

ॐ श्री हनुमते नमः ॐ
वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥
अथ श्रीमद् भगवद्गीता
ŚRĪMAD BHAGAVAD-GĪTĀ
अथ प्रथमोऽध्यायः
CHAPTER 1
अर्जुनविषादयोगः
ARJUNA'S DILEMMA

धृतराष्ट्र उवाच
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किम् अकुर्वत संजय ॥१॥
dhṛtarāṣṭra uvāca
dharmakṣetre kurukṣetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś cai'va kim akurvata Saṁjaya

Dhṛtarāṣṭra said: O Saṁjaya, assembled in the holy field of Kurukṣetra and eager to fight, what did my people and the Pāṇḍavas do? (1.01)

NOTE: Beginners should not become lost in the jungle of historic proper nouns, or the names of the characters of Mahābhārata in this chapter and the names of various celestial controlling forces (Devas) in other chapters of the Bhagavad-Gītā. These names have no bearing on the main theme of the Gītā. Readers may want to skip verses 1.02-1.19.

संजय उवाच
दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस् तदा ।
आचार्यम् उपसंगम्य राजा वचनम् अब्रवीत् ॥२॥
saṁjaya uvāca
dr̥ṣṭvā tu pāṇḍavānīkaṁ vyūḍhaṁ duryodhanas tadā
ācāryam upasaṁgamyā rājā vacanam abravīt

Saṁjaya said: Seeing the battle formation of the Pāṇḍava's army, King Duryodhana approached his guru, Droṇa, and spoke these words: (1.02)

पश्यैतां पाण्डुपुत्राणाम् आचार्य महतीं चमूम् ।
 व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥
 paśyaitāṁ pāṇḍuputrāṇām ācārya mahatīm camūm
 vyūdhāṁ drupada putreṇa tava śiṣyeṇa dhīmatā

O master, behold this mighty army of the sons of Pāṇḍu, arranged in battle formation by your talented disciple, the son of Drupada.
 (1.03)

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
 युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥
 atra śūrā maheṣvāsā bhīmārjunasamā yudhi
 yuyudhāno virāṭascha drupadaśca mahārathah
 धृष्टकेतुश् चेकितानः काशिराजश्च वीर्यवान् ।
 पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥
 dhṛṣṭaketuś cekitānaḥ kāśirājaśca vīryavān
 purujit kuntibhojaśca śaibyaśca narapuṅgavaḥ
 युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
 सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥
 yudhāmanyuśca vikrānta uttamaujāśca vīryavān
 saubhadro draupadeyāśca sarva eva mahārathāḥ

There are many heroes and mighty archers equal to Bhīma and Arjuna in war such as Yuyudhāna, Virāṭa, and the great warrior Drupada; Dhṛṣṭaketu, Cekitāna, and the heroic King of Kāshi; Purujit, Kuntibhoja, and the great man Śaibya; the valiant Yudhāmanyu, the formidable Uttamauja, the son of Subhadrā, and the sons of Draupadī, all of them are great warriors. (1.04-06)

अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम ।
 नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥७॥
 asmākaṁ tu viśiṣṭā ye tān nibodha dvijottama
 nāyakā mama sainyasya sañjārtham tān bravāmi te

Also know, O best among the twice born, the distinguished ones on our side. I shall name the commanders of my army for your information: (1.07)

भवान् भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
 अश्वत्थामा विकर्णश्च सौमदत्तिस् तथैव च ॥८॥
 bhavān bhīṣmaśca karṇaśca kṛpaśca samitiñjayaḥ
 aśvatthāmā vikaṇaśca saumadattis tathaiva ca
 अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
 नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥
 anye ca bahavaḥ śūrā madarthe tyakta jīvitāḥ
 nānā śastra praharaṇāḥ sarve yuddha viśāradaḥ

Yourself, Bhīṣma, Karṇa, the victorious, Kṛpa, Aśvatthāmā, Vikarṇa, son of Somadatta, and many other heroes who have risked their lives for me. They are armed with various weapons, and all are skilled in warfare. (1.08-09)

अपर्याप्तं तद् अस्माकं बलं भीष्माभिरक्षितम् ।
 पर्याप्तं त्विदम् एतेषां बलं भीमाभिरक्षितम् ॥१०॥
 aparyāptaṁ tad asmākaṁ balaṁ bhīṣmābhi rakṣitam
 paryāptaṁ tvidam eteṣāṁ balaṁ bhīmābhi rakṣitam
 अयनेषु च सर्वेषु यथाभागम् अवस्थिताः ।
 भीष्मम् एवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥
 ayaneṣu ca sarveṣu yathā bhāgam avasthitāḥ
 bhīṣmam evā'bhirakṣantu bhavantaḥ sarva eva hi

Our army, commanded by Bhīṣma, is invincible; while their army, protected by Bhīma, is easy to conquer. Therefore, all of you, occupying your respective positions on all fronts, protect only our commander Bhīṣma. (1.10-11)

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
 सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

tasya sañjanayan harṣaṁ kuruvṛddhaḥ pitāmahaḥ

simha nādaṁ vinadyo ccaih śaṅkhaṁ dadhmau pratāpavān

The mighty Bhīṣma, the eldest man of the Kuru dynasty, roared as a lion and blew his conch loudly, bringing joy to Duryodhana. (1.12)

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहस्रैवाभ्यहन्यन्त स शब्दस् तुमुलोऽभवत् ॥१३॥
tataḥ śaṅkhāś ca bheryaś ca paṇavānaka gomukhāḥ
sahasai'vā'bhyahanyanta sa śabdas tumulo'bhavat

After that, conches, kettledrums, cymbals, drums, and trumpets were sounded together. The commotion was tremendous. (1.13)

ततः श्वेतैर् हयैर् युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥
tataḥ śvetair hayair yukte mahati syandane sthitau
mādhavaḥ pāṇḍvaś cai'va divyau śaṅkhau pradadhmau

Then Lord Kṛṣṇa and Arjuna, seated in a grand chariot yoked with white horses, blew their celestial conches. (1.14)

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥
pāñcajanyaṁ hṛṣīkeśo devadattaṁ dhanamjayaḥ
pauṇḍraṁ dadhmau mahā śaṅkhaṁ bhīma karmā vṛkodaraḥ

Kṛṣṇa blew His conch, Pāñcajanya; Arjuna blew his conch, Devadatta; and Bhīma, the doer of formidable deeds, blew his big conch, Pauṇḍra. (1.15)

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥
anantavijayaṁ rājā kuntī putro yudhiṣṭhiraḥ
nakulaḥ sahadevaś ca sughoṣa manipuṣpakau
काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥

kāśyaś ca parameṣvāsaḥ śikhaṇḍī ca mahā rathaḥ
 dhr̥ṣṭadyumno virāṭaś ca sātyakiś cā'parājitaḥ
 द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
 सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥१८॥
 drupado draupadeyāś ca sarvaśaḥ pṛthivī pate
 saubhadraś ca mahābāhuḥ śaṅkhān dadhmuḥ pṛthak pṛthak

O Lord of the Earth; King Yudhiṣṭhira, the son of Kunti, blew his conch named Anantavijaya; while Nakula and Sahadeva blew Sughoṣa and Maṇipuṣpaka conches, respectively. The King of Kāśī, the mighty archer; Śikhaṇḍī, the great warrior; Dhr̥ṣṭadyumna, Virāṭa, the invincible Sātyaki, King Drupada, the sons of Draupadī, and the mighty son of Subhadra, blew their respective conches. (1.16-18)

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
 नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१९॥
 sa ghoṣo dhārtarāṣṭrāṇām hṛdayāni vyadārayat
 nabhaś ca pṛthivīm caiva tumulo vyanunādayan

The tumultuous uproar, resounding through earth and sky, tore the hearts of the Kauravas. (1.19)

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
 प्रवृत्ते शस्त्रसंपाते धनुर् उद्यम्य पाण्डवः ॥२०॥
 atha vyavasthitān dṛṣṭvā dhārtarāṣṭrān kapidhvajaḥ
 pravṛtte śastrasampāte dhanur udyamya pāṇḍavaḥ
 हृषीकेशं तदा वाक्यम् इदम् आह महीपते ।
 सेनयोर् उभयोर् मध्ये रथं स्थापय मेऽच्युत ॥२१॥
 hr̥ṣīkeśam tadā vākyaṁ idam āha mahīpate
 senayor ubhayor madhye ratham sthāpaya me'cyuta
 यावद् एतान् निरीक्षेऽहं योद्धुकामान् अवस्थितान् ।
 कैर् मया सह योद्धव्यम् अस्मिन् रणसमुद्यमे ॥२२॥
 yāvad etān nirīkṣe'haṁ yoddhu kāmān avasthitān
 kair mayā saha yoddhavyam asmin raṇasamudyame

Seeing the sons of Dhṛtarāṣṭra standing and the war about to begin with the hurling of weapons, Arjuna, whose banner bore the emblem of Lord Hanumāna, took up his bow and spoke these words to Lord Kṛṣṇa: O Lord, please stop my chariot between the two armies until I behold those who stand here eager for the battle and with whom I must engage in this act of war. (1.20-22)

योत्स्यमानान् अवेक्षेऽहं य एतेऽत्र समागताः ।
 धार्तराष्ट्रस्य दुर्बुद्धेर् युद्धे प्रियचिकीर्षवः ॥२३॥
 yotsyamānān avekṣe'haṁ ya ete'tra samāgatāḥ
 dhārtarāṣṭrasya durbuddher yuddhe priyacikīrṣavaḥ

I wish to see those who are willing to serve and appease the evil-minded son of Dhṛtarāṣṭra by assembling here to fight the battle. (1.23)

संजय उवाच
 एवम् उक्तो हृषीकेशो गुडाकेशेन भारत ।
 सेनयोर् उभयोर् मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥
 saṁjaya uvāca
 evam ukto hṛṣīkeśo guḍākeśena bhārata
 senayor ubhayor madhye sthāpayitvā rathottamam
 भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
 उवाच पार्थ पश्यैतान् समवेतान् कुरून् इति ॥२५॥
 bhīṣma droṇa pramukhataḥ sarveṣāṁ ca mahīkṣitām
 uvāca pārtha paśyai'tān samavetān kurūn iti

Samjaya said: O King, Lord Kṛṣṇa, as requested by Arjuna, placed the best of all the chariots in the midst of the two armies facing Bhīṣma, Droṇa, and all other Kings, and said to Arjuna: Behold these assembled Kurus! (1.24-25)

तत्रापश्यत् स्थितान् पार्थः पितृन् अथ पितामहान्
 आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखींस् तथा ॥२६॥
 tatrā'paśyat sthitān pārthaḥ pitṛn atha pitāmahān

ācāryān mātulān bhrātṛn putrān pautrān sakhīns tathā

There, Arjuna saw his uncles, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and comrades. (1.26)

श्वशुरान् सुहृदश्चैव सेनयोर् उभयोर् अपि ।
 तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धून् अवस्थितान् ॥२७॥
 śvaśurān suhṛdaś cai'va senayor ubhayor api
 tān samīkṣya sa kaunteyah sarvān bandhūn avasthitān
 कृपया परयाविष्टो विषीदन् इदम् अब्रवीत् ।
 दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥
 kṛpayā parayāviṣṭo viśīdann idam abravīt
 dṛṣṭvemaṁ svajanam kṛṣṇa yuyutsuṁ samupasthitam
 सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
 वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥२९॥
 sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati
 vepathuś ca śarīre me romaharṣaś ca jāyate

Seeing fathers-in-law, companions, and all his kinsmen standing in the ranks of the two armies, Arjuna was overcome with great compassion and sorrowfully said: O Kṛṣṇa, seeing my kinsmen standing with a desire to fight, my limbs fail and my mouth becomes dry. My body quivers and my hairs stand on end. (1.27-29)

गाण्डीवं स्रंसते हस्तात् त्वक् चैव परिदह्यते ।
 न च शक्नोम्य् अवस्थातुं भ्रमतीव च मे मनः ॥३०॥
 gāṇḍīvaṁ sraṁsate hastāt tvak caiva paridahyate
 na ca śaknomy avasthātum bhramatīva ca me manaḥ
 निमित्तानि च पश्यामि विपरीतानि केशव ।
 न च श्रेयोऽनुपश्यामि हत्वा स्वजनम् आहवे ॥३१॥
 nimittāni ca paśyāmi viparītāni keśava
 na ca śreyo'nupaśyāmi hatvā svajanam āhave

The bow slips from my hand, and my skin intensely burns. My head turns, I am unable to stand steady, and O Kṛṣṇa, I see bad omens. I see no use of killing my kinsmen in battle. (1.30-31)

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर् जीवितेन वा ॥३२॥

na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca
kiṁ no rājyena govinda kiṁ bhogair jīvitena vā
येषाम् अर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस् त्यक्त्वा धनानि च ॥३३॥
yeṣāṁ arthe kāṅkṣitaṁ no rājyaṁ bhogāḥ sukhāni ca
ta ime'vasthitā yuddhe prāṇāṁs tyaktvā dhanāni ca

I desire neither victory nor pleasure nor kingdom, O Kṛṣṇa. What is the use of the kingdom or enjoyment or even life, O Kṛṣṇa, because all those — for whom we desire kingdom, enjoyments, and pleasures — are standing here for the battle, giving up their lives and wealth? (1.32-33)

आचार्याः पितरः पुत्रास् तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस् तथा ॥३४॥
ācāryāḥ pitaraḥ putrās tathaiva ca pitāmahāḥ
mātulāḥ śvaśuraḥ pautrāḥ śyālāḥ sambandhinas tathā
एतान् न हन्तुम् इच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥३५॥
etān na hantum icchāmi ghnato'pi madhusūdana
api trailokya rājyasya hetoḥ kiṁ nu mahīkṛte

I do not wish to kill teachers, uncles, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives who are about to kill us, even for the sovereignty of the three worlds, let alone for this earthly kingdom, O Kṛṣṇa. (1.34-35)

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्याज् जनार्दन ।
पापम् एवाश्रयेद् अस्मान् हत्वैतान् आततायिनः ॥३६॥
nihatya dhārtarāṣṭrān naḥ kā prītiḥ syāj janārdana
pāpam evāśrayed asmān hatvaitān ātatāyinaḥ

O Lord Kṛṣṇa, what pleasure shall we find in killing the sons of Dhṛtarāṣṭra? Upon killing these felons, we shall incur only sin. (1.36)

तस्मान् नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
 स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥
 tasmān nārḥā vayaṁ hantum dhārtarāṣṭrān svabāndhavān
 svajanaṁ hi kathaṁ hatvā sukhinaḥ syāma mādharma

Therefore, we should not kill our cousin brothers, the sons of Dhṛtarāṣṭra. How can we be happy after killing our relatives, O Kṛṣṇa? (1.37)

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
 कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥
 yady apy ete na paśyanti lobhopahata cetasaḥ
 kulakṣayakṛtaṁ doṣaṁ mitradrohe ca pātakam
 कथं न ज्ञेयम् अस्माभिः पापाद् अस्मान् निवर्तितुम् ।
 कुलक्षयकृतं दोषं प्रपश्यद्भिर् जनार्दन ॥३९॥
 kathaṁ na jñeyam asmābhiḥ pāpād asmān nivartitum
 kulakṣaya kṛtaṁ doṣaṁ prapaśyadbhir janārdana

Though they, blinded by greed, do not see evil in the destruction of the family or sin in being treacherous to friends, why should not we, who clearly see evil in the destruction of the family, think about turning away from this sin, O Kṛṣṇa? (1.38-39)

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
 धर्मे नष्टे कुलं कृत्स्नम् अधर्मोऽभिभवत्युत ॥४०॥

kulakṣaye praṇaśyanti kuladharmāḥ sanātanaḥ
 dharme naṣṭe kulaṁ kṛtsnam adharma'o'bhibhavatyuta

Eternal family traditions and codes of conduct are destroyed with the destruction of the family. Immorality prevails in the family due to the destruction of family traditions. (1.40)

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥४१॥

adharmābhibhavāt kṛṣṇa praduṣyanti kula striyaḥ
striṣu duṣṭāsu vārṣṇeya jāyate varṇasaṁkaraḥ

And when immorality prevails, O Kṛṣṇa, the women of the family become corrupted; when women are corrupted, many social problems arise. (1.41)

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥

saṁkaro narakāyaiva kulaghñānām kulasya ca
patanti pitaro hyeṣām lupta piṇḍodaka kriyāḥ

This brings the family and the slayers of the family to hell because the spirits of their ancestors are degraded when deprived of ceremonial offerings of rice-ball and water. (1.42)

दोषैर् एतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

doṣair etaiḥ kulaghñānām varṇa saṁkara kārakaiḥ
utsādyante jātīdharmāḥ kula dharmāśca śāśvatāḥ

The everlasting qualities of social order and family traditions of those who destroy their family are ruined by the sinful act of illegitimacy. (1.43)

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥४४॥

utsanna kula dharmāṇām manuṣyāṇām janārdana
narake'niyataṁ vāso bhavatī'ty anuśuśrūma

We have been told, O Kṛṣṇa, that people whose family traditions are destroyed necessarily dwell in hell for a long time. (1.44)

अहो बत महत् पापं कर्तुं व्यवसिता वयम् ।

यद् राज्यसुखलोभेन हन्तुं स्वजनम् उद्यताः ॥४५॥

aho bata mahat pāpaṁ kartuṁ vyavasitā vayam
yad rājya sukha lobhena hantuṁ svajanam udyatāḥ

Alas! We are ready to commit a great sin by striving to slay our relatives because of greed for the pleasures of the kingdom. (1.45)

यदि माम् अप्रतीकारम् अशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस् तन् मे क्षेमतरं भवेत् ॥४६॥

yadi mām apratikāram aśastram śastrapāṇayaḥ
dhārtarāṣṭrā raṇe hanyus tan me kṣemataram bhavet

It would be far better for me if the sons of Dhṛtarāṣṭra should kill me with their weapons in battle while I am unarmed and unresisting. (1.46)

संजय उवाच

एवम् उक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥

saṁjaya uvāca
evam uktvā'rjunaḥ saṁkhye rathopastha upāviśat
visrjya saśaram cāpaṁ śokasaṁvignamānasah

Samjaya said: Having said this in the battle field and casting aside his bow and arrow, Arjuna sat down on the seat of the chariot with his mind overwhelmed with sorrow. (1.47)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjuna saṁvāde arjunaviṣādayogo
nāma prathamō'dhyāyaḥ

Thus ends the first chapter named “Arjuna’s Dilemma” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between

Śrīkṛṣṇa and Arjuna.

अथ द्वितीयोऽध्यायः

CHAPTER 2

सांख्ययोगः

TRANSCENDENTAL KNOWLEDGE

संजय उवाच

तं तथा कृपयाविष्टम् अश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तम् इदं वाक्यम् उवाच मधुसूदनः ॥१॥

saṁjaya uvāca

taṁ tathā kṛpayāviṣṭam aśrupūrṇākulekṣaṇam

viśīdantam idaṁ vākyaṁ uvāca madhusūdanaḥ

Samjaya said: Lord Kṛṣṇa spoke these words to Arjuna whose eyes were tearful and downcast and who was overwhelmed with compassion and despair. (2.01)

श्रीभगवानुवाच

कुतस्त्वा कश्मलम् इदं विषमे समुपस्थितम् ।

अनार्यजुष्टम् अस्वर्ग्यम् अकीर्तिकरम् अर्जुन ॥२॥

śrī bhagavān uvāca

kutas tvā kaśmalam idaṁ viṣame samupasthitam

anāryajuṣṭam asvargyam akīrtikaram arjuna

The Supreme Lord said: How has the dejection come to you at this juncture? This is not fit for an Aryan (or a person of noble mind and deeds). It is disgraceful, and it does not lead one to heaven, O Arjuna. (2.02)

क्लैब्यं मा स्म गमः पार्थ नैतत् त्वय्य् उपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥३॥

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate
kṣudraṁ hṛdaya daurbalyaṁ tyaktvottiṣṭha paraṁtapa

Do not become a coward, O Arjuna, because it does not befit you.
Shake off this trivial weakness of your heart and get up for the
battle, O Arjuna. (2.03)

अर्जुन उवाच
कथं भीष्मम् अहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हाव् अरिसूदन ॥४॥
arjuna uvāca
katham bhīṣmam ahaṁ saṁkhye droṇaṁ ca madhusūdana
iṣubhiḥ prati yotsyāmi pūjārḥāv arisūdana

Arjuna said: How shall I strike Bhīṣma and Droṇa, who are worthy
of my worship, with arrows in battle, O Kṛṣṇa? (2.04)

गुरून् अहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यम् अपीह लोके ।
हत्वार्थकामांस् तु गुरून् इहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥
gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam apī'ha loke
hatvā'rthakāmāns tu gurūn ihai'va
bhuñjīya bhogān rudhirapradigdhān

It would be better, indeed, to live on alms in this world than to
slay these noble gurus because by killing them I would enjoy
wealth and pleasures stained with their blood. (2.05)

न चैतद् विद्मः कतरन् नो गरीयो
यद् वा जयेम यदि वा नो जयेयुः ।
यान् एव हत्वा न जिजीविषामस्
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥
na caitad vidmaḥ kataran no garīyo

yad vā jayema yadi vā no jayeyuḥ
 yān eva hatvā na jijīviṣāmas
 te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ

We do not know which alternative — to fight or to quit — is better for us. Further, we do not know whether we shall conquer them or they will conquer us. We should not even wish to live after killing the sons of Dhṛtarāṣṭra, who are standing in front of us. (2.06)

कार्पण्यदोषोपहतस्वभावः
 पृच्छामि त्वां धर्मसंमूढचेताः ।
 यच्छ्रेयः स्यान् निश्चितं ब्रूहि तन् मे
 शिष्यस् तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥
 kārpaṇyadoṣopahatasvabhāvaḥ
 prcchāmi tvāṁ dharmasamūḍhacetāḥ
 yacchreyaḥ syān niścitaṁ brūhi tan me
 śiṣyas te'haṁ śādhi mām tvāṁ prapannam

My senses are overcome by the weakness of pity, and my mind is confused about duty (Dharma). I request You to tell me, decisively, what is better for me. I am Your disciple. Teach me who has taken refuge in You. (2.07)

'Dharma' may be defined as the eternal law governing, upholding, and supporting creation and the world order. It is the eternal relationship between the creator and His creatures. It also means way of life, duty, righteousness, ideal conduct, virtue, nature, quality, moral principles, religion, and spiritual truth. 'Adharma' (unrighteousness) is an antonym to Dharma (righteousness). Expert guidance should be sought during a moment of crisis.

न हि प्रपश्यामि ममापनुद्याद्
 यच्छोकम् उच्छोषणम् इन्द्रियाणाम् ।
 अवाप्य भूमाव् असपत्नम् ऋद्धं
 राज्यं सुराणाम् अपि चाधिपत्यम् ॥८॥
 na hi prapaśyāmi mamāpanudyād
 yacchokam ucchoṣaṇam indriyāṇām

avāpya bhūmāv asapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam

I do not perceive that gaining an unrivaled and prosperous kingdom on this earth, or even lordship over the celestial controllers (Devas) will remove the sorrow that is drying up my senses. (2.08)

संजय उवाच

एवम् उक्त्वा हृषीकेशं गुडाकेशः परंतप ।
न योत्स्य इति गोविन्दम् उक्त्वा तूष्णीं बभूव ह ॥९॥

saṁjaya uvāca
evam uktvā hṛṣīkeśaṁ guḍākeśaḥ paraṁtapa
na yotsya iti govindam uktvā tūṣṇīm babhūva ha

Samjaya said: O King, after speaking like this to Lord Kṛṣṇa, the mighty Arjuna said to Kṛṣṇa: I shall not fight, and he became silent. (2.09)

तम् उवाच हृषीकेशः प्रहसन् इव भारत ।
सेनयोर् उभयोर् मध्ये विषीदन्तम् इदं वचः ॥१०॥
tam uvāca hṛṣīkeśaḥ prahasann iva bhārata
senayor ubhayor madhye viśīdantam idaṁ vacaḥ

O King, Lord Kṛṣṇa, as if smiling, spoke these words to the distressed Arjuna in the midst of the two armies. (2.10)

श्रीभगवानुवाच

अशोच्यान् अन्वशोचस् त्वं प्रज्ञावादांश्च भाषसे ।
गतासून् अगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

śrī bhagavān uvāca
aśocyān anvaśocas tvaṁ prajñāvādāṁśca bhāṣase
gatāsūn agatāsūṁśca nānuśocanti paṇḍitāḥ

The Supreme Lord said: You grieve for those who are not worthy of grief and yet speak words of wisdom. The wise grieve neither for the living nor for the dead. (2.11)

People meet and depart in this world as two pieces of wood flowing down the river come together and then separate from each other (MB 12.174.15). The wise who know that the body is mortal and the Spirit (Ātmā) is immortal have nothing to moan about (KaU 2.22).

The word 'Ātmā' means Spirit, soul, consciousness, Eternal Being (Brahma, Brahman), Self, the source of life and the cosmic power behind the body-mind complex. Just as our body exists in space, similarly, our thoughts, intellect, emotions, and psyche exist in Ātmā, the space of consciousness. Ātmā cannot be perceived by our physical senses because Ātmā is beyond the domain of the senses. The senses were designed only to comprehend physical objects.

The word 'Ātmā' has been also used in the Gītā for the lower self (body, mind, and senses), psyche, intellect, soul, spirit, subtle senses, oneness, ego, heart, human beings, Eternal Being (Brahma), Absolute Truth, individual soul, and the superego or the supreme Self, depending on the context.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
 न चैव न भविष्यामः सर्वे वयम् अतः परम् ॥१२॥
 na tvevāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ
 na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param

There was never a time when these monarchs, you, or I did not exist, nor shall we ever cease to exist in the future. (2.12)

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
 तथा देहान्तरप्राप्तिर् धीरस् तत्र न मुह्यति ॥१३॥
 dehino'smin yathā dehe kaumāraṁ yauvanaṁ jarā
 tathā dehāntaraprāptir dhīras tatra na muhyati

Just as the living entity (Ātmā, Jīva, Jīvātmā) acquires a childhood body, a youth body, and an old age body during this life, similarly, it acquires another body after death. The wise are not deluded by this. (See also 15.08) (2.13)

मात्रास्पर्शास् तु कौन्तेय शीतोष्णसुखदुःखदाः ।
 आगमापायिनोऽनित्यास् तांस् तितिक्षस्व भारत ॥१४॥
 mātṛāsparsās tu kaunteya śītoṣṇa sukha duḥkhadāḥ
 āgamāpāyino'nityās tāṁs titikṣasva bhārata

The contacts of the senses with sense objects give rise to the feelings of heat and cold, and pain and pleasure. They are transitory and impermanent. Therefore, learn to endure them, O Arjuna. (2.14)

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
 समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥
 yaṁ hi na vyathayantyete puruṣaṁ puruṣarṣabha
 sama duḥkha sukhaṁ dhīraṁ so'mṛta tvāya kalpate

Because a calm person — who is not afflicted by these sense objects and is steady in pain and pleasure — becomes fit for immortality, O Arjuna. (2.15)

Nothing can hurt if the mind can be trained to withstand the impulse of the pairs of opposites — joys and sorrows, pains and pleasures, loss and gain. The phenomenal world cannot exist without the pairs of opposites. Good and evil, pain and pleasure, etc. will always exist. The universe is a playground designed by God for the living entities. It takes two to play a game. The game cannot continue if the pairs of opposites are altogether eliminated. Cessation of pain brings pleasure, and cessation of pleasure results in pain. Thus, pain is born in the womb of pleasure. Peace is born in the womb of war. Sorrow exists because the desire for happiness exists. When the desire for happiness disappears, so does the sorrow. Sorrow is only a prelude to happiness and vice versa. Even going to heaven is followed by the sorrow of coming back to the earth; therefore, worldly objects should not be the main goal of human life. If one chooses material pleasures, it is like giving up nectar and choosing the poison instead.

The law of nature is change — change from summer to winter, from spring to fall, from light of the full moon to the darkness of the new moon. Neither pain, nor pleasure lasts forever. Pleasure comes after pain, and pain is followed again by pleasure. Reflecting like this, one must learn to tolerate the blows of time with patience, and learn not only to endure but also to expect, welcome, and enjoy both the joys as well as the sorrows of life. Sow the seed of hope in the soil of sorrow. Find your way in the darkness of the night of adversity with the torch of the scriptures and faith in God. There would be no opportunities if there were no problems. Einstein said: Opportunity lies in the middle of difficulties.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
 उभयोर् अपि दृष्टोऽन्तस् त्व अनयोस् तत्त्वदर्शिभिः ॥१६॥
 nāsato vidyate bhāvo nābhāvo vidyate sataḥ
 ubhayor api dr̥ṣṭo'ntas tv anayos tattvadarśibhiḥ

The invisible Spirit (Sat, Ātmā) is eternal, and the visible world (including the physical body) is transitory. The reality of these two is indeed certainly seen by the seers of truth. (2.16)

The Absolute (Sat) exists everywhere and at all times — past, present, and future. The Spirit or Ātmā is also called Sat. Asat is a notion that does not exist at all — like the horn of a rabbit, or the water in a mirage. That which has a beginning and an end is neither Sat nor Asat. It is called transitory (Mithyā). The human body is neither Sat nor Asat, or both Sat and Asat, because it has a temporary existence. Mithyā appears permanent (Sat) at first sight, but is really Asat. The human body and the universe (Jagat), are both called transitory (Mithyā). The word Asat in this verse is used in the sense of Mithyā.

Our physical body is subject to birth, growth, maturity, reproduction, decay, and death; whereas the Spirit (Sat, Ātmā) is eternal, indestructible, pure, unique, all knower, substratum, unchangeable, self-luminous, the cause of all causes, all-pervading, unaffected, immutable, and inexplicable.

अविनाशि तु तद् विद्धि येन सर्वम् इदं ततम् ।

विनाशम् अव्ययस्यास्य न कश्चित् कर्तुम् अर्हति ॥१७॥
 avināśi tu tad viddhi yena sarvam idaṁ tatam
 vināśam avyayasyāśya na kaścit kartum arhati

The Spirit (Ātmā) by which all this universe is pervaded, is indestructible. No one can destroy the imperishable Spirit. (2.17)

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
 अनाशिनोऽप्रमेयस्य तस्माद् युध्यस्व भारत ॥१८॥
 antavanta ime dehā nityasyoktāḥ śarīriṇaḥ
 anāśino'prameyasya tasmād yudhyasva bhātata

Bodies of the eternal, immutable, and incomprehensible Spirit are perishable. Therefore, fight, O Arjuna. (2.18)

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
 उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥
 ya enaṁ vetti hantāraṁ yaścainaṁ manyate hatam
 ubhau tau na vijānīto nāyaṁ hanti na hanyate

One who thinks that Ātmā (Spirit) is a slayer and the one who thinks Ātmā is slain are both ignorant because Ātmā neither slays nor is slain. (A parallel verse appears in KaU 2.19) (2.19)

न जायते म्रियते वा कदाचिन्
 नायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणो
 न हन्यते हन्यमाने शरीरे ॥२०॥

na jāyate mriyate vā kadācin
 nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
 ajo nityaḥ śāśvato'yaṁ purāṇo
 na hanyate hanyamāne śarīre

The Spirit (Ātmā) is neither born, nor does it die at any time. It does not come into being or cease to exist. It is unborn, eternal, permanent, and primeval. The Spirit is not destroyed when the body is destroyed. (See also KaU 2.18) (2.20)

वेदाविनाशिनं नित्यं य एनम् अजम् अव्ययम् ।
 कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥
 vedāvināśinam nityam ya enam ajam avyayam
 katham sa puruṣaḥ pārtha kaṁ ghātayati hanti kam

O Arjuna, how can a person who knows that the Spirit (Ātmā) is indestructible, eternal, unborn, and immutable, kill anyone or cause anyone to be killed? (2.21)

वासांसि जीर्णानि यथा विहाय
 नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णान्य्
 अन्यानि संयाति नवानि देही ॥२२॥
 vāsāṁsi jīrṇāni yathā vihāya
 navāni gṛhṇāti naro'parāṇi
 tathā śarīrāṇi vihāya jīrṇāny
 anyāni saṁyāti navāni dehī

Just as a person puts on new garments after discarding the old ones, similarly, the living entity (Ātmā, Jīva, Jīvātmā) acquires new bodies after casting away the old bodies. (2.22)

Just as a caterpillar takes hold of another object before leaving an object; similarly, the living entity (Jīva) obtains a new body before or after leaving the old one (BrU 4.4.03). The physical body has also been compared to a cage, a vehicle, an abode, as well as a garment of the subtle body that needs to be changed frequently. Death is the separation of the subtle body from the physical body. The living entity is a traveler. Death is not the end of the journey of the living entity. Death is like a rest area where Jīva changes vehicles, and the journey continues. Life is continuous and endless. Inevitable death is not the end of life; it is only an end of a perishable physical body.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
 न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥
 nai'naṁ chindanti śastrāṇi nai'naṁ dahati pāvakaḥ
 na cai'naṁ kledayanty āpo na śoṣayati mārutaḥ

अच्छेद्योऽयम् अदाह्योऽयम् अक्लेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुर् अचलोऽयं सनातनः ॥२४॥
 acchedyo'yam adāhyo'yam akledyo'śoṣya eva ca
 nityaḥ sarvagataḥ sthāṇur acalo'yam sanātanaḥ

Weapons do not cut this Spirit (Ātmā), fire does not burn it, water does not make it wet, and the wind does not make it dry. Ātmā cannot be cut, burned, wet, or dried. It is eternal, all-pervading, unchanging, immovable, and primeval. (2.23-24)

अव्यक्तोऽयम् अचिन्त्योऽयम् अविकार्योऽयम् उच्यते ।
 तस्माद् एवं विदित्वैनं नानुशोचितुम् अर्हसि ॥२५॥
 avyakto'yam acintyo'yam avikāryo'yam ucyate
 tasmād evaṁ viditvainaṁ nā'nuśocitum arhasi

The Spirit (Ātmā, Self) is said to be unexplainable, incomprehensible, and unchanging. Knowing this Spirit as such, you should not grieve. (2.25)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
 तथापि त्वं महाबाहो नैवं शोचितुम् अर्हसि ॥२६॥

atha cainaṁ nityajātaṁ nityaṁ vā manyase mṛtam
 tathā'pi tvaṁ mahābāho naivam śocitum arhasi
 जातस्य हि ध्रुवो मृत्युर् ध्रुवं जन्म मृतस्य च ।
 तस्माद् अपरिहार्येऽर्थे न त्वं शोचितुम् अर्हसि ॥२७॥
 jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca
 tasmād aparihārye'rthe na tvaṁ śocitum arhasi

Even if you think that this living entity or body takes birth and dies perpetually, even then, O Arjuna, you should not grieve like this because death is certain for one who is born, and birth is certain for one who dies. Therefore, you should not lament over the inevitable. (2.26-27)

The inevitability of death, however, does not and cannot justify lawful but unnecessary killing of any creature, unjust war, and even a suicide.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥
avyaktāḍīni bhūtāni vyakta madhyāni bhārata
avyakta nidhanāny eva tatra kā paridevanā

All beings, O Arjuna, are unmanifest — invisible to our physical eyes — before birth and after death. They manifest between the birth and the death only. What is there to grieve about? (2.28)

आश्चर्यवत् पश्यति कश्चिद् एनम्
आश्चर्यवद् वदति तथैव चान्यः ।
आश्चर्यवच्चैनम् अन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥
āścaryavat paśyati kaścīd enam
āścaryavad vadati tathai 'va cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti
śrutvāpyenaṁ veda na caiva kaścit

Some look upon this Spirit as a wonder, another describes it as wonderful, and others hear of it as a wonder. Even after hearing about it, very few people know it. (See also KaU 2.07) (2.29)

देही नित्यम् अवध्योऽयं देहे सर्वस्य भारत ।
तस्मात् सर्वाणि भूतानि न त्वं शोचितुम् अर्हसि ॥३०॥

dehī nityam avadhyo'yaṁ dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni na tvaṁ śocitum arhasi

O Arjuna, the Spirit that dwells in the body of all beings is eternally indestructible. Therefore, you should not mourn for any body. (2.30)

स्वधर्मम् अपि चावेक्ष्य न विकम्पितुम् अर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥३१॥
svadharmam api cāvekṣya na vikampitum arhasi
dharmyāddhi yuddhāc chreyo'nyat kṣatriyasya na vidyate

Considering also your duty as a warrior, you should not waver because there is nothing more auspicious for a warrior than a righteous war. (2.31)

यदृच्छया चोपपन्नं स्वर्गद्वारम् अपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धम् ईदृशम् ॥३२॥
yadṛccchayā copapannam svargadvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha labhante yuddham īdṛśam

Only the fortunate warriors, O Arjuna, get such an opportunity for an unsought war that is like an open door to heaven. (2.32)

The righteous war is not a religious war against the followers of other religions. The righteous war may be waged even against our own evil doers kith and kin (RV 6.75.19). Life is a continuous battle between the forces of evil and goodness. A valiant person must fight — with the spirit of a warrior — with a will and determination for victory, and without any compromise with the forces of evil and difficulties. God helps the valiant who adhere to morality. Dharma (righteousness) protects those who protect Dharma (morality, justice, and righteousness).

It is better to die for a right cause and acquire the grace of sacrifice than to die an ordinary but compulsory death. The gates of heaven open wide for those who stand up to vindicate justice and righteousness (Dharma). Not to oppose an evil is to indirectly support it. Very similar ideas are expressed in other

scriptures. The Koran says: Allah loves those who battle for His cause in ranks (Surah 61.04). The Bible says: Happy are those who suffer persecution because they do what God requires. The kingdom of heaven belongs to them (Matthew 5.10).

अथ चेत् त्वम् इमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापम् अवाप्स्यसि ॥३३॥
atha cet tvam imam dharmyam saṅgrāmaṁ na kariṣyasi
tataḥ svadharmaṁ kīrtim ca hitvā pāpam avāpsyasi

If you will not fight this righteous war, then you will fail in your duty, lose your reputation, and incur sin. (2.33)

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर् मरणाद् अतिरिच्यते ॥३४॥
akīrtim cāpi bhūtāni kathayiṣyanti te'vyayām
saṁbhāvitasya cākīrtir maraṇād atiricyate

People will talk about your disgrace forever. To the honored, dishonor is worse than death. (2.34)

भयाद् रणाद् उपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥
bhayād raṇād uparataṁ maṁsyante tvāṁ mahārathāḥ
yeṣāṁ ca tvam bahumato bhūtvā yāsyasi lāghavam

The great warriors will think that you have retreated from the battle out of fear. Those who have greatly esteemed you will lose respect for you. (2.35)

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस् तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥
avācyavādāṁśca bahūn vadiṣyanti tavāhitāḥ
nindantas tava sāmartyaṁ tato duḥkhataraṁ nu kim

Your enemies will speak many unmentionable words and scorn your ability. What could be more painful to you than this? (2.36)

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्माद् उत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७॥
hato vā prāpsyasi svargam jitvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya yuddhāya kṛta niścayaḥ

You will go to heaven if killed (in the line of duty), or you will enjoy the kingdom on the earth if victorious. Therefore, get up with a determination to fight, O Arjuna. (2.37)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापम् अवाप्स्यसि ॥३८॥
sukha duḥkhe same kṛtvā lābhālābhau jayājayau
tato yuddhāya yujyasva naivam pāpam avāpsyasi

Treating pleasure and pain, gain and loss, and victory and defeat alike, engage yourself in your duty. By doing your duty this way, you will not incur sin. (2.38)

The wise should wholeheartedly welcome pleasure and pain, and joy and sorrow, without becoming discouraged (MB 12.174.39). Two types of people are happy in this world: Those who are completely ignorant and those who are truly wise. All others are unhappy (MB 12.174.33).

एषा तेऽभिहिता सांख्ये बुद्धिर् योगे त्व इमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥
eṣā te'bhīhitā sāmkye buddhir yoge tv imāṁ śṛṇu
buddhyā yukto yayā pārtha karma bandham prahāsyasi

The wisdom of transcendental knowledge has been imparted to you, O Arjuna. Now listen to the wisdom of Karma-yoga, the selfless service (Sevā), endowed with which you will free yourself from the bondage of action (Karma). (2.39)

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
 स्वल्पम् अप्य् अस्य धर्मस्य त्रायते महतो भयात् ॥४०॥
 nehābhikramanāśo'sti pratyavāyo na vidyate
 svalpam apy asya dharmasya trāyate mahato bhayāt

In Karma-yoga, no effort is ever lost and there is no adverse effect. Even a little practice of this discipline protects one from the great fear of birth and death. (2.40)

Karma-yoga is also referred to as Niṣkāma karma-yoga, Sevā, selfless service, sacrifice, Yajña, yoga of work, science of proper action, and yoga of equanimity. A Karma-yogī works with love for the Lord as a matter of duty without a selfish desire for the fruits of work, or selfish attachment to the results, and becomes free from all fear. The word Karma also means duty, action, deeds, work, endeavor, or the results of past deeds.

व्यवसायात्मिका बुद्धिर् एकेह कुरुनन्दन ।
 बहुशाखा ह्य् अनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥४१॥
 vyavasāyātmikā buddhir ekeha kurunandana
 bahuśākhā hy anantāśca buddhayo'vyavasāyinām

A Karma-yogī has a resolute determination for God-realization, O Arjuna, but the desires of one who works to enjoy the fruits of work are endless and many-branched. (2.41)

याम् इमां पुष्पितां वाचं प्रवदन्त्य् अविपश्चितः ।
 वेदवादरताः पार्थ नान्यद् अस्तीति वादिनः ॥४२॥
 yām imāṃ puṣpitāṃ vācaṃ pravadanty avipaścitaḥ
 vedavādaratāḥ pārtha nānyad astīti vādinah

The misguided ones who delight in the melodious chanting of the Veda — without understanding the real purpose of the Vedas — think, O Arjuna, there is nothing else in the Vedas except the rituals for the sole purpose of obtaining heavenly enjoyment. (2.42)

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥
 kāmātmānaḥ svargaparā janma karma phala pradām
 kriyā viśeṣa bahulām bhogaiśvarya gatiṁ prati

They are dominated by material desires and consider the attainment of heaven as the highest goal of life. They engage in specific rites for the sake of prosperity and enjoyment. Rebirth is the result of their action. (See also KaU 2.05, IsU 09) (2.43)

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
 व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥
 bhogaiśvarya prasaktānām tayā'pahṛtacetasām
 vyavasāyātmikā buddhiḥ samādhau na vidhīyate

The resolute determination of Self-realization is not formed in the minds of those who are attached to pleasure and power and whose judgment is obscured by such ritualistic activities. (2.44)

Self-realization is to know one's relationship with the Supreme Lord Kṛṣṇa and His true transcendental nature. The promise of material benefits of Vedic rituals is like the promise of candy to a child by the mother to induce him or her to take the medicine of detachment from the material life; it is necessary in most instances. Rituals must be changed with time and backed up by devotion and good deeds. People may pray and meditate anytime, anywhere without any ritual. Rituals have played a great role in spiritual life, but they have been greatly abused. The Supreme Lord Kṛṣṇa and Lord Buddha both disapproved the misuse of Vedic rituals, not the rituals as such. Rituals create a holy and blissful atmosphere. They are regarded as a heavenly ship (RV 10.63.10) and criticized as a frail raft (MuU 1.2.07).

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
 निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥
 traiguṇya viṣayā vedā nistraiguṇyo bhavārjuna
 nirdvandvo nitya sattvastho niryogakṣema ātmavān

A portion of the Vedas deals with three modes or states (Guṇas) of the material Nature. Become free from pairs of opposites; be ever balanced and unconcerned with the thoughts of acquisition and preservation. Rise above the three states and be Self-conscious, O Arjuna. (2.45)

Guṇa means virtue, quality, property, state, mode, material attributes; and the power of mind, matter, and Nature. Refer to Chapter 14 for more details on three modes (Guṇas) — goodness, passion, and ignorance — of material Nature.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥
yāvān artha udapāne sarvataḥ samplutodake
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ

To a Self-realized person, the Vedas are as useful as a small reservoir of water when the water of a huge lake becomes available. (2.46)

A scripture is like a finite pond that derives its water from the infinite ocean of Truth. Therefore, scriptures become unnecessary only after enlightenment in much the same way that a reservoir of water has no use when one is surrounded by flood water. The one who has realized the Supreme Being will not desire the attainment of heaven, etc. mentioned as the fruits of performing Vedic rituals. The scriptures such as the Vedas are necessary means, but not the end. Scriptures are meant to lead and guide us on the spiritual path. Once the goal is reached they have served their purpose.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर् भूर् मा ते सङ्गोऽस्त्व अकर्मणि ॥४७॥
karmaṇy evādhikāraṣte mā phaleṣu kadācana
mā karma phala hetur bhūr mā te saṅgo'stv akarmaṇi

You have Adhikāra over your respective duty only, but no control or claim over the results. The fruits of work should not be your motive. You should never be inactive. (2.47)

The word 'Adhikāra' means ability, power, privilege, prerogative, jurisdiction, discretion, right, preference, choice, rightful claim, authority, and control. The right outlook of life develops when we fully understand that we have the ability to put our best effort in all endeavors, but we cannot pick the results of our work. We have absolutely no control over all the factors that determine the results. The affairs of the world would not run if everybody was given the power to choose the results of their actions, or to satisfy all their desires. A person has been given the power and the ability to do his or her respective duty in life, but one is not free to choose the desired results. To work without expecting success or good result would be meaningless, but to be fully prepared for the unexpected should be an important part of any planning. Swami Karmananda says: The essence of Karma-yoga is to go to work just to please the creator; mentally renounce the fruits of all action; and let God take care of the results. Do your duty in life — to the best of your abilities — as God's personal servant without any regard for the personal enjoyment of the fruits of your work.

The fear of failure, coming from being emotionally attached to the fruits of work, is the greatest impediment to success, because it robs the efficiency by constantly disturbing the equanimity of mind. Therefore, duty should be performed with detached attachment. Success in any undertaking becomes easier if one works hard without being bothered by the outcome. Work is done more efficiently when the mind is not continuously — consciously or subconsciously — bothered with the outcome, good or bad, of an action. One has to discover this fact personally in life. A person should work without selfish motives as a matter of duty for a greater cause of helping the humanity rather than just oneself or few individuals. Equanimity and spiritual progress result from selfless service whereas work with selfish motives creates the bonds of Karma as well as great disappointments. Dedicated selfless service for a greater cause leads to everlasting peace and happiness here and hereafter.

The boundary of one's jurisdiction ends with the completion of duty, it never crosses the garden of fruit. A hunter has control over the arrow only and never over the deer. When one has no desire for the pleasure of victory, one is not affected by the pain of defeat. The question of the pleasure of success and the pain of failure does not arise, because a Karma-yogī is always on the path of service (Sevā) without waiting to enjoy the fruit, or even the flower, of work. He or she has learned to enjoy the joy of Sevā. The myopia of short-term personal gain caused by Ajñāna, the ignorance of metaphysics, is the root of all evils in the society and the world. The bird of righteousness should not be confined in the cage of personal gain.

The desire for fruit takes one to the dark alley of sin and prevents one's real growth. Acting only in one's own self interest is sinful. The welfare of individual lies in the welfare of society. The wise work for all of society, whereas the ignorant work only for themselves, or their children and grandchildren. The one who knows the Truth does not let the shadow of personal gain fall on the path of duty.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्धसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥४८॥

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanamjaya
siddhy asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate

Do your duty to the best of your ability, O Arjuna, with your mind attached to the Lord, abandoning worry and selfish attachment to the results, and remaining calm in both success and failure. Equanimity of the mind is called Karma-yoga. (2.48)

Pain and pleasure, birth and death, loss and gain, union and separation are inevitable, being under the control of one's past deeds (Karma), like the coming of day and night. Fools rejoice in prosperity and mourn in adversity, but a Karma-yogī remains equanimous under all circumstances (TR 2.149.03-04). The word 'yoga' has also been defined in the following verses: 2.50, 2.53, 6.04, 6.08, 6.19, 6.23, 6.29, 6.31, 6.32, and 6.47. Any

practical technique of understanding the supreme Reality and uniting with Him is called yoga or Sādhana.

दूरेण ह्यवरं कर्म बुद्धियोगाद् धनंजय ।
 बुद्धौ शरणम् अन्विच्छ कृपणाः फलहेतवः ॥४९॥
 dūreṇa hyavarāṇ karmā buddhiyogād dhanamjaya
 buddhau śaraṇam anviccha kṛpaṇāḥ phalahetavaḥ

Work done with selfish motives is inferior by far to selfless service or Karma-yoga. Therefore, be a Karma-yogī, O Arjuna. Those who work only to enjoy the fruits of their labor are, in truth, unhappy (because one has no control over the results). (2.49)

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
 तस्माद् योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥
 buddhiyukto jahātīha ubhe sukrta duṣkrte
 tasmād yogāya yujyasva yogaḥ karmasu kauśalam

A Karma-yogī becomes free from both vice and virtue in this life itself. Therefore, strive for Karma-yoga. Working to the best of one's abilities without becoming attached to the fruits of work is called Karma-yoga. (2.50)

Peace, composure, and freedom from Kārmic bondage await those who work for a noble cause with a spirit of detachment and do not seek any personal reward or recognition. Such persons enjoy the joy of selfless service (Sevā) that ultimately leads them to the bliss of salvation (Mukti). Karma-yoga purifies the mind and is a very powerful spiritual discipline (Sādhana). There is no religion better than Sevā. The fruits of vice and virtue grow only on the tree of selfishness, and not on the tree of Sevā.

Generally, it is thought that one works harder when she or he is deeply interested in, or attached to, the fruits of work. Therefore, Karma-yoga or selfless service may not be very conducive to the material progress of the individual or the society. This dilemma can be solved by developing a hobby of selfless service (Sevā) to a noble cause of one's choice; and never let the greed for the fruits dilute the purity of action.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
 जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्य् अनामयम् ॥५१॥
 karmajam buddhiyuktā hi phalaṁ tyaktvā manīṣiṇaḥ
 janma bandha vinirmuktāḥ padam gacchanty anāmayam

Wise Karma-yogis are freed from the bondage of rebirth by renouncing the selfish attachment to the fruits of all work and attain a blissful divine state. (2.51)

यदा ते मोहकलिलं बुद्धिर् व्यतिरिष्यति ।
 तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥
 yadā te moha kalilam buddhir vyatitarisyati
 tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca

When your intellect completely pierces the veil of confusion, then you will become indifferent to what has been heard and what is to be heard from the scriptures. (2.52)

Scriptures become dispensable after enlightenment. According to saint Śaṅkarācārya, this verse means that the one who has rent asunder the veil of ignorance and realized the Truth, becomes indifferent to the Vedic texts that prescribe details of performing rituals for the attainment of desired fruits.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
 समाधावचला बुद्धिस् तदा योगम् अवाप्स्यसि ॥५३॥
 śruti vipratipannā te yadā sthāsyati niścalā
 samādhāvacalā buddhis tadā yogam avāpsyasi

When your intellect that is confused by the conflicting opinions and the ritualistic doctrine of the Vedas shall stay steady and firm, concentrating on the Supreme Being, then you shall attain the union with the Supreme Being in trance (Samādhi). (2.53)

Non-scriptural reading, or reading of different philosophical writings is bound to create confusion. Shri Rāmākṛṣṇa said: "One should learn from the scriptures that God

alone is real and the world is illusory." A beginner should know that God alone is eternal (Sat), and everything else is temporal (Mithyā). After Self-awareness one finds God alone has become everything. Everything is His manifestation. He is sporting in various forms. In Samādhi (or the superconscious state of mind) the confusion arisen from conflicting views ceases and mental equipoise is attained.

Different schools of thought, cult, system of philosophy, ways of worship, and spiritual practices found in the Vedic culture are different rungs in the ladder of yoga. Such a wide choice of methods does not exist in any other system, religion, or way of life. People's temperaments are different due to differences in their stages of evolution. Therefore, different schools of thought are necessary to suit different individuals as well as the same individual as he or she grows and develops. The highest philosophy of pure monism (Advaitism) of Śaṅkarācārya is the topmost rung of the ladder. It cannot be comprehended by the vast majority. All schools and cults are necessary. One should not be confused, because they are not meant to confuse; but one should choose wisely.

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किम् आसीत् ब्रजेत किम् ॥५४॥

arjuna uvāca

sthita prajñasya kā bhāṣā samādhisthasya keśava

sthitadhīḥ kiṁ prabhāṣeta kim āsīt vrajeta kim

Arjuna said: O Kṛṣṇa, what are the marks of an enlightened (Sthita-prajña) person whose intellect is steady? How does a person of steady intellect speak? How does such a person sit and walk? (2.54)

श्रीभगवानुवाच

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मन्येव आत्मना तुष्टः स्थितप्रज्ञस् तदोच्यते ॥५५॥

śrī bhagavān uvāca

prajahāti yadā kāmān sarvān pārtha manogatān
 ātmanyev ātmanā tuṣṭaḥ sthita prajñas tadocyate

The Supreme Lord said: When one is completely free from all desires of the mind and is satisfied with the Eternal Being (Brahma) by the joy of Eternal Being, then one is called an enlightened (Sthita-prajña) person, O Arjuna. (2.55)

According to mother Sārādā the desires for knowledge, devotion, and liberation (Mukti) cannot be classed as desires, because they are higher desires. One should first replace the lower desires with higher desires and then renounce the highest desire also, and become absolutely free. It is said that the highest freedom is the freedom from becoming free.

दुःखेष्व अनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
 वीतरागभयक्रोधः स्थितधीर् मुनिर् उच्यते ॥५६॥
 duḥkheṣv anudvignamanāḥ sukheṣu vigataspr̥haḥ
 vīta rāga bhaya krodhaḥ sthitadhīr munir ucyate

A person whose mind is unperturbed by sorrow, who does not crave pleasures, and who is completely free from attachment, fear, and anger, is called Sthita-prajña — a sage of steady intellect. (2.56)

Attachment (Moha) to people, place and objects takes away the intellect and one becomes myopic. People are helplessly tied with the rope of attachment. One has to learn to cut this rope with Jñāna, the knowledge of the Absolute, and become detached and free.

यः सर्वत्रानभिस्नेहस् तत् तत् प्राप्य शुभाशुभम् ।
 नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥
 yaḥ sarvatrā' nabhisnehas tat tat prāpya śubhāśubham
 nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā

Those who are not attached to anything, who are neither elated by getting desired results nor troubled by undesired results, their intellect is considered steady. (2.57)

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
 इन्द्रियाणीन्द्रियार्थेभ्यस् तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥
 yadā saṁharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ
 indriyāṇi'ndriyārthebhyas tasya prajñā pratiṣṭhitā

When one can completely withdraw the senses from sense objects, as a tortoise withdraws its limbs into the shell for protection, then the intellect of such a person is considered steady. (2.58)

When a person learns to withdraw the senses from the sense objects as a tortoise retracts its limbs inside the shell in times of danger and it cannot be forced to put its limbs out again except when the trouble is over, then the lamp of knowledge becomes lighted and one perceives the self-effulgent Supreme Being within (MB 12.174.51).

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
 रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥
 viṣayā vinivartante nirāhārasya dehinaḥ
 rasavarjaṁ raso'pyasya paraṁ dṛṣṭvā nivartate

The desire for sensual pleasures fades away if one abstains from sense enjoyment, but the craving for sense enjoyment remains. The craving also disappears from one who has known the Supreme Being. (2.59)

The desire for sensual pleasures becomes dormant when one abstains from sense enjoyment, or due to physical limitations imposed by disease or old age. But the craving remains as very subtle mental impression called Vāsanā or Rāga. Those who have tasted the nectar of unity with the Supreme Being no longer find enjoyment in the lower level sensual pleasures.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
 इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥

yatato hyapi kaunteya puruṣasya vipaścitaḥ
indriyāṇi pramāthīni haranti prasabham manaḥ

Restless senses, O Arjuna, forcibly carry away the mind of even a wise person striving for perfection. (2.60)

The wise always keep vigilance over the mind. The mind can never be fully trusted. It can mislead even a Self-realized person (BP 5.06.02-05). One has to be very alert and closely witness the wanderings of the mind. Never relax your vigilance until the final goal — of knowing Kṛṣṇa as the Supreme Personality of Godhead — is reached. Sārādā Mā said: It is the very nature of mind to go to lower objects of enjoyment as it is the nature of water to flow downwards. The grace of God can make the mind go towards higher objects as sun's rays lift the water.

