battle, (Oh Dhritarashtra) in between both armies.
25. In front of of Bhishma, Drona and all warrior chiefs, Krishna said :
“Behold Oh Arjuna, these Kaurawas are assembling here”
26. Arjuna, then saw, in front of him standing: his uncles, his grandfathers, sons, grandsons, cousins and his comrades.
27. He also saw father-in-laws, and friends of both sides, seeing them arrayed, Arjuna then.
28. Was so deeply moved by pity, overwhelmed, he uttered his sadness, Arjuna said :
“Seeing all these kinsmen, oh Shri Krishna, arrayed and eager for fight”.
29. “My limbs are disarrayed, my mouth is parched, my body is quivers and my hair is standing”.
30. “My Gandiva bow slips out of my hands, my skin burns all over my body, I am not able to stand steady and my brain is reeling”.
31. And I can feel the evil omens Oh Krishna, I do not desire my good from slaying all these kinsmen.
32. I desire not my victory, nor kingdom, nor pleasures, oh Krishna. What is joy or kingdom to us, or even life itself, oh Krishna.
33. For whose sake we desire kingdom, joy and pleasures, are here in the battlefield, themselves renouncing life and riches.
34. Teachers, fathers, sons, grandfathers, uncles, fathers-in-law, grandsons, brothers-in-law and other kinsmen.
35. I would not kill these men, even though they might kill me, oh Krishna, even for all the kingship of the three worlds, and how much less for the sake of this earth?

36. What pleasures shall we obtain, by killing these sons of Dhritarashtra, oh Krishna, by killing these criminals we only get sins.
37. I think it is not right for us to slay our relatives, these sons of Dhritarashtra, How can we be happy by killing our own kinsmen?
38. These people, with their minds covered by greed, see no mistakes in the destruction of the family and no crime in treachery to friends.
39. Then, why should not we have the wisdom to reject such a sin, oh Krishna, as we can see the wrong in the destruction of these great families.
40. When a family is destroyed, lost also is ancient family traditions, and, when this traditions perish, then lawlessness (adharmā) overcomes the whole family.
41. And the lawlessness prevails, oh Krishna, then the women of the family turn corrupt, and when women are corrupted, oh Krishna, then confusion of castes would occur.
42. This confusion dragged both families to hell, so also those who have destroyed it. The result is, the spirits of their ancestors fall apart, deprived of their offerings (of rice balls and water).
43. By these misconduct of those who destroy the family, confusion of varnas is created, following then immemorial laws of the race and family also are destroyed.
44. And we understand as has been said, oh Krishna, those families whose ancient traditions are lost, must live in hell.
45. What a great sin is then to commit such a crime by killing our own kinsmen pushed by our greed to obtain pleasures of kingship.
46. Think it is better for the sons of Dhritarashtra, with their weapons in their hands to kill me, and I will remain unresisting and unarmed.

Sanjaya said:

47. After uttering these words in the battle field, Arjuna then sank down on his chariot seat, throwing away his bow and arrows, his mind totally loss in grief.

In the Upanishad of the Bhagavat Gita, the Science of the Eternal,
the Scripture of Yoga, is the Dialogue between Shri Krishna and
Arjuna, in this first chapter called:
Arjuna Vishada Yoga
(The Yoga of Arjuna's Depression)





Chapter II Here Begins Shri Krishna's Teachings

Sanjaya said:

1. Full with pity, Shri Krishna spoke the following words to Arjuna, whose eyes were dimmed by fears :

The Blessed Lord Said:

2. From where has arisen to you, this weakness of the spirit, in the middle of this crisis? This weakness closes the door to heaven, and its ending is but full with disgrace, oh Arjuna!
3. Do not ever surrender to cowardness, oh Arjuna, it doesn't benefit you, so throw away this weakness of your heart. Arise, oh Arjuna.

Arjuna said:

4. How can I oh Krishna, attack Bhishma and Drona with my arrows in this battle? Are they not in fact so worthy of our reverence?
5. It is better to live in the world by begging than to kill these noble teachers. Slaying them means fasting delights besmeared by blood!
6. Neither do we understand which one is better -- we conquer them or they conquer us? To slay the Kauravas as our enemy, would be to extinguish eternally the saviour of life.
7. My very being (body and mind), has been covered by the weakness and sentimental pity. At the same time my mind is confused by my duties. Therefore I request You, my Lord to clear it for me the certain and the better. I am your disciple, I seek refuge in you, teach me Lord.
8. This anguish weakens my senses, I see not how it would be wiped away. Even if I were to obtain total victory over the whole earth, or even sovereignty of the gods (the Shinning ones).

Sanjaya said:

9. After uttering these words to Krishna, Arjuna sadly said “I will not fight”, with these words Arjuna sank into silence.
10. Then in the middle of both armies, to Arjuna who remained in distress, Shri Krishna spoke the following words :

Shri Krishna said:

11. You grieve for those to whom you shouldn't grieve for, yet you speak words that sound with wisdom. However a wiseman doesn't grieve for the living nor for the dead.
12. Never was a space of time when I was not there, nor you, nor also all these war-lords, and not verily shall we ever cease to be.
13. As the soul experiences, it passes in the body as a child, youth and old age, so gradually it passes into another body. A sage is not perplexed by this phenomena.
14. The soul contacts with its objects, oh Arjuna, and it produces cold and heat, pleasure and pain. These phenomena come and go, this process is permanent. Endure them Arjuna.
15. A person who is serene in pleasure and pain -- not disturbed by either - lives in the undying life, oh Arjuna, the chief amongst the human race.
16. The unreal has no being, The Real never ceases to be. The Truth about these two has been perceived by the seers of The Truth.
17. No one has the ability to destroy The Imperishable One who is pervading all that and there is. Know that to be indestructible.
18. These human bodies with The One inside, is said to be passing. Therefore fight, oh Arjuna!
19. Anyone who think that he kills or being killed - both failed to perceive the truth, the soul never slays and is never slain.
20. He is never born, nor does any time he will ever die. He ever comes, he never ceases to be. He is unborn, perpetual, eternal and ancient, he is not slain even when his body is slain.

21. Anyone who understands that The Self is indestructible and eternal, unborn and immutable, then how can he slay oh Arjuna or cause anyone to slay?
22. As a person left-off his worn out clothes and put on other new ones, so does the embodied souls cast-off the worn out bodies and wear other new bodies.
23. No weapons can ever cut him nor fire can burn him (The Self), water can never wet him, nor wind can ever dry him.
24. Uncleavable is The Self. He cannot be burnt, wetted nor dried, as He is eternal and All Pervading. He is unchanging and immovable. He is ancient and the same for ever.
25. Unmanifest, unthinkable, and unchanging is He --- He is called so. Therefore Arjuna, knowing Him such, you should grieve no more.
26. Even if you think that The Self, is subjected to birth and death constantly, or if you think that He is not eternal, even then you should not have any case to grief.
27. For certain is death for the born ones, and certain is birth for the dead ones. Therefore facing this inevitable phenomenon, you shouldn't grieve.
28. Before birth, all beings are not manifested to their senses. In between the birth and death, they are manifested. At the time of death all go back to the manifested again, so what is it to grieve, oh Arjuna?
29. As astonishing people regards Him, as astonishing people also speaks of Him, as astonishing some hears of Him, yet actually no one indeed understands Him.
30. This, The one who lives in all begins, The life within is vulnerable. Therefore Arjuna, you should not accordingly grieve for any creature.
31. Be always alert to your duties and never falter, as there is no greater achievements for a true warrior rather than a righteous war.
32. Happy are the warriors to whom come such a war, which come unsought, opening a gateway to heaven.
33. But if you decline from this righteous war, then you will disregard your own duty and honour, and guilt only shall you gather!

34. And what more, people will always remember your dishonour, For a person who has been honoured so far, dishonour is worse than death itself.
35. Those great warriors will think you as a coward with drawing from the battle, and others who so far have honoured you will make fun out of you.
36. Many unseemly words will be condemned to you by your enemies, weakening your strength. Could anything be more painful?
37. In case (in this war) you are killed, then you will win heaven, and if you win, you will enjoy the sovereignty of earth. Therefore, stand up, oh Son of Kunti and brace your arms for war.
38. Regarding alike pleasure and pain, gain and loss, victory and defeat, gird up for the battle, in doing so you will not incur sin.
39. This far I have explained to you about the Sankya-knowledge, hear now the teachings of Yoga, by which you shall not quit from your duties.
40. In this road of righteousness (Dharma), there is no effort which is lost and no obstacles prevails. Even a little of this Dharma may saves from great fear.
41. This buddhi (discrimination) oh Arjuna, is resolute and one pointed. But the mental thoughts of the irresolute are many branched and endless.
42. Flowery words are usually said by the undiscerning, the unwise ones, who take happiness in the words of Veda, who contend - "There is nothing but this"!
43. They are full with worldly desires. Their goal is only heaven. Rebirth (reincarnation) is their fruit of action. These unwise people prescribed various specialized ceremonies, for the attainment of joy and power.
44. For those people who is attached firmly to pleasure and power, whose minds are influenced by the words of the Veda, then the buddhi is not suitable for them, as buddhi is firmly inclined to contemplation.
45. The Veda speaks of the three-fold gunas (3 qualities or forms of energy). Be free, oh Arjuna from these three. Be free of the dwandas (pairs of opposite) and be firm in purity, eternal truth, careless of possessions, and be possessed of the Self---The Master!

46. All these Vedas are infact useful, but to an enlightened Brahmin (knower of God), as is a pond of clear water, in a location flooded with water everywhere.
47. Let your self work (act) but never cling to its fruit. Let not the fruit of (your) action be your motive, neither also cling to your actions.
48. Perform (any) action, oh Arjuna with your heart fixed on the Lord, renouncing attachment and evenly balanced in every success and failure. Equilibrium or evenness of mind is called -- yoga.
49. For karma (action) is inferior compared to buddhi-yoga. Alas, pitiable are those who work only for the fruits.
50. He who is called a budhhi - yukta (united to pure reason or understanding), casts away both good and evil in this life. Therefore strive for yoga, as yoga is skill of action.
51. Those wise ones of illumined understanding, renounce the fruit arising from action, they liberated from the circles of births, go to the sorrowless state (eternal bliss).
52. When your (spiritual) understanding is bewildered by Shrutti (conflicting Vedic statement), then you should rise to indifference as to what has been heard and what is yet to be heard.
53. When this intelligence (understanding) of yours, bewildered by Shrutti, is unshaken and spiritually stable in samadhi (concentration of self to higher Self) ---- then you will attain to the insight (yoga).

Arjuna said:

54. Please describe, oh Krishna, of him who has this steady prajna (wisdom), who is steadfast in samadhi and absorbed in Brahman. How does this illumined person speaks? How does he sit and walk ?

Shri Krishna said:

55. When a person is able to put away, oh Arjuna, all his desires and is only satisfied in the Self by the Self, then he is called Sthita-prajna (the steady seer of wisdom).

56. He whose mind is free from anxiety amid pains, indifferent amid pleasures, far from passion, fear and rage, that person is known as a seer – illumined.
57. He who has no attachment what so ever, on every angel, who neither likes nor dislikes anything arising from good or evil, he is said to be established in wisdom.
58. He who has withdrawn his senses perception from the objects of sense on every side, as a tortoise which draws in its limbs (back into its shell), this person is said to be of firmly set in wisdom.
59. The objects of the senses turn away from the embodied soul, who doesn't feed them, but relinquishment for these senses still remains. Even the relinquishment is turned away from him, when the Supreme is realized.
60. Oh Arjuna, the excited senses, verily carry away the mind of a wise man who is striving after perfection.
61. Having all his senses under control he should sit in harmony, making Me as his Supreme goal. And he, when his senses are mastered, then his understanding will be firmly fixed.
62. When a person stirs his mind to the objects of his senses, he will conceive attachments to them. From attachment arises desire, and from desire arises anger.
63. From anger arises bewilderment, from bewilderment arises loss of memory, and following the destruction of understanding (buddhi), and when the buddhi is destructed, he perishes.
64. But a person who has a disciplined mind, who moves among sense objects with the senses under control, free from any attachment and aversion ---- he goes to prasadham peace (equilibrium).
65. Having attained this peace, which is waiting for him, end of all sorrows, then such a person soon gain harmony.
66. For those who are not disciplined, there is no buddhi, not also there is concentration, therefore no peace for him too, and so for the unpeaceful how can there be happiness?
67. When the mind always pursue after the moving senses, it carries away the wisdom along, as the gale carries away a ship on the waters.

