

Bhagavad Gita: 18 Chapters, 700 Verses

Table of Contents



1. Chapter 1: Arjuna Viṣhāda Yoga
2. Chapter 2: Sankhya Yoga
3. Chapter 3: Karma Yoga
4. Chapter 4: Jnana Yoga
5. Chapter 5: Karma Sanyāsa Yoga
6. Chapter 6: Dhyāna Yoga
7. Chapter 7: Vijnana Yoga
8. Chapter 8: Akṣhara Parabrahma Yoga
9. Chapter 9: Rāja Vidyā Yoga
10. Chapter 10: Vibhūti Yoga
11. Chapter 11: Viśhwarūpa Sandarśhana Yoga
12. Chapter 12: Bhakti Yoga
13. Chapter 13: Kṣhetra Kṣhetrajña Vibhāga Yoga
14. Chapter 14: Guṇa Traya Vibhāga Yoga
15. Chapter 15: Puruṣhottama Yoga
16. Chapter 16: Daivāsura Sampad Vibhāga Yoga
17. Chapter 17: Śhraddhā Traya Vibhāga Yoga
18. Chapter 18: Mokṣha Sanyāsa Yoga

Chapter 1: Arjuna Viṣhāda Yoga

Important Points of the Discourse

1. Description of the warriors of the two armies. (1-11)
2. Conch sounds of the two armies. (12-19)
3. Arjuna surveys the armies. (20-27)
4. The despondency of Arjuna. (28-47)

Verses 1 to 47

- Dhritarashtra said: Having assembled on the holy plain in Kurukshetra desirous of fighting the battle, what did my people and the Pandavas do? O Sanjaya! (1.1 (<https://vivekavani.com/blv1/>))
- Sanjaya said: On seeing the Pāndava army arrayed for battle, King Duryodhana went to his teacher and spoke these words: (1.2 (<https://vivekavani.com/blv2/>))
- O teacher, behold the great army of the sons of Pāndu arrayed by your talented disciple, the son of Drupada. (1.3 (<https://vivekavani.com/blv3/>))
- In that army are mighty archers and heroes, in battle equal to Bhima and Arjuna: Yuyudhāna, Virāta, and Drupada, each a mahāratha; Heroic Dhrishtaketu, Chekitāna, and the king of Kāśi; Purujit, Kuntibhoja, and Śaivya, all the best of men; Powerful Yudhāmanyu, brave Uttamaujā, Subhadra's son, and the sons of Draupadi— all mahārathas indeed. (1.4-1.6 (<https://vivekavani.com/blv4/>))
- O best of the twice-born, let me also recount to you the leaders of my own army, those distinguished amongst ourselves. I shall name them, that you may know them all: (1.7 (<https://vivekavani.com/blv7/>))
- Yourself and Bhishma and Karna; Kripa, who is ever victorious in war; Aśvatthāmā, Vikarna, Jayadratha, and Somadatta's son; And many other heroes besides, armed with many weapons, each well skilled in battle, and all resolved to lay down their lives to serve my cause. (1.8-1.9 (<https://vivekavani.com/blv8/>))
- But this army of ours, protected by Bhishma, is unlimited, and that army of theirs, protected by Bhima, is limited. (1.10 (<https://vivekavani.com/blv10/>))
- Now take your proper places in front of your marshalled troops and protect Bhishma alone. (1.11 (<https://vivekavani.com/blv11/>))
- Bhishma the grandsire, the glorious, the oldest of the Kurus, gave forth a lion-roar and blew his conch, causing joy to Duryodhana. (1.12 (<https://vivekavani.com/blv12/>))
- Then conchs and kettle-drums, tabors and trumpets and cow-horns suddenly blared forth; and the sound was stupendous. (1.13 (<https://vivekavani.com/blv13/>))
- Whereupon Mādhava and Pāndava, seated in their magnificent chariot yoked to white horses, also blew their celestial conchs. (1.14 (<https://vivekavani.com/blv14/>))
- Hrishikeśa blew His conch, the Pāñchajanya; Dhananjaya, the Devadatta; and Vrikodara, the doer of fearful deeds, blew his great conch, the Paundra. King Yudhishtira, the son of Kunti, blew his conch, the Anantavijaya; and Nakula and Sahadeva blew the Sughosha and the Manipushpaka. The great archer, the king of

Kāśi; the great warrior Śikhāndi; Dhristadyumna and Virāta; the unconquered Sātyaki; Drupada, and the sons of Draupadi, and the mighty son of Subhadrā, O Lord of the Earth, each blew his own conch. (1.15-1.18 (<https://vivekavani.com/blv15/>))

- And that tumult, resounding through heaven and earth, rent the hearts of Dhritarāshtra's followers. (1.19 (<https://vivekavani.com/blv19/>))
- O King! Now seeing the Kauravas arrayed in battle order and the discharge of weapons about to begin, Arjuna took up his bow and spoke these words to Lord Krishna. (1.20 (<https://vivekavani.com/blv20/>))
- Arjuna said: O Achyuta, between the two armies draw up my chariot, that I may behold those who stand there eager to fight, and may know, on the eve of battle, with whom I must contend. (1.21-1.22 (<https://vivekavani.com/blv21/>))
- I would observe these warriors assembled here for the battle wishing to please the evil-minded Duryodhana. (1.23 (<https://vivekavani.com/blv23/>))
- Sanjaya said: Advised thus by Arjuna Lord Krishna placed the noble chariot in the middle of the two armies, and in front of Bhishma and Drona, and all the Kings, and said: 'O Arjuna! Behold those Kauravas gathered here.' (1.24-1.25 (<https://vivekavani.com/blv24/>))
- There Arjuna saw fathers, grand-fathers, teachers, uncles, brothers, sons, grandsons, companions, fathers-in-law, and friends in both the armies. (1.26 (<https://vivekavani.com/blv26/>))
- Casting his eyes on all these kinsmen stationed on opposing sides, the son of Kunti was overcome with deep pity and sorrowfully spoke. (1.27 (<https://vivekavani.com/blv27/>))
- Arjuna said: O Krishna, at the sight of these my kinsmen, assembled here eager to give battle, my limbs fail and my mouth is parched. My body is shaken and my hair stands on end. The bow Gāndiva slips from my hand and my skin is on fire. I cannot hold myself steady; my mind seems to whirl. O Keśava, I see omens of evil. (1.28-1.30 (<https://vivekavani.com/blv28/>))
- O Krishna! I see many ill-omens and I do not understand what good could come by killing my own people in battle. (1.31 (<https://vivekavani.com/blv31/>))
- O Krishna! I do not desire victory or kingdom or pleasures. Of what avail are these kingdom, enjoyment, or even life itself to us. (1.32 (<https://vivekavani.com/blv32/>))
- Those for whose sake we desire kingdom, enjoyments, and pleasures—teachers, fathers, sons, grandfathers, maternal uncles, fathers-in law, brothers-in-law, grandsons

and other relations are all standing here ready for battle, having abandoned their wealth and very life even. (1.33-1.34 (<https://vivekavani.com/blv33/>))

- These, O Madhusudana, I would not kill, though they should kill me, even for the sake of sovereignty over the three worlds— how much less for this earth! (1.35 (<https://vivekavani.com/blv35/>))
- O Janārdana, what joy can be ours in killing these sons of Dhritarāshtra? Sin alone will possess us if we kill these felons. (1.36 (<https://vivekavani.com/blv36/>))
- Therefore we ought not to kill our kinsmen, the sons of Dhritarāshtra; for, O Mādhava, how can we ever be happy by killing our own people? (1.37 (<https://vivekavani.com/blv37/>))
- Though they, their understanding overcome by greed, perceive no evil in the decay of families and no sin in hostility to friends, why, O Janārdana, should not we, who clearly perceive the evil in the decay of families, learn to refrain from this sin? (1.38-1.39 (<https://vivekavani.com/blv38/>))
- With the decay of a family, perish its dharmas, which have existed from time out of mind. With the ending of the dharmas, adharma overwhelms the whole family. When adharma overwhelms the family, O Krishna, the women of the family become corrupt; and when, O Krishna, the women are corrupt, there arises a mixing of castes. This mixture leads into hell the family itself as well as those who destroy it; for their ancestors fall, deprived of the offerings of rice-balls and water. (1.40-1.42 (<https://vivekavani.com/blv40/>))
- By these evil deeds of the destroyers of families, which result in the mixing of castes, the eternal dharmas of caste and family are uprooted. We have heard it said, O Janārdana, that inevitably the men whose family dharmas are destroyed dwell in hell. (1.43-1.44 (<https://vivekavani.com/blv43/>))
- Alas, we are resolved to commit a great sin, in that we are ready to slay our kinsmen to satisfy our greed for the pleasure of a kingdom! (1.45 (<https://vivekavani.com/blv45/>))
- Far better would it be for me if the sons of Dhritarāshtra, weapons in hand, should slay me in the battle, unarmed and unresisting. (1.46 (<https://vivekavani.com/blv46/>))
- Sanjaya said: Arjuna, having spoken thus on the battlefield, cast aside his bow and arrow and sank down on his chariot-seat, his mind overcome with grief. (1.47 (<https://vivekavani.com/blv47/>))

Chapter 2: Sankhya Yoga

Important Points of the Discourse:

1. Arjuna explains his mental distress and confusion and surrenders to Lord Krishna for guidance. (1-10)
2. Description of Atma. (11-30)
3. The necessity to fight the battle according to Kshatriya Dharma. (31-38)
4. The Doctrine of Nishkama karma. (39-53)
5. The man of steadfast wisdom. (54-72)

Verses 1 to 72

- In this manner, when Arjuna was plunged in a state of despondency, with eyes blurred with tears, Lord Krishna addressed this speech to him. (2.1 (<https://vivekavani.com/b2v1/>))
- **The Blessed Lord said:** O Arjuna! Whence, in this critical situation, has this mental dejection takes hold of you, shameful and Heaven-excluding? (2.2 (<https://vivekavani.com/b2v2/>))
- O Arjuna! Do not yield to impotence. It does not befit you. Cast off this wretched weakness of heart. Arise, O scorcher of enemies! (2.3 (<https://vivekavani.com/b2v3/>))
- **Arjuna Said:** O Krishna! Bhishma and Drona are my teachers fit to be worshipped. How can I attack them with arrows in the battle? (2.4 (<https://vivekavani.com/b2v4/>))
- It would be better, indeed, to live on alms in this world rather than to slay these high-souled teachers. But if I kill them, even here I shall enjoy wealth and desires stained with their blood. (2.5 (<https://vivekavani.com/b2v5/>))
- We do not know which would be the better for us: that we should conquer them or they should conquer us. Arrayed against us stand the very sons of Dhritarāshtra, after slaying whom we should not wish to live. (2.6 (<https://vivekavani.com/b2v6/>))
- (O Krishna!) My mind is distracted by the taint of pity and I am ignorant of what my duty is, and so, I ask you to teach me what is good for me. I am your disciple. I take refuge in you. (2.7 (<https://vivekavani.com/b2v7/>))

- I can find no means to drive away this grief which is drying up my senses. I will not be able to dispel it even if I win a prosperous, unrivaled kingdom on earth with sovereignty like the demigods in heaven. (2.8 (<https://vivekavani.com/b2v8/>))
- Sanjaya Said: Having spoke thus, Arjuna, the destroyer of foes, finally said to Lord Krishna, “I will not fight” and became silent. (2.9 (<https://vivekavani.com/b2v9/>))
- O king Dhritarashtra! Seeing Arjuna lamenting in the middle of two armies, Lord Krishna, as if laughing loud, spoke these words. (2.10 (<https://vivekavani.com/b2v10/>))
- The Lord said: O Arjuna! You grieve for those for whom there need be no sorrow, yet you speak words of wisdom. The wise do not grieve for the dead or living. (2.11 (<https://vivekavani.com/b2v11/>))
- Never was there a time when I did not exist, nor you, nor these kings of men. Never will there be a time hereafter when any of us shall cease to be. (2.12 (<https://vivekavani.com/b2v12/>))
- Just as the man in this body passes through the various stages of boyhood, youth, and old age, like so, he passes into another body after death. The wise know it and are not deluded. (2.13 (<https://vivekavani.com/b2v13/>))
- Contact of the senses with the objects produces heat and cold, pain and pleasure. These experiences come and go, and are impermanent. Endure them, O Arjuna! (2.14 (<https://vivekavani.com/b2v14/>))
- The firm man who is not affected by pain and pleasure, who remains equal-minded, surely is fit for immortality, O Arjuna, Chief of mortals! (2.15 (<https://vivekavani.com/b2v15/>))
- The unreal has no being, the real has no non-being. The final truth of these two has been seen indeed by those who have experienced the essence of things. (2.16 (<https://vivekavani.com/b2v16/>))
- (O Arjuna!) Know that *Atma* by which the whole universe is pervaded is indestructible. No one can cause the destruction of the imperishable. (2.17 (<https://vivekavani.com/b2v17/>))
- These bodies which belong to the real imperishable, unknowable Atma are said to be subject to an end; therefore fight, O Arjuna!t. (2.18 (<https://vivekavani.com/b2v18/>))
- He who thinks that *Atma* slays, or he who thinks that *Atma* is Slain, both these do not know the Truth. *Atma* does not slay, nor is slain. (2.19 (<https://vivekavani.com/b2v19/>))
- Atma is not born, nor does it ever die; after having been it does not cease to be, unborn, eternal, changeless and ancient, it is not killed when the body is destroyed. (2.20 (<https://vivekavani.com/b2v20/>))

- O Arjuna! He who knows that *Atma* is birthless, deathless, real, and imperishable, whom can he slay or cause to be slain? (2.21 (<https://vivekavani.com/b2v21/>))
- Just as a man cast off his worn-out clothes and puts on new ones so also the Self throws away its worn-out bodies and takes other fresh bodies. (2.22 (<https://vivekavani.com/b2v22/>))
- Weapons cannot cut, fire cannot burn, water cannot wet, wind cannot dry up this *Atma*. (2.23 (<https://vivekavani.com/b2v23/>))
- The *Atma* cannot be cut, cannot be burnt, cannot be wetted, and also cannot be dried up. It is eternal, all-pervading, firm, immovable, and ancient. (2.24 (<https://vivekavani.com/b2v24/>))
- This self is unknowable by the senses, unthinkable by the mind, and is not subject to any kind of change. Knowing this, you should not grieve. (2.25 (<https://vivekavani.com/b2v25/>))
- O mighty-armed Arjuna! Even if you think that Self is constantly born and dies, you should not grieve in this way. (2.26 (<https://vivekavani.com/b2v26/>))
- For to that which is born, death is certain, and to that which is dead, birth is certain. Therefore you should not grieve over the unavoidable. (2.27 (<https://vivekavani.com/b2v27/>))
- All beings are unmanifest in their beginning, O Bhārata, manifest in their middle state, and unmanifest again in their end. Why, then, lament for them? (2.28 (<https://vivekavani.com/b2v28/>))
- Some look on the Self as a wonder; some speak of It as a wonder; some hear of It as a wonder; still others, though hearing, do not understand It at all. (2.29 (<https://vivekavani.com/b2v29/>))
- O Arjuna! The Self existing in the body of all beings is never slain. So it is not right for you to grieve for any creature. (2.30 (<https://vivekavani.com/b2v30/>))
- And moreover, considering your own duty, you should not waver, for, there is nothing higher for a Kshatriya than a righteous war. (2.31 (<https://vivekavani.com/b2v31/>))
- Happy indeed are the kshatriyas, O Pārtha, to whom comes such a war, offering itself unsought, opening the gate to heaven.. (2.32 (<https://vivekavani.com/b2v32/>))
- But if you do not fight this righteous war you would incur sin by abandoning your own duty, name, and fame. (2.33 (<https://vivekavani.com/b2v33/>))
- And also, these people will speak of your everlasting dishonor, and to one who is honored, dishonor is worse than death. (2.34 (<https://vivekavani.com/b2v34/>))

- Moreover, those great warriors from whom you received honor formerly would think that you turned away from battle out of fear, and regard you with little respect hereafter. (2.35 (<https://vivekavani.com/b2v35/>))
- Your enemies belittle your ability, and in various ways speak words of ill-fame and shame about you. What is there more painful than this? (2.36 (<https://vivekavani.com/b2v36/>))
- If you are killed in the battle, you will go to heaven; if you win, you will enjoy the earth. Therefore arise, O son of Kunti, resolved to fight. (2.37 (<https://vivekavani.com/b2v37/>))
- Having an equal mind in pain and pleasure, gain and loss, victory and defeat, engage in battle and thereby you will not incur sin. (2.38 (<https://vivekavani.com/b2v38/>))
- O Arjuna! So far the knowledge of Sankhya Yoga about Atma is declared. Now hear the knowledge of Karma Yoga, knowing which you shall cast off the bondage of work. (2.39 (<https://vivekavani.com/b2v39/>))
- In this, no effort is ever lost and no harm is ever done. Even very little of this dharma saves a man from the Great Fear. (2.40 (<https://vivekavani.com/b2v40/>))
- O Arjuna! There is only one faith and thought for those who practice this Karma Yoga. The minds of others are divided into various branches, and their thoughts and speculations are endless. (2.41 (<https://vivekavani.com/b2v41/>))
- O Arjuna! The unwise utter flowery speech, taking pleasure in the laudatory words of the Vedas, and say that there is nothing else but pleasures and enjoyments either here or in Heaven. They are full of desire, with heaven as their highest goal, leading to new births as the effect of their own Karma, and they engage themselves in a multiplicity of specific works for the purpose of acquiring enjoyments and prosperity. The mind of such men who are drawn away by attachment to pleasure and wealth, cannot be concentrated to remain fixed in the ecstasy of divine contemplation. (2.42-2.44 (<https://vivekavani.com/b2v42/>))
- The first part of the Vedas (Karma Kanda) deal with material things pertaining to the three Gunas. One should transcend the three Gunas, become free from the operation of the pairs of opposites, take refuge in the pure sattvic state, and firmly establish himself in Atma. (2.45 (<https://vivekavani.com/b2v45/>))
- To an enlightened person who has known the Self, all the Vedas are of as much use as is a reservoir of water in a place where there is a flood. (2.46 (<https://vivekavani.com/b2v46/>))