The human mind is ever ready to deceive and play tricks. Therefore, discipline, constant vigilance, and sincere spiritual practice (Sādhana) are needed. The mind is like an unruly horse that needs to be broken-in. Never let the mind roam — unwatched — into the realm of sensuality. The path of spiritual life is very slippery, and has to be trodden very carefully to avoid falls. It is not a joyous ferry boat ride, but is very difficult to tread like the sharp edge of a sword. Many obstacles and distractions come on the path.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ
vaśe hi yasye'ndriyāṇi tasya prajñā pratiṣṭhitā

One should fix one's mind on Me with loving contemplation after bringing the senses under control. One's intellect becomes steady when one's senses are under complete control. (2.61)

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात् संजायते कामः कामात् क्रोधोऽभिजायते ॥६२॥

dhyāyato viṣayān puṁsaḥ saṅgas teṣū'pajāyate

saṅgāt saṁjāyate kāmaḥ kāmāt krodho'bhijāyate

One develops attachment to sense objects by thinking about sense objects. Desire for sense objects comes from attachment to sense objects, and anger comes from unfulfilled desires. (2.62)

क्रोधाद् भवति संमोहः संमोहात् स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥६३॥

krodhād bhavati saṁmohaḥ saṁmohāt smṛti vibhramaḥ

smṛti bhraṁśād buddhināśo buddhināśāt praṇaśyati

Delusion or wild ideas arise from anger. The mind is bewildered by delusion. Reasoning is destroyed when the mind is bewildered. One falls from the right path when reasoning is destroyed. (2.63)

रागद्वेषवियुक्तैस्तु विषयान् इन्द्रियैश्चरन् ।

आत्मवश्यैर् विधेयात्मा प्रसादम् अधिगच्छति ॥६४॥

rāga dveṣa viyuktais tu viṣayān indriyaiś caran

ātmavaśyair vidheyātmā prasādam adhigacchati

A disciplined person, enjoying sense objects with senses that are under control and free from likes and dislikes, attains tranquillity. (2.64)

प्रसादे सर्वदुःखानां हानिर् अस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

prasāde sarva duḥkhānāṁ hānir asyo'pajāyate

prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate

All sorrows are destroyed upon attainment of tranquillity. The intellect of such a tranquil person soon becomes completely steady and united with the Eternal Being (Brahma). (2.65)

नास्ति बुद्धिर् अयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिर् अशान्तस्य कुतः सुखम् ॥६६॥

nāsti buddhir ayuktasya na cāyuktasya bhāvanā

na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham

There is neither Self-knowledge nor Self-perception to those who are not united with the Eternal Being (Brahma). Without Self-perception there is no peace, and without peace there can be no happiness. (2.66)

इन्द्रियाणां हि चरतां यन् मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर् नावम् इवाम्भसि ॥६७॥
indriyāṇāṁ hi caratām yan mano'nuvidhīyate
tad asya harati prajñāṁ vāyur nāvam ivāmbhasi

The mind, when controlled by the roving senses, steals away the intellect as a storm takes away a boat on the sea from its destination — the spiritual shore. (2.67)

Greed for the pleasures of enjoying the light leads to destruction for bugs; similarly, desire for the enjoyment of sensual pleasures keeps one away from Self-knowledge, and leads into the net of transmigration (MB 3.02.69).

तस्माद् यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस् तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥
tasmād yasya mahābāho nigṛhītāni sarvaśaḥ
indriyāṇī'ndriyārthebhyas tasya prajñā pratiṣṭhitā

Therefore, O Arjuna, one's intellect becomes steady when the senses are completely withdrawn from sense objects. (2.68)

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥
yā niśā sarvabhūtānāṁ tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni sā niśā paśyato muneh

A yogī, the person of self-restraint, remains wakeful when it is night for all others. It is night for the yogī who sees when all others are wakeful. (2.69)

Ascetics keep awake or detached in the night of mundane existence of life, because they are in quest of the highest truth. A person is considered awake when one is free from worldly desires (TR 2.92.02). A yogī is always aware of the Spirit (Ātmā) about which others are unaware. A sage who sees is unaware of the experience of sense objects about which others are aware. The life of an ascetic is entirely different from the life of a materialistic person. While most people sleep and make dream plans in the night of the illusory world, a yogī keeps awake, because he or she is detached from the world while living in it.

आपूर्यमाणम् अचलप्रतिष्ठं
समुद्रम् आपः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे
स शान्तिम् आप्नोति न कामकामी ॥७०॥

āpūryamāṇam acalapratiṣṭhaṁ
samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāmakāmī

One attains peace when all desires dissipate within the mind without creating any mental disturbance, as river waters enter the full ocean without creating any disturbance. One who desires material objects is never peaceful. (2.70)

Torrents of the river of desire can carry away the mind of a materialistic person as a river carries away wood and other objects in its path. The equanimous mind of a yogī is like an ocean that takes in the rivers of desire without being disturbed by it, because a yogī does not think about personal gain or loss. Human desires are endless. To satisfy a desire is like drinking salt water that will never quench thirst, but will increase it. It is like trying to extinguish a fire with gasoline.

Trying to fulfill material desire is like adding more wood to the fire. The fire is gone if no more wood is added to it (MB 12.17.05). If one dies without winning the great enemy — desires — one has to reincarnate to fight this enemy again and again till victory (MB 12.16.24). One cannot see one's face in a

pot of water that is disturbed by the wind; similarly, one is unable to realize God when the mind and senses remain perturbed by the winds of material desires (MB 12.204.03).

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिम् अधिगच्छति ॥७१॥
vihāya kāmān yaḥ sarvān pumānś carati niḥsprhaḥ
nirmamo nirahamkāraḥ sa śāntim adhigacchati

One who abandons all desires and becomes free from longing and the feeling of “I” and “my” attains peace. (2.71)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्याम् अन्तकालेऽपि ब्रह्मनिर्वाणम् ऋच्छति ॥७२॥
eṣā brāhmī sthitiḥ pārtha nai'nām prāpya vimuhyati
sthitvā'syām antakāle'pi brahma nirvāṇam ṛcchati

O Arjuna, this is the superconscious (Brāhmī) state. Attaining this state, one is no longer deluded. Gaining this state, even at the end of one's life, a person attains Brahma-nirvāṇa (or becomes one with the Absolute). (2.72).

The Eternal Being (Brahma) is the ultimate reality and truth, knowledge and consciousness, and is limitless and blissful (TaU 2.01.01). The individual soul becomes blissful and filled with joy (Rasa, Ānanda) after knowing Brahma. The giver of bliss is nothing but the bliss itself like the giver of wealth must have wealth (Svāmī Sivānanda). That from which the origin, sustenance, and dissolution of this universe are derived is called Brahma (BS 1.01.02, TaU 3.01.01). Knowledge is not a natural quality (Dharma) of Brahma, it is the intrinsic nature of Brahma (DB 7.32.19). Brahma is the substratum, or the material as well as the efficient cause of the universe. It is both the source and the sink of energy in one. It is also called the Unified Field, Supreme Spirit, Eternal Being, Divine Person, and Total Consciousness that is responsible for sense perceptions in all living beings by functioning through mind and intellect.

The word Brahma-nirvāṇa (Gītā 2.72, 5.24, 5.25, and 5.26), Parama-nirvāṇa (Gītā 6.15), and Mukti in Hinduism means the complete destruction of all impressions of desires (Vāsanā) from the causal body. It is uniting of the individual soul with the Supersoul. Some say that the all-pervading Supersoul is the causal body who is conducting everything, and remains compassionately detached. Mukti is the final emancipation of the living entity from transmigration. Nirvāṇa in Buddhism is thought to be the cessation of worldly desires and ego, similar to Mokṣa of Hinduism. Mokṣa is defined as the state of being in which worldly desires and personal likes and dislikes have been absolutely extinguished. It is getting out of body consciousness and attaining a state of Self-consciousness. It is liberation from attachment (Moha) to the material body, and achieving a state of bliss with Kṛṣṇa. The words Mukti, Mokṣa, Nirvāṇa, Brahma-nirvāṇa, salvation, liberation, etc. are often used interchangeably.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम द्वितीयोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde sāṁkhyayogo
nāma dvitīyo'dhyāyaḥ

Thus ends the second chapter named “Transcendental Knowledge”
of the Upaniṣad of the Bhagavadgītā,
the scripture of yoga, dealing with the science
of the Absolute in the form of the dialogue
between Śrīkṛṣṇa and Arjuna.

अथ तृतीयोऽध्यायः

CHAPTER 3

कर्मयोगः

PATH OF KARMA-YOGA

अर्जुन उवाच

ज्यायसी चेत् कर्मणस् ते मता बुद्धिर् जनार्दन ।

तत् किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

arjuna uvāca
 jyāyasī cet karmaṇas te matā buddhir janārdana
 tat kiṁ karmaṇi ghore mām niyojayasi keśava
 व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
 तद् एकं वद निश्चित्य येन श्रेयोऽहम् आप्नयाम् ॥२॥
 vyāmiśreṇeva vākyaena buddhiṁ mohayasīva me
 tad ekaṁ vada niścitya yena śreya'ham āpnuyām

Arjuna said: If You consider that acquiring transcendental knowledge is better than working, then why do You want me to engage in this horrible war, O Kṛṣṇa? You seem to confuse my mind by apparently conflicting words. Tell me, decisively, one thing by which I may attain the Supreme. (3.01-02)

श्रीभगवानुवाच
 लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
 ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥३॥
 śrī bhagavān uvāca
 loka'smin dvidivdhā niṣṭhā purā proktā mayā'nagha
 jñānayogena sāmkhyanām karmayogena yoginām

The Supreme Lord said: In this world, O Arjuna, a twofold path of spiritual discipline has been stated by Me in the past — the path of Self-knowledge (Jñāna-yoga) for the contemplative and the path of unselfish work (Sevā, Karma-yoga) for the active. (3.03)

Jñāna-yoga is also called Sāṁkhya-yoga, Samnyāsa-yoga, and yoga of knowledge. A Jñāna-yogī does not consider oneself the doer of any action, but only an instrument in the hands of the divine for His use. The word Jñāna means metaphysical or transcendental knowledge. It should be further pointed out that both Jñāna-yoga, and Karma-yoga are means to attain the Supreme Being. In life a combination of these two modes is considered the best. Carry both selfless service (Sevā) and a spiritual discipline (Sādhana) of acquiring Self-knowledge in your lap.

न कर्मणाम् अनारम्भान् नैष्कर्म्यं पुरुषोऽश्नुते ।
 न च संन्यसनाद् एव सिद्धिं समधिगच्छति ॥४॥
 na karmaṇām anārambhān naiṣkarmyam puruṣo'snute
 na ca saṁnyasanād eva siddhim samadhiḡacchati

One does not attain freedom from the bondage of Karma by merely abstaining from work. No one attains perfection by merely giving up work. (3.04)

न हि कश्चित् क्षणमपि जातु तिष्ठत्य् अकर्मकृत् ।
 कार्यते ह्य् अवशः कर्म सर्वः प्रकृतिजैर् गुणैः ॥५॥
 na hi kaścit kṣaṇam api jātu tiṣṭhaty akarmakṛt
 kāryate hy avaśaḥ karma sarvaḥ prakṛtijair guṇaiḥ

Because no one can remain actionless even for a moment. Everyone is driven to action — helplessly indeed — by the forces of nature. (3.05)

It is not possible for anybody to completely abandon action by thought, word, and deed. Therefore, one should always be active in serving the Lord by various means of one's choosing, and never be without work, because an idle mind is the devil's workshop. Performing action till death with a desireless frame of mind is better than abandoning work and leading the life of an ascetic even after God-realization, because even an ascetic cannot escape the impulse of action.

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
 इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥६॥
 karmendriyāṇi saṁyamya ya āste manasā smaran
 indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate

The deluded ones, who restrain their organs of action but mentally dwell upon the sense enjoyment, are called hypocrites. (3.06)

यस्य त्व् इन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
 कर्मन्द्रियैः कर्मयोगम् असक्तः स विशिष्यते ॥७॥
 yas tv indriyāṇi manasā niyamyā'rabhate'rjuna

karmendriyaiḥ karmayogam asaktaḥ sa viśiṣyate

One who controls the senses by a trained and purified mind and intellect and engages the organs of action to selfless service, is superior, O Arjuna. (3.07)

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्य् अकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्धयेद् अकर्मणः ॥८॥

niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ
śārīrayātrāpi ca te na prasiddhyed akarmaṇaḥ

Perform your obligatory duty because working is indeed better than sitting idle. Even the maintenance of your body would be impossible without work. (3.08)

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥

yajñārthāt karmaṇo'nyatra loko'yaṁ karma bandhanaḥ
tad arthaṁ karma kaunteya mukta saṅgaḥ samācara

Human beings are bound by work (Karma) that is not performed as a selfless service (Sevā, Yajña). Therefore, O Arjuna, becoming free from selfish attachment to the fruits of work, do your duty efficiently as a service to Me. (3.09)

'Yajña' means sacrifice, selfless service, unselfish work, Sevā, meritorious deeds, giving away something to others, and a religious rite in which oblation is offered to celestial controllers (Devas) through the mouth of fire.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वम् एष वोऽस्त्व् इष्टकामधुक् ॥१०॥

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ
anena prasaviṣyadhvam eṣa vo'stv iṣṭa kāmadhuk

Brahmā, the creator, in the beginning created human beings together with selfless service (Sevā, Yajña, sacrifice) and said: By

Yajña you shall prosper, and Yajña shall fulfill all your desires.
(3.10)

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परम् अवाप्स्यथ ॥११॥
devān bhāvayatānena te devā bhāvayantu vaḥ
parasparaṁ bhāvayantaḥ śreyaḥ param avāpsyatha

Nourish the celestial controllers (Devas) with selfless service (Sevā, Yajña), and the Devas will nourish you. Thus nourishing one another, you shall attain the Supreme goal. (3.11)

'Deva' means a supernatural ruler, a celestial person, an angel, an agent of God; and the forces that control, protect, and fulfill desires. The wise seek to serve themselves in the service of others while the ignorant serve themselves at the cost of others. Even the gates of heaven shall be closed for those who will try to enter alone. According to the Vedas, helping others is the best meritorious deed one can do. To serve each other is the original commandment of Brahmā, the creator, that has again been restated by Lord in the Gītā. According to Muniji "Giving is Living". This makes the world a better place for all humanity.

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर् दत्तान् अप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥
iṣṭān bhogān hi vo devā dāsyante yajñabhāvitāḥ
tair dattān apradāyaibhyo yo bhuṅkte stena eva saḥ

The celestial controllers (Devas), nourished by selfless service (Sevā, Yajña), will give you the desired objects. One who enjoys the gift of Devas without offering them anything in return is, indeed, a thief. (3.12)

The spirit of cooperation — and not competition or confrontation — between celestial controllers (Devas) and humans, between human beings, between the nations, between spiritual organizations, etc. seems to be hinted here by the Lord. All the necessities of life are produced by dedicated sacrificial services of other people. We are created to depend on each other. Swami Cinmayānanda calls the world as the cosmic wheel of cooperative action. Cooperation, not competition, is more

conducive to overall progress of the individual as well as the society. Nothing worthwhile can be achieved without the cooperation and help from others. Even Lord Rāma had to take the help of others to do His work. The world would be a much better place if all its inhabitants cooperated and helped each other rather than fight or compete with each other. It is the selfish motive that prevents cooperation — even between spiritual organizations.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
 भुञ्जते ते त्व अघं पापा ये पचन्त्यात्मकारणात् ॥१३॥
 yajñaśiṣṭāśinaḥ santo mucyante sarva kilbiṣaiḥ
 bhuñjate te tv agham pāpā ye pacanty ātmakāraṇāt

The righteous who eat the remnants of selfless service (Sevā, Yajña) are freed from all sins, but the impious who cook food only for themselves (without first offering to Me or sharing with others), in truth, eat sin. (See also RV 10.117.06) (3.13)

Food should be cooked for the Lord, and offered first to Him with love before consuming. Children should be taught to pray before taking food. The house rule should be: No food before prayer and thanking the Lord.

अन्नाद् भवन्ति भूतानि पर्जन्याद् अन्नसंभवः ।
 यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥
 annād bhavanti bhūtāni parjanyaād annasambhavaḥ
 yajñād bhavati parjanyo yajñaḥ karma samudbhavaḥ
 कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
 तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥
 karma brahmodbhavam viddhi brahmākṣara samudbhavam
 tasmāt sarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam

The living beings are born from food grains; grains are produced by rain; rain comes (as a favor from Devas) if duty (Karma) is performed as a selfless service (Sevā, Yajña). (See also 4.32). Duty is prescribed in the Vedas. The Vedas come from Brahma (Eternal Being). Thus the all-pervading Brahma is ever present in Sevā. (3.14-15)

The word Brahmā is a designation of the creator aspect of Eternal Being (Brahma, Brahman), and the word Brāhmaṇa refers to an intellectual class (or caste) in India.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुर् इन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥
evaṁ pravartitaṁ cakram nānuvartayatīha yaḥ
aghāyur indriyārāmo moghaṁ pārtha sa jīvati

One who does not help to keep the wheel of creation in motion by sacrificial duty (Sevā) and who rejoices in sense pleasures, that sinful person lives in vain, O Arjuna. (3.16)

A grain of wheat is a single grain unless it is dropped into the ground and dies. If it does die, then it produces many grains (John 12.24). Saints, trees, rivers, and earth are for the use of others.

यस् त्वात्मरतिर् एव स्याद् आत्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस् तस्य कार्यं न विद्यते ॥१७॥
yas tv ātmaratir eva syād ātmatṛptaśca mānavaḥ
ātmanyeva ca saṁtuṣṭas tasya kāryaṁ na vidyate

For one who rejoices only with the Eternal Being (Brahma), who is delighted with the Eternal Being, and who is content with the Eternal Being alone, for such a Self-realized person there is no duty. (3.17)

All duties, obligations, prohibitions, regulations, and injunctions are meant to lead one to perfection. Therefore, a perfect yogī has no worldly obligation at all.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिद् अर्थव्यपाश्रयः ॥१८॥
naiva tasya kṛtenārtho nākṛteneha kaścana
na cāsyā sarvabhūteṣu kaścid arthavyapāśrayaḥ

Such a person has no interest, whatsoever, in what is done or what is not done. A Self-realized person does not depend on anybody (except God) for anything. (3.18)

तस्माद् असक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परम् आप्नोति पुरुषः ॥१९॥

tasmād asaktaḥ satataṁ kāryaṁ karma samācara
asakto hyācaran karma param āpnoti pūruṣaḥ

Therefore, always perform your duty efficiently and without any selfish attachment to the results because by doing work without attachment one attains the Supreme Being. (3.19)

In no other scripture, written before the Bhagavad-Gītā, the philosophy of Karma-yoga — the unselfish devotion for the welfare of humanity — has been so beautifully expounded. Lord Kṛṣṇa has elevated the idea of altruism to the level of the highest form of worship and spiritual practice (Sādhana). By altruism (Niṣkāma-karma) one obtains grace, by grace one gets faith, and by faith the ultimate Truth is revealed. Svāmī Vivekānanda said: Work done for others awakens Kuṇḍalinī, the subtle power (Parā-śakti), within our body.

कर्मणैव हि संसिद्धिम् आस्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुम् अर्हसि ॥२०॥

karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ
lokasaṁgraham evāpi saṁpaśyan kartum arhasi

King Janaka and others attained perfection (or Self-realization) by selfless service (Karma-yoga) alone. You also should perform your duty with a view to guide people and for the universal welfare of society. (3.20)

Those who do selfless service (Sevā) are not bound by Karma and attain salvation (Mukti) (VP 1.22.52). Nothing is beyond the reach of those who have other's interest in their mind. Swami Harihar says: Selfless service to humanity is the true service to God and the highest form of worship.

यद् यद् आचरति श्रेष्ठस् तत् तद् एवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस् तद् अनुवर्तते ॥२१॥

yad yad ācarati śreṣṭhas tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute lokas tad anuvartate

Whatever noble persons do, others follow. Whatever standard they set up, the world follows. (3.21)

People follow whatever great persons do (BP 5.04.15). I have set an example for you, so that you will do just what I have done for you (John 13.15).

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥
na me pārthāsti kartavyam triṣu lokeṣu kiñcana
nānavāptam avāptavyam varta eva ca karmaṇi

O Arjuna, there is nothing in the three worlds (heaven, earth, and the lower regions) that should be done by Me, nor there is anything unobtained that I should obtain, yet I engage in action. (3.22)

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥
yadi hy ahaṁ na varteyam jātu karmaṇy atandritaḥ
mama vartmā'nuvartante manuṣyāḥ pārtha sarvaśaḥ
उत्सीदेयुर् इमे लोका न कुर्या कर्म चेद् अहम् ।
संकरस्य च कर्ता स्याम् उपहन्याम् इमाः प्रजाः ॥२४॥
utsīdeyur ime lokā na kuryām karma ced aham
saṁkarasya ca kartā syām upahanyām imāḥ prajāḥ

If I do not engage in action relentlessly, O Arjuna, people would follow the same path. These worlds would perish if I do not work, and I would be the cause of confusion and destruction of all these people. (3.23-24)

सक्ताः कर्मण्य् अविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद् विद्वांस् तथासक्तश् चिकीर्षुर् लोकसंग्रहम् ॥२५॥
saktāḥ karmaṇy avidvāṁso yathā kurvanti bhārata
kuryād vidvāṁs tathāsaktaś cikīrṣur lokasaṁgraham

As the ignorant work, O Arjuna, with attachment to the fruits of work, so the wise should work without attachment for the welfare of the society. (3.25)

न बुद्धिभेदं जनयेद् अज्ञानां कर्मसङ्गिनाम् ।
जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥२६॥
na buddhibhedam janayed ajñānāṁ karma saṅginām
joṣayet sarva karmāṇi vidvān yuktaḥ samācaran

The wise should not unsettle the minds of the ignorant who are attached to the fruits of work, but should inspire others by performing all works efficiently without selfish attachment. (See also 3.29) (3.26)

The mark of a genius lies in the ability to handle two opposed ideas and paradoxes such as living in the world with detached attachment. Most people work hard only when they have some motivating force such as enjoyment of the fruits of work, or a noble goal. Such persons should not be discouraged or condemned. The excessive attachment to possessions, not the possessions itself, becomes the source of misery. Just as one has to pray and worship with single-minded attention; similarly, one should perform the worldly duties with full attention, even while knowing fully well that the world and its affairs are transitory. One should not live thinking only of God and neglecting one's duty in the world. Yogānanda said: Be as earnest about meditation as about earning money. One should not live a one-sided life.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहम् इति मन्यते ॥२७॥
prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahankāra vimūḍhātmā kartāham iti manyate

All work is done by the energy and power of nature, but due to delusion of ignorance, people assume themselves to be the doer. (See also 5.09, 13.29, and 14.19) (3.27)

God is the doer of everything. All is under the will of God. One is not free even to kill oneself. One cannot see God as long as one feels: I am the doer. If one realizes — by the grace of God — that he or she is not the doer, one at once becomes free

(Jivana-mukta). A Kārmic bondage is created if we consider ourselves the doer and enjoyer. The same work, done by a Self-realized master and an ordinary person, produces different results. The work done by a Self-realized master becomes spiritualized, and produces no Kārmic bondage, because such a person does not consider oneself as the doer or the enjoyer. The work done by an ordinary person produces Kārmic bondage.

तत्त्ववित् तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

tattvavit tu mahābāho guṇa karma vibhāgayoḥ
guṇā guṇeṣu vartanta iti matvā na sajjate

One who knows the truth, O Arjuna, about the role of the forces of nature and work, does not become attached to work, knowing very well that it is the forces of nature that work with their instruments — our organs. (3.28)

प्रकृतेर् गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तान् अकृत्स्नविदो मन्दान् कृत्स्नविन् न विचालयेत् ॥२९॥
prakṛter guṇa saṁmūḍhāḥ sajjante guṇa karmasu
tān akṛtsnavido mandān kṛtsnavin na vicālayet

Those who are deluded by the illusive power (Māyā) of Nature become attached to the work done by the forces of nature. The wise should not disturb the mind of the ignorant whose knowledge is imperfect. (See also 3.26) (3.29)

The enlightened one should not try to dissuade or detract ignorant ones from performing selfish actions that they do deluded by the forces of nature; because doing work — and not the renunciation of work in the initial stages — will ultimately lead them to realize the Eternal Being (Brahma).

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर् निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥

mayi sarvāṇi karmāṇi saṁnyasyā'dhyātma cetasā
nirāśir nirmamo bhūtvā yudhyasva vigatajvaraḥ

Do your duty, dedicating all work to Me in a spiritual frame of mind, free from desire, attachment, and mental grief. (3.30)

ये मे मतम् इदं नित्यम् अनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥
ye me matam idam nityam anutiṣṭhanti mānavāḥ
śraddhāvanto'nasūyanto mucyante te'pi karmabhiḥ
ये त्वेतद् अभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांसु तान् विद्धि नष्टान् अचेतसः ॥३२॥
ye tv etad abhyasūyanto nā'nutiṣṭhanti me matam
sarvajñāna vimūḍhāns tān viddhi naṣṭān acetasaḥ

Those who always practice this teaching of Mine — with faith (or full attention and sincerity) and free from cavil — are freed from the bondage of Karma. But, those who carp at My teaching and do not practice it should be considered ignorant of all knowledge, senseless, and lost. (3.31-32)

सदृशं चेष्टते स्वस्याः प्रकृतेर् ज्ञानवान् अपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥
sadṛśam ceṣṭate svasyāḥ prakṛter jñānavān api
prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati

All beings follow their nature. Even the wise act according to their own nature. What, then, is the value of sense restraint? (3.33)

While we cannot and should not suppress our nature, we must not become a victim but a controller and master of the senses by using the discriminative faculties of human life for our gradual development. The best way to control the senses is to engage all our senses in the service of Kṛṣṇa.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
 तयोर् न वशम् आगच्छेत् तौ ह्यस्य परिपन्थिनौ ॥३४॥
 indriyasye'ndriyasyā 'rthe rāgadveṣau vyavasthitau
 taylor na vaśam āgacchet tau hy asya paripanthinau

Likes and dislikes (Rāga and Dveṣa) for sense objects remain in the senses. One should not come under the control of these two because they are, indeed, two major stumbling blocks on one's path of Self-realization. (3.34)

'Rāga' may be defined as the desire and attachment to experience sensual pleasures again and again. 'Dveṣa' is the aversion or dislike for the unpleasant. The search for peace of mind, comfort, and happiness is the basis of all human endeavors, including the acquisition and propagation of knowledge. Desire — like any other power given by the Lord — is not the problem. One can have desires with a proper frame of mind that gives us control over Rāga and Dveṣa. If we can manage our desires, everything we have becomes a luxury rather than a necessity. With this attitude, we can get mastery over all our likes and dislikes. The only necessity is to have a frame of mind that makes everything a luxury. Those who have knowledge, detachment, and devotion have neither likes nor dislikes for any worldly object, person, place, or work.

One should act with a sense of duty without being governed by personal likes and dislikes. Karma-yoga is the only austerity and penance in this age by which anyone can reach God while living and working in the modern society without going to the mountains and jungles of the Himālayas.

Everybody benefits if work is done for the Lord, just as every part of the tree gets water when water is put at the root of the tree rather than on individual leaves. The likes and dislikes (Rāga and Dveṣa) are destroyed in a noble person at the onset of Self-knowledge (Jñāna) and detachment (Vairāgya). The personal likes and dislikes are two major obstacles on the path of perfection. One who has conquered Rāga and Dveṣa becomes a free person and attains salvation (Mokṣa).

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

śreyān svadharṁo viguṇaḥ paradharmāt svanuṣṭhitāt
svadharṁe nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ

One's inferior natural work is better than superior unnatural work. Death in carrying out one's natural work is useful. Unnatural work produces too much stress. (See also 18.47) (3.35)

One who does the duty ordained by nature, is freed from the bounds of Karma and slowly rises above the three modes of material Nature (BP 7.11.32). One evolves by the work best suited to one's own nature or inborn tendencies. The one who takes on work that was not meant for him or her certainly courts failure. Natural work does not produce stress and is conducive to creativity. Walking uphill, vocationally, against one's natural tendencies is not only more stressful but also less productive, and it does not provide opportunity and leisure time for spiritual growth and development. If one follows a very easy or artistic path, one may not be able to earn enough to satisfy the basic necessities of family life. Therefore, lead a simple life by limiting unnecessary luxuries, and develop a hobby of selfless service (Sevā) to balance the material and spiritual needs of life. The balanced life is a happy life.

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन् अपि वार्ष्णेय बलाद् इव नियोजितः ॥३६॥

arjuna uvāca

atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ

anicchann api vārṣṇeya balād iva niyojitaḥ

Arjuna said: O Kṛṣṇa, what impels one to commit sin as if unwillingly and forced against one's will? (3.36)

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनम् इह वैरिणम् ॥३७॥

śrī bhagavān uvāca
kāma eṣa krodha eṣa rajoguṇa samudbhavaḥ
mahāśano mahāpāpmā viddhy enam iha vairiṇam

The Supreme Lord said: It is lust (Kāma), born out of passion (Rajo Guṇa), that becomes anger (when unfulfilled). Lust is insatiable and is a great devil. Know this as the enemy. (3.37)

The mode of passion (Rajo Guṇa) is the absence of mental equilibrium leading to vigorous activity to achieve desired fruits. Lust (Kāma), the passionate desire for all sensual and material pleasures, is the product of Rajo Guṇa. Kāma becomes anger if it is unfulfilled. When the attainment of fruits is hindered or interrupted, the intense desire for the achievement of fruits turns into fierce rage. Hence, the Lord says that lust and anger, born of Rajo Guṇa, are the mighty enemies that can lead one to commit sin, and can turn one astray from the path of Self-realization, the supreme goal of human life. Actually, mundane desire compels a person to engage in sinful activities in spite of his or her will. Lord Buddha said: Selfish desire is the root of all evils and misery.

धूमेनाव्रियते वहनिर् यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस् तथा तेनेदम् आवृतम् ॥३८॥

dhūmenā'vriyate vahnir yathā'darśo malena ca
yatho'lbenā'vr̥to garbhas tathā tenedam āvṛtam

As the fire is covered by smoke, as a mirror by dust, and as an embryo by the amnion, similarly Self-knowledge (Brahma-jñāna) becomes obscured by lust. (3.38)

आवृतं ज्ञानम् एतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

āvṛtaṁ jñānam etena jñānino nitya vairiṇā
kāmarūpeṇa kaunteya duṣpūreṇā'nalena ca

O Arjuna, Self-knowledge (Brahma-jñāna) becomes covered by this insatiable fire of lust, the eternal enemy of the wise. (3.39)

Lust (Kāma) and Self-knowledge (Brahma-jñāna) are eternal enemies of each other. Lust can be destroyed only by the Self-knowledge.

इन्द्रियाणि मनो बुद्धिर् अस्याधिष्ठानम् उच्यते ।
एतैर् विमोहयत्य् एष ज्ञानम् आवृत्य देहिनम् ॥४०॥

indriyāṇi mano buddhir asyā'dhiṣṭhānam ucyate
etair vimohayaty eṣa jñānam āvṛtya dehinam

The senses, the mind, and the intellect are said to be the seat of lust (Kāma). Kāma — controlling the senses, the mind, and the intellect — deludes a person by veiling Self-knowledge (Jñāna). (3.40)

तस्मात् त्वम् इन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

tasmāt tvam indriyāṇyādaу niyamya bharata ṛṣabha
pāpmānaṁ prajahi hy enaṁ jñānavijñāna nāśanam

Therefore, O Arjuna, by controlling the senses first, kill this devil of material desire that destroys Self-knowledge and Self-realization. (3.41)

The mortal, when freed from the captivity of desires, becomes immortal and attains liberation (Mokṣa) even in this very life (KaU 6.14, BrU 4.04.07).

इन्द्रियाणि पराण्याहर् इन्द्रियेभ्यः परं मनः ।
मनसस् तु परा बुद्धिर् यो बुद्धेः परतस् तु सः ॥४२॥

indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir yo buddheḥ paratas tu saḥ

The senses are said to be superior to the body; the mind is superior to the senses; the intellect is superior to the mind; and Ātmā

(Spirit) is superior to the intellect. (See also KaU 3.10, and Gītā 6.07-08) (3.42)

The mind is superior to the senses, the intellect is superior to the mind, Self-knowledge (Jñāna) is superior to the intellect, and the Spirit (Ātmā) is superior to Jñāna (MB 12.204.10).

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानम् आत्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

evam buddheḥ param buddhvā saṁstabhyā'tmānam ātmanā
jahi śatruṁ mahābāho kāmārūpaṁ durāsadam

Thus, knowing the Self (Ātmā) to be superior to the intellect and controlling the mind by the intellect (that is purified by spiritual practices), one must kill this mighty enemy, lust (Kāma), O Arjuna. (See also KaU 3.03-.06) (3.43)

Uncontrolled worldly desires will ruin the beautiful spiritual journey of life. The scriptures provide ways and means of keeping the desires born in the mind under proper control. The body may be compared to a chariot upon which the individual soul — as a passenger, owner, and the enjoyer — is riding on a spiritual journey towards Parama-dhāma, the supreme abode of Lord Kṛṣṇa. Duty and Self-knowledge are the two wheels of the chariot; and devotion, or the love for Kṛṣṇa is its axle. Sevā (Selfless service) is the road and the divine qualities are the milestones. The scriptures are the guiding lights to dispel the darkness of ignorance. The five senses are the horses of this chariot. Sense objects are the roadside green grasses, likes and dislikes (Rāga and Dveṣa) are the stumbling blocks, and lust, anger, and greed are the plunderers. Friends and relatives are fellow travelers whom we temporarily meet during the journey. Intellect is the driver of this chariot. If intellect, the charioteer, is not made pure and strong by Self-knowledge (Jñāna) and will-power, then strong desires for sensual and material pleasures — or the senses — will control the mind (See 2.67) instead of the intellect controlling the mind. The mind and senses will attack and take control of intellect, the weak charioteer; and lead the

passenger away from the goal of salvation (Mukti) into the ditch of transmigration.

If the intellect is well-trained and purified by the fire of Self-knowledge and discrimination, the intellect will be able to control the sense-horses with the help of spiritual practice and detachment as the two cords of the reins of mind, and Yama and Niyama (moral conduct and spiritual practices) as the whip. The charioteer should hold the reins under control at all times, otherwise the sense-horses will lead one into the ditch of ignorance. A single moment of carelessness leads to the downfall of the seeker. Finally, one must cross over the river of illusion (Māyā) by using the bridge of meditation, and Japa — the silent repetitive chanting of a mantra or Lord's name to still the ripples of mind waves — to reach the spiritual shore of trance (Samādhi). Those who cannot control the senses will not be able to attain Self-realization, the goal of human birth.

One must not spoil oneself by wrongful temporary pleasures of the senses. One who can control the senses can control the whole world, and achieve success in all endeavors. Passion cannot be completely eliminated, but is subdued by Self-knowledge (Jñāna). The intellect becomes polluted during the youthful years just as the clear water of even the holy Gaṅgā river becomes muddy during the rainy season. Keeping good company and setting a higher goal of life prevent the mind and intellect from becoming tainted by the distractions of sensual pleasures.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde karmayogo
nāma tṛtīyo'dhyāyaḥ

Thus ends the third chapter named “Path of Karma-yoga” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ चतुर्थोऽध्यायः

CHAPTER 4

ज्ञानकर्मसंन्यासयोगः

PATH OF RENUNCIATION WITH
KNOWLEDGE

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवान् अहम् अव्ययम् ।

विवस्वान् मनवे प्राह मनुर् इक्ष्वाकवेऽब्रवीत् ॥१॥

śrī bhagavān uvāca

imaṁ vivasvate yogaṁ proktavān aham avyayam

vivasvān manave prāha manur ikṣvākave'bravīt

एवं परम्पराप्राप्तम् इमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परंतप ॥२॥

evaṁ paramparā prāptam imaṁ rājarṣayo viduḥ

sa kāleneha mahatā yogo naṣṭaḥ paramtapa

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतद् उत्तमम् ॥३॥

sa evāyaṁ mayā te'dya yogaḥ proktaḥ purāṇaḥ

bhakto'si me sakhā ceti rahasyaṁ hyetad uttamam

The Supreme Lord said: I taught this Karma-yoga, the eternal science of right action, to King Vivasvān; Vivasvān taught it to Manu; Manu taught it to Ikṣvāku. Thus, the saintly Kings knew this (Karma-yoga), handed down in succession. After a long time, the science of Karma-yoga was lost from this earth. Today, I have described the same ancient science to you because you are my sincere devotee and friend. Karma-yoga is a supreme secret indeed. (4.01-03)

Karma-yoga, discussed in the previous chapter, is declared by the Lord as the supreme secret science of right action. According to Swami Karmananda, a practitioner of Karma-yoga, unless the Lord Himself reveals this secret, no one can practice it.

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथम् एतद् विजानीयां त्वम् आदौ प्रोक्तवान् इति ॥४॥

arjuna uvāca
 aparāṁ bhavato janma param janma vivasvataḥ
 katham etad vijānīyāṁ tvam ādau proktavān iti

Arjuna said: You were born later, but King Vivasvān was born in ancient time. How am I to understand that You taught this yoga in the beginning of the creation? (4.04)

Arjuna questions how Kṛṣṇa, a contemporary of Arjuna, could have taught this science of Karma-yoga to King Vivasvān who was born earlier in ancient times, long before Lord Kṛṣṇa. The doctrine of Bhagavad-Gītā is not just five thousand years old, but it is primeval. It was restated by the Lord for the benefit of humanity. All great masters come to rekindle the fire of forgotten Truth. Everything we hear or read has been said before by different people at different times.

श्रीभगवानुवाच
 बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
 तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥५॥
 śrī bhagavān uvāca
 bahūni me vyatītāni janmāni tava cā'rjuna
 tānyaham veda sarvāṇi na tvam vettha paramtapa

The Supreme Lord said: Both you and I have taken many births. I remember them all, O Arjuna, but you do not remember. (4.05)

अजोऽपि सन् अव्ययात्मा भूतानाम् ईश्वरोऽपि सन् ।
 प्रकृतिं स्वाम् अधिष्ठाय संभवाम्यात्ममायया ॥६॥
 ajo'pi sann avyayātmā bhūtānām īśvaro'pi san
 prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma māyayā

Though I am eternal, immutable, and the Lord of all beings, yet I manifest myself by controlling My own material Nature, using My divine potential energy (Yoga-māyā). (See also 10.14) (4.06)

Yoga-māyā (Brahma-jyoti, Noor) is the creative power (Ānanda-śakti) of Lord Kṛṣṇa. Mahā-māyā is the fractional reflection of Yoga-māyā. Kāla-māyā is the reflection of Mahā-māyā. And the illusory energy (Māyā) is the supernatural, extraordinary, and mystic power of Eternal Being (Brahma). Mahā-māyā, Kāla-

māyā, and *Māyā* are also called *Ādi Prakṛti*; and *Prakṛti*, the material Nature, is considered the reflection of *Māyā*. Thus *Yoga-māyā* is the origin of both *Māyā* and *Prakṛti*. Guru Nānak said: "He has created *Māyā* that deceives and controls us." The word '*Māyā*' also means unreal, illusory, or deceptive image of Reality. Due to the power of *Māyā* one considers the universe existent and distinct from Eternal Being (Brahma). The Eternal Light (Brahma-jyoti, Noor, *Yoga-māyā*) is the invisible potential energy; *Māyā* is kinetic energy, the force of action of Brahma. They are inseparable like fire and heat. *Māyā* is also used as a metaphor to explain the visible world (*Jagat*) to common people.

यदा यदा हि धर्मस्य ग्लानिर् भवति भारत ।
अभ्युत्थानम् अधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmaṣya tadā 'tmānam sṛjāmy aham

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām
dharma saṁsthāpanārthāya sambhavāmi yuge yuge

Whenever there is a decline of Dharma (Righteousness) and a predominance of Adharma (Unrighteousness), O Arjuna, then I manifest Myself. I appear from time to time for protecting the good, for transforming the wicked, and for establishing world order (Dharma). (See also TR 1.120.03-04) (4.07-08)

The Supreme Being (Para-Brahma) is both transcendent (or divine) and immanent (or human) (AV 4.16.08). Prophets appear from time to time as divine dispensation sees the need for the welfare of the society. Whenever miscreants are born to destroy world order (Dharma), the good Lord incarnates to put everything in proper balance (VR 7.08.27). His compassion is the main reason for Lord's incarnation (SBS 49). There are other reasons, besides the protection of righteousness (Dharma), for the Lord's incarnation. The Eternal Being (Brahma), which is beyond birth and death, incarnates in human form through a great soul on earth to satisfy the longings of devotees who want to see Him and be in His personal presence. Saint Tulasīdāsa said: Though devoid of material attributes, unattached, and immutable; yet for the love of

His votaries the Lord assumes a form with attributes (TR 2.218.03). Rāmakṛṣṇa said that he would live in a subtle body for three hundred years in the hearts and minds of his devotees. Yogānanda said: So long as people in this world are crying for help, I shall return to ply my boat and offer to take them to heavenly shores.

जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः ।
 त्यक्त्वा देहं पुनर्जन्म नैति माम् एति सोऽर्जुन ॥९॥
 janma karma ca me divyam evaṁ yo veti tattvataḥ
 tyaktvā dehaṁ punarjanma naiti mām eti so'rjuna

One who truly understands My transcendental appearance and activities (of creation, maintenance, and dissolution), attains My supreme abode and is not born again after leaving this body, O Arjuna. (4.09)

According to the Bhāgavata Mahā Purāṇa, one develops love of God by studying and listening to the transcendental birth and sportive acts (Līlā) of the Lord as narrated by the saints and sages in the scriptures.

वीतरागभयक्रोधा मन्मया माम् उपाश्रिताः ।
 बहवो ज्ञानतपसा पूता मद्भावम् आगताः ॥१०॥
 vīta rāga bhaya krodhā manmayā mām upāśritāḥ
 bahavo jñāna tapasā pūtā mad bhāvam āgatāḥ

Many have become free from attachment, fear, anger, and attained salvation (Mukti) by taking refuge in Me, becoming fully absorbed in My thoughts, and becoming purified by the fire of Self-knowledge. (4.10)

ये यथा मां प्रपद्यन्ते तांस् तथैव भजाम्यहम् ।
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥
 ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham
 mama vartmā'nuvartante manuṣyāḥ pārtha sarvaśaḥ

With whatever motive people worship Me, I fulfill their desires accordingly. People worship Me with different motives. (4.11)

Ask, and you will receive; seek, and you will find; knock, and the door will be opened to you (Luke 11.09). It is due to

illusion (Māyā) that most people seek temporary material gains such as health, wealth, and success; and not the Self-knowledge and devotion to His lotus feet.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
 क्षिप्रं हि मानुषे लोके सिद्धिर् भवति कर्मजा ॥१२॥
 kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ
 kṣipraṁ hi mānuṣe loke siddhir bhavati karmajā

Those who long for success in their work here on earth worship the celestial controllers (Devas). Success in work comes quickly in this human world. (4.12)

Would you give to your son a stone, when he asks you for bread? Your Father in the heaven will give good things to those who ask Him (Matthew 7.09-11). When you ask for something in prayer, have faith and believe that you have received it, and it will be given to you (Mark 11.24). In a prayer one asks the Lord's help in getting what one needs; in worship you adore, glorify, and thank Him for what you have. One should first be aware of and contemplate on one's plight, feel helpless in getting out of the difficulty, then seek divine help — through prayer — in a state of helplessness. Lord will take the first step if you know your plight and seek His help for transformation. Show yourself — open up, confess — to the Lord as you are in a prayer, be specific in what you ask, and cry for His help. Paul Castagna says: Meditation is listening to God by stilling the mind, and assuming a receptive posture in order to hear Lord's instructions, insights, and revelations. For example, embracing the attitude: Thank You for answering my prayers and all You have given me, but now what do You want me to do with what You have given? And then, having said that, be still and alert, and just try to listen. Philippe De Coster says: Pray so that you can talk to God and tell Him how you are and what you have been doing. Meditate so that God can effectively tell you what you are supposed to do.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
 तस्य कर्तारम् अपि मां विद्ध्य अकर्तारम् अव्ययम् ॥१३॥
 cāturvarṇyaṁ mayā sṛṣṭaṁ guṇakarma vibhāgaśaḥ
 tasya kartāram api māṁ viddhy akartāram avyayam

The four divisions of human society — based on aptitude and vocation — were created by Me. Though I am the author of this system of division of labor, one should know that I do nothing (directly), and I am eternal. (See also 18.41) (4.13)

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
 इति मां योऽभिजानाति कर्मभिर् न स बध्यते ॥१४॥
 na mām karmāṇi limpanti na me karmaphale sprhā
 iti mām yo’bhijānāti karmabhir na sa badhyate

Work or Karma does not bind Me because I have no desire for the fruits of work. One who fully understands and practices this truth is also not bound by Karma. (4.14)

Whoever wants to be first must place oneself last and be the servant of all (Mark 10.44). All works, including prayers, should be undertaken for a just cause, rather than just for personal gain.

एवं ज्ञात्वा कृतं कर्म पूर्वैर् अपि मुमुक्षुभिः ।
 कुरु कर्मैव तस्मात् त्वं पूर्वैः पूर्वतरं कृतम् ॥१५॥
 evaṁ jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ
 kuru karmai’va tasmāt tvaṁ pūrvaiḥ pūrvatarāṁ kṛtam

The ancient seekers of liberation also performed their duties with this understanding. Therefore, you should do your duty as the ancients did. (4.15)

किं कर्म किम् अकर्मति कवयोऽप्य् अत्र मोहिताः ।
 तत् ते कर्म प्रवक्ष्यामि यज् ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६॥
 kiṁ karma kiṁ akarmeti kavayo’pya atra mohitāḥ
 tat te karma pravakṣyāmi yaj jñātvā mokṣyase’śubhāt

Even the wise are confused about what is action and what is inaction. Therefore, I shall clearly explain what is action, knowing that one shall be liberated from the evil of birth and death. (4.16)

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
 अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥
 karmaṇo hyapi boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ
 akarmaṇaś ca boddhavyaṁ gahanā karmaṇo gatiḥ

The true nature of action is very difficult to understand. Therefore, one should know the nature of attached action, the nature of detached action, and also the nature of forbidden action. (4.17)

Attached action (Karma) is selfish work that produces Kārmic bondage, detached action (Akarma) is unselfish work or Sevā that leads to liberation (Mukti), and forbidden action (Vikarma) is harmful to both the doer and the society.

कर्मण्य् अकर्म यः पश्येद् अकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt

One who sees inaction in action and action in inaction, is a wise person. Such a person is a yogī and has accomplished everything. (See also 3.05, 3.27, 5.08 and 13.29) (4.18)

All acts are the acts of Eternal Being (Brahma), the inactively active actor. The Bible says: The words you speak are not yours, they come from the Spirit of your Father (Matthew 10.20). The wise perceive the inactive, infinite, and invisible reservoir of potential energy of Brahma as the ultimate source of all visible kinetic energy in the cosmos just as the invisible electricity runs the fan. The urge and power to do action come from the Eternal Being. Therefore, one should spiritualize all work by perceiving that one does nothing at all, and everything is done by the energy of Brahma using us only as an instrument.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तम् आहुः पण्डितं बुधाः ॥१९॥

yasya sarve samārambhāḥ kāmasaṅkalpa varjitāḥ
jñānāgni dagdha karmaṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ

One whose desires have become selfless by being roasted in the fire of Self-knowledge is called a sage by the wise. (4.19)

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्य् अभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥२०॥

tyaktvā karmaphalāsaṅgaṁ nityatṛpto nirāśrayaḥ
karmaṇy abhipravṛtto'pi naiva kiñcita karoti saḥ

One who has abandoned selfish attachment to the fruits of work and remains ever content and dependent on no one but God, such a person — though engaged in activity — does nothing at all, and incurs no Kārmic reaction. (4.20)

निराशीर् यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
 शारीरं केवलं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥२१॥
 nirāśīr yatacittātmā tyakta sarva parigrahaḥ
 śārīraṁ kevalaṁ karma kurvan nāpnoti kilbiṣam

One who is free from desires, whose mind and senses are under control, and who has renounced all proprietorship, does not incur sin — the Kārmic reaction — by doing bodily action. (4.21)

यदृच्छालाभसंतुष्टो द्वन्द्वतीतो विमत्सरः ।
 समः सिद्धाव् असिद्धौ च कृत्वापि न निबध्यते ॥२२॥
 yadṛcchā lābha santuṣṭo dvandvātīto vimatsaraḥ
 samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate

Content with whatever gain comes naturally by His will, unaffected by pairs of opposites, free from envy, undisturbed by success and failure, although engaged in work — such a Karma-yogī is not bound by Karma. (4.22)

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
 यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥
 gataśaṅgasya muktasya jñānāvasthita cetasaḥ
 yajñāyā'carataḥ karma samagraṁ praviliyate

All Karmic bonds of a philanthropic person (Karma-yogi) — who is free from attachment, whose mind is fixed in Self-knowledge, and who does work as a service to the Lord — dissolves away. (4.23)

ब्रह्मार्पणं ब्रह्म हविर् ब्रह्माग्नौ ब्रह्मणा हुतम् ।
 ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥
 brahmā'rpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam
 brahmaiva tena gantavyaṁ brahmakarma samādhinā

Eternal Being (Brahma) is the oblation. Brahma is the clarified butter. The oblation is poured by Brahma into the fire of Brahma. Brahma shall be realized by one who considers everything as (a manifestation or) an act of Brahma. (Also see 9.16) (4.24)

Life itself is an ever burning fire where sacrificial ceremony (Yajña) is going on constantly. Every action must be thought of as a Yajña, a holy sacrifice, a holy act. Everything is not the Eternal Being (Brahma), but the Eternal Being is the root or basis of everything. When a person perceives Brahma in every action, and the things one uses as a transformation of Brahma, and realizes that the very process of all action is also the Brahma, one attains salvation (Mukti) and becomes one with Brahma.

दैवम् एवापरे यज्ञं योगिनः पर्युपासते ।
 ब्रह्माग्नाव् अपरे यज्ञं यज्ञेनैवोपजुहवति ॥२५॥
 daivam evā 'pare yajñam yoginaḥ paryupāsate
 brahmāgnāv apare yajñam yajñenai'vo'pajuhvati

Some yogis perform the service of worship to celestial controllers (Devas), while others offer sacrifice itself as offering in the fire of the Eternal Being (Brahma) by performing the sacrifice of Self-knowledge. (4.25)

श्रोत्रादीनीन्द्रियाण्य् अन्ये संयमाग्निषु जुहवति ।
 शब्दादीन् विषयान् अन्ये इन्द्रियाग्निषु जुहवति ॥२६॥
 śrotrādīnī'ndriyāṇy anye saṁyamāgniṣu juhvati
 śabdādīn viṣayān anye indriyāgniṣu juhvati

Some offer their hearing and other senses as sacrifice in the fires of restraint, others offer sound and other objects of the senses (as sacrifice) in the fires of the senses. (4.26)

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
 आत्मसंयमयोगाग्नौ जुहवति ज्ञानदीपिते ॥२७॥
 sarvāṇī'ndriya karmāṇi prāṇakarmāṇi cāpare
 ātmasaṁyama yogāgnau juhvati jñānadīpīte

Others offer all the functions of the senses, and the functions of the five bioimpulses (Prāṇa, life forces) as sacrifice in the fire of self-restraint that is kindled by Self-knowledge. (4.27)

द्रव्ययज्ञास् तपोयज्ञा योगयज्ञास् तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

dravyayajñās tapoyajñā yogayajñās tathāpare
svādhyāya jñānayajñāśca yatayaḥ saṁśita vrataḥ

Others offer their wealth, their austerity, and their practice of yoga as sacrifice, while the ascetics with strict vows offer their study of scriptures and knowledge as sacrifice. (4.28)

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥२९॥

apāne juhvati prāṇam prāṇe'pānam tathāpare
prāṇāpāna gati ruddhvā prāṇāyāma parāyaṇāḥ

Those who engage in yogic practices reach the breathless state of trance (Samādhi) by offering inhalation into exhalation and exhalation into inhalation as a sacrifice (by using short breathing Kriyā techniques). (4.29)

Deep spiritual meaning and interpretation of the practical yogic verses (4.29, 4.30, 5.27, 6.13, 8.10, 8.12, 8.13, 8.24, and 8.25) cannot be explained here. It should be acquired from a Self-realized master of Kriyā-yoga.

The breathing process can be slowed down by: (1) Watching the breath going in and coming out like one watches the ocean waves going up and down. (2) The practice of diaphragmatic (or deep yogic) breathing, and (3) The use of yogic techniques such as So'ham (or Hong Sau), and Kriyā-yoga. The aim of yogic practice is to achieve the superconscious or breathless state of trance (Samādhi) by gradually mastering the breathing process.

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥३०॥

apare niyatāhārāḥ prāṇān prāṇeṣu juhvati
sarve'pyete yajñavidō yajñakṣapita kalmaṣāḥ

Others restrict their diet and offer their inhalations as sacrifice into their inhalations. All these people are the knowers of sacrifice and are purified by their sacrifice. (4.30)

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
 नायं लोकोऽस्त्य् अयज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥
 yajñaśiṣṭāmṛta bhujo yānti brahma sanātanam
 nāyaṁ loko'sty ayajñasya kuto'nyaḥ kurusattama

Those who perform selfless service (Sevā, Yajña) obtain the nectar of Self-knowledge as a result of their sacrifice and attain the Eternal Being (Brahma). O Arjuna, if even this world is not a happy place for the non-sacrificer, how can the other world be? (See also 4.38, and 5.06). (4.31)

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
 कर्मजान् विद्धि तान् सर्वान् एवं ज्ञात्वा विमोक्ष्यसे ॥३२॥
 evaṁ bahuvidhā yajñā vitatā brahmaṇo mukhe
 karmajān viddhi tān sarvān evaṁ jñātvā vimokṣyase

Many types of spiritual disciplines are described in the Vedas. Know them all to be born from Karma or the action of body, mind, and senses. Knowing this, you shall attain salvation (Mokṣa, Nirvāṇa). (See also 3.14) (4.32)

श्रेयान् द्रव्यमयाद् यज्ञाज् ज्ञानयज्ञः परंतप ।
 सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥
 śreyān dravyamayād yajñāj jñānayaज्ञṇaḥ paramtapa
 sarvaṁ karmā'khilam pārtha jñāne parisamāpyate

The knowledge sacrifice is superior to any material sacrifice, O Arjuna, because all actions in their entirety culminate in knowledge. (4.33)

तद् विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
 उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस् तत्त्वदर्शिनः ॥३४॥

tad viddhi pranipātena paripraśnena sevayā
upadekṣyanti te jñānam jñāninas tattva darśinaḥ

Acquire this transcendental knowledge from a Self-realized person by humble reverence, by sincere inquiry, and by service. The wise ones who have realized the Truth will teach you. (4.34)

The contact of great souls who have realized the truth is helpful. Reading scriptures, giving charity, and doing spiritual practices (Sādhana) alone may not give God-realization. Only a God-realized soul can awaken and kindle another soul (Ramdas). But, no guru can give a secret formula for Self-realization without His grace. The Vedas say: The one who knows the land, gives direction to the one who does not know and asks (RV 9.70.09). The precepts of Truth are essentially an individual process (Kṛṣṇamurti). People discover the truth by their own efforts. One has to row his or her boat through the turbulent waters of this material world (Samsāra).

The Vedas prohibit the sale of God in any form. It says: O mighty Lord of countless wealth, I will not sell thee for any price (RV 8.01.05). The role of a guru is that of a guide and a giver, and not of a taker. Before accepting a human guru, one must first have — or develop — full faith in the guru, and leave the human frailties of gurus out of consideration; take the pearls of wisdom and throw away the oyster shells. If this is not possible, it should be remembered that the word guru also means the light of Self-knowledge (Jñāna) that dispels ignorance and delusion; and the light comes — automatically — from the Eternal Being (Brahma), the internal Parama-guru, when one's mind is purified by sincere Sādhana, Sevā, and Surrender.

There are four categories of gurus: A false guru, guru, Sad-guru, and Parama-guru. In this age too many false gurus are coming to teach, or just give a mantra, for a price. These false gurus are the merchants of mantra. They take money from disciples to fulfill their personal material needs without giving the true knowledge of Eternal Being (Brahma). Jesus also said: Watch out for false prophets; they come to you looking like sheep on the outside, but they are really like wild wolves on the inside (Matthew 7.15). Saint Tulasīdāsa said that a guru who takes money from the disciples and does not remove their ignorance goes to hell (TR 7.98.04). A

guru is the one who imparts true knowledge and complete understanding of the Absolute (Sat) and temporal (Asat). A Sad-guru is a Self-realized master mentioned in this verse here. A Sad-guru helps the devotee maintain God-consciousness all the time by his or her own spiritual power.

When the mind and intellect (Antaḥ-karaṇa) are purified, Supreme Lord Kṛṣṇa, the Parama-guru, reflects Himself in the inner psyche (Citta) of a devotee, and sends a guru, or a Sad-guru to him or her. A real guru is the giver. He never asks any money or a fee from a disciple, because he depends on God only. A real guru would not ask anything from a disciple for personal or even for organizational gain. However, a disciple is obliged to do the best he or she can to help the cause of the guru. Sage Yājñavalkya and his father also believed that one should not accept any fee from a pupil without giving full instruction and understanding of the Supreme Being (Para-Brahma), Eternal Being (Brahma), Spirit (Ātmā), Supreme Spirit (Paramātmā), Spiritual Being (Puruṣa), divine kinetic energy (Māyā), unmanifest Nature (Avyakta), controller (Īśvara), material Nature (Prakṛti), living entity (Jīva), etc. (BrU 4.01.02).

Our own Spirit (Ātmā) inside all of us is the Parama-guru. Outside teachers only help us in the beginning of the spiritual journey. Our own mind — when purified by selfless service (Niṣkāma-karma), prayer, meditation, worship, silent chanting of Lord's name (Japa), congregational chanting of holy names (Kīrtana), and scriptural study — becomes the best channel and guide for the flow of divine knowledge (See also Gītā 4.38, and 13.22). The Divine Being within all of us is the real guru, and one must learn how to tune in with Him. It is said that there is no greater guru than one's own mind. A pure mind becomes a spiritual guide and the inner divine guru leading to a Sad-guru, and Self-realization. This is expressed by the common saying that the guru comes to a person when one is ready. The word guru also means vast, and is used to describe the Eternal Being (Brahma or Paramātmā), the Parama-guru and internal guide.

The wise spiritual teacher disapproves the idea of blind personal service, or the guru cult, which is so common in India. A Self-realized (SR) master says that God only is the guru, and all are His disciples. Hariharananda says: A disciple should be like a bee seeking honey from flowers. If the bee does not get honey from one flower, it immediately goes to another flower and stays at that

flower as long as it gets the nectar. Swami Yatiswarananda said that idolization and blind worship of a human guru may become a stumbling block in spiritual progress, and is harmful to both the disciple and the guru.