68. So, Arjuna, he whose senses are under control from sensual objects, his buddhi (spiritual intellectuality) is said to be firm.
69. What is night for all beings, is the time of waking for the disciplined soul. And on the contrary what is waking time for ordinary being, is night for the muni (sage of vision).
70. To this person in whom all desires flow as rivers flow into the sea, which though ever full, is ever motionless ---- so also, this person attains peace, not he who clings to his desires.
71. The person who for sake all desires and actions, free from longing is selfless and without ego ---- he goes to peace.
72. This is said to be the divine state (brahmisthiti), oh Arjuna, reaching this state, no one then is ever bewildered. Who so ever at the end of his death is established in that state, he goes to Brahma-Nirwana (The Bliss of God).

In the Upanishad of the Bhagavat-Gita, the Science of the Eternal, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna,
this be the second chapter called :
Sankhya Yoga
(The Yoga of Knowledge)





Chapter III The Road of Action

Arjuna said:

1. If you think, oh Krishna, that understanding knowledge is much superior to action (karma) then why do you urge me to do this war?
2. With these confusing words you have confused my mind, tell me clearly one principle thing so that I can attain to the highest good.

Krishna said:

3. In this world, the ancient seers have revealed a two-fold path, oh Arjuna. There is a road of knowledge (gnana-yoga) and the road of contemplation (Sankhya), each for men of action and men of contemplation.
4. Human beings cannot attain freedom by remaining from actions nor can human beings can attain perfection by renunciation only.
5. Actually nobody can remain actionless, as everyone is helplessly driven to action by their nature (gunas), born of prakriti (illusion).
6. A man is said to be a hypocrite, if he restrains his actions, but in his mind is focussed on his sense objects.
7. But he who can control his minds and senses, oh Arjuna, he is said to be victorious, if he can disattached his organs of actions even though he performs action (Karma yoga).
8. Do your duties accordingly, action is better than inaction, even the pilgrimage is impossible without body activity.
9. World is full with bondages except these bondages are utilized as works in the form sacrifice.
10. In ancient ages, Prajapati, The Lord creator, created men as a sacrifice and said "Let you spring forth like Kamadhuk, the cow of prosperity, which will produce the milk of your desire".

11. Through sacrifices, you may nourish the gods and the gods will nourish you back. By nourishing each other you shall attain The Supreme Good.
12. Nourished by your sacrifices, the gods will give you the blessings you desire. If you enjoy the gifts from the gods without returning them back, you are verily a thief.
13. For those who are of good conduct, they eat the left over of the sacrifice, and they are released from all sins but the ones who eat only for themselves eat only sin.
14. From food all creatures come to life, rain produces food, and rain come from the sacrifice, the sacrifices are the result of actions (karma).
15. As you know, Karma comes from The Creator, Brahma, and Lord Brahma comes from The Imperishable. Therefore Lord Brahma. The all --- pervading -- is ever present in all sacrifices.
16. He, who in this world, does not turn the wheels of sacrifice which is set to motion, he is then regarded as a sinful person of life, he is also regarded as sensual in his delight. Therefore Arjuna, he lives in uselessness.
17. But a person who is happy with his Self (Atman) alone, who is satisfied with his Self and is content with the Self, he has no more works (duties) to be done.
18. He has no more personal gain in this world by works done, not by works undone he doesn't depend on any being for attainment of anything.
19. Therefore, without any attachment do always your work which is your duty, a person who works without any attachment will surely reach the Parama (The Supreme).
20. King Janaka and others, indeed attained to perfection by action. And you too should perform action with a view to the welfare of world.
21. Whatever a great man perform, others also follow, whatever standard he set up, the people will follow accordingly.
22. There is nothing for Me to do in this three world or anything to obtain which I have not obtained, yet I always perform actions.
23. And if I don't perform actions then all men would follow My ways, oh Arjuna.

24. In case I stop to work, this world will perish, and the people will be destroyed, I would then be author of chaos.
25. As an ignorant person works due to attachment then to action, oh Arjuna, so also the wise should act but avoid of attachment but to maintain the world order.
26. However a wise man, shouldn't settle the ignorant men mind who are attached to action, a wise person should act in a harmonious yoga spirit with me, thus inspiring others to work.
27. All actions are based on the modes of nature (3 gunas), when a man is bewildered by his mind and egoism, he will think "I am the doer".
28. However, when a person understands wisely the differences of the soul from the modes of nature and his work is not attached to its act, he will perceive that it is the modes which are acting on the modes.
29. Those who are deluded by the nature get attached to its works. However the wise who knows the whole truth, does not unsettle the minds of the ignorant, who understand only a part.
30. Surrender all your actions to Me, with your mind resting on the Self, the Supreme. When you are freed from any desire and egoism, from mental fever, then you should fight, oh Arjuna.
31. A person who practice this teaching of mine constantly, full with faith and cavity – he is released from the Karma of works. But those who are against,
32. My teachings, and do not work accordingly, understand them as blind to wisdom, lost and having no sense.
33. Even the wise cannot escape his own Prakriti (nature), what can repression do? All beings follow their nature.
34. Every sense has attachment and aversions, it is better not to be under the influence of these two, since these two factors are our enemies which hinders our path.
35. It is better to do one's own duty (swadharma) though imperfectly done than the duties of another, which is well done. Better is death for one's own duty, because other's duty is full of danger.

Said Arjuna :

36. What drags men to perform sin, even against his own will? (Tell me, Krishna), as if pulled by full force?

Krishna answered
lovingly:

37. It is desires (Kama), it is anger (Krodha), born of mode of passions (rajoguna), all misleading and polluting. Understand that these factors are our enemies here on earth.
38. As flame is covered by smoke, as mirror by dust, as embryo covered by womb, so is wisdom covered by ignorance.
39. Enveloped is also wisdom, oh Arjuna, by insatiable fire of desires which is a constant foe of the wise.
40. Our senses mind and the buddhi (intelligence) are said to be its seat, covering wisdom with these factors, it deludes the embodied soul.
41. Therefore Arjuna, control your senses at outset and kill this destroyer of gnanas and vighnanas.
42. It is said, that the senses are great, but the mind is greater than the senses, greater than mind is buddhi (rational will or clear balanced understanding). However greater than buddhi is Atman (The Self).
43. So understanding The Self as greater than buddhi, controlling the lower self with the higher Self kill oh Arjuna, this enemy in the form of desire, which is so hard to overcome.

Therefore in the Upanishad of the Bhagavat Gita, the Science of the Eternal, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, this said to be third chapter entitled :

Karma Yoga

Or

The Yoga of Action





Chapter IV The Secret Teachings

Krishna said:

1. This imperishable yoga was declared by Me to Vivasvan (Sun God), Vivasvan taught it to Manu (Ancestor of Aryan race), and Manu passed to Ikshvaku (Manu's son).
2. Handed down the line, the ancient royal sages knew it (through long lapse of time, the yoga was lost to the world), oh Arjuna!
3. This same yoga of ancient origin has to day been revealed to you once again by Me, since you are my devotee and My friend, it is a supreme secret.

Arjuna said:

4. Your birth was later, but earlier was the birth of Vivasvan, How can I understand that you taught this yoga in the beginning of time?

Krishna said:

5. I have gone through many births so also have you, oh Arjuna, I know them all, but you do not know them.
6. Even though I am not born and I am imperishable and though I am the Lord of all beings, yet presenting My Self in My Own nature, I am born through my own power.
7. Whenever there is a downfall of righteousness (dharma), oh Arjuna, and there is an exaltation of adharma (unrighteousness), then I project My Self.
8. For the protection of dharma, and for the destruction of the adharma, for the sake of establishing righteousness, I come and be born again from age to age.

9. He who understand this in its true nature, My divine works and birth will not be born again when the time for that person come to leave his body. He then comes to me, oh Arjuna.
10. Freedom from passion, fear and anger, and satisfied with me, taking shelter in Me, purified by austerity of wisdom, many have attain this state of Mine.
11. From whatever path a person approaches me, I greet him accordingly so forth, for verily the path men take from every side is Mine, oh Arjuna!
12. They who desires success for every action on earth offer sacrifices to gods and have their rewards, for instantly action bear its fruits in this human world.
13. The four-fold order (chaturvarnyam) was created by Me, according to the divisions of gunas and Karma. Although I am the author of this four-fold order, know Me as untouched by actions and I am changeless.
14. Actions and works (karma) do not stain me, I also do not desire the fruit of my Karma. He who understands Me as it is, is not tainted or bound by Karma.
15. Understanding so, sages of old perform their actions, therefore you too should follow the wise old sages of the past.
16. What is action (Karma)? What is inaction (akarma)? Even the wise is confused, so I will explain to you, what is action, after knowing it you will be free of evil.
17. A person should understand what karma is, and also the wrong action (vikarma), what is non-action (akarma). Hard indeed it is to understand the way of Karma (actions and works).
18. A person who sees inaction in action is a wise person (buddhiman) among men kind he is harmonious (yuktah) even while performing all works (actions).
19. Whose karmas are free from attachment of desires (Karma Sankalpa), whose actions are burnt in the fire of wisdom (gnana-agni) --- him the wise called a pandit (a man of true and righteous learning).

20. Having released of attachments to the fruits of actions, ever satisfied, without any dependence, he does nothing, though always engaged in every work.
21. Expecting nothing, his mind and self under control, abandoning all greed, doing action by the body (raga) alone, he commits no sin.
22. Satisfied with whatever that comes by “chance”, free from the pairs of opposites (dwandas), without jealousy, balanced in success and failure --- even if that person acts, he actually is not bound.
23. He whose attachments are dead, who is liberated (mukta), whose mind is established firmly in wisdom, who performs his works as sacrifice, a man of such Karma has all his actions melt away.
24. For such a person, the offering is God, the oblation offered is God. By God is it offered into the fire of God, unto God, verily, goes he who realizes God in his works.
25. Some yogins offer sacrifices to the gods, while others offer sacrifice of their “self” into the fire of the Supreme.
26. Some pour their hearings as sacrifice, others their senses into oblation of restraint. Others also offer sound and other objects of sense into the fires of the senses.
27. Some also pour as sacrifice all actions of their senses and all functions of the vital force (prana) into the fire of self control, kindled by knowledge (gnana).
28. Some offers their material possessions as sacrifice, or their penance or the yoga austerity while others offers control of mind and rigid vows to by offering their learning and knowledge.
29. Others offer pranayama (breath control), some restrain prana (out going breath) and apana (incoming breath) and pour as sacrifice prana into apana, and apana into prana.
30. Others restrict their food (fasting, upawasa) and pour their prana as sacrifice to life–breath. All these people understand what sacrifice is, and by sacrifice they destroy their sins.
31. Those who eat remnants of the sacrifice attain to Eternal God (Brahman). This world is not for those who do not sacrifice, much less (how can?) the other world, oh Arjuna.

32. Thus, there are many kinds of sacrifice before The Lord. Understand that all these are born of actions. Knowing this, you shall be liberated.
33. Better than material sacrifice is sacrifice of wisdom (gnana-yagna), oh Arjuna! For all actions without any single exception spring out of wisdom.
34. Study wisdom by humble approach, by requests, and by sincere service (to the wise). And the wise of truth will teach you the wisdom.
35. Having understanding this wisdom, you shouldn't fall again into confusion. Through this wisdom you will see (understand) all being, without any exception, abiding in Atman (The Self) and at the same time in Me.
36. Even you are the most sinful among all sinners you will cross all, the sins just by the act of wisdom.
37. As the burning fire, turns its fuel to ashes, oh Arjuna, so does the fire of wisdom turn all Karmas into ashes.
38. Indeed, there is no purifier like wisdom in this world. One who is perfect in yoga, will find the wisdom in one's own Self, slowly in time.
39. A person who has faith and is absorbed in wisdom and is master of his senses, he gains wisdom. And having obtain wisdom, one goes quickly to the Supreme Peace.
40. But he who is ignorant, who has no faith, who is against nature, goes to destruction. The doubting self has not this world not also the other world, nor he has any happiness.
41. He who has renounced his karmas by yoga forsaking all rewards, who has by wisdom cut the bonds of doubt, who is ruled by Self (Atman), actions cannot bind him, oh Arjuna.
42. Therefore cut asunder with sword of wisdom this doubt in your heart which is born of ignorance, be firm in yoga, and stand up, oh Arjuna.

