

The Bhagavad-Gita



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Introduction

The Bhagavadgita shows us the way to true liberation through the fine integration of the body, the mind and the heart. The scripture gives a detailed description of the three spiritual paths that lead to salvation. The three paths correspond to the three main constituents of the human personality: the body (the physical), the mind (the mental) and the heart (the vital). The path of action is suited for the body, the path of devotion for the heart and the path of knowledge for the mind. The path of action is for the animal aspect in us, the path of devotion is for the human aspect and the path of knowledge is for the spiritual aspect.

These three aspects of the personality have to be brought together and transformed to achieve inner stability and unity with the inner self. The Bhagavad Gita shows us the way to achieve it, not by avoiding the fire of life, or escaping from its heat, but by walking right into it and through it.

The Bhagavad Gita has been a source of inspiration for many centuries to millions of devotees of Lord Krishna. It continues to be the central scripture of the Hindus. While translating this scripture I have relied upon existing translations and my own intuitive knowledge. While translating I have tried to keep the original thought process intact, trying to create a balance when no appropriate equivalent word is available in English.

I hope the readers will make use of the translation to understand the depth of its philosophy and integrate it into their consciousness. We have a good number of Bhagavad-Gita translations already available. The scripture has been translated into almost every known major language of the world, thanks to the untiring work of a good number of selfless individuals. The question that arises then is why we need another

translation. The answer is simple. Firstly I felt it would be difficult to pay the publishers the required money to reprint an existing translation from this site. Secondly, I know many people would like to have access to a free resource which they can reprint and republish freely for circulation. So a thought has entered my mind that I should make this translation be made available freely for people to reprint, reformat and republish it for non-commercial purposes.

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Chapter 1

The Yoga of Arjuna's Sorrow

1. Asked Dhritarashtra, " In the field of righteousness called Kurukshetra, O Sanjaya, doing what are my sons and Pandavas, assembled and excited to fight?

2. Spoke thus Sanjaya, "Having seen the numerous battle formations of the Pandava's army, king Duryodhana approached his teacher and uttered the following words.

3. O great teacher, look at the military might of the army of Pandu's sons, strategically arranged by your intelligent disciple and son of Drupada.

4. Here in this army are great heroes and archers, equal to Arjuna and Bhima in fighting, like Yuyudhna, Virata and also the great charioteer, Drupada.

5. And there are great fighters like Dhristaketu, Chekitanu, king of Kasi, the powerful Purujit, Kuntibhoja and Saibya, the notable among men.

6. There are also the mighty Yudhamanyu, powerful Uttamauja, the son of Subhadra and the sons of Draupadi who are all great charioteers.

7. O Superior among the twice born, let me tell you about the most distinguished leaders of my own army, so that you will be able to locate them and remember them during the war.

8. "You, Bhishma, Karna, Kripa, Aswaththama, Vikarna and Somadatta's son, who are the best combination for victory in any war. are there

9. "And innumerable other heroes too, ready to sacrifice their lives for my sake, equipped with various weapons and well informed in the art of warfare.

10. "Unlimited is our strength, well protected by our grand father Bhishma, while limited is the strength of the Pandavas' army, although it is well protected by Bhima.

11. "Therefore all of you should now give full protection to Bhishma, in all the strategic places, as arranged."

12. Then valiant Bhishma, the oldest among the Kurus and the great grandfather, blew his conch making the sound of the roar of a lion, increasing the joy (of Duryodhana).

13. Then many conches, large drums, small drums, kettle drums, and horns were all at once blown suddenly resulting in a tumultuous noise.

14. Then seated in a great chariot, drawn by white horses, Krishna and Arjuna, also blew their divine conches

15. Panchajanyam, by Hrisikesa, Devadatta by Arjuna, Paundram by Bhima, the voracious eater and performer of mighty deeds.

16. Anantavijayam by king and Kunti's son, Yudhishtira, Sughosha and Manipushpaka by Nakula and Sahadeva .

17. King of Kasi, the supreme archer, Sikhandi, the great charioteer, Dhristadyumna, Virata and the invincible Satyaki, blew their respective conches.

18. O Lord of the earth, Drupada, the sons of Draupadi, Subhadra's son and the mighty armed Abhimanyu also blew their conches.

19. That noise shattered the hearts of the Dhritarashtra's sons and the sky and the earth reverberated with the tumultuous sound

20. There upon, watching the sons of Dhritarashtra thus arrayed, preparing himself for the battle, becoming ready to take the bow into his hands, Arjuna.

21. O Lord of the world, (Arjuna) said these words to Hrisikesa. Said Arjuna, "O untainted One, into the middle of both the armies please take my chariot and station me.

22. "I want to see them all who are now standing here with the desire to fight and with whom I have to fight in this battle that is just to begin.

23. Let me also see all those who have assembled here to fight, wishing the welfare of the evil minded son of Dhritarashtra (Duryodhana)."

24. Sanjaya said, "O, Bharata, Addressed thus by Arjuna, Krishna stationed their excellent chariot between the two armies.

25. "Infront of Bhishma, Drona and all the chieftains of the world, said Krishna, ' Partha, see all the Kurus '

26. "There, standing between the two armies Arjuna saw, his elders, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends and also,

27. "Fathers-in-law, well wishers in both the armies. After seeing all the relations stationed there, Arjuna,

28. "(Arjuna) was overwhelmed with compassion and said these words with great sorrow." Said Arjuna, " Seeing all these kinsfolk, O Krishna, assembled here in such a fighting spirit,

29. "All the limbs of my body are quivering and my mouth is becoming parched. My whole body is trembling. My hair is standing on end.

30. "Gandivam, my bow, is slipping from my hand, and my skin is burning all over, nor I am able to stand properly as my mind is reeling.

31. "I am seeing extreme consequences, O Kesava. I am unable to see any positive good by killing my kinsfolk in this fight.

32. "I do not desire victory O Krishna, nor kingdom, nor enjoyment, of what use to us, O Govinda, the kingdom or the enjoyments or even the life ?

33. "For whose sake we desire kingdom, enjoyment and all the comforts, they are all here standing in the battle field, having

decided to give up their lives and riches.

34. "Teachers, elders, sons, and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and kinsmen,

35. "O Madhusudhana, I do not like kill them , even though they may wish to kill me, not even for the sake of the three worlds. Then what to speak of the earth ?

36. "By killing the sons of Dhritarashtra, what pleasure we will get O Janardhana ? Sin alone will befall us if we kill these aggressors.

37. Therefore it does not befit us to kill the sons of Dhritarashtra and all our relations. Certainly O Madhava, how can we be happy by killing our own people?

38. "Even though they do not perceive, with minds lost to greed, the fallibility of destroying their own family and the disloyalty to their own friends .

39. "But why should we, who know the sin of destroying the family, for the sake of avoiding the sin, O Janardhana, turn away from this sin?

40. "With the destruction of the family, family order (dharma) and eternal order (dharma) are lost. The whole family transforms itself into adharma (disorder or irreligiousness).

40. "With the emergence of adharma, O Krishna, women become impure. And when women fall into bad ways, O descendent of Vrisni, admixture of castes takes place.

41. "The intermixture of castes lead the destroyers of the family and also the family to hell. The ancestors (in heaven) also fall, as they do not receive the ritualistic offerings of food and water due to them.

43. "Because of the misdeeds of these destroyers of family and order of the castes, the order (dharma) of the community and of the family are permanently destroyed.

44. "O Janardhana, I have heard from others that those men whose destroy their family order (dharma) would always dwell in hell.

45. "Oh, how strange it is that we have got into this act of committing such a great sin, out of greed for enjoying royal pleasures, by trying to kill our own people!

46. "It is much better if the sons of Dhritarashtra, armed with weapons, kill me when I am unarmed and not in a mood to fight and take revenge."

47. Said Sanjaya," Saying thus amidst the battle field, Arjuna sat down in his chariot, distressed mentally by sorrow and dropping aside his bow and arrows."

Thus ends the first chapter named the Yoga of Arjuna's Sorrow in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 2

The Yoga of Knowledge

1. Said Sanjaya," Seeing Arjuna thus filled with compassion, his tearful eyes and melancholic mood, Madhusudhana spoke these words."

2. The Supreme Lord said, " From where did these impure thoughts came to you at this critical juncture, thoughts of a disrespectful man, that cause infamy and disqualify one from heavenly life?

3. "O Chastiser of Enemies, do not succumb to cowardliness. It does not suit you. Give up the lowly weakness of your heart and stand up."

4. Arjuna said, " O Madhusudhana, how can I fight against persons like Bhishma and Drona, countering them with arrows, when they are fit for worship?

5. "It is better to lead the life of a beggar in this world than to kill these great souls who are my teachers and superiors. If we kill them we have to live and enjoy the rest of our lives with blood stained hands.

6. "Nor do we know what is good for us, whether to conquer them or be conquered by them. Certainly by killing the sons of Dhritarashtra, we would not wish to live. Yet they are all now standing there in front of us in the battle field.

7. "Afflicted with the impurity of meekness and confused in

my heart as to my duty (dharma), I am beseeching you to tell me clearly what is in my interest. I am now your disciple. Please do instruct me and help me as I have now surrendered to you.

8. "Even if I have sovereignty over an unrivalled and prosperous kingdom of the divinities in heaven, I do not think I will be able to drive away my grief that is now drying up my senses, ."

9. Sanjaya said, "Thus expressing (his grief) to Krishna, Arjuna said to Him, ' I will not fight,' and became silent.

10. "O Dhritarashtra, at that time, amidst the battle filed, with a gentle smile, Krishna spoke the following words to the grief stricken Arjuna."

11. The supreme Lord said, "You are grieving for that which is not to be grieved for. Yet you are speaking like a great scholar. A true scholar would not worry about life that has ended or not ended.

12. "There was never a time when I did not exist, nor you, nor all these kings. Nor will we ever cease to exist in future.

13. "Just as the embodied soul passes from childhood to youth to old age, it also passes from one body to another. The undaunted person therefore is not deluded.

14. "Heat and cold, pleasure and pain arise merely because of the contact of the senses with the sense objects. They are fleeting. Therefore O Arjuna, try to tolerate them.

15. "O chief among men, that person is eligible for immortality who is not troubled by the sense and who is equal in both happiness and sorrow.

16. "Asat (unreality) knows nothing about existence while Sat (reality) of non-existence. The seers who had the vision of both concluded thus about the two.

17. "Know that which is pervading all this as indestructible. No one is capable of destroying it.

18. "This physical body is perishable. But the embodied soul is described as indestructible, eternal and immeasurable. Therefore do fight O Bharata.

19. "Neither the one who thinks it kills nor the one who thinks it is killed do not know the truth. This neither kills nor gets killed.

20. "The soul is never born nor does it die at any time. It has neither past nor future. It is unborn, ever existing, permanent and ancient. When the body is slain neither it is killed nor it kills.

21. "O Partha, he who knows that the soul is indestructible, eternal, unborn and inexhaustible, how can he injure or kill any one?

22. "Just as a man discards worn out clothes and puts on new clothes, the soul discards worn out bodies and wears new ones.

23. "The soul cannot be pierced by weapons, burnt by fire,

moistened by water or dried by wind.

24. "The soul is impenetrable, incombustible, unchangeable, , certainly ever existing, all-pervading, fixed, immovable, and ever continuing.

25. "It is said that the soul is unmanifest, incognizable, and immutable. Knowing this about the soul you should not grieve.

26. "Even if you think that the soul is subject to birth and death, then also there is no cause for worry, O mighty armed.

27. "It is a fact that that which is born is certain to die and that the one which has died is bound to take birth. There do not worry about doing an unavoidable.

28. "All created beings were unmanifest in the beginning, manifest themselves in the middle and become unmanifest again when they die in the end. If this is so then where is the need for lamentation?

29. "Some behold the soul with amazement, some speak of it with amazement. Some hear of it with amazement, yet some even after hearing about it know it not.

30. "The soul that exists in the body of everyone cannot be slaughtered. Therefore you need not have to lament over the death any living being.

31. "Besides considering your duty as a warrior also, you should not dither since for the sake of your duty as a warrior there is no better engagement for you than fighting.

32. "Happy indeed are those warriors, who reach unexpectedly the wide open portal of heaven unsought by getting an opportunity like this to fight. Therefore O Partha, take advantage of this situation and fight.

33. "Besides, if you do not fight this righteous war and perform your prescribed duty as a warrior, you will lose your reputation as a famous warrior and incur sin.