यज् ज्ञात्वा न पुनर् मोहम् एवं यास्यसि पाण्डव ।
 येन भूतान्य् अशेषेण द्रक्ष्यस्य् आत्मन्य् अथो मयि ॥३५॥
 yaj jñātvā na punar moham evaṁ yāsyasi pāṇḍava
 yena bhūtāny aśeṣeṇa draṣṭṛyaśy ātmany atho mayi

After knowing the transcendental science, O Arjuna, you shall not again become deluded like this. With this knowledge you shall see the entire creation within your own Self, and thus within Me. (See also 6.29, 6.30, 11.07, 11.13) (4.35)

The same life force of the Supreme Being reflects in all living beings to support and activate them. Therefore, we are all connected with each other, and are parts and parcels of the Self. At the dawn of enlightenment, one merges within the Absolute (Gītā 18.55) and all diversities appear as nothing but the expansion of one's own Self.

अपि चेद् असि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
 सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥३६॥
 api ced asi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ
 sarvaṁ jñāna plavenai'va vṛjinam saṁtariṣyasi

Even if one is the most sinful of all sinners, one shall yet cross over the ocean of sin by the raft of Self-knowledge (Brahma-jñāna) alone. (4.36)

यथैधांसि समिद्धोऽग्निर् भस्मसात् कुरुतेऽर्जुन ।
 ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥३७॥
 yathai'dhāṁsi samiddho'gnir bhasmasāt kurute'rjuna
 jñānāgniḥ sarva karmāṇi bhasmasāt kurute tathā

As the blazing fire reduces wood to ashes, similarly, the fire of Self-knowledge (Brahma-jñāna) reduces all bonds of Karma to ashes, O Arjuna. (4.37)

The Bible also says: You shall know the truth, and the truth shall make you free (John 8.32). The fire of true knowledge of Eternal Being (Brahma) burns all past (Saṁcita) Karma that is the root cause of the soul's transmigration. The present action does not produce any new (Kriyamāṇa) Karma; because, the wise (Jñānī) knows that all works are done by forces of nature, and therefore, he or she is not the doer. Thus, when Self-knowledge (Jñāna) dawns, only a part of the past Karma known as fate (Prārabdha-karma) that is responsible for the present birth has to be exhausted before Mukti — freedom from transmigration — is attained by the enlightened person. New Karma is generated by the physical body and mind; the subtle body carries the fate; and the causal body is the repository of past Karma. Karma produces body, and body generates Karma. Thus the cycle of birth and death continues indefinitely. Only selfless service (Sevā or Niṣkāma karma) can break this cycle; and Niṣkāma karma is not possible without Self-knowledge (Jñāna).

Loss and gain, life and death, fame and infamy lie in the hands of one's Karma. Fate (Prārabdha) is all powerful. This being so, one should neither be angry, nor put blame on anybody (TR 2.171.01). People know virtue and vice, but one's choice is ordained by fate (Prārabdha) and Kārmic footprints (Saṁskāra), because the mind and intellect are controlled by Prārabdha and Saṁskāra. When success does not come in spite of best efforts, it may be concluded that fate precedes endeavor.

न हि ज्ञानेन सदृशं पवित्रम् इह विद्यते ।
 तत् स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥
 na hi jñānena sadṛśaṁ pavitram iha vidyate
 tat svayaṁ yogasamsiddhaḥ kālenā'tmani vindati

Verily, there is no purifier in this world like Jñāna, the true knowledge of the Supreme Being (Para-Brahma). One who becomes purified by Karma-yoga discovers this knowledge within, naturally, in course of time. (See also 4.31, and 5.06, 18.78). (4.38)

The intense fire of devotion to God burns all Karma, and purifies and illuminates the mind and intellect as the sunlight illumines the earth (BP 11.03.40). Selfless service should be performed to the best of one's ability until purity of mind is attained (DB

7.34.15). True knowledge of the Self is automatically reflected in a pure mind. Karma-yoga (Service, Sevā) and Self-knowledge (Jñāna) are the two wings to take one to salvation (Mukti).

श्रद्धावाँल् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणाधिगच्छति ॥३९॥
śraddhāvāṅl labhate jñānaṁ tatparaḥ samyatatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim acireṇā'dhigacchati

One who has faith and is sincere in yogic practices and has control over the senses, gains this transcendental knowledge. Having gained this knowledge, one at once attains supreme peace. (4.39)

The fires of mental grief and sorrows, born of attachment, can be completely extinguished by the water of Self-knowledge (Jñāna) (MB 3.02.26). There is no basis for right thought and action without Self-knowledge (Brahma-jñāna).

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥
ajñāścā'sraddadhānaś ca saṁśayaātmā vinaśyati
nāyaṁ loko'sti na paro na sukhaṁ saṁśayaātmanah

The irrational, the faithless, and the disbeliever (atheist) perish. There is neither this world nor the world beyond nor happiness for the disbeliever. (4.40)

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४१॥
yogasamnyastakarmāṇaṁ jñānasamchinnasamśayam
ātmavantam na karmāṇi nibadhnanti dhanamjaya

Work (Karma) does not bind a person who has renounced work by renouncing the fruits of work through Karma-yoga and whose doubts (about the Self) are completely destroyed by Viveka, the application of Self-knowledge, O Arjuna. (4.41)

तस्माद् अज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वेन संशयं योगम् आतिष्ठोत्तिष्ठ भारत ॥४२॥

tasmād ajñānasambhūtaṁ hṛtsthaṁ jñānāsinā'tmanah
chittvainaṁ saṁśayam yogaṁ ātiṣṭho'ttiṣṭha bhārata

Therefore, cut the ignorance-born doubt (about the Supreme Being) abiding in your mind by the sword of Self-knowledge, resort to Karma-yoga, and get up for the war, O Arjuna. (4.42)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde Jñānakarmasaṁnyāsayogo
nāma caturtho'dhyāyaḥ

Thus ends the fourth chapter named "Path of Renunciation with Knowledge" of the Upani^ad of the Bhagavadg\$|, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between ŷr\$&^[a and Arjuna.

अथ पञ्चमोऽध्यायः

CHAPTER 5

कर्मसंन्यासयोगः

PATH OF RENUNCIATION

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर् योगं च शंससि ।

यच्छ्रेय एतयोर् एकं तन् मे ब्रूहि सुनिश्चितम् ॥१॥

arjuna uvāca

saṁnyāsaṁ karmaṇām kṛṣṇa punar yogaṁ ca śaṁsasi
yac chreya etayor ekaṁ tan me brūhi suniścitaṁ

Arjuna said: O Kṛṣṇa, You praise transcendental knowledge (Sāṁkhya, Karma-saṁnyāsa) and also performance of selfless service (Karma-yoga). Tell me, definitely, which one is the better of the two? (See also 5.05) (5.01)

Karma-saṁnyāsa means complete renunciation of doership, ownership, and selfish motive behind an action, and not the renunciation of work, or the worldly objects. Karma-saṁnyāsa comes only after the dawn of Self-knowledge (Jñāna). Therefore,

words *Jñāna*, *Sāṃkhya*, *Samnyāsa*, and *Karma-samnyāsa* are used interchangeably in the *Gītā*. Renunciation is considered the goal of life. Selfless service (*Sevā*, *Karma-yoga*) and metaphysical knowledge (*Jñāna*) are the necessary means to achieve the goal. True *Samnyāsa* is attaching all action and possession — including body, mind, and thought — to the service of Lord *Kṛṣṇa*, the Supreme Being.

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकराव् उभौ ।

तयोस् तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥२॥

śrī bhagavān uvāca

saṁnyāsaḥ karmayogaś ca niḥśreyasakarāv ubhau

tayos tu karmasaṁnyāsāt karmayogo viśiṣyate

The Supreme Lord said: The path of Self-knowledge (*Karma-samnyāsa*) and the path of selfless service (*Karma-yoga*, *Sevā*) both lead to the supreme goal. But, of the two, *Karma-yoga* is superior to *Karma-samnyāsa*. (5.02)

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात् प्रमुच्यते ॥३॥

jñeyaḥ sa nitya saṁnyāsī yo na dveṣṭi na kāṅkṣati

nirdvandvo hi mahābāho sukhaṁ bandhāt pramucyate

A person should be considered a true *Samnyāsī* (Renunciant) who neither likes nor dislikes. One is easily liberated from *Kārmic* bondage by becoming free from the pairs of opposites, O Arjuna. (5.03)

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकम् अप्य् आस्थितः सम्यग् उभयोर् विन्दते फलम् ॥४॥

sāṅkhyayogau pṛthag bālāḥ pravadanti na paṇḍitāḥ

ekam apy āsthitaḥ samyag ubhayor vindate phalam

The ignorant — not the wise — consider the path of Self-knowledge (Karma-saṁnyāsa) and the path of selfless service (Karma-yoga) as different from each other. The person who has truly mastered one gets the benefits of both. (5.04)

यत् सांख्यैः प्राप्यते स्थानं तद् योगैर् अपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥

yat sāṅkhyaiḥ prāpyate sthānaṁ tad yogair api gamyate
ekaṁ sāṅkhyam ca yogaṁ ca yaḥ paśyati sa paśyati

Whatever goal a renunciant (Saṁnyāsī) reaches, a Karma-yogī also reaches. Therefore, one who sees the path of renunciation and the path of unselfish work as the same, really sees. (See also 6.01 and 6.02) (5.05)

संन्यासस् तु महाबाहो दुःखम् आप्तुम् अयोगतः ।
योगयुक्तो मुनिर् ब्रह्म नचिरेणाधिगच्छति ॥६॥

saṁnyāsaś tu mahābāho duḥkham āptum ayogataḥ
yogayukto munir brahma nacireṇa'dhigacchati

But true renunciation (Saṁnyāsa), O Arjuna, is difficult to attain without Karma-yoga. A sage equipped with Karma-yoga quickly attains Brahma. (See also 4.31, and 4.38) (5.06)

Selfless service (Karma-yoga) provides preparation, discipline, and purification necessary for renunciation (Saṁnyāsa). Self-knowledge (Jñāna) is the upper limit of Karma-yoga, and Saṁnyāsa is the upper limit of Jñāna.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन् अपि न लिप्यते ॥७॥

yogayukto viśuddhātmā vijitātmā jitendriyaḥ
sarvabhūtātma bhūtātmā kurvann api na lipyate

A Karma-yogī whose mind is pure, whose mind and senses are under control, and who sees one and the same Eternal Being (Brahma) in all beings, is not bound by Karma though engaged in work. (5.07)

नैव किञ्चित् करोमीति युक्तो मन्येत तत्त्ववित् ।
 पश्यञ् शृण्वञ् स्पर्शञ् जिघ्रन् अश्नन् गच्छन् स्वपञ् श्वसन् ॥८॥
 प्रलपन् विसृजन् गृह्णन् उन्मिषन् निमिषन् अपि ।
 इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥
 naiva kiñcit karomīti yukto manyeta tattvavit
 paśyañ śṛṇvañ spṛśañ जिघ्रन् aśnan gacchan svapañ śvasan
 pralapan visṛjan gr̥hṇann unmiṣan nimiṣann api
 indriyāṇi'ndriyārtheṣu vartanta iti dhārayan

The wise (or Saṁnyāsī) who know the truth think: “I do nothing at all”. In seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, speaking, giving, taking, as well as opening and closing the eyes, a Saṁnyāsī believes that only the senses are operating upon their objects. (See also 3.27, 13.29, and 14.19) (5.08-09)

Senses need not be subdued if the activities of the senses are spiritualized by perceiving that all work, good or bad, is done by the powers of God.

ब्रह्मण्य् आधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
 लिप्यते न स पापेन पद्मपत्रम् इवाम्भसा ॥१०॥
 brahmaṇy ādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ
 lipyate na sa pāpena padma patram ivāmbhasā

One who does all work as an offering to the Lord — abandoning selfish attachment to the results — remains untouched by Kārmic reaction or sin, just as a lotus leaf never gets wet by water. (5.10)

A Karma-yogī does not work with selfish motives and therefore does not incur any sin. Selfless service is always sinless.

कायेन मनसा बुद्ध्या केवलैर् इन्द्रियैर् अपि ।
 योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥

kāyena manasā buddhyā kevalair indriyair api
yoginaḥ karma kurvanti saṅgaṁ tyaktvā'tmaśuddhaye

The Karma-yogīs perform action — without selfish attachment — with their body, mind, intellect, and senses only for the sake of self-purification. (5.11)

युक्तः कर्मफलं त्यक्त्वा शान्तिम् आप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥
yuktaḥ karmaphalaṁ tyaktvā śāntim āpnoti naiṣṭhikīm
ayuktaḥ kāmakāreṇa phale sakto nibadhyate

A Karma-yogī attains Supreme Bliss by abandoning attachment to the fruits of work, while others who are attached to the fruits of work become bound by selfish work. (5.12)

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन् न कारयन् ॥१३॥
sarvakarmāṇi manasā saṁnyasyā'ste sukhaṁ vaśī
navadvāre pure dehī naiva kurvan na kārayan

A person who has completely renounced the fruits of all work, dwells happily in the City of Nine Gates, neither performing nor directing action. (5.13)

The human body has been called the City of Nine Gates (or openings) in KaU 5.01, and ShU 3.18. The nine openings are: Two openings each for the eyes, ears, and nose; and the mouth, anus, and urethra. The Lord who resides in this city (Purī) as a living entity (Jīva) is called the Spiritual Being (Puruṣa). Puruṣa also means the Lord of all beings and the universe.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस् तु प्रवर्तते ॥१४॥

na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ
na karmaphala saṁyogaṁ svabhāvas tu pravartate

The Lord neither creates the urge for action nor the feeling of doership nor the attachment to the results of action in people. All these are done by the powers (Guṇas) of Nature. (5.14)

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥
nādatte kasyacit pāpaṁ na caiva sukṛtaṁ vibhuḥ
ajñānenā'vṛtaṁ jñānaṁ tena muhyanti jantavaḥ

The Lord does not take responsibility for the good or evil deeds of anybody. Self-knowledge becomes covered by the veil of ignorance; thereby people become deluded (and do evil deeds). (5.15)

God does not punish or reward anybody. We ourselves do this by the misuse or the right use of our own power of reasoning and will. Bad things happen to good people to make them better.

ज्ञानेन तु तद् अज्ञानं येषां नाशितम् आत्मनः ।
तेषाम् आदित्यवज् ज्ञानं प्रकाशयति तत् परम् ॥१६॥
jñānena tu tad ajñānaṁ yeṣāṁ nāśitam ātmanah
teṣāṁ ādityavaj jñānaṁ prakāśayati tat param

Transcendental knowledge destroys the ignorance of the Self and reveals the Supreme, just as the sun reveals the beauty of objects of the world. (5.16)

तद्बुद्धयस् तदात्मानस् तन्निष्ठास् तत्परायणाः ।
गच्छन्त्य् अपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥
tadbuddhayas tadātmānas tanniṣṭhās tatparāyaṇāḥ
gacchanty apunarāvṛttim jñānanirdhūtakalmaṣāḥ

Persons whose mind and intellect are totally merged in Eternal Being (Brahma), who are firmly devoted to Brahma, who have Brahma as their supreme goal and sole refuge, and whose

impurities are destroyed by the knowledge of Brahma, do not take birth again. (5.17)

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
 शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥
 vidyāvinayasampanne brāhmaṇe gavi hastini
 śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ

An enlightened person (by perceiving the Lord in all) looks at a learned and humble Brāhmaṇa, an outcast, even a cow, an elephant, or a dog with an equal eye. (See also 6.29) (5.18)

Just as a person does not consider parts of the body, such as arms and legs, different from the body itself; similarly, a Self-realized person does not consider any living entity different from Eternal Being (Brahma) (BP 4.07.53). After discovering the metaphysical truth, one looks at everything with reverence, compassion, and kindness; because everything is the part and parcel of the cosmic body of the Supreme Lord.

इहैव तैर् जितः सर्गो येषां साम्ये स्थितं मनः ।
 निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥१९॥
 ihaiva tair jitaḥ sargo yeṣāṁ sām्यe sthitaṁ manaḥ
 nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te sthitāḥ

Everything has been accomplished in this very life by the one whose mind is set in equality. Such a person has realized the Eternal Being (Brahma) because the Eternal Being is flawless and impartial. (See also 18.55, and ChU 2.23.01) (5.19)

To have a feeling of equality for everybody is the greatest worship of the Lord (BP 7.08.10). Those who do not have such a feeling discriminate. Therefore, the victims of injustice and discrimination should feel sorry for the discriminator, and pray to Lord for a change of the heart of discriminator rather than get upset, become angry, or take revenge.

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम् ।

स्थिरबुद्धिर् असमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥२०॥

na prahr̥ṣyet priyaṁ prāpya nodvijet prāpya cā'priyam
sthirabuddhir asammūḍho brahmavid brahmaṇi sthitaḥ

One who neither rejoices on obtaining what is pleasant nor grieves on obtaining the unpleasant, who has a steady mind, who is undeluded, and who is a knower of Eternal Being (Brahma) — such a person eternally abides with Brahma. (5.20)

बाह्यस्पर्शेष्व् असक्तात्मा विन्दत्यात्मनि यत् सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखम् अक्षयम् अश्नुते ॥२१॥

bāhyasparśeṣv asaktātmā vindatyā'tmani yat sukham
sa brahmayoga yuktātmā sukham akṣayam aśnute

Such a person who is in union with the Eternal Being (Brahma) becomes unattached to external sensual pleasures by discovering the joy of the Self through contemplation and enjoys transcendental bliss. (5.21)

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

ye hi saṁsparśajā bhogā duḥkhayonaya eva te
ādy anta vantaḥ kaunteya na teṣu ramate budhaḥ

Sensual pleasures are, in fact, the source of misery and have a beginning and an end. Therefore, the wise, O Arjuna, do not rejoice in sensual pleasures. (See also 18.38) (5.22)

The wise constantly reflect on the futility of sensual pleasures and therefore they do not become victims of sensual cravings.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।

कामक्रोधोद्वेगं स युक्तः स सुखी नरः ॥२३॥

śaknotī'haiva yaḥ soḍhum prāk śarīra vimokṣaṇāt
kāmakrodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ

One who is able to withstand the impulses of lust and anger before death is a yogī and a happy person. (5.23)

योऽन्तः सुखोऽन्तरारामस् तथान्तर ज्योतिर् एव यः ।
 स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥
 yo'ntaḥ sukho'ntarārāmas tathā'ntarjyotir eva yaḥ
 sa yogī brahmanirvāṇaṁ brahmabhūto'dhigacchati

One who finds happiness with the Eternal Being (Brahma), who rejoices Brahma within, and who is illuminated by Self-knowledge — such a yogī attains Brahma-nirvāṇa and goes to the Supreme Being (Para-Brahma). (5.24)

लभन्ते ब्रह्मनिर्वाणम् ऋषयः क्षीणकल्मषाः ।
 छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥
 labhante brahmanirvāṇaṁ ṛṣayaḥ kṣīṇakalmaṣāḥ
 chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ

Seers whose sins (or imperfections) are destroyed, whose doubts have been dispelled by Self-knowledge (Jñāna), whose minds are disciplined, and who are engaged in the welfare of all beings, attain the Supreme Being (Par-Brahma). (5.25)

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
 अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥
 kāma krodha viyuktānāṁ yatīnāṁ yatacetasām
 abhito brahmanirvāṇaṁ vartate viditā'tmanām

They who are free from lust and anger, who have subdued the mind and senses, and who have known the Self, easily attain Brahma-nirvāṇa. (5.26)

स्पर्शान् कृत्वा बहिर् बाह्यांश् चक्षुश्चैवान्तरे भ्रुवोः ।
 प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥
 sparsān kṛtvā bahir bāhyāṁś cakṣuś cai'vā'ntre bhruvoḥ
 prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau

यतेन्द्रियमनोबुद्धिर् मुनिर् मोक्षपरायणः ।
 विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥
 yatendriya manobuddhir munir mokṣa parāyaṇaḥ
 vigatecchā bhaya krodho yaḥ sadā mukta eva saḥ

A sage is, in truth, liberated by renouncing all sense enjoyments, fixing the eyes and the mind (at an imaginary black dot) between the eye brows, equalizing the breath moving through the nostrils (by Kriyā techniques), keeping the senses, mind, and intellect under control, having salvation (Mukti) as the prime goal, and becoming free from lust, anger, and fear. (5.27-28)

Nāḍīs are the astral channels of flow of energy in human body. When the cosmic currents — flowing through Idā and Piṅgalā Nāḍīs in the astral spinal cord — are separated by the opening up of Suṣumṇā Nāḍī by the practice of Mahāmudrā Kriyā, or other similar yogic techniques; breath flows through both nostrils with equal pressure, the mind calms down, and the field is prepared for deep meditation leading to trance (Samādhi).

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
 सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिम् ऋच्छति ॥२९॥
 bhoktāraṁ yajñatapasāṁ sarvaloka maheśvaram
 suhṛdaṁ sarvabhūtānāṁ jñātvā mām śāntim ṛcchati

My devotee attains peace by knowing Me (or Kṛṣṇa, the Supreme Being (Para-Brahma)) as the enjoyer of sacrifices and austerities, as the great Lord of all the universe, and the friend of all beings. (5.29)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः ॥
 OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
 yogaśāstre śrīkṛṣṇārjuna saṁvāde karmasaṁnyāsayogo
 nāma pañcamo'dhyāyaḥ

Thus ends the fifth chapter named “Path of Renunciation” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga,

dealing with the science of the Absolute in the
form of the dialogue between
Śrīkṛṣṇa and Arjuna.

अथ षष्ठोऽध्यायः

CHAPTER 6

आत्मसंयमयोगः

PATH OF MEDITATION

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर् न चाक्रियः ॥१॥

śrī bhagavān uvāca

anāśritaḥ karma phalaṁ kāryaṁ karma karoti yaḥ

sa saṁnyāsī ca yogī ca na niragnir na cākriyaḥ

The Supreme Lord said: One who performs the prescribed duty without seeking its fruit (for personal enjoyment) is a renunciant (Saṁnyāsī) and a Karma-yogī. One does not become Saṁnyāsī merely by not lighting the fire, and one does not become a yogī merely by abstaining from work. (6.01)

यं संन्यासम् इति प्राहुर् योगं तं विद्धि पाण्डव ।

न ह्य् असंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

yaṁ saṁnyāsam iti prāhur yogaṁ taṁ viddhi pāṇḍava

na hy asaṁnyasta saṁkalpo yogī bhavati kaścana

O Arjuna, what they call renunciation (Saṁnyāsa) is also known as Karma-yoga. No one becomes a Karma-yogī who has not renounced the selfish motive behind an action. (See also 5.01, 5.05, 6.01, and 18.02) (6.02)

आरुरुक्षोर् मुनेर् योगं कर्म कारणम् उच्यते ।

योगारूढस्य तस्यैव शमः कारणम् उच्यते ॥३॥

ārurukṣor muner yogaṁ karma kāraṇam ucyate

yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate
 यदा हि नेन्द्रियार्थेषु न कर्मस्व अनुषज्जते ।
 सर्वसंकल्पसंन्यासी योगारूढस् तदोच्यते ॥४॥

yadā hi nendriyārtheṣu na karmasv anuṣajjate
 sarvasaṅkalpa saṁnyāsī yogārūḍhas tadocyate

For the wise who seek to attain yoga (of meditation, or the equanimity of mind), Karma-yoga is said to be the means. For the one who has attained yoga, equanimity becomes the means (of Self-realization). A person is said to have attained yogic perfection when he or she has no desire for sensual pleasures or attachment to the fruits of work and has renounced all personal selfish motives. (6.03-04)

Yogic perfection can be achieved only when one does all activities for the pleasure of the Supreme Lord Kṛṣṇa (Chimanbhai). Karma-yoga or the unselfish work produces tranquillity of mind. When one performs action as a matter of duty without any selfish motive, the mind is not disturbed by the fear of failure, it becomes tranquil, and one attains yogic perfection through meditation. The equanimity of mind, necessary for Self-realization, comes after giving up Saṅkalpa, the personal selfish motives and desires. The desireless mind becomes peaceful. Thus Karma-yoga is recommended to persons desirous of success in yoga of meditation. Perfection in meditation results in control over the senses bringing forth tranquillity of mind that ultimately leads to God-realization.

उद्धरेद् आत्मनात्मानं नात्मानम् अवसादयेत् ।
 आत्मैव ह्यात्मनो बन्धुर् आत्मैव रिपुर् आत्मनः ॥५॥
 uddhared ātmanā'tmānaṁ nā'tmānam avasādayet
 ātmaiva hyā tmano bandhur ātmaiva ripur ātmanaḥ
 बन्धुर् आत्मात्मनस् तस्य येनात्मैवात्मना जितः ।
 अनात्मनस् तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

bandhur ātmā'tmanas tasya yenā'tmai'vā'tmanā jitaḥ
 anātmanas tu śatrutve vartetā'tmai'va śatruvat

One must elevate — and not degrade — oneself by one's own mind. The mind alone is one's friend as well as one's enemy. The mind is the friend of those who have control over it, and the mind acts like an enemy for those who do not control it. (6.05-06)

There is no enemy other than an uncontrolled mind in this world (BP 7.08.10). Therefore, one should first try to control and conquer this enemy by regular practice of meditation with a firm determination and effort. All spiritual practices are aimed towards the conquest of the mind. Guru Nānak Deva said: "Master the mind and you master the world." Sage Patañjali defines yoga as the control over the activities (or the thought waves) of mind and intellect (PYS 1.02). Firm control of the mind and senses is known as yoga (KaU 6.11). Control of the mind and senses is called austerity and yoga (MB 3.209.53). The mind of a yogī is under control; a yogī is not under the control of the mind. Meditation is effortless control of the natural tendency of mind to wander and tuning it with the Supreme. Yogī Bhajan says: A one pointed, relaxed mind is the most powerful and creative mind, it can do anything.

The mind indeed is the cause of bondage as well as liberation of the living entity. The mind becomes the cause of bondage when controlled by modes (Guṇas) of material Nature, and the same mind when attached to the Supreme, Lord Kṛṣṇa, becomes the cause of liberation (BP 3.25.15). The mind alone is the cause of liberation as well as bondage of human beings. The mind becomes the cause of bondage when controlled by the sense objects, and it becomes the cause of liberation when controlled by the intellect (VP 6.07.28). Absolute control over mind and senses is a prerequisite for any spiritual practice (Sādhana) for Self-realization. One who has not become the master of the senses cannot progress towards the goal of Self-realization. Therefore, after establishing control over the activities of mind, one should take the mind away from the enjoyment of sensual pleasures and fix it on Lord Kṛṣṇa. When the mind is disengaged from the sense pleasures and engaged with Kṛṣṇa, sense impulses become ineffective because the senses obtain their power from the mind.

The mind is the ruler of the other five senses. One who becomes master of the mind becomes master of all the senses.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
 शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥
 jītātmanah praśāntasya paramātmā samāhitah
 śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoh

One who has control over the lower self — the mind and senses — is tranquil in heat and cold, in pleasure and pain, and in honor and dishonor, and remains ever steadfast with the supreme Self. (6.07)

One can realize God only when the mind becomes tranquil and completely free from desires. They who master their mind get the spiritual wealth of knowledge and bliss. Self (Ātmā) can only be realized when the lake of the mind becomes still, just as the reflection of the moon is seen in a lake when the water is still. (See also 2.70)

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
 युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥
 jñāna vijñāna tṛptātmā kūṭastho vijitendriyah
 yukta ity ucyate yogī sama loṣṭāśma kāñcanaḥ

A person is called yogī who has both Self-knowledge and Self-realization, who is tranquil, who has control over the mind and senses, and to whom a clod, a stone, and gold are the same. (6.08)

सुहृन्मित्रार्युदासीन-मध्यस्थद्वेष्यबन्धुषु ।
 साधुष्वपि च पापेषु समबुद्धिर् विशिष्यते ॥९॥
 suhṛn mitrār yudāsīna-madhyastha dveṣya bandhuṣu
 sādhuṣv api ca pāpeṣu samabuddhir viśiṣyate

A person is considered superior who is impartial toward companions, friends, enemies, neutrals, arbiters, haters, relatives, saints, and sinners. (6.09)

योगी युञ्जीत सततम् आत्मानं रहसि स्थितः ।
 एकाकी यतचित्तात्मा निराशीर् अपरिग्रहः ॥१०॥

yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ
ekākī yatacittātmā nirāśir aparigrahaḥ

A yogī, seated in solitude and alone, should constantly try to contemplate the Supreme Being after bringing the mind and senses under control and becoming free from desires and proprietorship. (6.10)

The place of meditation should have the serenity, solitude, and spiritual atmosphere of odor-free, noise-free, and light-free caves of the Himālayas. Massive, gorgeous buildings with exquisite marble figures of celestial controllers (Devas) are not enough. These often come at the expense of spirituality and help religious commerce only.

The eight steps of meditation based on Patañjali's Yoga-sūtras (PYS 2.29) are: 1. Yama, or moral conduct. 2. Niyama, or spiritual practices. 3. Āsana, or right posture and yogic exercises. 4. Prāṇāyāma, or yogic breathing. 5. Pratyāhāra, or sense withdrawal. 6. Dhāraṇā, or concentration. 7. Dhyāna, or meditation, and 8. Samādhi, or superconscious state of mind.

One must follow these eight steps one by one under proper guidance to make progress in meditation. Use of breathing and concentration techniques without necessary purification of the mind, and without sublimation of feelings and desires by practice of Yama and Niyama (See 16.23) may lead to a dangerous neurotic state of mind. Patañjali says: The sitting posture (Āsana) for meditation should be stable, relaxed, and comfortable for the individual's physical body (PYS 2.46).

The Prāṇāyāma is not the forcible — and often harmful — retention of breath in the lungs as is commonly misunderstood and wrongly practiced. Patañjali defines it as control of the (Prāṇa, the bioimpulses or the astral life forces that cause) breathing process (PYS 2.49). It is a gradual process of bringing under control or slowing down — by using standard Hatha-yogic techniques such as Āsanās, breathing exercises (Prāṇāyāmas), locks (Bandhas), and gestures (Mudrās) — the bioimpulses that activate the motor and sensory nerves that regulate breathing, and over which we normally have no control.

When the body is supercharged by the huge reservoir of omnipresent cosmic current flowing through the medulla oblongata, the need for breathing is reduced or eliminated and the yogī reaches the breathless state of trance (Samādhi), the last milestone of the spiritual journey. The Upaniṣad says: No mortal ever lives by breathing (oxygen in the air) alone. They depend on something else (KaU 5.05). Jesus said: One shall not live by bread (the food, water, and air) alone, but by every word (or the cosmic energy) that proceedeth out of the mouth of God (Matthew 4.04). The cord of breath ties the living entity (Jīva) to the body-mind complex. A yogī unties Jīva from the body and ties it with the supersoul (Paramātmā) during the breathless state of trance (Samādhi).

Pratyāhāra, or the withdrawal of the senses, is a major obstacle in the attainment of the goal of a yogī. When sense withdrawal has been accomplished, concentration, meditation, and Samādhi become very easy to master. The mind should be controlled and trained to follow the intellect rather than let it be drawn towards and controlled by the gross sense objects such as hearing, touch, sight, taste, and smell. The mind is restless by nature. Watching the thought waves, or the natural flow of breath coming in and going out, and alternate breathing help to make the mind steady.

The two most common techniques of sense withdrawal are: 1. Focus your full attention on the point between the eye-brows. Perceive and expand a sphere of white, rotating light there. 2. Mentally chant a mantra as quickly as possible for a long time and let the mind get completely absorbed into the sound of the mantra until you do not hear the ticking sound of a nearby clock. The speed and loudness of mental chanting should be increased with the restlessness of the mind, and vice versa.

Concentration on a particular part of a deity, on the sound of a mantra, on the flow of breath, at various energy centers (Cakras) in the body, at the mid-brows, at the tip of the nose, and on an imaginary crimson lotus inside the chest center, stills the mind and stops it from wandering.

शुचौ देशे प्रतिष्ठाप्य स्थिरम् आसनम् आत्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥

śucau deśe pratiṣṭhāpya sthiram āsanam ātmanah
nā'tyucchritaṁ nā'tinīcam cailājina kuśottaram

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद् योगमात्मविशुद्धये ॥१२॥

tatrai'kāgraṁ manaḥ kṛtvā yatacittendriyakriyaḥ
upaviśyā'sane yuñjyād yogam ātmaviśuddhaye

One should sit on his or her own firm seat that is neither too high nor too low, covered with sacred Kuśa grass, a deerskin, and a cloth, one over the other, in a clean spot. Sitting there (in a comfortable position) and concentrating the mind on God, controlling the thoughts and the activities of the senses, one should practice meditation for self-purification. (6.11-12)

A yogī should contemplate on the beautiful form of Lord Kṛṣṇa till the form becomes ever present in the mind. Short meditation with full concentration is better than long meditation without concentration. Fixing the mind on a single object of contemplation for twelve (12) seconds, two and one-half (2.5) minutes, and half an hour is known as Dhāraṇā, Dhyāna, and Samādhi, respectively. Dhyāna and Samādhi are the spontaneous result of Dhāraṇā or concentration. Dhyāna occurs when the mind stops oscillating off the point of concentration.

In Savikalpa (or the lower stage of) Samādhi, mind becomes so centered on a particular part of the deity such as the face or the feet that it forgets everything. This is like a dream in a wakeful state where one remains aware of one's mind, thoughts, and the surroundings. In Nirvikalpa (or the highest stage of) Samādhi, body becomes still and motionless, and mind experiences various aspects of the Truth. The mind loses its individual identity and becomes one with the cosmic mind.

Nirvikalpa Samādhi is the highest superconscious state of mind. In this state of mind, the normal human consciousness becomes connected to (or overpowered by) the cosmic consciousness; one reaches a thoughtless, pulseless, and breathless state; and does not feel anything except peace, joy, and the supreme bliss. In Nirvikalpa state of mind, Sahasrāra Cakra

on the top of the head opens up, the mind is merged into the infinite; and there is no mind, or thought, but the feeling of His transcendental existence (Sat), awareness (Citta), and bliss (Ānanda) only. A person who reaches this state is called Paramahansa.

Attaining the blissful state of Samādhi seems difficult for most people. Muniji, gives a simple method. He says: When you are immersed in Him and His work is flowing through you, you become ever happy, ever joyful, and ever blissful.

समं कायशिरोग्रीवं धारयन् अचलं स्थिरः ।
 संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥
 samam kāyaśirogrīvaṁ dhārayann acalam sthiraḥ
 samprekṣya nāsikāgraṁ svaṁ diśaś cā'navalokayan
 प्रशान्तात्मा विगतभीर् ब्रह्मचारिव्रते स्थितः ।
 मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥१४॥
 praśāntātmā vigatabhīr brahmacārivrate sthitaḥ
 manaḥ saṁyamya maccitto yukta āsita matparaḥ

One should sit by holding the waist, spine, chest, neck, and head erect, motionless and steady; fix the eyes and the mind steadily on the tip (or front) of the nose without looking around; make your mind serene and fearless, practice celibacy; have the mind under control, think of Me, and have Me as the supreme goal. (See also 4.29, 5.27, 8.10, and 8.12) (6.13-14)

My Sad-guru, His Holiness Paramahansa Hariharananda Giri, suggests to keep pin-pointed attention penetrating four-inches deep between the eyebrows near the master gland — the pituitary. The Bible says: If your eyes are single, your whole body will (seem to) be full of light (Matthew 6.22). Fixing the gaze on the nose tip is one of the gestures (Mudrās) of Kriyā-yoga, recommended by Swamī Sivananda of Rishikesh, to awaken the Kuṇḍalinī power located at the base (Mūlādhāra) Cakra. After a little practice each day the eyes will become accustomed, and will become slightly convergent and the two sides of the nose are seen. As you gaze at the nose tip, concentrate on the movement of breath through the nostrils. After

ten minutes close the eyes and look into the dark space in front of the closed eyes. If you see a light, concentrate on it, because this light can completely absorb the consciousness and lead one to trance (Samādhi) according to yogic scriptures. The beginner should first practice fixing the gaze at the mid-brows, as mentioned in verse 5.27, or at the chest center as hinted in verse 8.12 before learning to fix the gaze on the tip of the nose. The help of a teacher and use of a mantra such as: *Om Namaḥ Śivāya* may be necessary, and is highly recommended.

Celibacy is necessary to still the mind and awaken the dormant Kundalinī. Celibacy and certain breathing exercises are necessary to cleanse the subtle body. Subtle body is nourished by seminal and ovarian energy just as gross body needs food for nourishment. Sārādā Mā warned her disciples not to be intimate with persons of opposite gender even if God came in that form. The role of celibacy in spiritual life is overlooked in the West, because it is not an easy task for most people. The individual should choose the right life partner for success in the spiritual journey if the practice of celibacy is not possible. It is very dangerous to force celibacy on disciples. The scripture says: Just as a King protected by the castle walls wins over the invincible enemy; similarly, those who want victory over the mind and senses should try to subdue them by living as a householder (BP 5.01.18).

Sublimation of the sex impulse precedes enlightenment (AV 11.05.05). One sense organ, attached to its object, can drain the intellect, just as one hole in a water pot can empty the water, (MS 2.99). One commits sin by engaging senses to sense objects, and obtains yogic powers (Siddhis) by controlling the senses (MS 2.93). Transmutation of the life force of procreative energy leads to yoga. One can transcend sex by beholding the presence of the divine in the body of all human beings, and mentally bowing down to them.

युञ्जन् एवं सदात्मानं योगी नियतमानसः ।
 शान्तिं निर्वाणपरमां मत्संस्थाम् अधिगच्छति ॥१५॥
 yuñjann evaṁ sadā'tmānaṁ yogī niyatamānasah
 śāntim nirvāṇaparamāṁ matsamsthām adhigacchati

Thus, by always practicing to keep the mind fixed on Me, the yogī whose mind is subdued attains peace of Brahma-nirvāṇa and comes to Me. (6.15)

नात्यश्नतस् तु योगोऽस्ति न चैकान्तम् अनश्नतः ।
 न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥
 nā'tyaśnatas tu yogo'sti na cai'kāntam anaśnataḥ
 na cāti svapnaśīlasya jāgrato nai'va ca'rjuna

This yoga is not possible, O Arjuna, for one who eats too much or who does not eat at all, who sleeps too much or who keeps awake. (6.16)

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
 युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥
 yuktāhāra vihārasya yuktaceṣṭasya karmasu
 yukta svapnāvabodhasya yogo bhavati duḥkhahā

But for the one who is moderate in eating, recreation, working, sleeping, and waking, the yoga of meditation destroys all sorrow. (6.17)

The Gītā teaches that extremes should be avoided at all costs in all spheres of life. This moderation of Gītā was eulogized by Lord Buddha who called it Majjhima Nikāya, the middle path, the right way, or the noble path. One must avoid extreme indulgence in uncontrolled desires as well as the opposite extreme of yogic discipline — the torturing of the body and mind.

यदा विनियतं चित्तम् आत्मन्य् एवावतिष्ठते ।
 निःस्पृहः सर्वकामेभ्यो युक्त इत्य् उच्यते तदा ॥१८॥
 yadā viniyataṁ cittam ātmany evā'vatiṣṭhate
 niḥspṛhaḥ sarvakāmebhyo yukta ity ucyate tadā

A person is said to have achieved yoga, union with the Eternal Being (Brahma), when the perfectly disciplined mind becomes

free from all desires and completely united with Brahma in Samādhi (Trance). (6.18)

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
 योगिनो यतचित्तस्य युञ्जतो योगम् आत्मनः ॥१९॥
 yathā dīpo nivāstho ne'ṅgate so'pamā smṛtā
 yogino yatacittasya yuñjato yogam ātmanah

A lamp in a spot sheltered (by the Eternal Being) from the wind (of desires) does not flicker; this simile is used for the subdued mind of a yogī practicing meditation on the Eternal Being (Brahma). (6.19)

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
 यत्र चैवात्मनात्मानं पश्यन् आत्मनि तुष्यति ॥२०॥
 yatro'paramate cittam niruddham yogasevayā
 yatra cai'vā'tmanā'tmānam paśyann ātmani tuṣyati

When the mind disciplined by the practice of meditation becomes steady, one becomes content with the Eternal Being (Brahma) by beholding Him with purified intellect. (6.20)

Ātmā (Spirit) is present in all living beings as fire is present in all wood. Friction makes the presence of fire in the wood visible to the eyes; similarly, meditation makes Ātmā, residing in the body, perceivable (MB 12.210.42). A psycho-physical transformation (or the superconscious state) of mind in trance (Samādhi) is necessary for God-realization. Each of us has access to the superconscious mind that is not limited by time and space.

One cannot comprehend the Infinite by reason. Reason is powerless to grasp the nature of the beginningless Absolute. The highest faculty is not reasoning but intuition, the comprehension of knowledge coming from the Self (Ātmā) and not from the fallible senses or reasoning. Ātmā can be perceived only by the intuitive experience in Nirvikalpa (or the highest state of) Samādhi and by no other means. Yogānanda said: Meditation can

enlarge the magic cup of intuition to hold the ocean of infinite wisdom.

सुखम् आत्यन्तिकं यत् तद् बुद्धिग्राह्यम् अतीन्द्रियम्।
 वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥
 sukham ātyantikam yat tad buddhigrāhyam atīndriyam
 veti yatra na cai'vā'yam sthitaś calati tattvataḥ

One feels infinite bliss that is perceivable only through the intellect and is beyond the reach of the senses. After realizing the Eternal Being (Brahma), one is never separated from Absolute Reality. (See also KaU 3.12) (6.21)

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
 यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥
 yaṁ labdhvā ca'param lābham manyate nā'dhikam tataḥ
 yasmin sthito na duḥkhena guruṇā'pi vicālyate

After Self-realization (SR), one does not regard any other gain superior to SR. Established in SR, one is not moved even by the greatest calamity. (6.22)

तं विद्याद् दुःखसंयोग-वियोगं योगसंज्ञितम् ।
 स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥
 tam vidyād duḥkhasamyoga-viyogaṁ yogasamjñitam
 sa niścayena yuktavyo yogo'nirviṇṇacetasā

The state of severance from union with sorrow is called yoga. This yoga should be practiced with firm determination and without any mental reservation. (6.23)

Yoga is attained after a long time of constant vigorous practice of meditation with firm faith (PYS 1.14).

संकल्पप्रभवान् कामांस् त्यक्त्वा सर्वान् अशेषतः ।
 मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

saṁkalpa prabhavān kāmāns tyaktvā sarvān aśeṣataḥ
 manasai've'ndriya grāmaṁ viniyamya samantataḥ
 शनैः शनैर् उपरमेद् बुद्ध्या धृतिगृहीतया ।
 आत्मसंस्थं मनः कृत्वा न किञ्चिद् अपि चिन्तयेत् ॥२५॥
 śanaiḥ śanair uparamed buddhyā dhṛti-grhīṭayā
 ātmasaṁsthaṁ manaḥ kṛtvā na kiñcid api cintayet

One gradually attains tranquillity of mind by totally abandoning all selfish desires, completely restraining the senses by the intellect, and keeping the mind fully absorbed in the Eternal Being (Brahma) by means of a well-trained and purified intellect and thinking of nothing else. (6.24-25)

When the mind is freed — with the help of spiritual practices — from the impurities of lust and greed born out of the feeling of "I and my", it remains equanimous in material happiness and distress (BP 3.25.16).

यतो यतो निश्चरति मनश्चञ्चलम् अस्थिरम् ।
 ततस् ततो नियम्यैतद् आत्मन्येव वशं नयेत् ॥२६॥
 yato yato niścarati manaś cañcalam asthiram
 tatas tato niyamyai'tad ātmany eva vaśaṁ nayet

Wherever this restless and unsteady mind wanders during meditation, one should (gently) bring it back to the reflection of Lord Kṛṣṇa, the Supreme Personality of Godhead. (6.26)

The mind plays tricks to wander and roam in the world of sensuality. The meditator should keep the mind fixed on the Eternal Being (Brahma) by always pondering that one is the soul, and not this body. Just watch and laugh at the wanderings of the mind and gently bring it back to the contemplation of Brahma.

प्रशान्तमनसं ह्येनं योगिनं सुखम् उत्तमम् ।
 उपैति शान्तरजसं ब्रह्मभूतम् अकल्मषम् ॥२७॥
 praśāntamanasaṁ hyenaṁ yoginaṁ sukham uttamam
 upaiti śānta rajasam brahma bhūtam akalmaṣam

Supreme bliss comes to a Self-realized yogī whose mind is tranquil, whose desires are under control, and who is free from sin (or faults). (6.27)

युञ्जन् एवं सदात्मानं योगी विगतकल्मषः ।
 सुखेन ब्रह्मसंस्पर्शम् अत्यन्तं सुखम् अश्नुते ॥२८॥
 yuñjann evaṁ sadā'tmānaṁ yogī vigata kalmaṣaḥ
 sukhena brahma saṁsparśam atyantam sukham aśnute

Such a sinless yogī, who constantly engages his or her mind and intellect with the Eternal Being (Brahma), easily enjoys the infinite bliss of contact with Brahma. (6.28)

Yogānanda said: In the absence of inward joy, people turn to evil. Meditation on the God of bliss permeates us with goodness.

सर्वभूतस्थम् आत्मानं सर्वभूतानि चात्मनि ।
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥
 sarvabhūtastham ātmānaṁ sarvabhūtāni cā'tmani
 īkṣate yogayuktātmā sarvatra samadarśanaḥ

Because of perceiving the omnipresent Eternal Being (Brahma) abiding in all beings and all beings abiding in the Eternal Being, a yogī who is in union with the Eternal Being sees every being with an equal eye. (See also 4.35, 5.18) (6.29)

Perception of oneness of the Self (Spirit, Brahma, Ātmā) in every being is the highest yogic (or spiritual) perfection (Siddhi). Sage Yājñavalkya said: A wife does not love her husband because of his or her satisfaction. She loves her husband because she feels the oneness of her soul with his soul. She is merged in her husband and becomes one with him (BrU 2.04.05). The foundation of Vedic marriage is based on this noble and solid rock of soul culture and is unbreakable. Trying to develop any meaningful human relationship without a firm understanding of the spiritual basis of all relationships is like trying to water the leaves of a tree rather than the root.

When a person perceives one's own Ātmā (Self) in all people and all people in one's own Ātmā, then one does not hate or injure anybody (IsU 06). Eternal peace belongs to those who perceive God existing within everybody as Ātmā (KaU 5.13). One should love others, including the enemy, because all are your own Self. "Love your enemy and pray for those who persecute you," is not only one of the noblest teachings of the Bible, but, is an elementary idea common to all paths leading to God. When one realizes that his or her very Self has become everything, whom shall one hate or punish? One does not break the teeth that bite the tongue. When one perceives none other than one's own Lord abiding in the entire universe, whom shall one fight?

The one who sees One in all and all in One, sees the One everywhere. To fully understand this and to experience the oneness of Jīvātmā, the individual soul, and Paramātmā, the Supersoul, is the highest achievement and the only goal of human birth (BP 6.16.63). In the fullness of one's spiritual development one finds that He who resides in one's own heart, resides in the hearts of all others — the rich, the poor, the Hindus, the Muslims, the Christians, the persecuted, the persecutor, the saint, and the sinner. Therefore, to hate a single person is to hate Him. This realization makes one a truly humble saint. The one who realizes that the Supersoul is all-pervading, and is none other than one's own individual self bereft of all impurities collected over various incarnations, attains immortality and bliss.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥
yo mān paśyati sarvatra sarvaṁ ca mayi paśyati
tsyā'haṁ na praṇaśyāmi sa ca me na praṇaśyati

Those who perceive Me in everything and behold everything in Me, are not separated from Me, and I am not separated from them. (6.30)

A Self-realized person sees Me in the entire universe and in oneself, and sees the entire universe and oneself in Me. When one sees Me pervading everything, just as fire is pervading the wood, one is at once freed from delusion. One

attains liberation (Mokṣa) when a person sees oneself different from body, mind, and the modes (Guṇas) of material Nature; and non-different from Me (BP 3.09.31-33). The wise sees one's own Self present in the entire universe and the entire universe present in one's own Self. True devotees never fear any condition of life such as reincarnation, living in heaven or in hell, because they see the Lord everywhere (BP 6.17.28). If you want to see, remember, and be with the Lord at all times, then you must practice and learn to see the Lord in everything and everywhere.

सर्वभूतस्थितं यो मां भजत्य् एकत्वम् आस्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

sarvabhūta sthitaṁ yo mām bhajaty ekatvam āsthitaḥ
sarvathā vartamāno'pi sa yogī mayi vartate

The non-dualists, who adore Me as abiding in all beings, abide in Me irrespective of their mode of living. (6.31)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

ātmaupamyena sarvatra samam paśyati yo'rjuna
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ

The best yogī is one who regards every being like oneself and who can feel the pain and pleasures of others as one's own, O Arjuna. (6.32)

One should consider all creatures like one's own children (BP 7.14.09). This is one of the qualities of a true devotee. The sages consider all women their mother, other's wealth a clod, and all beings like one's own self. Rare is a person whose heart melts by the fire of grief of others, and who rejoices hearing the praise of others.

अर्जुन उवाच

योऽयं योगस् त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥३३॥

arjuna uvāca

yo'yaṁ yogas tvayā proktaḥ sāmyena madhusūdana
 etasyā'haṁ na paśyāmi cañcalatvāt sthitim sthirām
 चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
 तस्याहं निग्रहं मन्ये वायोर् इव सुदुष्करम् ॥३४॥
 cañcalam hi manaḥ kṛṣṇa pramāthi balavad dṛḍham
 tasyā'haṁ nigrahaṁ manye vāyor iva suduṣkaram

Arjuna said: O Kṛṣṇa, You have said that the yoga of meditation is characterized by equanimity of mind, but due to restlessness of the mind, I do not perceive it as steady. Because the mind, indeed, is very unsteady, turbulent, powerful, and obstinate, O Kṛṣṇa. I think restraining the mind is as difficult as restraining the wind. (6.33-34)

श्रीभगवानुवाच
 असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥
 śrī bhagavān uvāca
 asaṁśayaṁ mahābāho mano durnigrahaṁ calam
 abhyāseṇa tu kaunteya vairāgyeṇa ca gṛhyate

The Supreme Lord said: Undoubtedly, O Arjuna, the mind is restless and difficult to restrain, but it is subdued by constant vigorous spiritual practice with perseverance and by detachment, O Arjuna. (6.35)

Detachment (Vairāgya) is proportional to one's understanding of the baselessness of the world and its objects (MB 12.174.04). Contemplation without detachment is like jewels on the body without clothes (TR 2.177.02).

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
 वश्यात्मना तु यतता शक्योऽवाप्तुम् उपायतः ॥३६॥
 asaṁyatā'tmanā yogo duṣprāpa iti me matiḥ
 vaśyā'tmanā tu yatatā śakyo'vāptum upāyataḥ

In My opinion, yoga is difficult for the one whose mind is not subdued. However, yoga is attainable by the person of subdued mind who strives through proper means. (6.36)

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच् चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

arjuna uvāca

ayatiḥ śraddhayopeto yogāc calitamānasaḥ

aprāpya yogasamsiddhiṁ kām gatiṁ kṛṣṇa gacchati

Arjuna said: What is the destination of the faithful who deviate from the path of meditation and fail to attain yogic perfection due to an unsubdued mind, O Kṛṣṇa? (6.37)

कच्चिन् नोभयविभ्रष्टश् छिन्नाभ्रम् इव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

kaccin no'bhayavibhraṣṭaś chinnābhram iva naśyati

apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi

Do they not perish like a dispersing cloud, O Kṛṣṇa, having lost both (yoga and Bhoga, the heavenly and worldly pleasures), supportless and bewildered on the path of Self-realization? (6.38)

एतन् मे संशयं कृष्ण छेत्तुम् अर्हस्य् अशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्य् उपपद्यते ॥३९॥

etan me saṁśayaṁ kṛṣṇa chettum arhasy aśeṣataḥ

tvadanyaḥ saṁśayasyā'sya chettā na hy upapadyate

O Kṛṣṇa, only You are able to completely dispel this doubt of mine because there is none other than You who can dispel such a doubt. (See also 15.15) (6.39)

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस् तस्य विद्यते ।

न हि कल्याणकृत् कश्चिद् दुर्गतिं तात गच्छति ॥४०॥

śrī bhagavān uvāca
pārtha nai've'ha nā'mutra vināśas tasya vidyate
na hi kalyāṇakṛt kaścīd durgatiṁ tāta gacchati

The Supreme Lord said: There is no destruction, O Arjuna, for a yogī either here or hereafter. A transcendentalist is never put to grief, My dear friend. (6.40)

प्राप्य पुण्यकृतां लोकान् उषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥
prāpya puṇyakṛtām lokān uṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe yogabhraṣṭo'bhijāyate

अथवा योगिनाम् एव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यद् ईदृशम् ॥४२॥
athavā yoginām eva kule bhavati dhīmatām
etaddhi durlabhatarām loke janma yad īdṛśam

The unsuccessful yogī is reborn in the house of the pious and prosperous after attaining heaven and living there for many years, or such a yogī is born in a family of enlightened yogis. A birth like this is very difficult, indeed, to obtain in this world. (6.41-42)

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥
tatra taṁ buddhi saṁyogaṁ labhate paurva dehikam
yatate ca tato bhūyaḥ saṁsiddhau kurunandana

There, he or she regains the knowledge acquired in the previous life and strives again to achieve perfection, O Arjuna. (6.43)

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुर् अपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥
pūrvābhyāsenā tenai'va hriyate hy avaśo'pi saḥ
jijñāsuraḥ api yogasya śabdabrahmā'tivartate

The unsuccessful yogī is instinctively carried towards the Eternal Being (Brahma) by virtue of the impressions (Saṁskāra) of yogic practices of previous lives. Even the inquirer of yoga — union with God — surpasses those who perform Vedic rituals. (6.44)

प्रयत्नाद् यतमानस् तु योगी संशुद्धकिल्बिषः ।
 अनेकजन्मसंसिद्धस् ततो याति परां गतिम् ॥४५॥
 prayatnād yatamānas tu yogī saṁśuddhakilbiṣaḥ
 aneka janma saṁsidhas tato yāti parām gatim

The yogī who diligently strives becomes completely free from all sins (or imperfections) after becoming gradually perfect through many incarnations and reaches the Supreme Abode. (6.45)

The spiritual journey is long and slow, but no sincere effort is ever wasted. All living entities (Jīvas) are eventually redeemed by reaching the zenith of spiritual evolution.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
 कर्मिभ्यश् चाधिको योगी तस्माद् योगी भवार्जुन ॥४६॥
 tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ
 karmibhyaś cādhiko yogī tasmād yogī bhavārjuna

The yogī is superior to the ascetics. The yogī is superior to the (Vedic) scholars. The yogī is superior to the ritualists. Therefore, O Arjuna, be a yogī. (6.46)

योगिनाम् अपि सर्वेषां मद्गतेनान्तरात्मना ।
 श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥४७॥
 yoginām api sarveṣāṁ madgatenā'ntarātmanā
 śraddhāvān bhajate yo mām sa me yuktatamo mataḥ

I consider the yogī-devotee — who lovingly contemplates Me with supreme faith and whose mind is ever absorbed in Me — to be the best of all the yogis. (See also 12.02 and 18.66) (6.47)

Meditation, or any other act, becomes more powerful and efficient if it is done with knowledge, faith, and devotion to Kṛṣṇa. Meditation is a necessary condition but not a sufficient condition for spiritual progress. The mind should be kept ever absorbed in the thoughts of Lord Kṛṣṇa. The meditative mood is to be continued during the other times through scriptural study, Self-analysis, and service. It is said that no single yoga alone is complete without the presence of other yogas. Just as the right combination of all ingredients is essential for preparation of a good meal; similarly, Sevā, Japa, meditation, study of scriptures, contemplation, and devotional love are essential for reaching the supreme goal. The person who meditates with deep devotional love is called a yogi-devotee, and is considered to be the best of all yogis.

Before one can purify one's psyche by a mantra, or meditation, one has to reach a level whereby one's system of consciousness becomes sensitive to a mantra. This means one's mundane desires must be first fulfilled — or satisfied by detachment; and one has practiced the first four steps of Patañjali's Yoga-sūtra. It is just like cleaning the jewelry first before goldplating it.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥
OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde ātmasaṁyamayogo
nāma ṣaṣṭho'dhyāyaḥ

Thus ends the sixth chapter named “Path of Meditation” of the
Upaniṣad of the Bhagavadgītā, the scripture of yoga,
dealing with the science of the Absolute in the
form of the dialogue between
Śrīkṛṣṇa and Arjuna.
अथ सप्तमोऽध्यायः

CHAPTER 7 ज्ञानविज्ञानयोगः SELF-KNOWLEDGE AND ENLIGHTENMENT

श्रीभगवानुवाच

मय्य् आसक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

śrī bhagavān uvāca

mayy āsaktamanāḥ pārtha yogam yuñjan madāśrayaḥ

asamśayaṁ samagraṁ mām yathā jñāsyasi tacchṛṇu

The Supreme Lord said: O Arjuna, listen how you shall know Me fully without any doubt, with your mind absorbed in Me, taking refuge in Me, and performing yogic practices. (7.01)

ज्ञानं तेऽहं सविज्ञानम् इदं वक्ष्याम्य अशेषतः ।

यज् ज्ञात्वा नेह भूयोऽन्यज् ज्ञातव्यम् अवशिष्यते ॥२॥

jñānam te'haṁ savijñānam idaṁ vakṣyāmy aśeṣataḥ

yaj jñātvā neha bhūyo'nyaj jñātavyam avaśiṣyate

I shall impart to you Self-knowledge (Jñāna), together with enlightenment (Vijñāna). After you comprehend that nothing more remains to be known in this world. (See also MuU 1.01.03). (7.02)

The word 'Jñāna-Vijñāna' has been used in verses 3.41, 6.08, 7.02, 9.01, and 18.42. This compound word may mean Self-knowledge and enlightenment, Self-knowledge and Self-realization, knowledge of both the unmanifest and the manifest divinity, knowledge of Brahma and Para-Brahma, indirect spiritual knowledge of the scriptures and direct spiritual illumination, scriptural knowledge and realized knowledge, spiritual knowledge and knowledge of other subjects, knowledge and understanding, both transcendental knowledge and transcendental experience in Samādhi or in a vision similar to what Arjuna had in Chapter Eleven.