In the Upanishad of the Bhagavat – Gita the Science or the Eternal, the
Scripture of yoga, the Dialogue between Shri Krishna and Arjuna,
this fourth chapter is called:

Gnana Yoga
Or
The Yoga of Wisdom





Chapter V The Road of Renunciation

Arjuna said:

1. You praise path of action (Karma Sanyasa), and also right performance of action (Karma yoga) which one is better among two? Tell me for certain.

Krishna answered:

2. Sanyasa (Renunciation of Karma) and Karma Yoga (unselfish performance of action) both lead to supreme bliss, of the two karma yoga is surely better than Sanyasa.
3. Who doesn't hate or desire should be regarded as a perpetual Sanyasi, as he is free from pairs of opposites, so he is easily set free from attachment, oh Arjuna.
4. Only "children" regards renunciation and action as different. Any person who is firm in one obtains the fruits of both.
5. The Supreme state which is obtained by the Sankhas (men of renunciation) is also reached by the yogis (men of unselfish actions). Whoever understand that Sankhya and yoga are one, actually sees with clear eyes.
6. But without yoga, oh Arjuna, renunciation is difficult to attain. The holy men trained in yoga quickly attain to Brahma (Eternal).
7. He who is devoted to the road of karma and is pure in soul, who has controlled his senses,
8. He who is united with the divine, he the knower of the truth says: "I do nothing at all" while seeing, hearing, touching, smelling, eating, moving, sleeping, working, and breathing,
9. While speaking, giving, opening, closing the eyes, he holds that only the senses work among the objects of the senses.

10. He who acts without attachment surrendering all motives to God, is untouched by sin as if a lotus leaf untouched by water.
11. The yogis who have abandoned attachment, perform works only by the body, by the mind, by the understanding, or only by the senses, for the purification of their souls,
12. A person who is united with the Divine, attain Eternal Peace by abandoning attachment. But he whose inner side (soul) is not in union with the divine, is forced by desire and is attached to the fruits of actions is tightly bound.
13. Mentally renouncing all actions to the Self, the soul rest peacefully in this nine gated city (body) neither doing nor directing action.
14. The Lord of the universe (Prabhu) does not create people with the idea of agency, nor does not He act. Nor does he connects works with their fruits. All these phenomena are done by nature (Swabhawa).
15. The Lord does bear on Itself the good and bad of any. Wisdom is said to be enveloped in ignorance, so creations are confused.
16. In whom the ignorance is destroyed by Atman's wisdom, then they reveal the wisdom like the sun.
17. They whose buddhi and mind are completely emerged in the Self, who remain based in the Supreme, and have finally become one with The Lord --- They go to the place where there is no return, their sins destroyed by wisdoms.
18. Sage sees with equality on a Brahmin (high caste) or on a cow, or elephant, or even a dog and a pariah (out caste).
19. Even on this earth is the world already overcome by those whose mind is established in union with the Self. God is untouched by evil or sins, and the Lord is the same to all creatures. The knower of this fact is in union with the Lord.
20. With the buddhi firm and not confused, abiding in God, the knower of Brahman neither rejoice, on obtaining what is pleasant not worried on obtaining what in painful.
21. Not attached to external objects and finding joy in the Atman (The Self), he who is in union with the Lord, enjoys bliss unendingly.

22. The pleasures that are born of contact with the objects are verily sources of pain. They have their beginnings and endings, oh Arjuna. The wise never rejoices in such pleasures.
23. A person even in this earth before leaving this body is able to resist the urge of desire and anger, this person is happy and united with God.
24. A person whose happiness is within, whose light is within, that yogi becoming divine attains the beautiful abode of God (Brahman Nirwana).
25. This yogi having their sins destroyed, their mind disciplined, who rejoices in the welfare of others (all being), attain to the beatitude of God.
26. This beautiful abode of God lies near to those holy ones who are released from desire and anger, who have controlled their minds and have realize The Self.
27. Shutting out external contacts, fixing the gaze between the eyebrows, making balance the inward and outward breaths through the nostrils.
28. With the senses, mind and buddhi under control, the sage who is onward on liberation, and who has thrown away desires, fear and anger, he is totally freed.
29. And having known Me as the enjoyer of sacrifices and austerities, as The Mighty Ruler of all the worlds, as a Lover of all that lives, that sage goes to peace.

So in the Upanishad of the Bhagavat–Gita, the Science of Eternal, the
Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna,
this is called:

The Karma Sanyasa Yoga
Or
The Yoga of Renunciation of Action





Chapter VI The Road of Meditation

Krishna said:

1. A person who does his work which his duty to do, but do not expect any gain from the work, even no reward, that person is a sanyasi and a yogi at the same time, not he who never even perform any sacrifice.
2. Truly, a right way of renunciation (Sanyasa) is yoga, oh Arjuna! And he is not a true yogi who has not renounced his selfish purpose (which will have effect in the future).
3. If a sage wishes to attain to yoga action, actions are only his ways, but at the same time for him who has attained yoga, serenity of mind is said to be the way too.
4. When he is unattached to his sense objects or to his actions and has renounced all egoistic purposes, then he is said to be high in yoga (yogarudha).
5. Let a person lift his own self by the Self (Atman) let him not degrade himself for, verily the Self is the only friend of the self, and the Self alone is the enemy of the self also.
6. The Self is a friend of that person in whom the lower self is vanquished by the Higher Self. But to the unsubdued self, the higher Self, truly becomes hostile like an enemy.
7. When a man has conquered his lower self and has reached self---- mastery of his Supreme Self abides, ever calm and ever balanced, he is of peace in cold and heat, in pleasure and pain and in honour and dishonour.
8. The yogis whose soul is contended with wisdom and knowledge, is unshakeable, whose senses are subdued to whom a clod, a stone and gold are the same, is said to be a harmonious and controlled in yoga.

9. He who has equal mind to his friends and foes, to strangers and to neutrals, to aliens and kinsmen, to saints and sinners has in fact attained excellence.
10. Let the yogi, seats in solitude and alone try constantly concentrating his mind on the Supreme Self, with his self subdued, free from desires and all attachment of ownership.
11. In a clean place, let him set his seat firmly, not too much raised, not yet too low, covered with kusha grass (nowadays with cloth), a deer skin and cloth one over the other.
12. On this peaceful place, steady on his seat, focusing his mind on one point and controlling his thought and his senses, he may practice yoga for the purification of the soul.
13. Holding his body, head and neck erect and firm, gazing at the tip of his nose, without looking around.
14. Silent and without fear, firm in the discipline of brahmacharya (celibacy) the mind under control, let him sit in harmony, his mind inwardly turn to Me, and aspiring after me alone.
15. The yogi who is ever harmonized, always united with the Self, with his mind controlled, goes to Peace (Bliss) which abides in Me.
16. Yoga, in fact is not for a person who eats too much, not also for those who eats too less. Also yoga is not for him who sleeps too much, nor for him, who keeps awake too much, oh Arjuna.
17. Yoga, actually wipes out pain for those who is temperate in eating and amusement, who has restrained actions and have regulated in sleep and waking.
18. When the controlled mind is focused on the Self alone, free from all desires, then this man is said to be harmonized in yoga.
19. As a deepa (oil lamp) flickered not in a windless place, so is the yogi of harmonized soul, who is totally absorbed in union with the Atman (The Self).
20. That in which the mind controlled by the practice of concentration comes to rest, that in which that person holds the Self by the self and rejoices in the Self.

21. That in which that person finds the Supreme Bliss --- which the buddhi can grasp and is beyond the reach of the senses, where in established, he or she never again wanders from truth.
22. That, on gaining this knowledge he thinks there is no greater gain beyond it, once established, he is not shaken even by the gravest grief.
23. Let this knowledge be known as yoga, this breaking of connection with sadness. This yoga must be practiced firmly and with unswaying heart.
24. Putting aside, without exception all lust and desires born of selfish imagination controlling the mind from all the senses on every side.
25. Slowly, let that person gain tranquility by means of buddhi, which is controlled by steadfastness, and having fixed the mind on the Self, he should not fix his mind on anything else.
26. The wavering and unstable mind often runs away, so the men who practice this yoga, also should often restrain and bring it back to the control of the Self alone.
27. Bliss comes to the yogi whose mind is peaceful, whose passions are calmed, who is purged from sins and has become one with God.
28. The yogi who has thus ever united with the Self, has put away his sins, he then experiences easily the infinite bliss of communications with the Eternal.
29. His self harmonized by yoga, he sees one ancient Self abiding in all beings and all beings in the One Self, Every where he sees the same Self.
30. He who sees me everywhere and every elements in me, to him I am not lost and he is not lost to me.
31. The yogi who is established in union with Me, abiding in all beings. He infact lives in Me, however he may be active.
32. He is a perfect yogi who sees with equality everything and every being as his own self whether in pleasure or pain even pleasure or pain of others are his.

Arjuna said:

33. The yoga of balance which you have thought, according to me is unstable since the mind is full with restlessness.

34. The mind is surely fragile, oh Krishna, it is also turbulent, strong and obstinate, I am sure the mind is hard to control.

Krishna said:

35. Surely, oh Arjuna, the mind is restless and hard to control, but it can be controlled by constant practice (abhyasa) and by dispassion (vairagya).
36. This yoga is hard to obtain by those who cannot controlled himself. But he struggles for righteousness, full with self control will surely attain it. That is My decision.

Arjuna said:

37. A person who is unsubdued though he has faith (Shraddha), he whose mind runs away from yoga and fails to attain perfection in yoga, what way does he head for? Oh, Krishna.
38. Does he not perish like a cloud, oh Krishna falling down from both ways unsteady and confused to the path of Eternal.
39. Oh Krishna, please dispell this doubt of mine, because you are the only one who can destroy this doubt.

Krishna said:

40. Oh Arjuna, you should know that neither in this life nor in the lives to come, there is destruction for such a person, such a person who always works for dharma will always tread a right away ahead.
41. Having reached the lokas (worlds) of the righteous, and having lived there, for many years, such a holy person (yoga-bhrishta) is born again in a pure and prosperous place.
42. Or he may be born in the family of yogis endowed with wisdom. But such a birth is very difficult to get in this world.

43. In this new place he recovers insight union with the Divine which he already acquired in the former life, Arjuna, so ahead he keeps on striving for perfection.
44. He is carried on irresistibly by his previous practices, even the seeker of yoga goes beyond Shabda Brahman (Vedic rules and rituals).
45. Surely, this yogi labouring with non-attachment, purified from sins, perfecting himself or herself through many lives reach finally the Supreme God.
46. This yogi is greater than ascetic, he is greater than a Vedic scholar, he is also greater than a ritual worker. Therefore Arjuna, you must become a yogi.
47. And of all yogis, such a yogi adores Me with full of faith, with his Self abiding in Me ---- he is the most devoted to Me.

In the Upanishad of the Bhagavat-Gita, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, this be the sixth
Chapter Named:

Dhyana Yoga
Or
The Yoga of Meditation





Chapter VII The Cycle of Manifestation

Said Krishna:

1. Please listen oh Arjuna, how to practice yoga with your mind ever set on me, and Me as your refuge. You will know me full, without doubt.
2. I am going to describe you in full about wisdom and also about knowledge, after understanding both, there is nothing more to know.
3. Among thousands of human being, less than one strives for the perfection, and among those who strive and win, scarce one does know Me, as I abide in truth.
4. My eight fold divisions of nature comprises of earth, water, fire, air, ether, mind and understanding, and the sense of "I".
5. But this is my nature, I have also another higher nature ---- the life or soul --- by which this world is uplift, oh Arjuna.
6. Life or soul is the womb of all beings, know that I am origin of the whole universe but also I am its dissolution.
7. Nothing is higher than me whatsoever, oh Arjuna, all that is here in the universe is threaded on Me as garland of pearls threaded on a single string.
8. I am the fresh taste in water, oh Arjuna, I am the light that shine in the moon and the sun, I am Om in all the Vedas, the word for worship. I am the sound in ether and the seed of strength in men.
9. I am the pure fragrance in earth, the red light in fire, I am life in all that lives and the austerity in ascetics.
10. Understand Me, oh Arjuna I am the eternal seed of all beings, I am the wisdom of the wise, I am the splendor of the splendid.
11. I am the strength of the strong, free from passion and desire, yet I am the right desire which is not contrary to dharma, oh Arjuna.