34. "People will narrate forever stories of your infamy. For a respectable man infamy is worse than death.

35. "The great charioteers, who hold you in great esteem, would say that you ran away from the battle field out of fear. Thus your reputation will go down.

36. "Your enemies will blame your abilities using many unkind words. What could be more painful than this?

37. "O Kaunteya, if you are killed (in the battle) you will ascend to heaven. On the contrary if you win the war you will enjoy the comforts of earthly kingdom. Therefore get up and fight with determination.

38. "With equanimity towards happiness and sorrow, gain and loss, victory and defeat , fight. This way you will not incur any sin.

39. "So far I have described to you the knowledge of Samkhya yoga. Now listen O Partha, to that (path) which is suitable to your intelligence by which you can be released from the

bondage of karma.

40. "There is no loss in this effort, no reverse effect. Even a small effort releases you from the fear of death.

41. "Those whose intellect is turned inward into their inner selves, have only one aim in this world, O Kurunandana, while the intelligence of those who are not engaged thus run in many directions.

42. "Men of superficial knowledge who take delight in the debate of the Vedas using flowery words, say that there is nothing else besides.

43. "Hearts filled with desires, they engage in many specific religious actions with a desire to gain heavenly life, good birth and attainment of sensuous life and material wealth.

44. "Their attachment to worldly pleasures and material wealth takes away their intelligence and they cannot achieve mental discipline.

45. "The Vedas speak of the three gunas (qualities). Transcend the three gunas and go beyond the dualities, ever established in sattva(purity), indifferent to personal welfare and ever established in the self.

46. "Of what use water in great reservoir to a man who has well water with him? Similarly of what use knowledge of all the Vedas to a person who has gained the knowledge of Brahman ?

47. "You have a right to perform your assigned duty, but not to the results of your actions at any time. Let there be no desire in you for the fruits of your actions. Nor should you ever get attached to inaction or non-performance of duty.

48. "Established in (karma) Yoga, do your duties O Arjuna sacrificing all attachment, with the same attitude towards success and failure. Equanimity of mind in all situations is called yoga.

49. "Actions that bind are far inferior to actions that are performed with equanimity of mind . Therefore O Dhananjaya, take refuge in Buddhi yoga (equanimity of mind). Only the wretched yearn for the fruits of their actions.

50. "The yogi of equal mindedness can get rid of both his good and bad gains in this very life. Therefore engage yourself in this yoga , for yoga is but skill in performing actions.

51. "Performing activities with equanimity of mind, leaving aside the concern for the results, great men are liberated for ever from the bonds of birth and death and go beyond the world of illusions.

52. "When your intelligence crosses the mire of illusions, you will become disinterested in what is heard and what is yet be heard.

53. "When your mind remains impervious to the conflicting statements of the Vedas and becomes stable and fixed in samadhi (absorbed in the self), you have then achieved the perfect state of buddhi yoga.

54. Arjuna asked," He who is established firmly in the equanimity of his mind (samadhi) and has attained skill in the stability of mind (sthithapragna)- what is his language? How does he speak and how does he sit and walk?

55. "Said Lord Supreme like this," When a person gives up all the desires in his waking mind and when his self is turned inward and satisfied within itself, at that time he is said to be a 'sthithapragna' (one who is stabilized in awareness).

56. "Undisturbed when there is adversity, indifferent to happiness, free from attachment, fear and anger, he is called a sage of stable mind.

57. "Who is everywhere free from relationships, who does not praise or loathe favorable or unfavorable circumstances, his mind is stabilized.

58. "He who can withdraw his senses completely from the sense objects the way a tortoise withdraws its limbs , his intelligence is firmly established.

59. "Sense object cease to torment him who practices abstinence, although the taste for them still remains in his consciousness. Even that feeling will also disappear completely when he experiences the Supreme State.

60. "The sense forcibly throw out of balance even the mind of a man who has complete knowledge of discrimination and is trying his best to control them.

"Therefore he who subjugates all his senses by keeping them

firmly under his full control, and seated properly meditates upon Me, his intelligence is stabilized

61. "By constantly thinking of sense objects, one develops attachment with them. From attachment is born desire and from desire comes anger.

62. "From anger develops delusion, from delusion comes confusion of memory, from confusion of memory loss of intelligence and when intelligence is lost, the breath of life is also lost.

63. "But a man whose mind is under control, even if moving among the sense objects, as his senses are also under his control, he is freed from passion and anger and attains Divine Mercy.

64. "On achieving God's mercy, all his suffering is destroyed and he becomes cheerful. In that cheerful state his buddhi (intelligence) is sufficiently established.

65. "(Without God's mercy) there cannot be intelligence or happiness. And the one who is not established in peace, where is happiness for him?

66. "The senses certainly drive away the intelligence of a person whose mind is constantly engaged even if on only one of the roaming senses, just as the winds blow away a boat floating on the waters.

67. "Therefore O mighty armed Arjuna, when the senses are controlled from all directions from the sense objects, his intel-

ligence is firmly established.

68. "The state which is considered as night (unknown) by all the beings is a state of enlightenment for the awakened soul but the state in which all beings think they are awake is perceived as night by enlightened seer.

69. "As the ocean which is though full of water remains unagitated when the river waters continue to flow into it, the awakened soul remain undisturbed to the stream of desires flowing into him. Not him who is desirous of fulfilling his desires.

70. "He who gives up all his desires and lives without the awareness of any need, without any sense of ownership and egoism, he attains peace.

71. "This is the state of realization, O Partha, after achieving which one is not deluded. At the time of death if one remains in this state of consciousness one achieves the state of Brahma nirvana (the state of Supreme realization.)

Thus ends the second chapter named Yoga of Knowledge in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 3

Karma Yoga - the Yoga of Action

1. Said Arjuna, " O Janardhana, if you consider that intelligence is better than actions, then why are you asking me to perform this ghastly action?"
2. "My mind is confused with your contradictory statements. Please tell me clearly the one path by following which I may gain the real benefit."
3. Said the Lord Supreme, "O Sinless one, I declared two kinds of worship in the world before. One is the path of knowledge pursued by the Sankhyas and the other, the path of action meant for men of action."
4. "One cannot achieve freedom from action by merely abstaining from actions , nor one can attain samadhi simply by renouncing all actions."
5. "Surely none can remain inactive even for a moment. All those who are born here with the qualities of nature are forced to act helplessly according to their nature."
6. "Any one who tries to control the five senses superficially, recollecting at the same time in his mind the sense-objects, is nothing but a deluded soul and worshipper of falsehood."
7. "But O Arjuna, he is better who, regulating his senses by his mind, unattached, begins karma yoga with his organs of action."

8. "Therefore do your prescribed work, for doing some work is better than doing no work at all. Without work it is not possible to even maintain the physical body.

9. "Works in this world can cause bondage unless done with a sense of sacrifice. Therefore, O son of Kunti, perform your actions for the sake of sacrifice only, free from attachment.

10. "In the beginning, at the time of creation, Brahma created people along with sacrifice and declared that by performing sacrifices they would become more prosperous and also that sacrifice would be their wish fulfilling Kamadhenu (the divine cow of Indra that gives fulfills the wishes and gives boons.)

11. "Therefore please the gods through sacrifice, and they in turn will please you (by granting you boons). Thus appeasing each other mutually you will be able to achieve supreme welfare for all.

12. "The gods will reward you with the luxuries of life pleased with your performance of sacrifices. But he certainly is a thief who accepts such gifts from gods without offering them sacrifices.

13. "The saintly persons get relief from all kinds of sins by partaking the food that has been first offered to gods as sacrifice. But those who prepare food for their selfish ends eat but only sins.

14. "All beings come into existence from food. Food comes from rains. Rains originate from the performance of sacrifices. And sacrifice is born out of doing prescribed duties.

15. "Know that action originated from Brahma and Brahma originated directly from the Supreme Brahman. Therefore the all pervading Brahma is eternally situated in all acts of sacrifice.

16. "O Partha, he who does not follow the wheel of sacrifice in this life lives a sinful life, engaging himself uselessly in sense gratification.

17. "But he who takes delight in the self, satisfied with the self and is innerly happy and contented, for him there is no duty.

18. "Neither in the performance of duty nor in the non-performance of duty he has any interest. Nor does he have any need to depend upon any one for any thing.

19. "Therefore always perform your duties without any interest. By performing his duties without attachment a man certainly attains the Supreme.

20. "It was through detached actions only, kings like Janaka and others were able to achieve spiritual perfection in their lives. Therefore for the welfare of the world, you should also perform your duty.

21. "Whatever the best person does, that alone the common men follow. And whatever example he sets all the world adopts.

22. "O Partha, there is nothing in the three world that I have to do. There is nothing here that I want or yet to gain. Still I

am doing my work.

23. "If I do not engage myself in performing actions with great care, O Partha, certainly people would follow Me in all respects and would do not do any work.

24. "The worlds would perish if I do not perform my actions. I would become responsible for the creation of great confusion of castes and thereby destruction of all the people.

25. "Just as the ignorant ones perform their actions with attachment, O Bharata, the wise must perform their actions without attachment in the interest of the general welfare of the world.

26. "The wise man should not cause mental conflict among the ignorant who perform their actions with attachment. He should rather encourage them to do their works by performing actions himself dispassionately without any attachment.

27. "All types of actions are actually performed by the gunas (triple qualities of nature), but the egoistic deluded soul believes, 'I am the doer.'

28. "But, O mighty armed, the man of knowledge knowing well the truth about the division of the gunas and actions, realizing that the senses impelled by the gunas move amidst the gunas of the sense objects, is never attached to actions.

29. "Deluded by the gunas, the ignorant indulge in actions that are driven by the gunas. But the wise, who know the truth, should not disturb them who are lazy to know and whose

knowledge is incomplete.

30. "Surrendering all your actions to Me, with your mind centered in your inner self, free from expectations and attachment, without any feeling of ownership, freed from mental agitation, you should fight.

31. "Those men who follow my doctrines regularly with utmost faith and without envy are liberated from the bondage of actions.

32. "But those who, out of envy, do not follow my preaching, know them as completely ignorant of all knowledge. They are completely unconscious and ruined.

33. "Even a very knowledgeable person acts according to his own nature. All living beings follow their respective natures in performing actions. What then can restraint do in such circumstances?

34. "Attachment to and aversion from the sense objects are located in the senses. No one should come under their influence for they are certainly stumbling blocks on the path.

35. "Better is one own duty though devoid of qualities than others duty perfectly situated. To die while performing one duty is better. To follow others duty is inviting the great fear (of bondage.)"

36. Said Arjuna, "But induced by what , O Krishna, a man commits sin even unintentionally, as if he is under some compelling force? "

37. "Lord Supreme said, "Know that it is desire only, O Arjuna, arising from the quality of rajas, that becomes eventually anger, the all devouring, deeply sinful, and the most intense of all the enemies in the world.

38. "As fire is enveloped by smoke, mirror by dust, as embryo is surrounded from all sides by the womb, so does all this is covered by lust.

39. "All consciousness is enveloped by this eternal enemy of the wise, the inexhaustible fire, in the form of lust, O son of Kunti.

40. "The senses, the mind and the intelligence are said to its established seats of action. With the help of these it covers all the knowledge of the embodied and deludes him."

41. "Therefore, O best of the Bharatas, control the senses from the very beginning and slay this great personification of sin, destroyer of knowledge and intelligence.

42. "The senses are said to be superior, superior to the senses is the mind, superior to the mind is intelligence and superior to the intelligence is He (the Self).

43. "Thus knowing Him who is beyond intelligence and establishing the self in the self, O mighty armed, conquer this formidable enemy who is in the form of lust.

Thus ends the third chapter named Yoga of Action in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna

and Lord Krishna.

Chapter 4

The Yoga of Renunciation of Action with Right knowledge

1. Said Lord Supreme, "I preached this imperishable yoga to Vivasvata (Sun) who taught it to Manu and who in turn imparted it to king Ikshvaku.
2. "The saintly kings who received it by tradition knew it, but in the course of time it was lost , O Parantapa
3. "The same yoga of antiquity I shall teach you today. Since you are not only my devotee but also a dear friend of mine, I shall reveal to you this great mystery."
4. Said Arjuna,"You are born in the recent times. Vivasvata was born in the antiquity. How am to believe that you taught it Vivasvata of ancient times ?"
5. Replied Lord Supreme," Many births of mine have passed away, so were yours. I am aware of all those births, but O Parantapa, you are not aware of them.
6. "Although I am unborn and inexhaustible, and although I am the Lord of all beings, keeping nature under My control, I manifest Myself by My own self induced illusion.
7. "Whenever and wherever there is decline of dharma (righteousness) and ascendance of adharma (unrighteousness), at that time I manifest Myself in visible form .