Those who have transcendental experience become perfect (RV 1.164.39). Everything becomes (as though) known when the Supreme Being is heard, reflected, meditated upon, seen, and known (BrU 4.05.06). The need to know all other things becomes irrelevant with the dawn of the knowledge of the Absolute (Brahma-vidyā). All articles made of gold become known

after knowing gold. Similarly, after knowing the Absolute (Para-Brahma), all manifestations of the Eternal Being (Brahma) become known. The knowledge of the Eternal Being (Brahma) is a pre-requisite to fully understand both the Supreme Being (Para-Brahma) and temporal Divine Beings (Kṣara Puruṣa). Yogī Chimanbhai says: The one who knows Lord Kṛṣṇa as the Supreme Being (Para-Brahma), is considered to have known all; but the one who knows everything, but does not know Kṛṣṇa, does not know anything.

मनुष्याणां सहस्रेषु कश्चिद् यतति सिद्धये ।
यतताम् अपि सिद्धानां कश्चिन् मां वेत्ति तत्त्वतः ॥३॥
manuṣyāṇāṁ sahasreṣu kaścīd yatati siddhaye
yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ

Scarcely one out of thousands of persons strives for perfection of Self-realization. Scarcely one among those successful strivers truly understands Me. (7.03)

Many are called, but few are chosen (Matthew 22.14). Few are fortunate enough to obtain knowledge of, and devotion to, the Supreme Being (Para-Brahma), Lord Śrī Kṛṣṇa.

भूमिर् आपोऽनलो वायुः खं मनो बुद्धिर् एव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिर अष्टधा ॥४॥
bhūmir āpo'nalo vāyuh khaṁ mano buddhir eva ca
ahankāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

The mind, intellect, ego, ether, air, fire, water, and earth are the eightfold transformation (or division) of My material energy (Prakṛti). (See also 13.05) (7.04)

'Prakṛti' is defined as the material cause or the material out of which everything is made. Prakṛti is the original source of the material world consisting of three modes (Guṇas), and eight basic elements out of which everything in the universe has evolved according to Sāṁkhya doctrine. Māyā according to Vedānta, and Prakṛti — one of the transformations of Māyā —

according to Sāṃkhya doctrine is the material cause of creation of the entire universe. Prakṛti is also referred to as Asat, perishable, body, matter, nature, material Nature, Māyā, Mahat-Brahma, field, creation, and manifest state. That which creates diversity as well as the diversity itself, and all that can be seen or known, including the mind, is called material Nature (Prakṛti).

अपरेयम् इतस् त्व् अन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām
jīvabhūtāṁ mahābāho yayedaṁ dhāryate jagat

The material energy is My lower Nature (Aparā-śakti, Prakṛti, matter). Know My other higher Nature (Parā-śakti, Cetanā, Puruṣa, Spirit) by which this entire universe is sustained, O Arjuna. (7.05)

Two types of Prakṛti are described in verses 7.04 and 7.05. The eightfold Prakṛti described in verse 7.04 is called lower energy or material energy (Aparā-śakti, Jaḍa-Prakṛti). This is commonly known as material Nature (Prakṛti). It creates the material world. The other Prakṛti mentioned in verse 7.05 is called higher energy or spiritual energy (Parā-śakti, Spirit, Cetana Prakṛti). This is also referred to as consciousness, Ātmā, Self, Akṣara Puruṣa, and Cetanā. This is commonly called the Spiritual Being (Puruṣa). Puruṣa is immutable; and Prakṛti, born of Puruṣa, is mutable. Puruṣa observes, witnesses, as well as supervises Prakṛti.

Spiritual Being (Puruṣa) is the efficient cause of creation of the universe. Prakṛti (material Nature) and Puruṣa are not two independent identities but the two aspects of the Supreme Being (Para-Brahma). The Eternal Being (Brahma), and Puruṣa and Prakṛti are the same yet different as the sun and its light and heat are the same as well as different.

The water, and the fish that is born in and sustained by the water are not one and the same; similarly, the Spiritual Being (Puruṣa), and the material Nature (Prakṛti) that is born out of Puruṣa are not one and the same (MB 12.315.14). The living entity (Jīva) is also called Puruṣa when Jīva enjoys the

modes (*Guṇas*) of *Prakṛti* by associating with the senses. The *Ātmā* and *Jīva* are also different, because *Ātmā* sustains *Jīva*, but the wise perceive no difference between the two (BP 4.28.62).

Some of the terms — such as Para-Brahma, Brahma, *Ātmā*, *Puruṣa*, *Prakṛti*, etc. — have different definitions in different doctrines, and also take different meanings depending on the context. In this rendering the nonsectarian word ‘God’ stands for the One and the only Lord of the universe whom we prefer to call by a personal name of *Kṛṣṇa*. Different terminology does confuse the reader who has to learn — preferably with the help of a teacher — full connotation, usage, and hierarchic relationships between these and various other expressions as one progresses on the path of spiritual journey.

एतद्योनीनि भूतानि सर्वाणीत्य् उपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस् तथा ॥६॥

etad yonīni bhūtāni sarvāṇi'ty upadhāraya

aham kṛtsnasya jagataḥ prabhavaḥ pralayas tathā

Know that all creatures have evolved from this twofold energy, and I — the Supreme Being (Para-Brahma, *Kṛṣṇa*) — am the source of the origin as well as the dissolution of the entire universe. (See also 13.26) (7.06)

मत्तः परतरं नान्यत् किञ्चिद् अस्ति धनञ्जय ।

मयि सर्वम् इदं प्रोतं सूत्रे मणिगणा इव ॥७॥

mattaḥ parataram nā'nyat kiñcid asti dhananjaya

mayi sarvam idam protam sūtre maṇigaṇā iva

There is nothing higher than Me, O Arjuna. Everything in the universe is strung on Me, the Supreme Being (Para-Brahma *Paramātmā*), like jewels are strung on the thread (of a necklace). (7.07)

One and the same Spirit (Ātmā) is present in cows, horses, human beings, birds, and all other living beings just as the same thread is present in the necklace made of diamond,

gold, pearl, or wood (MB 12.206.02-03). The entire creation is permeated by Him (YV 32.08).

रसोऽहम् अप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

raso'ham apsu kaunteya prabhā'smi śaśisūryayoḥ
praṇavaḥ sarva vedeṣu śabdaḥ khe pauruṣaṁ nṛṣu

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश् चास्मि तपस्विषु ॥९॥

punyo gandhaḥ pṛthivyāṁ ca tejaś cā'smi vibhāvasau
jīvanaṁ sarva bhūteṣu tapaś cā'smi tapasviṣu

O Arjuna, I am the sapidity in water, I am the radiance in the sun and the moon, the sacred syllable “OM” in all the Vedas, the sound in the ether, and potency in human beings. I am the sweet fragrance in the earth. I am the heat in the fire, the life in all living beings, and the austerity in the ascetics. (7.08-09)

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर् बुद्धिमताम् अस्मि तेजस् तेजस्विनाम् अहम् ॥१०॥

bijaṁ māṁ sarva bhūtānāṁ viddhi pārtha sanātanam
buddhir buddhimatām asmi tejas tejasvinām aham

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥

balam balavatām cāhaṁ kāma rāga vivarjitam
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha

O Arjuna, know Me to be the eternal seed of all creatures. I am the intelligence of the intelligent and the brilliance of the brilliant. (See also 9.18 and 10.39). I am the strength of the strong who are devoid of lust and selfish attachment. I am lust (Kāma) in human beings that is in accord with righteousness (Dharma) (for the sacred and sole purpose of procreation), O Arjuna. (7.10-11)

ये चैव सात्त्विका भावा राजसास् तामसाश्च ये ।

मत्त एवेति तान् विद्धि न त्व् अहं तेषु ते मयि ॥१२॥

ye caiva sāttvikā bhāvā rājasās tāmasāśca ye
matta eveti tām viddhi na tv ahaṁ teṣu te mayi

Know that three modes (Guṇas) of material Nature — goodness, passion, and ignorance — also emanate from Me. I am neither dependent on, nor affected by, the Guṇas, but the Guṇas are dependent on Me. (See also 9.04 and 9.05) (7.12)

त्रिभिर् गुणमयैर् भावैर् एभिः सर्वम् इदं जगत् ।
मोहितं नाभिजानाति माम् एभ्यः परम् अव्ययम् ॥१३॥
tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat
mohitaṁ nā'bhijānāti mām ebhyaḥ param avyayam

Human beings are deluded by the various aspects of these three modes (Guṇas) of material Nature. Therefore, they do not know Me who am eternal and above these Guṇas. (7.13)

दैवी ह्य एषा गुणमयी मम माया दुरत्यया ।
माम् एव ये प्रपद्यन्ते मायाम् एतां तरन्ति ते ॥१४॥
daivī hy eṣā guṇamayī mama māyā duratyayā
mām eva ye prapadyante māyām etaṁ taranti te

This divine power (Māyā) of Mine, consisting of three states (Guṇas) of mind, is very difficult to overcome. Only those who surrender unto Me easily cross over this Māyā. (See also 14.26, 15.19, and 18.66) (7.14)

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञाना आसुरं भावम् आश्रिताः ॥१५॥
na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayā'pahṛtajñānā āsuram bhāvam āśritāḥ

The evil doers, the ignorant, the lowest persons who are attached to demonic nature and whose power of discrimination has been taken away by divine illusive power (Māyā), do not worship or seek Me. (7.15)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुर् अर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

caturvidhā bhajante mām janāḥ sukṛtino'rjuna
ārto jijñāsura arthārthī jñānī ca bharatarṣabha

Four types of virtuous ones worship or seek Me, O Arjuna. They are: The distressed, the seeker of Self-knowledge, the seeker of wealth, and the enlightened one who has experienced the Supreme. (See also TR 1.21.03) (7.16)

The term 'wise' has been used in verses 7.16-19 for a Jñānī or the enlightened person who has true knowledge of the Supreme Being.

Whatever a person does is the product of desire. Nobody can ever do anything without the desire for it (MS 2.04). Desires cannot be completely wiped out. One should transmute the lower forms of selfish desires. Desire for salvation (Mukti) is a higher or noble form of desire. Desire for devotional love for Kṛṣṇa is regarded as the highest and the purest form of all human desires. It is said that the advanced devotees do not desire Mukti from the Lord. They long for loving devotional service to Kṛṣṇa life after life.

The lower desires of devotees who approach Him for fulfillment become as roasted seeds that cannot sprout and grow into a big tree of desire. What really matters is the deep concentration of mind on Lord Kṛṣṇa through feelings of devotion, love, hatred, fear, or even for material gain (BP 10.22.26).

तेषां ज्ञानी नित्ययुक्त एकभक्तिर् विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम् अहं स च मम प्रियः ॥१७॥
teṣāṁ jñānī nityayukta ekabhaktir viśiṣyate
priyo hi jñānino'tyartham ahaṁ sa ca mama priyaḥ

Among them the enlightened devotee (Jñānī-bhakta), who is ever united with Me and whose devotion is single-minded, is the best because I am very dear to the enlightened and the enlightened is very dear to Me. (7.17)

उदाराः सर्व एवैते ज्ञानी त्व आत्मैव मे मतम् ।
 आस्थितः स हि युक्तात्मा माम् एवानुत्तमां गतिम् ॥१८॥
 udārāḥ sarva evaite jñānī tv ātmai'va me matam
 āsthitaḥ sa hi yuktātmā mām evā'nuttamāṁ gatim

All these seekers are indeed noble, but I regard the enlightened devotee as My very Self because one who is steadfast abides in My supreme abode. (See also 9.29) (7.18)

बहूनां जन्मनाम् अन्ते ज्ञानवान् मां प्रपद्यते ।
 वासुदेवः सर्वम् इति स महात्मा सुदुर्लभः ॥१९॥
 bahūnāṁ janmanām ante jñānavān mām prapadyate
 vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ

After many births, the enlightened one resorts to Me by realizing that everything is, indeed, My (or Supreme Being's) manifestation. Such a great soul is very rare. (7.19)

All this is, of course, the Eternal Being (Brahma), because everything is born from, rests in, and merges into Brahma (ChU 3.14.01). All this is eternal Brahma. He is everywhere. All this universe is, indeed, Eternal Being (Brahma) (MuU 2.02.11). The Bible says: You are gods (John 10.34). The Vedas and Upaniṣads declare: Consciousness is Brahma (AiU 3.03 in Ṛgveda). I am Brahma (BrU 1.04.10 in Yajurveda). You are Brahma (ChU 6.08.07 in Sāmaveda). This Ātmā is Brahma (MaU 02 in Atharvaveda). That which is One has become all these (RV 8.58.02). The entire creation and every order of reality are nothing but another form of divinity.

The male musk deer, after a vain search for the cause of the scent of the musk, at last will have to find the musk in himself. After God-realization, one sees that it is the Spirit of God (or the Consciousness) that has become the universe and all living beings. Everything is consciousness. The creation is like countless waves appearing in the ocean of consciousness by the wind of divine power (Māyā). Everything, including the primordial divine energy, called Māyā, is nothing but a part and parcel of the Absolute.

कामैस् तैस्तैर् हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
 तं तं नियमम् आस्थाय प्रकृत्या नियताः स्वया ॥२०॥
 kāmāis taistair hṛtajñānāḥ prapadyante'nyadevatāḥ
 taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā

Persons whose discernment has been carried away by various desires impelled by their Kārmic impression (Samskāra), resort to celestial controllers (Devas) and practice various religious rites. (7.20)

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुम् इच्छति ।
 तस्य तस्याचलां श्रद्धां ताम् एव विदधाम्य् अहम् ॥२१॥
 yo yo yām yām tanuṁ bhaktaḥ śraddhayā'rcitum icchati
 tasya tasyā'calāṁ śraddhāṁ tām eva vidadhāmy ahaṁ
 स तया श्रद्धया युक्तस् तस्याराधनम् ईहते ।
 लभते च ततः कामान् मयैव विहितान् हि तान् ॥२२॥
 sa tayā śraddhayā yuktas tasyā'rāadhanam īhate
 labhate ca tataḥ kāmān mayai'va vihitān hi tān

Whosoever desires to worship whatever deity (using any name, form, and method) with faith, I make their faith steady in that very deity. Endowed with steady faith, they worship that deity and obtain their wishes through that deity. Those wishes are, indeed, granted only by Me. (7.21-22)

The power of the deities comes from the Supreme Lord as the aroma of the wind comes from the flower (BP 6.04.34). God is the bestower of fruits of work (BS 3.02.38). The Lord fulfills all desires of His worshippers (BP 4.13.34). He fulfills all sincere and beneficial prayers of a devotee, if He is worshipped with faith and love. The wise realize that all names and forms are His, whereas the ignorant play the game of holy war in the name of religion to seek personal gain at the cost of others.

It is said that whatever deity a person may worship, his or her all obeisance and prayers reach the Supreme

Being (Para-Brahma) as all water that falls as rain eventually reaches the ocean. Whatever name and form of divinity one adores is the worship of the same Supreme Being, and one gets the reward of deity-worship performed with faith. Human beings live in the darkness of the prison cells of pairs of opposites. Deities are like icons that can open the 'window' through which the Supreme may be perceived.

अन्तवत् तु फलं तेषां तद् भवत्य् अल्पमेधसाम् ।
 देवान् देवयजो यान्ति मद्भक्ता यान्ति माम् अपि ॥२३॥
 antavat tu phalaṁ teṣāṁ tad bhavaty alpamedhasām
 devān devayajo yānti madbhaktā yānti mām api

Such material gains of these less intelligent human beings are temporary. The worshipers of celestial controllers (Devas) go to Devas, but My devotees certainly come to Me. (7.23)

अव्यक्तं व्यक्तिम् आपन्नं मन्यन्ते माम् अबुद्धयः ।
 परं भावम् अजानन्तो ममाव्ययम् अनुत्तमम् ॥२४॥
 avyaktaṁ vyaktim āpannaṁ manyante mām abuddhayaḥ
 paraṁ bhāvam ajānanto mamā'vyayam anuttamam

The ignorant ones — unable to understand My immutable, incomparable, incomprehensible, and transcendental form (or existence) — assume that I, the Supreme Being (Para-Brahma), am formless and take forms or incarnate. (7.24)

The word 'Avyakta' has been used in verses 2.25, 2.28, 7.24, 8.18, 8.20, 8.21, 9.04, 12.01, 12.03, 12.05, and 13.05. It takes different meaning according to the context. It is used in the sense of unmanifest material Nature (Ādi Prakṛti) and also in the sense of Eternal Being (Brahma). Supreme Being (Para-Brahma) — the Absolute Consciousness or Lord Kṛṣṇa — is higher than both the unmanifest Nature and the Eternal Being. 'Avyakta' does not mean formless; it means unmanifest or a transcendental form that is invisible to our physical eyes, and cannot be comprehended by human mind or described by words. Everything has a form. Nothing in the cosmos, including the Supreme Being (Para-

Brahma), is formless. Every form is His form. Para-Brahma has a transcendental form (*Divya Rūpa*) and Supreme Personality. He is eternal, without any origin and end. The invisible Absolute is the basis of the visible world.

The meaning of this verse also seems to contradict the common belief that Lord incarnates as mentioned in verses 4.06-08 and 9.11. It is said here that the Supreme Being (Para-Brahma) is ever unmanifest, and as such He never becomes manifest. In a true sense Para-Brahma, the Absolute, does not incarnate. He actually never leaves *Param-dhāma*, His Supreme Abode! It is the intellect of *Brahma* (Eternal Being) that does the work of creation, maintenance, incarnation, and destruction by using His innumerable powers. The deep meaning of this verse may be understood if one seriously studies the peace invocation of *Īśopaniṣad* which states: The invisible is the Infinite, the visible too is infinite. From the Infinite, the infinite universes manifest. The Infinite (Absolute, Para-Brahma) remains Infinite or unchanged, even though infinite universes come out of it.

A name, form, and description of the imperceptible, all-pervasive, and the indescribable Lord has been given by saints and sages for cultivating the love of God in the heart of common devotees. This is absolutely necessary for the purpose of worship and to nurture *Bhakti* — the love for God. The Lord appears to a devotee in a form in order to make his or her faith firm. Therefore, it is necessary that one should respect all forms of God (or deity), but establish relationship and worship one form only. The transcendental Being is beyond the human conception of form and formless.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
 मूढोऽयं नाभिजानाति लोको माम् अजम् अव्ययम् ॥२५॥
 nā'haṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ
 mūḍho'yaṁ nā'bhijānāti loko mām ajam avyayam

Concealed by My divine power (Māyā), I do not reveal Myself to the ignorant ones who do not know and understand My unborn, eternal, and transcendental form and personality (and consider Me formless). (7.25)

Those who believe that God has no form may never be able to see God, because one cannot see an Absolute.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
 भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥
 vedā'haṁ samatītāni vartamānāni cā'rjuna
 bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana

I know, O Arjuna, the beings of the past, of the present, and those of the future, but no one really knows Me. (7.26)

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
 सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥२७॥
 icchā dveṣa samutthena dvandva mohena bhārata
 sarva bhūtāni saṁmohaṁ sarge yānti paraṁtapa
 येषां त्व अन्तगतं पापं जनानां पुण्यकर्मणाम् ।
 ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥
 yeṣāṁ tv antagataṁ pāpaṁ janānāṁ puṇyakarmaṇām
 te dvandva moha nirmuktā bhajante mām dṛḍhavrataḥ

All beings in this world are in utter ignorance due to the delusion of pairs of opposites born of likes and dislikes, O Arjuna. But persons of unselfish deeds, whose Karma or sin has come to an end, become free from the delusion of pairs of opposites and worship Me with firm resolve. (7.27-28)

जरामरणमोक्षाय माम् आश्रित्य यतन्ति ये ।
 ते ब्रह्म तद् विदुः कृत्स्नम् अध्यात्मं कर्म चाखिलम् ॥२९॥
 jarā maraṇa mokṣāya mām āśritya yatanti ye
 te brahma tad viduḥ kṛtsnam adhyātmaṁ karma cā'khilam

Those who strive for freedom from the cycles of birth, old age, and death by taking refuge in Me, fully comprehend Brahma (Eternal Being), the nature of Brahma, and Karma, the creative power of Brahma. (7.29)

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
 प्रयाणकालेऽपि च मां ते विदुर् युक्तचेतसः ॥३०॥
 sādhibhūtā'dhidaivaṁ mām sādhiyajñam ca ye viduḥ
 prayāṇakāle'pi ca mām te vidur yuktacetasaḥ

The steadfast persons who know Me alone as the mortal beings (Adhibhūta), as temporal Divine Beings (Adhidaiva), and as the Supersoul (Adhiyajña) even at the time of death, attain Me. (See also 8.04) (7.30)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥
 OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
 yogaśāstre śrīkṛṣṇārjuna saṁvāde jñānavijñānayogo
 nāma saptamo'dhyāyaḥ

Thus ends the seventh chapter named “Self-knowledge and Enlightenment” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ अष्टमोऽध्यायः

CHAPTER 8

अक्षरब्रह्मयोगः

THE ETERNAL BRAHMA

अर्जुन उवाच
 किं तद् ब्रह्म किम् अध्यात्मं किं कर्म पुरुषोत्तम ।
 अधिभूतं च किं प्रोक्तम् अधिदैवं किम् उच्यते ॥१॥
 arjuna uvāca
 kiṁ tad brahma kim adhyātmam kiṁ karma puruṣottama
 adhibhūtaṁ ca kiṁ proktam adhidaivaṁ kim ucyate
 अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।
 प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥
 adhiyajñaḥ katham ko'tra dehe'smin madhusūdana

prayānakāle ca katham jñeyo'si niyatātmabhiḥ

Arjuna said: O Kṛṣṇa, who is the Eternal Being (Brahma)? What is Adhyātma, or the nature of the Eternal Being? What is Karma? Who are the mortal beings (Adhibhūta)? And who are divine Beings (Adhidaiva)? Who is the Supersoul (Adhiyajña), and how does He dwell in the body? How can You be remembered at the time of death by those who have control over their minds, O Kṛṣṇa? (8.01-02)

The Eternal Brahma is also referred to by various other names such as Brahman, Akṣara-Brahma, Akṣara-Puruṣa, and Aparā-Brahma. We have used the word 'Brahma' in this rendering for the Eternal Being.

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्मम् उच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥३॥

śrī bhagavān uvāca

akṣaraṁ brahma paramaṁ svabhāvo'dhyātmam ucyate

bhūtabhāvodbhava-karo visargaḥ karmasamjñitaḥ

The Supreme Lord said: The immutable Ātmā (Spirit) is called Brahma (Eternal Being). The nature (including the inherent power of cognition and desire) of Brahma is called Adhyātma. The creative power of Brahma that causes manifestation of the living entity (Jīva) is called Karma. (8.03)

The living entity (Jīva) is the subtle body consisting of six sensory faculties, intellect, ego, and five vital forces called Prāṇas. Jīvātmā is defined as the subtle body or Jīva sustained by Ātmā. Jīvātmā is also called the individual soul enshrined in the physical body. The subtle body keeps the physical body active and alive by operating the organs of perception and action.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहम् एवात्र देहे देहभृतां वर ॥४॥

adhibhūtaṁ kṣaro bhāvaḥ puruṣaś'cā'dhidaivatam

adhiyajño'ham evā'tra dehe dehabhṛtāṁ vara

Mortal beings are called Adhibhūta. The expansions of Divine Personality — such as Nārāyaṇa, Mahā-viṣṇu, Īśvara, etc. — are called Divine Beings (Adhidaiva). I am the Supersoul (Adhiyajña) residing inside the body as the supreme controller (Īśvara), O Arjuna. (8.04)

अन्तकाले च माम् एव स्मरन् मुक्त्वा कलेवरम् ।
 यः प्रयाति स मद्भावं याति नास्त्य् अत्र संशयः ॥५॥
 antakāle ca mām eva smaran muktvā kalevaram
 yaḥ prayāti sa madbhāvaṁ yāti nā'sty atra saṁśayaḥ

The one who remembers Me exclusively, even while leaving the body at the time of death, attains Me; there is no doubt about it. (See also PrU 3.10) (8.05)

यं यं वापि स्मरन् भावं त्यजत्य् अन्ते कलेवरम् ।
 तं तं एवैति कौन्तेय सदा तद्भावभावितः ॥६॥

yaṁ yaṁ vā'pi smaran bhāvaṁ tyajaty ante kalevaram
 taṁ taṁ evaiti kaunteya sadā tadbhāvabhāvitaḥ

Whatever object one remembers as one leaves the body at the end of life, one attains that object, O Arjuna, because of the constant thought of that object (one remembers that object at the end of life and achieves it). (See also ChU 3.14.01) (8.06)

One's destiny is determined by the predominant thought at the time of death. Even if one has practiced devotion and God-consciousness during one's life-time, the thought of God may or may not come at the hour of death. Therefore, God-consciousness should be continued till death (BS 1.1.12). Sages continue their efforts in their successive lives, yet at the moment of death they may fail to remember the Lord. Life should be molded in such a way that one should be able to remember God, the Supreme Lord Kṛṣṇa, at the time of death. People should practice God-consciousness in everyday life from the very childhood by

forming a habit of remembering God before taking any food, before going to bed, and before starting any work or study.

तस्मात् सर्वेषु कालेषु माम् अनुस्मर युध्य च ।
 मय्य् अर्पितमनोबुद्धिर् माम् एवैष्यस्य् असंशयम् ॥७॥
 tasmāt sarveṣu kāleṣu mām anusmara yudhya ca
 mayy arpitamanobuddhir mām evai'syasy asaṁśayam

Therefore, always remember Me and do your duty. You shall certainly attain Me if your mind and intellect are ever focused on Me. (8.07)

The supreme purpose of life is to remember God all the time so that one can remember Him at the time of death.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
 परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥
 abhyāsayogayuktena cetasā nā'nyagāminā
 paramaṁ puruṣaṁ divyaṁ yāti pārthā'nucintayan

By contemplating Me with an unwavering mind that is disciplined by the practice of meditation, one attains the Supreme Being, O Arjuna. (8.08)

One gets spiritual awakening and the vision of God by constantly thinking of God in meditation, Japa, and contemplation. The endeavor of the whole life shapes our destiny. Spiritual practices are meant to keep the mind absorbed in His thoughts and fixed at His lotus feet. Rāmakṛṣṇa said that when you desire anything, pray to Mother Kālī in a lonely place, with tears of sincerity in your eyes, and your wishes shall be fulfilled. He also said that it may be possible to attain Self-realization within three days. The more intensely a person practices spiritual disciplines, the more quickly one attains perfection. The intensity of conviction and belief combined with deep yearning, restlessness, intense longing, and persistence determine the speed of spiritual progress. The real practice of Haṭha yoga is not the yogic exercises taught in modern yoga centers, but the consistence, persistence, and insistence in one's search for the Supreme Truth, Kṛṣṇa.

Self-realization is not a simple act but a process of gradual spiritual growth starting with resolve, proceeding gradually to vow, divine grace, faith, and finally realization of Truth (YV 19.30). The Supreme Being (Para-Brahma) is not realized through discourses, intellect, or learning. It is realized only when one sincerely longs for it with vigorous effort. Sincere craving brings divine grace that unveils Para-Brahma (MuU 3.02.03). The Eternal Being (Brahma) is the expansion of the 'Sat' (or existence) nature of Para-Brahma. It is the Ātmā of Para-Brahma, Lord Kṛṣṇa, that performs the cosmic drama. Therefore, Brahma is also called Sat or Ātmā. If Para-Brahma is the seed, Brahma is the sprout.

कविं पुराणम् अनुशासितारम्
 अणोर् अणीयांसम् अनुस्मरेद् यः ।
 सर्वस्य धातारम् अचिन्त्यरूपम्
 आदित्यवर्णं तमसः परस्तात् ॥९॥
 kavim purāṇam anuśāsītāram
 aṇor aṇīyāṁsam anusmared yaḥ
 sarvasya dhātāram acintyarūpam
 ādityavarṇam tamasaḥ parastāt
 प्रयाणकाले मनसाचलेन
 भक्त्या युक्तो योगबलेन चैव ।
 भ्रुवोर् मध्ये प्राणम् आवेश्य सम्यक्
 स तं परं पुरुषम् उपैति दिव्यम् ॥१०॥
 prayāṇakāle manasā'calena
 bhaktyā yukto yogabalena cai'va
 bhruvor madhye prāṇam āveśya samyak
 sa taṁ param puruṣam upaiti divyam

One who meditates at the time of death with steadfast mind and devotion on the Supreme Being (Para-Brahma) as the omniscient, the oldest, the controller, smaller than the smallest (and bigger than the biggest), the sustainer of everything, the inconceivable, the self-luminous like the sun, and as transcendental (or beyond the material reality) by making the flow of bioimpulses (Prāṇa, life

forces) rise up to the middle of two eye brows by the power of yoga and holding there, attains Me, the Supreme Divine Person. (See also verses 4.29, 5.27, 6.13, and YV 31.18, KaU 2.20) (8.09-10)

यद् अक्षरं वेदविदो वदन्ति
 विशन्ति यद् यतयो वीतरागाः ।
 यद् इच्छन्तो ब्रह्मचर्यं चरन्ति
 तत् ते पदं संग्रहेण प्रवक्ष्ये ॥११॥
 yad akṣaram vedavidō vadanti
 viśanti yad yatayo vītarāgāḥ
 yad icchanto brahmacaryam caranti
 tat te padam saṅgrahena pravakṣye

I shall briefly explain the process to attain the supreme abode that the knowers of the Veda call immutable; into which the ascetics, freed from attachment, enter; and desiring which people lead a life of celibacy. (See also KaU 2.15) (8.11)

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
 मूर्ध्न्य आधायात्मनः प्राणम् आस्थितो योगधारणाम् ॥१२॥
 sarvadvārāṇi saṁyamya mano hr̥di nirudhya ca
 mūrdhny ādhāyā'tmanah prāṇam āsthito yogadhāraṇām
 ओम् इत्य् एकाक्षरं ब्रह्म व्याहरन् माम् अनुस्मरन् ।
 यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥१३॥
 om ity ekākṣaram brahma vyāharan mām anusmaran
 yaḥ prayāti tyajan deham sa yāti paramām gatim

When one leaves the physical body by controlling all the senses, focusing the mind on God and Prāṇa in the cerebrum, engaged in yogic practice, meditating on Me, and uttering “OM” — the sacred monosyllable sound power of Eternal Being (Brahma) — one attains the supreme abode. (8.12-13)

The scriptural knowledge has its place, but it is through direct realization that the inner core can be reached and the outer shell discarded. Meditation is the way to inner

realization and should be learnt, personally, from a competent teacher. Realization of the true nature of mind leads to meditation.

A simple technique of meditation is described here: (1) Wash your face, eyes, hands, and feet; and sit in a clean, quiet, and dark place using any comfortable posture, with head, neck, and spine straight and vertical. No music or incense during meditation is recommended. The time and place of meditation should be fixed. Follow Yama and Niyama, the good principles of living, by thoughts, words, and deeds. Some yogic exercises are necessary. Midnight, morning, and evening are the best times to meditate for 15 to 25 minutes every day. (2) Remember any name or form of the personal god (*Iṣṭa Deva*) you believe in and ask His or Her blessings. (3) Close your eyes, take 5 to 10 very slow and deep breaths. (4) Fix your gaze, mind, and feelings inside the chest center, the seat of the causal heart, and breathe slowly. Mentally chant "So" as you breathe in and "Hum" as you breathe out. Think as if breath itself is making these sounds So and Hum (*I am That Spirit*). Mentally visualize and follow the route of breath going in through the nostrils, up towards the mid-brows, and down to the chest center, or the lungs. Feel the breath and sensation in the body, and be alert. Do not try to control or lead your breathing just follow the natural breathing. (5) Direct the will towards the thought of merging yourself into the infinite space of the air you are breathing. If mind wanders away from following the breaths, start from step (4). Be regular, and persist without procrastination.

The sound of OM or AUM is a combination of three primary sounds: A, U, and M. It is the source of all sounds one can utter. Therefore, it is the fittest sound symbol of Eternal Being (*Brahma*). It is also the primeval impulse that moves our five nerve centers that control bodily functions. *Yogānanda* calls OM the sound of the vibration of the cosmic motor. The Bible says: In the beginning was the word (OM, Amen, Allah) and the word was with God, and the word was God (*John 1.01*). This cosmic (*Anāhat*) sound vibration is heard by yogis as a sound, or a mixture of sounds, of various frequencies.

The Omnic meditation, mentioned here by the Lord, is a very powerful and sacred technique used by the saints

and sages of all religions. It combines Patañjali's last six steps into three easy steps, and will be given to sincere seekers without any fees — upon a written request to the American Gita Society, 511 Lowell Place, Fremont, California 94536-1805. E-mail: gitaprasad@gita-society.com — after one has practiced the above discussed meditation technique for couple of months. Briefly, the Omnic method entails getting the mind permeated by a continuous, reverberating sound of AUM.

A simpler method of contemplation is given below by the Lord for those who cannot follow the conventional path of meditation discussed above.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥
ananyacetāḥ satataṁ yo māṁ smarati nityaśaḥ
tasyā'haṁ sulabhaḥ pārtha nityayuktasya yoginaḥ

I am easily attainable, O Arjuna, by that ever steadfast yogi who always thinks of Me and whose mind does not go elsewhere. (8.14)

माम् उपेत्य पुनर्जन्म दुःखालयम् अशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥
mām upetya punarjanma duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ

After attaining Me, the great souls do not incur rebirth in this miserable transitory world because they have attained the highest perfection. (8.15)

Human birth is full of suffering. Even the saints, sages, and God in human form (Avatārs) cannot escape the sufferings of human body and mind. One has to learn to endure and work towards salvation (Mukti).

आब्रह्मभुवनाल् लोकाः पुनरावर्तिनोऽर्जुन ।
माम् उपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

ā brahmabhuvanāl lokāḥ punarāvartino'rjuna
mām upetya tu kaunteya punarjanma na vidyate

The dwellers of all the worlds — up to and including the world of Brahmā, the creator — are subject to the miseries of repeated birth and death. But, after attaining Me, O Arjuna, one does not take birth again. (See also 9.25) (8.16)

सहस्रयुगपर्यन्तम् अहर् यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥
sahasrayuga paryantam ahar yad brahmaṇo viduḥ
rātriṁ yugasahasrāntāṁ te'horātravido janāḥ

Those who know that the day of the creator (Brahmā) lasts one thousand Yugas (or 4.32 billion years) and that his night also lasts one thousand Yugas, they are the knowers of day and night. (8.17)

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्य् अहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥
avyaktād vyaktayaḥ sarvāḥ prabhavanti aharāgame
rātryāgame praliyante tatrai'vā'vyaktasamjñake

All manifestations come out of the primary material Nature (Ādi Prakṛti or Avyakta) at the arrival of the day of Brahmā (Creator), and they again merge into the same at the coming of Brahmā's night. (8.18)

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्य् अहरागमे ॥१९॥
bhūtagrāmaḥ sa evā'yaṁ bhūtvā bhūtvā praliyate
rātryāgame'vaśaḥ pārtha prabhavaty aharāgame

The same multitude of beings comes into existence again and again at the arrival of the day of the creator (Brahmā) and are annihilated, inevitably, at the arrival of Brahmā's night. (8.19)

According to the Vedas, creation is a beginningless and endless cycle and there is no such thing as the first creation.

परस् तस्मात् तु भावोऽन्यो ऽव्यक्तोऽव्यक्तात् सनातनः ।
 यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥
 paras tasmāt tu bhāvo’nyo ’vyakto’vyaktāt sanātanaḥ
 yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati
 अव्यक्तोऽक्षर इत्य् उक्तस् तम् आहुः परमां गतिम् ।
 यं प्राप्य न निवर्तन्ते तद् धाम परमं मम ॥२१॥
 avyakto’kṣara ity uktas tam āhuḥ paramāṁ gatim
 yaṁ prāpya na nivartante tad dhāma paramaṁ mama

There is another eternal transcendental existence — higher than the changeable material Nature (Prakṛti) — that does not perish when all created beings perish. This is called the unmanifest Eternal Being (Avyakta Akṣara Brahma). This is also said to be Parama-dhāma, the supreme abode. Those who attain My supreme abode do not take birth again. (8.20-21)

पुरुषः स परः पार्थ भक्त्या लभ्यस् त्व् अनन्यया ।
 यस्यान्तःस्थानि भूतानि येन सर्वम् इदं ततम् ॥२२॥
 puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā
 yasyā’ntaḥsthāni bhūtāni yena sarvam idaṁ tatam

This supreme abode, O Arjuna, is attainable by unswerving devotion to Me within which all beings exist, and by which all this universe is pervaded. (See also 9.04 and 11.55) (8.22)

यत्र काले त्व् अनावृत्तिम् आवृत्तिं चैव योगिनः ।
 प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥
 yatra kāle tv anāvṛttim āvṛttiṁ cai’va yoginaḥ
 prayātā yānti taṁ kālāṁ vakṣyāmi bharatarṣabha

O Arjuna, now I shall describe different paths departing by which, during death, the yogis do or do not come back. (8.23)

अग्निर् ज्योतिर् अहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

agnir jyotir ahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam
tatra prayātā gacchanti brahma brahmavido janāḥ

Fire, light, daytime, the bright lunar fortnight, and the six months of the northern solstice of the sun — departing by the path of these celestial controllers (Devas), yogis who know the Eternal Being (Brahma) attain Brahma. (See also ChU 4.15.05, 5.10.01, BrU 6.2.15, PrU 1.10, and IsU 18) (8.24)

This Upaniṣadic verse is considered to be one of the most mysterious and misunderstood verse in the Gītā according to Yogānanda. There are thousands of gross and subtle nerves (Nāḍīs) in the human body. Only one of them — the Suṣumṇā Nāḍī — goes towards Brahmarandhra, the cerebral opening in the seventh Cakra. If the vital life force (Prāṇa) passes out of the body through Suṣumṇā Nāḍī during death by virtue of meditation on the five fires or energy centers (Cakras), the living entity (Jīva) reaches the Supreme and attains salvation (Mukti). (ChU 8.6.06, KaU 6.16, BS 4.2.17).

Anyone who knows the meditation on the five energy centers (Cakras) becomes virtuous and pure, and does not become besmeared with sin like a lotus leaf does not get wet by water (ChU 5.10.10). This is known as gradual emancipation (Krama-mukti) of soul from the lower centers in the body via Devayāna, the path through celestial controllers (Devas) at the Cakras in the body. What appears to refer to the auspicious times of departure of the living entity (Jīva) in this verse, refers only to the presiding Devas of various energy centers in the astral plane of the body. The kingdom of heaven is within all of us. All spheres or Lokas of the macrocosm are represented in our body, in microcosmic form, as the seven Cakras or astral centers. Celestial controllers (Devas) — different aspects of the cosmic intellect —

that govern the forces of nature also reside in these astral centers of the body and control the forces that work upon the body.

The Upaniṣad (ChU 5.10.01) also refers to a superhuman person or celestial ruler (Deva). According to the gurus of Kriyā-yoga, this superbeing is Kuṇḍalinī-śakti, the serpent power. This interpretation is thus supported by Śruti, the Upaniṣad. Rāmākṛṣṇa also said that spiritual consciousness is not possible without the awakening of Kuṇḍalinī. When the mind rises upward by the power of Kuṇḍalinī and reaches the seventh Cakra, it merges with the Eternal Being (Brahma) in the eighth plane. Yogic scriptures say: As long as the Kuṇḍalinī power remains dormant in the lower center, one cannot get success through Japa, meditation, and worship.

धूमो रात्रिस् तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर् योगी प्राप्य निवर्तते ॥२५॥
dhūmo rātris tathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam
tatra cāndramasaṁ jyotir yogī prāpya nivartate

Smoke, night, the dark lunar fortnight, and the six months of southern solstice of the sun — departing by these paths, the righteous attain lunar light (or heaven) and reincarnate. (See also 9.21, ChU 5.10.03-05, BS 3.01.08) (8.25)

Those who attain heaven reincarnate when the fruits of their virtuous deeds are exhausted (MuU 1.02.09). If the soul goes out by any other path, other than Suṣumnā Nāḍī, one does not attain emancipation; and undergoes repeated births and deaths.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्य् अनावृत्तिम् अन्ययावर्तते पुनः ॥२६॥
śuklakṛṣṇe gatī hy ete jagataḥ śāśvate mate
ekayā yāty anāvṛttim anyayā'vartate punaḥ

The path of light (of spiritual practice and Self-knowledge) and the path of darkness (of materialism and ignorance) are thought to be the world's two eternal paths. The former leads

to salvation (Mukti, Nirvāṇa) and the latter leads to rebirth.
(8.26)

The Upaniṣad describes a third path, the path of the lower creatures such as animals and insects. Unrighteous ones, who do not qualify for either path, transmigrate into the lower wombs such as animals, birds, insects, etc. (BrU 6.02.15-16). The immortal soul wanders endlessly through the ocean of transmigration made up of 8.4 million different species of life on this planet. The good Lord, out of His sweet will or mercy and without any reason, bestows the precious gift of the human body that is like a raft to carry one across the ocean of transmigration (TR 7.43.02-04). It is also said that human birth, faith in God, and the help of a Guru come only by His grace. Our present life provides the opportunity for preparation for the next life. According to the activities in this life, one can either get a promotion or salvation (Mukti); a demotion or transmigration; or another chance for Mukti by reincarnating as a human being.

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥
nai'te sṛtī pārtha jānan yogī muhyati kaścana
tasmāt sarveṣu kāleṣu yogayukto bhavā'rjuna

Knowing these two paths, O Arjuna, a yogī is not bewildered at all. Therefore, O Arjuna, be steadfast in yoga with Me at all times.
(8.27)

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अत्येति तत् सर्वम् इदं विदित्वा
योगी परं स्थानम् उपैति चाद्यम् ॥२८॥
vedeṣu yajñeṣu tapaḥsu cai'va
dāneṣu yat puṇyaphalaṁ pradiṣṭam
atyeti tat sarvam idaṁ veditvā
yogī paraṁ sthānam upaiti cā'dyam

The yogī who knows all this goes beyond getting the benefits of the study of the Vedas, performance of sacrifices, austerities, and

charities, and attains Parama-dhāma, the Supreme Eternal Abode.
(8.28)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नाम अष्टमोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde akṣarabrahmayogo
nāma aṣṭamo'dhyāyaḥ

Thus ends the eighth chapter named "The Eternal Brahma" of the
Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing
with the science of the Absolute in the form of the
dialogue between Śrīkṛṣṇa and Arjuna.

अथ नवमोऽध्यायः

CHAPTER 9

राजविद्याराजगुह्ययोगः

SUPREME KNOWLEDGE AND
THE BIG MYSTERY

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्य अनसूयवे ।

ज्ञानं विज्ञानसहितं यज् ज्ञात्वा मोक्षयसेऽशुभात् ॥१॥

śrī bhagavān uvāca

idaṁ tu te guhyatamaṁ pravakṣyāmy anasūyave

jñānaṁ vijñānasahitaṁ yaj jñātvā mokṣayase'subhāt

The Supreme Lord said: Since you have faith in My words, I shall
reveal to you the most profound, secret, transcendental knowledge,
together with transcendental experience. Knowing this, you will
be freed from the miseries of worldly existence. (9.01)

राजविद्या राजगुह्यं पवित्रम् इदम् उत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुम् अव्ययम् ॥२॥

rājavidyā rājaguhyam pavitraṁ idam uttamam

pratyakṣāvagamaṁ dharmyam susukhaṁ kartum avyayam

This Self-knowledge is the king of all knowledge, is the most secret, is very sacred, it can be perceived by instinct, conforms to righteousness (Dharma), is very easy to practice, and is timeless. (9.02)

अश्रद्धधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥३॥
aśraddadhānāḥ puruṣā dharmasyā'sya paramtapa
apṛāpya mām nivartante mṛtyu saṁsāra vartmani

O Arjuna, those who have no faith in this knowledge do not attain Me and follow the cycles of birth and death. (9.03)

Everything is possible for the person who has faith in God (Mark 9.23). Faith in the Supreme power holds the key to unlock the gates of salvation (Mukti).

मया ततम् इदं सर्वं जगद् अव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्व् अवस्थितः ॥४॥
mayā tatam idaṁ sarvaṁ jagad avyakta mūrtinā
matsthāni sarva bhūtāni na cā'haṁ teṣv avasthitaḥ

This entire universe is an expansion of Mine. All beings depend on Me (like a gold chain depends on gold and milk products depend on milk). I do not depend on them (because I am the highest of all). (See also 7.12) (9.04)

From a dualistic (Dvaitic) view point, waves depend on the ocean, the ocean does not depend on the waves. But, from a monist (Advaitic) point of view, as stated in verse 9.05 below, the question of wave abiding in the ocean or the ocean abiding in the wave does not arise, because there is no wave or ocean. It is water only. Similarly, everything is a manifestation of the Eternal Being (Brahma) only (Gītā 7.19).

न च मत्स्थानि भूतानि पश्य मे योगम् ऐश्वरम् ।
भूतभृन् न च भूतस्थो ममात्मा भूतभावनः ॥५॥
na ca matsthāni bhūtāni paśya me yogam aiśvaram

bhūtabhṛṇ na ca bhūtastho mamā'tmā bhūtabhāvanah

Look at the power of My divine mystery; in reality, I — the sustainer and creator of all beings — do not depend on them, and they also do not depend on Me. (In fact, the gold chain does not depend on gold; the chain is nothing but gold. Also, matter and energy are different, as well as non-different). (See also BP 2.09.34-36) (9.05)

The wave is water, but the water is not wave. The water has become the vapor, the cloud, the rain, the ice, as well as the bubble, the lake, the river, the wave, and the ocean. These are nothing but names of different forms (or transformations) of water. From a monist viewpoint, there is no ocean, no wave, no lake, but water only. However, a wave is a wave as long as it does not realize its true nature that it is not a wave but water. When the wave realizes that it is water, the wave no longer remains a wave, but becomes water. Similarly, when one realizes that he or she is not this physical body — but the Eternal Being (Brahma) in the form of Spirit (Ātmā) residing inside the physical body — one transcends physical body and immediately becomes one with Brahma without undergoing any physical change. As a physical body, one is mortal, limited by a form, has color, gender, and temperament. But as Ātmā, one is free, immortal, and limitless Brahma. This is called salvation (Mukti).

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्य् उपधारय ॥६॥

yathā'kāśasthito nityam vāyuḥ sarvatrago mahān
tathā sarvāṇi bhūtāni matsthānī'ty upadhāraya

Perceive that all beings remain in Me (without any contact or without producing any effect) as the mighty wind, moving everywhere, eternally remains in space. (9.06)

Gross objects, such as planets and stars, remain in the subtle space without any visible connection at all. Similarly, the entire universe, including the space itself, abides in the unified field called Brahma, the Eternal Being or the Supreme

Consciousness. Time has no access to space; similarly, the supreme consciousness is everlasting, indivisible, and unaffected by everything going on in its field like clouds do not make the sky wet.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
 कल्पक्षये पुनस् तानि कल्पादौ विसृजाम्य अहम् ॥७॥
 sarva bhūtāni kaunteya prakṛtiṁ yānti māmikām
 kalpakṣaye punas tāni kalpādau visrjāmy aham

All beings merge into My Ādi Prakṛti (primary material Nature) at the end of a Kalpa (or a cycle of 4.32 billion years), O Arjuna, and I create them again at the beginning of the next Kalpa. (9.07)

As a spider spreads out the web from within, plays in it, and again draws the web into itself; similarly, the Eternal Being (Brahma) creates the material world from itself, plays in it as living entity (Jīva), and takes it into itself during dissolution (BP 11.09.21). All manifestations are born, sustained, and finally merge in Brahma as bubbles of water are born, sustained, and merge in water. Brahma manifests itself into the universe by using its own internal power without the help of any external agent. It is possible for one Brahma — by virtue of possession of diverse powers — to be transformed into multiplicity without any outside help. The Eternal Being is thus both the efficient and the material cause of the creation.

प्रकृतिं स्वाम् अवष्टभ्य विसृजामि पुनः पुनः ।
 भूतग्रामम् इमं कृत्स्नम् अवशं प्रकृतेर् वशात् ॥८॥
 prakṛtiṁ svām avaṣṭabhya visrjāmi punaḥ punaḥ
 bhūta grāmam imam kṛtsnam avaśam prakṛter vaśāt

I create the entire multitude of beings again and again with the help of My material Nature (Prakṛti or Māyā). These beings are under control of the modes (Guṇas) of material Nature (Prakṛti). (9.08)

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।

उदासीनवद् आसीनम् असक्तं तेषु कर्मसु ॥९॥

na ca māñ tāni karmāñi nibadhnanti dhanamjaya
udāsīnavad āsīnam asaktam teṣu karmasu

These acts of creation do not bind Me, O Arjuna, because I remain indifferent and unattached to those acts. (9.09)

मयाध्यक्षेण प्रकृतिः स्यूते सचराचरम् ।

हेतुनानेन कौन्तेय जगद् विपरिवर्तते ॥१०॥

mayā'dhyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunā'nena kaunteya jagad viparivartate

The divine kinetic energy (Māyā) — with the help of material Nature (Prakṛti) — creates all animate and inanimate objects under My supervision; thus, the creation keeps on going, O Arjuna. (See also 14.03) (9.10)

अवजानन्ति मां मूढा मानुषीं तनुम् आश्रितम् ।

परं भावम् अजानन्तो मम भूतमहेश्वरम् ॥११॥

avajānanti māñ mūḍhā mānuṣīm tanum āśritam
parañ bhāvam ajānanto mama bhūta maheśvaram

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीम् आसुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

moghāśā moghakarmāṇo moghajñānā vicetasah
rākṣasīm āsurīm cai'va prakṛtiṁ mohinīm śritāḥ

Ignorant persons despise Me when I appear in human form because they do not know My transcendental nature as the great Lord of all beings (taking Me for an ordinary human being) and because they have false hopes, false actions, false knowledge, and delusive (Tāmasika) qualities (See 16.04-18) of fiends and demons (they are unable to recognize Me). (9.11-12)

When Lord Kṛṣṇa was here on this earth, in spite of the fact that He did many transcendental and extraordinary feats, only few people were able to recognize Him as an incarnation of the Supreme Being (Paramātmā). Even highly evolved soul such as King Yudhiṣṭhira was quite surprised to learn

from sage Nārada that his (King's) cousin brother, Kṛṣṇa, is the Supreme Being (Para-Brahma) Himself in human form (BP 7.15.79). The moral is that Para-Brahma cannot be known without one's good Karma and His personal grace.

महात्मानस् तु मां पार्थ दैवीं प्रकृतिम् आश्रिताः ।
 भजन्त्य् अनन्यमनसो ज्ञात्वा भूतादिम् अव्ययम् ॥१३॥
 mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ
 bhajanty ananya manaso jñātvā bhūtādim avyayam

But great souls, O Arjuna, who possess divine qualities (See 16.01-03), know Me as immutable — as the material and efficient cause of creation — and worship Me single-mindedly with loving devotion. (9.13)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
 नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥
 satataṁ kīrtayanto mām yatantaśca dṛḍha vratāḥ
 namasyantaś ca mām bhaktyā nityayuktā upāsate

Persons of firm resolve worship Me with ever steadfast devotion by always singing My glories, striving to attain Me, and prostrating before Me with devotion. (9.14)

ज्ञानयज्ञेन चाप्य् अन्ये यजन्तो माम् उपासते ।
 एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥१५॥
 jñāna yajñena cāpy anye yajanto mām upāsate
 ekatvena prthaktvena bahudhā viśvatomukham

Some worship Me by acquiring and propagating Self-knowledge. Others worship the infinite as the One in all (or non-dual), as the master of all (or dual), and in various other ways. (9.15)

अहं क्रतुर् अहं यज्ञः स्वधाहम् अहम् औषधम् ।
 मन्त्रोऽहम् अहम् एवाज्यम् अहम् अग्निर् अहं हुतम् ॥१६॥

ahaṁ kratuṛ ahaṁ yajñaḥ svadhā'ham ahaṁ auṣadham
 mantra'ham ahaṁ evā'jyam ahaṁ agnir ahaṁ hutam
 पिताहम् अस्य जगतो माता धाता पितामहः ।
 वेद्यं पवित्रम् ओंकार ऋक् साम यजुर् एव च ॥१७॥
 pitā'ham asya jagato mātā dhātā pitāmahaḥ
 vedyaṁ pavitraṁ oṁkāra ṛk sāma yajur eva ca
 गतिर् भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
 प्रभवः प्रलयः स्थानं निधानं बीजम् अव्ययम् ॥१८॥
 gatir bhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṁ suhṛt
 prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījam avyayam

I am the ritual, I am the sacrifice, I am the offering, I am the herb,
 I am the mantra, I am the clarified butter (Ghī), I am the fire, and I
 am the oblation. (See also 4.24). I am the supporter of the
 universe, the father, the mother, and the grandfather. I am the
 object of knowledge, the sacred syllable “OM”, and also the Ṛg,
 the Yajur, and the Sāma Vedas. I am the goal, the supporter, the
 Lord, the witness, the abode, the refuge, the friend, the origin, the
 dissolution, the foundation, the substratum, and the immutable
 seed. (See also 7.10 and 10.39) (9.16-18)

तपाम्य अहम् अहं वर्षं निगृह्णाम्य उत्सृजामि च ।
 अमृतं चैव मृत्युश्च सद् असच् चाहम् अर्जुन ॥१९॥
 tapāmy ahaṁ ahaṁ varṣaṁ nigṛhṇāmy utsṛjāmi ca
 amṛtaṁ cai'va mṛtyuśca sad asac cā'ham arjuna

I give heat. I send, as well as withhold, the rain. I am immortality,
 as well as death. I am also both the Absolute (Sat or Akṣara) and
 the temporal (Asat or Kṣara), O Arjuna. (The Supreme Being has
 become everything, See also 13.12) (9.19)

त्रैविद्या मां सोमपाः पूतपापा
 यज्ञैर् इष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
 ते पुण्यम् आसाद्य सुरेन्द्रलोकम्
 अश्नन्ति दिव्यान् दिवि देवभोगान् ॥२०॥

traividya māṁ somapāḥ pūtapāpā
yajñair iṣṭvā svargatim prārthayante

te puṇyam āsādyā surendralokam
aśnanti divyān divi devabhogān

The doers of the rituals prescribed in the three Vedas, the drinkers of the nectar of devotion (Soma), whose sins are cleansed, worship Me by doing good deeds (Yajña) for gaining heaven. As a result of their meritorious deeds, they go to heaven and enjoy celestial sense pleasures. (9.20)

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्मम् अनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥२१॥
te taṁ bhuktvā svargalokaṁ viśālaṁ
kṣīṇe puṇye martyalokaṁ viśanti
evaṁ trayīdharmam anuprapannā
gatāgataṁ kāmakāmā labhante

They return to the mortal world — after enjoying the wide world of heavenly pleasures — upon exhaustion of their good Karma (Puṇya). Thus, following the injunctions of the three Vedas, persons working for the fruit of their actions take repeated birth and death. (See also 8.25) (9.21)

अनन्याश् चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्य् अहम् ॥२२॥
ananyāś cintayanto māṁ ye janāḥ paryupāsate
teṣāṁ nityābhīyuktānāṁ yogakṣemaṁ vahāmy aham

I personally take care of both the spiritual and material welfare of those ever-steadfast devotees who always remember and adore Me with single-minded contemplation. (9.22)

Wealth and happiness automatically come to the righteous person without that person asking for it, as the river automatically goes to the ocean (TR 1.293.02). Material wealth naturally comes to the virtuous person as river water naturally flows downstream (VP 1.11.24). Lord Rāma said: I always take care of those who worship Me with unswerving devotion as a mother takes care of her child (TR 3.42.03). It is not possible to succeed in any endeavor without the grace of three Mothers: Kālī, Lakṣmī, and Sarasvatī. Therefore, worship of the Mother form of the Lord using the mantra: Om Śrī Durgāya Namaḥ is encouraged for the seekers of health, wealth, and knowledge.

Father in the heaven knows all of what you need. Give first place to His Kingdom, and what He requires. He will provide you everything (Matthew 6.32-33). Nothing is difficult to obtain when I am pleased, but a pure devotee whose mind is exclusively fixed upon Me does not ask anything, including salvation (Mukti), but the opportunity to serve Me (BP 6.09.48). The Lord chooses much better things for you if you let Him be your guide by surrendering unto His will.

येऽप्य् अन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
 तेऽपि माम् एव कौन्तेय यजन्त्य् अविधिपूर्वकम् ॥२३॥
 ye'py anyadevatā bhaktā yajante śraddhayā'nvitāḥ
 te'pi mām eva kaunteya yajanty avidhipūrvakam

O Arjuna, even those devotees who worship the deities with faith, they also worship Me, but in an improper way. (9.23)

There is only one Absolute, the wise call Him and worship Him by various names (RV 1.164.46). The worship of the divine as Mother is also found in the Vedas where the sage longs to be a child of the divine Mother (RV 7.81.04). The Absolute has also manifested as celestial controllers (Devas) — for sustaining the creation — who are one with many names and forms (RV 3.55.01). The Absolute Brahma is a woman, a man, a boy, a girl, and an old person. He exists in all forms (AV 10.08.27). All deities, male or female, are representations of the One divine. He is One in many and many in One. One should not worship the

material objects in the creation such as family, friends, and possessions; but one can worship the creator in material objects, because He is in all rocks. The Vedic principle of celestial controllers (Devas) does not diversify the Unity, but unifies the diversity. Deities are just different names and forms, or symbolic representations, of the energies of nature.