- You have the right to work only, and not to the fruits of work. Let not the fruit of action be your motive, nor let your attachment be to inaction. (2.47 (<https://vivekavani.com/b2v47/>))
- O Arjuna! Steadfast in Yoga, giving up all attachment, unmindful of success or failure, do your work. Such equanimity of mind is called Yoga. (2.48 (<https://vivekavani.com/b2v48/>))
- O Arjuna! Work with attachment is far inferior to nishkama karma. Therefore seek refuge in desireless action with equanimity of mind. Those who work for fruits and rewards are wrecked. (2.49 (<https://vivekavani.com/b2v49/>))
- The man of equanimity born of wisdom releases himself both from good and bad even in this life. Therefore strive for nishkama karma with an equal mind. Yoga is skill in action. (2.50 (<https://vivekavani.com/b2v50/>))
- Wise men endowed with equanimity, having abandoned the fruits of action, go to the abode beyond all sorrow and evil. (2.51 (<https://vivekavani.com/b2v51/>))
- When your mind has crossed the mire of delusion, you will achieve indifference regarding things already heard and things yet to be heard. (2.52 (<https://vivekavani.com/b2v52/>))
- When your intellect which is perplexed by hearing the various sastras becomes steady and immovable in ecstatic concentration, then you shall attain union with the Supreme Being. (2.53 (<https://vivekavani.com/b2v53/>))
- Arjuna said: O Krishna! What are the characteristics of a man of steady wisdom? How does the man merged in the super-conscious state, sit and move? (2.54 (<https://vivekavani.com/b2v54/>))
- The Lord said: When a man renounces completely all the desires of the mind, and when he is fully satisfied with his mind fixed in Atma, then he is declared to be a man of steady wisdom. (2.55 (<https://vivekavani.com/b2v55/>))
- He whose mind is not troubled in sorrow, who does not hanker after pleasures and is free from attachment fear and hatred, is called the sage of steady wisdom. (2.56 (<https://vivekavani.com/b2v56/>))
- He who has no attachment to anything anywhere, who does not rejoice and hate when good and bad things happen, his wisdom is fixed and steady. (2.57 (<https://vivekavani.com/b2v57/>))
- When the yogi, like the tortoise drawing back its limbs into its own shell, withdraws all the senses from the sense objects, his wisdom is firmly fixed. (2.58 (<https://vivekavani.com/b2v58/>))

- When a man rejects the sense objects by withdrawing the senses, he becomes free from the sense world only. The longing or taste for them still remains in the mind. Even this longing is removed when the self is perceived. (2.59 (<https://vivekavani.com/b2v59/>))
- O Arjuna! The turbulent senses carry away the mind even of the learned man though he is striving to control them. (2.60 (<https://vivekavani.com/b2v60/>))
- Having restrained all the senses the harmonized should sit intent on me. His wisdom is steady whose senses are under control. (2.61 (<https://vivekavani.com/b2v61/>))
- As a man contemplates sense-objects, attachment for them arises, from attachment, desire for them will be born, from desire arises anger, from anger comes delusion, from delusion, comes loss of memory, from loss of memory, comes destruction of discrimination, and from destruction of discrimination he perishes. (2.62 & 2.63 (<https://vivekavani.com/b2v62/>))
- But the self-controlled man free from attraction and repulsion, with his senses under restraint though moving among objects, attains peace. (2.64 (<https://vivekavani.com/b2v64/>))
- When a man attains peace, all sorrow and suffering caused by the unbalanced mind and rebellious senses come to an end. By peace and purity, the mind is soon fixed in the Self. (2.65 (<https://vivekavani.com/b2v65/>))
- The man whose mind is not under his control has no Self-knowledge and no contemplation either. Without contemplation he can have no peace; and without peace, how can he have happiness? (2.66 (<https://vivekavani.com/b2v66/>))
- As a strong wind sweeps away a boat on the water, even one of the senses on which the mind focuses can carry away the discrimination. (2.67 (<https://vivekavani.com/b2v67/>))
- Therefore, O Arjuna! his knowledge is steady whose senses are completely restrained from all sense objects. (2.68 (<https://vivekavani.com/b2v68/>))
- That which is, night to all beings, in it the sage is awake; where all beings are awake, that is the night for the sage who sees (the Self). (2.69 (<https://vivekavani.com/b2v69/>))
- As the ocean is filled with water flowing into it from all sides and remains immovable, so the man into whom all desires flow, but is not a bit affected attains peace and not the man who craves the desires. (2.70 (<https://vivekavani.com/b2v70/>))
- That man who lives completely free from desires, without longing, devoid of the sense of “I” and “mine,” attains peace. (2.71 (<https://vivekavani.com/b2v71/>))
- Having obtained this Brahmi state man is not deluded. Being established in this even at the end of life man attains oneness with Brahman (Moksha). (2.72

(<https://vivekavani.com/b2v72/>)

Chapter 3: Karma Yoga

Main Points of the Discourse:

1. Proving that detached performance of prescribed duties is the best way of life. (1-8)
2. Showing that work done without desire to enjoy the fruits is **Yoga**, and the need for **Yajna** in the world. (9-16)
3. Stating that the sage of knowledge and God work for the good of humanity and the creation. (17-24)
4. Differentiating the wise and the ignorant, and exhorting men to work free from attachments and revulsion. (25-35)
5. Describing **Kama** and **Krodha**, and pointing out the way to conquer them. (36-43)

Verses 1 to 43

- Arjuna said: O Krishna! If your belief is that knowledge is superior to action, then why do you engage me in this dreadful act of battle? (3.1 (<https://vivekavani.com/b3v1/>))
- With these apparently contradictory words, You seem to confuse my understanding. Therefore tell me definitely that one thing by which I shall reach the Highest Goal. (3.2 (<https://vivekavani.com/b3v2/>))
- The Blessed Lord said: O sinless Arjuna! In ancient times two paths of spiritual description were spoken by me – the Jnana yoga for the followers of the path of knowledge, and Karma yoga for the followers of the path of action. (3.3 (<https://vivekavani.com/b3v3/>))
- Man does not match the actionless state of Brahman by mere non-performance of work, nor does he attain perfection by renunciation only. (3.4 (<https://vivekavani.com/b3v4/>))
- No one can live even for a moment without doing work. Everyone without his will is made to do work by the qualities born of Prakriti. (3.5 (<https://vivekavani.com/b3v5/>))
- The man of deluded understanding who restraining the organs of the action sits contemplating the sense objects with the mind is called a hypocrite. (3.6

(<https://vivekavani.com/b3v6/>)

- But, O Arjuna! he who controls the senses with the mind, and commences the discipline of Karma yoga by his organs of action without attachment, is the best. (3.7 (<https://vivekavani.com/b3v7/>))
- Doing the work prescribed by the Sastras is superior to inaction. By inaction, even maintenance of the body for you would not be possible (3.8 (<https://vivekavani.com/b3v8/>))
- O Arjuna! Works other than those performed for the sake of sacrifice (Yajna) binds this world. So perform work for sacrifice without attachment. (3.9 (<https://vivekavani.com/b3v9/>))
- Having created mankind together with yajna in the beginning, Brahma (Creator) said – “By this shall you propagate; it shall be to you the milk-cow of desires, the wish-fulfilling heavenly cow Kamadhenu.” (3.10 (<https://vivekavani.com/b3v10/>))
- Nourish the Gods with Yajna, and they shall nourish you, and thus nourishing one another both men and Gods you shall attain the highest good. (3.11 (<https://vivekavani.com/b3v11/>))
- Nourished by sacrifice, the Gods, give you desirable enjoyments. He who enjoys objects given by the Gods without offering them is verily a thief. (3.12 (<https://vivekavani.com/b3v12/>))
- The righteous who offer food to the Gods in sacrifice and eat the remnants are freed from all sins. But those who cook food to satisfy their own needs, are sinners and verily eat sin. (3.13 (<https://vivekavani.com/b3v13/>))
- Beings are born of food, food is produced from rain, rain arises from yajna, yajna is born of action, action arises from Vedas, Vedas are born from the Imperishable Paramatma; therefore know that the Supreme Being is established in the yajna. (3.14 & 3.15 (<https://vivekavani.com/b3v14/>))
- The man who does not follow the cycle thus set revolving is a sinner rejoicing in sense-pleasures and he lives in vain. (3.16 (<https://vivekavani.com/b3v16/>))
- But he who rejoices, who is contented, who finds happiness in Atma only, has no work to perform. (3.17 (<https://vivekavani.com/b3v17/>))
- For him, there is in this world no interest whatsoever by work done or not done. He does not depend upon any being for any object. (3.18 (<https://vivekavani.com/b3v18/>))
- Therefore that work which should be done, do it well always without attachment. He who performs all the prescribed duties in a detached spirit will attain the Supreme. (3.19 (<https://vivekavani.com/b3v19/>))

- King Janaka and others attained perfection by action. Even having in view the need to show the right path to the masses, you should work. (3.20 (<https://vivekavani.com/b3v20/>))
- What-so-ever a great man does, that other men do; whatever he sets up as the standard, that the world follows. (3.21 (<https://vivekavani.com/b3v21/>))
- There is no duty for me to do in the three worlds. There is nothing unattained or to be attained for me. And yet I am also engaged in work. (3.22 (<https://vivekavani.com/b3v22/>))
- If I am not engaged in action always, without relaxation, men follow my path in every way, O Arjuna! (3.23 (<https://vivekavani.com/b3v23/>))
- These worlds would perish if I do not perform work; I would be the cause of the confusion of species and the destruction of these beings. (3.24 (<https://vivekavani.com/b3v24/>))
- O Arjuna! As the ignorant men work with attachment to action, so should the wise act without attachment, for the welfare of the world. (3.25 (<https://vivekavani.com/b3v25/>))
- The wise man should not disturb and confuse the minds of the ignorant attached to action. By performing all actions with yogic equanimity, they should make the ignorant do accordingly. (3.26 (<https://vivekavani.com/b3v26/>))
- By the qualities of nature, actions are performed in all cases, but one whose mind is deluded by egoism thinks “I am the doer”. (3.27 (<https://vivekavani.com/b3v27/>))
- O mighty-armed Arjuna! But the knower of Truth understands the divisions of qualities and functions. He knows that the qualities in the form of senses function amidst the objects of the senses, and he, as the Supreme Self, is not affected by them. Thus knowing, he remains unattached. (3.28 (<https://vivekavani.com/b3v28/>))
- The man of knowledge should not confuse the mind of those men of imperfect understanding who, deluded by the Gunas of Nature, are attached to action in the material world. (3.29 (<https://vivekavani.com/b3v29/>))
- Renouncing all actions in Me with the mind fixed in Self, free from hope and egoism, fight without mental agitation. (3.30 (<https://vivekavani.com/b3v30/>))
- Those men who, with faith and free from ill-will, practice this my teaching, are also freed from the bondage of action. (3.31 (<https://vivekavani.com/b3v31/>))
- But those who carp at my teaching and do not practise it, know them as men deluded in all knowledge, devoid of discrimination and doomed to destruction. (3.32 (<https://vivekavani.com/b3v32/>))

- Even a wise man acts according to his own nature. Beings follow nature; what can restraint do? (3.33 (<https://vivekavani.com/b3v33/>))
- In each of the senses abide attraction and repulsion for the objects of the senses. One should not come under their sway, for they are man's enemies. (3.34 (<https://vivekavani.com/b3v34/>))
- One's own duty, ill-performed and without merit, is better than the duty of another well-discharged. Better is death in discharging one's own duty. Another's duty is fraught with fear. (3.35 (<https://vivekavani.com/b3v35/>))
- **Arjuna said:** O Krishna! Constrained by force as it were, by what does man commit sin even against his wish? (3.36 (<https://vivekavani.com/b3v36/>))
- The Blessed Lord said: It is desire, it is anger, born of Rajoguna (the impulse of action), all-consuming and all-evil. Know this as the enemy here. (3.37 (<https://vivekavani.com/b3v37/>))
- As fire is enveloped by smoke, as a mirror by dust, as an embryo by the amnion, so this knowledge of the Self is enveloped by Kama and Krodha. (3.38 (<https://vivekavani.com/b3v38/>))
- O Arjuna! Knowledge of the Self is covered by this everlasting foe of the wise in the form of desire, insatiable like fire. (3.39 (<https://vivekavani.com/b3v39/>))
- The senses, the mind, and the intellect are the seat of kama. Functioning through them this kama deluded the embodied by veiling the wisdom. (3.40 (<https://vivekavani.com/b3v40/>))
- O Arjuna! Therefore, having controlled the senses in the beginning, kill surely this kama, the sinful destroyer of knowledge and Self-realisation. (3.41 (<https://vivekavani.com/b3v41/>))
- They say that the senses are superior (to the body), superior to the senses is the mind, superior to the mind is the intellect, but superior than the intellect is He (the Atman). (3.42 (<https://vivekavani.com/b3v42/>))
- O mighty-armed Arjuna! Thus, having known what is greater than the intellect (i.e.) Atma, and restraining the mind by the intellect conquer the foe (kama) in the form of desire which is indeed hard to overcome.. (3.43 (<https://vivekavani.com/b3v43/>))

Chapter 4: Jnana Yoga

Main Points of the Discourse:

1. The power of the lord and mention of *Nishkama Karma*. (1-18)
2. The pure conduct of *Jnani*. (19-23)
3. An account of various *Yajnas*, and the superiority of *Jnana Yajna*. (24-32)
4. The wonderful efficacy of *Jnana*. (33-42)

Verses 1 to 42

- The Blessed Lord said: This imperishable Yoga of action (and the wisdom arising from it) I taught to Vivasvan (the Sun) at the beginning of creation. Vivasvan taught it to his son Manu, and Manu to his son Ikshvaku. (4.1 (<https://vivekavani.com/b4v1/>))
- O Arjuna! The royal sages know this (yoga) which was handed down in regular succession from generation to generation. But by long lapse of time, this Yoga was lost to the world. (4.2 (<https://vivekavani.com/b4v2/>))
- This same ancient Yoga has now been taught by Me, for you are My devotee and friend. It is indeed the supreme secret. (4.3 (<https://vivekavani.com/b4v3/>))
- Arjuna said: Later was your birth, earlier the birth of Vivasvan (Sun); how then am I to understand that you taught it to him in the beginning? (4.4 (<https://vivekavani.com/b4v4/>))
- The Blessed Lord said: O Arjuna! Many births of Mine have passed as well as yours. I know them all but you know them not. (4.5 (<https://vivekavani.com/b4v5/>))
- Though unborn and eternal in My being, the Lord and controller of all beings, controlling My own nature, I come into being by the power of My Maya-Sakti. (4.6 (<https://vivekavani.com/b4v6/>))
- O Arjuna! Whenever there is a decline of righteousness and rise of evil, I manifest Myself. (4.7 (<https://vivekavani.com/b4v7/>))
- For the protection of the good, for the destruction of the wicked, and for establishing Dharma, I take birth in every age. (4.8 (<https://vivekavani.com/b4v8/>))
- Those who understand the divine nature of my birth and activities, O Arjun, upon leaving the body, do not have to take birth again, but come to my eternal abode. (4.9

(<https://vivekavani.com/b4v9/>)

- Free from desire, fear, and hatred, absorbed in Me, taking refuge in Me, many purified by the penance of knowledge have attained Me. (4.10 (<https://vivekavani.com/b4v10/>))
- O Arjuna! In whatsoever form one seeks Me, I reach him in that form, for all mankind are but following the paths I laid down for them. (4.11 (<https://vivekavani.com/b4v11/>))
- Longing for success in action, in this world, (men) worship the deities. For success is quickly attained through action in this world of Man. (4.12 (<https://vivekavani.com/b4v12/>))
- The four castes were created by Me according to the division of gunas and karma. Though I am their Creator, yet know that I neither act nor change. (4.13 (<https://vivekavani.com/b4v13/>))
- Actions do not taint Me, nor have I desire for the fruit of actions; He who knows Me thus is not bound by karma. (4.14 (<https://vivekavani.com/b4v14/>))
- Thus knowing, the ancient spiritual aspirants performed the action. Therefore you shall do the same (desireless) action as performed by the ancients in older times. (4.15 (<https://vivekavani.com/b4v15/>))
- What is action, and what is not action? In this matter, even the wise are deluded. I will teach you that action knowing which you shall be liberated from evil. (4.16 (<https://vivekavani.com/b4v16/>))
- The nature of action (enjoined by the Sastras) and of wrong action (prohibited by the Sastras) and also of inaction should be known, because deep and difficult to understand is the path of action. (4.17 (<https://vivekavani.com/b4v17/>))
- Who sees action in inaction and inaction in action, he is the wise man, the yogi, the doer of all actions among men. (4.18 (<https://vivekavani.com/b4v18/>))
- He whose undertakings are all free from desire and volition, whose actions are burnt in the fire of knowledge, is called a sage by the wise. (4.19 (<https://vivekavani.com/b4v19/>))
- He who has given up attachment to the fruits of work, who is ever content, who does not depend upon anything, though engaged in action does not verily do anything. (4.20 (<https://vivekavani.com/b4v20/>))
- He who is free from hope, who is self-controlled, who has abandoned all possessions, though working merely with the body, does not incur sin. (4.21 (<https://vivekavani.com/b4v21/>))
- Content with whatsoever he gets without efforts, free from the pains of opposites, free from malice, balanced in success and failure, though acting, he is not bound. (4.22