8. "For the protection of the righteous and destruction of the wicked, and for the sake of establishing dharma again , I incarnate Myself on earth from time to time.

9. "He who knows correctly the truth of My divine birth and actions, on leaving his body, would never take birth again. He would certainly come to Me.

10. " Freed from lust, fear and anger, fully absorbed in Me and having taken refuge in Me, many men, purified by knowledge and penance, attained My Consciousness.

11. "In whatever way men approach Me and surrender to Me, I reward them accordingly. O Partha, people follow My path from all directions.

12. "Those who want to succeed in their actions worship gods. Indeed in this world success is achieved quickly through (binding) actions.

13. "According to the division of gunas and actions, the four-fold division of castes was created by Me. Although I am the creator of this fourfold division, do know that I am the inexhaustible non-doer.

14. "Actions do not touch Me, nor have I any desire for the fruit of My actions. He who knows me thus is never bound to his works.

15. "Thus knowing, the ancient seekers of salvation performed their actions and attained salvation. Therefore you also should perform your actions in the same manner as the ancients did

in the remote past.

16. "Even the learned men are confused about the meaning of action and inaction. This difference now I will explain to you, by knowing which you will be liberated from this unfortunate situation.

17. "Certainly one should have a clear knowledge of what is action, what is inaction and what is wrong action, for mysterious are the ways of action.

18. "He who sees action in inaction and inaction in action, is wise among all men. He is the accomplished yogi who has succeeded in performing actions.

19. "He whose all undertakings are devoid of desires, whose actions are burnt in the fire of knowledge, he is declared as a scholar by the wise.

20. "Renouncing all attachment to the fruits of his actions, ever satisfied, without seeking shelter or protection, depending upon nothing, he certainly does nothing though he is engaged in actions.

21. "Without any desire or expectation, mind and self under control, giving up all possessions, using the body solely for bodily functions, he incurs no sin.

22. "Happy and contented with whatever he has obtained unintentionally, free from jealousy and the sense of duality, equal in both success and failure, he is not bound by his actions, although he is engaged in actions.

23. "He who is free from attachment, who is liberated, whose mind is established in knowledge, whose actions are but actions of sacrifice only, his actions are completely dissolved.

24. "His offering is Brahman, his oblation is Brahman, his sacrificial fire is Brahman, the sacrificer is Brahman. He certainly attains Brahman who finds Brahman situated in all activities.

25. "Some offer sacrifices to gods by performing yagnas, while the mystics worship the Supreme Brahman perfectly by offering the self as sacrifice in the fire of Brahman.

26. "Some offer their senses such as hearing in the fire of self-restraint, others offer words (mantras) and similar objects of the sense in the fire of the senses.

27. "Others in order to achieve supreme wisdom, through control of the mind and the senses, offer the functions of their senses and of the life breath as objects of sacrifice in the fire of yoga called self-control that is illuminated by wisdom.

28. "Some perform sacrifice with materials, some with austerity, some with yoga (like hatha yoga, raja yoga, etc.), some with the study of the Vedas, some with knowledge and some by taking strict vows.

29. "Some yogis offer outward breath into inward breath, others inward into outward breath. Some controlling the movement of their breathing practice pranayam (breath control).

30. "Others by restricting the intake of food, sacrifice their

very vital breath into the life breath. All these are well informed in the art of sacrifice and have purified themselves of all sin by such acts of sacrifice.

31. "He who partake the life nourishing food of such sacrifices attain the eternal state of Brahman. O Superior among the Kurus, never is this world (fit) for him who does not perform sacrifice. How can be the other world ?

32. "Thus all these various forms of sacrifice sprang forth from the face of the Brahmanas (parts of the Vedas). Know them all to have originated from karma only. Knowing thus you will attain salvation.

33. "O Chastiser of enemies, performing gnana yagna (sacrifice in the form of knowledge) is better than dravya yagna (sacrifice with materials). O Partha, all actions ultimately end in knowledge only.

34. "Acquire that knowledge of sacrifices, by approaching a learned person, by making humble enquiries and by serving him. These self-realized souls can initiate you into this knowledge because they have seen the truth.

35. "By knowing this you are never again drawn into illusion, O Pandava for by gaining that knowledge you begin to see all creatures in your self and also in Me.

36. "Even if you are the most sinful of all the sinners in the world, by the raft of divine knowledge, you can cross this ocean of miseries.

37. "Just as fire burns the wood into ashes, O Arjuna, the fire of divine knowledge burns all actions into ashes.

38. "There is nothing in this world more sacred than the Divine knowledge. Whoever personally achieves success in this yoga (of Divine knowledge) realizes this truth in his self in due course of time.

39. "A sincere aspirant who is interested in Divine knowledge and is in control of his senses gains such knowledge and having gained knowledge very soon attains supreme peace.

40. "But the ignorant, the insincere and the doubting soul perishes. For the skeptic, there is no happiness either here or hereafter.

41. "O Dhananjaya, he who renounces all the fruits of his actions through karmayoga and who overcomes all his doubts through the yoga of knowledge, such a self-absorbed soul is never bound by any action.

42. "Therefore with the weapon of self, dispel this doubt that is born in your heart because of ignorance and establishing yourself in the yoga (of renunciation of action with knowledge), stand and fight O Bharata.

Thus ends the fourth chapter named The Yoga of Renunciation of Action with Right knowledge in the Upanishad of the divine Bhagavad-Gita, the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 5

The Yoga of Renunciation of Action

1. Said Arjuna, "On the one hand you praise renunciation of action and on other you commend the yoga of action. Please tell me clearly which of the two is better."

2. Said the Supreme Lord, "Both the yoga of action and the renunciation of action are both good for liberation. But of the two, the yoga of action is superior

3. "O Mighty armed, He who neither hates nor desires should be known as the real sanyasi (the renouncer of desire driven actions). Such a person, free from the sense of dualities, is happily and completely liberated from all bondage.

4. "The ignorant people say that the yoga of knowledge and the yoga of action are different. But the learned ones do not say so. By achieving mastery in either of the two, one can attain the fruit of both.

5. "The state that can be achieved by following the yoga of knowledge, can also be achieved by following the yoga of action. He who sees both these yogas as one really sees.

6. "O mighty armed, renunciation without karma yoga attracts sorrow. But he who practices renunciation established properly in karma yoga soon attains Brahman.

7. "The qualified karma yogi, who is pure in his heart and conquered his mind and his senses, sees his self in all selves

and remains free even though engaged in action

8. "The knower of truth who is established in the yoga thinks," I am not doing anything at all," while seeing, hearing, touching, smelling, tasting, walking, dreaming and breathing .

9. "And while speaking, releasing, grasping, opening and closing of eyes, believes that only his senses are occupied with sense objects.

10. "He who acts, offering all his actions to Brahman, giving up all attachment, is never touched by sin, like the lotus leaf which is untouched by water.

11. "The karma yogis perform their actions, for the sake of self-purification, using only their bodies, minds, intelligence and senses, giving up all attachment.

12. "By renouncing the fruit of his actions, the karma yogi attains the transcendental state of peaceful of mind. But he who works with an intent to enjoy the fruit of his actions, attached thus, becomes entangled in worldly life.

13. "By renouncing mentally all his actions, the self-controlled karma yogi lives happily in the city of nine gates(the body) neither doing anything nor making other do any thing.

14. "The Supreme Lord of the world does not create neither the doership nor the doings in this world, nor attachment to the fruits of actions. These things happen because of nature only.

15. "Nor does the Supreme Lord takes upon Himself anyone's good or bad deeds. By ignorance is enveloped Knowledge. And by this mortals are deluded.

16. "But those who destroy their ignorance by means of knowledge, their knowledge illuminates and reveals the Supreme Lord the way Aditya, the sun god illuminates the world.

17. "Those whose intelligence and mind are established in the Supreme, with strong determination and exclusively devoted to Him, go to the world of immortality, cleansed of all their impurities by knowledge.

18. "The wise, look upon equally a Brahman who is endowed with the wealth of knowledge and humility, a cow, an elephant, a dog or even an outcaste.

19. "In this very world do they conquer the life of mortality whose minds are established in equanimity. Since they are flawless like Brahman, they are already established in Brahman.

20. "The man of stable of mind, undeluded, knower of Brahman, being established in Brahman, neither rejoices when he achieves what is pleasant nor worries when he gets unpleasant things.

21. " He who is disinterested in external sense objects and finds happiness in in himself, such a yogi, his mind firmly established in Brahman, enjoys unlimited bliss.

22. "O son of Kunti, the pleasures that are born out of sensory contacts are sources of pain. They certainly are transient,

having a beginning and an end. The intelligent man is wise enough not to indulge in them.

23. "He who succeeds in his present life in controlling the rushing force of his desires and anger before giving up his body, he is well established in yoga and is a happy human being.

24. "He who is inwardly happy , who enjoys within himself, whose inner light is lit up, that mystic attains union with Brahman and becomes the Supreme Self.

25. "Those who are innerly active, whose sins have diminished, who have overcome the sense of duality, whose minds are firmly established in self-realization, and who are engaged in the welfare of all beings in the world, achieve union with Supreme Brahman.

26. "Freed from lust and anger, practicing self-restraint, they, who have realized their inner selves, union with Brahman is a constant experience.

27. "Shutting out all external objects, concentrating his inner gaze between the two eye brows, controlling his inward and outward breaths,

28. "Restraining his mind, senses and intelligence, having left behind desires, fear and anger, the sage is for ever liberated.

29. "Knowing Me as the beneficiary of all sacrifices, penances and austerities, the Supreme Lord of all the worlds and friend and well wisher of all living entities, he attains peace.

Thus ends the fifth chapter named Karma Sanyasa Yoga or the

Yoga of Renunciation of Action in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 6

The Yoga of Self-Control

1. Said Lord Supreme, "He is the real renouncer of the world who does his work without desiring for the fruits of his actions , certainly not the one who renounces actions or worships the sacred fire.
2. "O Son of Pandu, what they call as sanyasa, know it to be the same as yoga (union with Supreme). Without giving up intentions, none can become a true yogi.
3. "For the sage who has just begun the yoga, work is said to be the means, after attaining yoga even mindedness in doing actions is to be the means.
4. "When a man does not act either for sense gratification or for the fruit of his actions and when he has renounced all the desire driven thoughts, he is said to be seated in yoga.
5. "Let a man lift himself by himself. Let him not degrade himself. Certainly self is friend to the self and self is also the enemy of the self.
6. "He who has controlled his self by his self, certainly his self is his best friend, but for him who has not conquered his self his self is his enemy.
7. "The self-conquered peaceful person is but the Supreme Self. For him cold or heat, happiness or sorrow, respect or disrespect are the same.

8. "He who is fully satisfied with knowledge and wisdom, who is mentally stable and is master of his senses, and who regards gold or rubbish or a piece of stone as the same, such a self-realized soul is fit to be called a Yogi.

9. "He is superior who maintains the same attitude towards his well wishers, friends, enemies, non-aligned, arbitrators, haters, relations, saints and sinners.

10. "Let the yogi constantly keep his mind concentrated in his self, sitting alone in a secluded place, self-controlled, without desires and without any sense of possessiveness.

11. "In a clean place placing his firm seat, neither too low nor too high, covered with soft cloth, deer skin and kusa grass.

12. "There upon, sitting on that seat, with single minded concentration, keeping his mind, senses and activities under firm control, he should practice yoga for self-purification.

13. "Holding his body, neck and head firmly in a single line, and still, concentrating his gaze on the tip of his nose and not distracting himself

14. "With tranquil mind, but without fear, following brahmacharya (vows of celibacy), mind completely subdued and fixed in Me, the Yogi should sit and make Me his ultimate goal.

15. "Practicing thus, ever established in the Self, with disciplined mind, the Yogi attains the highest peace and nirvana in

My world.

16. "Yoga is neither for the one who is a voracious eater nor for the one who does not eat at all. It is neither for one who is a compulsive sleeper nor for the one who does not sleep at all.