The deity is a conduit through which the water of divine grace can be made to flow by the power of conviction — expressed through worship and prayer — from the reservoir of infinite consciousness. However, the seedling of faith becomes the fruit tree of conviction only when it comes out of the ground of Self-knowledge (*Jñāna*) and survives the frost of logic. We evoke the potential energy of cosmic forces by contemplating on deities. Joseph Campbell said: "The images of myth are reflections of the spiritual potentialities of everyone of us, and deities stimulate divine love." All different types of worship reach One and the same Lord as waters of all different rivers reach the same ocean. External worship with the help of an image or symbolic representation of God is necessary for beginners. Next step is the chanting of hymns, and Japa, the repetition of divine names. The next stage is meditation. The vision of Brahma-consciousness, or beholding Brahma manifested through every individual, is the highest spiritual development.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुर् एव च ।
 न तु माम् अभिजानन्ति तत्त्वेनातश् च्यवन्ति ते ॥२४॥
 aham hi sarva yajñānām bhoktā ca prabhur eva ca
 na tu mām abhijānanti tattvenā'taś cyavanti te

Because I — the Supreme Being (Para-Brahma) — alone am the enjoyer of all sacrificial services (Yajña) and Lord of the universe. But people do not know My true transcendental nature. Therefore, they fall (into the repeated cycles of birth and death). (9.24)

यान्ति देवव्रता देवान् पितॄन् यान्ति पितॄव्रताः ।
 भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥२५॥
 yānti devavratā devān pitṛn yānti pitṛvratāḥ

bhūtāni yānti bhūtejyā yānti madyājino'pi mām

Worshippers of the celestial controllers (Devas) go to the Devas; worshippers of the ancestors go to the ancestors, and worshippers of the ghosts go to the ghosts; but My devotees come to Me (and are not born again). (See also 8.16) (9.25)

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तद् अहं भक्त्युपहतम् अश्नामि प्रयतात्मनः ॥२६॥

patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati
tad ahaṁ bhakty upahṛtam aśnāmi prayatātmanah

Whosoever offers Me a leaf, a flower, a fruit, or water with devotion; I accept and eat the offering of devotion by the pure-hearted. (See also BP 10.81.04) (9.26)

The Lord is hungry for love and the feeling of devotion. A dedicated heart, not complicated rituals, is needed to please God and obtain His grace. One should eat food after offering to God first. He eats the food offerings to please the devotees. The mind becomes purified when one eats food after offering it first to the Lord.

यत् करोषि यद् अश्नासि यज् जुहोषि ददासि यत् ।
यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥२७॥

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya tat kuruṣva mad arpaṇam

O Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever charity you give, whatever austerity you perform, do all that as an offering unto Me. (See also 12.10, 18.46) (9.27)

The love for fame is a fire that can destroy all yoga and austerity. The illusory power of divine kinetic energy (Māyā) is formidable. It betrays everyone, including the yogis, unless one does everything for God.

शुभाशुभफलैर् एवं मोक्षये कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो माम् उपैष्यसि ॥२८॥

śubhāśubhaphalair evaṁ mokṣyase karma bandhanaiḥ
saṁnyāsa yoga yuktātmā vimukto mām upaiṣyasi

You shall become free from the bondage — good and bad — of Karma by this attitude of complete renunciation (Saṁnyāsa-yoga). Becoming liberated, you shall come to Me. (9.28)

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्य् अहम् ॥२९॥

samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham

The Self is present equally in all beings. There is no one hateful or dear to Me. But, those who worship Me with love and devotion are very close to Me, and I am also very close to them. (See also 7.18) (9.29)

I am with the Father and the Father is with Me (John 10.38 and 14.11). Ask and it shall be given. Seek and you shall find (Matthew 7.07). God's grace is just for the asking. The doors of devotion are open to all, but the faithful and the dedicated ones who burn the incense of devotion in the temple of their heart become one with the Lord. A father loves all his children equally, but the child who is devoted to the father is more dear although he or she may not be very rich, intelligent, or powerful. Similarly, a devotee is very dear to the Lord. Lord does not give everything — such as both material and spiritual wealth — to everybody. One attains perfection — by the grace of God — through the practice of spiritual discipline. Both self-effort and grace are needed. According to the Vedas, gods help only those who help themselves (RV 4.33.11). Yogānanda said: God chooses those who choose Him.

The grace of God, like rays of the sun, is equally available to all, but due to free will one must open the window of the heart to let the sunshine come in. It is said that divinity is our birthright; however, self-effort in the right direction is also necessary to remove hindrances brought about by our own past

deeds. The grace of God also comes expeditiously through our own efforts. It is also believed that divine grace and self-effort are one and the same. Self-effort promotes the process of God-realization as manure promotes growth of plants..

अपि चेत् सुदुराचारो भजते माम् अनन्यभाक् ।
साधुर् एव स मन्तव्यः सम्यग् व्यवसितो हि सः ॥३०॥

api cet sudurācāro bhajate mām ananyabhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ

If even the most sinful person resolves to worship Me with single-minded, loving devotion, such a person must be regarded as a saint because of making the right resolution. (9.30)

There are no unforgivable sins or sinners. The fire of sincere repentance burns all sins. The Koran says: Those who believe in Allah, and do right action, He will forgive their evil deeds (Surah 64.09). Every saint had a past, and every sinner has a future. Yogānanda used to say: A saint is the sinner who never gave up. The Bible says: Everyone who believes in Him shall have eternal life (John 3.15). Acts of Japa, austerity, service, and charity done without any selfish motive can atone sinful acts, as darkness vanishes after sunrise (MB 3.207.57).

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥

kṣipraṁ bhavati dharmātmā śaśvacchāntiṁ nigacchati
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati

Such a person soon becomes righteous and attains everlasting peace. Be aware, O Arjuna, that My devotee will never perish or fall down. (9.31)

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास् तथा शूद्रास् तेऽपि यान्ति परां गतिम् ॥३२॥

mām hi pārtha vyapāśritya ye’pi syuḥ pāpayonayaḥ

striyo vaiśyās tathā śūdrās te'pi yānti parām gatim

Anybody — including women, merchants, laborers, and the evil-minded — can attain the supreme abode by just surrendering unto My will with loving devotion, O Arjuna. (See also 18.66) (9.32)

A spiritual discipline (Sādhana) should be commensurate with the faith, interest, and ability of the person. Some may be disqualified, or not ready to receive the knowledge of the Supreme, but the path of devotion is open to all. No one is disqualified — due to caste, creed, gender, or mental capacity — to receive devotion. The path of devotion is considered the easiest and the best of all paths by most saints and sages.

किं पुनर् ब्राह्मणाः पुण्या भक्ता राजर्षयस् तथा ।
 अनित्यम् असुखं लोकम् इमं प्राप्य भजस्व माम् ॥३३॥
 kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā
 anityam asukhaṁ lokam imam prāpya bhajasva mām

It should then be very easy for holy Brāhmaṇas and devout royal sages to attain the Supreme Being. Therefore, having obtained this joyless and transitory human life, one should always worship Me with loving devotion. (9.33)

The living entity (Jīva), under the spell of illusory power of divine kinetic energy (Māyā), goes through the repeated cycles of birth and death. The good Lord, out of His grace, gives a human body to Jīva that is very difficult to obtain. The human body, created in the image of God, is the jewel of creation, and has the capacity to deliver the soul from the net of transmigration to the higher levels of existence. All other forms of life on the earth, except human life, is devoid of higher intellect and discrimination.

As a tiger suddenly comes and takes away a lamb from the flock; similarly, death takes away a person unexpectedly. Therefore, spiritual discipline (Sādhana) and righteous deeds should be performed without waiting for a proper time to come (MB 12.175.13). The goal and obligation of human birth are to seek Him. The search for God should not wait. One should

continue this search parallel with other duties of life, otherwise it may be too late.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
माम् एवैष्यसि युक्तवैवम् आत्मानं मत्परायणः ॥३४॥
manmanā bhava madbhakto madyājī mān namaskuru
mām evai'syasi yuktvai'vam ātmānaṁ matparāyaṇaḥ

Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me. Thus, uniting yourself with Me by setting Me as the supreme goal and the sole refuge, you shall certainly come to Me. (9.34)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥
OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde rājavidyārājaguhyaयोगो
nāma navamo'dhyāyaḥ

Thus ends the ninth chapter named “Supreme Knowledge and the Big Mystery” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ दशमोऽध्यायः

CHAPTER 10

विभूतियोगः

MANIFESTATION OF THE ABSOLUTE

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।

यत् तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

śrī bhagavān uvāca

bhūya eva mahābāho śṛṇu me paramaṁ vacaḥ

yat te'haṁ priyamāṇāya vakṣyāmi hitakāmyayā

The Supreme Lord said: O Arjuna, listen once again to My supreme word that I shall speak to you, who are very dear to Me, for your welfare. (10.01)

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहम् आदिर् हि देवानां महर्षीणां च सर्वशः ॥२॥

na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ

aham ādir hi devānāṁ maharṣīṇāṁ ca sarvaśaḥ

Neither the celestial controllers (Devas), nor the great sages know My origin, because I am the origin of all Devas and great sages also. (10.02)

यो माम् अजम् अनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥

yo mām ajam anādiṁ ca veti lokamaheśvaram

asaṁmūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate

One who knows Me as the unborn, the beginningless, and the Supreme Lord of the universe, is considered wise among the mortals and becomes liberated from the bondage of Karma. (10.03)

बुद्धिर् ज्ञानम् असंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयम् एव च ॥४॥

buddhir jñānam asaṁmohaḥ kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo'bhāvo bhayaṁ cā'bhayaṁ eva ca

अहिंसा समता तुष्टिस् तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥

ahimsā samatā tuṣṭis tapo dānaṁ yaśo'yaśaḥ
bhavanti bhāvā bhūtānāṁ matta eva pṛthagvidhāḥ

Discrimination, Self-knowledge, non-delusion, forgiveness, truthfulness, control over the mind and senses, tranquillity, pleasure, pain, birth, death, fear, fearlessness, nonviolence, equanimity, contentment, austerity, charity, fame, ill fame — these diverse qualities in human beings arise from Me alone. (10.04-05)

If you forgive others, your Father in heaven will also forgive you (Matthew 6.14). Resist no evil with evil (Matthew 5.39). Love your enemies, and pray for those who mistreat you (Matthew 5.44). Anger, controlled by the forgiver, does great harm and takes away Punya (good Karma) of the wrong doer if the wrong doer does not ask forgiveness (MB 5.36.05). The one who does wrong is destroyed by the same act of wrong doing if he or she does not ask forgiveness (MS 2.163). The one who truly forgives the trespassers is happy, because the anger of the forgiver is exterminated. The progress in spiritual discipline is impeded if one's interpersonal relationship is full of hurt and negative feeling even for a single living entity.

Even the virtue has its own vice. Forgiveness may often be construed as a sign of weakness; therefore, clemency is the strength of the strong, and a virtue for the weak. A person should be forgiven if he or she has sincerely asked forgiveness, if it is the first offense, if the offense was not intentional, and if the offender has been helpful in the past. The tool of punishment may be used — without any feeling of revenge — to correct and teach the intentional and repeated offenders.

महर्षयः सप्त पूर्वे चत्वारो मनवस् तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

maharṣayaḥ sapta pūrve catvāro manavas tathā
madbhāvā mānasā jātā yeṣāṁ loka imāḥ prajāḥ

The seven great sages, and the more ancient four Sanakas and fourteen Manus, from whom all the creatures of the world were born, originated from My potential energy. (10.06)

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥७॥
etāṁ vibhūtiṁ yogaṁ ca mama yo vetti tattvataḥ
so'vikampena yogena yujyate nā'tra saṁśayaḥ

One who truly understands My manifestations and yogic powers, is united with Me by unswerving devotion. There is no doubt about it. (10.07)

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥
aham sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante mām budhā bhāvasamanvitāḥ

I am the origin of all. Everything emanates from Me. Understanding this, the wise adore Me with love and devotion. (10.08)

That which is One has become this all (RV 8.58.02).

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥
maccittā madgataprāṇā bodhayantaḥ parasparam
kathayantaś ca mām nityaṁ tuṣyanti ca ramanti ca

These wise devotees remain ever content and delighted. Their minds remain absorbed in Me and their lives surrendered unto Me. They always enlighten each other by talking about Me. (10.09)

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन माम् उपयान्ति ते ॥१०॥

teṣāṁ satata yuktānāṁ bhajatāṁ prītipūrvakam
dadāmi buddhi yogaṁ taṁ yena mām upayānti te

I give knowledge and understanding of metaphysical science — to those who are ever united with Me and lovingly adore Me — by which they come to Me. (10.10)

Those who receive him and believe in him, he makes them come to the Father in heaven (John 1.12). Whosoever shall not receive the kingdom of God as a little child shall not enter therein (Luke 18.17).

तेषाम् एवानुकम्पार्थम् अहम् अज्ञानजं तमः ।

नाशयाम्य् आत्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

teṣāṁ evānukampārtham aham ajñānajaṁ tamaḥ
nāśayāmy ātmabhāvastho jñānadīpena bhāsvatā

I — who dwell within their inner psyche as consciousness — destroy the darkness born of ignorance by the shining lamp of transcendental knowledge as an act of compassion for them. (10.11)

All other forms of Kṛṣṇa can be achieved by different means of worship, but Kṛṣṇa Himself can be achieved only by devotion and exclusive love (Chimanbhai). The lamp of spiritual knowledge and God-realization can be easily ignited by the intense spark of devotion, but never by intellect and logic alone.

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यम् आदिदेवम् अजं विभुम् ॥१२॥

arjuna uvāca

paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān

puruṣaṁ śāśvataṁ divyam ādidevam ajaṁ vibhum

आहुस् त्वाम् ऋषयः सर्वे देवर्षिर् नारदस् तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

āhus tvām ṛṣayaḥ sarve devarṣir nāradas tathā
asito devalo vyāsaḥ svayaṁ caiva bravīṣi me

Arjuna said: You are the Supreme Being, the Supreme Abode, the Supreme Purifier, the Eternal Divine Being, the primal God, the unborn, and the omnipresent. All sages have thus acclaimed You. The divine sage Nārada, Asita, Devala, Vyāsa, and You Yourself tell me that. (10.12-13)

सर्वम् एतद् ऋतं मन्ये यन् मां वदसि केशव ।
न हि ते भगवन् व्यक्तिं विदुर् देवा न दानवाः ॥१४॥

sarvam etad ṛtaṁ manye yan mām vadasi keśava
na hi te bhagavan vyaktiṁ vidur devā na dānavāḥ

O Kṛṣṇa, I believe all that You have told me to be true. O Lord, neither the celestial controllers (Devas) nor the demons fully understand Your real nature. (See also 4.06) (10.14)

स्वयम् एवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

svayam evā'tmanā'tmānaṁ vettha tvaṁ puruṣottama
bhūtabhāvana bhūteśa devadeva jagatpate

O Creator and Lord of all beings, God of all celestial rulers (Devas), Supreme person, and Lord of the universe, You alone know Yourself by Yourself. (10.15)

The Vedas left the final question on the origin of ultimate Reality unanswered by stating that nobody knows the ultimate source from where this creation has come. Sages went further by stating that perhaps even He does not know (RV 10.129.06-07). The one who says that I know the Eternal Being (Brahma) does not know; the one who knows the Truth says that I do not know. Brahma is the unknown to a person of true

knowledge, it is known only to the ignorant (KeU 2.01-03). The ultimate source of cosmic energy is and will remain a big mystery.

वक्तुम् अर्हस्य् अशेषेण दिव्या ह्य् आत्मविभूतयः ।
याभिर् विभूतिभिर् लोकान् इमांस् त्वं व्याप्य तिष्ठसि ॥१६॥
vaktum arhasy aśeṣeṇa divyā hy ātmavibhūṭayaḥ
yābhir vibhūtibhir lokān imāns tvaṁ vyāpya tiṣṭhasi

Therefore, You alone are able to fully describe Your own divine glories or the manifestations by which You exist pervading all the universes. (10.16)

कथं विद्याम् अहं योगिंस् त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन् मया ॥१७॥
katham vidyām ahaṁ yogiṁs tvāṁ sadā paricintayan
keṣu keṣu ca bhāveṣu cintyo'si bhagavan mayā

How may I know You, O Lord, by constant contemplation? In what form of manifestation am I to think of You, O Lord? (10.17)

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर् हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

vistareṇā'tmano yogam vibhūtiṁ ca janārdana
bhūyaḥ kathaya tṛptir hi śṛṇvato nāsti me'amṛtam

O Lord, explain to me again, in detail, Your yogic power and glory because I am not satiated by hearing Your nectar-like words. (10.18)

श्रीभगवानुवाच
हन्त ते कथयिष्यामि दिव्या ह्य् आत्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्य् अन्तो विस्तरस्य मे ॥१९॥
śrī bhagavān uvāca
hanta te kathayiṣyāmi divyā hy ātmavibhūṭayaḥ

prādhānyataḥ kuruśreṣṭha nā'sty anto vistarasya me

The Supreme Lord said: O Arjuna, now I shall explain to you My prominent divine manifestations because My manifestations are endless. (10.19)

अहम् आत्मा गुडाकेश सर्वभूताशयस्थितः ।
 अहम् आदिश्च मध्यं च भूतानाम् अन्त एव च ॥२०॥
 aham ātmā guḍākeśa sarvabhūtāśayasthitaḥ
 aham ādiśca madhyaṁ ca bhūtānām anta eva ca

O Arjuna, I am the Spirit (Ātmā) abiding in the inner psyche of all beings. I am also the beginning, the middle, and the end of all beings. (10.20)

Ātmā (Spirit) has no origin and is a property of the Supreme Being (Para-Brahma) as the sunlight is a property of the sun (BS 2.03.17). Para-Brahma and the Eternal Brahma (Ātmā) are like sun and sunlight, different as well as non-different (BS 3.02.28). The Spirit (Ātmā) within living beings is called Cetanā or the supreme controller (Īśvara). The same Spirit behind the universe is called Brahma. Ātmā is different from the body as fire is different from the wood.

Ātmā, the universal consciousness, cannot be known by the senses, mind, and intellect; because the senses, mind, and intellect get their power to function from Ātmā alone (KeU 1.06). Ātmā supplies power and supports the senses as the air burns and supports the fire (MB 12.203.03). Ātmā is the basis and support behind every form of power, movement, intellect, and life in this universe. It is the power by which one sees, hears, smells, thinks, loves, hates, and desires objects.

आदित्यानाम् अहं विष्णुर् ज्योतिषां रविर् अंशुमान् ।
 मरीचिर् मरुताम् अस्मि नक्षत्राणाम् अहं शशी ॥२१॥
 ādityānām ahaṁ viṣṇur jyotiṣāṁ ravir aṁśumān
 marīcir marutām asmi nakṣatrāṇām ahaṁ śaśī

I am Viṣṇu among the (twelve) sons of Aditi. I am the radiant sun among the luminaries. I am Marīci among the supernatural controllers of wind. I am the moon among the stars. (10.21)

Similar expressions are also found in the Vedas (RV 4.26.01, and 9.96.06).

वेदानां सामवेदोऽस्मि देवानाम् अस्मि वासवः ।
 इन्द्रियाणां मनश्चास्मि भूतानाम् अस्मि चेतना ॥२२॥
 vedānām sāmavedo'smi devānām asmi vāsavaḥ
 indriyāṇām manaś cā'smi bhūtānām asmi cetanā

I am the Sāmaveda among the Vedas. I am Indra among the celestial rulers (Devas). I am the mind among the senses. I am the consciousness in living beings. (10.22)

रुद्राणां शंकरश् चास्मि वित्तेशो यक्षरक्षसाम् ।
 वसूनां पावकश् चास्मि मेरुः शिखरिणाम् अहम् ॥२३॥
 rudrāṇām śaṅkaraś cā'smi vittiśo yakṣarakṣasām
 vasūnām pāvakaś cā'smi meruḥ śikhariṇām aham

I am Śiva among the Rudras, I am Kubera among the Yakṣas and demons, I am the fire among the Vasus, and I am Meru among the mountains. (10.23)

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
 सेनानीनाम् अहं स्कन्दः सरसाम् अस्मि सागरः ॥२४॥
 purodhasāṁ ca mukhyaṁ mām viddhi pārtha bṛhaspatim
 senānīnām ahaṁ skandaḥ sarasām asmi sāgaraḥ

Among the priests, O Arjuna, know Me to be the chief, Bṛhaspati. I am Skanda among the army generals. I am the ocean among the bodies of water. (10.24)

महर्षीणां भृगुर् अहं गिराम् अस्म्य् एकम् अक्षरम् ।
 यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥

maharṣīṇāṃ bhṛgu ahaṃ girām asmy ekam akṣaram
yajñānāṃ japayajño'smi sthāvarāṇāṃ himālayaḥ

I am Bhṛgu among the great sages. I am the monosyllable cosmic sound, “AUM”, among the words. I am Japa-yajña among the spiritual disciplines (Yajña) and I am the Himālaya among the immovables. (10.25)

Japa is considered the easiest and the most powerful method of Self-realization in the present age by all saints and sages such as Tulasīdāsa, Nānak, Lord Caitanya, Prabhupāda, and others. Constant mental repetition (Japa) of Tāraka mantra — OM Śrī Rāma, Jai Rāma, Jai Jai Rāma — with faith will drive sound vibrations into the deeper layers of mind where it works like a damper in preventing the rise of the waves of negative thoughts and ideas leading the way to the inner awakening in due course of time. Meditation is the extended and higher stage of Japa. One must first practice Japa before going into transcendental meditation. Swami Harihar says: There should be no desire to gain any worldly objects in exchange for the repetition of the divine name. The spiritual force of divine name should not be applied even for the destruction of sin. It should be resorted to for divine realization only.

The form of the Lord cannot be known, or comprehended by human mind without a name. If one chants, or meditates on the name without seeing the form, the form flashes on the screen of the mind as an object of love. Saint Tulasīdāsa said: Place the lamp of the name of the Lord near the door of your tongue if you want the light both inside and outside. The name is greater than both impersonal and personal aspects of Eternal Being (Brahma), because the power of name has control over both aspects of Brahma (TR 1.21-26). Guru Nānak said: The best of all efforts is to always remember and repeat the name of God.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥
aṣvatthaḥ sarvavṛkṣāṇāṃ devarṣīṇāṃ ca nāradaḥ
gandharvāṇāṃ citrarathaḥ siddhānāṃ kapilo munīḥ

I am the banyan tree among the trees, Nārada among the sages, Citraratha among the Gandharvas and sage Kapila among the Siddhas. (10.26)

उच्चैःश्रवसम् अश्वानां विद्धि माम् अमृतोद्भवम् ।
 ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥
 uccaiḥśravasam aśvānām biddhi mām amṛtodbhavam
 airāvataṁ gajendrāṇām narāṇām ca narādhipam
 आयुधानाम् अहं वज्रं धेनूनाम् अस्मि कामधुक् ।
 प्रजनश् चास्मि कन्दर्पः सर्पाणाम् अस्मि वासुकिः ॥२८॥
 āyudhānām ahaṁ vajraṁ dhenūnām asmi kāmadhuk
 prajānaś cāsmi kandarpaḥ sarpāṇām asmi vāsukiḥ

Know Me as Uccaiḥśravas — manifested during the time of churning the ocean along with nectar — among the horses, Airāvata among the elephants and the King among men. I am the thunderbolt among weapons, Kāmadhenu among cows and I am Cupid for procreation. Among the serpents, I am Vāsuki. (10.27-28)

अनन्तश् चास्मि नागानां वरुणो यादसाम् अहम् ।
 पितृणाम् अर्यमा चास्मि यमः संयमताम् अहम् ॥२९॥
 anantaś cāsmi nāgānām varuṇo yādasām aham
 pitṛṇām aryamā cāsmi yamaḥ saṁyamatām aham
 प्रह्लादश् चास्मि दैत्यानां कालः कलयताम् अहम् ।
 मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०॥
 prahlādaś cāsmi daityānām kālaḥ kalayatām aham
 mṛgāṇām ca mṛgendro’haṁ vainateyaśca pakṣiṇām

I am Śeṣanāga among Nāgas, I am Varuṇa among the water-gods and Aryamā among the manes. I am Yama among the controllers. I am Prahlāda among Diti’s progeny, time or death among the healers, lion among the beasts, and Garuḍa among birds. (10.29-30)

पवनः पवताम् अस्मि रामः शस्त्रभृताम् अहम् ।
 झषाणां मकरश् चास्मि स्रोतसाम् अस्मि जाह्नवी ॥३१॥
 pavanaḥ pavatām asmi rāmaḥ śastrabhṛtām aham
 jhaṣāṇāṁ makaraś cāsmi srotasām asmi jāhnavī

I am the wind among the purifiers and Lord Rāma among the warriors. I am the crocodile among the fishes and the holy Gaṅgā among the rivers. (10.31)

सर्गाणाम् आदिर् अन्तश्च मध्यं चैवाहम् अर्जुन ।
 अध्यात्मविद्या विद्यानां वादः प्रवदताम् अहम् ॥३२॥
 sargāṇām ādir antaśca madhyaṁ cai'vā'ham arjuna
 adhyātmavidyā vidyānāṁ vādaḥ pravadatām aham

I am the beginning, the middle, and the end of all creation, O Arjuna. Among knowledge I am knowledge of the supreme Self. I am logic of the logician. (10.32)

अक्षराणाम् अकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
 अहम् एवाक्षयः कालो धाताहं विश्वतोमुखः ॥३३॥
 akṣarāṇām akāro'smi dvandvaḥ sāmāsikasya ca
 aham evā'kṣayaḥ kālo dhātā'haṁ viśvatomukhaḥ

I am the letter "A" among the alphabets. I am the dual compound among compound words. I am endless time (Akṣaya Kāla). I am the sustainer of all and have faces on all sides (or I am omniscient). (10.33)

Akṣaya Kāla, the endless time, is also called Akāla Puruṣa or Kāla Nirañjana. It is the time form of Lord Kṛṣṇa.

मृत्युः सर्वहरश्चाहम् उद्भवश्च भविष्यताम् ।
 कीर्तिः श्रीर् वाक् च नारीणां स्मृतिर् मेधा धृतिः क्षमा ॥३४॥
 mṛtyuḥ sarvaharaś cā'ham udbhavaśca bhaviṣyatām
 kīrtiḥ śrīr vāk ca nārīṇāṁ smṛtir medhā dhṛtiḥ kṣamā

I am the all-devouring death and also the origin of future beings. I am the seven goddesses (Devis) or guardian angels presiding over the seven qualities — fame, prosperity, speech, memory, intellect, resolve, and forgiveness. (10.34)

बृहत्साम तथा साम्नां गायत्री छन्दसाम् अहम् ।
 मासानां मार्गशीर्षोऽहम् ऋतूनां कुसुमाकरः ॥३५॥
 bṛhatsāma tathā sāmnaṁ gāyatrī chandasām aham
 māsānāṁ mārگاśīrṣo’ham ṛtūnāṁ kusumākaraḥ

I am Bṛhatsāma among the Sāma hymns. I am Gāyatrī among the Vedic mantras. I am November-December among the months; I am spring among the seasons. (10.35)

द्यूतं छलयताम् अस्मि तेजस् तेजस्विनाम् अहम् ।
 जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववताम् अहम् ॥३६॥
 dyūtāṁ chalayatām asmi tejas tejasvinām aham
 jayo’smi vyavasāyo’smi sattvaṁ sattvavatām aham

I am gambling of the cheats, splendor of the splendid, victory of the victorious, resolution of the resolute, and goodness of the good. (10.36)

Both good and bad are the product of divine power, Māyā. Māyā creates a multitude of merits and demerits that have no real existence. The wise do not attach too much importance to it. One should develop the good qualities and get rid of the bad ones. After enlightenment, both good and bad, virtue and vice are transcended as darkness vanishes after the sunrise. Vice and virtue are not two things, but one, the difference being only in the degree of manifestation. It is true that God also dwells in the most sinful beings; but it is not proper that one should hate them or associate with them. Gāndhī said: Hate the sin and not the sinner.

One should view the marvelous cosmic drama, full of pairs of opposites in life, with ever joyous heart; because there is no good or evil; only different masks of the cosmic actor. The Vedas denounce the idea of growing rich by unfair means such as gambling, gifts, and bribes. They recommend honest labor, sweat

of the brows such as cultivating the corn field, that is good for society as well as the individual (RV 10.34.13).

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
 मुनीनाम् अप्य् अहं व्यासः कवीनाम् उशना कविः ॥३७॥
 vṛṣṇīnām vāsudevo'smi pāṇḍavānām danarñjayaḥ
 munīnām apy ahaṁ vyāsaḥ kavīnām uśanā kaviḥ

I am Vāsudeva among the Vṛṣṇī family, Arjuna among the Pāṇḍavas, Vyāsa among the sages, and Uśanā among the poets. (10.37)

दण्डो दमयताम् अस्मि नीतिर् अस्मि जिगीषताम् ।
 मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवताम् अहम् ॥३८॥
 daṇḍo damayatām asmi nītir asmi jigīṣatām
 maunaṁ cai'vā'smi guhyānām jñānaṁ jñānavatām aham

I am the power of rulers, the statesmanship of the seekers of victory, I am silence among the secrets and the Self-knowledge of the knowledgeable. (10.38)

यच् चापि सर्वभूतानां बीजं तद् अहम् अर्जुन ।
 न तद् अस्ति विना यत् स्यान् मया भूतं चराचरम् ॥३९॥
 yac cā'pi sarvabhūtānām bījaṁ tad aham arjuna
 na tad asti vinā yat syān mayā bhūtaṁ carācaram

I am the origin or seed of all beings, O Arjuna. There is nothing, animate or inanimate, that can exist without Me. (See also 7.10 and 9.18) (10.39)

A big banyan tree — with many branches, leaves, flowers, fruits, and seeds — remains inside a tiny seed in unmanifest form, and becomes manifest again and again into a tree. The tree again becomes unmanifest into the seed. Similarly, all manifestations (Jagat) remain in the Eternal Being (Brahma) in unmanifest form and become manifest during the creation and unmanifest during the dissolution again and again. The fruit

remains hidden in the seed and the seed in the fruit; similarly, God is in the human beings and human beings in God.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
 एष तूद्देशतः प्रोक्तो विभूतेर् विस्तरो मया ॥४०॥
 nā'nto'sti mama divyānām vibhūtīnām parāntapa
 eṣa tū'ddeśataḥ prokto vibhūter vistaro mayā

There is no end of My divine manifestations, O Arjuna. This is only a brief description of the extent of My divine manifestations.
 (10.40)

The variety in the universe, beginning from the highest celestial controller (Deva) to the smallest insects and even the inert dust, is nothing but a manifestation of One and the same Absolute.

यद् यद् विभूतिमत् सत्त्वं श्रीमद् ऊर्जितम् एव वा ।
 तत् तद् एवावगच्छ त्वं मम तेजोऽशसंभवम् ॥४१॥
 yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā
 tat tad evā'vagaccha tvaṁ mama tejoṁ'sa sambhavam

Whatever is endowed with glory, brilliance, and power — know that to be a manifestation of a very small fraction of My splendor.
 (10.41)

Through the word, His cosmic sound vibration, God made all things; not one thing in the creation was made without His cosmic energy (John 1.03). This cosmic manifestation (Jagat) is non-separate from the Eternal Being (Brahma), just as the sunshine is not separate from the sun (BP 4.31.16). The entire creation is a partial revelation and the part and parcel of the infinite. The divine manifests its glory through the creation. The beauty and splendor of the visible universe are only a small fraction of His glory.

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन ।
 विष्टभ्याहम् इदं कृत्स्नम् एकांशेन स्थितो जगत् ॥४२॥

athavā bahunai'tena kiṁ jñātena tavā'rjuna
viṣṭabhyā'ham idam kṛtsnam ekāṁśena sthito jagat

What is the need for this detailed knowledge, O Arjuna? I continually support the entire universe by a small fraction of My divine power (Yoga-māyā). (See also ChU 3.12.06) (10.42)

Quantitatively, the manifest creation is only one quarter of Him (RV 10.90.03). The universe reflects the divine splendor for human beings to see the invisible Lord. One should learn to perceive God not only as a person or vision, but also through His splendor as manifested in the universe; and through His laws that govern and control nature and life. He is Satyam, Śivam, Sundaram — existence, goodness, and beauty.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde vibhūtiyogo
nāma daśamo'dhyāyaḥ

Thus ends the tenth chapter named “Manifestation of the Absolute” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between

Śrīkṛṣṇa and Arjuna.

अथ एकादशोऽध्यायः

CHAPTER 11

विश्वरूपदर्शनयोगः

VISION OF THE COSMIC FORM

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यम् अध्यात्मसंज्ञितम् ।

यत् त्वयोक्तं वचस् तेन मोहोऽयं विगतो मम ॥१॥

arjuna uvāca

madanugrahāya paramaṁ guhyam adhyātma smjñitam
yat tvayo'ktaṁ vacas tena moho'yaṁ vigato mama

Arjuna said: My illusion is dispelled by the profound words of wisdom You spoke — out of compassion for me — about the supreme secret of Eternal Being (Brahma). (11.01)

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यम् अपि चाव्ययम् ॥२॥
bhavāpyayau hi bhūtānāṁ śrutau vistaraśo mayā
tvattaḥ kamalapatrākṣa māhātmyam api cā'vyayam

O Kṛṣṇa, I have heard from You in detail about the origin and dissolution of beings and Your immutable glory. (11.02)

एवम् एतद् यथात्थ त्वम् आत्मानं परमेश्वर ।
द्रष्टुम् इच्छामि ते रूपम् ऐश्वरं पुरुषोत्तम ॥३॥
evam etad yathā'ttha tvam ātmānaṁ parameśvara
draṣṭum icchāmi te rūpam aiśvaraṁ puruṣottama

O Lord, You are as You have said, yet I wish to see Your divine cosmic form, O Supreme Being. (11.03)

मन्यसे यदि तच् छक्यं मया द्रष्टुम् इति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानम् अव्ययम् ॥४॥

manyase yadi tac chakyaṁ mayā draṣṭum iti prabho
yogeśvara tato me tvaṁ darśayā'tmānam avyayam

O Lord, if You think it is possible for me to see Your universal form, then, O Lord of the yogis, show me Your transcendental form. (11.04)

The faith in God rests on a shaky ground without a psychic vision of the object of devotion. All our spiritual discipline (Sādhana) is aimed at this vision. The vision is essential to overcome the last bit of emotional impurity in us; because, to a

human mind seeing is believing. Therefore, Arjuna, like any other devotee, longs to see the transcendental form of the Lord.

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

śrī bhagavān uvāca

paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ

nānāvidhāni divyāni nānāvārṇā'kṛtīni ca

The Supreme Lord said: O Arjuna, behold My hundreds and thousands of multifarious divine forms of different colors and shapes. (11.05)

पश्यादित्यान् वसून् रुद्रान् अश्विनौ मरुतस् तथा ।

बहून् अदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

paśyā'dityān vasūn rudrān aśvinau marutas tathā

bahūny adṛṣṭapūrvāṇi paśyā'scaryāṇi bhārata

See the Ādityas, the Vasus, the Rudras, the Aśvins, and the Maruts. Behold, O Arjuna, many wonders never seen before. (11.06)

इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद् द्रष्टुम् इच्छसि ॥७॥

ihai'kasthaṁ jagat kṛtsnaṁ paśyā'dya sacarācaram

mama dehe guḍākeśa yac cā'nyad draṣṭum icchasi

O Arjuna, now behold the entire creation — animate, inanimate, and whatever else you would like to see — all at one place in My body. (11.07)

न तु मां शक्यसे द्रष्टुम् अनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगम् ऐश्वरम् ॥८॥

na tu mām śakyase draṣṭum anenaiva svacakṣuṣā

divyaṁ dadāmi te cakṣuḥ paśya me yogam aiśvaram

But you are not able to see Me with your physical eye; therefore, I give you the divine eye to see My majestic power and glory. (11.08)

No one can see Him with the physical eye. His transcendental form is beyond our field of vision. He is revealed through the faculty of intuition of the intellect that residing within the inner psyche controls the mind. Those who know Him become immortal (KaU 6.09). We, like colorblinds, are not able to see the full range of cosmic color and light with human eyes. The divine vision, which is a gift of God, is needed to see the beauty and glory of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

संजय उवाच

एवम् उक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपम् ऐश्वरम् ॥९॥

saṁjaya uvāca

evam uktvā tato rājan mahāyogeśvaro hariḥ

darśayāmāsa pāthāya paramaṁ rūpam aiśvaram

Samjaya said: O King, having said this, Lord Kṛṣṇa, the great Lord of the mystic power of yoga, revealed His supreme majestic form to Arjuna. (11.09)

अनेकवक्त्रनयनम् अनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥

aneka vaktra nayanam anekādbhuta darśanam

aneka divyābharaṇaṁ divyānekodyatāyudham

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवम् अनन्तं विश्वतोमुखम् ॥११॥

divya mālāmbara dharaṁ divya gandhānulepanam

sarvāścaryamayaṁ devam anantaṁ viśvatomukham

Arjuna saw the Universal Form of the Lord with many mouths and eyes and many visions of marvel with numerous divine ornaments, holding many divine weapons, wearing divine garlands and

apparel, anointed with celestial perfumes and ointments, full of all wonders — the limitless God with faces on all sides. (11.10-11)

दिवि सूर्यसहस्रस्य भवेद् युगपद् उत्थिता ।
यदि भाः सदृशी सा स्याद् भासस् तस्य महात्मनः ॥१२॥
divi sūrya sahasrasya bhaved yugapad utthitā
yadi bhāḥ sadṛśī sā syād bhāsaś tasya mahātmanah

If the splendor of thousands of suns were to blaze forth all at once in the sky, even that would not resemble the splendor of that exalted being. (11.12)

He came to tell about the light. This was the real light, the light that comes into the world and sustains everything (John 1.09). O Lord, not even a million suns could match You (RV 8.70.05). Robert Oppenheimer spoke this verse as he witnessed the explosion of the first atom bomb.

तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तम् अनेकधा ।
अपश्यद् देवदेवस्य शरीरे पाण्डवस् तदा ॥१३॥
tatrai'kastham jagat kṛtsnaṁ pravibhaktam anekadhā
apaśyad devadevasya śarīre pāṇḍavas tadā

Arjuna saw the entire universe, divided in many ways but standing as (all in) One (and One in all) in the transcendental body of Kṛṣṇa, the Lord of celestial rulers (Devas). (See also 13.16, and 18.20) (11.13)

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिर् अभाषत ॥१४॥
tataḥ sa vismayāviṣṭo hr̥ṣṭaromā dhanamjayah
praṇamya śirasā devaṁ kṛtāñjalir abhāṣata

(Upon seeing the cosmic form of the Lord) Arjuna was filled with wonder; and his hairs standing on end, bowed his head to the Lord and prayed with folded hands. (11.14)

अर्जुन उवाच
 पश्यामि देवांस् तव देव देहे
 सर्वास् तथा भूतविशेषसंघान् ।
 ब्रह्माणम् ईशं कमलासनस्थम्
 ऋषीश्च सर्वान् उरगांश्च दिव्यान् ॥१५॥

arjuna uvāca
 paśyāmi devāṁs tava deva dehe
 sarvāṁs tathā bhūta viśeṣa saṁghān
 brahmāṇam īśaṁ kamalāsanasthaṁ
 ṛṣīṁśca sarvān uragāṁśca divyān

Arjuna said: O Lord, I see in Your body all supernatural controllers (Devas) and multitudes of beings, all sages, celestial serpents, Lord Śiva, as well as Lord Brahmā seated on the lotus. (11.15)

अनेकबाहूदरवक्त्रनेत्रं
 पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
 नान्तं न मध्यं न पुनस् तवादिं
 पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

aneka bāhūdara vaktra netraṁ
 paśyāmi tvāṁ sarvato'ntarūpam
 nā'ntaṁ na madhyaṁ na punas tavā'diṁ
 paśyāmi viśveśvara viśvarūpa

O Lord of the universe, I see You everywhere with infinite forms, with many arms, stomachs, faces, and eyes. O Universal Form, I see neither your beginning nor the middle nor the end. (11.16)

The Eternal Being (Brahma) is omnipresent, all-pervading, beginningless, and endless.

किरीटिनं गदिनं चक्रिणं च
 तेजोराशिं सर्वतो दीप्तिमन्तम् ।
 पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्

दीप्तानलार्कद्युतिम् अप्रमेयम् ॥१७॥

kirīṭinaṁ gadināṁ cakriṇaṁ ca
tejorāśiṁ sarvato dīptimantam
paśyāmi tvāṁ durnirikṣyaṁ samantād
dīptānalārkyadyutim aprameyam

I see You with Your crown, club, discus, and massive radiance, difficult to behold, shining all around like the immeasurable brilliance and blazing fire of the sun. (11.17)

त्वम् अक्षरं परमं वेदितव्यं
त्वम् अस्य विश्वस्य परं निधानम् ।
त्वम् अव्ययः शाश्वतधर्मगोप्ता
सनातनस् त्वं पुरुषो मतो मे ॥१८॥

tvam akṣaraṁ paramaṁ veditavyaṁ
tvam asya viśvasya paraṁ nidhānam
tvam avyayaḥ śāśvata dharma goptā
sanātanas tvāṁ puruṣo mato me

I believe You are the Supreme Being (Para-Brahma) to be realized. You are the ultimate resort of the universe. You are the Eternal Being (Brahma, Ātmā, Spirit) and protector of the eternal order (Dharma). (11.18)

अनादिमध्यान्तम् अनन्तवीर्यम्
अनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वम् इदं तपन्तम् ॥१९॥

anādi madhyāntam ananta vīryam
ananta bāhuṁ śāsisūrya netram
paśyāmi tvāṁ dīpta hutāśa vaktraṁ
svatejasā viśvam idaṁ tapantam

I see You with infinite power, without beginning, middle, or end; with many arms; with the sun and the moon as Your eyes; with

Your mouth as a blazing fire, scorching all the universe with Your radiance. (11.19)

द्यावापृथिव्योर् इदम् अन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपम् उग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥
dyāvāpṛthivyor idam antaram hi
vyāptam tvayai'kena diśaśca sarvāḥ
dṛṣtvā 'dbhutaṁ rūpam ugraṁ tave'dam
lokatrayaṁ pravyathitaṁ mahātman

O Lord, the entire space between heaven and earth in all directions is pervaded by You. Seeing Your marvelous and terrible form, the three worlds (Lokas) are trembling with fear. (11.20)

The three major planetary spaces (Lokas or Ākāśas) are: Kṣara Loka (or Viṣṇu Loka in Brahmāṇḍākāśa), the Eternal Planet (Akṣara Loka) in Paramākāśa, and Paramadhāma, the ultimate Supreme Abode (Kṛṣṇa Loka).

अमी हि त्वां सुरसंघा विशन्ति
केचिद् भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्य् उक्त्वा महर्षिसिद्धसंघाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥
amī hi tvāṁ surasaṁghā viśanti
kecid bhītāḥ prāñjalayo gṛṇanti
svastī'ty uktvā maharṣi sidhasaṁghāḥ
stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ

Hosts of supernatural rulers enter into You. Some with folded hands sing Your names and glories in fear. A multitude of Mahārṣis and Siddhas hail and adore You with abundant praises. (11.21)

रुद्रादित्या वसवो ये च साध्या

विश्वेऽश्विनौ मरुतश् चोष्मपाश्च ।
 गन्धर्वयक्षासुरसिद्धसंचा
 वीक्षन्ते त्वां विस्मिताश् चैव सर्वे ॥२२॥
 rudrādityā vasavo ye ca sādhyā
 viśve 'śvinau marutaś co'ṣmapāś ca
 gandharva yakṣāsura siddha saṁghā
 vīkṣante tvāṁ vismitāś cai'va sarve

The Rudras, Ādityas, Vasus, Sādhyas, Viśvadevas, Aśvins, Maruts, Ūṣmapās, Gandharvas, Yakṣas, Asuras, and Siddhas — all the celestial beings gaze at You in amazement. (11.22)

रूपं महत् ते बहुवक्त्रनेत्रं
 महाबाहो बहुबाहूरुपादम् ।
 बहूदरं बहुदंष्ट्राकरालं
 दृष्ट्वा लोकाः प्रव्यथितास् तथाऽहम् ॥२३॥

rūpaṁ mahat te bahu vaktra netraṁ
 mahābāho bahu bāhū rupādam
 bahūdaraṁ bahu daṁṣṭrākarālaṁ
 dṛṣṭvā lokāḥ pravyathitāś tathā 'ham

Seeing your infinite form with many mouths, eyes, arms, thighs, feet, stomachs, and many fearful tusks, the worlds are trembling with fear, and so do I, O mighty Lord. (11.23)

The One has become all. All mouths, heads, legs, eyes are His.

नभःस्पृशं दीप्तम् अनेकवर्णं
 व्यात्ताननं दीप्तविशालनेत्रम् ।
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
 धृतिं न विन्दामि शमं च विष्णो ॥२४॥
 nabhaḥ spṛśaṁ dīptam aneka varṇaṁ
 vyāttānanaṁ dīpta viśāla netraṁ
 dṛṣṭvā hi tvāṁ pravyathitā 'ntarātmā
 dhṛtiṁ na vindāmi śamaṁ ca viṣṇo

Seeing Your effulgent and colorful form touching the sky, Your mouth wide open and large shining eyes, I am frightened and find neither peace nor courage, O Kṛṣṇa. (11.24)

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥२५॥
daṁṣṭrākarālāni ca te mukhāni
dṛṣṭvai'va kālānala sannibhāni
diśo na jāne na labhe ca śarma
prasīda deveśa jagannivāsa

Seeing Your mouths with fearful tusks, glowing like fires of cosmic dissolution, I lose my sense of direction and find no comfort. Have mercy on me, O Lord of celestial rulers (Devas), refuge of the universe! (11.25)

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसंघैः ।
भीष्मो द्रोणः सूतपुत्रस् तथासौ
सहास्मदीयैर् अपि योधमुख्यैः ॥२६॥
amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ
sarve sahai'vā'vanipālasaṁghaiḥ
bhīṣmo droṇaḥ sūtaputras tathā'sau
sahā'smadīyair api yodhamukhyaiḥ
वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद् विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैर् उत्तमाङ्गैः ॥२७॥
vaktrāṇi te tvaramāṇā viśanti
daṁṣṭrākarālāni bhayānakāni
kecid vilagnā daśanāntareṣu
saṁdṛśyante cūrṇitair uttamāṅgaiḥ

The sons of Dhṛtarāṣṭra, along with the hosts of other kings, Bhīṣma, Droṇa, and Karṇa together with chief warriors on our side, are also quickly entering into Your fearful mouths with terrible tusks. Some are seen caught between the tusks with their heads crushed. (11.26-27)

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रम् एवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्य् अभिविज्वलन्ति ॥२८॥
yathā nadīnām bahavo 'mbuvegāḥ
samudram evā'bhimukhā dravanti
tathā tavā'mī naralokavīrā
viśanti vaktrāṇy abhivijvalanti

These warriors of the mortal world are entering Your blazing mouths as many torrents of the rivers enter into the ocean. (11.28)

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्
तवापि वक्त्राणि समृद्धवेगाः ॥२९॥
yathā pradīptam jvalanam pataṅgā
viśanti nāśāya samṛdhavegāḥ
tathai'va nāśāya viśanti lokās
tavā'pi vaktrāṇi samṛdhavegāḥ

All these people are rapidly rushing into Your mouths for destruction as moths rush with great speed into the blazing flame for destruction. (11.29)

लेलिह्यसे ग्रसमानः समन्तात्
लोकान् समग्रान् वदनैर् ज्वलद्भिः ।
तेजोभिर् आपूर्य जगत् समग्रं
भासस् तवोग्राः प्रतपन्ति विष्णो ॥३०॥

lelihyase grasamānaḥ samantāl
lokān samagrān vadanair jvaladbhiḥ
tejobhir āpūrya jagat samagraṁ
bhāsas tavo'grāḥ pratapanti viṣṇo

You are licking up all the worlds with Your flaming mouths,
swallowing them from all sides. Your powerful radiance is filling
the entire universe with effulgence and burning it, O Kṛṣṇa.
(11.30)

आख्याहि मे को भवान् उग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुम् इच्छामि भवन्तम् आद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

ākhyāhi me ko bhavān ugrarūpo
namo 'stu te devavara prasīda
vijñātum icchāmi bhavantam ādyaṁ
na hi prajānāmi tava pravṛttim

Tell me who You are in such a fierce form? My salutations to
You, O best of all celestial rulers (Devas). Be merciful! I wish to
understand You, O primal Being, because I do not know Your
mission. (11.31)

श्रीभगवानुवाच
कालोऽस्मि लोकक्षयकृत् प्रवृद्धो
लोकान् समार्तुम् इह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

śrī bhagavān uvāca
kālo 'smi lokakṣayakṛt pravṛddho
lokān samāhartum iha pravṛttaḥ
ṛte 'pi tvāṁ na bhaviṣyanti sarve
ye 'vasthitāḥ pratyānīkeṣu yodhāḥ

The Supreme Lord said: I am death, the mighty destroyer of the world. I have come here to destroy all these people. Even without your participation in the war, all the warriors standing arrayed in the opposing armies shall cease to exist. (11.32)

तस्मात् त्वम् उत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वम् एव
निमित्तमात्रं भव सव्यसाचिन् ॥३३॥

tasmāt tvam uttiṣṭha yaśo labhasva
jītvā śatrūn bhuṅkṣva rājyaṁ samṛdham
mayai'vai'te nihatāḥ pūrvam eva
nimittamātraṁ bhava savyasācin

Therefore, get up and attain glory. Conquer your enemies, and enjoy a prosperous kingdom. I have already destroyed all these warriors. You are simply My instrument, O Arjuna. (11.33)

This is My battle, not yours. I use you, O Arjuna, only as an instrument. I do everything through your body. One must remember at all times that all battles are His, not ours. The Koran also says: You are but an instrument, and Allah is in charge of all things. (Surah 11.12). Everything is done by the will and the power of God. No one can do anything without His power and will. It is God only who makes one restless for material life or spiritual life. Those who are not Self-realized mistakenly take their will as God's will and do wrong things.

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यान् अपि योधवीरान् ।
मया हतांस् त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥३४॥

droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca
karṇaṁ tathā'nyān api yodhavīrān
mayā hatāns tvam jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān

Kill Droṇa, Bhīṣma, Jayadratha, Karṇa, and other great warriors who are already killed by Me. Do not fear. You will certainly conquer the enemies in the battle; therefore, fight! (11.34)

संजय उवाच
 एतच् छ्रुत्वा वचनं केशवस्य
 कृताञ्जलिर् वेपमानः किरीटी ।
 नमस्कृत्वा भूय एवाह कृष्णं
 सगद्गदं भीतभीतः प्रणम्य ॥३५॥
 saṁjaya uvāca
 etac chrutvā vacanaṁ keśavasya
 kṛtāñjalir vepamānaḥ kirīṭī
 namaskṛtvā bhūya evāha kṛṣṇaṁ
 sagadgadaṁ bhītabhītaḥ praṇamya

Saṁjaya said: Having heard these words of Kṛṣṇa, the crowned Arjuna, trembling with folded hands, prostrated with fear and spoke to Kṛṣṇa in a choked voice. (11.35)

अर्जुन उवाच
 स्थाने हृषीकेश तव प्रकीर्त्या
 जगत् प्रहृष्यत्य् अनुरज्यते च ।
 रक्षांसि भीतानि दिशो द्रवन्ति
 सर्वे नमस्यन्ति च सिद्धसंघाः ॥३६॥
 arjuna uvāca
 sthāne hr̥ṣikeśa tava prakīrtyā
 jagat prahr̥ṣyaty anurajyate ca
 rakṣāṁsi bhītāni diśo dravanti
 sarve namasyanti ca siddhasaṁghāḥ

Arjuna said: Rightly, O Kṛṣṇa, the world delights and rejoices in glorifying You. Terrified demons flee in all directions. The hosts of Siddhas bow to You in adoration. (11.36)

कस्माच् च ते न नमेरन् महात्मन्

गरीयसे ब्रह्मणोऽप्य् आदिकर्त्रे ।
 अनन्त देवेश जगन्निवास
 त्वम् अक्षरं सद् असत् तत्परं यत् ॥३७॥
 kasmāc ca te na nameran mahātman
 garīyase brahmaṇo 'py ādikartre
 ananta deveśa jagannivāsa
 tvam akṣaraṁ sad asat tatparaṁ yat

Why should they not, O great soul, bow to You — the original creator — who is even greater than Brahmā, the creator of material worlds? O infinite Lord, O God of all celestial rulers (Devas), O abode of the universe, You are both Sat (Eternal) and Asat (Temporal) and the Supreme Being (Para-Brahma) that is beyond both Sat and Asat. (See also 9.19, and 13.12 for a commentary) (11.37)

त्वम् आदिदेवः पुरुषः पुराणस्
 त्वम् अस्य विश्वस्य परं निधानम् ।
 वेत्तासि वेद्यं च परं च धाम
 त्वया तत् विश्वम् अनन्तरूप ॥३८॥
 tvam ādidevaḥ puruṣaḥ purāṇas
 tvam asya viśvasya paraṁ nidhānam
 vettāsi vedyaṁ ca paraṁ ca dhāma
 tvayā tataṁ viśvam anantarūpa

You are the primal God, the most ancient Person. You are the ultimate resort of all the universe. You are the knower, the object of knowledge, and the supreme abode. The entire universe is pervaded by You, O Lord of the infinite form. (11.38)

वायुर् यमोऽग्निर् वरुणः शशाङ्कः
 प्रजापतिस् त्वं प्रपितामहश्च ।
 नमो नमस्तेऽस्तु सहस्रकृत्वः
 पुनश्च भूयोऽपि नमो नमस्ते ॥३९॥
 vāyur yamo 'agnir varuṇaḥ śaśāṅkaḥ

prajāpatis tvam prapitāmahaś ca
namo namaste 'stu sahasrakṛtvaḥ
punaśca bhūyo 'pi namo namaste

You are Vāyu, Yama, Agni, Varuṇa, Śaśāṅka, and Brahmā as well as the father of Brahmā. Salutations to You a thousand times and again and again salutations to You. (11.39)

नमः पुरस्ताद् अथ पृष्ठतस् ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस् त्वं
सर्व समाप्नोषि ततोऽसि सर्वः ॥४०॥
namaḥ purastād atha pṛṣṭhatas te
namo 'stu te sarvata eva sarva
ananta vīryāmita vikramas tvam
sarvaṁ samāpnoṣi tato 'si sarvaḥ

My salutations to You from front and from behind. O Lord, my obeisances to You from all sides. You are infinite valor and the boundless might. You pervade everything, and therefore You are everywhere and in everything. (11.40)

सखेति मत्वा प्रसभं यद् उक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात् प्रणयेन वापि ॥४१॥
sakheti matvā prasabhaṁ yad uktam
he kṛṣṇa he yādava he sakheti
ajānatā mahimānaṁ tave'dam
myā pramādāt praṇayena vāpi

Considering You merely as a friend, and not knowing Your greatness, I have inadvertently addressed You as O Kṛṣṇa, O Yādava, O friend, etc. merely out of affection or carelessness. (11.41)

यच् चावहासार्थम् असत्कृतोऽसि
 विहारशय्यासनभोजनेषु ।
 एकोऽथवाप्य् अच्युत तत्समक्षं
 तत् क्षामये त्वाम् अहम् अप्रमेयम् ॥४२॥

yac cā'vahāsārtham asatkṛto 'si
 vihāra śayyāsana bhojaneṣu
 eko 'thavāpy acyuta tat samakṣam
 tat kṣāmaye tvām aham aprameyam

In whatever way I may have insulted You in jokes; while playing, reposing in bed, sitting, or at meals; when alone or in front of others, O Kṛṣṇa, the immeasurable One, I implore You for forgiveness. (11.42)

पितासि लोकस्य चराचरस्य
 त्वम् अस्य पूज्यश्च गुरुर् गरीयान् ।
 न त्वत्समोऽस्त्य् अभ्यधिकः कुतोऽन्यो
 लोकत्रयेऽप्य् अप्रतिमप्रभाव ॥४३॥

pitā'si lokasya carācarasya
 tvam asya pūjyaśca gurur garīyān
 na tvatsamo 'sty abhyadhikaḥ kuto 'nyo
 lokatraye 'py apratima prabhāva

You are the father of this animate and inanimate world and the greatest Guru to be worshipped. No one is even equal to You in the three worlds; how can there be one greater than You, O Being of incomparable glory? (11.43)

तस्मात् प्रणम्य प्रणिधाय कायं
 प्रसादये त्वाम् अहम् ईशम् ईड्यम् ।
 पितेव पुत्रस्य सखेव सख्युः
 प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥

tasmāt praṇamya praṇidhāya kāyaṁ

prasādaye tvām aham īśam idyam
pīteva putrasya sakheva sakhyuḥ
priyaḥ priyāyā'rhasi deva soḍhum

Therefore, O adorable Lord, I seek Your mercy by bowing down and prostrating my body before You. Bear with me as a father to his son, as a friend to a friend, and as a husband to his wife, O Lord. (11.44)

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तद् एव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥४५॥
adṛṣṭapūrvam hr̥ṣito 'smi dṛṣṭvā
bhayena ca pravyathitam mano me
tad eva me darśaya deva rūpam
prasīda deveśa jagannivāsa

I am delighted by beholding that which has never been seen before, and yet my mind is tormented with fear. Therefore, O God of celestial rulers (Devas), the refuge of the universe, have mercy on me and show me that (four-armed) form. (11.45)

किरीटिनं गदिनं चक्रहस्तम्
इच्छामि त्वां द्रष्टुम् अहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥४६॥
kirītinam gadinam cakrahastam
icchāmi tvām draṣṭum aham tathai'va
tenai'va rūpeṇa caturbhujena
sahasrabāho bhava viśvamūrte

I wish to see You with a crown, holding mace and discus in Your hand. Therefore, O Lord, with a thousand arms and universal form, please appear in the four-armed form. (11.46)

श्रीभगवानुवाच
 मया प्रसन्नेन तवार्जुनेदं
 रूपं परं दर्शितम् आत्मयोगात् ।
 तेजोमयं विश्वम् अनन्तम् आद्यं
 यन् मे त्वदन्येन न दृष्टपूर्वम् ॥४७॥
 śrī bhagavān uvāca
 mayā prasannena tavā'rjune'dam
 rūpaṁ paraṁ darśitam ātmayogāt
 tejomayaṁ viśvam anantam ādyaṁ
 yan me tvadanyena na dṛṣṭapūrvam

The Supreme Lord said: O Arjuna, being pleased with you I have shown you, through My own yogic powers, My particular supreme, shining, universal, infinite, and primal form that has never been seen before by anyone other than you. (11.47)

न वेदयज्ञाध्ययनैर् न दानैर्
 न च क्रियाभिर् न तपोभिर् उग्रैः ।
 एवरूपः शक्य अहं नृलोके
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥
 na vedayajñādhyayanair na dānair
 na ca kriyābhir na tapobhir ugraiḥ
 evairrūpaḥ śakya ahaṁ nṛloke
 draṣṭuṁ tvadanyena kurupravīra

O Arjuna, neither by study of the Vedas nor by sacrifice nor by charity nor by rituals nor by severe austerities can I be seen in this cosmic form by anyone other than you in this human world. (11.48)

मा ते व्यथा मा च विमूढभावो
 दृष्ट्वा रूपं घोरम् ईदृङ्ममेदम् ।
 व्यपेतभीः प्रीतमनाः पुनस् त्वं
 तद् एव मे रूपम् इदं प्रपश्य ॥४९॥

mā te vyathā mā ca vimūḍhabhāvo
 dṛṣṭvā rūpaṁ ghoram īdṛṇ mame'dam
 vyapetabhīḥ prītamanāḥ punas tvaṁ
 tad eva me rūpam idaṁ prapaśya

Do not be perturbed and confused by seeing such a terrible form as this. With fearless and cheerful mind, now behold My four-armed form. (11.49)

संजय उवाच
 इत्य् अर्जुनं वासुदेवस् तथोक्त्वा
 स्वकं रूपं दर्शयामास भूयः ।
 आश्वासयामास च भीतम् एनं
 भूत्वा पुनः सौम्यवपुर् महात्मा ॥५०॥
 saṁjaya uvāca
 ity arjunaṁ vāsudevas tatho'ktvā
 svakaṁ rūpaṁ darśayāmāsa bhūyaḥ
 āśvāsayāmāsa ca bhītaṁ enaṁ
 bhūtvā punaḥ saumyavapur mahātmā

Samjaya said: After speaking like this to Arjuna, Kṛṣṇa revealed His four-armed form. And then assuming His pleasant human form, Lord Kṛṣṇa, the Great One, consoled Arjuna, who was terrified. (11.50)

अर्जुन उवाच
 दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
 इदानीम् अस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥
 arjuna uvāca
 dṛṣṭve'daṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana
 idānīm asmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ

Arjuna said: O Kṛṣṇa, seeing this lovely human form of Yours, I have now become tranquil and normal again. (11.51)

श्रीभगवानुवाच

सुदुर्दर्शम् इदं रूपं दृष्टवानसि यन् मम ।
देवा अप्य् अस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२॥

śrī bhagavān uvāca
sudurdarśam idaṁ rūpaṁ dr̥ṣṭavānasi yan mama
devā apy asya rūpasya nityaṁ darśana kāṅkṣiṇaḥ

The Supreme Lord said: This (four-armed) form of Mine that you have seen is very difficult, indeed, to see. Even celestial controllers (Devas) are ever longing to see this form. (11.52)

नाहं वेदैर् न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥
nā'haṁ vedair na tapasā na dānena na ce'jyayā
śakya evaṁvidho draṣṭuṁ dr̥ṣṭavānasi māṁ yathā

This (four-armed) form of Mine that you have just seen cannot be seen even by study of the Vedas or by austerity or by acts of charity or by the performance of rituals. (See also KaU 2.23) (11.53)

No one attains the almighty Lord by good works (Yajña) alone (RV 8.70.03, AV 20.92.18). The omnipresent form of Lord cannot be perceived by organs, but by the eyes of intuition and faith. The vision and yogic powers are the special gift and grace of God that may be granted, even without asking, when one is found fit by the Lord to use them in His service. According to Saint Ramdas, all visions of lights and forms have to be transcended before realization of the ultimate Truth, Lord Kṛṣṇa. The visions are milestones only and not the goal. Do not cling to them. Yogic powers (Siddhis) may become a hindrance on the path of spiritual journey.