12. And you have to understand the three states of being, pure (sattvika), passionate (rajasa), and slothfulness (tamasa) are from me Alone. I hold them all, but they do not hold Me.
13. The whole world are deluded by these modes of nature, understand Me as who is above them and still immutable.
14. It is very difficult, to describe this divine maya (illusion) of Mine, but who comes to Me in faith alone will pass beyond the illusion.
15. The deluded evil works sunk very low to human scale, their minds have been a carried away by illusions, and who have embraced the demoniac nature, these people do not come to Me.
16. Among four kinds are the virtuous ones, those who are suffering, those who yearns for knowledge, those who are after wealth and at last the men of wisdom, oh Arjuna!
17. Among these, the wise ones who live in continuous union with the Divine, whose devotion is single minded to Me, is the best. I am beloved to them and they are beloved to Me.
18. All these people are noble, but to Me, the wise ones are verily Myself. For being completely harmonized, they regard Me as The Supreme Goal.
19. At the end of many reincarnation, men who grow wise come to Me, understanding that The Lord is everything that is, such a great soul (Mahatma) is rarely found (from time to time).
20. But those whose Buddhi has been rent away by their desires and turns to other gods which resorts to various rites, constrained by their own natures.
21. Whatever is a form of a devotee to worship with faith, that faith I will make firm, unswerving.
22. Under that faith that person seeks to worship that form, and from that form, that person obtains the desires but the benefits are decreed by Me alone.
23. But the small-minded persons have transient fruits (results), if they worship gods, they will go to gods. But they who worship Me, My devotees come to Me.

24. For those devoid of understanding (buddhi) know Me as the unmanifest with a visible form. They do not understand My Supreme Nature which is imperishable and most excellent.
25. Covered by Yoga–maya (illusion), I am not seen by all. This confused world knows Me not, as The Unborn and The Imperishable.
26. I know, oh Arjuna, all being of the past, of present and of future, still no one understand Me.
27. All creations are born with delusion, oh Arjuna, they are also overcome by the pairs of opposite which arise from affection and rejection.
28. However these men of pure deeds whose sins have ended and free from delusion caused by the pairs of opposite, they worship Me steadily with their vows.
29. They who take refuge in Me and strive for liberations from old age and death, they understand Brahman (The Lord Eternal) they also understand Adhyatman (The Self) and they understand all about actions (Karma).
30. They who understand Me as One, that is a base of all elements (Adhibhuta) and the gods (Adhidaiva) and all sacrifices (Adhiyagna), they all are harmonized in mind, they understand Me even in the hour of death.

In this Upanishad of Bhagavad Gita, the Science of the Eternal, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, this is the seventh chapter called :

Gnana Vignana Yoga

Or

The Yoga of Gnana and Vignana (Knowledge of Nirguna (zero) and Saguna (manifested) Brahman).





Chapter VIII The Road of Light

Arjuna said:

1. What is Brahman (The Eternal)? What is Self (The Adhyatman)? What is Karma (Action)? Oh Krishna, what is said to underlie in every elements (Adhibhuta)? What is it that underlie the gods (Adhidaiva)?
2. Who underlies the sacrifices (Adhiyagna) in this raga (body), oh Krishna, and how are you to be understood by the Self-controlled at the time of death.

Krishna said:

3. The imperishable Supreme is Brahman (God); One's own Self, the Jiwatman, the Atman dwelling in Jiwa (Soul), The Indwelling one is the Adhyatman. The creative force that brings all creations (beings) into existence is called Karma (action).
4. That element which underlies all creations, the Adhibhuta is perishable, that which underlies the gods is the Cosmic Spirit, and oh Arjuna, in this body I Myself is the Inner Witness also known as Adhiyagna (Presiding Power).
5. At the hour of death, he who leaves this body and practice forth the meditation to Me alone, he attains to My State (madhbavam) there is no doubt about that.
6. Oh Arjuna, whosoever abandon the body, thinking on my being to that being or object alone he goes to, ever absorbed in its thought.
7. Therefore at all times think of Me alone and fight, when your mind and understanding are focused on Me, you will surely come to Me.
8. He who doesn't have a wandering mind, who continuously meditating, with his thoughts ever attuned in the constant practice, he, oh Arjuna, attains to the Paramam Purusham Divyam (The Supreme Divine Person).

9. He meditates on the Lord as the Omniscient, as the Ancient the All ruler, the Minuter than the minute, the Supporter of all, the form beyond the understanding of mortals, yet as the shining sun which is beyond all darkness.
10. At the moment of death with steady mind and devotion, by the power of yoga, holding the life–breath in the centre, at the space between the two eye–brows, the person can attain the Supreme Divine Person.
11. The Lord which the knower of the Veda call aksharam (Imperishable), that entity which is entered by the controlled and passion free, that which the celibates strive after and practice celibacy to, that state I will declare to you in details.
12. All the sense organs closed, the mind fixed in the heart, the life breath fixed in the head, remaining steadfast in yogic concentrations.
13. Reciting the “Om” mantra (The Brahman Eternal) dwelling in My Brahman aspects, he proceeds, abandoning the body, will go to highest Goal.
14. Arjuna, he who constantly think of Me with a mind focus on none else – -- he the yogi, ever harmonious abides in Me, he easily attains Me.
15. Such a perfect man, great soul, having reached Me, is not born again in this world of pain. He goes to the highest Bliss (Perfection).
16. Know oh Arjuna, that all the worlds (lokas) until Brahmaloaka, disappears and appears, they come and go, but he who comes to Me, he is born no more.
17. They who realize that one day of Brahman is equal to a thousand ages, and that one night of Brahman is equal to another thousand ages (Yugas) ---- they know the truth of time.
18. From Brahman’s subtle body stream forth all the creations at the coming of His day, and at the coming of His night all are merged back (in His subtle body).
19. Oh Arjuna so accordingly all creations are coming and going helplessly in His day and night.
20. Surely, above Brahman exist the Unmanifested. The Eternal Divine that is not destroyed when all creations are destroyed.

21. The Unmanifested is called the Imperishable, He is said to be the Highest Goal, they who comes to Him never returns. That is My supreme abode.
22. He the Highest Purusha (Spirit), oh Arjuna could be reached with unswerving devotion only. In Him all creations reside and by Him all these are pervaded (universe and all its content).
23. Now I shall unfold to you oh Arjuna, the times the yogi departs and not returning back and the time they depart and return.
24. They who understand the Eternal go to Me, at the time of fire, light, day time, at the bright forth night, at six months when the sun moves north.
25. Smoke, night time, so also the dark forth night, the six months when the sun moves south ----the yogi who departs obtain the lunar lights and return.
26. Light and darkness these two are the world's Eternal paths. By one, a person goes but do not return, by the other road he goes and return again.
27. These two roads, the yogi understand, so he is never confused. Therefore Arjuna you should be firm in yoga at all times.
28. Having understood all these, the yogi passes beyond all fruits that arise from Vedas, from sacrifices, from austerities, and holy gifts, he then goes to the Supreme Eternal state (Peace and Bliss).

In the Upanishad of the Bhagavat-Gita, the Science of the Eternal, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, this be the eighth chapter called:

Aksharabrahman Yoga
Or
The Yoga of The Imperishable absolute





Chapter IX The Mystery of the Supreme

Krishna Said:

1. To you who is of uncarping mind I shall declare the combination secret of gnana with gnana (the Transcendental Being with knowledge of love divine, the Eternal in manifestation). After understanding this you will be freed from the bondage of sufferings.
2. This sovereign science, the sovereign secret purifies and is precious, it shines splendidly, and it is harmonious with dharma, it is easy to practice and it is imperishable.
3. Those who have no faith in this knowledge, oh Arjuna, can not reach Me, they return to the roads of this world of death.
4. I pervade the whole universe by My unmanifest aspect. All creations are rooted in Me, but I am not rooted in them.
5. And (yet) the beings have no root in Me; See my divine mystery, My Self creates all creations, sustain all, yet I am not rooted in them.
6. As the mighty breeze moving everywhere and everly stay in etheric space (akasha) so you should understand that all creations rest in Me.
7. At the closing of a Kalpa (world age), oh Arjuna, all creations return into My nature (Prakriti). And at the beginning of the next kalpa I send them forth.
8. Through My Prakriti I send forth again and again, all creations which are helpless beings under the control of Prakriti.
9. All these actions do not bind Me, since I sit apart from them, unattached to these actions.
10. Therefore, controlled by Me, nature send forth everything, moving and unmoving, and the hole world thus revolves, oh Arjuna.
11. The ignorance, seeing Me clad in human form they do not take heed of Me, as they do not understand My Higher Nature, as the Master of all beings.

12. Their hopes are useless, their actions are useless, their knowledge are useless. Lack of sense make them adopting the natures of demons and fierce.
13. But the great souls, oh Arjuna, of divine nature, worship Me with a single mind, they merge into Me as an imperishable source of all beings.
14. Steadfast in their worship they magnify Me, they do homage to Me, ever controlled, they bow down to Me with ever lasting love.
15. Others, worship Me with the sacrifice of wisdom, they worship Me as the One distinct as well as many, as they see Me present everywhere.
16. I am the worship, I am the sacrifice, I am the oblation, I am the healing herbs, I am the mantra, I am the worshipping oil, I am fire and the offerings in the fire.
17. I am the father of this world, the mother (pita-maha), I am supporter, the grandsire, I am the holy one to be understood, I am Om, I am Rig, Sama, and Yayur Vedas.
18. I am the path, the supporter, the Lord, the Witness, the Abode, the refuge, and the friend, I am the origin, the dissolution, the foundation, the treasure house and the deathless seed.
19. I sent the rain and withheld it so also I am death and life I am non-eternity as well as eternity (asat and sat).
20. The scholars of the three Vedas, who drink the soma juice (sacred sacrament) are cleared from their sins they worship Me with sacrifice for the sake of heaven, so they will reach and enjoy the heaven world accordingly.
21. After enjoying the heaven world their merits is exhausted, so they return to this world of death. The followers of the Vedas thus follow the nature of life and death.
22. However those who worship Me and meditates to Me alone, to them the self controlled ones, I give them what they do not posses and hold securely what they have already possessed.
23. Even those who worship other gods with faith they infact also worship Me, oh Arjuna though not in a proper way.

24. As I am the Lord and the Enjoyer of all sacrifice, but these worshippers do not understand Me and My true Nature, so they keep on circling the wheel of birth and death again.
25. Those who worship the gods go to the gods, those who worship the manes and lower spirits (bhutas) go accordingly to them but those who worship Me comes to Me.
26. He who offers Me with devotion, a leaf, a flower, a fruit or water, this gift of love I accept as an offering from the pure heart.
27. Whatever a worshipper does whatever you eat, you offer, you give away, whatever austerities you do practice, let it all be an offering to Me.
28. Thus you shall be freed from the bonds of action, from good and evil Karma (fruits), with your mind firmly set on the way of renunciation, you shall be freed and will come to Me.
29. I am same to all beings, to Me is none hateful or dearest, however those who worship Me with devotion, they are in Me and they are in Me.
30. Even the vilest sinner who worships Me with a single heart, he too must be regarded as a righteous, as he has rightly resolved.
31. He soon will turn righteous and reach eternal peace, oh Arjuna, you should understand for sure that my devotee never perish.
32. For the worshippers who take refuge in Me, oh Arjuna, even if they are born from sinners or low caste, they are also surely reaching the highest goal.
33. So the holy Brahmins and devoted royal saints should obtain more. After coming to this fleeting and joyless world you shall reach Me.
34. Focus your mind and be devoted to Me, worship and bow down to Me, having controlled your self, and making Me you goal the Supreme, you shall reach Me.