17. "He who has learned to control his eating and enjoyment, who performs his actions in a balanced manner, who maintains balance between his waking and sleeping periods, his yoga frees him for all his sorrows.

18. "When the disciplined mind is established in the self, and when one becomes impervious to all the desires, he is said to be established in Yoga.

19. "A lamp in a windless place is the metaphor that can be used to describe a Yogi whose mind is under control and who is united with his inner Self.

20. "The state in which the mind ceases its movements restrained by the performance of the yoga, in which the (lower) self realizes the (Higher) Self and is satisfied in the Self,

21. "That state in which he finds unlimited happiness, in which the intellect understands the transcendental (that which is beyond the senses) and wherein established he never moves from truth,

22. "And that state having gained which he thinks that he got every thing and that there is nothing else to gain, in that state he is not shaken by even the most troublesome sorrows.

23. "Let this disassociation from association with pain be described as Yoga, which must be practiced with decisiveness and unwavering mind.

24. "Abandoning all desires born out of desire oriented mental formulations, restraining the mind and the senses equally from all sides,

25. "Gradually step by step, with determination, he should hold back his desires with his intelligence and with mind established in the self he should think of nothing else.

26. "Whenever and wherever the mind becomes unsteady and unstable, there and then it must be brought back into the control of the Self.

27. "Definitely he is the real Yogi. For he has attained tranquil mind and is supremely happy. With all his passions subdued, he is one with Brahman and completely free from all impurities.

28. "Engaged thus in the practice of yoga, always immersed in the Self, the sinless yogi, attains unlimited happiness and union with Brahman.

29. "The Yogi who is established in his Self and who is even minded all the time and at all the places develops the equal vision where by he sees the Self in all beings and all beings in the Self.

30. "He who sees Me everywhere and all Me, I am not lost to him, nor he is lost to Me.

31. "Whoever worships Me thus as the Being abiding in all, established in the vision of Oneness, live in Me all the time irrespective of how he behaves and conducts himself.

32. "He who in comparison to himself sees all as equal, whether in happiness or in sorrow, that yogi, O Arjuna, should be regarded as supremely perfect in My opinion."

33. Said Arjuna, "O Madhusudhana, I am unable to understand this system of yoga which you have explained in outline, due to the restlessness of the mind and its unsteady state.

34. "The mind is very fickle indeed O Krishna, turbulent, strong and obstinate. I think it is as impossible to control the mind just as it is impossible to control the wind."

35. Said Lord Supreme," Undoubtedly, O mighty armed, it is very difficult to control the ever moving mind. However, O son of Kunti, through sincere practice and dispassionate detachment (vairagya), it can be achieved.

36. "With an uncontrolled mind it is impossible to achieve this yoga of self-discipline. But it can be achieved in My opinion through persistent efforts and subjugation of the mind."

37. Said Arjuna," O Krishna, what is the fate of the unrealized soul who has not been able to control his mind and achieve success in yoga?

38. "O Mighty Armed, does he perish like a broken cloud, deprived of both (material and spiritual success), he who is

humbled and deluded on the path of Brahman?

39. "O Krishna, please dispel this doubt of mine completely. Except you no one else can do this for Me."

40. "Said the Supreme Lord,"O Partha, neither in this world nor in the other there is any destruction for him who is engaged in the performance of good deeds. Nor would he fall into bad ways and come to grief.

41. "The yogi who has stumbled on the path of yoga dwells for many years after his death in the heavenly world of the pure souls and then takes birth in the household of the pure and the prosperous.

42. "Or he might also take birth in the family of the yogis of great wisdom. But this kind of birth is very rare to achieve in this world.

43. "Arjuna, there he is regains the intelligence of his previous life and strives again for achieving all round perfection.

44. "By virtue of his previous life's sadhana, he is drawn automatically towards the yoga. Such an inquisitive seeker of knowledge even goes beyond the verbal form of mantra worship.

45. "The Yogi who strives with determination, purified of all sins, having perfected himself during innumerable life times, attains the Highest Goal.

46. "The Yogi is considered to be superior to the ascetics.

He is also superior to men of knowledge and to men of desire driven actions. Therefore Arjuna became a Yogi.

47. "And of all types of Yogi, he is considered to be the best whose thoughts are always revolving around Me, and who worships Me with utmost dedication and sincerity."

Thus ends the sixth chapter named Yoga of Self Control in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna

Chapter 7

The Yoga of Knowledge and Higher Knowledge

1. Said the Lord Supreme, "O, Partha now listen to this with your mind devoted to Me, practicing Yoga and taking refuge in Me, you can know Me completely without any doubt.

2. "I will now explain to you fully the knowledge with wisdom by knowing which nothing else remains to be known further.

3. "Among thousands of men few strive to achieve perfection (in yoga) and of such successful men very few indeed actually know Me

4. "The earth (energy in the form of gross matter), water (energy in the form of lighter matter), fire (energy in the form of lighter matter), ether (the subtle matter), mind (energy in the form of consciousness), buddhi (energy in the form of awareness), and the ego (the individualized consciousness)- these are the eight fold divisions of My Prakriti (Creative Energy).

5. This is My lower Nature. But know that there is My other and higher Nature, O mighty armed, which upholds and sustains all the beings in this world.

6. Know that all beings are created from this two fold Nature of Mine and also that I am the creator as well as destroyer of the entire universe.

7. There is nothing whatsoever that is superior to Me or higher than Me. O Dhananjaya. All that is here is strung upon Me

like pearls on a thread.

8. O Son of Kunti, I am the liquidity of water, the light of the sun and the moon, the syllable AUM in the Vedas, sound in space and manliness in men.

9. I am the fragrance of cleanliness found in the earth, the light of fire, life in all beings, and among ascetics austerity.

10. O Partha, know that I am the eternal seed of all beings. I am the intelligence of the intelligent and the brilliance of the brilliant.

11. "O best of the Bharatas, I am the strength of the strong. I am without lust and passion, but in beings I am desire that is not opposed to Dharma.

12. "The three states of My Creative Energy, namely sattva (purity and truthfulness), rajas (pride and arrogance) and tamas (slothfulness and ignorance) have evolved from Me only. I am not in them though they are in Me.

13. "Deluded by these three modes of nature all the beings in the whole world do not recognize Me, who is supernal and inexhaustible.

14. "It is indeed very difficult to overcome maya (illusion) caused by these three modes of Nature. Those who take shelter in Me alone can do so.

15. "But the evildoers, the deluded and the lowliest of the men do not worship Me. With their knowledge lost to Maya

(illusion), they take shelter in the demonic.

16. "Four kinds of pious people worship Me O Arjuna. The person in great distress, the person in search of knowledge, the seeker of wealth and the man of wisdom.

17. "Out of them the man of wisdom who is constantly engaged in devotion to Me, is very special and dear to Me. Certainly to the man of wisdom I am very dear and he to Me.

18. "All these men are definitely magnanimous souls. But the man of wisdom in my opinion is verily like Myself. He is certainly situated in Me and attains the highest end.

19. "It is only at the end of many births, the man of wisdom surrenders to Me, realizing that Vasudeva is all. But it is very rare to come across such great souls.

20. "Those under the influence of their respective nature, with their wisdom consumed by various desires, worship other gods, observing specific rituals and religious rites.

21. "Whatever form a devotee desires to worship with deep faith, I stabilize his faith firmly in that form.

22. "Endowed with such faith, he aspires to worship that form and gains through that fulfillment of his desires as ordained by Me.

23. "But limited is the fruit gained by such men of small wisdom. Those who worship gods go to them but My devotees come to Me only.

24. "The men without intelligence think that I have come into this world from nowhere, not knowing My inexhaustible and highest state of existence.

25. "I do not manifest My illumination every where. Covered by yoga maya (the state of illusion), these deluded people do not know My Supreme Existence that is unborn and inexhaustible.

26. "O Arjuna, I know the past, the present and the future and also about all the beings. But no one knows Me.

27. "O Paramtapa Bharata, born out of the duality of desire and repulsion, caused by illusion, all beings pass into delusion from their very birth.

28. "But men of virtuous deeds whose sins have been washed away worship Me with devotion and determination, freed from the illusion of duality.

29. "Those who take refuge in Me and strive for deliverance from death and old age, know everything about Brahman, the Inner Self and all actions.

30. "Those who know Me to be composed of Adhibhuta (Master of all elements), Adhidaiva (Master of all the devas) and Adhiyagna (Master of all sacrificial ceremonies), with their minds established in Me, know Me even at the time of their final journey (death).

Thus ends the seventh chapter named Yoga of Knowledge and Higher Knowledge in the Upanishad of the divine Bhagavad-

Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 8

The Yoga of Imperishable Brahman

1. Said Arjuna, "O Purushottama, what is that Brahman, What is Adhyatma (inner Self) and what is karma ? What is said to be Adhibhuta (the primeval being) and what is referred to as Adhidaiva (the Supreme Deity)?"
2. "O Madhusudhana, who is Adhiyagna (master of sacrifices) in this body ? And at the time of the final journey how the practitioners of self-control can realize You?"
3. Said Lord Supreme, "Indestructible and beyond all is Brahman. Ones own self is called Adhyatma. The cause behind the creation of all the beings is called karma.
4. "Adhibhuta is by nature destructible. The Purusha (the Manifested Supreme Self) is Adhidaiva. And certainly I am Adhiyagna in the body, O best of the embodied.
5. "At the time of death, he who, remembering Me, leaves the body, attains My State. There is no doubt about this.
6. "O Son of Kunti, whatever a person thinks of at the time of leaving his body , he attains that alone remembering it.
7. "Therefore all the time keep remembering Me and engage in the battle. By offering your mind and intelligence to Me, you will undoubtedly attain Me.
8. "Through the practice of Yoga and meditation with the

mind not moving in other directions, one can attain the Supreme Purusha , O Partha.

9. "Always thinking of the Creator, the Ancient, the Ordainer, One who is smaller than the atom, the upholder of all, the unthinkable (beyond thought), whose form is of the color of Aditya (golden color), and who is beyond the dark inconscient.

10. "At the time of death, with unwavering mind, engaged in devotion, by the strength of Yoga, establishing the prana (breath) completely between the two eye brows, he attains the Divine and transcendental Personality of Brahman.

11. "Now I will explain to you briefly that word which the knowers of Vedas call "the Word", which the great sages desire to attain by practicing celibacy and renouncing all passions.

12. "Controlling all the openings of the body, with the mind established in the heart, fixing the prana in the self at the top of the head establishing oneself in the Yoga.

13. "Uttering the monosyllable AUM, which is Brahman, who leaves the body remembering Me, he achieves the highest goal.

14. "To the constantly busy devotee who remembers Me without engaging his mind elsewhere , to him I am very easily attainable, O Partha.

15. "On attaining Me, the great souls are no more subjected to rebirth, suffering and transience, for they have attained the highest perfection.

16. "Arjuna, all worlds up to Brahma loka are subject to rebirth. But O Kaunteya, on reaching Me there is no rebirth.

17. "Those who know that the day of Brahman consists of thousands of Yugas and similarly His nights also, are the knowers of day and night.

18. "From the unmanifest are manifested all the beings at the beginning of the day and are dissolved again into the unmanifest upon the arrival of the night.

19. "All the living entities O Partha, after taking birth again and again, are automatically dissolved as the night arrives and are manifested again upon the arrival of the day.

20. "But beyond the state of unmanifest there is yet another state of unmanifest which is eternal and which can never be annihilated even when all entities are annihilated

21. "It is declared as the unmanifest and undiminishing, which is also known as the ultimate goal by attaining which one) never returns. That is My Supreme Abode.

22. "O Partha, that Supreme Being in whom are situated all the elements and by whom all this is pervaded can be attained only through bhakti (devotion).

23. "O eminent among the Bharatas, now I will explain to you the time when the Yogis depart but never to return, and also the time when they depart but come back again.

24. "Fire, light, day time, the waxing period of the moon,

uttarayanam (the summer solstice) - those who depart then, knowers of Brahman, go to the Absolute straight away.

25. "Smoke, night, the waning period of the moon, the winter solstice, those passing away during these attain the moon and return.

26. "The light and darkness are the two permanent modes of departing from this material world. By the former a man goes never to return and by the latter he goes only to come back.

27. "The Yogi who knows these two paths is not deluded. Therefore O Arjuna, establish yourself in the Yoga all the time.