(<https://vivekavani.com/b4v22/>)

- Of the man who is devoid of attachment, who is liberated, whose mind is established in knowledge, the whole action performed in the spirit of sacrifice is dissolved. (4.23 (<https://vivekavani.com/b4v23/>))
- The oblation is Brahman, the offerings are Brahman, the sacrifice is Brahman, and by absorption in action which is Brahman, Brahman alone shall be reached by him (by the sacrifice). (4.24 (<https://vivekavani.com/b4v24/>))
- Some yogis perform sacrifice pertaining to the Gods only, others by the union of the self (jiva) with Brahman, offer the Jiva as sacrifice in the fire of Brahman. (4.25 (<https://vivekavani.com/b4v25/>))
- Others sacrifice the senses like the organ of hearing etc., in the fires of sense – restraint, and some others sacrifice the sense-objects like sound etc., in the fire of the senses. (4.26 (<https://vivekavani.com/b4v26/>))
- Others sacrifice all the functions of the senses and the functions of the vital energy (prana) in the fire of the yoga of self-control, illumined by Knowledge. (4.27 (<https://vivekavani.com/b4v27/>))
- Others offer wealth, austerity and Yoga as sacrifice and again others, the ascetics of rigid vows offer study and knowledge as sacrifice. (4.28 (<https://vivekavani.com/b4v28/>))
- Some, again, constantly practising the regulation of prāna, offer the oblation of prāna into apāna, and apāna into prāna, or stop the passage of both prāna and apāna. Yet others, restricting their food, offer their prānas in the prānas. (4.29 (<https://vivekavani.com/b4v29/>))
- Others of regulated food, sacrifice the life – breaths in the life – breaths; all these also are knowers of sacrifice whose sins are destroyed by sacrifice. (4.30 (<https://vivekavani.com/b4v30/>))
- Those who eat the remnants of sacrifice which is nectar, go to eternal Brahman; to the non- sacrificer, even this world is not, how then can he get a higher world? (4.31 (<https://vivekavani.com/b4v31/>))
- Thus various forms of sacrifice are spread out in the Vedas; know them all to be born of action; thus knowing you shall be liberated. (4.32 (<https://vivekavani.com/b4v32/>))
- O scorcher of foes! Knowledge-sacrifice is superior to sacrifice performed with objects. All actions, O Arjuna, in their entirety, culminate in Knowledge. (4.33 (<https://vivekavani.com/b4v33/>))

- Know that (Knowledge) by long prostration, question, and service (to the master). The sages who have realised the truth will instruct you in that knowledge. (4.34 (<https://vivekavani.com/b4v34/>))
- O Arjuna! Having obtained this knowledge, you will not thus be deluded again and by this Knowledge, you will see all beings in your Self and also in Me. (4.35 (<https://vivekavani.com/b4v35/>))
- Even if you are the most sinful of all sinners you shall cross all sin by the raft of Knowledge. (4.36 (<https://vivekavani.com/b4v36/>))
- O Arjuna! Just as blazing fire reduces wood to ashes, even so, the fire of, Knowledge destroys all actions. (4.37 (<https://vivekavani.com/b4v37/>))
- Indeed there is nothing so pure as Knowledge in this world. He who is perfected in Nishkama Karma finds that wisdom by himself in Atma in due season. (4.38 (<https://vivekavani.com/b4v38/>))
- The man of faith, having Knowledge as his supreme goal having controlled the senses, obtains knowledge of Atma, and having obtained that enjoys everlasting peace. (4.39 (<https://vivekavani.com/b4v39/>))
- But the ignorant man, the faithless man, the doubting man goes to destruction. For the doubting self, there is no happiness either in this world or the next. (4.40 (<https://vivekavani.com/b4v40/>))
- O Arjuna! Actions do not bind the man who has surrendered the fruits of karma by yoga, whose doubts are cleared by Knowledge, and who is firmly established in the Self. (4.41 (<https://vivekavani.com/b4v41/>))
- Therefore, with the sword of Knowledge cut asunder the doubt born of ignorance about the Self, dwelling in the heart and take refuge in Yoga. Arise, O Arjuna! (4.42 (<https://vivekavani.com/b4v42/>))

Chapter 5: Karma Sanyāsa Yoga

Main Points of the Discourse:

1. Declaration about *Sankhya Yoga* and *Karma Yoga*. (1-6)
2. The characteristics of the *Sankhyayogi* and *Karmayogi*, and their respective merit. (7-12)
3. Explanation of *Jnana yoga*. (13-26)

4. The Yoga of Meditation(Dhyanayoga) accompanied with devotion(Bhakti yoga). 27-29)

Verses 1 to 29

- **Arjuna said:** O Krishna! You praise renunciation of actions and again the yoga of action. Of these two which is s better? That one, tell me conclusively. (5.1 (<https://vivekavani.com/b5v1/>))
- Renunciation and Yoga of Action, both lead to the highest bliss. But of these two, Yoga of Action is superior to the renunciation of action. (5.2 (<https://vivekavani.com/b5v2/>))
- O Arjuna! He who neither hates nor desires should be known as of eternal renunciation; He who is not subject to the pairs of opposites is easily set free from bondage. (5.3 (<https://vivekavani.com/b5v3/>))
- Children, not the wise, say that Jnana yoga and karma yoga are distinct: He who is truly established in either of them obtains the fruit of both. (5.4 (<https://vivekavani.com/b5v4/>))
- That state (Moksha) reached by men of Knowledge is also reached by men of Action (Karma yogis). He who sees the oneness of Jnana and Karma, really sees. (5.5 (<https://vivekavani.com/b5v5/>))
- O Arjuna! But renunciation is difficult to attain without the yoga of action. The sage who is harmonised in Yoga quickly goes to Brahman. (5.6 (<https://vivekavani.com/b5v6/>))
- He who is devoted to the yoga of action, with heart purified, with mind-controlled and senses subdued, though acting, is not tainted. (5.7 (<https://vivekavani.com/b5v7/>))
- The harmonised yogi who knows the essence of things, thinks “I do nothing”, seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, giving, grasping, opening, and closing the eyelids even. He is convinced that the senses move among the objects of the senses. (5.8 & 5.9 (<https://vivekavani.com/b5v8/>))
- He who acts placing all actions in the eternal Brahman, giving up attachment, is unaffected by sin like the lotus by water. (5.10 (<https://vivekavani.com/b5v10/>))
- The devotees of karma yoga act for self-purification with body, mind, intellect and also senses, abandoning all attachment. (5.11 (<https://vivekavani.com/b5v11/>))
- The harmonised yogi, abandoning the fruits of action attains final peace, while the non-united one impelled by desire for the fruits of action is bound. (5.12 (<https://vivekavani.com/b5v12/>))

- Mentally renouncing all actions and self-controlled, the embodied being, rests happily in the nine-gated city (body) neither acting nor causing others to act. (5.13 (<https://vivekavani.com/b5v13/>))
- The Lord (Atma) does not create agency, nor action, nor the union of action and its fruit; but Nature leads to action. (5.14 (<https://vivekavani.com/b5v14/>))
- The Lord does not receive either the evil or good of anyone. Knowledge is enveloped by ignorance, and by it, beings are deluded. (5.15 (<https://vivekavani.com/b5v15/>))
- But for those whose ignorance is destroyed by the knowledge of Atma that Knowledge, like the sun, reveals the Supreme Brahman. (5.16 (<https://vivekavani.com/b5v16/>))
- With their intellect absorbed in That, their Self being That, established in that, they go from whence there is no return and their sins are dispelled by knowledge. (5.17 (<https://vivekavani.com/b5v17/>))
- The sages look with equal eye on a Brahmana endowed with knowledge and humility, on a cow, on an elephant, on a dog and on the outcaste who feeds on dog's flesh. (5.18 (<https://vivekavani.com/b5v18/>))
- Even here (while living in this body) birth and death (samsara) are overcome by those whose mind is established in equality; Brahman is untainted and is the same in all; therefore in Brahman, they rest. (5.19 (<https://vivekavani.com/b5v19/>))
- The man of steady intellect, undeluded, knower of Brahman, established in Brahman, should not be elated having obtained the pleasant and should not be troubled having got the unpleasant. (5.20 (<https://vivekavani.com/b5v20/>))
- With mind unattached to external contacts he finds happiness in Atma and with mind united with Brahman (Atma) in meditation, he enjoys imperishable happiness. (5.21 (<https://vivekavani.com/b5v21/>))
- Those enjoyments born of external contacts are themselves indeed the source of pain only; they have a beginning and end; the wise do not rejoice in them. (5.22 (<https://vivekavani.com/b5v22/>))
- He who is able to endure the impulse of desire and anger even in this world before the fall of the body, is the harmonised, and he is the happy man. (5.23 (<https://vivekavani.com/b5v23/>))
- He who finds happiness within, delights within, and illumined within, that sage becoming Brahman attains absolute perfection. (5.24 (<https://vivekavani.com/b5v24/>))
- Sages whose sins are destroyed, whose dualities are torn asunder, who are self-controlled, who rejoice in the well-being of others, attain union with Brahman (Moksha). (5.25 (<https://vivekavani.com/b5v25/>))

- To the self-controlled sages who are free from desire and wrath, who have controlled their thoughts, who have realised the Self, absolute freedom exists on all sides. (5.26 (<https://vivekavani.com/b5v26/>))
- The sage who has turned away all external impressions, fixing his gaze in the centre of the brows, controlling the incoming and outgoing breath rhythmically, keeping the senses, the mind and the intellect controlled, free from desire, fear and hatred, aspiring for the highest freedom indeed enjoys freedom always. (5.27 & 5.28 (<https://vivekavani.com/b5v27/>))
- Knowing Me as the enjoyer of all sacrifices and austerities, the Lord and controller of all the words, friend of all beings, man attains peace. (5.29 (<https://vivekavani.com/b5v29/>))

Chapter 6: Dhyāna Yoga

Main Points of the Discourse:

1. Nishkama Karma, and the attributes of the sage established in yoga. (1-4)
2. How to transform Yourself. (5-6)
3. The characteristics of the sage of self-conquest. (7-10)
4. The Method of Meditation (11-32)
5. Enquiry into Mind-control. (32-36)
6. The excellence of Dhyana Yoga and the future of the aspirant who fails to reach the ultimate goal in the life. (37-47)

Verses 1 to 47

- He who performs the prescribed duty without depending on the fruits of work is a sannyasi and a yogi, and not he who has merely ceased performing sacrifices such as Agnihotra yajna or abandoned bodily activities. (6.1 (<https://vivekavani.com/b6v1/>))
- O Arjuna! That which is called sannyasa, know that to be yoga also; no one who has not given up desire can ever become a yogi. (6.2 (<https://vivekavani.com/b6v2/>))
- For the sage aspiring to ascend to yoga, action is said to be the means; and for the same sage enthroned in yoga serenity is called the means. (6.3

(<https://vivekavani.com/b6v3/>)

- When the sage feels no attachment for sense-objects and actions, renouncing the ego-centric will (*samkalpa*) then he is said to be enthroned in yoga. (6.4 (<https://vivekavani.com/b6v4/>))
- Let a man be lifted up by his own self; let him not lower himself; for he himself is his friend, and he himself is his enemy. (6.5 (<https://vivekavani.com/b6v5/>))
- For those who have conquered the mind, it is their friend. For those who have failed to do so, the mind works like an enemy. (6.6 (<https://vivekavani.com/b6v6/>))
- The man who has subdued the mind and is full of peace experiences the Supreme Self under all conditions in heat and cold, pleasure and pain, honour and dishonour. (The mind of such a man experiences the Self under all conditions). (6.7 (<https://vivekavani.com/b6v7/>))
- The yogi who is satisfied with the knowledge of the Sastras and experience of the Self, who is immovable, who has conquered the senses, who look with an equal eye on mud, stone and gold, is said to be united or harmonised in yoga. (6.8 (<https://vivekavani.com/b6v8/>))
- He who is equal-minded towards the good-hearted, friends, enemies, the indifferent, neutrals, haters, relations, towards the righteous and also the wicked, excels. (6.9 (<https://vivekavani.com/b6v9/>))
- Alone, stationed in a solitary place, self-controlled, free from desire, and not receiving anything from others, the yogi (Practising Dhyana yoga) should unite the mind with Atma. (6.10 (<https://vivekavani.com/b6v10/>))
- In a clean spot, a firm seat should be made, neither too high nor too low, and it should be covered by cloth, skin, and holy grass one over the other. There, being seated, having made the mind one-pointed, controlling the actions of the mind and the senses, let him practice Dhyana Yoga for self-purification. (6.11-6.12 (<https://vivekavani.com/b6v11/>))
- Let him firmly hold the body, head and neck erect, and gazing on the tip of his nose, without looking around, let him sit, serene and fearless, established in the vow of celibacy, self-controlled and balanced, thinking of Me as the Supreme goal. (6.13-6.14 (<https://vivekavani.com/b6v13/>))
- Thus the self-controlled Yogi holding the mind in meditation on the Self, attains peace abiding in me which culminates in the highest bliss of liberation. (6.15 (<https://vivekavani.com/b6v15/>))

- O Arjuna! Verily, yoga is not for one who eats too much or who does not eat at all, nor for him who sleeps too much or who does not sleep at all. (6.16 (<https://vivekavani.com/b6v16/>))
- For him who is moderate in food and recreation, moderate in exertion in all actions, moderate in sleep and wakefulness, yoga destroys all pain and suffering (caused by birth and death). (6.17 (<https://vivekavani.com/b6v17/>))
- When the perfectly controlled mind rests in the Self free from longing for all enjoyments, then one is said to have attained yoga. (6.18 (<https://vivekavani.com/b6v18/>))
- Just as a lamp in a windless place does not flicker, so the disciplined mind of a yogiremains steady in meditation on the self. (6.19 (<https://vivekavani.com/b6v19/>))
- Where the mind rests restrained by the practice of yoga, and where the self seeing the Self is delighted in the Self; and where established, the yogi knows that bliss which transcends the senses, which is understandable by the purified intellect only, and from the experience of Self does not even move; possessing which, he does not think any other gain greater than that; in which established he is not shaken even by great sorrow; that should be known by the term yoga, and that yoga which is free from sorrow should be attained by the undesponding and determined mind. (6.20-6.23 (<https://vivekavani.com/b6v20/>))
- Having abandoned all desires born of the ego-centric will, having restrained the group of senses with mind from all sides, one should attain quietude slowly and slowly by the intellect held firmly. And then, fixing the mind in Atma, he should not think of anything else at all. (6.24-6.25 (<https://vivekavani.com/b6v24/>))
- Whenever and wherever the restless and unsteady mind wanders, one should bring it back and continually focus it on God. (6.26 (<https://vivekavani.com/b6v26/>))
- Supreme Bliss comes to the yogi whose mind is completely tranquil and whose passions are quieted, who is free from stain and who has become one with Brahman. (6.27 (<https://vivekavani.com/b6v27/>))
- Thus the yogi free from evil, practising yoga (union with Atma) always, attains easily the highest bliss resulting from contact with Brahman. (6.28 (<https://vivekavani.com/b6v28/>))
- The sage harmonised in yoga sees the Self in all beings, and all beings in the Self; he sees the same everywhere. (6.29 (<https://vivekavani.com/b6v29/>))
- He who sees Me in all beings and all beings in me never becomes lost to me, nor do I become lost to him. (6.30 (<https://vivekavani.com/b6v30/>))

- The Yogi who worships Me abiding in all beings and who is established in unity abides in me in whatever manner he is acting. (6.31 (<https://vivekavani.com/b6v31/>))
- He who judges pleasure or pain everywhere, by the same standard as he applies to himself, that *yogi* is thought to be the highest. (6.32 (<https://vivekavani.com/b6v32/>))
- **Arjuna said:** The system of Yoga that you have described and attainable by equality of mind, O Madhusudana, appears impractical and unattainable to me, due to the restless mind. (6.33 (<https://vivekavani.com/b6v33/>))
- The mind is very restless, turbulent, strong, and obstinate, O Krishna. It appears to me that it is more difficult to control than the wind. (6.34 (<https://vivekavani.com/b6v34/>))
- **The Lord said:** Doubtless, O mighty Arjuna, the mind is restless and hard to control; but by practice and by detachment, O son of Kunti, it can be restrained. (6.35 (<https://vivekavani.com/b6v35/>))
- Yoga is hard to attain by a man who cannot control his mind, but it can be attained by him who has controlled his mind and who strives earnestly by proper means. This is My opinion. (6.36 (<https://vivekavani.com/b6v36/>))
- **Arjun said:** What is the fate of the unsuccessful yogi who begins the path with faith, but who does not endeavor sufficiently, due to unsteady mind, and is unable to reach the goal of Yog in this life? (6.37 (<https://vivekavani.com/b6v37/>))
- Does not such a person who deviates from Yog get deprived of both material and spiritual success, O mighty-armed Krishna, and perish like a broken cloud with no position in either sphere? (6.38 (<https://vivekavani.com/b6v38/>))
- You should completely dispel, O Krishna, this doubt of mine; for no one but You can destroy such a doubt. (6.39 (<https://vivekavani.com/b6v39/>))
- The Lord said: O Pārtha, there is no destruction for him either in this world or the next: no evil, My son, befalls a man who does good. (6.40 (<https://vivekavani.com/b6v40/>))
- The man who has fallen away from yoga goes to the worlds of the righteous. Having lived there for unnumbered years, he is reborn in the home of the pure and the prosperous. (6.41 (<https://vivekavani.com/b6v41/>))
- Or he is born into a family of yogis rich in wisdom. Verily, such a birth is hard to gain in this world. (6.42 (<https://vivekavani.com/b6v42/>))
- There he comes in touch with the knowledge acquired in his former body, O son of the Kurus, and strives still further for perfection. (6.43 (<https://vivekavani.com/b6v43/>))