In the Upanishad of the Bhagavat–Gita, the Science of the Eternal,
the Supreme Scripture of Yoga, the Dialogue between
Shri Krishna and Arjuna, this is the ninth chapter
called the:

Rajavidya Rajaguhya Yoga
Or
The Yoga of Sovereign Science and Sovereign Secret.





Chapter X The Universe Divine

Krishna said:

1. Listen again, oh Arjuna, My Supreme words which arise from a desire to do you good, thus I will declare the same to you, for you are My Beloved.
2. Even the hosts of gods or the great sages understand My origin, as they all are originated from Me.
3. He who understands Me, as the unborn, as the beginningless, the mighty Lord of all the worlds, he among the mortals, is not a deluded person and is liberated from all sins.
4. Discernment, knowledge, non-illusion, forgiveness, truth, self control, calmness, grief, joy, birth, death, fear and fearlessness.
5. Harmlessness peace on all times, contentment, the austere will, giving, fame and ill-fame, all these different elements come from Me alone.
6. The seven great sages, the ancient four, and the Manus were born of Me and my Mind, from them comes these race of human kind.
7. The person who understand this truth, glory and power of Mine is linked to Me by unfaltering yoga, surely there is no doubt about this.
8. The whole creations come from Me as I am the Source of all, understanding thus, the wise worship Me with loving ecstatic devotion.
9. To those who are in love, and fixed in Me, their-lives absorbed in Me, enlightening each other, always discussing Me, they are always full with joy.
10. To those who ever dwell in Me in one unity and love, I shall give you the yoga of discrimination by which you will come to Me.
11. Out of pure compassion I dwell in the heart of my worshipper and dispell their darkness born from their ignorance by the light of wisdom which is burning so bright.

Arjuna said:

12. You are the Supreme Brahman, the Supreme Purifier, you are the Eternal Divine Personality, the Primal Lord, the Unborn and the Omnipresent Lord.
13. By various names you have been acclaimed by ancient rishis (sages), also Asita, Davala and Vyasa. And now, oh Krishna, you yourself revealed the same to me.
14. I hold true all that you have taught to Me, oh Krishna, neither gods nor the demons, oh Lord can comprehend your manifestation.
15. Surely, only you understand yourself, through your Self, oh Supreme Personality, oh Source of all creations and being the God of gods, the Ruler of the world.
16. You should tell me, without any reserve, of all your divine Forms, which abides in every creations and still far beyond.
17. How may I know you, is it by constant meditation? In what form and (aspects) should be focussed and thought by me, oh blessed Lord.
18. Please inform me once more the details of your yogic power and glory, for I am never satiated with drinking the nectar of your words.

Krishna said:

19. Be so oh Arjuna I will declare to you some of My divine forms, however only those prominent forms which are prominent, for there is no end to my extent (limit).
20. Oh Arjuna, I am the Self, seated in the hearts (soul) of all creatures, I am the beginning, the middle and also the end of all beings.
21. Among the Adityas I am Vishnu, among lights I am Surya (Sun) the glorious, among Maruts (gods of storms and light) I am Marichi, and among the heaven phenomenas I am the moon.
22. Of the Vedas I am Sama Veda, among celestial gods I am Indra, among the senses I am the mind and among creatures I am consciousness.
23. Among Rudras (gods of destruction), I am Shankara (Shiva), among yakshas (demons) and rakshasas (giants) I am Kubera the Lord of

- wealth, among Vasus (gods of fires) I am Agni (fire) and among mountains, I am Meru (the highest peak).
24. Among the holy priests, oh Arjuna I am the highest priest Brihaspati, among war generals I am Skanda (son of Lord Shiva) and among the lakes I am Samudra (Ocean).
 25. Of the great Rishis (Sages) I am Bhrigu, among words I am a single syllable Om, of offerings I am Japa (silent repetition of mantras/prayers and meditation), of immovable beings I am Himalaya.
 26. Among the trees I am the Ashvattha, among celestial sages I am Narada, among celestial musicians I am Chitraratha and of the perfected one I am sage Kapila.
 27. Among horses I am Uchchaishravas born of nectar, among elephants I am Airavata (Lord Indra's elephant) and among human beings I am the Monarch (King).
 28. Among weapons I am the thunderbolt, among cows I am Kamadhuk the holy cow of prosperity, among progenitors I am Kandarpa, the creative love, among the serpent I am Vasuki.
 29. Among the Nagas (giant snakes) I am Ananta (dragon), among sea-creatures I am Varuna (god of the sea), among departed ancestors (pitris) I am Aryaman, and among rulers I am Yama, the Lord of Death.
 30. Among Titans I am Prahlada, among measuring elements I am Time, of wild animals I am the king of beasts, Lion, among birds I am Garuda, the son of Vinata.
 31. Of purifier I am Bayu (god of the wind, wind) and among the warriors I am Rama, of fishes I am Makara and among rivers I am Ganges (Gangga).
 32. I am the beginning, the end and the middle of the Self, and I am the logic among reasons rightly applied.
 33. I am "A" among letters, and among compounds I am the dual and it is I the everlasting time and the creator whose face is everywhere.
 34. I am the death which destroy all, I am the source of everything that yet to happen. Among feminine qualities I am fame, fortune, speech, memory, intelligence, firmness and forgiveness full with patience.
 35. Among hymns I am Brihatsaman, of mantras I am Gayatri, of months I am Margashirsha, and of seasons I am the flower blossom spring.

36. I am the cunning skill of the gamblers, among the splendid things I am splendor itself, I am success, I am resolution and goodness (virtue) among goods.
37. Among Vrishnis clan I am Vasudeva (Krishna), among the Pandavas I am Dhananjaya (Arjuna), among ancient sages I am Vyasa and among poets I am Ushana the poet.
38. I am the Scaptre of the rulers, of victorious I am the Statesmanship, of hidden mysteries I am the Silence, and of those who understand I am the Wisdom.
39. And understand, oh Arjuna that I am the Seed of all creations, Nothing moving or unmoving can exist without Me.
40. There is no end about my divine manifestation, oh Arjuna, all these forms and manifestation are only illustrative of My infinite glory.
41. Whatsoever springs out with glory, beauty and strength, understand that to be a fraction of My Splendour.
42. But what is the use to you, oh Arjuna this detailed knowledge? I sustain the whole universe, pervading the same with one fragment of Myself and always abide.

In the Upanishad of the Bhagavat–Gita the Science of the Eternal, the
Scripture of Yoga, the Dialogue between
Shri Krishna and Arjuna, this be the tenth
Chapter called:

Vibhuty Yoga
Or
The Yoga of Divine Manifestations





Chapter XI Lord Krishnas Transfiguration

Arjuna said:

1. By your mercy, you have unfolded to me the Supreme secret concerning of your Self, and your nectarean words have dispelled my delusion.
2. I have fully heard from you, oh Krishna, of the birth and passing of all creations and also your Imperishable glory.
3. You are, oh Supreme Lord what you are, you are Purushottama (Supreme Personality).
4. If you think oh Lord, that I may see you, then please reveal to me, my Lord of yoga, oh Krishna your Imperishable Self.

Krishna said:

5. See, oh Arjuna, my forms which comprises hundreds and thousands, and various kinds, of divine innumerable colours and shapes.
6. See the Adityas (Sun gods), the Vasus, the Rudras, the Ashvins (Healing gods), and the Maruts. See Arjuna many marvels and astonishing forms never see before.
7. See today oh Arjuna, the whole universe filled with moving and unmoving objects with all that you desire to see, all concentrated in Myself.
8. But, surely you may not be able to see me with your mortal eyes, so I am giving you the divine eyes. See My sovereign Yoga (full with power and glories).

Sanjaya said:

9. After speaking so, oh King, the great Lord of Yoga, Shri Hari (Krishna) then revealed to Arjuna, His supreme divine form.
10. With myriad mouths, myriad eyes, visions, divine ornaments and countless godly weapons all upraised.

11. Wearing celestial garlands, and ornaments, and heavenly perfume, full with wonders, resplendent, boundless, and with face turned everywhere.
12. If a thousands suns shines at once in the sky, it would be like the splendor of that wonderful Being.
13. In this revelation Arjuna saw the whole universe with its manyfold divisions blended into one in the body of the Lord of the lords.
14. Arjuna, then more amazed, his hair standing on end, bowed down his head to the Lord with folded hands,

Arjuna said :

15. Yes, I see now how all wrapped in you! The gods are in your glorious body, oh Lord! Brahma on your lotus throne and all the sages and serpent powers divine.
16. You are the Lord of all! I can see your arms and breasts, your faces and your eyes on every side. In form diversified, yet I see not your centre, nor beginning nor your end.
17. I see you with your chakra (discus), your crown, your mace, I see you glowing everywhere, as mass of lights, with blazing brilliance as the fire, that flames as glowing sun on every side!.
18. You are the Aksharam (the Supreme), you are the resting place of all this world, you are that undying Guardian of the Law, you are I hold, the immemorial person.
19. I see you Lord as One who without sources, nor middle, nor end, and I see you as Supreme Power. Unnumbered arms are yours, the sun and moon as your eyes and your face as flaming fire.
20. This space from bound to bound, pole to pole is full with you alone, all space on full! At the sight of this, the triple worlds sink down, seeing your wonder form, oh Mighty Lord.
21. The hosts of gods draw nearer and merge in you. Folding their hands in fear, requesting you! The holy saints and the Siddhas all cry: "Hail, Hail" and sing the hymn of glory to Thee.
22. The Rudras and Adityas, the Vasus, the Sadhyas, Vishvas, the Ushmapas, the Maruts, the Ashvins, Yakhsas, Asuras, and the Gandharvas, all gaze to you in astonishment.

23. Your mighty form of many mouth and eyes, of many things and feet and innumerate arms, so vast and countless bosoms, countless teeth. The world sees and tremble, so do I.
24. I see you touching the sky ablaze with hues, your mouth wide opened and your eyes glowing. When I see you in such form my inner most heart quakes my strength flee, I find no peace.
25. Oh Lord, as time so fierce, devouring flames. I see you with mouths frightening tusks. Alas, I am losing all sense of where I am, I find no peace. Have mercy my Lord! Oh you the refuge of the world.
26. Into your opening mouth, and frightening tremendous, toothed, and so terrible to see, they rush in hurry.
27. All sons of Dhritarashtra and with them the host of Kings and Bhishma, Karna, Drona, and all the noblest warriors of our host. Some are caught between your teeth and are seen with heads crushed and ground to dust and dead. They lie lifeless in between your jaws, the best warriors of both sides.
28. As many river floods rushing to sink into the sea, so do these mighty men this great heroes are rushing into your flaming mouths. They are rushing in swiftly, in unending streams and they lose themselves.
29. As moths which swiftly come to lights, so into this blazing fire these warriors is speeding to meet their dooms of death into your mouth.
30. On every side angry flaming mouths you swallow all the worlds, devouring all, your blazing rays oh Vishnu, is still covering the earth from end to end and the worlds is burning.
31. Oh Vishnu tell me who are you, why is your form so fierce? I worship you, Have mercy my Lord, I wish to know you The Primal One, for I do not understand your ways.

Krishna said:

32. I am time, time that wreck the world, the Slayer time, and the hour is ready to ruin all these hosts even if you run all these people will stop existing.
33. Arise you, then I obtain what is already known, fight your enemies. The kingdom is waiting for you. By Me, and not by you all of them are slain,

as if you are slaying them! Be you just My instrument, but fight oh warriors.

34. Fight you at Drona, at Bhishma, at Karna, and Jayadratha too, at all the warriors in this war, as I bid them all die!. Be not afraid and fight and slay the already slain.

Sanjaya said:

35. Having heard these words of Krishna, Arjuna with folded hands and trembling, prostrated himself to Vishnu. Overwhelmed with fear and with faltering voice, he addressed Krishna once again.