28. "Knowing thus, the Yogi goes beyond the rewards attained by the study of the Vedas, performance of sacrifices, austerities, charitable works and attains the Supreme Abode.

Thus ends the eighth chapter named Yoga of Imperishable Brahman in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 9

The Yoga of Supreme Knowledge and Supreme Secret

1. Said Lord Supreme," To you who is not envious of Me, I am now declaring the most secretive knowledge along with wisdom by knowing which you will be released from the misery of inauspicious material existence.
2. "This is a very superior science and highly enigmatic. It is very sacred, supreme, directly attainable through righteousness, very easy to practice and inexhaustible.
3. "O Paramtapa, those who are not sincerely interested in this dharma, return to the path of mortal existence, without attaining Me.
4. "The whole cosmic manifestation is pervaded by Me by My unmanifest form. All beings exist in Me though I am not in them.
5. "These beings do not exists in Me. Look at my mystic richness. Although I am the bearer and creator of all the beings , My Self does not exist in any of the cosmic manifestations.
6. "Know that just as the mighty air moving everywhere is always situated in the sky, so do all these beings exist in Me.
7. "O son of Kunti, at the end of each kalpa (time cycle) all beings enter My Prakriti (Creative Energy) and at the beginning of every kalpa I create them again.

8. "Holding My Nature under my control, I create hordes of beings again and again who are under the control of nature.

9. "O Dhananjaya these works do not bind Me as I am situated without any attachment and without any interest.

10. "Under My control Nature manifests the whole creation, both the moving and the unmoving, and because of this only the whole world revolves.

11. "When I assume the human form, the deluded fools do not know Me as the Lord of all Beings, not knowing My transcendental nature .

12. "With deluded hopes, deluded actions and deluded knowledge, perverted, they take shelter in the demonic, wicked and deluded nature.

13. "The great men O Partha, who have partaken Divine Nature, worship Me without thinking of anything else, knowing Me as the Primal Being and the Inexhaustible.

14. "Always singing about Me, striving with determination, offering me obeisance, My devotees worship Me continuously.

15. "Others worship Me through the Yoga of Knowledge as One or as Many, as the Universal Form with faces in all directions.

16. "I am kratu (Vedic ritual), I am yagna (sacrificial ceremony), I am svadha (an offering in the sacrificial ceremony), I am medicine, I am the Mantra (the sacred chant), I am adyam

(fuel in the Yagna), I am Agni (fire) and I am hutam (the burnt remains of an offering in the yagna).

17. "I am the Father of the whole world, its Mother, Upholder and Grand Father also. I am the sacred knowable form of OM and I am also the three Vedas- Rigveda, Yajurveda and Samaveda.

18. "I am the Directions, the Sustainer, Lord, Witness, Abode, Refuge, Companion, Origin, Destruction, the Resting Place and the Imperishable Seed.

19. "I am the source of heat. I withhold and send forth the rain. I am the giver of immortality and death. I am both Reality and Unreality, O Arjuna.

20. "The knowers of the three Vedas, drinkers of soma juice, purified of their sins, perform sacrifices and worship Me, praying for safe passage to heaven. By virtue of their pious deeds they attain the world of Indra and enjoy divine pleasures in heaven.

21. "After enjoying the heavenly pleasures and exhausting their merits, they return to the mortal world. Thus following the injunctions laid down in the three Vedas desiring sense enjoyments, they go back and forth between the earth and the heavenly world.

22. "Those who worship Me always without thinking of anything else and those who are constantly engaged in devotion, I consider it as My personal responsibility to look after their personal and spiritual welfare.

23. "Even those devotees who worship other gods sincerely and steadfastly, they too worship Me only , O Kaunteya, though improperly and inappropriately.

24. "I am indeed the enjoyer of all sacrificial ceremonies and their Lord. But these men, not knowing the truth, fall down.

25. "Those who worship gods go to gods. Those who worship ancestors go their ancestors. Those who worship the elements go to the elements. But those who worship Me come to Me only.

26. "Whatever that is offered to me with great devotion whether it is a leaf, a flower, a fruit or water, that offering of the pure soul I accept.

27. "O Kaunteya, whatever you do, whatever you eat, whatever you offer or give away, whatever penances you perform, O Kaunteya, offer all that to Me.

28. "Thus established in the yoga of renunciation you will become free from the bondage of karma caused by the fruits of good and bad actions and, being liberated, you will come to Me.

29. "I am equally situated in all beings. There is none who is particularly hateful to me or dearer to Me. But those who worship Me with devotion I am in them and they are in Me.

30. "Even if a man of sinful conduct worships Me with undisturbed devotion, he should be regarded as a saintly person

because he is has made the right resolve.

31. "Such a person promptly becomes a righteous soul and attains eternal peace. O Kaunteya, know for sure that My devotees shall never perish.

32. "O Partha, by taking refuge in Me, even those born of sinful wombs, women, vaishyas (merchants), sudras (the fourth caste in the Vedic caste system) also attain the highest state.

33. "Then what to speak of the pious brahmins and the devoted kings who worship Me! Having come into this world of impermanence and unhappiness you should worship Me alone.

34. "Constantly think of Me, become My devotee, worship Me only and offer your respects to Me. By constantly repeating My name in your heart and established in Me, you will definitely come to Me.

Thus ends the nineth chapter named The Yoga of Supreme Knowledge and Supreme Secret in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 10

The Yoga of the Manifestations of God

1. Said Lord Supreme, " Listen to Me again, O mighty armed, My supreme words, which I am speaking before you for your benefit as you are dearer to Me.
2. "The devas do not know My splendor, nor the great sages. I am the prime cause of all gods and sages in all respects.
3. "He who understands Me as the One without birth, without beginning, as the Lord of all the worlds, he is undeluded among the mortal men and is freed from all sins.
4. "Intelligence, knowledge, non-delusion, compassion, truthfulness, control of the senses, control of the mind, pleasure and pain, fear and fearlessness.
5. "Non-cruelty, equanimity, contentment, austerity, donation, fame, disrepute, these feelings of all beings arise from Me only according to their nature.
6. "He who is aware of My glories is undoubtedly united with Me through unwavering Yoga.
7. "I am the originator of all. From Me manifest all this. Knowing thus men of wisdom worship Me with concentrated attention.
8. "With their minds fully established in Me, with their lives devoted to Me, narrating My greatness to one another, they

remain happy and delightful.

9. "To those who worship Me always with loving devotion, I give the real wisdom by which they come to Me.

10. "Out of mercy to them I destroy their inner darkness born out of their ignorance with the lamp of wisdom shining in their hearts."

11. Said Arjuna, "You are indeed Supreme Brahman, the Transcendental Abode, Very Sacred Being, Supreme Purusha (Consciousness), Permanent, Divine, Primeval God, Unborn and the Most Glorious.

12. "The great sages, Narada, Asita, Devala and Vyasa speak of You in this manner. And You are also speaking to me in the same vein.

13. "I accept this supreme truth about You which You have told me O Kesava. Certainly neither the gods nor the demons can understand , O Supreme Creator, Your (divine) manifestation.

14. "You are in reality the Self with in the Self. (I have come to) Know you (thus), O the Highest Purusha (Being), the Source of all entities, Lord of beings , God of gods, Bearer of the entire universe.

15. "Please tell me in detail the various manifestations of Your divine Self by which you are established every where in all the glorious manifestations of the worlds.

16. "O Supreme Yogi, please tell me how should I constantly meditate upon you? In what aspects and creations can I recognize you O Lord Supreme?"

17. "O Janardhana please tell me once again in detail Your yoga (pure state of existence) and Your various manifested forms, the pleasure of hearing which I cannot find even in tasting the amrit (the divine elixir). "

18. Said Lord Supreme," Certainly I shall now speak before you but the most important divine manifestations of My Self , as there is no limit to My manifold presence, O the best among the Kurus.

19. "Gudakesa, I am the inner self, present in all the elements. I am the beginning, the middle and the end of all beings.

20. "Among the Adityas (golden beings), I am Vishnu. Among the shining ones I am the dazzling sun. Among the Maruts (gaseous elements) I am Marichi. And among the stars I am the moon.

21. "Of the Vedas, I am the Sama Veda. Among the gods, I am Vasavah. Among the senses I am the mind. And among the manifested forms I am chetana (the active consciousness).

22. "Among the Rudras (sanguine Beings) I am Lord Shiva. Among the Yakhsas (vital spirits) and Rakshasas (the demons) I am Kubera (Lord of wealth). Of the Vasus (the crawling beings) I am Agni (fire) and of all the mountains I am mount Meru.

23. "O Partha, Know me as Brihaspati (Lord of Luminous Mind), the Chief among the priests. Among the military know me as Skanda (a great division). Among the lakes I am the ocean.

24. "Among the great sages I am sage Bhrigu. Among the utterances of the throat I am the monosyllable AUM. Among the rituals I am the ritual of chanting. Among the pitched things I am the Himalayas.

25. "Among all the trees I am the Asvaththa tree (The sacred tree of life with its roots above and branches below). Among the Devarishis (celestial sages)I am sage Narada. Of the Gandharvas (sweet scented creative spirits) I am Chitraradha. And among the Siddhas (men of occult powers) I am sage Kapila.

26. "Among the horses I am Uchachaihsravah (a celestial horse that emerged during the evolution of immortal life). Among the elephants I am Airavat (a celestial elephant). Among men I am the King .

27. "Among the weapons, I am the thunderbolt (the weapon the Indra). Among the sacred cows, I am Kamadhenu. Among the tempters, I am Kandaarpa (Cupid). Of the Serpents I am Vasuki.

28. "Among the Nagas, I am Ananta. I am Varuna among the water deities. Of the ancestors, I am Aryama. Of the controllers, I am Yama.

29. "Among the demons I am Prahlada. Among the calculators I am time. Among the animals I am the Lion and among

the birds I am Garuda, the son of Vinata.

30. "Among the purifiers I am the wind. Among the bearers of weapons, I am Rama. Among the fish I am the alligator and among the rivers I am the Ganges.

31. "Of the created things I am the beginning, the end and also middle. Of the sciences O Arjuna I am the Spiritual Science. And amidst the debtors I am pure logic.

32. "Among the letters I am the first letter ' A'. Among the samasas (Sanskrit name for compound words) I am dvanda samas (joined by two independent nouns). I am the unending time and among the creators I am Brahma.

33. "I am the all devouring Death, Creator of the future. Among women I am fame, prosperity and fine speech, memory, intelligence, firmness and patience.

34. "In the Samaveda I am Brihatsama. Of the mantras I am the sacred Gayatri mantra. Of the month I am Margasirsha (between November and December) and of the seasons I am the blooming (spring).

35. "Among the deceivers I am the gambler. I am the radiance of the radiant. I am victory among the victorious, profession among the professionals and the strength of the strong.

36. "Of the Vrishnis I am Vasudeva (Krishna). I am Arjuna among the Pandavas. Among the sages I am Veda Vyasa and among the poets I am poet Usana.

37. "I am the punishing power of the those who are in authority. I am the morality of those who are in search of victory. Among the secrets I am the silence and among the knowledgeable I am the knowledge.

38. "I am also the source seed of all the beings in this universe. There is no creature moving or unmoving that can exist without Me.

39. "There is no end to My divine glories O Arjuna. What I have spoken here is but a brief description of My limitless powers.

40. "What ever manifestation is endowed with truth, beauty and brilliance know that to be born of an aspect of My brilliance.

41. "But what will you do by knowing these various manifestations of Mine O Arjuna In this vast universe is existing but only one aspect of Me.

Thus ends the tenth chapter named The Yoga of the Manifestations of God in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 11

The Yoga of Supreme Cosmic Vision

1. Said Arjuna, "You have spoken to me the most confidential and supreme subject of the inner self by which my delusion has gone.

2. "O Lotus Eyed Lord, I have heard from You in detail the creation and the dissolution of all the manifested forms and also Your inexhaustible greatness.

3. "O Superior among men, you have spoken to me about Yourself as You are. But I wish to see your Divine Form

4. "O Lord, if you think that it would be possible for me to see Your form, then show me, O Lord of all Yogas, Your inexhaustible eternal Self."

5. Said Lord Supreme, "Behold Arjuna now my numerous and various divine and colourful forms.

6. "See the Adityas, the Vasus, the Rudras, the Ashvins and also the Maruts. See now O Bharata, all the wonder, which You have not seen before.

7. "O Arjuna behold in one place the entire universe, both dynamic and static, and also whatever you wish to see further.