- Indeed, they feel drawn toward God, even against their will, on the strength of their past discipline. Such seekers naturally rise above the ritualistic principles of the scriptures. (6.44 (<https://vivekavani.com/b6v44/>))
- Practising assiduously, the yogi having acquired perfection through many births attains the supreme state (Moksha) purified of all sins. (6.45 (<https://vivekavani.com/b6v45/>))
- O Arjuna! The yogi is thought to be greater than the ascetic, greater than the learned, and greater than the man of action; therefore be a yogi. (6.46 (<https://vivekavani.com/b6v46/>))
- Even among *yogis*, he who worships Me with mind fixed in Me, full of faith, is deemed by me to be the most devout. (6.47 (<https://vivekavani.com/b6v47/>))

Chapter 7: Vijnana Yoga

Main Points of the Discourse:

1. Mention of experienced knowledge. (1-3)
2. Qualities of the transcendental(Para) and phenomenal(Apara) nature. (4-7)
3. Immanence of Atma in the entire objective world. (8-12)
4. Condemnation of demonical qualities and commendation of divine qualities, and the four types of devotees. (13-19)
5. Worship of the Gods. (20-23)
6. The nature of the ignorance and excellence of the wise who know the Supreme Lord. (24-30)

Verses 1 to 30

- The Lord said: Hear, O Pārtha, how, with your mind attached to Me, and taking refuge in Me, and practising yoga, you will without any doubt know Me in full. (7.1 (<https://vivekavani.com/b7v1/>))
- Knowing which there shall not be any other to be known in this world, that Knowledge combined with experience, I will tell you. (7.2 (<https://vivekavani.com/b7v2/>))

- Among thousands of men, one strives for perfection and even among those who strive and succeed, one knows Me in essence. (7.3 (<https://vivekavani.com/b7v3/>))
- Earth, water, fire, air, ether, mind, reason, and also egoism – these are the **eightfold divisions of My nature**. (7.4 (<https://vivekavani.com/b7v4/>))
- O Arjuna! This is the inferior (described in the previous verse), Know My other nature, the Higher – Para Prakriti, the life-element by which the universe is upheld. (7.5 (<https://vivekavani.com/b7v5/>))
- Know this (Prakriti) to be the womb of all beings; I am the source of the outcoming of the whole universe, and like-wise the source of its dissolution. (7.6 (<https://vivekavani.com/b7v6/>))
- There is nothing higher than Myself, O Arjun. **Everything rests in Me, as gems strung on a thread**. (7.7 (<https://vivekavani.com/b7v7/>))
- I am the savour of waters, O son of Kunti, the radiance of the sun and moon; I am the syllable Om in all the Vedas, the sound in ether, the manliness in man. (7.8 (<https://vivekavani.com/b7v8/>))
- And, I am the sweet fragrance in the earth, the brilliance in fire, life in all beings, and austerity in ascetics. (7.9 (<https://vivekavani.com/b7v9/>))
- Know Me, O son of Prithā, to be the Eternal Seed of all things that exist; I am the intelligence of the intelligent and the daring of the brave. (7.10 (<https://vivekavani.com/b7v10/>))
- I am the strength of the strong, free from longing and attachment. I am, O lord of the Bhāratas, the desire in all beings that is not contrary to dharma. (7.11 (<https://vivekavani.com/b7v11/>))
- And whatever things there be— of the nature of sattva, rajas, and tamas— know they are all from Me alone. I am not, however, in them; they are in Me. (7.12 (<https://vivekavani.com/b7v12/>))
- Deluded by nature composed of these three qualities (Sattva, Rajas, and Tamas) the whole world does not know Me, the Higher and Imperishable. (7.13 (<https://vivekavani.com/b7v13/>))
- This divine illusion of Mine caused by the qualities, is difficult to cross over; **those who take refuge in Me alone, cross over this illusion**. (7.14 (<https://vivekavani.com/b7v14/>))
- Evil-doers and the deluded and the vilest among men, deprived of knowledge by māyā and following the way of the asuras, do not worship Me. (7.15 (<https://vivekavani.com/b7v15/>))

- **Four types of virtuous men worship Me**, O Arjuna: the **man in distress**, the **man seeking knowledge**, the **man seeking enjoyment**, and, O best of the Bhāratas, the **man endowed with wisdom**. (7.16 (<https://vivekavani.com/b7v16/>))
- Of these, the wise man, ever steadfast and devoted to the One alone, is the best. For supremely dear am I to the man of wisdom, and he is dear to Me. (7.17 (<https://vivekavani.com/b7v17/>))
- Noble indeed are they all; but the man endowed with wisdom I deem to be My very Self. For, steadfast in mind, he remains fixed in Me alone as the Supreme Goal. (7.18 (<https://vivekavani.com/b7v18/>))
- At the end of many births the man of wisdom seeks refuge in Me, realizing that Vāsudeva is all. Rare indeed is such a high-souled person. (7.19 (<https://vivekavani.com/b7v19/>))
- But those whose discrimination has been led astray by various desires resort to other deities, following diverse rituals, constrained by their own natures. (7.20 (<https://vivekavani.com/b7v20/>))
- Whatever may be the form a devotee seeks to worship with faith— in that form alone I make his faith unwavering. (7.21 (<https://vivekavani.com/b7v21/>))
- Possessed of that faith, he worships that form and from it attains his desires, which are, in reality, granted by Me alone. (7.22 (<https://vivekavani.com/b7v22/>))
- But the fruit gained by these people of small understanding is perishable. Those who worship the celestial gods go to the celestial abodes, while my devotees come to me. (7.23 (<https://vivekavani.com/b7v23/>))
- Not knowing My supreme Nature, immutable and transcendent, foolish men think that I, the Unmanifest, am endowed with a manifest form. (7.24 (<https://vivekavani.com/b7v24/>))
- Veiled by My māyā born of the gunas, I am not revealed to all. This deluded world knows Me not as the unborn and eternal. (7.25 (<https://vivekavani.com/b7v25/>))
- O Arjuna! I know the past, present, and the future of all beings, but Me no one knows. (7.26 (<https://vivekavani.com/b7v26/>))
- O Arjuna! By the delusion of pairs of opposites caused by desire and aversion, all beings are subject to illusion in the world. (7.27 (<https://vivekavani.com/b7v27/>))
- But those men of good works whose sin has come to an end, worship Me steadfast in vows, freed from the delusive pairs of opposites. (7.28 (<https://vivekavani.com/b7v28/>))
- Those who take shelter in me, striving for liberation from old-age and death, come to know *Brahman*, the individual self, and the entire field of karmic action. (7.29

(<https://vivekavani.com/b7v29/>)

- Those who know Me as the One that underlies all the elements, as the One that underlies all the gods, and as the One that sustains all the sacrifices, will, with steadfast mind, know Me even in the hour of death. (7.30 (<https://vivekavani.com/b7v30/>))

Chapter 8: Akṣhara Parabrahma Yoga

Main Points of the Discourse:

1. Arjuna's question and the lord's answer. (1-8)
2. The practice of *Pranava* and its wonderful effects. (9-16)
3. Explanation of creation and dissolution. (17-19)
4. The universal form of the Lord and how the devotee attains it. (20-22)
5. The paths of the dark and light – fortnights of the moon. (23-26)
6. The power of the Yogi (27-28)

Verses 1 to 28

- **Arjuna said:** O Supreme Lord, what is *Brahman* (Absolute Reality), what is *adhyātma* (the individual soul), and what is karma? What is said to be *adhibhūta*, and who is said to be *Adhidaiva*? Who is *Adhiyajña* in the body and how is He the *Adhiyajña*? O Krishna, how are You to be known at the time of death by those of steadfast mind? (8.1-8.2 (<https://vivekavani.com/b8v1/>))
- The Lord said: Brahman is supreme, imperishable. Its essential nature is called Adhyatma (Self-knowledge); the act of sacrifice that causes the birth of beings is named karma (action). (8.3 (<https://vivekavani.com/b8v3/>))
- O best of the embodied souls, the physical manifestation that is constantly changing is called *adhibhūta*; the universal form of God, which presides over the celestial gods in this creation, is called *Adhidaiva*; I, who dwell in the heart of every living being, am called *Adhiyajña*, or the Lord of all sacrifices. (8.4 (<https://vivekavani.com/b8v4/>))
- Those who relinquish the body while remembering Me at the moment of death will come to Me. There is certainly no doubt about this. (8.5 (<https://vivekavani.com/b8v5/>))

- For whatever object a man thinks of at the final moment, when he leaves his body—that alone does he attain, O son of Kunti, being ever absorbed in the thought thereof. (8.6 (<https://vivekavani.com/b8v6/>))
- Therefore, at all times, constantly remember Me and fight. With your mind and intellect absorbed in Me, you will surely come to Me. (8.7 (<https://vivekavani.com/b8v7/>))
- With practice, O Parth, when you constantly engage the mind in remembering Me, the Supreme Divine Personality, without deviating, you will certainly attain Me. (8.8 (<https://vivekavani.com/b8v8/>))
- Who, at the time of leaving the body, by the power of yogic practice, fixes the vital breath in the centre of the brows, and thinks continuously of the Omniscient, the Ancient, the controller of all the worlds, subtler than atom, supporter of all, of inconceivable form, self illumined like the sun, beyond darkness – he attains the self-illumined Paramatma. (8.9-8.10 (<https://vivekavani.com/b8v9/>))
- I will now briefly describe to you that state which those who know the Vedas call the Imperishable, and into which enter the sannyāsis, self-controlled and freed from attachment, and in desire for which seekers lead the life of continence. (8.11 (<https://vivekavani.com/b8v11/>))
- He who closes all the doors of the senses, confines the mind within the heart, draws the prāna into the head, and engages in the practice of yoga, uttering Om, the single syllable denoting Brahman, and meditates on Me— he who so departs, leaving the body, attains the Supreme Goal. (8.12-8.13 (<https://vivekavani.com/b8v12/>))
- O Parth, for those yogis who always think of Me with exclusive devotion, I am easily attainable because of their constant absorption in Me. (8.14 (<https://vivekavani.com/b8v14/>))
- Having come to Me, these high-souled men are no more subject to rebirth, which is transitory and the abode of pain; for they have reached the highest perfection. (8.15 (<https://vivekavani.com/b8v15/>))
- O Arjuna! All worlds up to Brahmaloaka are subject to return; having attained me there is no re-birth. (8.16 (<https://vivekavani.com/b8v16/>))
- Those people who know the length of the day of Brahma which ends in a thousand yugas and night which also ends in a thousand yugas, know day and night. (8.17 (<https://vivekavani.com/b8v17/>))
- At the approach of the day all manifest objects come forth from the unmanifested, and at the approach of the night they merge again into that which is called the

unmanifested. (8.18 (<https://vivekavani.com/b8v18/>))

- The same multitude of beings, coming forth again and again, merge, in spite of themselves, O Pārtha, at the approach of the night, and remanifest themselves at the approach of the day. (8.19 (<https://vivekavani.com/b8v19/>))
- But beyond this unmanifested, there is yet another Unmanifested Eternal Being, who does not perish when all beings perish. (8.20 (<https://vivekavani.com/b8v20/>))
- This Unmanifested is called the Imperishable; It is said to be the Ultimate Goal, from which those who reach It never come back. That is My Supreme Abode. (8.21 (<https://vivekavani.com/b8v21/>))
- That Supreme Purusha, in whom all beings abide and by whom the entire universe is pervaded, can be attained, O Pārtha, by whole-souled devotion directed to Him alone. (8.22 (<https://vivekavani.com/b8v22/>))
- Now I will tell you, O greatest of the Bhāratas, the time in which the yogis depart never to return, and also the time in which they depart to return. (8.23 (<https://vivekavani.com/b8v23/>))
- Fire, light, day-time, the bright half of the moon, and the six months of the northward passage of the sun— taking this path, the knowers of Brahman go to Brahman. (8.24 (<https://vivekavani.com/b8v24/>))
- Smoke, night, the dark half of the moon, and the six months of the southward passage of the sun— taking this path, the yogi reaches the lunar path and thence returns. (8.25 (<https://vivekavani.com/b8v25/>))
- These two paths— the bright and the dark— are deemed to be the world's eternal paths. Following the one, a man does not come back, and following the other, he is reborn. (8.26 (<https://vivekavani.com/b8v26/>))
- No yogi who understands these two paths is ever deluded. Therefore, O Arjuna, at all times be steadfast in yoga. (8.27 (<https://vivekavani.com/b8v27/>))
- The yogi who knows this transcends all the rewards laid down for the study of the Vedas, for sacrifices, for austerities, for making gifts: he reaches the Supreme, Primal Abode. (8.28 (<https://vivekavani.com/b8v28/>))

Chapter 9: Rāja Vidyā Yoga

Main Points of the Discourse:

1. The excellence of *Atma-vidya*. (1-3)
2. The form of the Lord. (4-6)
3. The Origin of the Universe. (7-10)
4. Qualities of the man of Divine and demonical nature. (11-15)
5. The Universal form of the Lord. (16-19)
6. The rewards of *Nishkama Karma* and *Sakama Karma*. (20-25)
7. The supreme power of devotion and self-surrender to the Lord through *Nishkama Karma*. (26-34)

Verses 1 to 34

- The Lord said: To you, free from malice and cavil, I shall declare this profoundest secret, knowledge with experience combined, which having known, you shall be freed from all evil. (9.1 (<https://vivekavani.com/b9v1/>))
- It is the sovereign science, the sovereign mystery, and the supreme purifier. It is perceived by direct experience, it accords with dharma, it is easy to practise, and it is imperishable. (9.2 (<https://vivekavani.com/b9v2/>))
- People who have no faith in this *dharma* are unable to attain Me, O conqueror of enemies. They repeatedly come back to this world in the cycle of birth and death. (9.3 (<https://vivekavani.com/b9v3/>))
- This entire cosmic manifestation is pervaded by Me in My unmanifest form. All living beings dwell in Me, but I do not dwell in them. (9.4 (<https://vivekavani.com/b9v4/>))
- And yet, the living beings do not abide in Me. Behold the mystery of My divine energy! Although I am the Creator and Sustainer of all living beings, I am not influenced by them or by material nature. (9.5 (<https://vivekavani.com/b9v5/>))
- Know that as the mighty wind blowing everywhere rests always in the sky, likewise, all living beings rest always in Me. (9.6 (<https://vivekavani.com/b9v6/>))
- At the end of a cycle all beings, O son of Kunti, enter into My Prakriti, and at the beginning of a cycle I generate them again. (9.7 (<https://vivekavani.com/b9v7/>))

- Controlling My own Prakriti, I send forth, again and again, all this multitude of beings, helpless under the sway of māyā. (9.8 (<https://vivekavani.com/b9v8/>))
- And these acts, O Dhananjaya, do not bind Me; for I remain unattached to them, as one unconcerned. (9.9 (<https://vivekavani.com/b9v9/>))
- Prakriti, under My guidance, gives birth to all things, moving and unmoving; and because of this, O son of Kunti, the world revolves. (9.10 (<https://vivekavani.com/b9v10/>))
- Fools disregard Me when I assume a human form; for they are unaware of My higher nature as the Supreme Lord of all beings. (9.11 (<https://vivekavani.com/b9v11/>))
- Being of the deceitful nature of fiends and demons, they cherish vain hopes, perform vain actions, pursue vain knowledge, and are devoid of judgement. (9.12 (<https://vivekavani.com/b9v12/>))
- But the great-souled men, O Pārtha, who are endowed with the divine nature, worship Me with undisturbed minds, knowing that I am immutable and the origin of all beings. (9.13 (<https://vivekavani.com/b9v13/>))
- Ever glorifying Me, always striving with self-control, remaining firm in their vows, bowing before Me, they worship Me with love and unwavering steadiness. (9.14 (<https://vivekavani.com/b9v14/>))
- Others, again, offer the oblation of knowledge and worship Me either as one with them or as distinct from them; and still others in various ways worship Me, whose form is the whole universe. (9.15 (<https://vivekavani.com/b9v15/>))
- I am the sacrifice, I am the worship, I am the oblation to the manes, and I am cereal. I am the hymn, I am the melted butter, I am the fire, and I am the offering. (9.16 (<https://vivekavani.com/b9v16/>))
- I am the Father of this universe, the Mother, the Sustainer, and the Grandsire. I am the knowable, the purifier, and the syllable Om. I am also the Rik, the Sāman, and the Yajus. (9.17 (<https://vivekavani.com/b9v17/>))
- I am the goal, the supporter, the Lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure-house, and the seed imperishable. (9.18 (<https://vivekavani.com/b9v18/>))
- I give heat; I hold back and send forth rain. I am immortality, O Arjuna, and also death. I am being and I am non-being. (9.19 (<https://vivekavani.com/b9v19/>))
- The knowers of the Vedas, the drinkers of Soma, purified of sins, worshipping Me by sacrifices, pray for the way to Heaven. They having attained the world of Indra, enjoy the heavenly pleasures of the Devas. (9.20 (<https://vivekavani.com/b9v20/>))