Arjuna said:

36. Oh Krishna, the world delight and sing praises to you and your power. The giants in fear seeing you are fleeing away, hosts of Siddhas bow to you.
37. And why should they not do this homage my Lord! Oh you the Honored one! You are greater than Brahma, the first creator, you are greater God of gods. You are Infinite Lord, Aught–Naught Being, Nonbeing and every thing far beyond. You are Two--- the Transcendent as well The One Supreme.
38. You are the first of gods, the Eternal Person you are. In You the cosmos are safe abiding! You are the Knower and the Known–Two in one are you! You are our Supreme Goal, in you abides all.
39. You are Vayu the wind, you are Yama, the death, you are Agni, the fire, you are wave, moon, Prajapati the Creator. You of all, hail and hail to you a thousand times to you.
40. From front and from behind all salute to You, all hails to you on every side oh All, of power and strength, oh Bondless One, only you, covering all, you are one in all, therefore you are all.
41. Sometimes (ago) in rashness I addressed you “my friend” and unaware.
42. Of your greatness called you “Krishna”, “Prince”, or “Comrade” and out of fondness or at play, or at on the bed or seated or at meal alone or in groups I often did you wrong oh Sinless one. I am praying to you: “forgive, forgive my mistakes, oh Eternal Lord.

43. And now I understand, you are the Great Father of all below, and of all above, of all the worlds within! You are the Guru (teacher). You are the adorable and no one else. The three worlds are non equal as you! Then how can anyone be greater than you, you are the Highest Lord, I worship you.
44. With my body bowing and full of respect, I seek your grace, oh Adorable Lord, as a father forgives his son, as a friend forgives his friend, as lover forgives his beloved please forgive me, my Lord.
45. I have seen which no one has seen before, your marvellous Form, My heart is happy yet I am full with fear, oh Lord of gods, please change back to your earthly form so I can see you back with my earthly eyes.
46. I wish to see you as before, with crown and mace and disc in your gentle hands oh thousand-armed, oh Universal Form, please return to your four-armed Vishnu's form.

The Blessed Lord said:

47. Yes Arjuna by My grace you have seen, by my yoga power.
48. You have understood my Supreme Form, so vast, so marvellous, so radiant endless, first and penetrating all creations, and Arjuna only you have seen this form before. Not by the Vedas, not sacrifices, not all alms, rites, mantras, penances and alms can win this bliss, this divine vision which was kept for you alone.
49. Be not confused and panic, be not afraid, because you have seen this frightening form! Be free from fear, be glad at heart, see again this familiar form of Mine.

Sanjaya said:

50. Krishna after speaking this words to Arjuna, revealed this original form again, the Exalted one, having assumed again his gentle form, he comforted the trembling Arjuna covered with great fear.

Arjuna said:

51. Once again, I see your gentle form, oh Krishna and my mind is calm now I am restored to my nature.

Said Krishna:

52. It is very difficult to see this form of Mine which you have seen, even the gods yearn to see this form.
53. Yet even not by the study of Vedas, nor by austerities, nor by dana (gifts), or by sacrifices can I be seen in the form which you have seen Me (Vishnu form with four hands).
54. However by single--minded devotion alone--I can be known and even seen in essence, and entered into, oh Arjuna.
55. Who works for Me, who makes Me his Supreme Goals this devotee, freed from attachment, without ill--will toward any creature, this person will come to Me, oh Arjuna!

In the Upanishad of the Bhagavat-Gita, the Science of the Eternal, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, this be the eleventh chapter called :

Vishvarupa Dharsana Yoga
Or
The Yoga of the Vision of the Cosmic Form





Chapter XII The Road of Devotion

Arjuna said:

1. Those devotees who worship you with harmonized mind and again those who worship the indestructible, The Unmanifested One, of these two who is more superior in yoga.

Krishna said:

2. The devotees who fix their mind on Me, worship Me, ever harmonized and endowed with faith-- they are regarded by Me as the best yogis.
3. And the devotees who worship, the Indefineable, the Unmanifested, the Omnipresent, the Unthinkable, the Unchanging, the Immutable, the Constant One.
4. They, the devotees controlling their senses, looks equally and rejoicing in the welfare of all beings, they also come to Me.
5. Greater is the work of these devotees whose mind are set on the Unmanifested, for the road of the Unmanifested is very difficult for the humans to attain.
6. Those devotees who surrender all their actions to Me, regarding Me as the Supreme Goal and who, with single-mind devotion worship Me and meditate on Me.
7. These devotees oh Arjuna, I swiftly deliver from the ocean of death, and lives, their mind being ever set on Me.
8. To Me alone fix your mind and let your understanding lives in Me and without doubt you, shall live here after in Me alone.
9. However if you are not able to fix your mind firmly in Me, then look to come to Me, oh Arjuna, by the yoga of constant practice of concentration.

10. If you are unable event to practice concentration, then be firm on My service. Perform your works for Me (my sake) and you shall attain perfection.
11. If even you are not strong enough to do this, then surrender all fruits action, seeking refuge in devoting to Me, holding your self in good control.
12. Better, surely is knowledge, than constant practice of concentration, meditation is better than knowledge, better than meditation is renunciation of the fruit of action, after renunciation follows peace.
13. He who is kind to all beings, is friendly and full with compassion, free from egoism and self sense, he who is forgiving, and in pleasure or pain has calm mind.
14. The yogi who is always satisfied, master of himself and ever harmonized in mind, he with mind and understanding, is dedicated to Me -- he my devotee is My beloved.
15. A person who does not disturb the world, and is not disturbed by the world, who is freed from agitations by joy and anger and fear, he is My beloved.
16. He who is lack of ambition, pure, skillful in work, full with passion, free from fear and he who renounces the result of every action to Me, he My bhakta (devotee) is My beloved.
17. He who neither rejoices nor hates nor grieves nor craves, he who renounces good and ill -- he my devoted worshipper is My beloved.
18. He who is the same to friends and enemies, who is alike in fame and ignominy, the same in cold and heat, in pleasure and pain and free from any attachment.
19. Taking equally praise and blame, silent, ever content with what comes, no sense of home belonging, of steady mind, he My devoted worshipper is My beloved.
20. The persons who worship this righteous law (dharma) of immortality, as just taught here, endowed with faith, believe Me as the Supreme -- they My bhaktas are my beloved.

In the Upanishad of the Bhagavat-Gita, the Science of the Eternal,
The Scripture of Yoga, the Dialogue between Shri Krishna

and Arjuna, this be the twelfth chapter called :

Bhakti Yoga
Or
The Yoga of Devotion





Chapter XIII Philosophy of Life

Arjuna said:

Oh Krishna, I would like to study about Prakriti (nature, maya) and Purusha (spirit, universal spirit), the field and the knower of the field, knowledge (wisdom) and that which should be known

Krishna said:

21. Oh Arjuna, this body is known as field by those who understand it (the sages).
22. Know (understand) Me as the One who knows the field in all fields Oh, Arjuna, this knowledge of field and knower of the field is regarded by Me as a true knowledge.
23. Listen in details from Me what field is, and its nature what are its modifications when it is what the knower, of the field is and what are the knower's powers are?
24. The Rishis (ancient sages and Seers) have explained it in many ways in various hymns, in Brahma-Sutra words which is well-reasoned and conclusive in sayings, full with wisdom of the Infinite.
25. The five gross elements, the "sense" I understanding as, also, the Unmanifested, the ten senses and mind and the five effects of the senses.
26. Desired and hatred, pleasure and pain, the collective form the intelligence, the firmness, all these are briefly explained is constituting the field and its modifications.
27. Humility, not pretending, harmlessness, forbearance, rectitude service of the spiritual teacher, purity of body and mind, steadfastness and self-control.
28. Indifference to the things of the senses, absence of egoism, recognition of suffering of birth (karma), death, old age, sickness and pain.

29. Unattachment, absence of self-identification with family and home, and constant equal-mindedness to likes and dislikes events.
30. Unswerving devotion to Me by yoga, resorting to lonely spots and distaste for special gatherings.
31. Constant striving for knowledge of the spirit, direct intuition for the purpose of knowing the truth, this is declared to be the true knowledge (wisdom). All against this is ignorance.
32. I will teach that which should be known and which being known, and immortality is attained --- The Brahman, the beginningless supreme who can be called sat (neither being) and asat (non-being).
33. Every where The Brahman has hands and feet, has eyes, heads and mouths. He is hearing in every spot, and the lives in all worlds enveloping all.
34. He shines in all sense-function, but is lack of senses, He is detached yet the support everything. He is free from nature's qualities (Nirgunam) and yet is the enjoyer of qualities.
35. Outside and within all creations he exists still. He is moving, too subtle to understand He is. He is near yet far away.
36. The Lord (Brahman) is undivided among beings, yet He exist in every creation's heart as if apart. The Lord is supporter of all creations and He devours life as well generates life.
37. He is the light of all lights, He is said to be beyond, darkness, wisdom, and the goal of wisdom and to be discovered by wisdom itself. He is seated equally in all hearts.
38. I have described in details about the field, about knowledge and the object of the knowledge. Those who are my devotees and knows these facts will enter into My being.
39. You should know that Prakriti (matter, nature or maya) and Purusha (soul) are both beginningless, and you should know also, that modifications and qualities of nature are born of matter.
40. Matter or Nature is said to be the Cause which keeps on generating cause and effects (Karma Law), the Soul is said to be the Cause of every experience of pleasure and pain.
41. The soul is existing in matter and taste the qualities which are born of matter. Attachment to these qualities is the cause of birth in good and evil wombs.

42. In this human body lives the Supreme Spirit. He is said to be the Observer, the Permitter, the Supporter, the Experiencer, the Great Lord and the Supreme Lord.
43. The person who does know this Purusha and Prakriti with its qualities in whatsoever condition, he may not be born again.
44. Some by dhyana (meditation) sees the Atman in himself within, some through the Atman, others can see through Sankhya Yoga (the road of knowledge), and others through the Yoga of Action (Karma-Yoga).
45. Others who are even ignorant of these yoga paths but having heard from others, they too cross beyond death, their ways (refuge) are the scriptures (Shruti).
46. Whatever creation is born, oh Arjuna, whether moving or not moving, you should know it as coming from the union of the field and the Knower of the Field.
47. He who sees the Supreme Lord dwelling in all beings alike and equally, The Imperishable within the perishable, that person truly sees.
48. Observing the same Lord equally dwelling everywhere he does not destroy the Self by the self and attain The Supreme Goal.
49. He who sees that all actions are Performed by Prakriti (nature), and that the Self is actionless, that person truly sees.
50. When that person perceives that the different form, are all rooted in One and are spread forth from One, then he is said to have attained Brahman.
51. The Imperishable Supreme Self, oh Arjuna is without beginning and qualities, and although the Lord exists in this body, he does not act or ever affected by any Karma (work, action, etc).
52. Similar to ether, which abides everywhere is not affected by its subtleness, so is the Self, although exists everywhere in the body is free from any attachment.
53. As even only one sun gives light to the whole world, even similarly The Lord of the field shines on the whole field, oh Arjuna.
54. Those devotees with the eyes of wisdom can see the distinction between the field and the knower of the field, and those who understand how beings may be released from Prakriti and liberated from matter, they surely go to the Supreme.

In the Upanishad of the Bhagavat–Gita, the Science of the Eternal,
the Scripture of Yoga, the Dialogue between Shri Krishna
and Arjuna, this be the thirteenth chapter called :

Kshetra Kshetragna Vibhaga Yoga
Or
The Yoga of the Distinction between the Field and
The Knower of the Field





Chapter XIV Conquest of Three Qualities of Nature (Gunas)

Krishna said:

55. Once again, I am declaring to you that Supreme Wisdom, the best of all wisdom, after understanding which all sages have gone from here to the highest perfection.
56. Taking refuge in this wisdom, my devotees turn into my nature. These devotees are not born at the time of creation, and do not suffer at the time of dissolution (pralaya).
57. My “womb” is a the great Brahma, in this womb I deposit “my seed”, from it starts the birth of all beings, oh Arjuna.
58. In whatsoever wombs the life forms are produced oh Arjuna, the great Brahma is their womb, and I am the Father who sows the seed.
59. The three qualities, Sattva, rajas and tamas (gunas) which emerge from Prakriti (nature, maya, matter). These qualities bind fast in the body, oh Arjuna, also “the Imperishable” who dwells in the body.
60. Of the three Sattva, with its purity illumination and health binds the body and mind by attachment to happiness and to knowledge, oh Arjuna.
61. Oh Arjuna, rajas which is passion in nature is the source of attachment and thirst (desires), and rajas bind the body and soul by attachment to action.
62. But tamas which is full with bewildering darkness is born of ignorance, and is the deluder of souls, it binds the body and soul by heedlessness, indolence and sleep, oh Arjuna.
63. Sattva binds to happiness, rajas to action, and tamas to negligence.
64. When sattva overpowers rajas and tamas, sattva prevails. When rajas overpowers sattva and tamas, then rajas prevails. And when tamas overpowers sattva and rajas, tamas prevails.
65. When the lights of wisdom shine from all the gates of the body, then it may be known that sattva predominates.