भक्त्या त्व् अनन्यया शक्य अहम् एवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥५४॥

bhaktiā tv ananyayā śakya aham evaṁvidho'rjuna
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paramtapa

However, through single-minded devotion alone, I can be seen in this form, can be known in essence, and also can be reached, O Arjuna. (11.54)

मत्कर्मकृन् मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स माम् एति पाण्डव ॥५५॥

matkarmakṛn matparamo madbhaktaḥ saṅgavarjitaḥ
nirvairāḥ sarvabhūteṣu yaḥ sa mām eti pāṇḍava

One who does all works for Me and to whom I am the supreme goal, who is my devotee, who has no attachment, and who is free from enmity towards any being — attains Me, O Arjuna. (See also 8.22) (11.55)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः ॥
OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde viśvarūpadarśanayogo
nāma ekādaśo'dhyāyaḥ

Thus ends the eleventh chapter named “Vision of the Cosmic Form” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between

Śrīkṛṣṇa and Arjuna.

अथ द्वादशोऽध्यायः

CHAPTER 12

भक्तियोगः

PATH OF DEVOTION

अर्जुन उवाच
एवं सततयुक्ता ये भक्तास् त्वां पर्युपासते ।
ये चाप्य् अक्षरम् अव्यक्तं तेषां के योगवित्तमाः ॥१॥

arjuna uvāca
evaṁ satata yuktā ye bhaktās tvāṁ paryupāsate
ye cāpy akṣaram avyaktaṁ teṣāṁ ke yogavittamāḥ

Arjuna said: Which of these has the best knowledge of yoga — those ever-steadfast devotees who thus worship You (as Kṛṣṇa, Your personal aspect) or those who worship Your impersonal aspect, the Eternal Being (Brahma)? (12.01)

श्रीभगवानुवाच

मय्य् आवेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास् ते मे युक्ततमा मताः ॥२॥

śrī bhagavān uvāca

mayy āveśya mano ye mām nityayuktā upāsate

śraddhayā parayopetās te me yuktatamā matāḥ

The Supreme Lord said: I consider the best yogis to be those ever steadfast devotees (Bhaktas) who worship with supreme faith by fixing their mind on Me as their personal God. (See also 6.47) (12.02)

Devotion (Bhakti) is the highest love for God (SBS 02). True devotion is motiveless intense love of God for attaining Him (NBS 02). Real devotion is seeking God's grace, and serving with love to please Him. Thus, Bhakti is Sevā, or doing one's duty with love for Kṛṣṇa in one's heart. It is also said that Bhakti is granted by the grace of God. A loving relationship with God is easily developed through a personal God. The faithful followers of the path of devotion to the personal God in human form such as Rāma, Kṛṣṇa, Moses, Buddha, Christ, Muhammad, etc. are considered the best. The Bible says: I am the way; no one goes to the Father except through me (John 14.06). Bhakti is superior to Self-knowledge (Jñāna) (SBS 05).

All Yogas — Karma, Jñāna, and Dhyāna — are useless in the absence of Bhakti, the deep love of God. The pearl of Self-knowledge (Jñāna) is born on the nucleus of faith and devotion only. Rāmānuja said that those who worship the manifest reach their goal sooner and with less difficulty. Love of God and all His creatures is the essence of all religion. Jesus also said: You shall love the Lord with all your heart, with all your soul, and with

all your mind; and you shall love your neighbor (or everybody) as yourself (Matthew 22.37-39).

ये त्व् अक्षरम् अनिर्देश्यम् अव्यक्तं पर्युपासते ।
 सर्वत्रगम् अचिन्त्यं च कूटस्थम् अचलं ध्रुवम् ॥३॥
 ye tv akṣaram anirdeśyam avyaktaṁ paryupāsate
 sarvatragam acintyaṁ ca kūṭastham acalaṁ dhruvam
 संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
 ते प्राप्नुवन्ति माम् एव सर्वभूतहिते रताः ॥४॥
 saṁniyamye'ndriyagrāmaṁ sarvatra samabuddhayaḥ
 te prāpnuvanti mām eva sarvabhūta hite ratāḥ

They also attain Me who worship the unchangeable, the inexplicable, the invisible, the omnipresent, the inconceivable, the unchanging, the immovable Eternal Being (Brahma), restraining all the senses, even-minded under all circumstances, engaged in the welfare of all creatures. (12.03-04)

क्लेशोऽधिकतरस् तेषाम् अव्यक्तासक्तचेतसाम् ।
 अव्यक्ता हि गतिर् दुःखं देहवद्भिर् अवाप्यते ॥५॥
 kleśo'dhikataras teṣāṁ avyaktāsaktacetasām
 avyaktā hi gatiṛ duḥkhaṁ dehavadbhir avāpyate

Self-realization is more difficult for those who fix their mind on the impersonal, unmanifest, Eternal Being (Brahma) because comprehension of the unmanifest by embodied beings is attained with difficulty. (12.05)

Loving contemplation and deity worship of a personal God is a necessary first step for realization of the impersonal Absolute. It is also said that devotion to the personal aspect of God leads one to the transcendental aspect. God is not only an extra cosmic, all-powerful Being, but the very self in all beings. The worship of God as a person in the form of one's personal favorite deity (Iṣṭa Deva) stimulates divine love that rouses Self-consciousness and experience of unity in due course of

time. God, the transcendent, is revealed in one's pure inner psyche after the loving contemplation of God, the immanent.

There is no real difference between two paths — the path of devotion (Bhakti) and the path of Self-knowledge (Jñāna) — in their higher reaches. In the highest stage of realization they merge together and become one. Other sages also consider the path of devotion easier of the two paths for most people, particularly for the beginners. According to Tulasīdāsa the path of Self-knowledge (Jñāna) is difficult to comprehend, to explain, and to follow. It is also very easy to fall down (or retreat back) to the lower sensual plane of consciousness from the path of Jñāna (TR 7.118.00). In the next two verses the Lord says that the path of devotion is not only easier, but also faster than the path of knowledge.

The personal and the impersonal, the physical form and the transcendental form, are the two sides of the coin of ultimate Reality. Śrī Rāmakṛṣṇa said: "Image worship is necessary in the beginning, but not afterwards, as a scaffolding is necessary during the construction of a building." A person must learn to fix the thoughts and mind first on a personal God with a form and then, after succeeding therein, fix it upon the transcendental form. The highest liberation is possible only by realization of God as the very self in all beings, and it comes only through the maturity of devotion to the personal God and His grace. This realization is the second (or spiritual) birth, or the second coming of Christ. Jesus said: The Kingdom of the Father is spread upon the earth and people do not see.

Any spiritual practice (Sādhana) becomes more powerful when it is done with knowledge, faith, and contemplation on a personal deity (ChU 1.01.10). Ascetic practice, prayer, charity, penance, performance of sacrifice, vows, and other religious observances fail to evoke Lord Rāma's compassion to the same degree as unalloyed devotion does (TR 6.117.00). The Lord is easily attracted by the magnet of devotion.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥

ye tu sarvāṇi karmāṇi mayi saṁnyasya matparāḥ

ananyenaiva yogena mām dhyāyanta upāsate
 तेषाम् अहं समुद्धर्ता मृत्युसंसारसागरात् ।
 भवामि नचिरात् पार्थ मय्य् आवेशितचेतसाम् ॥७॥
 teṣām ahaṁ samuddhartā mṛtyu saṁsāra sāgarāt
 bhavāmi nacirāt pārtha mayy āveśita cetasām

But for those who worship Me with unswerving devotion as their personal God, whose thoughts are set on My personal form, who offer all actions to Me, intent on Me as the Supreme, and meditate on Me — I swiftly become their savior from the world that is the ocean of death and transmigration, O Arjuna. (12.06-07)

One can easily cross the ocean of transmigration with the help of the boat of unswerving love and devotion (TR 7.122.00).

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
 निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥
 mayyeva mana ādhatsva mayi buddhiṁ niveśaya
 nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ

Therefore, focus your mind on Me and let your intellect dwell upon Me alone (through meditation and contemplation). Thereafter, you shall certainly attain Me. (12.08)

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
 अभ्यासयोगेन ततो माम् इच्छाप्तुं धनंजय ॥९॥
 atha cittam samādhātuṁ na śaknoṣi mayi sthiram
 abhyāsa yogena tato mām icchāptuṁ dhananjaya

If you are unable to focus your mind steadily on Me, then long to attain Me, O Arjuna, by practice of (any other) spiritual discipline (Sādhana) that suits you. (12.09)

Constantly contemplate and concentrate your mind on God using symbols or mental pictures of personal God as an aid to develop devotion. But a single method or system cannot meet the spiritual needs of all. Hinduism with its many branches and sub-branches offers a very wide range of choice of methods of

spiritual practices to suit persons in any stage of spiritual development.

अभ्यासेऽप्य् असमर्थोऽसि मत्कर्मपरमो भव ।
 मदर्थम् अपि कर्माणि कुर्वन् सिद्धिम् अवाप्स्यसि ॥१०॥
 abhyāse'py asamartho'si matkarmaparamo bhava
 madartham api karmāṇi kurvan siddhim avāpsyasi

If you are unable even to do any spiritual discipline (Sādhana), then be intent on performing your duty for Me. You shall attain perfection just by working for Me (as an instrument, just to serve and please Me, without selfish motives). (See also 9.27, 18.46) (12.10)

अथैतद् अप्य् अशक्तोऽसि कर्तुं मद्योगम् आश्रितः ।
 सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥
 athaitad apy aśakto'si kartuṁ madyogam āśritaḥ
 sarva karmaphala tyāgaṁ tataḥ kuru yatātmavān

If you are unable to work for Me, then just surrender unto My will and renounce (the attachment to, and the anxiety for) the fruits of all work with subdued mind (by learning to accept all results, as God's grace (Prasāda)) with equanimity. (12.11)

The main thrust of verses 12.08-11 is that one must establish some relationship — such as the progenitor, father, mother, beloved, child, savior, guru, master, helper, guest, friend, and even an enemy — with the Lord.

श्रेयो हि ज्ञानम् अभ्यासाज् ज्ञानाद् ध्यानं विशिष्यते ।
 ध्यानात् कर्मफलत्यागस् त्यागाच् छान्तिर् अनन्तरम् ॥१२॥
 śreyo hī jñānam abhyāsāj jñānād dhyānaṁ viśiṣyate
 dhyānāt karmaphala tyāgas tyāgāc chāntir anantaram

The knowledge of scriptures is better than mere ritualistic practice; meditation is better than scriptural knowledge; Tyāga, or renunciation of (the selfish attachment to) the fruits

of work is better than meditation; peace immediately follows Tyāga. (See more on renunciation in 18.02, 18.09) (12.12)

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
 निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१३॥
 adveṣṭā sarva bhūtānāṁ maitraḥ karuṇa eva ca
 nirmamo nirahankāraḥ samaduḥkhasukhaḥ kṣamī
 संतुष्टः सततं योगी यतात्मा हृदनिश्चयः ।
 मय्यर्पितमनोबुद्धिर् यो मद्भक्तः स मे प्रियः ॥१४॥
 saṁtuṣṭaḥ satataṁ yogī yatātmā hṛdhaniscayaḥ
 mayy arpita manobuddhir yo madbhaktaḥ sa me priyaḥ

One is dear to me who does not hate any creature, who is friendly and compassionate, free from the notion of “I” and “my”, even-minded in pain and pleasure, forgiving; and the yogī who is ever content, who has subdued the mind, whose resolve is firm, whose mind and intellect are engaged in dwelling upon Me, and who is devoted to Me. (12.13-14)

To attain oneness with God, one has to become perfect like Him by cultivating moral virtues. The Bible also says: Try to perfect yourself just as your Father in the heaven is perfect (Matthew 5.48). Tulasīdāsa said: O Lord, anyone on whom You shed Your favor becomes an ocean of perfection. The monstrous squad of lust, anger, greed, infatuation, and pride haunts the mind so long as the Lord does not abide in the inner psyche. Virtues and discipline are two sure means of devotion. A list of forty (40) virtues and values is given in verses 12.13-19 by describing the qualities of an ideal devotee, or a Self-realized person (Brahma-jñānī).

यस्मान् नोद्विजते लोको लोकान् नोद्विजते च यः ।
 हर्षामर्षभयोद्वेगैर् मुक्तो यः स च मे प्रियः ॥१५॥
 yasmān nodvijate loko lokān nodvijate ca yaḥ
 harṣāmarṣabhayodvegair mukto yaḥ sa ca me priyaḥ

One is also dear to Me who does not agitate others and who is not agitated by them, who is free from joy, envy, fear, and anxiety. (12.15)

अनपेक्षः शुचिर् दक्ष उदासीनो गतव्यथः ।
 सर्वारम्भपरित्यागी यो मद्वक्तः स मे प्रियः ॥१६॥
 anapekṣaḥ śucir dakṣa udāsīno gatavyathaḥ
 sarvārambha parityāgī yo madbhaktaḥ sa me priyaḥ

One who is desireless, pure, wise, impartial, and free from anxiety; who has renounced the doership in all undertakings — such a devotee is dear to Me. (12.16)

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
 शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥१७॥
 yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati
 śubhāśubha parityāgī bhaktimān yaḥ sa me priyaḥ

One who neither rejoices nor grieves, neither likes nor dislikes, who has renounced both the good and the evil and is full of devotion — is dear to Me. (12.17)

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
 शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥
 samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ
 śītoṣṇa sukha duḥkheṣu samaḥ saṅgavivarjitaḥ
 तुल्यनिन्दास्तुतिर् मौनी संतुष्टो येन केनचित् ।
 अनिकेतः स्थिरमतिर् भक्तिमान् मे प्रियो नरः ॥१९॥
 tulya nindā stutir maunī saṁtuṣṭo yena kenacit
 aniketaḥ sthīramatir bhaktimān me priyo naraḥ

One who remains the same towards friend or foe, in honor or disgrace, in heat or cold, in pleasure or pain; who is free from attachment; who is indifferent to censure or praise, quiet, content with whatever one has, unattached to a place (a country, or a house),

tranquil, and full of devotion — that person is dear to Me. (12.18-19)

ये तु धर्म्यमृतम् इदं यथोक्तं पर्युपासते ।
 श्रद्धधाना मत्परमा भक्तास् तेऽतीव मे प्रियाः ॥२०॥
 ye tu dharmyāmṛtam idaṁ yathoktaṁ paryupāsate
 śraddadhānā matparamā bhaktās te'tīva me priyāḥ

But those faithful devotees are very dear to Me who set Me as their supreme goal and follow (or just sincerely try to develop) the above mentioned nectar of moral values. (12.20)

The upper class devotees do not desire anything, including salvation (Mukti) from the Lord, except for one boon: The devotion to the lotus feet of Lord Rāma birth after birth (TR 2.204.00). Lower class devotees use God as a servant to fulfill their material demands and desires. The development of unswerving love and devotion to the lotus feet of the Lord is the ultimate aim of all spiritual discipline (Sādhana) and meritorious deeds as well as the goal of human birth. A true devotee considers oneself the servant, the Lord as the master, and the entire creation as His body.

The path of devotion (Bhakti) is a better path for most people, but Bhakti does not develop without a combination of personal effort, faith, and the grace of God. Nine techniques for cultivating Bhakti — an intense love for God as a personal Being — known as Navadhā Bhakti based on Tulasī Rāmāyaṇa (TR 3.34.04-3.35.03), are: (1) Satsaṅga or the company of the holy and wise. (2) Śravaṇam or listening and reading the glories and stories of Lord's incarnations and His activities of creation, preservation and dissolution as given in the scriptures such as the Rāmāyaṇa, the Mahābhārata, and the Bhāgavata Mahā Purāṇa. (3) Sevā or serving God through the service of guru, the needy, the saints, and the society. (4) Saṅkīrtana or congregational chanting and singing of the glories of God. (5) Smaraṇam or Japa of the Lord's name and mantra with firm faith. (6) Saṁyama or discipline and control over the six senses, and detachment. (7) Siyārāmaḥ Sarvam or seeing your personal God everywhere and

in everything. (8) *Santoṣa* or contentment and lack of greed as well as overlooking others' faults, and (9) *Saralāṭā* or simplicity and lack of anger, jealousy, and hatred. The best thing a person should do is to develop the love of God. Lord Rāma said that one needs to follow any one of the above methods with faith to develop the love of God and to become a devotee.

Satsaṅga, or the good company of saints and sages, is a very powerful tool for God-realization. It is said that friendship, discussions, dealings, and marriage should be with equals or those who are better than oneself, and not with persons of lower level (MB 5.33.117). A person is known by the company he or she keeps. According to Swamī Prabhupāda, *Bhakti-yoga*, the path of devotion, is very simple and easy to perform. One can begin by simply chanting *Hare Kṛṣṇa Mahāmantra*: *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare; Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*; or any one of the other five Mantras given in this book (See Index). A drop of water, no matter what route it takes, will eventually reach the ocean.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde bhaktiyogo
nāma dvādaśo'dhyāyaḥ

Thus ends the twelfth chapter named "Path of Devotion" of the
Upaniṣad of the Bhagavadgītā, the scripture of yoga,
dealing with the science of the Absolute in the
form of the dialogue between

Śrīkṛṣṇa and Arjuna.

अथ त्रयोदशोऽध्यायः

CHAPTER 13

क्षेत्रक्षेत्रज्ञविभागयोगः

CREATION AND THE CREATOR

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रम् इत्थं अभिधीयते ।

एतद् यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥१॥

śrī bhagavān uvāca

idaṁ śārīraṁ kaunteya kṣetram ity abhidhīyate

etad yo vetti taṁ prāhuḥ kṣetrājña iti tadvidaḥ

The Supreme Lord said: O Arjuna, this physical body, the miniature universe, may be called the field or creation. One who knows the creation is called the creator (or Ātmā) by the seers of truth. (13.01)

Whatever is here in the body is also there in the cosmos; whatever is there, the same is here (KaU 4.10). Human body, the microcosm, is a replica of the universe, the macrocosm.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर् ज्ञानं यत् तज् ज्ञानं मतं मम ॥२॥

kṣetrājñaṁ cā'pi mām viddhi sarvakṣetreṣu bhārata

kṣetra kṣetrājñayor jñānaṁ yat taj jñānaṁ mataṁ mama

O Arjuna, know Me to be the creator of all creation. I consider the true understanding of both the creator and creation to be transcendental (or metaphysical) knowledge. (13.02)

The body (or the creation) and Ātmā (or the creator) are distinct from one another. Yet, the ignorant is not able to make distinction between them. That knowledge is the true knowledge by which one is able to make clear distinction between body and Ātmā.

तत् क्षेत्रं यच् च यादृक् च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥३॥

tat kṣetram yac ca yāḍṛk ca yadvikāri yataśca yat

sa ca yo yat prabhāvaśca tat samāśena me śṛṇu

What creation is, what it is like, what its transformations are, where its source is, who that creator is, and what His powers are — hear all these from Me in brief. (13.03)

ऋषिभिर् बहुधा गीतं छन्दोभिर् विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर् विनिश्चितैः ॥४॥

ṛṣibhir bahudhā gītāṁ chandobhir vividhaiḥ pṛthak
brahmasūtrapadais cai'va hetumadbhir viniścitaiḥ

The seers have separately described the creation and the creator in different ways in the Vedic hymns and also in the conclusive and convincing verses of the Brahma-Sūtra. (13.04)

The Gītā also expounds on the truths of other scriptures. All scriptures, as well as saints and sages of all religions, draw the water of truth from the same ocean of Eternal Being (Brahma). Their accent varies with the need of the individual and the society at the time.

महाभूतान्य् अहंकारो बुद्धिर् अव्यक्तम् एव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥

mahābhūtāny ahaṁkāro buddhir avyaktam eva ca
indriyāṇi daśai'kaṁ ca pañca ce'ndriyagocarāḥ

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत् क्षेत्रं समासेन सविकारम् उदाहृतम् ॥६॥

icchā dveṣaḥ sukhaṁ duḥkhaṁ saṁghātaś cetanā dhṛtiḥ
etat kṣetraṁ samāsenā savikāram udāhṛtam

The primary material Nature (Ādi Prakṛti or Avyakta), cosmic intellect (Mahat), “I” consciousness or ego, five basic elements, ten organs, mind, five sense objects, and desire, hatred, pleasure, pain, the physical body, consciousness, and resolve — thus the entire field has been briefly described with its transformations. (See also 7.04) (13.05-06)

According to Sāṁkhya doctrine (BP 3.26.10-18, 11.22.10-16), Eternal Being (Brahma) undergoes twenty-five basic transformations in the following order: Puruṣa (Spiritual Being, Cetanā, Īśvara) and the following twenty-four transformations of Ādī Prakṛti (Total energy, Mahat): Mind (Manas), intellect (Buddhi), thought waves (Citta), and the conception of individuality (Ahaṁkāra); the five basic elements (space or subtle

elements, air, fire, water, and earth); the five sense objects (sound, touch, sight, taste, and smell); the five sense organs (ear, skin, eye, tongue, and nose); and the five organs of action (mouth, hand, leg, anus, and urethra).

The Supreme Intellect (Mahat) is known by various names based on functions performed in the body. It is called mind (Manas) when it feels and thinks, intellect (Buddhi) when it reasons, thought waves (Citta) when it does the act of remembering and wandering from one thought to another, and ego (Ahaṁkāra) when it has the feeling of doership and individuality. The word Antaḥ-karaṇa, the subtle senses, refers to all four: Manas, Buddhi, Citta, and Ahaṁkāra. It is the Kārmic footprints (Saṁskāra) that actually make the final decision with the help of Manas and Buddhi. When Mahat does the functions in the body, it is called the bioimpulse (Vital force, Prāṇa). The Supreme Spirit or Consciousness (Para-Brahma, God) manifests Itself as both energy and matter. Matter and energy are nothing but condensed forms of Consciousness. According to Einstein mind and matter are both energies or Prāṇa. Shri Ramana Maharshi said: The mind is a form of energy. It manifests itself as the world.

अमानित्वम् अदम्भित्वम् अहिंसा क्षान्तिर् अर्जवम् ।

आचार्योपासनं शौचं स्थैर्यम् आत्मविनिग्रहः ॥७॥

amānitvam adambhitvam ahimsā kṣāntir ārjavam

ācāryopāsanam śaucam sthairyam ātmavinigrahaḥ

इन्द्रियार्थेषु वैराग्यम् अनहंकार एव च ।

जन्ममृत्युजराव्याधि-दुःखदोषानुदर्शनम् ॥८॥

indriyārtheṣu vairāgyam anahaṁkāra eva ca

janma mṛtyu jarā vyādhi-duḥkha doṣānudaśanam

Humility, modesty, nonviolence, forgiveness, honesty, service to guru, purity (of thought, word, and deed), steadfastness, self-control, aversion for sense objects, absence of ego, constant reflection on the pain and suffering inherent in birth, old age, disease, and death; (13.07-08)

These verses (13.07-08) of the Gītā formed the foundation of Buddhism. The constant contemplation and

understanding of agony and suffering inherent in birth, old age, disease, and death are called the understanding of the Fourfold Noble Truth in Buddhism. A clear understanding of this truth is necessary before starting the spiritual journey. A disgust and discontent for the meaninglessness and unreality of the world and its objects become a necessary prelude to the spiritual journey. As birds seek the shelter of a tree when tired; similarly, human beings seek the divine shelter after discovering the frustrations and joylessness of the material existence.

असक्तिर् अनभिष्वङ्गः पुत्रदारगृहादिषु ।
 नित्यं च समचित्तत्वम् इष्टानिष्टोपपत्तिषु ॥९॥
 asaktir anabhiṣvaṅgaḥ putra dāra gṛhādiṣu
 nityaṁ ca samacittatvam iṣṭā'niṣṭopapattiṣu
 मयि चानन्ययोगेन भक्तिर् अव्यभिचारिणी ।
 विविक्तदेशसेवित्वम् अरतिर् जनसंसदि ॥१०॥
 mayi cā'nanyayogena bhaktir avyabhicāriṇī
 vivikta deśa sevītvam aratir janasaṁsadi

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
 एतज् ज्ञानम् इति प्रोक्तम् अज्ञानं यद् अतोऽन्यथा ॥११॥
 adhyātma jñāna nityatvaṁ tattva jñānārtha darśanam
 etaj jñānam iti proktam ajñānaṁ yad ato'nyathā

Detachment, non-fondness with son, wife, home, etc.; unfailing equanimity upon attainment of the desirable and the undesirable and unswerving devotion to Me through single-minded contemplation, taste for solitude, distaste for social gatherings and gossips, steadfastness in acquiring knowledge of Eternal Being (Brahma), and seeing the omnipresent Supreme Being (Par-Brahma, Kṛṣṇa) everywhere — this is said to be knowledge. That which is contrary to this is ignorance. (13.09-11)

When one becomes firmly convinced that God alone is everything — father, mother, brother, friend, enemy, sustainer, destroyer, and refuge — and there is nothing higher than Him to attain, and has no thought of any other object; one is

said to have developed unswerving devotion to the Lord through single-minded contemplation. In this state of mind the seeker and the sought-after become qualitatively one and the same. The word 'Ananya' has been used in verses 8.14, 8.22, 9.13, 9.22, 9.30, 11.54, 12.06, and 13.10 with slightly different connotations.

ज्ञेयं यत् तत् प्रवक्ष्यामि यज् ज्ञात्वाऽमृतम् अश्नुते ।
 अनादिमत् परं ब्रह्म न सत् तन् नासद् उच्यते ॥१२॥
 jñeyam yat tat pravakṣyāmi yaj jñātvā'mṛtam aśnute
 anādimat param brahma na sat tan nā'sad ucyate

I shall fully describe the object of knowledge — knowing which, one attains immortality. The beginningless Supreme Being (Para-Brahma) is said to be neither eternal (Sat) nor temporal (Asat). (See also 9.19, 11.37, and 15.18) (13.12)

In the beginning there was neither eternal nor temporal (Sat nor Asat); no sky, no air, neither day nor night. There was nothing else whatsoever other than the Absolute Supreme Being (Para-Brahma or Saccidānanda) (RV 10.129.01, AiU 1.01). Para-Brahma is beyond both temporal Divine Beings (Kṣara Puruṣa or Asat), and the Eternal Being (Akṣara Puruṣa or Sat) (Verse 15.18). Therefore, He is neither Sat nor Asat. The Supreme Being or the Absolute is also both Sat and Asat (Verse 9.19) and beyond Sat and Asat (Verse 11.37, 15.18); because, He is everywhere, in everything, and also beyond everything. Therefore, the Absolute is all three — neither eternal (Sat), nor temporal (Asat); beyond both Sat and Asat, as well as both Sat and Asat — at the same time.

सर्वतःपाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
 सर्वतःश्रुतिमल् लोके सर्वम् आवृत्य तिष्ठति ॥१३॥
 sarvataḥ pāṇipādān tat sarvato'kṣiśiromukham
 sarvataḥ śrutimal loke sarvam āvṛtya tiṣṭhati

The Eternal Being (Brahma) has His hands, feet, eyes, head, mouth, and ears everywhere because He is all-pervading and omnipresent. (See also RV 10.81.03, ShU 3.16) (13.13)

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
 असक्तं सर्वभृच् चैव निर्गुणं गुणभोक्तृ च ॥१४॥
 sarvendriya guṇābhāsaṁ sarvendriya vivarjitam
 asaktaṁ sarvabhṛc cai'va nirguṇaṁ guṇabhokṭṛ ca

He is the perceiver of all sense objects without the physical sense organs; unattached, and yet the sustainer of all; devoid of three modes (Guṇas) of material Nature (Prakṛti), and yet the enjoyer of the Guṇas of Prakṛti (by becoming a living entity (Jīva)). (13.14)

The Eternal Being (Brahma) walks without legs, hears without ears, performs many actions without hands, smells without a nose, sees without eyes, speaks without a mouth, and enjoys all tastes without a tongue. All His actions are so marvelous that one finds His greatness utterly beyond description (TR 1.117.03-04). The Eternal Being may be described only by parables and paradoxes and in no other way. (See also ShU 3.19). Brahma expands Himself as the living entity (Jīva) to enjoy three modes of material Nature.

बहिर् अन्तश्च भूतानाम् अचरं चरम् एव च ।
 सूक्ष्मत्वात् तद् अविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५॥
 bahir antaśca bhūtānām acarāṁ caram eva ca
 sūkṣmatvāt tad avijñeyaṁ dūrasthaṁ cā'ntike ca tat

He is inside as well as outside all beings, animate and inanimate. He is incomprehensible because of His subtlety. And because of His omnipresence, He is very near — residing in one's inner psyche — as well as far away in the Supreme Abode (Parama-dhāma). (13.15)

अविभक्तं च भूतेषु विभक्तम् इव च स्थितम् ।
 भूतभर्तृ च तज् ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥

avibhaktaṁ ca bhūteṣu vibhaktam iva ca sthitam
bhūta bhartṛ ca taj jñeyam grasiṣṇu prabhaviṣṇu ca

He is undivided, yet appears to exist as if divided in beings. He, the object of knowledge, appears as: Brahmā, the creator; Viṣṇu, the sustainer; and Śiva, the destroyer of all beings. (See also 11.13, and 18.20) (13.16)

One planet earth appears divided into so many countries, one country appears divided into several states, one state appears divided into counties and so on; similarly, One Reality appears as many. These are apparent divisions, because they have the same order of reality. The term God is used for the Generator, Operator, and Destroyer aspects of Eternal Being (Brahma).

ज्योतिषाम् अपि तज् ज्योतिस् तमसः परम् उच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥१७॥

jyotiṣām api taj jyotis tamasah param ucyate
jñānam jñeyam jñānagamyam hṛdi sarvasya viṣṭhitam

Para-Brahma, the Supreme Person, is the source of all light. He is said to be beyond darkness (of ignorance or Māyā). He is the Self-knowledge, the object of Self-knowledge, and seated in the inner psyche (or the causal heart as consciousness (See verse 18.61)) of all beings, He is to be realized by Self-knowledge (Jñāna, Tāratamya-Jñāna, Brahma-vidyā). (See also 15.06 and 15.12, and MuU 3.01.07, ShU 3.08) (13.17)

I am the light (or knowledge) of the world. Whoever follows me will have the light of life and will never walk in the darkness (of ignorance) (John 8.12). One who knows the almighty much more radiant than the sun, and beyond the darkness (of material reality), transcends death. There is no other way (YV 31.18, SV 3.08).

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद् विज्ञाय मद्भावायोपपद्यते ॥१८॥

iti kṣetram tathā jñānam jñeyam co'ktam samāsataḥ
madbhakta etad vijñāya madbhāvāyo'papadyate

Thus, I have briefly described creation as well as knowledge and the object of knowledge. Understanding this, My devotee attains My supreme abode. (13.18)

प्रकृतिं पुरुषं चैव विद्ध्य अनादी उभाव् अपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥

prakṛtiṁ puruṣaṁ caiva viddhy anādī ubhāv api
vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavan

कार्यकरणकर्तृत्वे हेतुः प्रकृतिर् उच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुर् उच्यते ॥२०॥

kārya karaṇa kartṛtve hetuḥ prakṛtir ucyate
puruṣaḥ sukhaduḥkhānāṁ bhoktṛtve hetur ucyate

Know that both material Nature (Prakṛti) and Spiritual Being (Puruṣa) are beginningless. All manifestations and three dispositions of mind and matter, called modes or Guṇas, are born of Prakṛti. Prakṛti is said to be the cause of production of the physical body and organs (of perception and action). Puruṣa (Consciousness) is said to be the cause of experiencing pleasure and pain. (13.19-20)

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥२१॥

puruṣaḥ prakṛtistho hi bhuṅkte prakṛtijān guṇān
kāraṇam guṇa saṅgo'sya sad asad yoni janmasu

Spiritual Being (Puruṣa) enjoys three modes (Guṇas) of material Nature (Prakṛti) by associating with Prakṛti. Attachment to the Guṇas (due to ignorance caused by previous Karma) is the cause of birth of the living entity (Jīva) in good and evil wombs. (13.21)

Spiritual Being (Puruṣa) is unaffected by the material Nature (Prakṛti) as the sun's reflection in water is unaffected by the properties of water. Puruṣa, because of His nature, associates with the six sensory faculties and ego of Prakṛti and becomes attached, forgets His real nature, performs good and evil deeds, loses independence, and transmigrates as a living entity (Jīva) (BP 3.27.01-03). Jīva does not know the divine illusory energy (Māyā) as well as the supreme controller (Īśvara), and its own real nature. Jīva is a reflection of the moon of Eternal Being (Brahma) in the water pot of human body.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
 परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥२२॥
 upadraṣṭā'numantā ca bhartā bhoktā maheśvaraḥ
 paramātmēti cāpy ukto dehe'smin puruṣaḥ paraḥ

Eternal Being (Brahma, Ātmā, Spirit) in the body is also called the witness, the guide, the supporter, the enjoyer, the great Lord, and also the Supreme Self. (13.22)

Two birds — living entity (Jīva) and the divine controller (Īśvara) — live in the inner psyche of the body tree. Jīva, being attached to material Nature (Prakṛti), enjoys pains and pleasures, and becomes subject to bondage and liberation; whereas Īśvara, being unattached to Prakṛti, remains free as a witness and a guide (BP 11.11.06, See also RV 1.164.20, AV 9.09.20, MuU 3.01.01, ShU 4.06). Īśvara is unaffected and unattached to the modes of material Nature as a lotus leaf is unaffected by water.

Spiritual Being (Puruṣa) is sentient, and the material Nature (Prakṛti) is insentient. Prakṛti, with the help of Puruṣa, produces five Prāṇas and the three Guṇas. Puruṣa, residing as Īśvara in the physical body that is a house with nine gates and made of twenty-four elements of the material Nature (Prakṛti), enjoys sense objects by associating with the modes of Prakṛti. Puruṣa forgets its real nature under the influence of divine illusory energy (Māyā); feels pain and pleasure; does good and evil deeds; incurs the bondage of works done by free will due

to ignorance; and seeks salvation. It may be said that our free will is like the freedom of a dog on leash. When the living entity (Jīva) renounces sense objects and rises above the modes of material Nature, it attains salvation (Mokṣa).

The mind, endowed with infinite power, creates a body to reside and fulfill its latent desires (Vāsanā). The living entity (Jīva) becomes willingly entangled — and suffers like a silkworm entangled in its own cocoon — and it cannot get out. Jīva becomes bound by its own Karma and transmigrates. All actions, good or bad, produce bondage if performed with ego. Good actions are the golden shackles, and bad ones are the iron shackles. Both are fetters. The golden shackle is not a bracelet.

The living entity (Jīva) is like a farmer who has been given a plot of land that is the body. The farmer should take the weeds of lust, anger, and greed out of the land and cultivate it with the plow of intense desire for the love of God. Fertilize it with the firm faith in the power and omnipresence of God. Depending on the intensity of the desire and the degree of faith, the seedling of devotion will come out in due course of time. This seedling must be consistently and continually irrigated with the water of Japa and meditation on the chosen form of one's personal God. The forgetfulness of Jīva's real nature disappears with the blooming of the flowers of Self-knowledge (Jñāna), and detachment (Vairāgya). The flowers bear the fruits of Self-realization and vision of God leading to Mukti, the freedom from transmigration.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
 सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥
 ya evaṁ veti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha
 sarvathā vartamāno'pi na sa bhūyo'bhijāyate

They who truly understand Spiritual Being (Puruṣa) and the material Nature (Prakṛti) with its three modes (Guṇas) are not born again, regardless of their way of life. (13.23)

ध्यानेनात्मनि पश्यन्ति केचिद् आत्मानमात्मना ।
 अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

dhyānenā'tmani paśyanti kecid ātmānam ātmanā
 anye sām̐khyena yogena karmayogena cā'pare

Some perceive the supersoul (Paramātmā) in their inner psyche through mind and intellect that have been purified by meditation or by metaphysical knowledge or by Karma-yoga. (13.24)

अन्ये त्व एवम् अजानन्तः श्रुत्वान्येभ्य उपासते ।
 तेऽपि चातितरन्त्य एव मृत्युं श्रुतिपरायणाः ॥२५॥
 anye tv evam ajānantaḥ śrutvā'nyebhya upāsate
 te'pi cā'titaranty eva mṛtyuṁ śrutiparāyaṇāḥ

Others, however, do not know the yogas of meditation, knowledge, and work; but they perform deity worship with faith, as mentioned in the scriptures by the saints and sages. They also transcend death by virtue of their firm faith in what they have heard. (13.25)

Blessed are they that have not understood, and yet have believed (John 20.29). If you believe, you will receive whatever you ask for (Matthew 21.22). It is not necessary to completely understand God to obtain His grace, to love Him, and to attain Him.

यावत् संजायते किञ्चित् सत्त्वं स्थावरजङ्गमम् ।
 क्षेत्रक्षेत्रज्ञसंयोगात् तद् विद्धि भरतर्षभ ॥२६॥
 yāvat saṁjāyate kiñcit sattvaṁ sthāvara jaṅgamam
 kṣetrakṣetrajña saṁyogāt tad viddhi bharatarṣabha

Whatever is born — animate or inanimate — know them to be born from the union of the field (Prakṛti or matter) and the field knower (Puruṣa or Spirit), O Arjuna. (See also 7.06) (13.26)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
 विनश्यत्स्व् अविनश्यन्तं यः पश्यति स पश्यति ॥२७॥
 samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram
 vinaśyatsv avinaśyantaṁ yaḥ paśyati sa paśyati

The one who sees the same eternal Supreme Lord dwelling as Spirit (Ātmā) equally within all mortal beings, truly sees. (13.27)

समं पश्यन् हि सर्वत्र समवस्थितम् ईश्वरम् ।
न हिनस्त्य् आत्मनात्मानं ततो याति परां गतिम् ॥२८॥

samaṁ paśyan hi sarvatra samavasthitam īśvaram
na hinasty ātmanā'tmānaṁ tato yāti parāṁ gatim

Because of beholding one and the same Lord existing equally in every being, one does not injure anybody, as everything is one's own self. And thereupon attains the supreme abode. (13.28)

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानम् अकर्तारं स पश्यति ॥२९॥

prakṛtyai'va ca karmāṇi kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathā'tmānam akartāraṁ sa paśyati

One who perceives that all works are done by the powers (Guṇas) of material Nature (Prakṛti) alone and thus does not consider oneself (or the Ātmā) as the doer, that person truly understands. (See also 3.27, 5.09, and 14.19) (13.29)

यदा भूतपृथग्भावम् एकस्थम् अनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥

yadā bhūtapṛthagbhāvam ekastham anupaśyati
tata eva ca vistāraṁ brahma saṁpadyate tadā

The moment one discovers the diverse variety of beings and their ideas abiding in One and coming out from That alone, one attains the Supreme Being (Para-Brahma). (13.30)

अनादित्वान् निर्गुणत्वात् परमात्मायम् अव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३१॥

anāditvān nirguṇatvāt paramātmā'yam avyayaḥ

śarīrastho'pi kaunteya na karoti na lipyate

Because of being beginningless and unaffected by the three modes of material Nature, the eternal supersoul (Paramātmā) — even though dwelling in the body as a living entity (Jīva) — neither does anything nor becomes tainted, O Arjuna. (13.31)

The eternal supersoul (Paramātmā) is called attributeless (Nirguṇa); because, He does not have the three attributes (Guṇas) of material Nature. The word 'Nirguṇa' has been commonly misunderstood as formless. Nirguṇa only refers to the absence of material form and attribute as we know it. The Lord has an incomparable personality and sixty-four transcendental qualities (Divya Guṇas).

यथा सर्वगतं सौक्ष्म्याद् आकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥

yathā sarvagataṁ saukṣmyād ākāśaṁ no'palipyate
sarvatrā'vasthito dehe tathā'tmā no'palipyate

Just as the all-pervading space is not tainted because of its subtlety, similarly, Spirit (Ātmā), abiding in all bodies, is not tainted. (13.32)

Ātmā (Spirit) is present everywhere. It is present inside the body, outside the body, as well as all over the body.

यथा प्रकाशयत्य् एकः कृत्स्नं लोकम् इमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

yathā prakāśayaty ekaḥ kṛtsnaṁ lokam imaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata

Just as one sun illuminates the entire world, similarly Eternal Being (Brahma) illumines (or gives life to) the entire creation, O Arjuna. (13.33)

According to Śaṅkarācārya, one sees the creation but not the creator behind the creation due to ignorance; just as a person in the darkness of night sees the snake and not the rope that sustains the false notion of a snake. If any object other than

Eternal Being (Brahma) appears to exist, it is unreal like a mirage, a dream, or the existence of a snake in the rope. The absolute monism (Advaitism) that negates all manifestation as a dream world is not the whole truth. According to the Vedas, God is both transcendent and immanent in one. The illustration of the world as a dream is a metaphor meant only to illustrate certain points and should not be stretched too far or taken literally.

क्षेत्रक्षेत्रज्ञयोर् एवम् अन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर् यान्ति ते परम् ॥३४॥

kṣetra kṣetrajñayor evam antaraṁ jñāna cakṣuṣā
bhūtaprakṛti mokṣaṁ ca ye vidur yānti te param

They attain the Supreme, who perceive — with the eye of Self-knowledge — the difference between creation (or the body) and the creator (or the Ātmā), as well as know the technique (by using any one of the five paths — Selfless service, Knowledge, Devotion, Meditation, and Surrender) of liberation of the living entity (Jīva) from the trap of divine illusory energy (Māyā). (13.34)

The Eternal Being (Brahma) emits its power (Māyā) as the sun emits light, fire emits heat, and the moon gives cooling rays (DB 7.32.05). Māyā is the inexplicable divine power of Brahma that does not exist apart from Brahma, the possessor of power. Māyā has the power of creation. Māyā also deludes the living entity (Jīva) by making Jīva identify with a body, enjoy three modes of material Nature, and forget its real nature as Brahma, the basis of the entire visible and invisible universe. Creation is just a partial revelation of the power of Brahma, and is called unreal like a dream world because it is subject to change and destruction. The clay is real and the pot is unreal, because the clay exists before the creation of the pot; while the pot exists; and after the destruction of the pot.

Creation is natural effortless projection of the powers of Eternal Being (Brahma) and is therefore purposeless (MuU 1.01.07). Creative activity of Brahma is a mere pastime (Līlā) of divine power (Māyā) without any purpose or motive (BS 2.01.33). It is nothing but an apparent natural modification of His infinite limitless energy (E) into matter (m) and vice versa ($E=mc^2$)

of Einstein) done as a mere pastime. Creation, an effect, is related to the creator, the cause, as a piece of cloth is related to the cotton. In the cloth, however, the weaver is not sitting in every yarn of the cloth, but in creation the efficient and the material causes are both one and the same, a divine mystery indeed! Everything in the universe is connected with each other. The creation is not a mechanical or engineering construction. It is the supreme spiritual phenomena revealing divine splendor. The creation is made by the Lord, of the Lord, and for the Lord.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥
OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde kṣetrakṣetrajñavibhāga yogo
nāma trayodaśo'dhyāyaḥ

Thus ends the thirteenth chapter named “Creation and the Creator” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ चतुर्दशोऽध्यायः

CHAPTER 14

गुणत्रयविभागयोगः

THREE GUṆAS OF NATURE

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानम् उत्तमम् ।

यज् ज्ञात्वा मुनयः सर्वे परां सिद्धिम् इतो गताः ॥१॥

śrī bhagavān uvāca

paraṁ bhūyaḥ pravakṣyāmi jñānānāṁ jñānam uttamam

yaj jñātvā munayaḥ sarve parāṁ siddhim ito gatāḥ

The Supreme Lord said: I shall further explain to you that supreme knowledge, the best of all knowledge, knowing which all the sages have attained supreme perfection after this life. (14.01)

इदं ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

idaṁ jñānam upāśritya mama sādharṁyam āgatāḥ
sarge'pi no'pajāyante pralaye na vyathanti ca

They who have taken refuge in this transcendental knowledge attain unity with Me and are neither born at the time of creation nor afflicted at the time of dissolution. (14.02)

मम योनिर् महद् ब्रह्म तस्मिन् गर्भं दधाम्य् अहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥३॥

mama yonir mahad brahma tasmin garbhaṁ dadhāmy aham
saṁbhavaḥ sarva bhūtānāṁ tato bhavati bhārata

My material Nature (Prakṛti) is the womb of creation wherein I place the seed (of Consciousness or Puruṣa) from which all beings are born, O Arjuna. (See also 9.10) (14.03)

The material Nature (Prakṛti), a product of divine kinetic energy (Māyā), is the origin of Mahad-Brahma. Therefore, Prakṛti is also called Mahad-Brahma. Mahad-Brahma has several names such as: Mahat, Mahat-tattva, total material energy, Supreme Intellect, and the Cosmic Mind. Mahat or Prakṛti creates when the seed of the Spirit (Puruṣa) is sown in it for germination.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद् योनिर् अहं बीजप्रदः पिता ॥४॥
sarva yoniṣu kaunteya mūrtayaḥ saṁbhavanti yāḥ
tāsāṁ brahma mahad yonir aham bījapradaḥ pitā

Whatever forms are produced in all different wombs, O Arjuna, the material Nature (Prakṛti) is their (body-giving) mother; and I, the Spiritual Being or Puruṣa, am the (seed or life-giving) father. (14.04)

Jesus said that our Father is in heaven. In our opinion, Kṛṣṇa is that Father as declared by the Lord Kṛṣṇa Himself in this verse.

सत्त्वं रजस् तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनम् अव्ययम् ॥५॥

sattvaṁ rajas tama iti guṇāḥ prakṛti sambhavāḥ
nibadhnanti mahābāho dehe dehinam avyayam

Sattva or goodness, Rajas or passion, activity, and Tamas or ignorance, inertia — these three modes (Ropes, Guṇas) of material Nature (Prakṛti) fetter the eternal individual soul (Jīva) to the body, O Arjuna. (14.05)

तत्र सत्त्वं निर्मलत्वात् प्रकाशकम् अनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥६॥

tatra sattvaṁ nirmalatvāt prakāśakam anāmayam
sukha saṅgena badhnāti jñāna saṅgena cā' naghā

Of these, the mode of goodness (Sattva) is illuminating and good because it is pure. Sattva fetters the living entity (Jīva) by attachment to happiness and knowledge, O sinless Arjuna. (14.06)

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन् निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥७॥

rajo rāgātmakam viddhi tṛṣṇāsaṅga samudbhavam
tan nibadhnāti kaunteya karma saṅgena dehinam

Arjuna, know that the mode of passion (Rajas) is characterized by intense craving and is the source of desire and attachment. Rajas binds the living entity (Jīva) by attachment to (the fruits of) work. (14.07)

तमस् त्व अज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस् तन् निबध्नाति भारत ॥८॥

tamas tv ajñānajaṁ viddhi mohanam sarvadehinām
pramādālasya nidrābhis tan nibadhnāti bhārata

Know, O Arjuna, that the mode of ignorance (Tamas) — the deluder of the living entity (Jīva) — is born of inertia. Tamas binds Jīva by carelessness, laziness, and excessive sleep. (14.08)

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
 ज्ञानम् आवृत्य तु तमः प्रमादे सञ्जयत्य् उत ॥९॥
 sattvaṁ sukhe sañjayati rajaḥ karmaṇi bhārata
 jñānam āvṛtya tu tamaḥ pramāde sañjayaty uta

O Arjuna, the mode of goodness attaches one to happiness (of learning and knowing the Eternal Being (Brahma)); the mode of passion attaches to action; and the mode of ignorance attaches to negligence by covering Self-knowledge. (14.09)

रजस् तमश् चाभिभूय सत्त्वं भवति भारत ।
 रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस् तथा ॥१०॥
 rajas tamaś cā'bhibhūya sattvaṁ bhavati bhārata
 rajaḥ sattvaṁ tamaścaiva tamaḥ sattvaṁ rajas tathā

Goodness prevails by suppressing passion and ignorance; passion prevails by suppressing goodness and ignorance; and ignorance prevails by suppressing goodness and passion, O Arjuna. (14.10)

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
 ज्ञानं यदा तदा विद्याद् विवृद्धं सत्त्वम् इत्य् उत ॥११॥
 sarvadvāreṣu dehe'smin prakāśa upajāyate
 jñānam yadā tadā vidyād vivṛddhaṁ sattvam ity uta

When the light of Self-knowledge illuminates all the senses (or gates) in the body, then it should be known that goodness is predominant. (14.11)

The sense organs (nose, tongue, eye, skin, ear, mind, and intellect) are called the gateway to Self-knowledge (Jñāna) in the body. When senses are purified by selfless service (Sevā), discipline (Samyama), and spiritual practice (Sādhana); the mind and intellect get into the mode of goodness and become receptive to Self-knowledge (Jñāna). It is also said in verse 14.17

that the rise of Self-knowledge takes place when one's mind gets firmly established in the mode of goodness. As objects are seen very clearly in the light; similarly, one perceives and thinks in the right perspective; senses shun whatever is improper; and there is no attraction in the mind for sensual pleasures when the senses are illumined by the dawning of the light of Self-knowledge.

लोभः प्रवृत्तिर् आरम्भः कर्मणाम् अशमः स्पृहा ।
 रजस्य् एतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥
 lobhaḥ pravṛttir ārambhaḥ karmaṇām aśamaḥ sprhā
 rajasy etāni jāyante vivṛddhe bharatarṣabha

O Arjuna, when passion is predominant, greed, activity, undertaking of selfish work, restlessness, excitement, etc., arise. (14.12)

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
 तमस्य् एतानि जायन्ते विवृद्धे कुरुनन्दन ॥१३॥
 aprakāśo'pravṛttiśca pramādo moha eva ca
 tamasy etāni jāyante vivṛddhe kurunandana

O Arjuna, when inertia is predominant, ignorance, inactivity, carelessness, delusion, etc., arise. (14.13)

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
 तदोत्तमविदां लोकान् अमलान् प्रतिपद्यते ॥१४॥
 yadā sattve pravṛddhe tu pralayaṁ yāti dehabhṛt
 tado'ttamavidāṁ lokān amalān pratipadyate

One who dies when goodness dominates goes to heaven — the pure world of knowers of the Supreme. (14.14)

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
 तथा प्रलीनस् तमसि मूढयोनिषु जायते ॥१५॥
 rajasi pralayaṁ gatvā karmasaṅgiṣu jāyate
 tathā pralīnas tamasi mūḍhayoniṣu jāyate

One who dies when passion dominates is reborn attached to action (or the utilitarian). One who dies in ignorance is reborn as a lower creature. (14.15)

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
 रजसस् तु फलं दुःखम् अज्ञानं तमसः फलम् ॥१६॥
 karmaṇaḥ sukṛtasyā'huḥ sātṭvikam nirmalam phalam
 rajasas tu phalam duḥkham ajñānam tamasaḥ phalam

The fruit of good action is said to be beneficial and pure; the fruit of passionate action is pain; and the fruit of ignorant action is laziness. (14.16)

सत्त्वात् सञ्जायते ज्ञानं रजसो लोभ एव च ।
 प्रमादमोहौ तमसो भवतोऽज्ञानम् एव च ॥१७॥
 sattvāt sañjāyate jñānam rajaso lobha eva ca
 pramādamohau tamaso bhavato'jñānam eva ca

Self-knowledge arises from the mode of goodness; greed arises from the mode of passion; and negligence, delusion, and slowness of mind arise from the mode of ignorance (Tamas). (14.17)

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
 जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८॥
 ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ
 jaghanya guṇa vṛttisthā adho gacchanti tāmasāḥ

They who are established in goodness go to heaven; passionate persons are reborn in the mortal world; and the ignorant, abiding in the lowest mode of ignorance (Tamo Guṇa), go to lower planets or hell (or take birth as lower creatures). (14.18)

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
 गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥
 nā'nyam guṇebhyaḥ kartāraṁ yadā draṣṭā'nupaśyati
 guṇebhyaśca param vetti madbhāvaṁ so'dhigacchati

When visionaries perceive no doer other than the powers of Eternal Being — the modes (Guṇas) of material Nature — and know That which is above and beyond these Guṇas, then they attain salvation (Mukti). (See also 3.27, 5.09, and 13.29) (14.19)

The one who does not believe that the Lord controls everything, and considers oneself the doer, enjoyer, and the owner, becomes bound by the Kārmic laws (BP 6.12.12). The power of doing all actions, good or bad, proceeds from God; but we are ultimately responsible for our action, because we also have the power to reason. God has given us the power to do work; however, we are free to use the power in the right or wrong way, and become liberated or bound.

Due to ignorance created by illusory energy (Māyā), one considers oneself the doer and consequently becomes bound by Karma, and undergoes transmigration (BP 11.11.10). Whenever one asserts or even thinks oneself as doing things, one assumes the role of a doer (Kartā), becomes accountable for the action (Karma), and gets caught in the intricate Kārmic net of transmigration.