- They having enjoyed the vast Heaven-world, the merit being exhausted, enter the world of mortals; thus, those who desire enjoyments, abiding by the law of the Vedas have to go and return endlessly. (9.21 (<https://vivekavani.com/b9v21/>))
- Those persons who worship Me, meditating on their identity with Me and ever devoted to Me— to them I carry what they lack and for them I preserve what they already have. (9.22 (<https://vivekavani.com/b9v22/>))
- Even those devotees who, endowed with faith, worship other gods, worship Me alone, O son of Kunti, though in a wrong way. (9.23 (<https://vivekavani.com/b9v23/>))
- I am alone the enjoyer and the Lord of all sacrifices, but they do not know Me in reality, hence they fall. (9.24 (<https://vivekavani.com/b9v24/>))
- The worshippers of the Devas go to the Devas; the worshippers of the ancestors go to the ancestors; the worshippers of the Bhutas go to the Bhutas; the worshippers of Me go to Me. (9.25 (<https://vivekavani.com/b9v25/>))
- Whosoever offers Me, with devotion, a leaf, a flower, a fruit, or water— that I accept, the pious offering of the pure in heart. (9.26 (<https://vivekavani.com/b9v26/>))
- Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give away, and whatever you practise in the form of austerities, O son of Kunti— do it as an offering to Me. (9.27 (<https://vivekavani.com/b9v27/>))
- Thus shall you be free from the bondage of actions, which bear good or evil results. With your mind firmly set on the yoga of renunciation, you shall become free and come to Me. (9.28 (<https://vivekavani.com/b9v28/>))
- I am the same toward all beings; to Me there is none hateful or dear. But those who worship Me with devotion— they are in Me, and I too am in them. (9.29 (<https://vivekavani.com/b9v29/>))
- Even the most sinful man, if he worships Me with unswerving devotion, must be regarded as righteous; for he has formed the right resolution. (9.30 (<https://vivekavani.com/b9v30/>))
- He soon becomes righteous and attains eternal peace. Proclaim it boldly, O son of Kunti, that My devotee never perishes. (9.31 (<https://vivekavani.com/b9v31/>))
- For those who take refuge in Me, O Pārtha, though they be of sinful birth— women, vaiśyas, and śūdras— even they attain the Supreme Goal. (9.32 (<https://vivekavani.com/b9v32/>))
- How much more, then, if they be holy brāhmins or royal seers devoted to God! Having come into this transitory, joyless world, worship Me. (9.33 (<https://vivekavani.com/b9v33/>))

- Fix your mind on Me, be devoted to Me, sacrifice to Me, bow down to Me. Having thus disciplined yourself, and regarding Me as the Supreme Goal, you will come to Me. (9.34 (<https://vivekavani.com/b9v34/>))

Chapter 10: Vibhūti Yoga

Main Points of the Discourse:

1. The sovereign yogic powers of the lord, and the effect of knowing them. (1-7)
2. The power and fruit of Bhakti Yoga. (8-11)
3. Arjuna's appeal to the Lord to describe His miraculous power and manifestation. (12-15)
4. The Lord speaks of His infinite glories. (19-42)

Verses 1 to 42

- The Lord said: Once more, O mighty Arjuna, listen to My supreme word, which I, from a desire for your welfare, will impart to you, to your great delight. (10.1 (<https://vivekavani.com/b10v1/>))
- Neither the hosts of gods nor the great sages know My origin; for, in all respects, I am the source of the gods and the sages. (10.2 (<https://vivekavani.com/b10v2/>))
- Who knows Me as the birthless, without a beginning, the Lord of all the worlds, he among mortals is undeluded and freed from all sins. (10.3 (<https://vivekavani.com/b10v3/>))
- From me alone arise the varieties in the qualities amongst humans, such as intellect, knowledge, clarity of thought, forgiveness, truthfulness, control over the senses and mind, joy and sorrow, birth and death, fear and courage, non-violence, equanimity, contentment, austerity, charity, fame, and infamy. (10.4-10.5 (<https://vivekavani.com/b10v4/>))
- The seven great Rishis, the ancient four Devarshis, the fourteen Manus, were born of My nature from My mind; and from them have come forth all these beings in the world. (10.6 (<https://vivekavani.com/b10v6/>))

- He who knows in truth this glory and power of Mine acquires unshakable devotion; of this there is no doubt. (10.7 (<https://vivekavani.com/b10v7/>))
- I am the origin of all; from Me all things evolve. The wise know this and worship Me with all their heart. (10.8 (<https://vivekavani.com/b10v8/>))
- With their thought fixed on Me, with their life absorbed in Me, enlightening one another about Me, and always conversing about Me, they derive satisfaction and delight. (10.9 (<https://vivekavani.com/b10v9/>))
- On those who are ever devoted to Me and worship Me with love, I bestow the yoga of understanding, by which they come to Me. (10.10 (<https://vivekavani.com/b10v10/>))
- Solely out of compassion for them, I, dwelling in their hearts, dispel with the shining lamp of wisdom the darkness born of ignorance. (10.11 (<https://vivekavani.com/b10v11/>))
- Arjuna said: You are the Supreme Brahman, the Supreme Abode, the Supreme Holiness. All the sages have declared You to be the eternal, self-luminous Person, the first of the gods, unborn and all-pervading; likewise have the divine sages Nārada, Asita, Devala, and Vyāsa proclaimed. So, too, have You said unto me. (10.12-10.13 (<https://vivekavani.com/b10v12/>))
- I hold as true all that You have said to me, O Keśava. Verily, neither the gods nor the demons, O Lord, know Your manifestations. (10.14 (<https://vivekavani.com/b10v14/>))
- You alone know Yourself through Yourself, O Supreme Person, O Creator of all beings, O Lord of all beings, O God of gods, O Ruler of the world. (10.15 (<https://vivekavani.com/b10v15/>))
- You should indeed tell me, in full, of Your divine powers, whereby You pervade all the worlds and abide in them. (10.16 (<https://vivekavani.com/b10v16/>))
- How may I know You, O Yogi, by constant meditation? In what various things, O Lord, are You to be contemplated by me? (10.17 (<https://vivekavani.com/b10v17/>))
- Tell me once more, in detail, O Janārdana, of Your yoga-powers and glories; for I am never filled with hearing Your ambrosial words. (10.18 (<https://vivekavani.com/b10v18/>))
- The Lord said: I will tell you now of My divine attributes, O best of the Kurus— only of those that are pre-eminent; for there is no limit to My extent. (10.19 (<https://vivekavani.com/b10v19/>))
- I am the Self, O Guḍākeśha, seated in the hearts of all creatures. I am the beginning, the middle, and the end of all beings. (10.20 (<https://vivekavani.com/b10v20/>))

- Of the Ādityas I am Vishnu; of lights I am the radiant sun. I am Marichi of the Maruts, and among the orbs of night I am the moon. (10.21 (<https://vivekavani.com/b10v21/>))
- Of the Vedas I am the Sāma Veda; of the gods I am Indra. Of the senses I am the mind, and in living beings I am intelligence. (10.22 (<https://vivekavani.com/b10v22/>))
- Of the Rudras I am Śiva; of the Yakshas and Rākshasas I am Kubera. Of the Vasus I am fire, and of mountains I am Meru. (10.23 (<https://vivekavani.com/b10v23/>))
- Of priests, O Pārtha, know Me to be the chief, Brihaspati. Of generals I am Skanda; of reservoirs of water I am the ocean. (10.24 (<https://vivekavani.com/b10v24/>))
- Of the great rishis I am Bhrigu, and of words I am the monosyllable “Om.” Of sacrifices I am the sacrifice of japa; of immovable things I am the Himālaya. (10.25 (<https://vivekavani.com/b10v25/>))
- Of all trees I am the āśvattha(peepal), and of the devarshis I am Nārada. Of the Gandharvas I am Chitraratha, and of the perfected ones I am the sage Kapila. (10.26 (<https://vivekavani.com/b10v26/>))
- Of horses know Me to be Uchchaih-shravas, born of the amrita; of lordly elephants I am Airāvata, and of men I am the monarch. (10.27 (<https://vivekavani.com/b10v27/>))
- Of weapons I am the thunderbolt; of cows I am Kāmadhenu. I am Manmadha, the cause of offspring and of serpents I am Vāsuki. (10.28 (<https://vivekavani.com/b10v28/>))
- Of the Nāgas I am Ananta; of the dwellers in water I am Varuna. Of the Pitris I am Aryamā, and of those that practise self-control I am Yama. (10.29 (<https://vivekavani.com/b10v29/>))
- Of the Daityas I am Prahlāda, and of measurers I am Time. Of beasts I am the lion, and of birds I am Garuda. (10.30 (<https://vivekavani.com/b10v30/>))
- Of purifiers I am the wind; of warriors I am Rāma. Of fishes I am the shark, and of rivers I am the Ganges. (10.31 (<https://vivekavani.com/b10v31/>))
- Of created things I am the beginning and the end and also the middle, O Arjuna. Of all sciences I am the Science of the Self, and in disputation I am reason. (10.32 (<https://vivekavani.com/b10v32/>))
- Of letters I am the letter A, and of compound words I am the Dvandva. I Myself am inexhaustible Time, and I am the Dispenser facing everywhere. (10.33 (<https://vivekavani.com/b10v33/>))
- I am all-seizing Death. I am the prosperity of those who are to be prosperous, and of female powers I am Glory, Fortune, Speech, Memory, Intelligence, Constancy, and Forbearance. (10.34 (<https://vivekavani.com/b10v34/>))

- Of the Sāman hymns I am the Brihat-Sāman, and of metres I am the Gāyatri. Of months I am Mārga-śirsha, and of seasons I am the flowery spring. (10.35 (<https://vivekavani.com/b10v35/>))
- I am the gambling of cheats; I am the vigour of the strong. I am victory; I am effort; I am the quality of sattva in the good. (10.36 (<https://vivekavani.com/b10v36/>))
- Of the Yādavas I am Vāsudeva, and of the Pāndavas I am Arjuna. Of the sages I am Vyāsa, and of seers I am Uśanas the seer. (10.37 (<https://vivekavani.com/b10v37/>))
- I am the punishment of those that chastise and the statesmanship of those that conquer. Of secret things I am silence, and of the wise I am the wisdom. (10.38 (<https://vivekavani.com/b10v38/>))
- And that which is the seed of all beings— that am I, O Arjuna. There is no being, whether moving or unmoving, that can exist without Me. (10.39 (<https://vivekavani.com/b10v39/>))
- There is no end of My divine manifestations, O dreaded Arjuna. This is but a partial statement by Me of the multiplicity of My attributes. (10.40 (<https://vivekavani.com/b10v40/>))
- Whatever glorious or beautiful or mighty being exists anywhere, know that it has sprung from but a spark of My splendour. (10.41 (<https://vivekavani.com/b10v41/>))
- But what need is there of your acquiring this detailed knowledge, O Arjuna? With a single fragment of Myself I stand supporting the whole universe. (10.42 (<https://vivekavani.com/b10v42/>))

Chapter 11: Viśhwarūpa Sandarśhana Yoga

Main Points of the Discourse:

1. Arjuna's appeal to the Lord. (1-4)
2. The Lord's estimate of His Cosmic-Form. (5-8)
3. Sanjaya describes the Viśhwarūpa. (9-14)
4. Arjuna's vision and prayer to the Lord. (15-31)
5. The Lord reveals His power and inspires Arjuna to fight. (32-34)
6. The terrified Arjuna wishes to see the normal form of the Lord. (35-46)

7. The Lord declares the glory of seeing the Cosmic-Form and assumes His normal form. (47-50)
8. Single-minded devotion alone qualifies a man to see the Cosmic-Form. The excellence of Ananyabhakti. (51-55)

Verses 1 to 55

- Arjuna said: Out of compassion for me You have spoken words of ultimate profundity concerning the Self, and they have dispelled my delusion. (11.1 (<https://vivekavani.com/b11v1/>))
- I have learnt from You at length, O lotus-eyed Krishna, of the origin and dissolution of beings, and also of Your inexhaustible greatness. (11.2 (<https://vivekavani.com/b11v2/>))
- As You have declared Yourself to be, O Supreme Lord— even so it is. Yet do I desire to see Your Ísvara-form, O Supreme Purusha.. (11.3 (<https://vivekavani.com/b11v3/>))
- If, O Lord, You think me able to behold it, then, O Master of yogis, reveal to me Your immutable Self. (11.4 (<https://vivekavani.com/b11v4/>))
- The Lord said: Behold My forms, O Pārtha, by the hundreds and the thousands— manifold and divine, various in shape and hue. (11.5 (<https://vivekavani.com/b11v5/>))
- Behold the Ādityas and the Vasus and the Rudras and the twin Aświns and the Maruts; behold, O Bhārata, many wonders that no one has ever seen before. (11.6 (<https://vivekavani.com/b11v6/>))
- Behold here today, O Guḍākeśha, the whole universe, of the moving and the unmoving, and whatever else you desire to see, all concentrated in My body. (11.7 (<https://vivekavani.com/b11v7/>))
- But with these eyes of yours you cannot see Me. I give you a divine eye; behold, now, My sovereign yoga-power. (11.8 (<https://vivekavani.com/b11v8/>))
- Sanjaya said: Having spoken thus, O King, Hari, the great Lord of Yoga, revealed to Arjuna His supreme form as Ísvara: (11.9 (<https://vivekavani.com/b11v9/>))
- With many faces and eyes, presenting many wondrous sights, bedecked with many celestial ornaments, armed with many divine uplifted weapons; wearing celestial garlands and vestments, anointed with divine perfumes, all-wonderful, resplendent, boundless, and with faces on all sides. (11.10-11.11 (<https://vivekavani.com/b11v10/>))
- If the radiance of a thousand suns were to burst forth at once in the sky, that would be like the splendour of the Mighty One. (11.12 (<https://vivekavani.com/b11v12/>))

- There, in the person of the God of gods, Arjuna beheld the whole universe, with its manifold divisions, all gathered together in one. (11.13 (<https://vivekavani.com/b11v13/>))
- Then, overcome with wonder, his hair standing on end, Arjuna bowed his head to the Lord, joined his palms in salutation, and thus addressed Him: (11.14 (<https://vivekavani.com/b11v14/>))
- Arjuna said: In Thy body, O Lord, I behold all the gods and all the diverse hosts of beings— the Lord Brahmā, seated on the lotus, and all the rishis and the celestial serpents. (11.15 (<https://vivekavani.com/b11v15/>))
- I behold Thee with myriads of arms and bellies, with myriads of faces and eyes; I behold Thee, infinite in form, on every side, but I see not Thy end nor Thy middle nor Thy beginning, O Lord of the universe, O Universal Form! (11.16 (<https://vivekavani.com/b11v16/>))
- I behold Thee on all sides glowing like a mass of radiance, with Thy diadem and mace and discus, blazing everywhere like burning fire and the burning sun, hard to look at, and passing all measure. (11.17 (<https://vivekavani.com/b11v17/>))
- Thou art the Imperishable, the Supreme Being to be realized; Thou art the Supreme Support of the universe; Thou art the undying Guardian of the Eternal Dharma; Thou art, in my belief, the Primal Being. (11.18 (<https://vivekavani.com/b11v18/>))
- I behold Thee as one without beginning, middle, or end; with infinite arms and immeasurable strength; with the sun and moon as Thine eyes; with Thy face shining like a blazing fire; and burning with Thy radiance the whole universe. (11.19 (<https://vivekavani.com/b11v19/>))
- By Thee alone are filled all the space between heaven and earth, and all the quarters of the sky. O Mighty One, the three worlds behold Thy marvellous and appalling form and tremble with fear. (11.20 (<https://vivekavani.com/b11v20/>))
- Into Thee enter these hosts of gods, and some in fear extol Thee with folded hands. And bands of Rishis and Siddhas exclaim, “May there be peace!” and praise Thee with splendid hymns. (11.21 (<https://vivekavani.com/b11v21/>))
- The Rudras, Ādityas, Vasus, and Sādhyas; the Viśwas, Aświns, Maruts, and Ushmapās; and the hosts of Gandharvas, Yakshas, Asuras, and Siddhas— all behold Thee and are amazed. (11.22 (<https://vivekavani.com/b11v22/>))
- Beholding Thy great form, O Mighty Lord, with myriads of mouths and eyes, with myriads of arms and thighs and feet, with myriads of bellies, and with myriads of

terrible tusks— the worlds are affrighted, and so am I. (11.23

(<https://vivekavani.com/b11v23/>))