66. When greed, external activities, zeal for works, restlessness (stress) envious desires are emerging and clear, know that rajas predominates.
67. When darkness, laziness inaction, delusions are clear, know that tamas predominates, oh Arjuna.
68. If sattva prevails during the death, the person goes to spotless world where lives those devotees who know the Highest.
69. Meeting death while rajas prevails, the person will be born among those attached to action, when tamas prevails when death comes, then the person is born in the womb of senseless.
70. The fruit of sattvic actions are sweet and pleasant, the fruit of rajas is pain (sufferings), the fruit of tamas is stupidity and ignorance.
71. From sattva knowledge is born. From Rajas greed is born, and from tamas laziness, heedlessness inertia agnominy is born.
72. Worshippers who are sattvic rise upward, the rajas stay in the middle and tamasic goes downward to the lowest qualities.
73. If someone understand there is nothing else than these three gunas, and recognize that which exist above these gunas, he is said to have entered my State.
74. When the embodied soul has passed the three gunas, where all bodies are produced, then surely he is free from death and birth, old age and sufferings, he then drinks the eternal water of immortality.

Arjuna said:

75. What are characters (nature) of those who have passed the three gunas? How he lives and how he transcends the three gunas?

Krishna said:

76. He who does not shun away the light of knowledge, or activity or delusion, when they arise nor yearns for them when they are absent,
77. He who is unconcerned, and undisturbed by the three gunas, not even shaken, understanding that only the gunas that act.

78. He whom pleasure and pain are alike, who is centred in the Self, to whom clod or stone or gold is the same, who is equal to the loved and unloved, whose mind is steady, who remains the same in censure and pain.
79. He who regards honour and dishonour as the same and is equal to friend and foe who has abandoned all ambitions, is said to have crossed over the gunas.
80. He who is dedicated to Me without any attachment, he passes through the gunas and is united with the Brahman.
81. Cause, I am the Abode of Brahman, the unfinished nectar of immortality, I am (also) the ground of Eternal Dharma and the source of bliss.

In the Upanishad of the Bhagavat–Gita, the Science of the Eternal,
The Scripture of Yoga, the Dialogue between Shri Krishna
and Arjuna, this be the fourteenth chapter, called :

Guna Traya Vibhaga Yoga
Or
The Yoga of Three Gunas (Qualities of Nature)





Chapter XV The World Tree (Asvatha)

Krishna said:

1. With roots growing upward and its branches growing downwards, Asvatha, the Eternal banyan tree is said to be Indestructible, its leaves are said to be Vedic hymns. Someone who understands this tree, he knows the Veda.
2. Upward and downward are spread the branches of this tree, it is nourished by the gunas. The objects of the senses are its buds, downward below are its secondary roots, they bind as attachment to every humans action in this world.
3. In this world the humans do not understand the real form of this tree, nor its end, nor its origin, nor its foundations. Strongly rooted is the Asvatha tree. Cut it down by the weapon of non-attachment.
4. You may tread the path from which there is no return, so may you reach that Primal Person from whom streams out the Ancient Energy, the Cosmic Process.
5. These worshippers go to the Indestructable Home, who have no pride and no moha (delusion), who are victorious and, rises over the attachment, who lives always in the Adhyatman, the Self within, whose desires have departed, who have been liberated from the pairs of opposites, of pleasure and pain.
6. In this place, the sun or the moon or, the fire do not shine, nor anyone returns after reaching it, it is my Supreme abode.
7. An eternal part of mine, my own Self is transformed, in the life world into a living soul and draw around the senses of which the mind is the sixth – covered in matter.
8. When the Lord enter or leaves the body he takes these senses and mind and goes away with them, as the wind take away the perfume (scent) from the flowers.
9. Staying in the ears, eyes, the skins, the tongue and the nose, also in the mind, the Lord enjoys the objects of the senses.

10. The deluded ones do not see or feel Him, when He departs, rests or feels in association with the gunas, but they who have the eyes of wisdom see.
11. The striving Yogis also sees him within themselves, but the ignorance, who are not purified, they struggle but see Him not.
12. The splendour that emerges from the sun, and illumines the whole worlds, that also which is in the moon and in the fire, those splendour are from Me.
13. Entering the earth I support beings with my vital energy, and having become the delicious soma juice (life moisture) I nourish all plants.
14. After becoming the fire of life which exist in the bodies of breathing beings and mixed with outward and inward life breath (pranas), I digest all nourishment in this world.
15. And I am seated in the heart of all, from Me arises memory and knowledge and the power which removes doubts or negation. It is Me the Vedas reveal, and I the Vedas know. I am the Author of the Vedanta and the end of Veda.
16. There are two energies (Purushas) in this world, the Perishable and the Imperishable. The perishable comprises of all being and the Imperishable is called Kutastha (rock-seated), covered by mystery which exist inside Maya (illusion).
17. Another Purusha is the Highest, and is declared as the Purushottama (Supreme Self). He pervades all, He sustains the three worlds. He is the Indestrctable Lord.
18. Since I transcend the perishable and I am also higher than the Imperishable, alike in Veda and in the world, so I am known as The Supreme Person.
19. He who is undeluded knows Me thus as a the Purushottama (The Supreme Person), he knows all, and He worships Me with all his soul, oh Arjuna.
20. I have told you the most secret teaching Arjuna! He who knows this secret is an illumined person and his labors are finished.

In the Upanishad of the Bhagavat–Gita, the Science of the Eternal,
The Scripture of Yoga, the Dialogue between Shri Krishna
and Arjuna, this be the fiftteenth chapter called :

The Purushottama Yoga

or
The Yoga of the Supreme Person





Chapter XVI The Divine and The Demoniatic

Krishna said:

1. Bravery (fearlessness), purity of heart, firm in yoga and knowledge, almsgiving, self-control, sacrifice, study of the scriptures, austerity, uprightness of dharma.
2. Harmlessness, truth, absence of anger, renunciation, peacefulness, aversion to fault finding, compassion to all living beings freedom from covetousness, gentleness, modesty, absence of fickleness.
3. Vigour, forgiveness, fortitude, purity, absence of envy, freedom from excessive pride, these, oh Arjuna, belong to a person who is born with divine heritage.
4. Hypocrisy, arrogance and conceit, wrath, as also rudeness and ignorance, these oh Arjuna belong to one who is demoniac nature.
5. Divine properties lead to freedom and the demoniac in to bondage, worry not, oh Arjuna, for you are born of divine heritage.
6. They are two types of creations being created in the world, the divine and the demoniac, the divine have been described in detail, Hear now from Me, oh Arjuna, concerning the demoniac.
7. The demoniac know not the path of action, or the road of abstinence, they have no purity, nor conduct, or truth.
8. These demoniac people say that the world has no truth, no God, brought about by natural union.
9. Firm in this belief, these lost, people of low and dull understanding, and of cruel deeds, they come to destroy as enemies of the world.
10. Carving after insatiable and full with hypocrisy, conceit, arrogance, sticking to wrong ideas through delusion, they act with impure intentions.
11. Set with innumerable cares which last until death, regarding gratification of desires as their highest aim, feeling sure that this is all.

12. Covered by a hundred idle hopes, slaves to lust and anger, they accumulate wealth basing their deeds to hot dirty appetites and indulge in sensual enjoyment.
13. “This wealth I have gained today, that again I desire to get”.
14. “This enemy I have killed today, others I will slay again, I am the Lord of all, I enjoy, be prosperous, mighty and happy myself.
15. “I am rich, high caste, no one is equal to me, I will conduct the sacrifices and donate alms, I shall perform merryments” they said deluded by ignorance.
16. Confused with many thoughts, trapped into the web or delusion, addicted to the gratification of desires, they keep on sinking into dirty hell.
17. Self-centred, stubborn, deluded by pride of their wealth, they perform sacrifices for show only, disregarding scriptural rules.
18. Clinged to egoism, insolence and power, to lust and anger, these wicked people hate Me, who lives in their bodies and in other beings.
19. Those people who thus hate me, who are cruel, who are the worst among human kind, these evil minded people I hurl them constantly into the wombs of demons.
20. There, in the wombs of demon, they spend life after life, covered by delusion. They do not come to Me, oh Arjuna, but keeps on sinking into the lower state.
21. Triple is the gate way to and of this hell, destructive of the self (self), lust, wrath and greed. Therefore let men avoid and shun these three.
22. When a man is released from these three gates of darkness, oh Arjuna, he then accomplishes his own welfare and reaches the highest goal.
23. A person who having put away the impulsion of desires, he then do not attain any perfection, nor true happiness or the highest goal.
24. Therefore, let the holy law be your rule in deciding what should be done and what should not be done. Hence, understanding the declaration of the holy law, you oh Arjuna should do your work in this world.

In the Upanishad of the Bhagavat–Gita, the Science of the Eternal,
The Scripture of Yoga, the Dialogue between Shri Krishna
and Arjuna, this be the sixteenth chapter called :

Daivasura Sampad Vibhaga Yoga

Or
The Yoga of the Distinction between the Divine and the Demoniatic





Chapter XVII Three Kinds of Faith

Arjuna said:

25. Those people neglecting the scriptural law, and offer sacrifices with faith -- what is their faith, is it Sattva or rajas or tamas?

Krishna said:

26. The mortal's faith, which is their nature are of the three kinds, sattvic, rajasic and tamasic. Hear you these followings.
27. Faith is according to each man's nature, he is as his faith is.
28. Men of purity (sattvas) worship and are god oriented, men of passion (rajas) worship yakshas and rakshashas (giants) and those of darkness (tamas), worship ghost and wandering spirits.
29. The men who practice hard austerities, not sanctioned by the scriptures, who are hypocrite and full with egoism are carried away by the force of desire and passion.
30. Such men are witless, they torment the elements of their bodies, understand this to be demoniac in their resolves.
31. The food which is dear are of three kinds, so are sacrifices, austerities and gifts (dana), listen to the distinction as follows.
32. The food which prolong life and promote purity, strength health, joy and cheerfulness which are sweet, soft, nourishing and agreeable are by enjoyed by sattvic men.
33. The food which is bitter, sour, salted, over hot, pungent, dry and burning and which is painful, grief and disease are liked by the tamasic men.
34. The food which is stale, tasteless, putrid, rotten, unclean, is the food enjoyed by the tamasic men.

35. Sacrifice is sattvic when it is offered in accordance with law scripture, offered without any desire or reward, who firmly trust that the sacrifices is a duty.
36. Sacrifice which is offered with a motive to reward or for the sake of display, that sacrifice is rajasic in nature.
37. Sacrifice which against the holy law, where no food, no mantras, no gifts are offered, is empty of faith and is said tamasic in nature.
38. Worship of the gods, of the twice born, of teachers, of the wise and purity, straight forwardness, continence and non-violence is said to be austerities of the body.
39. Harmless and truthful speech as well pleasant and beneficial, and the constant study of the sacred books, is said to be the austerity of speech.
40. Serenity of mind, gentleness, silent, self-restraint, purity of thought, is said to be austerity of mind.
41. This threefold austerities is called sattvic when performed with supreme faith by those of balanced mind having no desire for reward.
42. The austerity which is performed for proud display and for the sake of gaining respect, honour, and worship, is call rajasic, it is unstable and temporary.
43. The austerity which is self torturing, which aims to do harm to another, which is performed by the deluded mind is said to be tamasic.
44. The gift which is given from sense of duty which expects nothing in return, given at right place, at the right time to a deserving person such a gift is sattvic.
45. The gift which is given with expectation of return, or a future reward, or given unwillingly, is said to be rajasic.
46. The gift which is given at a wrong place or time or to unworthy person, or disrespect and contempt is said to be tamasic.
47. "Om Tat Sat", is considered to be threefold designation of Brahman by this were ordained of old Brahmins, the Vedas, and the sacrifice.
48. Therefore all performance of sacrifices, gift and austerity as in the scriptures are always begun with the saying of "Om" by those who have understood God (Brahman).