गुणान् एतान् अतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर् विमुक्तोऽमृतम् अश्नुते ॥२०॥
guṇān etān atītya trīn dehī deha samudbhavān
janma mṛtyu jarā duḥkhair vimukto'mṛtam aśnute

When one transcends (or rises above) the three modes of material Nature that create (and/or originate in) the body, one attains immortality or salvation (Mukti) and is freed from the pains of birth, old age, and death. (14.20)

अर्जुन उवाच
कैर् लिङ्गैस् त्रीन् गुणान् एतान् अतीतो भवति प्रभो ।
किमाचारः कथं चैतांस् त्रीन् गुणान् अतिवर्तते ॥२१॥
arjuna uvāca
kair liṅgais trīn guṇān etān atīto bhavati prabho

kimācāraḥ katharī caī'tāms trīn guṇān ativartate

Arjuna said: What are the marks of those who have transcended the three modes of material Nature, and what is their conduct? How does one transcend these three modes of material Nature, O Lord Kṛṣṇa? (14.21)

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहम् एव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥

śrī bhagavān uvāca

prakāśam ca pravṛttiṁ ca moham eva ca pāṇḍava

na dveṣṭi saṁpravṛttāni na nivṛttāni kāṅkṣati

उदासीनवद् आसीनो गुणैर् यो न विचाल्यते ।

गुणा वर्तन्त इत्य् एव योऽवतिष्ठति नेङ्गते ॥२३॥

udāsīnavad āsīno guṇair yo na vicālyate

guṇā vartanta ity eva yo'vatiṣṭhati ne'ṅgate

The Supreme Lord said: One who neither hates the presence of enlightenment, activity, and delusion nor desires for them when they are absent; who remains like a witness without being affected by the modes (Guṇas) of material Nature (Prakṛti); who stays firmly attached to the Lord without wavering — thinking that only the modes of material Nature (Guṇas of Prakṛti) are operating. (14.22-23)

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस् तुल्यनिन्दात्मसंस्तुतिः ॥२४॥

sama duḥkha sukhaḥ svasthaḥ sama loṣṭāśma kāñcanaḥ

tulyapriyāpriyo dhīras tulyanindātmasaṁstutiḥ

मानापमानयोस् तुल्यस् तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥

mānāpamānayos tulyas tulyo mitrāripakṣayoḥ

sarvārambhaparityāgī guṇātītaḥ sa ucyate

And who depends on the Lord and is indifferent to pain and pleasure; to whom a clod, a stone, and gold are alike and to whom the dear and the unfriendly are alike; who is of firm mind, who is calm in censure and in praise and indifferent to honor and disgrace; who is impartial to friend and foe; and who has renounced the sense of doership — is said to have transcended the modes of material Nature. (14.24-25)

Guru Nānak said: The one who obeys the will of God with pleasure is free and wise (Jñānī). Gold and stone, pain and pleasure are alike only for such a person.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥

mām ca yo'vyabhicāreṇa bhaktiyogena sevate
sa guṇān samatītyai'tān brahmabhūyāya kalpate

One who offers service to Me with love and unswerving devotion transcends the three modes of material Nature and becomes fit for Brahma-nirvāṇa. (See also 7.14 and 15.19) (14.26)

The mode of goodness (Sattva Guṇa) is the topmost rung of the ladder leading to the Truth, but it is not the Truth as such (Yatiswarānanda). The three modes of material Nature have to be transcended step by step. First, one has to overcome modes of ignorance and passion, and become established in the mode of goodness by developing certain values (Yama) and following certain disciplines (Niyama). Then one becomes ready to surmount the dualities of good and bad, pain and pleasure, and rises to the higher transcendental plane by going beyond the highest mode — the mode of goodness. The spiritual practices and vegetarian food raise the mind from the modes of ignorance and passion to the transcendental plane of bliss where pairs of opposites disappear. Sattva Guṇa is the natural result of profound thought generated by firm understanding of the metaphysics. Anybody can easily cross the ocean of illusion (Māyā), consisting of three modes of material Nature, by the boat of firm faith, devotion, and exclusive love for Lord Kṛṣṇa. There is no other way to transcend the three modes of material Nature, and attain salvation (Mukti).

ब्रह्मणो हि प्रतिष्ठाहम् अमृतस्याव्ययस्य च ।
 शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥
 brahmaṇo hi pratiṣṭhā'ham amṛtasyā'vyayasya ca
 śāśvatasya ca dharmasya sukhasyai'kāntikasya ca

Because I am the basis of the immortal Eternal Being (Brahma), of everlasting order (Dharma), and of the absolute bliss (Ānanda).
 (14.27)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥
 OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
 yogaśāstre śrīkṛṣṇārjuna saṁvāde guṇatrayavibhāgayogo
 nāma caturdaśo'dhyāyaḥ

Thus ends the fourteenth chapter named “Three Guṇas of Nature” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ पञ्चदशोऽध्यायः
 CHAPTER 15
 पुरुषोत्तमयोगः
 THE SUPREME PERSON

श्रीभगवानुवाच
 ऊर्ध्वमूलम् अधःशाखम् अश्वत्थं प्राहुर् अव्ययम् ।
 छन्दांसि यस्य पर्णानि यस् तं वेद स वेदवित् ॥१॥
 śrī bhagavān uvāca
 ūrdhvamūlam adhaḥśākham aśvattham prāhur avyayam
 chandāṁsi yasya paṇṇāni yas taṁ veda sa vedavit

The Supreme Lord said: They speak of the eternal banyan tree that has its origin above in the Supreme Being (Para-Brahma) and its branches below in the cosmos and whose leaves are the Vedic

hymns. One who understands this tree is a knower of the Vedas.
(See also KaU 6.01, BP 11.12.20-24, and Gītā 10.08) (15.01)

अधश्चोर्ध्वं प्रसृतास् तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः।
अधश्च मूलान् अनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥२॥
adhaśco'rdhvaṁ prasṛtās tasya śākhā
guṇapraṇvṛddhā viṣayapraṇālāḥ
adhaśca mūlāny anusantatāni
karmānubandhīni manuṣyaloke

The branches of this cosmic tree of Māyā (Illusion) spread all over the cosmos. The tree is nourished by three modes (Guṇas) of material Nature (Prakṛti); sense pleasures are its sprouts; and its roots of ego and desires stretch below in the human world, causing Kārmic bondage. (15.02)

The human body, a microcosmic universe, may be also compared to a beginningless and endless tree. Karma is the seed, the countless desires are its roots, five basic elements are the main branches, three modes of material Nature provide the nourishment, sense pleasures are its sprouts, the (ten) organs of perception and action are its sub-branches. This tree is ever changing; but, eternal without beginning and end. Just as the leaves protect the tree, similarly, Karma Kāṇḍa of the Vedas protects and perpetuates this tree. The one who truly understands this marvelous tree, its origin or root, its nature and working, is the knower of the Vedas in a true sense.

Two aspects of Eternal Being (Brahma) — the divine controller (Īśvara) and the controlled, living entity (Jīva) — make their nest and reside on the same tree as a part of the cosmic drama (Līlā). Virtue and vice are its glorious flowers; pleasure and pain are its fruits. Jīva, due to ignorance, eats these fruits; whereas Īśvara sits on the tree, watches, and guides Jīva.

न रूपम् अस्येह तथोपलभ्यते

नान्तो न चादिर् न च संप्रतिष्ठा ।
 अश्वत्थम् एनं सुविरूढमूलम्
 असङ्गशस्त्रेण हृदेन छित्त्वा ॥३॥

na rūpam asye'ha tatho'palabhyate
 nā'nto na cā'dir na ca sampratiṣṭhā
 aśvattham enaṁ suvirūḍhamūlam
 asaṅgaśastreṇa hṛdhenā chittvā

ततः पदं तत् परिमार्गितव्यं
 यस्मिन् गता न निवर्तन्ति भूयः ।
 तम् एव चाद्यं पुरुषं प्रपद्ये
 यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

tataḥ padam tat parimārgitavyam
 yasmin gatā na nivartanti bhūyaḥ
 tam eva cā'dyam puruṣam prapadye
 yataḥ pravṛttiḥ prasṛtā purāṇi

The real form of this tree is not perceptible here on earth, nor is its beginning, end, or existence. Having cut the firm roots — the desires — of this tree by the mighty ax of Self-knowledge and detachment, thinking, “I take refuge in that very primal person from which this primal manifestation comes forth,” — seek that supreme abode from which one does not return (to the mortal world). (15.03-04)

The creation is cyclic, without beginning and end. It is ever changing and has no permanent existence or a real form. One must sharpen the ax of metaphysical knowledge and detachment over the stone of spiritual practice (Sādhana); cut the feeling of separateness between the living entity (Jīva) and the Lord (Īśvara); cheerfully participate in the drama of life made up of passing shadows of joys and sorrows; and live in this world as a Jīvana-mukta, free from ego and desires.

निर्मानमोहा जितसङ्गदोषा
 अध्यात्मनित्या विनिवृत्तकामाः ।
 द्वन्द्वैर् विमुक्ताः सुखदुःखसंज्ञैर्

गच्छन्त्य् अमूढाः पदम् अव्ययं तत् ॥५॥

nirmānamohā jitasāṅgadoṣā
adhyātmanityā vinivṛttakāmāḥ
dvandvair vimuktāḥ sukhaduḥkhasamjñair
gacchanty amūḍhāḥ padam avyayaṁ tat

The wise reach that eternal goal, who are free from pride and delusion, who have conquered the evil of attachment, who constantly dwell in the Supreme Self with all lust (Kāma) completely stilled, and who are free from dualities of pleasure and pain. (15.05)

न तद् भासयते सूर्यो न शशाङ्को न पावकः ।

यद् गत्वा न निवर्तन्ते तद् धाम परमं मम ॥६॥

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ
yad gatvā na nivartante tad dhāma paramaṁ mama

The sun does not illumine there, nor the moon nor the fire. That is My supreme abode. Having reached there, people do not come back (to the temporal world). (See also 13.17 and 15.12, and KaU 5.15, ShU 6.14, MuU 2.02.10) (15.06)

The Supreme Absolute Being is self-luminous; not illumined by any other source. He illumines the sun, and the moon as a luminous lamp illumines other objects (DB 7.32.14). The Supreme Being (Para-Brahma) existed before the sun, the moon, and the fire came into existence during creation, and it will exist even after everything gets dissolved into unmanifest Nature (Ādi Prakṛti) during the great dissolution.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

mamai'vā'mśo jīvaloke jīvabhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānī'ndriyāṇi prakṛtisthāni karṣati

The eternal individual soul (Jīvātmā) in the body of living beings is, indeed, My integral part. It associates with the six

sensory faculties of perception — including the mind — and activates them. (15.07)

In essence, Ātmā is the Eternal Being (Brahma). Ātmā or Brahma is the true nature of the Supreme Being (Para-Brahma), and therefore it is called the integral part of Para-Brahma. The same Ātmā is called Jīvātmā in the bodies of living beings. The difference between Ātmā and Jīvātmā is due to the limiting adjuncts — the body and mind; similar to the illusion that the enclosed pot space is different from the unlimited space.

शरीरं यद् अवाप्नोति यच् चाप्य् उत्क्रामतीश्वरः ।
 गृहीत्वैतानि संयाति वायुर् गन्धान् इवाशयात् ॥८॥
 śarīraṁ yad avāpnoti yac cāpy utkrāmātī'svaraḥ
 grhītvai'tāni saṁyāti vāyur gandhān ivā'sayāt

Just as the air takes aroma away from the flower, similarly, the individual soul (Jīvātmā) takes the six sensory faculties from the physical body it casts off during death to the new physical body it acquires in reincarnation (by the power of Karma). (See also 2.13) (15.08)

The individual soul (Jīvātmā) takes the subtle body — six sensory faculties of perception — from one physical body to another after death as the wind takes dust from one place to another. The wind is neither affected nor unaffected by association with dust; similarly, Jīvātmā is neither affected nor unaffected by association with the body (MB 12.211.13-14). The physical bodies are limited in space and time, but the invisible subtle bodies are unlimited and all-pervading. When all trace of desires (Vāsanā) is eradicated after the dawn of Self-knowledge (Jñāna), the physical body seems not to exist any more and the conception of subtle body is firmed up in the mind. Subramuniaswami says: The astral body is an exact duplicate of the physical body. The beings in the astral world are more advanced in art, technology, and culture. They take up physical bodies to improve and enhance the physical world. Hariharānanda says: One may not perceive, conceive, and realize God if he or she does not seek the invisible subtle body.

During wakeful state the physical body, mind, intellect, and ego are active. In a dream state, the individual soul (Jīvātmā) temporarily creates a dream world and wanders in it with a dream body without leaving the physical body. In deep sleep Jīvātmā completely rests in the Eternal Being (Brahma) without being bothered by mind and intellect. Supreme Being, the Universal Consciousness (God), watches us as a witness during all the three states. The living entity (Jīva) leaves one physical body and takes another body after death. Jīva becomes bound or lost and then tries to be liberated by discovering its real nature. The reincarnation allows Jīva to change vehicle, the physical body, during the long and difficult spiritual journey to the Supreme Being (Para-Brahma). The individual soul (Jīva) acquires different physical bodies till all Karma is exhausted, and after that the goal of attaining the Supreme Being (Para-Brahma) is reached.

It is said that Spiritual Being (Puruṣa) wears the veil of illusion (Māyā), becomes individual soul (Jīva), and takes human and other forms just to perform the cosmic drama (Play, Līlā) in which the writer, producer, director, all the players, as well as the audience are the same. Our problems will disappear if we keep in mind that we are just playing a role, and never take things very personally. In order to see the cosmic player, we must detach our mind from the play. Science deals with the knowledge of the cosmic play; spirituality deals with the knowledge of the cosmic Player as partially understood by the player.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणम् एव च ।

अधिष्ठाय मनश्चायं विषयान् उपसेवते ॥९॥

śrotraṁ cakṣuḥ sparśanaṁ ca rasanāṁ ghrāṇam eva ca

adhiṣṭhāya manaścā'yaṁ viṣayān upasevate

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

utkrāmantam sthitam vā'pi bhuñjānam vā guṇānvitam

vimūḍhā nā'nupaśyanti paśyanti jñāna cakṣuṣaḥ

The living entity (Jīva) enjoys sense pleasures using six sensory faculties of hearing, touch, sight, taste, smell, and mind. The ignorant cannot perceive Jīva departing from the body nor staying in the body and enjoying sense pleasures by associating with the modes of material Nature. But those who have the eye of Self-knowledge can see it. (15.09-10)

यतन्तो योगिनश्चैनं पश्यन्त्य् आत्मन् अवस्थितम् ।
 यतन्तोऽप्य् अकृतात्मानो नैनं पश्यन्त्य् अचेतसः ॥११॥
 yatanto yoginaścai'naṁ paśyanty ātmany avasthitam
 yatanto'py akṛtā'tmāno nai'naṁ paśyanty acetasaḥ

The yogis, striving for perfection, behold the living entity (Jīva) abiding in their inner psyche (as consciousness), but the ignorant and those whose inner psyche is not pure, even though striving, do not perceive Him. (15.11)

यद् आदित्यगतं तेजो जगद् भासयतेऽखिलम् ।
 यच् चन्द्रमसि यच् चाग्नौ तत् तेजो विद्धि मामकम् ॥१२॥
 yad ādityagataṁ tejo jagad bhāsayate'khilam
 yac candramasi yac cā'gnau tat tejo viddhi māmakam

Know that light energy to be Mine that comes from the sun and illumines the whole world and is in the moon, and in fire. (See also 13.17 and 15.06) (15.12).

The light of the sun is a reflection of His radiance (RV 10.07.03). The knowers of Eternal Being (Brahma) visualize everywhere — in themselves, in every human being, and in the whole universe — that supreme cluster of light which is the source of the visible world, and which shines like the all-pervading daylight (ChU 3.17.07). The world and its objects are only pictures made of shadows and light cast on a cosmic movie screen (Yogānanda). The Koran says: Allah is the light of the heavens and the earth (Surah 24.35).

Brahma-jyoti or Yoga-māyā has the shape of a huge shining cluster of bright light energy. It is the light of the Supreme Being (Para-Brahma) that is in Brahma-jyoti, and in all

the luminaries of the galaxies such as the sun, the moon, and the stars. It is His light that is in the woods, the lamps, the candles, and as energy in all living beings. His light is behind all lights and the source of all energy in the universe. Without the power of Eternal Being (Brahma) the fire is unable to burn a blade of grass. This light of Brahma cannot be realized and seen unless one has completely stilled and strengthened the mind, purified the intellect, and developed the power of will and visualization. One must also be strong enough to bear the mental shock generated during experiencing the light of all lights in trance (Samādhi).

Just as the complete spectrum of sunlight is not visible to human eye without a prism; similarly, we cannot see the light of Eternal Being (Brahma) without the grace of Guru, God, and Gītā. The yogis who have tuned-in their consciousness with the supreme consciousness can see the eternal light (Brahma-jyoti) in trance (Samādhi). The entire universe is sustained by the energy of Brahma and reflects His glory.

गाम् आविश्य च भूतानि धारयाम्य् अहम् ओजसा ।
 पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥
 gām āviśya ca bhūtāni dhārayāmy aham ojasā
 puṣṇāmi cau'ṣadhīḥ sarvāḥ somo bhūtvā rasātmakāḥ

Entering the earth, I support all beings with My energy. Becoming the sap-giving moon, I nourish all the plants. (15.13)

अहं वैश्वानरो भूत्वा प्राणिनां देहम् आश्रितः ।
 प्राणापानसमायुक्तः पचाम्य् अन्नं चतुर्विधम् ॥१४॥
 ahaṁ vaiśvānaro bhūtvā prāṇināṁ deham āśritaḥ
 prāṇāpānasamāyuktaḥ pacāmy annaṁ caturvidham

Becoming the digestive fire, I remain in the body of all living beings. Uniting with vital breaths (Prāṇa and Apāna), I digest all types of food. (15.14)

सर्वस्य चाहं हृदि संनिविष्टो
 मत्तः स्मृतिर् ज्ञानम् अपोहनं च ।

वेदैश्च सर्वैर् अहम् एव वेद्यो
वेदान्तकृद् वेदविद् एव चाहम् ॥१५॥

sarvasya cā'haṁ hṛdi sarinniviṣṭo
mattaḥ smṛtir jñānam apohanam ca
vedaīśca sarvair aham eva vedyo
vedāntakṛd vedavid eva cā'ham

And I am seated in the inner psyche of all beings. Memory, Self-knowledge, and removal of doubts and wrong notions (about the Eternal Being by reasoning, or in trance (Samādhi)) come from Me. I am, in truth, that which is to be known by the study of all the Vedas. I am, indeed, the author of the Vedānta and the knower of the Vedas. (See also 6.39) (15.15)

The Eternal Being (Brahma) is the source of all scriptures (BS 1.01.03). The Lord resides in the inner psyche (or the causal heart) as the consciousness of all beings — not in the physical heart of the body as commonly misunderstood.

द्वाव् इमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥
dvāv imau puruṣau loke kṣaraścā'kṣara eva ca
kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate

There are two entities (Puruṣas) in the cosmos: The changeable temporal Divine Being (Kṣara Puruṣa), and the unchangeable Eternal Being (Brahma, Akṣara Puruṣa). All created beings are subject to change, but the Eternal Being does not change. (15.16)

Two aspects of divine manifestation or Puruṣa — temporal Divine Beings (Kṣara Puruṣa) and the Eternal Being (Akṣara Puruṣa) — are described here. The entire creation — from Lord Nārāyaṇa, Lord Brahmā, all celestial controllers (Devas), fourteen planetary spheres (Lokas), down to a blade of grass — is called Kṣara or temporal. Eternal Being (Brahma) is the divine person or Caitanya-śakti, the cause of all causes (Sarva kāraṇa kāraṇam) from which the temporal material Nature (Kṣara Prakṛti) and countless cosmos take birth, by which they are sustained, and into which they become dissolved, again and again.

Kṣara Puruṣa is also called Īśvara, Nārāyaṇa, Mahā Viṣṇu, Hiraṇya Garbha, Mahat Tattva, Śiva, Jyoti Svarūpa, etc. Kṣara and Akṣara are called Kṣetra and Kṣetrajña in verses 13.01-02, Yoni and seed-giving Father in verses 14.03-04. The Supreme Being (Para-Brahma) is beyond Kṣara Puruṣa and Akṣara Puruṣa, and is referred as Akṣarātīta Puruṣa, Paramātmā, or Lord Kṛṣṇa in the scriptures and in the following verses.

उत्तमः पुरुषस् त्व अन्यः परमात्मेत्य् उदाहृतः ।
 यो लोकत्रयम् आविश्य बिभर्त्य् अव्यय ईश्वरः ॥१७॥
 uttamaḥ puruṣas tv anyāḥ paramātmē'ty udāhṛtaḥ
 yo lokatrayam āviśya bibharty avyaya īśvaraḥ

There is another Supreme Personality of the Godhead (beyond both the temporal and the eternal) called the Absolute Reality or Paramātmā who sustains both the temporal and the eternal (Kṣara and Akṣara) by pervading all three planetary spheres (Lokas) as the eternal Lord (Īśvara). (15.17)

यस्मात् क्षरम् अतीतोऽहम् अक्षराद् अपि चोत्तमः ।
 अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥
 yasmāt kṣaram atīto'ham akṣarād api co'ttamaḥ
 ato'smi loka vede ca prathitaḥ puruṣottamaḥ

Because I am beyond both the temporal (Kṣara) and the eternal (Akṣara), I am known in this world and in the Veda as the Supreme Being (Para-Brahma, Paramātmā, Puruṣottama, the Absolute, Truth, Sat, Supersoul, etc.) (See also MuU 2.01.02) (15.18)

Basically, there are three different aspects (or levels of existence) — Temporal (Kṣara), Eternal (Akṣara), and the Absolute (Akṣarātīta) — of One and the same Divine Reality. The invisible, unchanging, and immutable entity is called Eternal Being (Akṣara Brahma). The temporal (Kṣara) is the expansion of the eternal (Akṣara) in material world. The entire creation is ever changing and mutable, and is called temporal (Kṣara). Both eternal and temporal are the expansion of the Absolute, called

Kṛṣṇa. The highest or the Absolute Truth — the basis of both temporal and eternal (Kṣara and Akṣara) — is the Supreme Being (Akṣarātīta, Para-Brahma, Paramātmā) who is referred by various names. His transcendental (Nirguṇa) aspect is known as Puruṣottama, Saccidānanda, or the Supreme Being. The personal (Saguṇa) aspect is called by the names such as Kṛṣṇa, Mother, Father, Allah, Īśvara, and Parameśvara.

यो माम् एवम् असंमूढो जानाति पुरुषोत्तमम् ।
 स सर्वविद् भजति मां सर्वभावेन भारत ॥१९॥
 yo mām evam asaṁmūḍho jānāti puruṣottamam
 sa sarvavid bhajati mām sarvabhāvena bhārata

The wise, who truly understand Me as the Supreme Being (Puruṣottama), know everything and worship Me wholeheartedly, O Arjuna. (See also 7.14, 14.26, and 18.66) (15.19)

इति गुह्यतमं शास्त्रम् इदम् उक्तं मयाऽनघ ।
 एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥२०॥
 iti guhyatamaṁ śāstram idam uktaṁ mayā'nagha
 etad buddhvā buddhimān syāt kṛtakṛtyaśca bhārata

Thus, I have explained this most secret science of Self-knowledge (Tāratamya-vidyā, Brahma-vidyā), O sinless Arjuna. Having understood this, one becomes enlightened, and one's all duties are accomplished, O Arjuna. (15.20)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥
 OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
 yogaśāstre śrīkṛṣṇārjuna saṁvāde puruṣottamayogo
 nāma pañcadaśo'dhyāyaḥ

Thus ends the fifteenth chapter named “The Supreme Person” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga,

dealing with the science of the Absolute in the
form of the dialogue between
Śrīkṛṣṇa and Arjuna.

अथ षोडशोऽध्यायः

CHAPTER 16

दैवासुरसंपद्विभागयोगः

DIVINE AND THE DEMONIC QUALITIES

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर् ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस् तप आर्जवम् ॥१॥

śrī bhagavān uvāca

abhayaṁ sattvasaṁśuddhir jñānayoga vyavasthitiḥ

dānaṁ damaśca yajñaśca svādhyāyas tapa ārjavam

अहिंसा सत्यम् अक्रोधस् त्यागः शान्तिर् अपैशुनम् ।

दया भूतेष्व् अलोलुप्त्वं मार्दवं ह्रीर् अचापलम् ॥२॥

ahimsā satyam akrodhas tyāgaḥ śāntir apaiśunam

dayā bhūteṣv aloluptvaṁ mārdaṁ hrīr acāpalam

तेजः क्षमा धृतिः शौचम् अद्रोहो नातिमानिता ।

भवन्ति संपदं दैवीम् अभिजातस्य भारत ॥३॥

tejaḥ kṣamā dhṛtiḥ śaucam adroho nā'timānitā

bhavanti saṁpadaṁ daivīm abhijātasya bhārata

The Supreme Lord said: Fearlessness, purity of the inner psyche, perseverance in the yoga of Self-knowledge, charity, sense-restraint, sacrifice, study of the scriptures, austerity, honesty; nonviolence, truthfulness, absence of anger, renunciation, equanimity, abstinence from malicious talk, compassion for all creatures, freedom from greed, gentleness, modesty, absence of fickleness, splendor, forgiveness, fortitude, cleanliness, absence of malice, and absence of pride — these are the (twenty-six) qualities of those endowed with divine virtues, O Arjuna. (16.01-03)

One must not condemn anybody and commend oneself (MB 3.207.50). We should treat others in the same manner as we would like ourselves to be treated (MB 12.167.09). A person

of demonic nature needs to be dealt with and controlled differently than a person of divine nature (MB 12.109.30). We all pay the price for developing others, because no body is perfect. Speaking ill of others is the most heinous sin. One should not talk, listen, or even think about the faults and shortcomings of others. When we think about the defects of others, our own mind becomes polluted. Nothing is gained by finding faults with others; therefore, find your own faults and correct them. To love the unlovable, to be kind to the unkind, and gracious to the ungracious is really divine.

Values may also create problems if one forgets that people will have different values; my values will be different from yours. A conflict of values between individuals ruins the relationships. In practice, sometimes two values of the same person also conflict. For example, if telling a lie saves a valuable life, one should not tell the truth. One should not be blindly attached to the values, because the value is not absolute. We should neither sneer at any ideal, nor judge others by the same standard, because basic unity in variety is the plan of the creator.

All kinds of people make this world. You want to change others so that you can be free, but it never works that way. If you accept others totally and unconditionally, only then you are free. People are what they are, because they have their own backgrounds, and they cannot be otherwise (Swami Dayananda). You can love your spouse and not like the way he or she acts. Your enemy might become your friend, if you allow him or her to be who he or she is. If you want to make an enemy, try to change someone. People will change only when it becomes more difficult to suffer than to change. No one is in a position to disqualify another's way of life, thinking, and ideas. Evolution on the ladder of perfection is a slow and difficult process. It is not an easy task to get rid of the Kārmic impressions (Saṁskāras) of the past, but one must try. The changes come by one's own effort and when the season of the grace of God comes, not a day before that. Also, the manifestation of primordial energy, the consciousness, is different in different beings. Therefore, seek reconciliation with everything in the universe, and everything will become your friend. Sri Rāmakṛṣṇa said: When divinity dawns, the human weaknesses

vanish of their own accord as the petals drop off when the flower develops into the fruit.

Mortals are helplessly tied, like cattle, by the rope of latent desires (*Vāsanā*) born of their *Kārmic* footprints (*Samskāra*). This rope can be cut only if we use the God-given knife of intellect that animals do not have. A tiger is controlled by the instinct to kill and is helpless in this regard. Human beings are endowed with intellect and power to reason by which one can slowly and steadily cut the rope. We fail to use our power of reasoning and intellect due to ignorance. One's enemy is none other than the other side of oneself. Sometimes intellect is taken away by the trick of divine illusory energy (*Māyā*) before the dawn of fate-born adversity. One must use intellect, the precious divine gift to human beings, to analyze the situation. There is no other way to get out of the vicious circle of *Māyā*.

No one can hurt the one who does not do violence to others by thought, word, and deed (*VP* 1.19.05). Even the violent animals do not harm those who practice nonviolence (*Ahimsā*) by thought, word, and deed (*MB* 12.175.27). The one who does not do violence (*Hiṃsā*) to any creature, gets what one wishes and becomes successful in all spiritual discipline (*Sādhana*) without too much effort (*MS* 5.47).

The higher form of life uses the lower form of life as food for sustenance (*MB* 12.15.20). It is impossible to practice nonviolence (*Ahimsā*) — or any other value — in an absolute sense. Even farming operations involve violence (*Hiṃsā*) to insects, and earthworms. The practice of *Ahimsā* to all creatures is meant for our own evolution to the ladder of perfection. The minimal amount of necessary *Hiṃsā* in the day-to-day practical life is required. Violence should never be used in service of a personal grudge. It may be used to defend the weak, or to uphold *Dharma* (Order and justice). Determination of minimum violence also is, of course, very subjective.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यम् एव च ।

अज्ञानं चाभिजातस्य पार्थ संपदम् आसुरीम् ॥४॥

dambho darpo'bhimānaśca krodhaḥ pāruṣyam eva ca

ajñānaṁ cā'bhijātasya pārtha saṁpadam āsurīm

O Arjuna, the marks of those who are born with demonic qualities are: Hypocrisy, arrogance, pride, anger, harshness, and ignorance. (16.04)

It is the universal practice (Sanātana Dharma) to return the favor — in one way or the other — to those who have been helpful to you (VR 5.01.113). An ungrateful person is the worst person. One must abandon such a person (MB 12.168.26). There is no atonement for ungratefulness in this world (MB 12.172.25). It is said that even carnivores do not eat the flesh of an ungrateful person (MB 5.36.42). One must feel and express genuine gratitude if one accepts something from another person.

दैवी संपद् विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीम् अभिजातोऽसि पाण्डव ॥५॥
daivī saṁpad vimokṣāya nibandhāyā'surī matā
mā śucaḥ saṁpadam daivīm abhijāto'si pāṇḍava

Divine qualities lead to salvation (Mokṣa); the demonic qualities are said to be for bondage. Do not grieve, O Arjuna — you are born with divine qualities. (16.05)

Habits of sinful activity are very difficult to get rid of; therefore, one should always avoid sinful acts and practice good deeds (MB 3.209.41). Fundamental morality is the backbone of spiritual life. Self-knowledge without moral virtues is as incomplete as food without salt.

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥६॥
dvau bhūtasargau loka'smin daiva āsura eva ca
daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu

Basically, there are only two types or castes of human beings in this world: The divine and the demonic. The divine has been described at length. Now hear from Me about the demonic, O Arjuna. (16.06)

प्रवृत्तिं च निवृत्तिं च जना न विदुर् आसुराः ।
 न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥
 pravṛttim ca nivṛttim ca janā na vidur āsurāḥ
 na śaucaṁ nā'pi cā'cāro na satyaṁ teṣu vidyate

Persons of demonic nature do not know what to do and what not to do. They have neither purity nor good conduct nor truthfulness. (16.07)

असत्यम् अप्रतिष्ठं ते जगद् आहुर् अनीश्वरम् ।
 अपरस्परसंभूतं किम् अन्यत् कामहेतुकम् ॥८॥
 asatyam apratiṣṭhaṁ te jagad āhur anīśvaram
 aparasparasambhūtaṁ kim anyat kāmahaitukam

They say that the world is unreal, without a substratum, without a God, and without an order. The world is caused by sexual union of man and woman alone and nothing else. (16.08)

एतां दृष्टिम् अवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
 प्रभवन्त्य् उग्रकर्माणः क्षयाय जगतोऽहिताः ॥९॥
 etāṁ drṣṭim avaṣṭabhya naṣṭā'tmāno'lpabuddhayaḥ
 prabhavanty ugrakarmāṇaḥ kṣayāya jagato'hitāḥ

Adhering to this wrong, atheist view, these degraded souls — with small intellect and cruel deeds — are born as enemies for the destruction of the world. (16.09)

कामम् आश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
 मोहाद् गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥१०॥
 kāmam āśritya duṣpūraṁ dambhamānamadānvitāḥ
 mohād grhītvā'sadgrāhān pravartante'śucivratāḥ

Filled with insatiable desires, hypocrisy, pride, and arrogance; holding wrong views due to delusion — they act with impure motives. (16.10)

चिन्ताम् अपरिमेयां च प्रलयान्ताम् उपाश्रिताः ।
कामोपभोगपरमा एतावद् इति निश्चिताः ॥११॥
cintām aparimeyām ca pralayāntām upāśritāḥ
kāmapabhogaparamā etāvad iti niścītāḥ

Obsessed with endless anxiety lasting until death, considering sense gratification their highest aim, and convinced that sense pleasure is everything; (16.11)

आशापाशशतैर् बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थम् अन्यायेनार्थसञ्चयान् ॥१२॥
āśāpāśasatair baddhāḥ kāmakrodhaparāyaṇāḥ
īhante kāmabhogārtham anyāyenā'rthasañcayān

Bound by hundreds of ties of desire and enslaved by lust and anger, they strive to obtain wealth by unlawful means to fulfill sensual pleasures. They think: (16.12)

इदम् अद्य मया लब्धम् इमं प्राप्स्ये मनोरथम् ।
इदम् अस्तीदम् अपि मे भविष्यति पुनर् धनम् ॥१३॥
idam adya mayā labdham imaṁ prāpsyē manoratham
idam astī'dam api me bhaviṣyati punar dhanam

This has been gained by me today; I shall fulfill this desire; I have this much wealth and will have more wealth in the future; (16.13)

असौ मया हतः शत्रुर् हनिष्ये चापरान् अपि ।
ईश्वरोऽहम् अहं भोगी सिद्धोऽहं बलवान् सुखी ॥१४॥
asau mayā hataḥ śatrur haniṣye cā'parān api
īśvaro'ham ahaṁ bhogī siddho'ham balavān sukhī

That enemy has been slain by me, and I shall slay others also. I am the Lord. I am the enjoyer. I am successful, powerful, and happy; (16.14)

आढ्योऽभिजनवान् अस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्ये इत्य् अज्ञानविमोहिताः ॥१५॥
ādhyo'bhijanavān asmi ko'nyo'sti sadṛśo mayā
yakṣye dāsyāmi modīṣya ity ajñānavimohitāḥ

I am rich and born in a noble family. Who is equal to me? I shall perform sacrifice, I shall give charity, and I shall rejoice. Thus deluded by ignorance, (16.15)

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥
anekacittavibhrāntā mohajālasamāvṛtāḥ
prasaktāḥ kāmabhogeṣu patanti narake'sucau

Bewildered by many fancies, entangled in the net of delusion, addicted to the enjoyment of sensual pleasures, they fall into a foul hell. (16.16)

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस् ते दम्भेनाविधिपूर्वकम् ॥१७॥
ātmasaṁbhāvitāḥ stabdhā dhanamānamadānvitāḥ
yajante nāmayajñais te dambhenā'vidhipūrvakam

Self-conceited, stubborn, filled with pride and intoxication of wealth, they perform sacrifice (Yajña) only in name for show, not according to scriptural injunction. (16.17)

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
माम् आत्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥
ahaṁkāraṁ balaṁ darpaṁ kāmāṁ krodhaṁ ca saṁśritāḥ
mām ātmaparadeheṣu pradviṣanto'bhyasūyakāḥ

These malicious people cling to egoism, power, arrogance, lust, and anger; and they hate Me who dwells in their own and others' bodies.(16.18)

तान् अहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्य् अजस्रम् अशुभान् आसुरीष्व् एव योनिषु ॥१९॥
tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu

I hurl these haters, these cruel, sinful, and mean people, into cycles of rebirth in the womb of demons again and again. (16.19)

आसुरीं योनिम् आपन्ना मूढा जन्मनि जन्मनि ।
माम् अप्राप्यैव कौन्तेय ततो यान्त्य् अधमां गतिम् ॥२०॥
āsurīṁ yonim āpannā mūḍhā janmani janmani
mām aprāpyai'va kaunteya tato yānty adhamāṁ gatim

O Arjuna, entering the wombs of demons, birth after birth, the deluded ones sink to the lowest hell without ever attaining Me. (16.20)

A never-ending war between the good and the evil forces is going on in each person's life. One takes birth to learn to purge out the demonic qualities that block the gateway to God-realization. God appears only after the devil within us is completely subjugated. Spirit (Ātmā) does not have any of the three qualities (Guṇas) of material Nature. These qualities belong to body and mind only. Scriptures say: The divine illusory energy (Māyā) creates a multitude of pairs of opposites such as good and evil, loss and gain, pleasure and pain, hope and despair, compassion and apathy, generosity and greed, perseverance and laziness, courage and cowardice, love and hatred, merits and demerits, and divine and demonic qualities. They have no real existence whatsoever. Therefore, it is wise not to note any merit or demerit in people (BP 11.19.45, TR 7.41.00).

त्रिविधं नरकस्येदं द्वारं नाशनम् आत्मनः ।
 कामः क्रोधस् तथा लोभस् तस्माद् एतत् त्रयं त्यजेत् ॥२१॥
 trividhaṁ narakasye'daṁ dvāraṁ nāśanam ātmanaḥ
 kāmāḥ krodhas tathā lobhas tasmād etat trayam tyajet

Lust, anger, and greed are the three gates of hell leading to the downfall (or bondage) of the individual. Therefore, one must (learn to) give up these three. (See also MB 5.33.66) (16.21)

The Upaniṣad says: A golden gate (of lust, anger, greed, illusion, delusion, and attachment) blocks the passage to God (IsU 15). This gate can be opened by a concerted individual effort only. Lust, anger, and greed were created to control the entry of human beings to the heaven, and to lead them to the gates of hell. Lust, anger, and greed evaporate from the mind only after discovering that there is no 'I' and 'my'. Uncontrolled greed for material possessions of modern civilization may destroy the possessor by destroying the natural environment, the very support of life and civilization.

Selfish desire or lust is the root of all evil. The mundane desires are also the origin of all demonic qualities. These demonic or negative qualities such as anger, greed, attachment, pride, jealousy, hatred, and fraud are born out of desire, and are also called sin. Desire, when fulfilled, brings more desires, thereby breeding greed. The unfulfilled desires cause anger. Anger is a temporary insanity. People do sinful acts when they are angry. They who act in haste under the spell of anger repent afterwards. The ignorance of metaphysics, Ajñāna, is responsible for material desires. Desire also covers Self-knowledge as the cloud covers the sun. Therefore, one must learn to control desires with contentment and anger with forgiveness. They who have overcome desires have really conquered the world, and live a peaceful, healthy, and happy life.

एतैर् विमुक्तः कौन्तेय तमोद्वारैस् त्रिभिर् नरः ।
 आचरत्य् आत्मनः श्रेयस् ततो याति परां गतिम् ॥२२॥
 etair vimuktaḥ kaunteya tamodvārais tribhir naraḥ
 ācaratya ātmanaḥ śreyas tato yāti parāṁ gatim

One who is liberated from these three gates of hell, O Arjuna, does what is best and consequently attains the supreme abode. (16.22)

Lust, anger, and greed are the commanders of the army of illusion (Māyā) that must be defeated before salvation (Mukti) is possible.

यः शास्त्रविधिम् उत्सृज्य वर्तते कामकारतः ।
 न स सिद्धिम् अवाप्नोति न सुखं न परां गतिम् ॥२३॥
 yaḥ śāstravidhim utsrjya vartate kāmakārataḥ
 na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim

One who acts under the influence of desires, disobeying scriptural injunctions, neither attains perfection nor happiness nor the supreme abode. (16.23)

The world becomes full of sweetness and beauty for those who live their life according to the law of the scriptures (RV 1.90.06). A scripture is the blueprint for the society. It deals with every aspect of life and lays down the ground rules for proper development of all men, women, and children in the society. Men and women have differing roles to play in the cosmic drama, and therefore, their needs and temperament are different. Manu said: Women must be honored and adorned. Where women are honored, there celestial controllers (Devas) dwell pleased. Women must always be loved and protected (from the temptation of evil-minded men). Her father protects her in childhood, husband protects her in youth, and sons protect her in old age (MS 3.56). Fortitude, righteousness (Dharma), friend, and wife; these four are tested only during adversity. To be devoted — in thought, word, and deed — to her husband is the only religion, the only vow, and the only duty of a wife (TR 3.04.05). So ought men to love their wives as their own bodies; and the wife see that she respects her husband. Respect, and submit yourselves one to another in the fear of God (Ephesians 5.21-33).

One must not find fault or criticize any scripture; because the scripture is the foundation stone of righteousness (Dharma) and social order. One can get name, fame, peace, and

salvation (Mukti) by just following the scriptures (MS 2.09). The study of scriptures keeps the mind absorbed in high thoughts and is a spiritual discipline (Sādhana) by itself. One is delivered by the practice of the truth of the scriptures and not by mere lip service. Guru Nānak said: The one who preaches to others, but does not practice the same; shall take birth again and again.

Let Guru, God, and the Gītā show us the way to enlightenment. People cannot be saved from the spell of divine illusory power (Māyā) just by using their own wisdom. They must follow a scripture with faith; especially in this age when it is difficult to find a true guru. Adherence to the high teachings of the scriptures will ward off all evil and bring about good. If a bridge is built, even an ant can easily cross the river, no matter how big a river is. Similarly, the scripture is the bridge to cross over the river of Māyā.

तस्माच् छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुम् इहार्हसि ॥२४॥

tasmāc chāstram pramāṇam te kāryākāryavyavasthitau
jñātvā śāstravidhānoktaṁ karma kartum ihā'rhasi

Therefore, let the scripture be your authority in determining what should be done and what should not be done. You should perform your duty following the scriptural injunction. (16.24)

The Ten Commandments of Hinduism, commonly known as Yama and Niyama according to sage Patañjali (PYS 2.30-2.32), are: (1) Ahimsā or nonviolence. (2) Truthfulness. (3) Non-stealing. (4) Celibacy or sense control. (5) Non-greed. (6) Purity of thought, word, and deed. (7) Contentment. (8) Austerity or renunciation. (9) Study of scriptures, and (10) Surrendering to God with faithful loving devotion.

Compare this with the Ten Commandments of the Bible: (1) Thou shall not kill. (2) Do not lie. (3) Do not steal. (4) Do not commit adultery. (5) Do not covet. (6) Do not divorce your wife. (7) Do for others what you want them to do for you. (8) If anyone slaps you on the right cheek, turn the other cheek. (9) Love

your neighbor as yourself, and (10) Love the Lord with all thy heart.

The Eightfold Noble Path of Buddhism is: Right view, right thought, right speech, right deeds, right livelihood, right effort, right resolve, and right meditation. Abstinence from all evil, performance of good acts, and purification of the mind is the doctrine of Buddha.

The five cardinal principles of Islam are: (1) Faith in God, His message, and His messengers. (2) Meditation and prayer on the glory, greatness, and the message of God for spiritual growth. (3) Helping others by giving charity. (4) Austerity for self-purification by fasting in the month of Ramādān, and (5) Pilgrimage to the holy places.

All great masters have given us the Truth revealed by the Supreme. Kṛṣṇa taught us to feel spiritual oneness by seeing divinity in each and everyone. Buddha taught us to purify ourselves and have compassion for all creatures. Christ asked us to love all beings as we love ourselves. Muhammad taught to submit to the will of God and act like His instruments.

In some religions, however, only the members of one's own sect are considered favorites of God, and others are considered infidels. The Vedas teach not only mere religious tolerance but the acceptance of all other religions and prophets as analogous to one's own. The Vedas say: Let noble thoughts come to us from everywhere (RV 1.89.01). Different religious teachings are but different expressions of the Supreme. They are to be respected, not regarded as instruments of division. The dignity and welfare of humanity lie in the unity of races and religion (Swami Harihar). True knowledge of religion breaks down all barriers, including the barriers between faiths (Gāndhī). Any religion that creates the walls of conflict and hatred among people in the name of God is not a religion, but selfish politics in disguise. The differences in human interpretation of scriptures — the transcendent voice — are due to taking the literal meaning, prejudices, ignorance, taking lines out of context, as well as distortion, misinterpretation, and interpolation with personal selfish motives.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे दैवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna saṁvāde
daivāsurasampadvibhāgayogo
nāma ṣoḍaśo'dhyāyaḥ

Thus ends the sixteenth chapter named “Divine and the Demonic Qualities” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ सप्तदशोऽध्यायः

CHAPTER 17

श्रद्धात्रयविभागयोगः

THREEFOLD FAITH

अर्जुन उवाच

ये शास्त्रविधिम् उत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वम् आहो रजस् तमः ॥१॥

arjuna uvāca

ye śāstravidhim utsṛjya yajante śraddhayā'nvitāḥ

teṣāṁ niṣṭhā tu kā kṛṣṇa sattvam āho rajas tamaḥ

Arjuna said: What is the mode of devotion of those who perform spiritual practices with faith, but without following the scriptural

injunctions, O Kṛṣṇa? Is it in the mode of goodness (Sāttvika), passion (Rājasika), or ignorance (Tāmasika)? (17.01)

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥

śrī bhagavān uvāca

trividhā bhavati śraddhā dehinām sā svabhāvajā

sāttvikī rājasī cai'va tāmasī ce'ti tām śṛṇu

The Supreme Lord said: The natural faith of embodied beings is of three kinds: Goodness, passion, and ignorance (Sāttvika, Rājasika, and Tāmasika). Now hear about these from Me. (17.02)

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

sattvānurūpā sarvasya śraddhā bhavati bhārata

śraddhāmayo'yaṁ puruṣo yo yacchraddhaḥ sa eva saḥ

O Arjuna, the faith of each is in accordance with one's own natural disposition (governed by Kārmic impressions). One is known by one's faith. One can become whatever one wants to be (if one constantly contemplates on the object of desire with faith). (17.03)

One can attain success in any endeavor if one perseveres with firm determination (MB 12.153.116). Whatever a person of purified mind desires, one obtains those objects (MuU 3.01.10). The doer of good acts becomes good, and the doer of evil becomes evil. One becomes virtuous by virtuous deeds and vicious by vicious acts (BrU 4.04.05). One becomes what one constantly and intensely thinks of; irrespective of the reasons that may be reverence, fear, jealousy, love, or even hatred (BP 11.09.22).

We are the product of our own thoughts and desires, and our own architects. Where there is a will there is a way. We should harbor noble thoughts, because thoughts precede deeds. Thoughts control our physical, mental, financial, as well as

spiritual well-being. We have such a great power at our disposal, yet the irony is that we fail to use it. If you do not have what you want, you are not committed to it one hundred percent. You are the cause of everything that happens to you. You should not expect life's very best if you are not giving your very best. Success is a series of steps slowly taken. Stephen Covey says: "The best way to predict your future is to create it." Every great achievement was once considered impossible. Never underestimate the potential and the power of human spirit and mind. Many books have been written, and motivational programs developed for the practical application of the power of this single mantra of the Gītā.

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
 प्रेतान् भूतगणांश् चान्ये यजन्ते तामसा जनाः ॥४॥
 yajante sāttvikā devān yakṣarakṣāṁsi rājasāḥ
 pretān bhūtagaṇāṁś cā'nye yajante tāmasā janāḥ

Persons in the mode of goodness worship celestial controllers (Devas); those in the mode of passion worship supernatural rulers and demons; and those in the mode of ignorance worship ghosts and spirits. (17.04)

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
 दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥५॥
 aśāstravīhitam ghoram tapyante ye tapo janāḥ
 dambhāhamkāra saṁyuktāḥ kāma rāga balānvitāḥ
 कर्षयन्तः शरीरस्थं भूतग्रामम् अचेतसः ।
 मां चैवान्तःशरीरस्थं तान् विद्धुः आसुरनिश्चयान् ॥६॥
 karṣayantaḥ śarīrastham bhūtagrāmam acetasaḥ
 mām cai'vā'ntaḥśarīrastham tān viddhy āsuraniścayān

Ignorant persons of demonic nature are those who practice severe austerities without following the prescription of the scriptures, who are full of hypocrisy and egotism, who are impelled by the force of desire and attachment and who senselessly torture the

elements in their body and also Me who dwells within the body.
(17.05-06)

आहारस् त्व अपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस् तपस् तथा दानं तेषां भेदम् इमं शृणु ॥७॥
āhāras tv api sarvasya trividho bhavati priyaḥ
yajñas tapas tathā dānam teṣāṁ bhedam imam śṛṇu

The food preferred by all of us is also of three types. So are the sacrifice, austerity, and charity. Now hear the distinction between them. (17.07)

आयुःसत्त्वबलारोग्य-सुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥८॥
āyuh sattva balārogya-sukha prīti vivardhanāḥ
rasyāḥ snigdḥāḥ sthirā hr̥dyā āhārāḥ sātṭvikapriyāḥ

The foods that promote longevity, virtue, strength, health, happiness, and joy are juicy, smooth, substantial, and nutritious. Such foods are liked by persons in the mode of goodness. (17.08)

One should eat Sāttvika (or vegetarian) food for protecting and sustaining life like a patient takes medicine for protection from disease (MB 12.212.14). Whatever a person eats, his or her personal deity (Iṣṭa Deva) eats the same (VR 2.104.15, See also Gītā 8.24). (Because) I am Thou, and Thou art I (BS 3.3.37). The food we eat becomes divided into three constituents. The grossest part turns into feces; medium component becomes flesh, blood, marrow, and bone. Semen, the subtlest part, rises upward and nourishes the brain and subtle organs of the body by uniting with the vital force (ChU 6.05.01-6.06.02). Food is called the root of the body tree. Persons in the mode of goodness like Sāttvika foods. One can also become a noble (Sāttvika) person by taking Sāttvika food, because one becomes what one eats.

कट्वम्ललवणात्युष्ण-तीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥
katvamla lavaṇātyuṣṇa-tīkṣṇa rūkṣa vidāhinaḥ

āhārā rājasasye'ṣṭā duḥkha śokāmaya pradāḥ

People in the mode of passion like foods that are very bitter, sour, salty, hot, pungent, dry, and burning, and cause pain, grief, and disease. (17.09)

यातयामं गतरसं पूति पर्युषितं च यत्
उच्छिष्टम् अपि चामेध्यं भोजनं तामसप्रियम् ॥१०॥

yātayāmaṁ gatarasaṁ pūti paryuṣitaṁ ca yat
ucchiṣṭam api cā'medhyaṁ bhojanaṁ tāmasapriyam

People in the mode of ignorance like foods that are stale, tasteless, putrid, rotten, refuse, and impure (such as meat and alcohol). (17.10)

Purity of mind comes from purity of food. Truth is revealed to a pure mind. One becomes free from all bondage after knowing the Truth (ChU 7.26.02). Gambling, intoxication, illicit sexual relationships, and meat eating is a natural negative tendency of human beings, but abstaining from these four activities is really divine. One must avoid these four pillars of sin (BP 1.17.38). Abstaining from meat eating is equivalent to performing one hundred holy sacrifices (Aśvamedha Yajñas) (MS 5.53-56).

अफलाकाङ्क्षिभिर् यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यम् एवेति मनः समाधाय स सात्त्विकः ॥११॥
aphalākāṅkṣibhir yajño vidhidṛṣṭo ya ijjate
yaṣṭavyam eve'ti manaḥ samādhāya sa sāttvikaḥ

Selfless service (Sevā, Yajña), enjoined by the scriptures and performed without the desire for the fruit, with a firm belief and conviction that it is a duty, is in the mode of goodness. (17.11)

अभिसन्धाय तु फलं दम्भार्थम् अपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥
abhisandhāya tu phalaṁ dambhārtham api cai'va yat

ijyate bharataśreṣṭha taṁ yajñam viddhi rājasam

Selfless service (Sevā, Yajña) that is performed only for show and aiming for fruit, is in the mode of passion, O Arjuna. (17.12)

विधिहीनम् असृष्टान्नं मन्त्रहीनम् अदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥१३॥

vidhihīnam asṛṣṭānnam mantrahīnam adakṣiṇam

śraddhāviraḥitam yajñam tāmasam paricakṣate

Selfless service (Sevā, Yajña) that is performed without following the scripture, in which no food is distributed, which is devoid of mantra, faith, and gift, is said to be in the mode of ignorance. (17.13)

A spiritual discipline (Sāadhanā) is incomplete without a mantra, and a mantra is incomplete without a Sāadhanā (DB 7.35.60).

देवद्विजगुरुप्राज्ञ-पूजनं शौचम् आर्जवम् ।

ब्रह्मचर्यम् अहिंसा च शारीरं तप उच्यते ॥१४॥

deva dvija guru prājña-pūjanam śaucam ārjavam

brahmacaryam ahimsā ca śārīram tapa ucyate

The worship of celestial controllers (Devas), the priest, the guru, and the wise; purity, honesty, celibacy, and nonviolence — these are said to be austerity of deed. (17.14)

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१५॥

anudvegakaram vākyaṁ satyaṁ priyahitam ca yat

svādhyāya'bhyasanam cai'va vāṅmayam tapa ucyate

Speech that is non-offensive, truthful, pleasant, beneficial, and is used for the regular study of scriptures is called austerity of word. (17.15)

Path of truth is the path of spiritual progress. The Upaniṣad says: Only the truthful wins, not the untruthful. Truth is the divine path by which the sages, who are free from desires, ascend to the supreme abode (MuU 3.01.06). To be truthful is desirable. To speak what is beneficial is better than speaking truth. That which brings the greatest benefit to a person is the real truth (MB 12.329.13). The real truth is that which produces the maximum benefit to people. That which harms a person in any way is untrue (Asat) and wrong (Adharma) — although it may appear to be true (Sat) at the first sight (MB 3.209.04). One may lie to protect the truth, but do not speak the truth for the protection of a lie.

A wise person should speak the truth if it is beneficial, and keep quiet if it is harmful. One must speak the beneficial truth whether it is pleasant or unpleasant. Non-beneficial pleasant speech, such as flattery, should be avoided (VP 3.12.44). A pleasant speech is beneficial to all. One who speaks pleasantly wins the heart of all and is liked by everybody (MB 12.84.04). The wound inflicted by harsh words is very difficult to heal. The wise should never inflict such wounds on others (MB 5.34.80). The sweetness of speech and calmness of mind are the marks of a true yogī (Swami Atmananda Giri). One may lie — if it becomes absolutely necessary — to protect life, property, and righteousness (Dharma); during courtship; and for getting married (MB 12.109.19). Husband and wife should try to improve and help develop each other with a tender loving care as a cow purifies her calf by licking. Their words (to each other) should be (sweet as if) dipped in honey (AV 3.30.01-02).

Truth is the root of all noble virtues. One should present the bitter pill of truth with a sugar coating of pleasantness. Be truthful in a pleasant manner, but do not deviate from truth for the sake of pleasantness. Use candor with courtesy and avoid flattery. Speech should always be beneficial, truthful, and sweet. According to the Bible: It is not what goes into a person's mouth that makes one unclean; rather, what comes out of it (Matthew 15.11).

मनःप्रसादः सौम्यत्वं मौनम् आत्मविनिग्रहः ।

भावसंशुद्धिर् इत्य् एतत् तपो मानसम् उच्यते ॥१६॥
 manahprasādaḥ saumyatvaṁ maunam ātmavinigrahaḥ
 bhāvaśuddhir ity etat tapo mānasam ucyate

Serenity of mind, gentleness, equanimity, self-control, and purity of thought — these are called austerity of thought. (17.16)

श्रद्धया परया तप्तं तपस् तत् त्रिविधं नरैः ।
 अफलाकाङ्क्षिभिर् युक्तैः सात्त्विकं परिचक्षते ॥१७॥
 śraddhayā parayā taptam tapas tat trividhaṁ naraiḥ
 aphaḷākāṅkṣibhir yuktaiḥ sāttvikam paricakṣate

The above mentioned threefold austerity (of thought, word, and deed), practiced by yogis with supreme faith, without a desire for the fruit, is said to be in the mode of goodness. (17.17)

Nonviolence (Ahimsā), truthfulness, forgiveness, kindness, and control of mind and senses are considered austerity (Tapa) by the wise (MB 12.79.18). There cannot be purity of word and deed without purity of thought.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
 क्रियते तद् इह प्रोक्तं राजसं चलम् अध्रुवम् ॥१८॥
 satkāra māna pūjārtham tapo dambhena cai'va yat
 kriyate tad iha proktam rājasam calam adhravam

Austerity that is performed for gaining respect, honor, reverence, and for the sake of show, yielding an uncertain and temporary result, is said to be in the mode of passion. (17.18)

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
 परस्योत्सादनार्थं वा तत् तामसम् उदाहृतम् ॥१९॥
 mūḍhagrāheṇā'tmano yat pīḍayā kriyate tapaḥ
 parasyo'tsādanārtham vā tat tāmasam udāhṛtam

Austerity performed with foolish stubbornness or with self-torture or for harming others, is said to be in the mode of ignorance. (17.19)

दातव्यम् इति यद् दानं दीयतेऽनुपकारिणे ।
 देशे काले च पात्रे च तद् दानं सात्त्विकं स्मृतम् ॥२०॥
 dātavyam iti yad dānam dīyate'nupakāriṇe
 deśe kāle ca pātre ca tad dānam sāttvikam smṛtam

Charity that is given at the right place and time as a matter of duty to a deserving candidate who does nothing in return, is considered to be in the mode of goodness. (17.20)

Charity in the mode of goodness is the best purifying, beneficial, and righteous act. It equally benefits both the giver and the receiver (MB 13.120.16). Nobody does anything for others. They all do for their own benefit. Even charitable works done for others are really done for one's own good (MB 12.292.01). It is the giver, not the receiver, who is blessed. Yogiraj Mumtaz Ali says: When you serve a less fortunate person in any way — material or spiritual — you are not doing him or her a favor. In fact, the one who receives your help does you a favor by accepting what you give, and thereby helps you to evolve and move closer to the divine, blissful being, who in reality is within all.