- When I look upon Thy blazing form reaching to the skies and shining in many colours, when I see Thee with Thy mouths opened wide and Thy great eyes glowing bright, my inmost soul trembles in fear, and I find neither courage nor peace, O Vishnu! (11.24 (<https://vivekavani.com/b11v24/>))
- When I behold Thy mouths, striking terror with their tusks, like Time's all-consuming fire, I am disoriented and find no peace. Be gracious, O Lord of the gods, O Abode of the universe! (11.25 (<https://vivekavani.com/b11v25/>))
- All these sons of Dhritarāshtra, together with the hosts of monarchs, and Bhishma, Drona, and Karna, and the warrior chiefs of our side as well, enter precipitately Thy tusked and terrible mouths, frightful to behold. Some are seen caught between Thy teeth, their heads crushed to powder. (11.26-11.27 (<https://vivekavani.com/b11v26/>))
- As the many torrents of the rivers rush toward the ocean, so do the heroes of the mortal world rush into Thy fiercely flaming mouths. (11.28 (<https://vivekavani.com/b11v28/>))
- As moths rush swiftly into a blazing fire to perish there, even so do these creatures swiftly rush into Thy mouths to their own destruction. (11.29 (<https://vivekavani.com/b11v29/>))
- Thou lickest Thy lips, devouring all the worlds on every side with Thy flaming mouths. Thy fiery rays fill the whole universe with their radiance and scorch it, O Vishnu! (11.30 (<https://vivekavani.com/b11v30/>))
- Tell me who Thou art that wearest this frightful form. Salutations to Thee, O God Supreme! Have mercy. I desire to know Thee, who art the Primal One; for I do not understand Thy purpose. (11.31 (<https://vivekavani.com/b11v31/>))
- The Lord said: I am mighty, world-destroying Time, now engaged here in slaying these men. Even without you, all these warriors standing arrayed in the opposing armies shall not live. (11.32 (<https://vivekavani.com/b11v32/>))
- Therefore stand up and win glory; conquer your enemies and enjoy an opulent kingdom. By Me and none other have they already been slain; be an instrument only, O Arjuna. (11.33 (<https://vivekavani.com/b11v33/>))
- Kill Drona and Bhishma and Jayadratha and Karna, and the other great warriors as well, who have already been killed by Me. Be not distressed by fear. Fight, and you shall conquer your foes in the battle. (11.34 (<https://vivekavani.com/b11v34/>))

- Sanjaya said: Having heard these words of Krishna, Arjuna trembled, folded his hands in adoration, and bowed down. Overwhelmed with fear, he saluted Krishna and then addressed Him again, with faltering voice. (11.35 (<https://vivekavani.com/b11v35/>))
- Arjuna said: It is right, O Hrishikeśa, that the world rejoices and delights in glorifying Thee; the Rākshasas flee on all sides in terror, and the hosts of Siddhas all bow to Thee in adoration. (11.36 (<https://vivekavani.com/b11v36/>))
- And why should they not bow down to Thee, O Mighty Being, greater than all, since Thou art the Primal Cause even of Brahmā? O Infinite One, Lord of gods, Abode of the universe, Thou art the Imperishable, Being and non-being, and that which is the Supreme. (11.37 (<https://vivekavani.com/b11v37/>))
- Thou art the first of gods, the ancient Soul; Thou art the supreme Resting-place of the universe; Thou art the Knower and That which is to be known and the Ultimate Goal. And by Thee is the world pervaded, O Thou of infinite form. (11.38 (<https://vivekavani.com/b11v38/>))
- Thou art Wind and Death and Fire and Moon and the Lord of Water. Thou art Prajāpati and the Great-grandsire. Salutations, salutations to Thee a thousand times, and again and yet again salutations, salutations to Thee! (11.39 (<https://vivekavani.com/b11v39/>))
- Salutations to Thee before, salutations to Thee behind, salutations to Thee on every side, O All! Infinite in might and immeasurable in strength, Thou pervadest all and therefore Thou art all. (11.40 (<https://vivekavani.com/b11v40/>))
- Whatever I have rashly said from inadvertence or love, addressing Thee as “O Krishna,” “O Yādava,” or “O Friend,” regarding Thee merely as a friend, unaware of Thy greatness; and in whatever other ways I may have shown disrespect to Thee while playing or resting, while sitting or eating, while alone, O Eternal Lord, or in the presence of others— all that I implore Thee, O Immeasurable, to forgive. (11.41-11.42 (<https://vivekavani.com/b11v41/>))
- Thou art the Father of the world— of all that move and all that do not move. Thou art the object of its worship, its most venerable Teacher. There is no one equal to Thee; how then, in the three worlds, could there be another superior to Thee, O Thou of incomparable might? (11.43 (<https://vivekavani.com/b11v43/>))
- Therefore I bow down and prostrate my body before Thee, the adorable Lord, and seek Thy grace. Bear with me, O Lord, as a father with a son, as a friend with a friend, as a lover with his beloved. (11.44 (<https://vivekavani.com/b11v44/>))

- Having seen your universal form that I had never seen before, I feel great joy. And yet, my mind trembles with fear. Please have mercy on me and again show me your pleasing form, O God of gods, O abode of the universe. (11.45 (<https://vivekavani.com/b11v45/>))
- O thousand-armed one, though you are the embodiment of all creation, I wish to see you in your four-armed form, carrying the mace and disc, and wearing the crown. (11.46 (<https://vivekavani.com/b11v46/>))
- The Lord said: By My grace, through My own yoga-power, O Arjuna, I have shown you this supreme form, resplendent, universal, infinite, and primeval, which none but you has ever seen. (11.47 (<https://vivekavani.com/b11v47/>))
- Neither by the study of the Vedas and sacrifices, nor by gifts, nor by rituals, nor by severe penances, is this form of Mine to be seen in the world of men by anyone but you, O chief of the Kurus. (11.48 (<https://vivekavani.com/b11v48/>))
- Be not afraid, be not bewildered, on seeing this terrific form of Mine. Free from fear and glad at heart, behold again My other form. (11.49 (<https://vivekavani.com/b11v49/>))
- Sanjaya said: Having thus addressed Arjuna, Vāsudeva revealed to him His own form. The Great One assumed a graceful shape again and comforted the terrified Pāndava. (11.50 (<https://vivekavani.com/b11v50/>))
- Arjuna said: Looking at this gentle form of Yours, O Janārdana, I now feel composed in mind; I am myself again. (11.51 (<https://vivekavani.com/b11v51/>))
- The Lord said: It is very hard to see this form of Mine, which you have seen. Even the gods are ever eager to see this form. (11.52 (<https://vivekavani.com/b11v52/>))
- Neither by the Vedas, nor by penances, nor by alms-giving, nor yet by sacrifice, am I to be seen in the form in which you have now beheld Me. (11.53 (<https://vivekavani.com/b11v53/>))
- But by devotion to Me alone may I be known in this form, O Arjuna, realized truly, and entered into, O dreaded prince. (11.54 (<https://vivekavani.com/b11v54/>))
- He who does My work and looks on Me as the Supreme Goal, who is devoted to Me, who is without attachment and without hatred for any creature— he comes to Me, O Pāndava. (11.55 (<https://vivekavani.com/b11v55/>))

Chapter 12: Bhakti Yoga

Main Points of the Discourse:

1. Thoughts about the Divine with form and without form. (1-5)
2. The excellence of Bhakti Yoga. (6-8)
3. Different spiritual practices. (9-12)
4. The qualities of the *Bhakta*. (13-20)

Verses 1 to 20

- **Arjuna said:** Thus, those who worship You, ever steadfast, and also those who meditate on the unmanifest Imperishable Brahman of the two types of seekers, who are superior knowers of yoga? (12.1 (<https://vivekavani.com/b12v1/>))
- The Blessed Lord said: With mind established in Me, ever steadfast in their devotion, endowed with the highest faith, those who worship Me, they are in my opinion, the best of yogis. (12.2 (<https://vivekavani.com/b12v2/>))
- Those who, having restrained well all the senses, even-minded everywhere, rejoicing in the welfare of all beings, meditate on the indefinable, eternal, all-pervading, and Imperishable Brahman – they attain Me alone. (12.3 & 12.4 (<https://vivekavani.com/b12v3/>))
- Greater is the difficulty for those whose mind is set on the realisation of the unmanifest (Nirguna Brahman), because the unmanifested is reached with difficulty by embodied beings. (12.5 (<https://vivekavani.com/b12v5/>))
- O Arjuna! Those verily who renounce all actions in Me, think of Me as the only refuge and worship Me with single-minded devotion and Dhyana, to them I become the saviour and quickly lift them up from the ocean of death and 'samsara'. (12.6 & 12.7 (<https://vivekavani.com/b12v6/>))
- Fix the mind firmly in Me only; place the intellect in Me, thereafter you shall live in Me only; there is no doubt about this. (12.8 (<https://vivekavani.com/b12v8/>))
- O Arjuna! If you are not able to fix the mind firmly in Me, then desire to reach Me by the yoga of constant practice. (Practise constantly and fix the mind in Me). (12.9 (<https://vivekavani.com/b12v9/>))

- Even if you are not capable of practice, do work for My sake; By doing work for my sake also, you shall attain perfection. (12.10 (<https://vivekavani.com/b12v10/>))
- If you are not able to do My yoga taking refuge in Me, then renounce all actions and the fruits thereof, self-controlled. (12.11 (<https://vivekavani.com/b12v11/>))
- Than practice (without discrimination) knowledge (derived from the study of the Sastras) is better indeed! than (such) knowledge, meditation is better, than meditation (stillness of mind at the time of meditation) renunciation of all fruits of action is better; immediately after renunciation peace is attained.(12.12 (<https://vivekavani.com/b12v12/>))
- Who does not hate any being, who is friendly and compassionate, who is free from attachment and egoism, who is equal-minded in sorrow and happiness, who is forgiving, who is always contented, steady in meditation, who is self-controlled and firm in conviction, who has surrendered his mind and intellect in Me, he (such a devotee) is dear to me. (12.13 & 12.14 (<https://vivekavani.com/b12v13/>))
- He by whom the world is not afflicted and whom the world cannot afflict, he who is free from joy and anger, fear and anxiety— he is dear to Me. (12.15 (<https://vivekavani.com/b12v15/>))
- He who is free from desire, who is pure in body and mind, who is competent and ready-willed, who is unconcerned, free from anxiety and sorrow, who has renounced all sense of doership (or who has renounced all acts of desire, prohibited by the ‘sastras’), who is devoted to Me – is dear to Me. (12.16 (<https://vivekavani.com/b12v16/>))
- Who is not elated, who does not hate, does not grieve, who has renounced both good and bad, he, My devotee is dear to Me. (12.17 (<https://vivekavani.com/b12v17/>))
- Who is equal-minded towards friends and enemies, in honour and disgrace, in heat and cold, and pleasure and pain, who is free from attachment (desire and selfishness), who is silent (meditating), who is satisfied with what-so-ever he gets, who has no particular home, who is decided in mind, who is devoted to Me, such a man is dear to Me. (12.18 & 12.19 (<https://vivekavani.com/b12v18/>))
- Who, with faith having Me as their goal follow this immortal and nectar-like Dharma as declared above, such devotees are most dear to Me. (12.20 (<https://vivekavani.com/b12v20/>))

Chapter 13: Kṣhetra Kṣhetrajña Vibhāga Yoga

Main Points of the Discourse:

1. An account of the nature of the *Kshetra* and *Kshetrajna*. (1-7)
2. The qualities of the Jnani. (8-12)
3. The enunciation of that which is to be known, (13-18)
4. Distinction between *Prakriti* and *Purusha*. (19-35)

Verses 1 to 35

- Arjuna said: Prakriti and Purusha, the Field and the Knower of the Field, knowledge and that which is to be known— all this, O Keśava, I desire to learn. (13.1
(<https://vivekavani.com/b13v1/>))
- The Lord said: This body, O son of Kunti, is called the Field, and he who knows it is called the Knower of the Field by those who describe them. (13.2
(<https://vivekavani.com/b13v2/>))
- O Arjuna! Know Me as the kshetrajna (Knower) in all the kshetras (bodies); Knowledge of the kshetra and kshetrajna is real Knowledge, according to My opinion. (13.3
(<https://vivekavani.com/b13v3/>))
- Hear briefly from Me what the Field is, what its nature is, what its modifications are, whence it comes, who its Knower is, and what His powers are. (13.4
(<https://vivekavani.com/b13v4/>))
- All this has been sung by sages in many and different ways, in various distinctive hymns, and also in well reasoned and convincing passages indicative of Brahman. (13.5
(<https://vivekavani.com/b13v5/>))
- The great elements, I-consciousness, understanding, and the unmanifested; the ten senses, the mind, the five objects of the senses; Desire, hatred, pleasure, pain, the aggregate, intelligence, and fortitude— this, briefly stated, is the Field together with its modifications. (13.6-13.7 (<https://vivekavani.com/b13v6/>))
- Humbleness; freedom from hypocrisy; non-violence; forgiveness; simplicity; service of the Guru; cleanliness of body and mind; steadfastness; and self-control; dispassion

toward the objects of the senses; absence of egotism; keeping in mind the evils of birth, disease, old age, and death; non-attachment; absence of clinging to spouse, children, home, and so on; even-mindedness amidst desired and undesired events in life; constant and exclusive devotion toward Me; an inclination for solitary places and an aversion for mundane society; constancy in spiritual knowledge; and philosophical pursuit of the Absolute Truth—all these I declare to be knowledge, and what is contrary to it, I call ignorance. (13.8-13.12 (<https://vivekavani.com/b13v8/>))

- I will now describe that which ought to be known, through the knowing of which one attains Immortality. It is the Supreme Brahman, which is without beginning and is said to be neither being nor non-being. (13.13 (<https://vivekavani.com/b13v13/>))
- Its hands and feet are everywhere; Its eyes, heads, and faces are everywhere; Its ears are everywhere; Its existence envelops all. (13.14 (<https://vivekavani.com/b13v14/>))
- It shines through the functions of all the senses, and yet It is devoid of senses. It is unattached, and yet It sustains all. It is devoid of gunas, and yet It enjoys them. It is without and within all beings. It is unmoving and also moving. It is incomprehensible because It is subtle. It is far away, and yet It is near. It is indivisible, and yet It is, as it were, divided among beings. That Knowable Brahman is the Sustainer of all beings, and also their Devourer and Generator. The Light even of lights, It is said to be beyond darkness. As knowledge, the object of knowledge, and the goal of knowledge, It is set firm in the hearts of all. (13.15-13.18 (<https://vivekavani.com/b13v15/>))
- Thus briefly have been set forth the Field and also knowledge and the object of knowledge. My devotee who understands this becomes worthy of My state. (13.19 (<https://vivekavani.com/b13v19/>))
- Know that Prakriti and Purusha are both without beginning; and know, too, that all forms and gunas are born of Prakriti. (13.20 (<https://vivekavani.com/b13v20/>))
- Prakriti is said to be the cause of the generation of the body and the organs, and Purusha is said to be the cause of the experience of pleasure and pain. (13.21 (<https://vivekavani.com/b13v21/>))
- Purusha, embodied in Prakriti, experiences the gunas born of Prakriti. It is attachment to these gunas that is the cause of His birth in good and evil wombs. (13.22 (<https://vivekavani.com/b13v22/>))
- The Supreme Spirit in the body is said to be the one who is the Witness and the Approver, the Supporter and the Enjoyer, and who is the Sovereign Lord and the Highest Self. (13.23 (<https://vivekavani.com/b13v23/>))

- He who thus knows Purusha and Prakriti, along with the gunas, is not born again. He will be liberated regardless of his present condition. (13.24 (<https://vivekavani.com/b13v24/>))
- Some by meditation perceive the Self in themselves through the mind, some by devotion to knowledge, and some by devotion to work. (13.25 (<https://vivekavani.com/b13v25/>))
- And there are yet some who do not know It by these means. They hear of It from others and worship. They too pass beyond death through their devotion to what they have heard. (13.26 (<https://vivekavani.com/b13v26/>))
- Whatever is born— whether animate or inanimate— know, O Bhārata prince, that it is through union of the Field and the Knower of the Field. (13.27 (<https://vivekavani.com/b13v27/>))
- He who sees the Supreme Lord abiding alike in all beings, and not perishing when they perish— verily he alone sees. (13.28 (<https://vivekavani.com/b13v28/>))
- Because he sees the Lord present alike everywhere, he does not injure Self by self, and thus he reaches the supreme state. (13.29 (<https://vivekavani.com/b13v29/>))
- He who sees that all actions are done only by Prakriti and that the Self is actionless— verily, he alone sees. (13.30 (<https://vivekavani.com/b13v30/>))
- When he sees that the manifold nature of beings is centred in the One and that all evolution is from that One alone, he becomes one with Brahman. (13.31 (<https://vivekavani.com/b13v31/>))
- Having no beginning and possessing no gunas, this supreme and imperishable Self, O son of Kunti, neither acts nor is stained by action even while dwelling in the body. (13.32 (<https://vivekavani.com/b13v32/>))
- As the ākāśa that pervades all things is not stained, because of its subtlety, even so the Self dwelling in the body everywhere is not stained. (13.33 (<https://vivekavani.com/b13v33/>))
- As the one sun illumines the whole world, so does He who dwells in the body, O Bhārata, illumine the whole body. (13.34 (<https://vivekavani.com/b13v34/>))
- They who perceive with the eye of wisdom this distinction between the Field and the Knower of the Field, and also the deliverance from Prakriti, the cause of all beings— they attain the Supreme. (13.35 (<https://vivekavani.com/b13v35/>))

Chapter 14: Guṇa Traya Vibhāga Yoga

Main Points of the Discourse:

1. The excellence of jnana and the origin of the world by the union of prakriti and purusha. (1-4)
2. The nature of the three Gunas (Sattva, Rajas and Tamas). (5-13)
3. The effects of the three Gunas. (14-18)
4. The way to attain Paramatma. (19-20)
5. The qualities of Jivamukta who has transcended the three Gunas. (21-27)