49. Those person who seek freedom (from this world) begin their sacrifices, austerity and gift with the saying of “Tat” (“That”), without thoughts of any reward.
50. The word “Sat” means reality and goodness, so Arjuna, the word “Sat” is used for praise worthy action.
51. Firm in sacrifice, austerity, and gift is also called “Sat”, so also any acts consecrated to That is called “Sat”.
52. Whatsoever is performed without faith, whatever sacrifice, austerity or anything else, is called “Asat”, oh Arjuna, such actions are valueless here or hereafter.

In the Upanishad of the Bhagavat–Gita, the Science of the Eternal,
The Scripture of Yoga, the Dialogue between Shri Krishna and
Arjuna, this be the seventeenth chapter called:

Shraddha Traya Vibhaga Yoga
Or
The Yoga of the Threefold Division of Faith





Chapter XVIII The Final Statement

Arjuna said:

53. I wish to understand, oh Krishna, the truth about sanyasa (renunciation) and about tyaga (relinquishment), the distinction between both of above teachings.

Krishna said:

54. The sages understanding of renunciation is giving up desire oriented works, the giving up of the fruits of all works is called relinquishment by the wise.

55. "Action is evil, so should be given up", say some "Acts of sacrifice, gift and austerity should not be given up", say some thoughtful men.

56. Listen now oh Arjuna, My conclusion about relinquishment. Relinquishment is said to be of threefold.

57. Sacrifice, almsgiving, and austerities should not be given up, but should always be performed, for they are purifiers for the wise.

58. These performances should be done, without any attachment and fruits. This, oh Arjuna, is my decision and final view.

59. Surely, renunciation of actions which are ordained, (or as a bondage), is not right. Such renunciation through ignorance, is said to be tamasic.

60. He who is abstain from action thinking that an action (actions) are troublesome or fear, or full with sufferings, is called rajasic-tyaga. He does not get any benefit from such tyaga (relinquishment).

61. A person who performs a prescribed action, oh Arjuna, because it should be done disregarding attachment and also its fruits, that relinquishment is said to be sattvic (pure).

62. The wise devotee who is pervaded by purity, whose doubts are cut away, such person neither hate unpleasant action nor is attached to agreeable action.
63. Surely, it is not possible for any being to give up action altogether, surely he who gives up the fruit of action, is said to be a tyagi (relinquisher).
64. Unpleasant, pleasant and mixed–threefold is the fruit of action after death, for those who have not relinquished, however there is none whatever for those who have renounced.
65. Study from Me, oh Arjuna, the five causes for the accomplishment of all actions, as taught in Sankhya doctrine.
66. The body, the jiva (soul or agent), the various organs, various efforts and providence, being the fifth.
67. Whatever action a person undertakes by his body, speech and mind, right or wrong, these five elements are the cause.
68. The person of perverse mind who has an untrained understanding, who thinks himself as the sole performer, surely he sees not.
69. A person who is free from egoistic motives, whose understanding is not untainted, though he kills all these people, he kills not, nor is he bound by his actions.
70. Knowledge and the object of knowledge (known knowledge), the knower, are the threefold stimulus to action. The tool, the action and the jiva are the threefold assemblage of actions.
71. Knowledge, action and the performer are said, in the science of gunas (Sankhya teachings) to be of three kinds only according to different gunas (qualities), hear also carefully of these also.
72. The knowledge which the One imperishable Being (Lord) is seen in all beings, inseparate in the separated, know you that knowledge is sattvic (pure).
73. The knowledge which sees multiple beings in many creations, all various each apart from the others, that knowledge is rajasic (passionate).
74. The knowledge which sticks to one single object as if it were everything, without looking at the cause, without grasping the Reality, and narrow, that is a tamasic knowledge.
75. An action which is obligation in nature, which is far from attachment, which desires no fruit, which is performed without love and hates is called sattvic.

76. That action which is done under great force, by one who seeks to gratify his own desires, and is prompted by sense of self, is declared as rajasic (passionate).
77. The action which is taken under delusion, without thinking of the consequences to loss or injury to others, without thinking of his own capacity, is said to be tamasic.
78. The doer who is free from attachment, who is free from egoism, who is full with resolution and patience, who is unchanged by success or failure, he is said to be a righteous doer.
79. He who is swayed by passion, who desires fruits of his actions, who is greedy, harmful, impure, and who is affected by joy and sorrow, is said to be a rajasic doer.
80. He who is not balanced, vulgar, stubborn, deceitful, malicious, indolent, despondent, procrastinating is called a tamasic doer.
81. Listen, oh Arjuna, informed to you again and again, the threefold division, according to the three gunas of understanding (buddhi) and steadfastness (dhriti).
82. The understanding which knows right action and right cessation of action what should be done and what should not be done, what should be feared and not be feared, what kind of works bind and what do not bind (but release), that kind of buddhi is sattvic, oh Arjuna.
83. The understanding which knows erroneously about dharma and adharma (the right and wrong), what should be performed and what should not be performed, that understanding is rajasic, oh Arjuna.
84. That which is enveloped in darkness, thinks adharma to be dharma, and sees all things upside down, that understanding is tamasic.
85. The decision which is unshaken, which by yoga of meditation controls the activities of the mind, the life-breaths and the senses, oh Arjuna, that knowledge is sattvic.
86. The determination which desires for fruits, holding fast to adharma, pleasure, wealth, that understanding is, oh Arjuna, rajasic and passionate in nature.
87. The determination which from ignorance one does not give up actions such as sleep, fear, grief, depression and ignorance, that understanding is dark and tamasic.

88. Oh Arjuna, now listen from me, the three kinds of joy. That in which one, by practice, rejoices and which purify (put) an end to his sorrow.
89. Which appears like poison at first and end up as nectar, which comes out from clear understanding of the Self (Atman), that joy is said to be sattvic (pure).
90. That which comes out from the contact of the senses and their objects (vishayas) is like nectar at first, but like poison in the end, that pleasure is rajasic.
91. That pleasure which at first until the end misleads the soul, and from it arises sleep, sloth and heedlessness, that pleasure is tamasic.
92. There is no creation on earth or in heaven (among gods), that is free from the three gunas, which is born of nature.
93. I have told you, the performance (activities) of the Brahmins, Kshatriya, Vaishyas and Sudras, oh Arjuna, according to the qualities born of their own nature.
94. Serenity, calmness, austerity, pure conducts, forbearance and uprightness (of dharma), wisdom, knowledge and faith, are the duties, born of his own nature.
95. Bravery, vigour, steadiness, resource full, not fleeing from the battle, generosity and leadership, are the duties of a Kshatriya, born of his nature.
96. Ploughing the soil, protection of cattle and trade, are the duties of a Vaishya born of his own nature. Service is the duty of Shudra, born of his own nature.
97. Everyone reach perfection by each being devoted to his own duty. Listen now that perfection is won by him who is devoted to his own duty.
98. The Lord from whom is the arising of all beings and by whom all these creations, is pervaded -- by worshipping Him through doing his own duty, a person will attain perfection.
99. Better is one's own dharma, though devoid of merits, than the well-performed dharma of another. He who performs his own dharma (and duties), ordained by his own nature (Svabhava), takes no sin.
100. A person own's duty, oh Arjuna, although defective, should not be stopped. All undertakings (actions) are covered by defects, as fire is enveloped by smoke.

101. A person whose buddhi (right understanding) is unattached to every objects, who has controlled his self, whose desire has gone away, by renunciation, that person goes to the Supreme Perfection called naishkarmya (freedom from actions).
102. Learn oh Arjuna, from Me, briefly, how after reaching perfection, he gets Brahman, The Supreme wisdom.
103. Full with understanding, which is pure, controlling the self firmly, turning away from all kinds of sense objects, and casting aside bodily attraction (raga) and aversion (dvesha).
104. Staying in solitude, eating but enough (little), controlling speech, body and mind, always absorbed in the yoga of meditation, taking refuge in dispassion.
105. Putting away “egoism” (mineness), violence, arrogance, lust (desire), possession, selfless and always peaceful. This person is fit to become one with Brahman (God).
106. After becoming (united) one with Brahman, with calm spirit, he never grief, never desires, and regarding all beings alike, he gets the supreme devotion in Me.
107. By devotion he understands Me, what my measure and My essence, he enters into That, The Supreme.
108. Performing continually all actions whatsoever, having refuge in Me, and by My grace, that person obtains the eternal, unending abode.
109. Surrendering in thoughts all actions to Me, regarding Me as the Supreme, taking refuge in the yoga of discrimination (buddhi-yoga), so fix your thoughts on Me.
110. Thinking of Me, you can (always) cross over all obstacles by My grace, but if by egoism you will not listen to Me, you shall perish.
111. If due to egoism, you think “I will not fight”, know that your decision is useless. Nature will force you.
112. Oh Arjuna, bound by your own nature, that which, through delusion you do not wish to do, you will helplessly do.
113. The Lord who lives in the hearts of all, oh Arjuna, causing them to revolve by Maya (Lord’s power), as if they were riding a machine.
114. Run into the Lord for your shelter with yourself fully, oh Arjuna, by the Lord’s grace you shall obtain Supreme Peace, the Eternal Abode.

115. So have I conveyed to you the wisdom which is more secret than secrecy itself. Reflect on it fully and perform as you like.
116. Listen again you to My supreme word, the secret of all, you are my well-beloved, so I will speak for your good.
117. Fix your mind on Me, be devoted to Me, sacrifice to Me, prostrate to Me, so you will come to Me, I am telling you the Truth, that you are dear to Me.
118. Abandoning all duties, come into me alone for refuge, worry not, I shall liberate you from all sins.
119. Never is this (teachings) be spoken by you to anyone who is not austere in life, nor to one without devotion, nor to one who does not wish to listen, not even to a person who speaks ill (evil) of Me.
120. A person who teaches this supreme secret to My devotees showing the highest devotion for Me, this person without doubt will come to Me.
121. There is no other person among human kind than he who does service to Me, nor shall there be another one dearer to Me on earth than him.
122. And he who will study this sacred dialogue, by him/her shall I be worshiped with the sacrifice of knowledge, so I declare.
123. And the person who, full with faith, merely hears the same, even he, freed from evil, shall obtain the radiant worlds of the righteous.
124. Have you hear this teachings with one single mind, oh Arjuna? Has your delusion which is caused by ignorance been destroyed, oh Arjuna?

Arjuna said:

125. My delusion is destroyed, I have gained consciousness (spiritual) through your grace, oh Krishna, now I am firm and my doubts have gone away, I will work as according to your words.

Sanjaya said:

126. So, I have heard this marvelous dialogues of Vasudeva (Krishna) and the great-souled Partha (Arjuna), and my hairs are standing.
127. By the grace of Vyasa, I have heard this supreme secret, this yoga taught by Shri Krishna Himself, the Lord of Yoga (who speaks in front of me).

128. Remembering and remembering this marvelous and holy dialogues between Shri Krishna and Arjuna, (oh King), I am thrilled with joy, again and again.
129. Remembering and remembering also, that most marvelous form of Shri Krishna, great is my wonder, oh King, and I thrill with ecstasy, again and again.
130. Wherever is Shri Krishna the Lord of yoga, and, wherever is Arjuna, the archer (warrior), assured is there prosperity, victory, welfare and neeti (morality, right conducts).

In the Upanishad of the Bhagavad–Gita, the Science of the Eternal, the Scripture of Yoga, the dialogue between Shri Krishna and Arjuna, this be the eighteenth chapter called:

Moksha Sanyasa Yoga
Or
The Yoga of Liberation through Renunciation



Shri Krishnam Arpanam Astu
Shubham Bhavantu
(To The Lord Krishna I pay the homage,
May there be Prosperity and Happiness everywhere)

And this is the ending of the Bhagavad–Gita, The magnificent
Upanishad called
The Panch–Veda (The Fifth Veda)

Om Shanti Shanti Shanti Om
(Let there be peace to all in the three worlds)