8. "But you cannot see Me with your ordinary eyes. I will give you supernatural vision with which you can behold the wealth of My Yoga."

9. Sanjaya said, " Having said thus, O King, Hari, the Great Lord of Yoga, showed His divine splendor to Arjuna.

10. " (Arjuna saw) Innumerable mouths and eyes, numerous awesome visions, many divine ornaments and a great many weapons in striking positions.

11. "Wearing many divine garlands and garments, smeared with many divine perfumes and creams, incredible was the form of God, unlimited and many faced.

12. "The splendor of the great Lord was like many thousands of sun ablaze in the sky at the same time.

13. "There Arjuna could see in the universal form of the Supreme God, in one place the entire universe divided into many.

14. "Then (having seen the form of God), Arjuna, struck with wonder, his hair standing stiff due to the feeling of ecstasy, bowed his head in reverence before God and spoke to Him with folded hands."

15. Said Arjuna, "I am able to see O Lord , in Your divine body all the gods and living entities. Also Brahma, the creator sitting in the lotus flower, all the sages and many divine serpents.

16. "I am seeing innumerable hands, bellies, mouths, and eyes. You are indeed every where with an unending form. O Lord of the Universe, I am unable to see the beginning, the middle

and the end of Your universal form.

17. "With Your crown, mace and weapon, Your effulgence is glowing in all directions, It is difficult for me to see your brilliance that is blazing everywhere like that of the sun which is immeasurable.

18. "You are imperishable, the highest (knowledge) to be realized. You are the resting ground for this whole universe. You are the protector of the eternal dharma. It is my conviction that you are the most Ancient Being.

19. "I behold You as the One without a beginning, middle or end, with infinite energy, innumerable hands and eyes like the sun and the moon. A blazing fire is coming out of Your mouth. And You are keeping the whole universe heated with Your inner glow.

20. "All that is between the heaven and the earth, is pervaded by you only in all directions. Seeing your wondrous and terrible form all the three worlds are trembling with fear, O Highest Soul.

21. "All the celestial beings are entering You only. Some of them are bowing to you with folded hands offering You prayers. Hosts of saints and seers are singing hymns of peace and chanting Vedic verses.

22. "Rudra, Adityas, Vasus, Sadhyas, Vasudevas, Aswins, Maruts, Ancestors, Gandharvas, Yakshas, demons, siddhas (spiritually perfected beings) are all gazing at You with amazement.

23. "Seeing Your mighty form with so many faces, eyes , mighty arms, thighs, feet, multitude of bellies and teeth, all the worlds are shaking with fear and so do I.

24. "O Vishnu, looking at Your expansive form reaching out to the heavens, glowing with innumerable colours, mouth widely open, bright wide eyes, I am certainly terrified in my heart and lost my inner stability and tranquility.

25. "After seeing Your terrible face with so many teeth I feel as if the fire of death is standing in front of me. I have lost my sense of direction and I do not know what to do. O Lord of all and Dweller of the worlds, be kind to me.

26. "The sons of Dhritarashtra, with their entourage of kings, Bhishma Drona and Karna, and also many great commanders from our side too,

27. "Are passing through Your mouth between Your blood curdling, terrible teeth. Some of them are struck there with their heads crushed between the teeth.

28. "As great many rivers rush into the sea, so do these heroes of the mortal world are going into Your blazing mouth.

29. "As the moths rush into the blazing fire for its own destruction with full speed, so are these people are rushing into Your mouths at full speed for their own destruction.

30. "You are sucking all these people into Your blazing mouths from all directions. The whole universe is aglow and heated up with Your angry majestic rays, O Vishnu.

31. "Please explain to me who You are in that fierce form. Salutations to You Chief of gods. Be gracious to me. I wish to know about You, O Original Being for I do not know Your inner mechanism."

32. Said Lord Supreme," I am Time, verily the great destroyer of the Worlds engaged now in the destruction of people. Except the Pandavas all the warriors on either side are going to be destroyed.

33. "Therefore get up and fight to earn fame, conquer your enemies and enjoy kingdom of abundance. They are already killed by Me . O great archer, you are but an instrument.

34. "Drona, Bhishma, Jayadratha, Karna, and other great warriors have already been killed by Me. Therefore do not feel agitated . Just engage yourself in the fight and you are bound to destroy your enemies."

35. Said Sanjaya, "Thus hearing the speech of Krishna, with folded hands and trembling, Arjuna offered obeisance again and again to Lord Krishna and spoke to him in a voice fully choked."

36. Said Arjuna, " O Master of the senses, Your glories are causing the entire world to rejoice and become attracted to You, while the demons are fleeing in all directions. Groups of Siddhas (perfects beings) are bowing before you in adoration.

37. "But why should not they worship You O Exalted Soul, for You are superior to even Brahma (the Creator)? You are the Original Creator, Unlimited, God of gods, Universal Dweller,

Imperishable, Being and Non-Being (Reality and Unreality) and That Supreme also beyond these two.

38. "You are the Original God, the most Ancient Being. You are the Ultimate Refuge of this and other worlds. You are the knower and the knowable, the transcendental goal. The whole universe is pervaded by You O Being of unending forms !

39. "You are Vayu, Yama, Agni, Varuna, the Moon and Brahma and also Great Grandfather (of all these gods). Salutations and Salutations to You a thousand times and salutations and salutations again.

40. "My salutations to You from the front and the back and from all directions for You are omnipresent with infinite powers and boundless energy. Everything is enveloped by You and You are all that is.

41. "Without knowing Your true greatness, accidentally or out of love, I have addressed You variously as My Friend, Krishna or Yadava.

42. "Whatever ridicule or disrespect I might have shown in front of You, O Intangible One ,while at play, lying down, sitting, eating food, alone or in the company of friends, please do forgive me O Uninterfering One.

43. "You are the Father of the entire world, the moving and non-moving. You are among the worshipable and glorious teachers There is nothing that is equal to You in the three worlds. Then how can there be anything else that is greater than You O Being of unbound influence?

44. "Therefore prostrating my body in front of You, O God, I offer my obeisance to You and seek Your blessings. Please forgive me, O Lord, the way a father tolerates his son, a friend his friend and a lover his beloved.

45. "Seeing what I have never seen before I am joyous. But at the same time my mind is greatly disturbed and filled with fear and consternation. Please show me Your normal divine form. O God of the gods, Dweller of the Universe.

46. "I wish to see You in your normal form with four arms wearing golden crown and holding the mace and disc in Your hands. Assume that form again O Lord of Thousand arms and Universal form."

47. "Said Lord Supreme, " Pleased with you, O Arjuna, I have shown You this transcendental form of Mine through atma yoga (union of the Selves) that (form) which is full of brilliance, universal, unlimited and from the beginning. Other than you no one else has seen It.

48. "Neither through the study of the Vedas, nor through the performance of the sacrifices, nor by giving charities, nor by performance of rituals, nor by observance of severe kind of penances can any one see Me in this form in this world other than You, O the exalted among the Kurus.

49. "Do not be agitated or deluded by seeing such terrible form of Mine. Freed from all fear, with pleasant mind, see this form of Mine again."

50. Said Sanjaya, "Having spoken thus Vasudeva showed his

normal form to Arjuna. Assuming His pleasant form, the Great Soul, tried to revive the spirits of fearful Arjuna."

51. Said Arjuna, "Seeing this very gentle human form of Yours, O Janardhana, I have regained mental stability and returned to my original nature."

52. Said Lord supreme, "It is indeed very difficult to see this form of Mine which you have seen. Even the gods always aspire to see this form mine of Mine.

53. "Neither through the study of the Vedas, nor through severe penances, nor through the charities, nor through sacrifice it is possible to see Me in the form which You have seen Me.

54. "But through intense, undistracted devotion, it is possible not only to see Me in this form O Arjuna, but also know My true nature and enter into It.

55. "But My true devotee, who works for Me only considering Me as the Transcendental Supreme , renouncing all attachments without any rivalry towards all the beings, would certainly comes to Me , O Pandava.

Thus ends the eleventh chapter named the The Yoga of Supreme Cosmic Vision in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 12

The Yoga of Devotion

1. Said Arjuna, "Those devotees who are always engaged in Your worship or those who worship the Inexhaustible and the Unmanifested, which of these two know the Yoga better?"
2. Said Lord Supreme," With their minds fixed on Me, those who worship Me always, with faith and sincerity, they are considered to be the most qualified in the Yoga by Me.
3. "But those who are engaged in the worship of the Imperishable, the Indefinable, the Invisible, the Omnipresent, the Unthinkable, the Immutable, the Immovable, and fixed
4. "Controlling all the senses, maintaining equanimity everywhere, engaged in the welfare of all beings, they also come to Me only.
5. "It is very difficult for those whose minds are preoccupied with the Unmanifest because for the embodied souls it is indeed very painful to make progress towards the Unmanifest.
6. "He, remains attached to Me, renouncing all his activities to Me, meditating upon Me without any distractions and worshipping Me,
7. "And whose minds are set upon Me, I rescue them from the ocean of mortal samsara (worldly life).
8. "Upon Me fix your mind, in Me operate your intelligence

and thereafter without doubt you shall live in Me only.

9. "If you are unable to concentrate your mind steadily upon Me, then strive to attain Me by practicing (Bhakti) Yoga, O Arjuna.

10. "If you are not competent to practice Yoga, then do My work dedicating it to Me. By doing work for My sake you will achieve (spiritual) perfection.

11. "If you are not interested in doing even this, then seek refuge in My Yoga, renouncing the fruit of all your actions, established in the self.

12. "Certainly knowledge is better than practice, but better than knowledge is meditation, superior to which is renunciation of the fruits of actions. Indeed after renunciation there is only peace.

13. "Without any hatred towards all beings, friendly and compassionate, without any sense of possessiveness, without any egoism, equal in pleasure and pain and forgiving.

14. "The Yogi who is always contented, self-controlled, strongly determined, his mind and intelligence offered to Me, that devotee is dear to Me.

15. "He who nether disturbs the world nor is disturbed by it, who is free from joy, envy, fear and excitement - he is dear to me.

16. "He who is without expectations, pure, dexterous, impar-

tial, undisturbed, renouncing all effort in undertakings - that devotee is dear to Me.

17. "He who neither likes nor dislikes, neither bemoans nor desires, who has renounced both the auspicious and the inauspicious and who is full of devotion to me- he is dear to ME.

18. "Equal to friend and foe, in honor and dishonor, heat and cold, pleasure and pain and equally free from all attachment.

19. "Equal to being criticized or praised, silent, contented with whatever he has, without a fixed abode, stable minded, engaged in devotion- that devotee is dear to Me.

20. "But who follows completely the immortal dharma (righteousness) as ordained, with faith, holding Me as the Supreme such devotees are exceedingly dearer to Me.

Thus ends the twelfth chapter named Yoga of Devotion in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 13

The Yoga of the Field and the Knower of the Field

1. Said Arjuna, "O Kesava, I wish to know about Purusha (the pure consciousness) and Prakriti (the creative energy), kshetram (field or matter or the body) and kshetragna (awareness or consciousness), knowledge and purpose of knowledge."
2. Said Lord Supreme," This body, O Arjuna, is called kshetra (matter or the body). He who knows thus is called kshetragna (the knower of kshetra) by the knowledgeable.
3. "O Bharata, I am kshetragna (pure consciousness) in all the kshetras (all material objects). The knowledge of what is the body and who is knower of the body , in My opinion is true knowledge.
4. "Now understand from Me briefly what matter is, what are its variations, from where it is, who the knower (consciousness) is and what are his powers.
5. "(This knowledge) is described in (the form of) songs variously by the seers and in many vedic hymns and also in the verses of Brahmasutras with in-depth analysis.
6. "The Mahabhutas (the five great elements), the ego, the discriminating intelligence, the invisible (self), the ten senses (ears, skin, tongue, nose, hands, feet, mouth, anus, and the sexual organs) and the five objects of the senses (sound, taste, touch, smell and the forms).

7. "Desire, repulsion, happiness, sorrow, the aggregate, dynamic awareness, decisiveness, all these are briefly the various aspects of the kshetra (body)

8. "Without pride, without pomposity, absence of cruelty, tolerance, straight forwardness, service to Acharya (the spiritual master), cleanliness, stability (of the mind), self-control.

9. "Vairagya (absence of any feeling) towards the objects of the senses, absence of egoism, constant reflection of the pain and drawbacks inherent in the birth, death, old age and disease.