Charities taken unnecessarily — compelled by greed for name or fame do great harm to the recipient. Improper charity harms both the giver and the taker (MS 4.186). Give anything you can — love, knowledge, help, service, prayer, food; but look for no return. Love — the cheapest charity — holds the key to enter His Kingdom. Charity is not only the best, but the only use of wealth. However, all genuine requests for charity should be handled with delicate care, and diplomacy; because charity denied may create a negative feeling that is harmful.

Charity has no value if the money is earned by wrongful means (MB 5.39.66). To obtain wealth for meritorious or charitable deeds using wrong means is like soiling one's dress and then washing it. Not to soil the dress in the first place is better than washing the dress after soiling (MB 3.02.49). You cannot

accomplish a worthy end with unworthy means. Ends and means are absolutely inseparable (Stephen Covey). It is not possible to help everybody by giving material goods and money. To pray for the physical and spiritual welfare of others in trouble or need — including the ones not on your favorite list — is called mental charity.

यत् तु प्रत्युपकारार्थं फलम् उद्दिश्य वा पुनः।
दीयते च परिक्लिष्टं तद् दानं राजसं स्मृतम् ॥२१॥

yat tu pratyupakārārtham phalam uddīśya vā punaḥ
dīyate ca parikliṣṭam tad dānam rājasam smṛtam

Charity that is given unwillingly or to get something in return or to gain some fruit, is said to be in the mode of passion. (17.21)

Jesus said: When you give something to a needy person, do not make a big show of it, but when you help a needy person, do it in such a way that even your closest friend will not know about it (Matthew 6.02-03). Charity given anonymously (Gupta Dāna) is the best charity. To give charity to an unworthy person (or cause) and not to give to a worthy person, both are wrong and are worse than giving no charity. According to saint Kabīra, charity that is obtained without asking is the best; charity that is obtained upon asking is the second best; and the charity that is given unwillingly or forced upon the donor should be avoided.

अदेशकाले यद् दानम् अपात्रेभ्यश्च दीयते ।
असत्कृतम् अवज्ञातं तत् तामसम् उदाहृतम् ॥२२॥

adeśakāle yad dānam apātrebhyaś ca dīyate
asatkṛtam avajñātam tat tāmasam udāhṛtam

Charity that is given at a wrong place and time to unworthy persons or without paying respect to the receiver or with ridicule, is said to be in the mode of ignorance. (17.22)

Be considerate and compassionate to those less fortunate than you. Charity should be given without humiliating

the taker. Charity given by humiliating the taker destroys the giver (VR 1.13.33). One should always remember that God is both the giver and the receiver.

ॐ तत् सद् इति निर्देशो ब्रह्मणस् त्रिविधः स्मृतः ।
 ब्राह्मणास् तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥
 aum tat sad iti nirdeśo brahmaṇas trividhaḥ smṛtaḥ
 brāhmaṇās tena vedāśca yajñāśca vihitāḥ purā

“Om Tat Sat” is said to be the threefold name of the Eternal Being (Brahma). Persons with good (Brāhmaṇic) qualities, the Vedas, and the selfless service (Sevā, Yajña) were created by and from Brahma in the ancient time. (17.23)

तस्माद् ओम् इत्य् उदाहृत्य यज्ञदानतपःक्रियाः ।
 प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥
 tasmād om ity udāhṛtya yajña dāna tapaḥ kriyāḥ
 pravartante vidhānoktāḥ satataṁ brahmavādinām

Therefore, acts of sacrifice, charity, and austerity prescribed in the scriptures are always commenced by uttering “OM” by the knowers of the Supreme Being (Para-Brahma). (17.24)

तद् इत्य् अनभिसंधाय फलं यज्ञतपःक्रियाः ।
 दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥
 tad ity anabhisandhāya phalaṁ yajña tapaḥ kriyāḥ
 dāna kriyāś ca vividhāḥ kriyante mokṣakāṅkṣibhiḥ

Various types of sacrifice, charity, and austerity are performed by the seekers of salvation (Mokṣa) by uttering “Tat” (or He is all) without seeking a reward. (17.25)

सद्भावे साधुभावे च सद् इत्य् एतत् प्रयुज्यते ।
 प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥
 sadbhāve sādhubhāve ca sad ity etat prayujyate

praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate

The word “Sat” is used in the sense of Reality and goodness. The word “Sat” is also used for an auspicious act, O Arjuna. (17.26)

Lord Kṛṣṇa is also called Sat or the Absolute

Truth.

यज्ञे तपसि दाने च स्थितिः सद् इति चोच्यते ।

कर्म चैव तदर्थीयं सद् इत्य् एवाभिधीयते ॥२७॥

yajñe tapasi dāne ca sthitiḥ sad iti co'cyate

karma cai'va tadarthīyaṁ sad ity eva'bhidhīyate

Faith in sacrifice, charity, and austerity is also called “Sat”. Selfless service for the sake of the Supreme is, in truth, termed as “Sat”. (17.27)

अश्रद्धया हुतं दत्तं तपस् तप्तं कृतं च यत् ।

असद् इत्य् उच्यते पार्थ न च तत् प्रेत्य नो इह ॥२८॥

aśraddhayā hutaṁ dattaṁ tapas taptaṁ kṛtaṁ ca yat

asad ity ucyate pārtha na ca tat pretya no iha

Whatever is done without faith — whether it is sacrifice, charity, austerity, or any other act — is called “Asat”. It has no value here or hereafter, O Arjuna. (17.28)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjuna saṁvāde śraddhātraya vibhāgayogo
nāma saptadaśo'dhyāyaḥ

Thus ends the seventeenth chapter named “Threefold Faith” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ अष्टादशोऽध्यायः

CHAPTER 18
मोक्षसंन्यासयोगः
MOKṢA THROUGH RENUNCIATION

अर्जुन उवाच
 संन्यासस्य महाबाहो तत्त्वम् इच्छामि वेदितुम् ।
 त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥१॥
 arjuna uvāca
 saṁnyāsasya mahābāho tattvam icchāmi veditum
 tyāgasya ca hṛṣīkeśa prthak keśiniṣūdana

Arjuna said: I wish to know the nature of Saṁnyāsa and Tyāga and the difference between the two, O Lord Kṛṣṇa. (18.01)

श्रीभगवानुवाच
 काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
 सर्वकर्मफलत्यागं प्राहुस् त्यागं विचक्षणाः ॥२॥
 śrī bhagavān uvāca
 kāmīyānāṁ karmaṇāṁ nyāsaṁ saṁnyāsaṁ kavayo viduḥ
 sarva karma phala tyāgaṁ prāhus tyāgaṁ vicakṣaṇāḥ

The Supreme Lord said: The sages call Saṁnyāsa (Renunciation) the complete renunciation of selfish work. The wise define Tyāga (Sacrifice) as the sacrifice of, and the freedom from, a selfish attachment to the fruits of all work. (See also 5.01, 5.05, and 6.01) (18.02)

We have used the word 'renunciation' for Saṁnyāsa, and 'sacrifice' for Tyāga in this rendering. Saṁnyāsa means complete renunciation of doership, ownership, and selfish motive behind an action, whereas Tyāga means renunciation of the selfish attachment to the fruits of all work, or just working for God. A person who does sacrificial services (Sevā) for God is called Tyāgī or Niṣkāma Karma-yogī. Thus a Tyāgī who thinks that he or she is doing all works just to please God will always remember Him. Therefore, it is mentioned in verse 12.12 that Tyāga is the best Sādhana. The words Saṁnyāsa and Tyāga have

been used interchangeably in the Gītā, because there is no real difference between the two paths (See verses 5.04, 5.05, 6.01, and 6.02). According to the Gītā, Saṁnyāsa does not mean living in the forest, or any secluded place outside the society.

त्याज्यं दोषवद् इत्य् एके कर्म प्राहुर् मनीषिणः ।
 यज्ञदानतपःकर्म न त्याज्यम् इति चापरे ॥३॥
 tyājyaṁ doṣavad ity eke karma prāhur manīṣiṇaḥ
 yajña dāna tapaḥ karma na tyājyam iti cā'pare

Some philosophers say that all work is full of faults and should be given up, while others say that acts of sacrifice, charity, and austerity should not be abandoned. (18.03)

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
 त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥
 niścayaṁ śṛṇu me tatra tyāge bharata sattama
 tyāgo hi puruṣa vyāghra trividhaḥ saṁprakīrtitaḥ

O Arjuna, listen to My conclusion about sacrifice. Sacrifice is said to be of three types. (18.04)

यज्ञदानतपःकर्म न त्याज्यं कार्यम् एव तत् ।
 यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥
 yajña dāna tapaḥ karma na tyājyaṁ kāryam eva tat
 yajño dānaṁ tapaś cai'va pāvanāni manīṣiṇām

Acts of service, charity, and austerity should not be abandoned, but should be performed because service, charity, and austerity are the purifiers of the wise. (18.05)

एतान्य् अपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
 कर्तव्यानीति मे पार्थ निश्चितं मतम् उत्तमम् ॥६॥
 etāny api tu karmāṇi saṅgaṁ tyaktvā phalāni ca
 kartavyāni'ti me pārtha niścitaṁ matam uttamam

Even these obligatory works should be performed without attachment to the fruits. This is My definite supreme advice, O Arjuna. (18.06)

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात् तस्य परित्यागस् तामसः परिकीर्तितः ॥७॥
niyatasya tu samnyāsaḥ karmaṇo no'papadyate
mohāt tasya parityāgas tāmasaḥ parikīrtitaḥ

Giving up one's duty is not proper. The abandonment of obligatory work is due to delusion and is declared to be in the mode of ignorance. (18.07)

दुःखम् इत्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥
duḥkham ity eva yat karma kāyakleśa bhayāt tyajet
sa kṛtvā rājasam tyāgaṁ nai'va tyāgaphalam labhet

One who abandons duty merely because it is difficult or because of fear of bodily affliction, does not get the benefits of sacrifice by performing such a sacrifice in the mode of passion. (18.08)

कार्यम् इत्येव यत् कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥
kāryam ity eva yat karma niyataṁ kriyate'rjuna
saṅgaṁ tyaktvā phalam cai'va sa tyāgaḥ sāttviko mataḥ

Obligatory work performed as duty, renouncing selfish attachment to the fruit, is alone to be regarded as sacrifice in the mode of goodness, O Arjuna. (18.09)

Renunciation of attachment to the sensual pleasures is the real sacrifice (Tyāga). The perfection of Tyāga comes after a person becomes free from the clutches of likes and dislikes (Rāga and Dveṣa) and in no other way (MB 12.162.17). There is no eye better than the eye of Self-knowledge, no austerity

better than truth, no pain greater than attachment, and no pleasure greater than *Tyāga* (MB 12.175.35). One cannot become happy without *Tyāga*, one cannot become fearless without *Tyāga*, and one cannot attain God without *Tyāga* (MB 12.176.22). Even the bliss of trance (*Samādhi*) should not be enjoyed just for the sake of enjoyment. The *Gītā* recommends renunciation (*Samnyāsa*) while living in the world, and not the renunciation of the world as commonly misinterpreted.

Christ said: If you want perfection, give away everything you have, and then follow Me (Matthew 19.21). No one can serve two masters. You cannot serve both God and mammon — the material desires (Matthew 6.24, Luke 16.13). Christ did not hesitate to sacrifice his own life for the noble teachings. Lord *Rāma* gave up His kingdom, and even His wife for the establishment of righteousness (*Dharma*). Give up attachment, and attain perfection by renunciation is the message of the *Vedas* and the *Upaniṣads*. Selfless service or "*Tyāga*" is the essence of the *Gītā* as given in this last chapter. A person who is *Tyāgī* cannot commit sin and is released from the cycles of transmigration. One can cross the ocean of transmigration and reach the shores of salvation in this very life by the boat of *Tyāga*.

The Nine Types of Renunciation (*Navadhā Tyāga*) leading to salvation (*Mukti*), based on the teachings of the *Gītā* are: (1) Renunciation of actions forbidden by the scriptures (16.23-24). (2) Renunciation of lust, anger, greed, fear, likes and dislikes, and jealousy (3.34, 16.21). (3) Spurning of procrastination in *Sāadhanā* for the search of Truth (12.09). (4) Giving up the feeling of pride of possession of knowledge, detachment, devotion, wealth, and charitable deeds (15.05, 16.01-04). (5) Rejection of selfish motives, and attachment to the fruits of all works (2.51, 3.09, 4.20, 6.10). (6) Renunciation of the feeling of doership in all undertakings (12.13, 18.53). (7) Giving up the thoughts of using the Lord to fulfill selfish material desires (2.43, 7.16). (8) Spurning of the attachments to material objects such as a house, wealth, position, and power (12.19, 13.09), and (9) Sacrifice of wealth, prestige, and even life for a noble cause and protection of righteousness (*Dharma*) (2.32, 4.28).

न द्वेष्ट्य अकुशलं कर्म कुशले नानुषज्जते ।
 त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥
 na dveṣṭy akuśalaṁ karma kuśale nā'nuṣajjate
 tyāgī sattvasamāviṣṭo medhāvī chinnaśaṁśayaḥ

One who neither hates a disagreeable work, nor is attached to an agreeable work, is considered a renunciant (Tyāgī), imbued with the mode of goodness, intelligent, and free from all doubts about the Supreme Being. (18.10)

न हि देहभृता शक्यं त्यक्तुं कर्माण्य् अशेषतः ।
 यस् तु कर्मफलत्यागी स त्यागीत्य् अभिधीयते ॥११॥
 na hi dehabhṛtā śakyaṁ tyaktuṁ karmaṇy aśeṣataḥ
 yaś tu karmaphala tyāgī sa tyāgī'ty abhidhīyate

Human beings cannot completely abstain from work. Therefore, one who completely renounces selfish attachment to the fruits of all work is considered a renunciant. (18.11)

अनिष्टम् इष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
 भवत्य् अत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥
 aniṣṭam iṣṭam miśraṁ ca trividhaṁ karmaṇaḥ phalam
 bhavaty atyāgināṁ pretya na tu saṁnyāsināṁ kvacit

The threefold fruit of works — desirable, undesirable, and mixed — accrues after death to the one who is not a renunciant (Tyāgī), but never to a Tyāgī. (18.12)

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
 सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥
 pañcai'tāni mahābāho kāraṇāni nibodha me
 sāṅkhye kṛtānte proktāni siddhaye sarvakarmaṇām
 अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
 विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥१४॥
 adhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthagvidham

vividhāś ca pṛthakceṣṭā daivam cai'vā'tra pañcamam

Learn from Me, O Arjuna, the five causes, as described in the Sāṁkhya doctrine, for the accomplishment of all actions. They are: The physical body, the seat of Karma; the modes (Guṇas) of material Nature, the doer; the eleven organs of perception and action, the instruments; various Prāṇas (bioimpulses, life forces); and fifth, the presiding deities (of the eleven organs). (18.13-14)

शरीरवाङ्मनोभिर् यत् कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥
śarīravāṅmanobhir yat karma prārabhate naraḥ
nyāyyam vā viparītam vā pañcai'te tasya hetavaḥ

These are the five causes of whatever action, whether right or wrong, one performs by thought, word, and deed. (18.15)

तत्रैवं सति कर्तारम् आत्मानं केवलं तु यः ।
पश्यत्य् अकृतबुद्धित्वान् न स पश्यति दुर्मतिः ॥१६॥
tatrai'vam sati kartāram ātmānam kevalam tu yaḥ
paśyaty akṛta buddhitvān na sa paśyati durmatih

Therefore, the ignorant, who consider one's body or the soul as the sole agent, do not understand due to imperfect knowledge. (18.16)

यस्य नाहंकृतो भावो बुद्धिर् यस्य न लिप्यते ।
हत्वापि स इमौल्लोकान् न हन्ति न निबध्यते ॥१७॥
yasya nā'haṁkṛto bhāvo buddhir yasya na lipyate
hatvā'pi sa imāṁl lokān na hanti na nibadhyate

One who is free from the notion of doership and whose intellect is not polluted by the desire to reap the fruit — even after slaying these people — neither slays nor is bound by the act of killing. (18.17)

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
 करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥
 jñānaṁ jñeyaṁ pariñātā trividhā karmacodanā
 karaṇaṁ karma karte'ti trividhaḥ karmasaṁgrahaḥ

The subject, the object, and the knowledge of the object are the threefold driving force (or impetus) to an action. The eleven organs, the act, and the agent or modes (Guṇas) of material Nature are the three components of action. (18.18)

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
 प्रोच्यते गुणसंख्याने यथावच् चृणु तान्य् अपि ॥१९॥
 jñānaṁ karma ca kartā ca tridhai'va guṇabhedataḥ
 procyate guṇasaṁkhyāne yathāvac chṛṇu tāny api

Jñāna (Self-knowledge), Karma (Action), and Kartā (Agent) are said to be of three types, according to the Guṇa theory of Sāṁkhya doctrine. Hear duly about these also. (18.19)

सर्वभूतेषु येनैकं भावम् अव्ययम् ईक्षते ।
 अविभक्तं विभक्तेषु तज् ज्ञानं विद्धि सात्त्विकम् ॥२०॥
 sarvabhūteṣu yenai'kaṁ bhāvam avyayam īkṣate
 avibhaktaṁ vibhakteṣu taj jñānaṁ vidhhi sāttvikam

The knowledge by which one sees a single immutable Reality in all beings as undivided in the divided, such knowledge is in the mode of goodness. (See also 11.13, and 13.16) (18.20)

पृथक्त्वेन तु यज् ज्ञानं नानाभावान् पृथग्विधान् ।
 वेत्ति सर्वेषु भूतेषु तज् ज्ञानं विद्धि राजसम् ॥२१॥
 pṛthaktvena tu yaj jñānaṁ nānābhāvān pṛthagvidhān
 veti sarveṣu bhūteṣu taj jñānaṁ viddhi rājasam

The knowledge by which one sees different realities of various types among all beings as separate from one another; such knowledge is in the mode of passion. (18.21)

यत् तु कृत्स्नवद् एकस्मिन् कार्ये सक्तम् अहैतुकम् ।
 अतत्त्वार्थवद् अल्पं च तत् तामसम् उदाहृतम् ॥२२॥
 yat tu kṛtsnavad ekasmin kārye saktam ahaitukam
 atattvārthavad alpaṁ ca tat tāmasam udāhṛtam

The irrational, baseless, and worthless knowledge by which one clings to one single effect (such as the body) as if it is everything, such knowledge is in the mode of darkness of ignorance (18.22)

नियतं सङ्गरहितम् अरागद्वेषतः कृतम् ।
 अफलप्रेप्सुना कर्म यत् तत् सात्त्विकम् उच्यते ॥२३॥
 niyataṁ saṅgarahitam arāgadveṣataḥ kṛtam
 aphalaprepsunā karma yat tat sāttvikam ucyate

Obligatory duty performed without likes and dislikes and without selfish motives and attachment to the fruit, is in the mode of goodness. (18.23)

यत् तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
 क्रियते बहुलायासं तद् राजसम् उदाहृतम् ॥२४॥
 yat tu kāmepsunā karma sāhaṁkāreṇa vā punaḥ
 kriyate bahulāyāsaṁ tad rājasam udāhṛtam

Action performed with ego, with selfish motives, and with too much effort, is in the mode of passion. (18.24)

अनुबन्धं क्षयं हिंसाम् अनवेक्ष्य च पौरुषम् ।
 मोहाद् आरभ्यते कर्म यत् तत् तामसम् उच्यते ॥२५॥
 anubandham kṣayaṁ hiṁsām anavekṣya ca pauruṣam
 mohād ārabhyate karma yat tat tāmasam ucyate

Action that is undertaken because of delusion, disregarding consequences, loss, injury to others, as well as one's own ability, is in the mode of ignorance. (18.25)

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
 सिद्धसिद्धयोर् निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥
 muktasaṅgo'naḥmivādī dhṛtyutsāha samanvitaḥ
 siddhyasiddhyor nirvikāraḥ kartā sāttvika ucyate

The agent who is free from attachment, non-egotistic, endowed with resolve and enthusiasm, and unperturbed in success or failure is called good. (18.26)

रागी कर्मफलप्रेप्सुर् लुब्धो हिंसात्मकोऽशुचिः ।
 हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥
 rāgī karmaphalaprepsur lubdho hiṁsātmako'śuciḥ
 harṣaśokānvitaḥ kartā rājasah parikīrtitaḥ

The agent who is impassioned, who desires the fruits of work, who is greedy, violent, impure, and affected by joy and sorrow, is called passionate. (18.27)

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
 विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥
 ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naiṣkṛtiko'lasaḥ
 viṣādī dirghasūtrī ca kartā tāmasa ucyate

The agent who is undisciplined, vulgar, stubborn, wicked, malicious, lazy, depressed, and procrastinating is called ignorant. (18.28)

बुद्धेर् भेदं धृतेश् चैव गुणतस् त्रिविधं शृणु ।
 प्रोच्यमानम् अशेषेण पृथक्त्वेन धनंजय ॥२९॥
 buddher bhedaṁ dhṛteś cai'va guṇatas trividhaṁ śṛṇu
 procyamānam aśeṣeṇa pṛthaktvena dhanamjaya

Now hear Me explain, fully and separately, the threefold division of intellect and resolve, based on modes of material Nature, O Arjuna. (18.29)

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
 बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥
 pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye
 bandhaṁ mokṣaṁ ca yā vetti buddhiḥ sā pārtha sāttvikī

O Arjuna, that intellect is in the mode of goodness which understands the path of work and the path of renunciation, right and wrong action, fear and fearlessness, bondage and liberation. (18.30)

यया धर्मम् अधर्मं च कार्यं चाकार्यम् एव च ।
 अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥
 yayā dharmam adharmaṁ ca kāryaṁ cā'kāryam eva ca
 ayathāvat prajānāti buddhiḥ sā pārtha rājasī

That intellect is in the mode of passion which cannot distinguish between righteousness (Dharma) and unrighteousness (Adharma), and right and wrong action, O Arjuna. (18.31)

अधर्मं धर्मम् इति या मन्यते तमसावृता ।
 सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥३२॥
 adharmaṁ dharmam iti yā manyate tamasā'vṛtā
 sarvārthān viparītānś ca buddhiḥ sā pārtha tāmasī

That intellect is in the mode of ignorance which accepts unrighteousness (Adharma) as righteousness (Dharma) and thinks everything to be that which it is not, O Arjuna. (18.32)

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
 योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥३३॥
 dhṛtyā yayā dhārayate manaḥ prāṇendriya kriyāḥ
 yogenā'vyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī

That resolve is in the mode of goodness by which one manipulates the functions of the mind, Prāṇa (bioimpulses, life forces) and senses for God-realization only, O Arjuna. (18.33)

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
 प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥३४॥
 yayā tu dharma kāmāsthān dhṛtyā dhārayate'rjuna
 prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī

That resolve is in the mode of passion by which one, craving for the fruits of work, clings to Dharma (Duty), Artha (Wealth), and Kāma (Pleasure) with great attachment, O Arjuna. (18.34)

Dharma, Artha, Kāma, and Mokṣa (or doing one's duty (Dharma), earning wealth (Artha), material enjoyment (Kāma), and attaining salvation (Mokṣa)) are the four goals of human life for the householder in the Vedic tradition. Lord Rāma said: One who is engaged only in sense gratification (Kāma), abandoning Dharma and Artha, soon gets into trouble (VR 2.53.13). The one who uses Dharma, Artha, and Kāma in a balanced manner without harming any one of the three by the other two attains salvation (Mokṣa) (MB 9.60.22). A person completely involved in acquisition and preservation of material wealth and possession has no time for Self-realization (MB 12.07.41). One can obtain all four by devotion to the Lord (VP 1.18.24). One should first follow Dharma by doing one's duty righteously. Then one should earn money and make economic progress, fulfill all noble material and spiritual desires with the money earned, and progress towards Mokṣa, the goal of human birth.

As human beings are always afraid of death; a rich person is always afraid of the tax collector, thieves, relatives, and natural disasters (MB 3.02.39). There is great pain in accumulating, protecting, and renouncing wealth. The desire for wealth accumulation is never satisfied; therefore, the wise consider contentment as the supreme pleasure (MB 3.02.46). People are never satisfied with wealth and material possessions (KaU 1.27). One should always remember that we are just the trustees of all the wealth and possessions.

यया स्वप्नं भयं शोकं विषादं मदम् एव च ।
 न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥
 yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madam eva ca
 na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī

That resolve is in the mode of ignorance by which a dull person does not give up sleep, fear, grief, despair, and carelessness, O Arjuna. (18.35)

सुखं त्व इदानीं त्रिविधं शृणु मे भरतर्षभ ।
 अभ्यासाद् रमते यत्र दुःखान्तं च निगच्छति ॥३६॥
 sukhaṁ tv idānīm trividhaṁ śṛṇu me bharatarṣabha
 abhyāsād ramate yatra duḥkhāntaṁ ca nigacchati
 And now hear from Me, O Arjuna, about the threefold pleasure.
 The pleasure that one enjoys from spiritual practice results in
 cessation of all sorrows. (18.36)

यत् तद् अग्रे विषम् इव परिणामेऽमृतोपमम् ।
 तत् सुखं सात्त्विकं प्रोक्तम् आत्मबुद्धिप्रसादजम् ॥३७॥
 yat tad agre viṣam iva pariṇāme'mṛtopamam
 tat sukhaṁ sāttvikaṁ proktam ātmabuddhi prasādajam

The pleasure that appears as poison in the beginning, but is like nectar in the end, comes by the grace of Self-knowledge and is in the mode of goodness. (18.37)

The one who enjoys the ocean of the nectar of devotion has no use for the sensual pleasures that are like water of a pond (BP 6.12.22). The river of material joy dries up quickly after the rainy season if there is no perennial source of spiritual water. Material objects are like straws to a Self-realized person.

विषयेन्द्रियसंयोगाद् यत् तद् अग्रेऽमृतोपमम् ।
 परिणामे विषम् इव तत् सुखं राजसं स्मृतम् ॥३८॥
 viṣayendriyasamyogād yat tad agre'mṛtopamam
 pariṇāme viṣam iva tat sukhaṁ rājasam smṛtam

Sensual pleasures that appear as nectars in the beginning, but become poison in the end, are in the mode of passion. (See also 5.22) (18.38)

Two paths — Śreyas, the beneficial spiritual path and Preyas, the pleasant path of sensual pleasure — are open to us. The wise one chooses the former while the ignorant chooses the latter (KaU 2.02). Sensual pleasures wear out the vigor of the senses, and one suffers from diseases in the end (KaU 1.26). Sensuous pleasure is not the object of precious human birth. Even heavenly enjoyment is temporary and ends in sorrow. They who are attached to sensual delights are like fools who choose poison in exchange for nectar of devotion (TR 7.43.01). The ignorant ones, due to delusion, do not think that they are taking poison while drinking the poison. One only knows after the result, and then it is too late (VR 7.15.19). It is the natural tendency of the senses to go easily towards the external sensual pleasures as water flows downstream. Regrets follow the fulfillment of all sensual and material desires.

Worldly pleasures are like a mirage in the desert. The thirsty persons reckon it as water till one comes to drink it and finds it is nothing. Rāmakṛṣṇa said: One does not feel intensely restless for God until all worldly desires are satisfied. Manu is of the opinion that it may be easier to control the senses after senses have enjoyed its pleasures, and one has discovered its uselessness and harmfulness (MS 2.96). Desirelessness comes easily after most of our desires are fulfilled. A person may be healthy and wealthy but still unhappy without a taste of spiritual pleasure. A spiritually grown up person does not miss the worldly pleasures.

यद् अग्रे चानुबन्धे च सुखं मोहनम् आत्मनः ।

निद्रालस्यप्रमादोत्थं तत् तामसम् उदाहृतम् ॥३९॥

yad agre cā'nubandhe ca sukhaṁ mohanam ātmanah

nidrālasya pramādottham tat tāmasam udāhṛtam

Pleasure that confuses a person in the beginning and in the end as a result of sleep, laziness, and carelessness, is in the mode of ignorance. (18.39)

न तद् अस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
 सत्त्वं प्रकृतिजैर् मुक्तं यद् एभिः स्यात् त्रिभिर् गुणैः ॥४०॥
 na tad asti prthivyām vā divi deveṣu vā punaḥ
 sattvaṁ prakṛtijair muktaṁ yad ebhiḥ syāt tribhir guṇaiḥ

There is no being, either on earth or among the celestial controllers (Devas) in the heaven, who can remain free from these three modes (Guṇas) of material Nature (Prakṛti). (18.40)

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
 कर्माणि प्रविभक्तानि स्वभावप्रभवैर् गुणैः ॥४१॥
 brāhmaṇa kṣatriya viśāṁ śūdrāṇāṁ ca paramtapa
 karmāṇi pravibhaktāni svabhāva prabhavair guṇaiḥ

The division of labor into four categories — Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra — is also based on the qualities inherent in people's nature (or the natural propensities, and not necessarily as one's birth right), O Arjuna. (See also 4.13) (18.41)

The Vedas compare human society with a person whose four main limbs represent the four broad types of works and workers in the society, and not castes fixed by birth as practiced mostly in India, the land of the Vedas. The Brāhmaṇa is His mouth, Kṣatriya is the arms, Vaiśya is the stomach, and Śūdra is His feet (RV 10.90.12, YV 31.11, AV 19.06.06). The Vedas also state that their words are for all mankind and not limited to any single group or caste. Their words are for all people, including the Śūdra, and the foreigner (YV 26.02). Svāmī Aḍagaḍānanda has put it very nicely. He says: There are only two types (or castes) of people — the decent and the indecent (Gītā 16.06). The formal caste system in India is an artificial barrier, a social disgrace, and blot on the face of Hinduism according to Svāmī Vivekānanda.

शमो दमस् तपः शौचं क्षान्तिर् आर्जवम् एव च ।
 ज्ञानं विज्ञानम् आस्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥
 śamo damas tapaḥ śaucaṁ kṣāntir ārjavam eva ca
 jñānaṁ vijñānam āstikyaṁ brahmakarma svabhāvajam

Intellectuals who have serenity, self-control, austerity, purity, patience, honesty, transcendental knowledge, transcendental experience, and belief in God are labeled as Brāhmaṇas. (18.42)

A Brāhmaṇa is the one who has the above mentioned qualities (MB 3.180.21). Anybody may be called a Brāhmaṇa if he or she possesses the divine gift of Self-knowledge (Brahma-vidyā) (and not just by being born in a family of Brāhmaṇa) (RV 10.125.05, AV 4.30.03). Brāhmaṇism is an acquirement — a Guṇa or the state of mind — rather than a caste or creed. The illuminated one who is in touch with Brahma (Eternal Being) is a Brāhmaṇa and is next to God. Manu said that all are Śūdra by birth, and can become a non-Śūdra by deeds only.

Whenever a sector of any society gives predominance to caste, creed, race, religion, color, gender, or place of birth over the ability of an individual the seeds of downfall and inefficiency of that society are planted and begin to grow. The devil of discrimination knows no national boundaries. It is unfortunately practiced by ignorant persons all over the world in one form or the other. It is a human temptation, and a manifestation of a superiority complex. The wise should try to overcome all types and shades of bias. All are the children of God, equal in His eyes, and should be treated as such. A person, for the progress of society, must be judged by his or her ability, and not by any other standard.

शौर्यं तेजो धृतिर् दाक्ष्यं युद्धे चाप्य् अपलायनम् ।
 दानम् ईश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥
 śauryaṁ tejo dhṛtir dākṣyaṁ yuddhe cā'py apalāyanam
 dānam īśvarabhāvaś ca kṣātraṁ karma svabhāvajam

Those having the qualities of heroism, vigor, firmness, dexterity, steadfastness in battle, charity, and administrative skills are called Kṣatriyas or protectors. (18.43)

The ideal of a Kṣatriya (or a King) requires uncompromising and unrelenting opposition to the evil doers in society. One who does this is called a Kṣatriya (RV 10.174.02, AV 1.29.02). The duty (Dharma) of a Kṣatriya is to fight all unrighteousness (Adharma) and injustice in society.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥
kṛṣi gaurakṣya vāṇijyaṁ vaiśyakarma svabhāvajam
paricaryātmakam karma śūdrasyā'pi svabhāvajam

Those who are good at cultivation, cattle rearing, business, trade, and industry are known as Vaiśyas. Those who are very good in service and labor are classed as Śūdras. (18.44)

स्वे स्वे कर्मण्य् अभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥
sve sve karmaṇya abhirataḥ saṁsiddhiṁ labhate naraḥ
svakarmanirataḥ siddhiṁ yathā vindati tac chṛṇu

One can attain the highest perfection by devotion to one's natural work. Listen to Me how one attains perfection while engaged in one's natural work. (18.45)

यतः प्रवृत्तिर् भूतानां येन सर्वम् इदं ततम् ।
स्वकर्मणा तम् अभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥
yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam
svakarmanā tam abhyarcya siddhiṁ vindati mānavaḥ

**One attains perfection by worshipping the Supreme Being —
from whom all beings originate and by whom all this universe**

is pervaded — through performance of one's natural duty for Him. (See also 9.27, 12.10) (18.46)

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥४७॥
śreyān svadharma viguṇaḥ paradharmāt svanuṣṭhitāt
svabhāvanīyatam karma kurvan nā'pnoti kilbiṣam

One's inferior natural work is better than superior unnatural work, even though well performed. One who does the work ordained by one's inherent nature (without selfish motives) incurs no sin (or Kārmic reaction). (See also 3.35) (18.47)

सहजं कर्म कौन्तेय सदोषम् अपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निर् इवावृताः ॥४८॥
sahajam karma kaunteya sadoṣam api na tyajet
sarvārambhā hi doṣeṇa dhūmenā'gnir ivā'vṛtāḥ

One's natural work, even though defective, should not be abandoned because all undertakings are enveloped by defects as fire is covered by smoke, O Arjuna. (18.48)

There is nothing in this world that has only good or only bad qualities. There is no perfect undertaking. All ventures have both good and bad aspects (MB 12.15.50). It is not what you do, but how you do that is important.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥
asaktabuddhiḥ sarvatra jitātmā vigataspr̥haḥ
naiṣkarmyasiddhiṁ paramāṁ saṁnyāsenā'dhigacchati

The person whose mind is always free from selfish attachment, who has subdued the mind and senses, and who is free from desires, attains the supreme perfection of freedom from the bondage of Karma by renouncing selfish attachment to the fruits of work. (18.49)

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

siddhiṁ prāpto yathā brahma tathā'pnoti nibodha me
samāsenai'va kaunteya niṣṭhā jñānasya yā parā

Learn from Me briefly, O Arjuna, how one who has attained such perfection (or the freedom from the bondage of Karma) attains the Supreme Person, the goal of transcendental knowledge. (18.50)

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन् विषयांस् त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥

buddhyā viśuddhayā yukto dhr̥tyā'tmānaṁ niyamya ca
śabdādīn viṣayāṁs tyaktvā rāgadveṣau vyudasya ca

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

viviktasevī laghvāśī yata-vākkāyamānasah
dhyānayogaparo nityaṁ vairāgyaṁ samupāśritaḥ

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

ahankāraṁ balaṁ darpaṁ kāmāṁ krodhaṁ parigrahaṁ
vimucya nirmamaḥ śānto brahmabhūyāya kalpate

Endowed with purified intellect; subduing the mind with firm resolve; turning away from sound and other objects of the senses; giving up likes and dislikes; living in solitude; eating lightly; controlling the mind, speech, and organs of action; ever absorbed in yoga of meditation; taking refuge in detachment; and relinquishing egotism, violence, pride, lust, anger, and proprietorship — one becomes peaceful, free from the notion of “I” and “my”, and fit for attaining oneness with the Supreme Being (Para-Brahma). (18.51-53)

When the torch of meditation fuses together Karma (Selfless service, Sevā), Jñāna (Self-knowledge), and Bhakti (Devotional love) during the thoughtless state of trance (Samādhi); the rays of enlightenment radiate, the divine

communion is perfected, the fog of ignorance disappears, and all material and sensual desires evaporate from the mind.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
 समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥
 brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati
 samaḥ sarveṣu bhūteṣu madbhaktiṁ labhate parām

Absorbed in the Supreme Being (Para-Brahma), the serene one neither grieves nor desires. Becoming impartial to all beings, one obtains My Parā-Bhakti, the highest devotional love. (18.54)

भक्त्या माम् अभिजानाति यावान् यश् चास्मि तत्त्वतः ।
 ततो माम् तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥
 bhaktyā mām abhijānāti yāvān yaś cā'smi tattvataḥ
 tato mām tattvato jñātvā viśate tadanantaram

By devotion one truly understands what and who I am in essence. Having known Me in essence, one immediately merges with Me. (See also 5.19) (18.55)

Only they know You to whom You make Yourself known; and the moment one knows You, becomes one with You (TR 2.126.02). The knower of the Eternal Being (Brahma) becomes like Brahma (BrU 1.04.10, MuU 3.02.09). The Kingdom of God is within you (Luke 17.21). No one can enter the Kingdom of God unless one is born again (by realizing that one is not this body, but the Spirit behind the body) (John 3.03). Whoever does not receive the Kingdom of God like a child, will never go there (Mark 10.15). The Father and I are one (John 10.30).

As one cannot see the ever-existing salt in the ocean water with the eye, but can taste by the tongue; similarly, the Eternal Being (Brahma) can only be realized by faith and devotion and not by logic and reasoning. The cowherd girls and boys of Vṛndāvana, and Mīrābai did not realize God by Japa, meditation, and Self-knowledge but through ecstatic personal love and intense devotion to Lord Kṛṣṇa.

सर्वकर्माण्य् अपि सदा कुर्वाणो मद्व्यपाश्रयः ।
 मत्प्रसादाद् अवाप्नोति शाश्वतं पदम् अव्ययम् ॥५६॥
 sarvakarmāṇy api sadā kurvāṇo madvyapāśrayaḥ
 matprasādād avāpnoti śāśvataṁ padam avyayam

A Karma-yogī devotee attains Mokṣa, the eternal immutable abode, by My grace — even while doing all duties — just by taking refuge in Me (by surrendering all action to Me with loving devotion). (18.56)

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
 बुद्धियोगम् उपाश्रित्य मच्चित्तः सततं भव ॥५७॥
 cetasā sarvakarmāṇi mayi saṁnyasya matparaḥ
 buddhiyogam upāśritya maccittaḥ satataṁ bhava

Sincerely offer all actions to Me, set Me as your supreme goal, and completely depend on Me. Always fix your mind on Me and resort to Karma-yoga. (18.57)

Everything we use or eat should be first offered to the Lord, the giver of all things, before we put it to our own use. This includes — but is not limited only to — food, new dress, new car, new house, and new baby. Offering everything to the Lord is the highest form of worship that one has to learn and practice every day. According to Swami Chidanand Saraswati (Muniji) this verse means that have His name in your heart and on your lips, and have His work on your hands.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।
 अथ चेत् त्वम् अहंकारान् न श्रोष्यसि विनङ्क्ष्यसि ॥५८॥
 maccittaḥ sarvadurgāṇi matprasādāt tariṣyasi
 atha cet tvam ahaṁkāraṁ na śroṣyasi vinaṅkṣyasi

When your mind becomes fixed on Me, you shall overcome all difficulties by My grace. But if you do not listen to Me due to ego, you shall perish. (18.58)

यद् अहंकारम् आश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस् ते प्रकृतिस त्वां नियोक्ष्यति ॥५९॥

yad ahamkāram āśritya na yotsya iti manyase
mithyai'ṣa vyavasāyas te prakṛtis tvām niyokṣyati

If due to ego you think: I shall not fight, your resolve is vain.
Because your own nature will compel you (to fight). (18.59)

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन् मोहात् करिष्यस्य अवशोऽपि तत् ॥६०॥

svabhāvajena kaunteya nibaddhaḥ svena karmaṇā
kartuṁ ne'cchasi yan mohāt kariṣyasy avaśo'pi tat

O Arjuna, you are controlled by your own nature-born Kārmic impressions (Samskāra). Therefore, you shall do — even against your will — what you do not wish to do out of delusion. (18.60)

The mind often knows right and wrong, but it runs after evil — reluctantly — by the force of Kārmic footprints (Samskāra). The wise should always keep this in mind before finding fault with others.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥

īśvaraḥ sarvabhūtānām hṛddeśe'rjuna tiṣṭhati
bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā

The Supreme Lord, abiding as the controller (Īśvara) in the causal heart (or the inner psyche) of all beings O Arjuna, causes them to act (or work out their Karma) like a puppet (of Karma) mounted on a machine. (18.61)

Īśvara is the reflection of the Eternal Being (Brahma, Spirit, Ātmā) in the body. The Supreme Lord Kṛṣṇa in the form of Īśvara organizes, controls, and directs everything in the universe.

The Lord has made Kārmic laws as the controller of all living beings. Therefore, one must learn to gladly endure all that fate imposes by taking refuge in Him and following the commandments (TR 2.218.02). Vedas declare that Lord, using

Karma, makes us dance as a juggler would make his monkey dance (TR 4.6.12). Without the laws of Karma, the scriptural injunctions, prohibitions as well as self-effort would have no value at all. Karma is the eternal justice, and the eternal law. As a result of working of the eternal justice there could be no escape from the consequences of our deeds. We become the product of our own past thinking and action. Therefore, we must think and act wisely at the present moment using the scriptures as a guide.

The doctrine of Karma and reincarnation is also found in the following two verses of the Koran: Allah is He who created you and then sustained you, then causes you to die, then gives life to you again (Surah 30.40). He may reward those who believe and do good works. No one is able to escape His law of consequences (Surah 30.45). People cannot escape from the consequences of their deeds; for as we sow, so we reap. Cause and effect cannot be separated because the effect exists in the cause as the fruit exists in the seed. Good and evil deeds follow us continually like our shadows.

The Bible also says: Whosoever shedeth man's blood, by man shall his blood be shed (Genesis 9.06). It is believed that all references to Karma and reincarnation were taken out of the Bible during the second century with the noble aim of encouraging people to strive hard for perfection during this very life. Those who believe in reincarnation must avoid laziness and procrastination, stress intense spiritual discipline (Sādhanā), and try their best to get Self-realization in this very life as if there is no reincarnation. Live as though this is your last day on this earth. One cannot achieve anything through laziness and procrastination.

One cannot take wealth, fame, power, etc. from here to hereafter, but one can convert these into good or bad Karma and carry it. Even Kāla, the death, cannot not touch one's Karma.

तम् एव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात् परं शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥
tam eva śaraṇam gaccha sarva bhāvena bhārata

tatprasādāt parām śāntim sthānam prāpsyasi śāśvatam

Seek refuge in the Supreme Lord (Kṛṣṇa or Īśvara) alone with loving devotion, O Arjuna. By His grace you shall attain supreme peace and the Eternal Abode (Parama-dhāma). (18.62)

इति ते ज्ञानम् आख्यातं गुह्याद् गुह्यतरं मया ।
विमृश्यैतद् अशेषेण यथेच्छसि तथा कुरु ॥६३॥
iti te jñānam ākhyātām guhyād guhyataram mayā
vimṛśyai'tad aśeṣeṇa yathe'cchasi tathā kuru

Thus, I have explained the knowledge that is more secret than the secret. After fully reflecting on this, do as you wish. (18.63)

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे हृदम् इति ततो वक्ष्यामि ते हितम् ॥६४॥
sarvaguhyatamam bhūyaḥ śṛṇu me paramam vacaḥ
iṣṭo'si me ḍṛḍham iti tato vakṣyāmi te hitam

Hear once again My most secret, supreme word. You are very dear to Me; therefore, I shall tell this for your benefit. (18.64)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
माम् एवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥
manmanā bhava madbhakto madyājī mām namaskuru
mām evai'syasi satyaṁ te pratijāne priyo'si me

Fix your mind on Me, be devoted to Me, offer service to Me, bow down to Me, and you shall certainly reach Me. I promise you because you are My very dear friend. (18.65)

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥
sarvadharmān parityajya mām ekaṁ śaraṇam vraja
ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ

Setting aside all meritorious deeds (Dharma), just surrender completely to My will (with firm faith and loving contemplation). I shall liberate you from all sins (or the bonds of Karma). Do not grieve. (18.66)

The meaning of abandoning all duties and taking refuge in the Lord is that a seeker should perform her or his duties without selfish attachment as an offering to the Lord, and totally depend only on the Lord for help and guidance. The Lord takes full responsibility for a person who totally depends on Him. The scripture says: The wise should not be attached even to righteous deeds for their entire life, but should engage their mind and intellect to the contemplation of the Supreme Being (MB 12.290.21). One should develop a spirit of genuine self-surrender to the Lord by offering everything, including the fruits of spiritual discipline (Sādhana), to Him. We should connect all our work with the divine. The world is controlled by the laws or will of God. One has to learn to abide by His will. Be thankful in prosperity and resign to His will in adversity.

A true devotee perceives: O Lord, I remembered You, because You remembered me first. One breaks away every yoke of bondage, and becomes free in this very life as soon as one gains the knowledge and a firm conviction that everything is done by the will of God; it is His world, His sport (Līlā), and His battle, not ours; and regards oneself as a mere actor in the divine play, and the Lord as the great director in the cosmic drama of soul on the stage of creation. Surrendering of individual will to divine will is the culmination of all spiritual practices (Sādhana) resulting in joyful participation in the drama of joys and sorrows of life. This is called Jīvana-mukti, or Mahāyāna in Buddhism. One cannot see God as long as one does not completely get rid of the notion of doership and ownership. The grace of God is triggered when one becomes firmly convinced that he or she is not the doer, and at once becomes Jīvana-mukta—free in this very life.

Surrendering to God does not involve leaving the world, but realizing that everything happens in accordance with His laws, and by His direction and power. To fully recognize that everything is controlled and governed by a divine plan is to surrender to Him. In surrender one lets the divine plan rule his or

her life without giving up one's best effort. It is the complete renunciation of individual existence or the ego. It is the feeling: O my beloved Lord, nothing is mine, everything — including my body, mind, and ego — is Yours; I am not Brahma (or Soham); but Dasoham, Your servant; save me from the ocean of transmigration. I tried to get out of the ocean of the material world (*Samsāra*) using all the methods given in the scriptures, and failed. Now I have discovered the ultimate process — the process of seeking divine grace through prayer and surrender. God can be discovered by seeking His help in discovering Him and not by spiritual practices alone. Thus, one should start the spiritual journey as a dualist (*Dvaitins*), experience monism (*Advaitism*), and again come back to dualism (*Dvaitism*). A successful journey begins and ends at the same place. The process of surrender may be called the fifth or the ultimate path of yoga — the other four being the path of Karma, *Jñāna*, *Bhakti*, and *Dhyāna*. Muniji beautifully explains this process. He says: Every pain, every ache, every discomfort becomes *Prasāda*, or His gift and grace when you lay it in His lap. If you put the reins of your life-chariot in His hands, you will be ever happy, ever peaceful. This is the lesson of ultimate surrender he teaches.

It is the divine grace or power that comes in the form of self-effort. The divine grace and self-effort, as well as dualism (*Dvaitism*) and monism (*Advaitism*) are nothing but the two sides of the same coin of Reality. The grace of God is always available — one has to collect it. To win the grace is not easy. One has to earn it by sincere spiritual discipline (*Sādhana*) and effort. Grace is the cream of that effort — our own good Karma. It is said that self-effort is absolutely necessary, but the last rung of the ladder to the Supreme is not *Sādhana* or the self-effort but praying for His grace in the spirit of surrender. When everything is surrendered to Him; and one truly understands that He is the goal, the path, the traveler, as well as the obstacles on the path; vice and virtue become powerless and harmless as a cobra with fangs removed.

According to *Śaṅkarācārya*, if any object other than the Supreme Being (*Para-Brahma*) — the Cosmic Energy Field — appears to exist, it is unreal like a mirage, or the

presence of a snake in the rope. When one firmly understands that there is nothing else except Para-Brahma and His sport (*Līlā*), all Karma gets exhausted; one surrenders to His will, and attains Mukti. Śrī Yukteswar said: Human life is beset with sorrow until we know how to surrender or tune in with the divine will that baffles our intellect. The Koran says: Whoever follows My guidance, no fear shall come upon them; neither shall they grieve (Surah 2.38). The Upaniṣad says: The knower of the Par-Brahma goes beyond grief.

इदं ते नातपस्काय नाभक्ताय कदाचन ।
 न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥
 idaṁ te nā'tapaskāya nā'bhaktāya kadācana
 na cā'suśrūṣave vācyaṁ na ca mām yo'bhyasūyati

This knowledge should never be spoken by you to one who is devoid of austerity, who is without devotion, who does not desire to listen, or who speaks ill of Me. (18.67)

To speak of wisdom to a deluded person, to glorify sacrifice (*Tyāga*) to a greedy person, to advise sense control to an irascible, and to discourse on Lord Rāma's exploits to a lecher, is as useless as sowing seed on a barren ground (TR 5.57.01-02). It is not for any soul to believe save by the permission of Allah. You should not compel one to believe (Surah 10.100-101). Anyone to whom God has not granted the light (of knowledge) will have no light (Surah 24.40). According to Rāmakṛṣṇa, one can understand Him as much as He makes one to understand. Guru Nānak said: O Beloved, only they to whom You give the divine knowledge obtain it.

According to the Bible: Do not give what is holy to dogs. Do not throw your pearls in front of pigs. They will only trample them under their feet (Matthew 7.06). No one can come to me unless the Father who sent me draws him or her to me (John 6.44). The recipient of knowledge must have spiritual inclination, and sincerely seek it. Knowledge given without being asked for serves no purpose and should be avoided. There is a time for everything under the heaven. We cannot change the world, but we

can only change the lives of a few sincere souls whose time for a change has come by His grace.

य इमं परमं गुह्यं मद्वक्तेष्व् अभिधास्यति ।
 भक्तिं मयि परां कृत्वा माम् एवैष्यत्य् असंशयः ॥६८॥
 ya imam paramam guhyam madbhakteṣv abhidhāsyati
 bhaktim mayi parāṁ kṛtvā mām evai'syaty asaṁśayaḥ

The one who shall propagate this supreme secret philosophy (or the transcendental knowledge of the Gītā) amongst My devotees, shall be performing the highest devotional service to Me and shall certainly (attain Parama-dhāma and) come to Me. (18.68)

Ignorance is the mother of all sins. The giving of the gift of knowledge is the best charity. It is equivalent to giving the whole world in charity (MB 12.209.113). The best welfare is to help others discover their real nature that is the source of everlasting happiness rather than provide material goods and comforts for temporary happiness. The Bible says: Whoever obeys the law, and teaches others to do the same, will be great in the Kingdom of Heaven (Matthew 5.19). Happiness is not attained through wealth and self-gratification, but through fidelity to a worthy cause (Helen Keller).

न च तस्मान् मनुष्येषु कश्चिन् मे प्रियकृत्तमः ।
 भविता न च मे तस्माद् अन्यः प्रियतरो भुवि ॥६९॥
 na ca tasmān manuṣyeṣu kaścin me priya kṛttamaḥ
 bhavitā na ca me tasmād anyāḥ priyataro bhuvi

No other person shall do a more pleasing service to Me, and no one on the earth shall be more dear to Me. (18.69)

अध्येष्यते च य इमं धर्म्यं संवादम् आवयोः ।
 ज्ञानयज्ञेन तेनाहम् इष्टः स्याम् इति मे मतिः ॥७०॥
 adhyeṣyate ca ya imam dharmyam saṁvādam āvayoḥ
 jñānayajñena tenā'ham iṣṭaḥ syām iti me matiḥ

Those who study our sacred dialogue shall be performing a holy act of sacrifice (Jñāna-yajña, Knowledge-sacrifice). This is My promise. (18.70)

Life in modern society is all work and no spirituality. Swami Harihar says: “Daily study of only a few verses of the Gītā will recharge mental batteries and add meaning to the dull routine life of modern society.” For serious students, daily study of a chapter of the Gītā, or the forty selected verses given in the end of this book is highly recommended.

श्रद्धावान् अनसूयश्च शृणुयाद् अपि यो नरः ।
 सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात् पुण्यकर्मणाम् ॥७१॥
 śraddhāvān anasūyaś ca śṛṇuyād api yo naraḥ
 so’pi muktaḥ śubhāṁl lokān prāpnuyāt puṇyakarmaṇām

Whoever hears this (sacred dialogue in the form of the Gītā) with faith and without cavil becomes free from sin, and attains heaven — the higher worlds of those whose actions are pure and virtuous. (18.71)

A summary of the “Glory of the Gītā” as elaborated in Varāha Purāṇa is given below. Reading this glory of the Gītā generates faith and devotion in the heart that is essential for reaping the benefits of the study of the Gītā.

One who is regular in the study of the Gītā becomes happy, peaceful, prosperous, and free from the bondage of Karma though engaged in the performance of worldly duties. The one who studies Gītā every day is not tainted by sin just as water does not stain a lotus leaf. The Gītā is the best abode of Lord Kṛṣṇa. This supreme science of the Absolute (Par-Brahma) containing the essence of all the Vedas was spoken by the Lord Himself for the benefit of humanity. One need not study any other scripture if he or she seriously studies the Gītā, contemplates on the meaning of the verses, and practices its teachings in one’s daily life.

The grace of Gita cannot be described. Gita is the heart, the soul, the breath, and the voice form of the Lord. No austerity, penance, sacrifice, charity, pilgrimage, vow, fasting, and continence equals the study of the Gita. Its teachings are

simple as well as abstruse and profound. New and deeper meanings are revealed to a serious student of the Gita, and the teachings remain ever inspirational.

कच्चिद् एतच् छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
 कच्चिद् अज्ञानसंमोहः प्रनष्टस् ते धनंजय ॥७२॥
 kaccid etac chrutaṁ pārtha tvayai'kāgreṇa cetasā
 kaccid ajñānasamohaḥ pranaṣṭas te dhananjaya

O Arjuna, did you listen to this with single-minded attention? Has your delusion born of ignorance been completely destroyed? (18.72)

अर्जुन उवाच
 नष्टो मोहः स्मृतिर् लब्धा त्वत्प्रसादान् मयाऽच्युत ।
 स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥७३॥
 arjuna uvāca
 naṣṭo mohah smṛtir labdhā tvaṭprasādān mayā'cyuta
 sthito'smi gatasandehah kariṣye vacanam tava

Arjuna said: By Your grace my delusion is destroyed; I have gained Self-knowledge; my confusion (with regard to body and Ātmā) is dispelled; and I shall obey Your command. (18.73)

When one realizes Him by His grace, the knots of ignorance are loosened, all doubts and confusion are dispelled, and all Karma is exhausted (MuU 2.02.08). The true knowledge of the Supreme Being (Para-Brahma) comes only by His grace.

संजय उवाच
 इत्थं अहं वासुदेवस्य पार्थस्य च महात्मनः ।
 संवादम् इमम् अश्रौषम् अद्भुतं रोमहर्षणम् ॥७४॥
 saṁjaya uvāca
 ity ahaṁ vāsudevasya pārthasya ca mahātmanah
 saṁvādam imam aśrauṣam adbhutaṁ romaharṣaṇam

Saṁjaya said: Thus, I heard this wonderful dialogue between Lord Kṛṣṇa and Mahātmā Arjuna, causing my hair to stand on end. (18.74)

व्यासप्रसादाच् छ्रुतवान् एतद् गुह्यम् अहं परम् ।
योगं योगेश्वरात् कृष्णात् साक्षात् कथयतः स्वयम् ॥७५॥
vyāsaprasādāc chrutavān etad guhyam ahaṁ param
yogaṁ yogeśvarāt kṛṣṇāt sākṣāt kathayataḥ svayam

By the grace of (guru) sage Vyāsa, I heard this most secret and supreme yoga directly from Kṛṣṇa, the Lord of yoga, Himself speaking (to Arjuna) before my very eyes (of clairvoyance granted by sage Vyāsa). (18.75)

राजन् संस्मृत्य संस्मृत्य संवादम् इमम् अद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर् मुहुः ॥७६॥
rājan saṁsmṛtya saṁsmṛtya saṁvādam imam adbhutam
keśavārjunayoḥ puṇyaṁ hṛṣyāmi ca muhur muhuḥ

O King, by repeated remembrance of this marvelous and sacred dialogue between Lord Kṛṣṇa and Arjuna, I am thrilled at every moment and (18.76)

तच् च संस्मृत्य संस्मृत्य रूपम् अत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥७७॥

tac ca saṁsmṛtya saṁsmṛtya rūpam atyadbhutaṁ hareḥ
vismayo me mahān rājan hṛṣyāmi ca punaḥ punaḥ

Recollecting again and again, O King, that marvelous form of Kṛṣṇa I am greatly amazed, and I rejoice over and over again. (18.77)

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर् विजयो भूतिर् ध्रुवा नीतिर् मतिर् मम ॥७८॥
yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ
tatra śrīr vijayo bhūtir dhruvā nītir matir mama

Wherever there will be both Kṛṣṇa, the Lord of yoga (or Dharma in the form of the scriptures (Śāstra)) and Arjuna with the weapons (Śāstra) of duty and protection, there will be everlasting prosperity, victory, happiness, and morality. This is my conviction. (18.78)

Where there is Dharma (righteous duty) there is the grace of Lord Kṛṣṇa; where there is the grace of Lord Kṛṣṇa, there will be peace and victory (MB 6.43.60). Everlasting peace and prosperity in the family are possible only by performing one's duty with full metaphysical knowledge of the Absolute (Para-Brahma or Kṛṣṇa). Peace and prosperity of a nation depend on mastering both — the knowledge of scriptures (Śāstra) and the knowledge of the use of the weapons (Śāstra) of protection.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde mokṣasaṁnyāsayogo
nāma aṣṭādaśo'dhyāyaḥ

Thus ends the eighteenth chapter named “Mokṣa Through Renunciation” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