Verses 1 to 27

- The Lord said: Once more I will expound that Supreme Knowledge, the most exalted of all forms of knowledge, by gaining which all the sages have attained highest perfection. (14.1 (<https://vivekavani.com/b14v1/>))
- They who, having devoted themselves to this Knowledge, have partaken of My nature, are not born at the time of creation, nor are they troubled at the time of dissolution. (14.2 (<https://vivekavani.com/b14v2/>))
- The Great Nature is My womb; in that I place the seed of life, and thence are born all beings, O Bhārata. (14.3 (<https://vivekavani.com/b14v3/>))
- Whatever form is produced, O son of Kunti, in any womb, the Great Nature is its womb, and I am the seed-giving Father. (14.4 (<https://vivekavani.com/b14v4/>))
- O Arjuna! Born of Prakriti, the three Gunas, Sattva, Rajas, and Tamas bind the imperishable Jivatma in the body. (14.5 (<https://vivekavani.com/b14v5/>))
- Of these, sattva, being stainless, is luminous and healthful. It binds, O sinless Arjuna, by creating attachment to happiness and attachment to knowledge. (14.6 (<https://vivekavani.com/b14v6/>))
- Know that rajas is the essence of passion and the cause of thirst and attachment. It binds fast the embodied soul, O son of Kunti, by attachment to action. (14.7 (<https://vivekavani.com/b14v7/>))
- And know further that tamas is born of ignorance and that it deludes all embodied creatures. It binds fast, O Bhārata, by inadvertence, indolence, and sleep. (14.8

(<https://vivekavani.com/b14v8/>)

- Sattva binds one to happiness, and rajas to action, O Bhārata; whereas tamas veils knowledge and binds one to inadvertence. (14.9 (<https://vivekavani.com/b14v9/>))
- Sattva asserts itself by prevailing over rajas and tamas, O Bhārata; rajas asserts itself by prevailing over sattva and tamas; and tamas asserts itself by prevailing over sattva and rajas. (14.10 (<https://vivekavani.com/b14v10/>))
- When the light of knowledge shines through all the gateways of the body, then it may be known that sattva has prevailed. (14.11 (<https://vivekavani.com/b14v11/>))
- Greed, activity, enterprise, unrest, longing— these arise, O lord of the Bhāratas, when rajas prevails. (14.12 (<https://vivekavani.com/b14v12/>))
- Darkness, indolence, inadvertence, delusion— all these arise, O descendant of Kuru, when tamas prevails. (14.13 (<https://vivekavani.com/b14v13/>))
- If the embodied soul meets with death when sattva prevails, it goes to the spotless realms of those who know the Highest. (14.14 (<https://vivekavani.com/b14v14/>))
- If the embodied soul meets with death when rajas prevails, it is born among those who are attached to action; and if it meets with death when tamas prevails, it is born in the wombs of creatures devoid of reason. (14.15 (<https://vivekavani.com/b14v15/>))
- The fruit of a good action is said to be good and clean; the fruit of rajas is pain; and the fruit of tamas is ignorance. (14.16 (<https://vivekavani.com/b14v16/>))
- From sattva springs knowledge, and from rajas, greed; from tamas spring inadvertence, delusion, and ignorance. (14.17 (<https://vivekavani.com/b14v17/>))
- Those who are established in sattva go upward; those who are moved by rajas remain in the middle; and those who are steeped in tamas, being weighted by the tendencies of the lowest guna, go downward. (14.18 (<https://vivekavani.com/b14v18/>))
- When a man of insight beholds no agent other than the gunas, and also knows Him who is beyond the gunas, he attains My being. (14.19 (<https://vivekavani.com/b14v19/>))
- When the embodied soul has risen above the three gunas of which its body is made, it gains deliverance from birth, death, old age, and pain and becomes immortal. (14.20 (<https://vivekavani.com/b14v20/>))
- Arjuna said: What are the marks, O Lord, of the man who has risen above the three gunas? What is his conduct? And how does he rise above the gunas? (14.21 (<https://vivekavani.com/b14v21/>))
- The Lord said: O Arjuna! He (the Gunatita) does not hate when the three Gunas bring happiness (from Sattva), action (from Rajo-guna), and delusion (from Tamo-guna): nor does he long for them when they are absent. He sits like one unconcerned, unaffected

by the Gunas, knowing that the Gunas are functioning, and is not moved. He is equal-minded in joy and sorrow, established in Self; regards a clod, a stone, and gold alike; the same in pleasant and unpleasant things; heroic, equal in censure and praise. He is the same in honour and dishonour; the same towards friends and enemies; abandons all actions; he is said to be Gunatita. (14.22-14.25 (<https://vivekavani.com/b14v22/>))

- And he who worships Me with the yoga of undeviating love rises above the gunas and becomes fit to be one with Brahman. (14.26 (<https://vivekavani.com/b14v26/>))
- For I am the Abode of Brahman, the Immortal and the Immutable, and of the Eternal Dharma, and of Absolute Bliss. (14.27 (<https://vivekavani.com/b14v27/>))

Chapter 15: Puruṣhottama Yoga

Main Points of the Discourse:

1. The tree of Samsara and the way to attain God. (1-6)
2. Enquiry into Jivatma. (7-11)
3. The universal Existence of God, and the power of the Lord. (12-15)
4. Explanation of the *Ksharapurusha* and *Aksharapurusha* and *Puruṣhottama*. (16-20)

Verses 1 to 20

- The Lord said: They speak of an imperishable Aśvattha Tree with its root above and branches below. Its leaves are the Vedas, and he who knows it knows the Vedas. (15.1 (<https://vivekavani.com/b15v1/>))
- Above and below spread its branches, nourished by the gunas. Sense-objects are its buds; and its clustering roots spread downward in the world of men, giving rise to action. (15.2 (<https://vivekavani.com/b15v2/>))
- Its true form is not comprehended here, nor its end, nor its origin, nor even its existence. Having cut down this firm-rooted Aśvattha with the strong axe of detachment, one should pray, “I take refuge in that Primal Being from whom has streamed forth this eternal activity,” and seek that Goal from which they who have reached it never return. (15.3-15.4 (<https://vivekavani.com/b15v3/>))

- Free from pride and delusion, having conquered the evil of attachment, ever devoted to the Supreme Self, with desires completely stilled, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach that Immutable Goal. (15.5 (<https://vivekavani.com/b15v5/>))
- Neither the sun, nor the moon, nor the fire can illumine that (state of Paramatma), which having reached, (men) do not return (take birth again); That is My Supreme Abode. (15.6 (<https://vivekavani.com/b15v6/>))
- Only a portion of My eternal Self has become the soul (Jiva) in the world of livings; he (the Jiva) draws (to itself) with mind as the sixth sense, the five senses, abiding in Prakriti. (15.7 (<https://vivekavani.com/b15v7/>))
- When the lord acquires a body, and when he leaves it, he takes these with him and goes on his way, as the wind carries away the scents from their places. (15.8 (<https://vivekavani.com/b15v8/>))
- Presiding over the ear and the eye, the organs of touch, taste, and smell, and also over the mind, he experiences sense-objects. (15.9 (<https://vivekavani.com/b15v9/>))
- The deluded do not perceive him when he departs from the body or dwells in it, when he experiences objects or is united with the gunas; but they who have the eye of wisdom perceive him. (15.10 (<https://vivekavani.com/b15v10/>))
- Those who strive, armed with yoga, behold him dwelling within themselves; but the undisciplined and the thoughtless do not perceive him, though they strive. (15.11 (<https://vivekavani.com/b15v11/>))
- The light that is in the sun and illumines the whole universe, the light that is in the moon and is likewise in fire— know that light to be Mine. (15.12 (<https://vivekavani.com/b15v12/>))
- Entering the earth, I sustain all beings by My energy, and becoming the sapid moon, I nourish all herbs. (15.13 (<https://vivekavani.com/b15v13/>))
- As the fire Vaishvānara I enter into the bodies of all living creatures, and mingling with the upward and downward breaths, I digest the four kinds of food. (15.14 (<https://vivekavani.com/b15v14/>))
- And I am seated in the hearts of all; from Me are memory and knowledge, and their loss as well. It is I alone who am to be known through all the Vedas; I am indeed the Author of Vedānta and the Knower of the Vedas. (15.15 (<https://vivekavani.com/b15v15/>))
- There are two beings in the world: the Perishable and the Imperishable. The Perishable comprises all creatures, and the Imperishable is said to be the Unchanging.

(15.16 (<https://vivekavani.com/b15v16/>))

- But there is another Being, the Highest, called the Supreme Self, who, as the Immutable, pervades and sustains the three worlds. (15.17 (<https://vivekavani.com/b15v17/>))
- As I surpass the Perishable and as I am higher even than the Imperishable, I am extolled in the world and in the Vedas as the Supreme Self. (15.18 (<https://vivekavani.com/b15v18/>))
- He who, undeluded, knows Me thus as the Supreme Self— he knows all, O Bhārata, and he worships Me with all his heart. (15.19 (<https://vivekavani.com/b15v19/>))
- Thus, O sinless one, has this most profound teaching been imparted by Me. By knowing it a man becomes wise, O Bhārata, and fulfills all his duties. (15.20 (<https://vivekavani.com/b15v20/>))

Chapter 16: Daivāsura Sampad Vibhāga Yoga

Main Points of the Discourse:

1. The qualities of Divine nature. (1-3)
2. The qualities of Demonical nature. (4)
3. The fruit of two opposed natures. (5)
4. The qualities of man of demonical nature and the destruction that comes to them. (6-29)
5. The gateways to Hell. (21)
6. The laws of the Sastras, the violation of the Sastric laws and the Lords's instruction to accept the Sastras. (22-24)

Verses 1 to 24

- The Lord said: Fearlessness, purity of heart, steadfastness in knowledge and yoga, alms-giving, control of the senses, sacrifice, study of the Sastras, austerity, and straightforwardness. Harmlessness, truth, absence of anger, renunciation,

peacefulness, absence of crookedness, compassion to beings, absence of greed, gentleness, modesty, and absence of fickleness. Energy, forgiveness, fortitude, purity, absence of hatred, and absence of over-pride, (these qualities) belong to one born of a divine state. (16.1-16.3 (<https://vivekavani.com/b16v1/>))

- O Arjuna! Pretension, pride, self-conceit, anger, harshness, and ignorance belong to those who are born with demonical nature. (16.4 (<https://vivekavani.com/b16v4/>))
- The divine treasures are said to be for the purpose of liberation, and the heritage of the demons, for bondage. Grieve not, O Pāndava; you are born with divine treasures. (16.5 (<https://vivekavani.com/b16v5/>))
- There are two types of beings created in this world: the divine and the demoniac. The divine have been described at length. Hear now from Me, O Pārtha, concerning the demoniac. (16.6 (<https://vivekavani.com/b16v6/>))
- Men of demoniac nature know not what to do and what to refrain from doing. Purity is not in them, nor good conduct, nor truth. (16.7 (<https://vivekavani.com/b16v7/>))
- They say: “The world is devoid of truth, without a moral basis, and without a God. It is brought about by the union of male and female, and lust alone is its cause: what else?” (16.8 (<https://vivekavani.com/b16v8/>))
- Holding such a view, these lost souls of little understanding and fierce deeds rise as the enemies of the world for its destruction. (16.9 (<https://vivekavani.com/b16v9/>))
- Giving themselves up to insatiable desires, full of hypocrisy, pride, and arrogance, they hold false views through delusion and act with impure resolve. (16.10 (<https://vivekavani.com/b16v10/>))
- And they- (men of demonical nature) held by boundless desires unending till death (or dissolution of the world), thinking of sensual enjoyments as the goal of life, decided that there is nothing more to realise, bound by the cords of innumerable desires, prompted by passion and anger, – seek for wealth by unrighteous means to satisfy their thirst for enjoyment. (16.11-16.12 (<https://vivekavani.com/b16v11/>))
- “This I have gained today, and that longing I will fulfil. This wealth is mine, and that also shall be mine in future; “That enemy I have slain, and others, too, I will slay. I am the lord of all; I enjoy; I am prosperous, mighty, and happy; “I am rich; I am of high birth. Who else is equal to me? I will offer sacrifice, I will give, I will rejoice.” Thus, deluded by ignorance, Bewildered by many fancies, entangled in the meshes of delusion, addicted to the gratification of lust, they fall into a loathsome hell. (16.13-16.16 (<https://vivekavani.com/b16v13/>))

- Self-honoured, haughty, filled with the pride and the intoxication of wealth, they ostentatiously perform sacrifices, which are so only in name, in utter disregard of precepts. Possessed of egotism, power, and pride, and also of lust and wrath, these people, envious by nature, hate Me in the bodies of others and in their own. (16.17-16.18 (<https://vivekavani.com/b16v17/>)))
- These cruel haters, these evil-doers, these vilest of men, I hurl always into the wombs of the demons in the cycle of births and deaths. (16.19 (<https://vivekavani.com/b16v19/>))
- Having fallen into the wombs of the demons and being deluded from birth to birth, they never attain Me, O son of Kunti, but go farther down to the lowest state. (16.20 (<https://vivekavani.com/b16v20/>))
- Three are the gateways of this hell leading to the ruin of the self— lust, wrath, and greed. Therefore let man renounce these three. (16.21 (<https://vivekavani.com/b16v21/>))
- The man who has escaped these three gates of darkness, O son of Kunti, practises what is good for himself and thus attains the Supreme Goal. (16.22 (<https://vivekavani.com/b16v22/>))
- He who discards the injunctions of the scriptures and acts upon the impulse of desire attains neither perfection nor happiness nor the Supreme Goal. (16.23 (<https://vivekavani.com/b16v23/>))
- Therefore let the scriptures be your authority in determining what ought to be done and what ought not to be done. Having learnt the injunctions of the scriptures, you should do your work in the world. (16.24 (<https://vivekavani.com/b16v24/>))

Chapter 17: Śhraddhā Traya Vibhāga Yoga

Main Points of the Discourse:

1. The threefold Shraddha. (1-3)
2. The threefold forms of worship; Austerity contrary to the Sastras. (4-6)
3. Threefold types of food. (7-10)
4. Threefold types of Yajna. (11-13)
5. Threefold types of Tapas. (14-19)

6. Threefold types of Dana. (20-22)
7. Commentary on the mantra OM Tat Sat (23-27)
8. Work devoid of Shraddha. (28)

Verses 1 to 28

- Arjuna said: When men sacrifice to the gods with faith but discard the injunctions of the scriptures, what is the nature of their devotion, O Krishna? Is it sattva, rajas, or tamas? (17.1 (<https://vivekavani.com/b17v1/>))
- The Lord said: The faith of men, born of their individual natures, is of three kinds. It is characterized by sattva, rajas, or tamas. Hear now concerning it. (17.2 (<https://vivekavani.com/b17v2/>))
- The faith of each man is in accordance with his natural disposition. A man, O Bhārata, is made of his faith; what his faith is, that verily he is. (17.3 (<https://vivekavani.com/b17v3/>))
- Men in whom sattva prevails worship the gods; men in whom rajas prevails worship demigods and demons; and men in whom tamas prevails worship ghosts and disembodied spirits. (17.4 (<https://vivekavani.com/b17v4/>))
- Those vain and conceited men who, impelled by the force of their lust and attachment, subject themselves to severe austerities not ordained by the scriptures, And, fools that they are, torture all their bodily organs, and Me, too, who dwell within the body— know that they are fiendish in their resolves. (17.5-17.6 (<https://vivekavani.com/b17v5/>))
- Even the food that is dear to all is of the three kinds. Likewise are the sacrifices, austerities, and gifts. Hear now the distinctions between them. (17.7 (<https://vivekavani.com/b17v7/>))
- Food that promotes longevity, vitality, strength, health, pleasure, appetite, and that is succulent, oleaginous, substantial, and agreeable, is favoured by people endowed with sattva. (17.8 (<https://vivekavani.com/b17v8/>))
- Food that is excessively bitter, sour, salty, hot, acrid, dry, and burning is liked by people endowed with rajas. It causes pain, grief, and disease. (17.9 (<https://vivekavani.com/b17v9/>))
- And food that is ill cooked, tasteless, putrid, stale, unclean, and left over, is favoured by people endowed with tamas. (17.10 (<https://vivekavani.com/b17v10/>))

- That sacrifice is of the nature of sattva which is offered according to the scriptural rules by those who expect no reward and who firmly believe that it is their duty to sacrifice. (17.11 (<https://vivekavani.com/b17v11/>))
- But that sacrifice which is performed in expectation of reward and for the sake of ostentation— know that to be of the nature of rajas. (17.12 (<https://vivekavani.com/b17v12/>))
- And that sacrifice which is not performed according to the scriptural rules, and in which no food is distributed, no hymns are chanted, and no fees paid, and which is devoid of faith, is said to be of the nature of tamas. (17.13 (<https://vivekavani.com/b17v13/>))
- Worship of the gods, of the twice-born, of teachers, and of the wise; cleanliness, uprightness, continence, and non-violence— these are said to be the austerity of the body. (17.14 (<https://vivekavani.com/b17v14/>))
- Words that do not give offence and that are truthful, pleasant, and beneficial, and also the regular recitation of the Vedas— these are said to be the austerity of speech. (17.15 (<https://vivekavani.com/b17v15/>))
- Serenity of mind, gentleness, silence, self-control, and purity of heart— these constitute the austerity of the mind. (17.16 (<https://vivekavani.com/b17v16/>))
- This threefold austerity practised with supreme faith by steadfast men, without the desire for fruit, is said to be of the nature of sattva. (17.17 (<https://vivekavani.com/b17v17/>))
- The austerity that is practised in order to gain respect, honour, and reverence, and for ostentation, is said to be of the nature of rajas. Its result is uncertain and transitory. (17.18 (<https://vivekavani.com/b17v18/>))
- The austerity that is practised with a determination based on foolishness, by means of self-torture, or for the purpose of ruining another is declared to be of the nature of tamas. (17.19 (<https://vivekavani.com/b17v19/>))
- That gift which is made to one who can make no return, and with the feeling that it is one's duty to give, and which is given at the right place and time and to a worthy person— such a gift is held to be of the nature of sattva. (17.20 (<https://vivekavani.com/b17v20/>))
- But that which is given for the sake of recompense or with the expectation of fruit or in a grudging mood is accounted as of the nature of rajas. (17.21 (<https://vivekavani.com/b17v21/>))