10. "Disinterested, detached from the son, wife, home and the like, always even minded in both desirable and undesirable conditions.

11. "Devoted to Me only without engaging in other yogas (activities) and evil pursuits, living in solitary places, disinterested in seeking the company of people.

12. "Always absorbed in self knowledge, engaged in the study of philosophy and spirituality ; all this is declared as knowledge and the rest is ignorance.

13. "That which is to be known I will now declare to you by knowing which immortality is attained. The eternal Supreme Brahman is neither sat nor asat it is said.

14. "Everywhere hands and feet It has, Everywhere eyes, heads and faces, everywhere in the world ears. Everything It envelops sitting.

15. "Source of all the senses and qualities, but devoid of any senses, detached but bearing all, without qualities but partaker of the qualities.

16. "Outside and inside of all beings, moving and non moving, and also very subtle and incomprehensible, far away but also very nearer

17. "Undivided but situated in the beings divided, bearer of beings but also to be known as the devourer and illuminator.

18. "Among the illuminated the very illumination , beyond the darkness It is said to be. Knowledge, to be known and the end of all knowledge, It is in the hearts of all.

19. "Thus the body (the matter) and also the knowledge and the knowable all explained briefly. My devotee who knows all this by that understanding attains My State.

20. "Prakriti (the Creative energy) and Purusha (the pure consciousness) know that they had certainly no beginning . All distortions and qualities know for certain arise out of Prakriti only.

21. "For the purpose of performing actions only is said to be Prakriti. Purusha is for pleasure and pain to enjoy only it is also said.

22. "Purusha alone seated in Prakriti enjoys the qualities produced by Prakriti. Because of association with the gunas (qualities), the division of reality and unreality take birth.

23. "The Overseer, Regulator, Bearer, Enjoyer, the Great Lord, the Supreme Soul indeed is said to be. In the body (he is) Purusha, the transcendental.

24. "Any one who knows thus Purusha and also Prakriti with the Gunas (qualities) , in spite of his present ways, shall never born again.

25. "By dhyana (meditation) atma (soul) is experienced. Some the Super soul by the lower self. Others through Yoga of Knowledge. The rest through the Yoga of Action.

26. "Others without knowing (these methods), hearing from others worship (Me). They also transcend death through constant hearing.

27. "Whatever that takes birth even minutely, pure, moving and non-moving, is due to the union of the Kshetra (matter) and Kshetragna (consciousness). Know it thus, O Best of Bharatas.

28. "The Lord of the Universe is established equally in all living beings, as the indestructible in the destructible. He who sees thus does really see.

29. " Seeing Him equally everywhere, the Lord situated equally in all, he does not degrade his Self by his self and he will reach the transcendental state.

30. "He who sees Prakriti alone performing all the actions and the Self as the Non-doer does actually see.

31. "When he sees the multitude of diverse beings united in One and spread there from, he attains Brahman.

32. "Because He is eternal, without qualities, this transcendental and inexhaustible soul, while dwelling in the body, neither does any thing nor gets entangled, O Son of Kunti.

33. "As the omnipresent sky, because of its subtle nature, does not get entangled, the Soul also is not entangled in the body though present every where.

34. "Just as the sun illuminates the whole wide world, the Soul illuminates the whole body, O Bharata.

35. "The difference between Kshetra (matter) and Kshetragna (consciousness), whoever perceives with his eyes of wisdom and also the liberation of the being from the hands of Prakriti, know that they go to the Supreme only.

Thus ends the thirteenth chapter named The Yoga of the Field and the Knower of the Field in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 14

The Yoga of the Triple Gunas

1. Said Lord supreme," The Supreme knowledge I shall reveal to you again, knowledge that is superior to all knowledge, by knowing which the sages attain the Highest State.
2. "By taking shelter in this knowledge and attaining My State, at the time of creation they do not take birth, nor are they troubled at the time of dissolution.
3. "My Creative Self is the source of the great god, Brahma, in whom I plant the possibility of all creation. All living beings thus come into existence.
4. "Of all the sources of creation which give birth to forms, Brahma is the supreme source and I am the seed giving father.
5. "Sattva (purity), Rajas (passion) and Tamas (ignorance) are the qualities arising out of Prakriti. They bind the soul with the body, O mighty armed.
6. "Of them Sattva is of the purest nature, illuminating and without any debility. Through attachment with happiness and knowledge it binds , O sinless one.
7. "Know that Rajas is full of passion born out of attachment with thirst (insatiable desire). It binds the embodied, O son of Kunti, through attachment with works.
8. "But know that Tamas is born out of ignorance, deludes all

embodied beings. Through recklessness, laziness and sleep, it binds (the soul), O Bharata.

9. "Sattvic nature binds one to happiness, Rajas to action, O Bharata , but by enveloping all knowledge, Tamas binds one to recklessness.

10. "Sattva exists by suppressing Rajas and Tamas. Rajas exists by suppressing Sattva and Tamas. And Tamas by suppressing both Sattva and Rajas, O Bharata.

11. "When all the openings of the body radiate illumination, it is said that Sattva is in predominance.

12. "Greed, excitement in performing actions, uncontrollable desire, all these symptoms develop when Rajas is in predominance, O chief among the Bharatas.

13. "Darkness, inactivity, recklessness, illusion are manifested when Tamas is predominating, O son of Kurus.

14. "If Sattva is predominating at the time of death in a person, he attains the pure worlds of the highest sages.

15. "With Rajas predominating at the time of death one is born among those attached to actions. In the same manner with the predominance of Tamas, he takes birth among ignorant people.

16. "It is said that of actions the fruit of pious Sattva is purity, the fruit of Rajas is sorrow, while ignorance is the fruit of Tamas.

17. "Sattva strengthens knowledge, Rajas greed, while Tamas develops recklessness, delusion and ignorance.

18. "Upward go those who are established in Sattva. In the middle (regions) settle down those with Rajas. But those filled with the lowest quality of Tamas go downward only.

19. "When a seer recognizes appropriately none other than these three qualities in the performance of actions, he knows the Supreme beyond the gunas and comes to My consciousness.

20. "Going beyond these three gunas, the embodied is freed (from these ills) originating from the body - birth, death, old age and sorrow, and attains immortality."

21. Asked Arjuna, " What are the symptoms of transcendence of the three qualities, O Lord, what is the conduct and how also are these transcended?"

22. The Supreme Lord replied, "Illumination, activity and delusion, O Pandava, who neither abhors when prevailing nor desires when absent.

23. "Seated unconcerned, unmoved by the gunas, aware that gunas are acting, he is stable and never shaken.

24. "Alike in pleasure and pain toward a piece of earth, a stone, a piece of gold, alike and steady towards the desirable and the undesirable, equal in defamation and self-adulation.

25. "Alike in honor and dishonor, equal to friends and foes, removing all egoistic effort in the performance of actions - he is said to have risen above the gunas.

26. "He who serves Me with undistracted devotion, he transcends all the gunas and attains the state of Brahman.

27. "Certainly, I am the resting place of Brahman, of the immortal, inexhaustible, everlasting, righteous, blissful and also the ultimate.

Thus ends the fourteenth chapter named Yoga of Three Gunas in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 15

The Yoga of the Supreme Being

1. Said Lord Supreme, " With roots above and branches below, the Asvaththa tree is said to be unending. The Vedic hymns are its leaves. One who knows it is the knower of the Vedas.

2. "Down ward and upward extend its branches, nourished by the gunas. The sense objects are its buds. And downward are extended its roots into the world of men binding them with action.

3. "The shape of the tree cannot be found in this world, nor its beginning, nor its end, nor from where its roots come. The strong roots of this Asvaththa tree can be cut asunder only with the weapon of detachment.

4. "Thereafter one has to search for the place by going where one never comes back by surrendering oneself to the First Being from whom has spread this ancient Asvaththa tree.

5. "Without pride and illusion, free from the impurities of attachment, always turned inwardly, freed from lust, and the sense of duality like happiness or sorrow, the undeluded attain the inexhaustible eternal position.

6. "There shines neither the sun, nor the moon nor the fire, by going where men do not come back. That is My Supreme Abode.

7. "The eternal living element (soul) in the mortal world is

but an aspect of Me only. With all the senses including the mind established in Prakriti, it struggles hard.

8. "When the the soul enters the body and then when it leaves , the Iswara takes away all these (six senses) as the perfume is carried away by the wind from its source.

9. "Established in the ears, eyes, touch, taste, smell and also in the mind the soul enjoys the sense objects.

10. "The deluded cannot see the soul either when departing the body or when established in the body, enjoying (the sense objects) under the influence of the gunas. Only those with the eyes of wisdom can see.

11. " By effort, the Yogis perceive the indwelling Self. But the ignorant, with impure minds, cannot perceive so even with effort.

12. "That brilliance coming from the sun illuminating the whole world and that which is also in the moon and in the fire, know that brilliance comes from Me.

13. "Entering the earth I sustain all beings by My energy. I am also nourishing all the plants by becoming the juicy Soma.

14. "In the beings I become Vaishwanara (fire) and stay in the body. United with prana and apana I digest the four kinds of food.

15. "I am situated in the heart of all. From Me come memory, knowledge and also wrong understanding. I am all that is to

be known from the Vedas. I am the author of the Vedas and scholar of the Vedas as well.

16. "Two types of Purusha are there in this world, the perishable and the imperishable. All the living beings are perishable, but the innermost Soul is said to be imperishable.

17. "Another Supreme Self besides (these two) said to enter the three worlds and rule them. He is the inexhaustible Iswara.

18. "Because I am beyond degradation and also Supreme among the degradable, I am renowned in the world and in the Vedas as the Highest Being.

19. "He who knows Me thus without delusion as the Supreme Purusha, he, the all knowing, worships Me in all respects O Bharata.

20. "Thus I have spoken the most secret science, O Sinless One, by knowing which, O Bharata, one succeeds in becoming wise and intelligent.

Thus ends the fifteenth chapter named the Yoga of the Supreme Being in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 16

The Yoga of the Division Between Divine and Demonic Qualities

1. Said Lord Supreme, "Fearlessness, excessive Sattva (purity), preoccupied with knowledge and yoga, charity, self-control, rituals and worship, study of scriptures, penance and simplicity.
2. "Non-cruelty, truthfulness, without anger, self-sacrificing nature, peace of mind, being non-critical, compassionate to all beings, without greed, gentle, modest, firm-minded.
3. "Intelligence, forgiving nature, fortitude, cleanliness, without envy, without egoistic pride- these O Bharata are the riches (virtues) of those born with divine nature.
4. "Pomposity, exaggerated self-importance, pride in one self, anger, rudeness and ignorance, are the property (vices) of the those born with undivine nature.
5. "Divine virtues are for liberation, but undivine qualities are regarded as binding. O Pandava, do not worry for you are born with divine qualities.
6. "Two types of beings are created in this world, the divine and the undivine. The divine (nature) has been explained in detail, O Partha. Now hear from Me about the undivine nature.
7. "The undivine do not know when to act properly and when not to act. They do not know what is cleanliness and proper conduct. The quality of truthfulness is not there in them.

8. "They say that the world is false, without foundation and without God and that it is born of no cause other than of lust.

9. "With this vision in their minds, the degenerated souls, with little intelligence, engage in hostile activities, for the destruction of the world against its interests.

10. "Resorting to insatiable lust, with conceited minds, possessed by insane energy, residing in untruthful words, under illusion, they exist, worshipping the unclean and the impure.

11. "With endless anxieties (tormenting them) till the end, absorbed in sense gratification and concluding it as the transcendental (or divine).

12. "Bound by innumerable strings of desire, minds filled with the vibrations of anger and lust, they accumulate wealth by unjust means, desiring sense gratification.

13. ""Today I have gained this, this inner wish I shall fulfill, this property is mine and in future I will have more wealth.

14. "That enemy is slain by me, I shall harm others also, I am the lord and I am the enjoyer, I am perfected being, powerful and happy.

15. "I am wealthy and from a rich family, who else can there be like me ! I perform sacrifices, give charity and also enjoy - (saying) thus by ignorance (the undivine) are deluded.

16. "Perplexed by numerous states of thinking, caught in the

net of illusion, attached to the gratification of desires, the unclean degenerate into hell.

17. "Egoistic, impudent, possessed with insane energy of wealth and pride, they perform sacrifices for name sake only out of conceit and against established procedures.