- And the gift that is made without respect or with disdain, at an improper place and time, and to an unworthy person is declared to be of the nature of *tamas*. (17.22 (<https://vivekavani.com/b17v22/>))
- “Om Tat Sat”— this has been declared as the threefold designation of Brahman. By means of it were created, at the beginning, the Brāhmins, the Vedas, and the Sacrifices. (17.23 (<https://vivekavani.com/b17v23/>))
- Therefore the acts of sacrifice, gift, and austerity, enjoined by the scriptures, are always begun by the followers of the Vedas with the utterance of “Om.” (17.24 (<https://vivekavani.com/b17v24/>))
- And with the utterance of “Tat,” and without seeking any recompense, are the various acts of sacrifice, austerity, and gift performed by those who seek liberation. (17.25 (<https://vivekavani.com/b17v25/>))
- The word “Sat” is used to denote reality and goodness; and likewise, O Pārtha, the word “Sat” is used for an auspicious action. (17.26 (<https://vivekavani.com/b17v26/>))
- Steadfastness in sacrifice, austerity, and gift is also called “Sat”; and so too is any action connected therewith. (17.27 (<https://vivekavani.com/b17v27/>))
- Whatever sacrifice or gift is made, whatever austerity is practised, whatever ceremony is observed— it is all called “*asat*,” “non-existent,” if it is done without faith. It is of no account here or hereafter. (17.28 (<https://vivekavani.com/b17v28/>))

Chapter 18: Mokṣha Sanyāsa Yoga

Main Points of the Discourse:

1. The theme of Tyaga. (1-12)
2. Stating the cause for the accomplishment of all karma according to *Samkya* theory; the non-doership of *Atma*. (13-18)
3. Knowledge, action, reason, courage, happiness – their threefold aspects. (*Sattva*, *Rajas* and *Tamas*) (19-40)
4. The duties of the four castes. (41-48)
5. The means to attain *Brahmasakshatkara*; *Jnananishta* (49-55)
6. *Nishkama Karma* associated with *Bhakti* (56-60)
7. Surrender to the Lord; the essence of the Gita (61-66)

8. Sanjaya's adoration for the Gita (74-78)

Verses 1 to 78

- Arjuna said: O mighty-armed! I desire to know what sannyasa is and what tyaga is, in essence. Tell me of them separately, O controller of the senses, the slayer of Kesi, Krishna! (18.1 (<https://vivekavani.com/b18v1/>))
- The Blessed Lord Said : (O Arjuna !) the sages understand Sannyasa, as the renunciation of all desireful actions: the learned declare tyaga as the abandoning of fruits of all works. (18.2 (<https://vivekavani.com/b18v2/>))
- Some philosophers declare that action should be abandoned as an evil, and others (declare) that acts of *yajna*, and *Tapas* should not be abandoned. (18.3 (<https://vivekavani.com/b18v3/>))
- O best of the Bharatas, best of men, Arjuna! hear now my final decision about (this problematic) tyaga (the abandoning of Karma): Tyaga has been declared to be three-fold. (18.4 (<https://vivekavani.com/b18v4/>))
- Acts of sacrifice, charity, and austerity should not be abandoned; they should be performed indeed; sacrifice, charity, and austerity are purifiers for the thoughtful (who do not desire for fruits). (18.5 (<https://vivekavani.com/b18v5/>))
- Verily these acts should be performed leaving aside attachment (doership) and the fruits; this is my certain and best opinion. (18.6 (<https://vivekavani.com/b18v6/>))
- Verily, the renunciation of obligatory action (prescribed by the Sastras) is not proper; the abandoning of the same from delusion is declared to be Tamasic (renunciation). (18.7 (<https://vivekavani.com/b18v7/>))
- He who abandons obligatory duties from fear of bodily discomfort, as painful (to the body), thus does Tamasic renunciation and obtains not the fruit of renunciation. (18.8 (<https://vivekavani.com/b18v8/>))
- “This ought to be done as prescribed by the Sastras” – thus knowing, whatsoever work is done without attachment and desire for fruit, that renunciation is regarded as Sattvic. (18.9 (<https://vivekavani.com/b18v9/>))
- The *Sattvic Tyagi* possessing purity, intelligence, and with all doubts cut asunder, does not hate any disagreeable work nor is he attached to an agreeable one. (18.10 (<https://vivekavani.com/b18v10/>))

- Indeed, it is not possible for the embodied being to give up all actions completely; He who renounces the desire for the fruits of action is called (the true) Tyagi (renouncer). (18.11 (<https://vivekavani.com/b18v11/>))
- The threefold fruits of action, evil, good and mixed accrue to the non-renouncer after death; but never to the renouncer. (18.12 (<https://vivekavani.com/b18v12/>))
- Learn from Me, O Arjuna! the five courses for the accomplishment of actions, are declared in the Sankhya Sastra at the end of Karmakanda. (18.13 (<https://vivekavani.com/b18v13/>))
- In the accomplishment of Karma, the five factors are 1. the (seat) body, 2. the doer, 3. the various senses, 4. the various and different functions, and 5. the presiding deity, the fifth. (18.14 (<https://vivekavani.com/b18v14/>))
- Whatever action a man performs with his body, speech, and mind, whether right (according to the Sastras) or the reverse (opposed to the Sastras), these five are its causes. (18.15 (<https://vivekavani.com/b18v15/>))
- This being so, (the five factors being the cause of all Karma) whoever, on account of untrained understanding, thinks the Self as the doer, he, the man of perverted intelligence, does not know the truth about the nature of Atma or the nature of Karma. (18.16 (<https://vivekavani.com/b18v16/>))
- Who is free from the egoistic notion (“I am the doer”), whose intellect is not tainted (by contact with objects and functions), though having slain all the beings, he does not slay, nor is he bound (by the evil of action). (18.17 (<https://vivekavani.com/b18v17/>))
- Knowledge, the knowable, and the knower form the threefold impulse to action; the organ, the action and the agent form the threefold basis of action. (18.18 (<https://vivekavani.com/b18v18/>))
- Knowledge, action and agent are declared to be threefold according to the distinction of Gunas in the Sankhya Sastras; hear them also as declared in the Sastras. (18.19 (<https://vivekavani.com/b18v19/>))
- In all the beings separated into different categories, that knowledge which sees the one inseparable Reality (Atma), know it to be Sattvic Jnana. (18.20 (<https://vivekavani.com/b18v20/>))
- That knowledge which sees in all beings various entities (Jivas) of distinct kinds as different from one another, know that knowledge as Rajasic. (18.21 (<https://vivekavani.com/b18v21/>))
- The knowledge by which, man clings to one thing (body or image) as if it were the whole, without reason and foundation in Truth, and which is trivial, that is declared to

be Tamasic (Jnana). (18.22 (<https://vivekavani.com/b18v22/>))

- Ordained by the Sastras, that action, performed by one not desirous of the fruit, without attachment, free from love and hate, is called Sattvic karma. (18.23 (<https://vivekavani.com/b18v23/>))
- That action which is done by one longing for desires, or again with egotism, or with much effort, is declared to be Rajasic (Karma). (18.24 (<https://vivekavani.com/b18v24/>))
- Whatever action is undertaken from delusion, without regard to consequences of loss (of money etc), injury (to himself and others), and (one's own) ability, is declared Tamasic (Karma). (18.25 (<https://vivekavani.com/b18v25/>))
- An actor agent who is freed from attachment, non-egotistic, unaffected in success and failure, endued with firmness and enthusiasm, is called Sattvic (Karta). (18.26 (<https://vivekavani.com/b18v26/>))
- Passionate, longing for the fruits of action, greedy, cruel, impure, moved by elation (when successful) and despair (when unsuccessful)-such an agent is called Rajasic. (18.27 (<https://vivekavani.com/b18v27/>))
- One who has no self-restraint (concentration of purpose), vulgar, immodest, cheating, deceiving others and ruining their life, lazy, always pessimistic (full of doubts and fears), procrastinating, such an agent is said to be Tamasic. (18.28 (<https://vivekavani.com/b18v28/>))
- Hear now, O Arjuna! The threefold division of intellect(*buddhi*) and firmness(*dhriti*) according to qualities; I will declare it to you fully and distinctly. (18.29 (<https://vivekavani.com/b18v29/>))
- O Arjuna! That intellect that knows what is righteous action (or *karma marga*) and cessation of unrighteous action (or *sannyasa marga*), what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, is *Sattvic*. (18.30 (<https://vivekavani.com/b18v30/>))
- O Arjuna! that intellect by which one understands erroneously what is good and evil, what ought to be done and what ought not to be done, is Rajasic. (18.31 (<https://vivekavani.com/b18v31/>))
- O Arjuna! that intellect, enveloped in darkness, which thinks Adharma as Dharma, and all things perverted is Tamasic. (18.32 (<https://vivekavani.com/b18v32/>))
- O Arjuna! that unswerving firmness which, by Yoga, holds the functions of the mind, Prana, and bodily organs, is called Sattvic (pure). (18.33 (<https://vivekavani.com/b18v33/>))

- O Arjuna! that firmness by which, with attachment to the fruits of action, man holds to Dharma, wealth, and desire, is called Rajasic. (18.34 (<https://vivekavani.com/b18v34/>))
- O Arjuna! that by which a stupid man holds fast to sleep, fear, grief, despair, and also pride and egoism is called Tamasic. (18.35 (<https://vivekavani.com/b18v35/>))
- O Arjuna! and now hear from Me the three-fold pleasure in which man finds delight by habit, and attains to the end of pain. (18.36 (<https://vivekavani.com/b18v36/>))
- That pleasure which is like poison at first but in the end is like nectar, born of the purity of one's own mind of Self-realisation, is declared to be Sattvic. (18.37 (<https://vivekavani.com/b18v37/>))
- That pleasure arising from contact of the sense organs with the objects, which is like the nectar at first and which in effect is like poison, is declared to be *Rajasic*. (18.38 (<https://vivekavani.com/b18v38/>))
- That pleasure that arises from sleep, idleness, and error causes delusion during the enjoyment and in the sequel, is said to be Tamasic. (18.39 (<https://vivekavani.com/b18v39/>))
- There is no being, either on the earth or in Heaven among the Devas, who is freed from the three qualities (Gunas) arising from Prakriti (Maya). (18.40 (<https://vivekavani.com/b18v40/>))
- Arjuna! works for the different castes (Brahmins, Kshatriyas, Vaisyas and Sudras) are variously determined according to their nature born of Prakriti. (18.41 (<https://vivekavani.com/b18v41/>))
- Control of the internal and external organs, austerity, purity, forgiveness, integrity, knowledge of the Sastras, direct experience of the truth, faith in God, Guru and the Scriptures are the duties of the Brahmins born of their own nature. (18.42 (<https://vivekavani.com/b18v42/>))
- Prowess, splendor (greatness), firmness, dexterity, not running away in battle, magnanimity, lordship (commanding and ruling power)-these are the functions of Kshatriyas born of their nature. (18.43 (<https://vivekavani.com/b18v43/>))
- Agriculture, cattle-rearing, and trade are the duties of the Vysyas, born of their nature; action consisting of service is the duty of the Sudras. (18.44 (<https://vivekavani.com/b18v44/>))
- By fulfilling their duties, born of their innate qualities, human beings can attain perfection. Now hear from me how one can become perfect by discharging one's prescribed duties. (18.45 (<https://vivekavani.com/b18v45/>))

- By performing one's natural occupation, one worships the Creator from whom all living entities have come into being, and by whom the whole universe is pervaded. By such performance of work, a person easily attains perfection. (18.46 (<https://vivekavani.com/b18v46/>))
- Better is one's own duty though destitute of merits or incomplete than the duty of another well performed; the man who performs action ordained by his own nature does not incur sin. (18.47 (<https://vivekavani.com/b18v47/>))
- O Arjuna! One should not abandon the duty to which he is born, though it is attended with evil; all undertakings are indeed enveloped by evil, like fire by smoke. (18.48 (<https://vivekavani.com/b18v48/>))
- He whose intellect is unattached, who has subdued his self, whose desires are quelled, by renunciation attains the supreme actionless state of Atma. (18.49 (<https://vivekavani.com/b18v49/>))
- O Arjuna! learn from Me in brief how reaching perfection in action, man attains Brahman, the consummation of supreme knowledge. (18.50 (<https://vivekavani.com/b18v50/>))
- Endowed with a pure understanding, restraining the self with firmness, turning away from sound and other sense-objects, and abandoning love and hatred; Dwelling in solitude, eating but little, controlling the speech, body, and mind, ever engaged in meditation and concentration, and cultivating freedom from passion; Forsaking conceit and power, pride and lust, wrath and possessions, tranquil in heart, and free from ego— he becomes worthy of becoming one with Brahman. (18.51-18.53 (<https://vivekavani.com/b18v51/>))
- Becoming Brahman, serene-minded, neither grieving nor desiring, the same to all beings, (he) obtain supreme devotion to Me. (18.54 (<https://vivekavani.com/b18v54/>))
- By devotion he knows Me in essence, what I am and who I am; then having known Me in truth, he forthwith enters into Me. (18.55 (<https://vivekavani.com/b18v55/>))
- Performing all actions continually, he who takes refuge in Me only obtains the indestructible state of Moksha by My grace. (18.56 (<https://vivekavani.com/b18v56/>))
- Mentally surrendering all actions to Me, having Me as the highest goal, resorting to Buddhiyoga, fix your mind ever on Me. (18.57 (<https://vivekavani.com/b18v57/>))
- Fixing your mind on Me, by My grace, you will overcome all obstacles; but if from egotism, you do not take My instruction, you will perish. (18.58 (<https://vivekavani.com/b18v58/>))

- If prompted by egoism you think 'I will not fight', vain is your resolve. Your nature will compel you to fight. (18.59 (<https://vivekavani.com/b18v59/>))
- O Arjuna! bound by your own Karma, born of your own nature, that which in a deluded state you do not wish to do, even that you will do helplessly. (18.60 (<https://vivekavani.com/b18v60/>))
- O Arjuna! the Lord dwells in the hearts of all beings, causing all beings to revolve like puppets by His illusive power (Maya). (18.61 (<https://vivekavani.com/b18v61/>))
- O Arjuna! With your whole being, take refuge in the Lord; by His grace, you will obtain supreme peace and the eternal abode (i.e.) liberation. (18.62 (<https://vivekavani.com/b18v62/>))
- Thus, I have explained to you this knowledge that is more secret than all secrets. Ponder over it deeply, and then do as you wish. (18.63 (<https://vivekavani.com/b18v63/>))
- (O Arjuna !) Listen again to My supreme word, the profoundest of all. You are dear to me and faithful. Therefore I shall tell you what is for your good (18.64 (<https://vivekavani.com/b18v64/>))
- Fix your mind on Me; be devoted to Me; sacrifice to me; prostrate before me; so shall you come to me only. This is My pledge to you, for you are dear to me. (18.65 (<https://vivekavani.com/b18v65/>))
- Having abandoned all duties (Dharmas) take refuge in Me alone. I will liberate you from all sins. Do not grieve. (18.66 (<https://vivekavani.com/b18v66/>))
- This is never to be spoken by you to one who is devoid of austerity, nor to one who is not devoted, nor to one who does not do service, nor to one who speaks ill of me. (18.67 (<https://vivekavani.com/b18v67/>))
- He who with supreme devotion in me will teach this profound philosophy to my devotees shall doubtless come to me alone. (18.68 (<https://vivekavani.com/b18v68/>))
- There is none among men who can do anything more pleasing to Me than he; nor shall there be another on earth dearer to Me than he. (18.69 (<https://vivekavani.com/b18v69/>))
- And he who shall study this sacred dialogue of ours, by him I shall have been worshipped by Jnana yajna; this is my conviction. (18.70 (<https://vivekavani.com/b18v70/>))
- And the man who hears this, full of faith and free from malice, even he shall attain the happy worlds of the righteous, freed from all evil. (18.71 (<https://vivekavani.com/b18v71/>))

- Has this been heard by you O Partha, with a concentrated mind? Has the delusion of your ignorance been destroyed O Arjuna? (18.72 (<https://vivekavani.com/b18v72/>))
- Arjuna said: My delusion is destroyed, I have regained my memory through your grace, 'O Krishna! I stand firm, free from doubt; I will act according to your word. (18.73 (<https://vivekavani.com/b18v73/>))
- Sanjaya said:- Thus have I heard this wonderful dialogue between Lord Krishna and high-souled Arjuna, causing my hair to stand on end. (18.74 (<https://vivekavani.com/b18v74/>))
- Through the grace of Vyasa, I have heard this supreme and most secret Yoga direct from Krishna, the Lord of Yoga, Himself declaring it. (18.75 (<https://vivekavani.com/b18v75/>))
- O King! as I recall again and again this wonderful and holy dialogue between Krishna and Arjuna, I rejoice again and again. (18.76 (<https://vivekavani.com/b18v76/>))
- O King! As often as I recall that most wonderful form of the Lord, great is my astonishment, and I rejoice again and again. (18.77 (<https://vivekavani.com/b18v77/>))
- Wherever is Krishna, the Lord of Yoga, wherever is Partha, the wielder of the bow, there are prosperity victory, happiness, and righteousness, such is my conviction. (18.78 (<https://vivekavani.com/b18v78/>))