18. "Having taken shelter in egoism, strength, showiness, lust and anger, the envious discredit Me in their own bodies and in others.

19. "These haters, the cruel and the lowest men in the world of materialistic existence, I cast them again and again into the inauspicious demonic wombs

20. "Acquiring demonic wombs, these deluded persons, birth after birth, without reaching Me, O Kaunteya, go to the lowest hell.

21. "Three types are the gates to this hell which are destructive to the soul - desire, anger and greed. Therefore one must leave aside these three.

22. "O Son of Kunti, he who is liberated from these three gates of darkness perform actions in the interests of his self and attains the Supreme State.

23. "He who discards the scriptural methods and indulges in desire driven actions, neither attains spiritual success, nor happiness nor the Supreme Goal.

24. "Therefore let the scriptures be your guide in deciding

appropriate and inappropriate actions. Knowing the scriptural injunctions properly you should perform your actions.

Thus ends the sixteenth chapter named the the yoga of the division between divine and demonic qualities in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 17

The Yoga of the Threefold Division of Qualities

1. Said Arjuna, "Those who give up the scriptural injunctions, but continue to worship you with full faith, what is their devotion O Krishna? Is it sattvic, rajasic or tamasic ?
2. Replied Lord Supreme, "In three ways exists the faith of the embodied according to their own nature- sattva, rajas and also tamas. Now hear that from Me.
3. "Everywhere O Bharata, faith is in accordance with ones nature. A person's faith is according to his nature.
4. "The sattva people worship gods. The rajasic worship Yakshas and Rakshasas (celestial spirits and demons), and the remaining tamasic worship fallen spirits and ghosts.
5. "Against scriptural injunctions perform harmful penances those ascetic people, filled with conceit, egoism, desire, passion and strength.
6. "Subjecting the entire body to senseless torture and along with it all the elements there in, including Me also who is situated with in the body. Know them to be certainly demonic in nature.
7. "Food also is found to be tasty in three ways, as are sacrifices, austerity and charity. The difference amongst them now listen.

8. "Increasing longevity, purity, strength, health, happiness and taste, juicy, oily, durable in nature, is the food liked by sattvic people.

9. "Bitter, sour, salty, hot and spicy, burning, is the food liked by rajasic people, which gives them unhappiness, sorrow and disease.

10. "Stored and devoid of any juices, dried, foul smelling, decomposed, left over and indigestible food is dearer to the men of tamasic nature.

11. "The yagna which is performed without the desire for the fruit of the yagna, that yagna is certainly performed with the mind fixed in sattva nature.

12. "Desiring the fruit of action, for the purpose of display and show, the sacrifice that is performed, O Bharata, know it to be of rajasic nature.

13. "Without proper order, without the distribution of food, without mantras, without charity to the priests, devoid of faith, the yagna becomes recognized as tamasic in nature.

14. "Worship of gods, of the twice born, of the spiritual teacher and of the knowledgeable; celibacy and non cruelty, this is called austerity of the body.

15. "Dispassionate words that are truthful, pleasant and beneficial and also used in the recitation of the Vedic scriptures , this is said to be austerity of speech.

16. "Mental satisfaction, gentleness, silence, self-control, purification of thoughts, this is called the austerity of mind.

17. "When performed with exceptional faith, this austerity of three kinds, by men who have no desire for the fruit of their actions, is called sattvic.

18. "Austerity that is performed for gaining popularity and honor and also for display is regarded in this world as rajasic, which is also unstable and distracted (or without concentration).

19. "The austerity that is performed out of foolishness, struggle and by self torture, with an intention to harm others, this is referred as tamasic in nature.

20. "The charity that is worth giving, given without any expectation, according to the time and place and to the deserving person, is remembered as sattvic.

21. "The charity which is given for the sake of a reciprocal advantage or with the expectation of a result, or given in return (for some advantage or gain), or given grudgingly or with difficulty, that charity is to be remembered as rajasic.

22. "That charity which is given without consideration for the time and place, to undeserving persons, without due respects, without proper knowledge, is said to be tamasic in nature.

23. "' AUM TAT SAT'- thus was specified Brahman in three ways in the chanting of the Brahmins in the past, while studying the Vedas and performing Yagnas.

24. "Therefore the followers of Brahman always start their sacrifices, charities, austerities and actions with OM as specified in the scriptures.

25. "Uttering 'TAT' thus, without desiring the fruit of their actions, they perform sacrifices, austerities, charities and various other sacrifices who intend to achieve salvation.

26. "The word 'SAT' is used to denote the sense of Truth as well as the sense of the follower of Truth. O Partha, the word 'SAT' is also used to denote truthful actions.

27. "It is said that 'SAT' is situated in sacrifice, austerity and charity. Work performed for the sake of truth is also referred as 'SAT'

28. "Without faith whatever sacrifice that is offered, charity given, or austerity performed are said to be 'ASAT' (false), here and hereafter, O Partha.

Thus ends the seventeenth chapter named the Yoga of the Threefold Division of Qualities in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

Chapter 18

The Yoga of Liberation by Renunciation

1. Asked Arjuna, "Regarding Sanyas (renunciation), O Mighty Armed, I want to know the truth, and also about sacrifice, O Hrisikesa and Killer of Kesi.

2. Replied Lord Supreme, "Renunciation of desire in the performance of actions is known as sanyas among the learned people. Renunciation of the fruit of action is declared as sacrifice by the experienced.

3. "Some amongst men say that all work is evil and should be given up. But others say that acts of sacrifice, charity and penance should not be renounced.

4. "O Best of the Bharatas, now hear from Me with certainty about renunciation. O Tiger among men, renunciation is stated to be of three kinds.

5. "Acts of charity, penance, should not be renounced, but performed . Yagna, charity and penance purify even the great men among people.

6. "All these acts should be performed renouncing the attachment to the fruit of actions. They should also be done as duty. And this in my opinion, O Partha is the best.

7. "Renunciation of prescribed duties is not appropriate. Renunciation of such activities due to illusion is declared as tamas (ignorance).

8. "Renunciation of action due to unhappiness and the fear that they cause physical discomfort is called rajasic renunciation and he will not gain the fruit of renunciation.

9. "He who performs the prescribed actions considering them as obligatory duty and renounces all attachment to the fruit of his actions, such renunciation in my opinion is sattvic in nature.

10. "Without aversion to unpleasant work and without attachment to pleasant work, the renouncer is well entrenched in sattva. He is intelligent and free from all doubts.

11. "For the embodied, renunciation of all actions completely is not at all possible. But he who renounces the fruit of his actions is declared as the renouncer.

12. "The unpleasant, pleasant and mixture of both are the three kinds of fruits of works, which, after their death, come to the lot of people who have not renounced, but not to those who have renounced.

13. "O Mighty Armed one, know from Me the five causes as declared in the Samkhya philosophy for the successful performance of all actions.

14. "The field, the doer, the senses, numerous activities and the Divine, the fifth.

15. "By the body and the mind whatever actions are performed by man, rightfully or wrongfully, these five are their causes.

16. The being who because of his impure reason sees the Self as the doer is of imperfect understanding and he known not.

17. "Who is without the feeling of egoism, whose intelligence is not entangled, even if he has killed in this world, he has not killed and he is not bound by his actions.

18. "Knowledge, the object of knowledge and the knower are the three forces of karma. The senses, the work and the doer are the three aspects of karma.

19. "In the philosophy of gunas, it is said that knowledge, action and doer are also of three types, according to the threefold division of gunas. Now hear about them as they are.

20. "That knowledge is called sattvic by which one sees all beings situated in one inexhaustible Being and undivided among the divided.

21. "Know that knowledge as rajasic by which one sees multiple existences as different entities due to divisions.

22. "Engaging oneself fully in ones work as if it is the end of all, without any specific reason, with little or without any knowledge and purpose is called tamasic knowledge.

23. "Disciplined, detached, without attraction or aversion, without any desire for the fruits of actions, such actions is called sattvic in nature.

24. "Without the desire for the fruits of actions, with egoism,

performing the same actions again and again with great labor, such action is called rajasic in nature.

25. "Actions that are binding, destructive, cruel, without regard for consequences, initiated out of pride, arrogance and delusion are called tamasic in nature.

26. "Freed from attachment, without any egoism, filled with firmness and enthusiasm, without any feeling towards success or failure, such a doer is said to be a sattvic doer.

27. "Passionate and attached to the fruits of work, greedy, violent, impure, subject to joy and sorrow, such a doer is declared to be of rajasic in nature.

28. "Inappropriate, crude, stubborn, deceitful, malicious, lazy, morose, procrastinating - such a doer is called tamasic in nature.

29. "The threefold division of intelligence and stability according to the gunas as described by Me in detail, now listen O Dhananjaya.

30. "What should be done and what should not be in the performance of works, fear and fearlessness, bondage and liberation, he who knows, his understanding, O Partha, is sattvic in nature.

31. "What is dharma (righteousness), what is adharma (unrighteousness), what is work and what is not who knows it incorrectly, his intelligence, O Partha, is rajasic in nature.

32. "The ignorant who considers adharma (unrighteousness) as dharma (righteousness) and in all respects is perverted, O Partha, his intelligence is tamasic in nature.

33. "The firmness (will power) by which one holds the mind, prana, senses and all activities, through yoga , free from distraction, that firmness, O Partha, is sattvic in nature.

34. "But for the sake of dharma, desires and wealth, O Arjuna, who wields his firmness, out of attachment, desiring the fruit of his actions, O Partha it is rajasic firmness.

35. "And by which dreaming, fear, sorrow, grief, arrogance, one does not give up - the firmness of that foolish person is tamasic in nature.

36. "Now hear from Me, O Best Among the Bharatas, the three kinds of happiness, by the practice of which one enjoys and also achieves the ending of sorrow.

37. "That which is like poison in the beginning but in the end becomes like nectar, that happiness is said to be sattvic in nature, which gives rise to self-knowledge and bliss.

38. "Born out of attachment with sense objects, which is like nectar in the beginning and becomes like poison in the end, that happiness is regarded as rajasic in nature.

39. "That happiness which deludes the self from the beginning to the end, born of sleep and laziness, is quoted as tamasic happiness.

40. "There is none either on earth or in the world of gods, who is free from the influence of these three gunas born of Prakriti.

41. "Brahmins, kshatriyas, the vaishyas and the sudras, O Paramtapa, are divided (into these categories) in the performance of their duties, on the basis of their in born gunas only.

42. "Equanimity, self-control, austerity, purity, forgiveness, honesty, knowledge, wisdom, and belief in God - are the duties of a Brahmin arising out of his nature.

43. "Valor, vigor, firmness, resourcefulness, not fleeing from the battle field, generous, leadership (or lordship) , are the duties of a kshatriya arising out of his nature.

44. "Cultivation, protection of cows, trade are the duties of a vaishya born out of his nature. Action involving service to others is the duty of a sudra endowed by nature.

45. "By following ordained duties, man can attain perfection. How perfection can be attained through ones duty now listen.

46. "From Whom arise all the beings and by Whom all this is pervaded, by worshipping Him through ones duty man can attain perfection.

47. "Better is ones dharma even if devoid of merits , than another's dharma perfectly performed. By doing the works according to ones nature one is not tainted by sin.

48. "O Kaunteya, one should not give up ones duty which is born out of one nature. All actions have some defect or the other just as fire is always enveloped by smoke.

49. "He whose intellect is disinterested, who has subdued his self, free from desires attains through renunciation the state of freedom from action and reaction.

50. "Now try to understand from Me in brief, O Kaunteya, how one who has achieved perfection can attain Brahman, the highest state of knowledge and transcendence.

51. "With intelligence purified, engaged in self-control with determination, giving up the sense objects such as sound etc, setting aside hatred and attachment.

52. "Residing in solitary places, eating lightly, restraining speech, the body and the mind, always engaged in transcendental meditation and sheltered in detachment.

53. "Freed from egoism, force, arrogance, desire, anger and greed for material things, without possessiveness, peaceful - such a person is qualified for realization of Brahman.

54. "Attaining Brahman, immersed in bliss, he neither thinks nor desires, equally disposed towards all beings, he gains My Supreme Devotion (attention).

55. "Through devotion, he realizes Me, all that is to be known about Me in truth. Knowing Me thus in truth, he enters into Me.

56. "Although engaged always in actions, under My protection, by My Grace, he attains the eternal and the imperishable Abode.

57. "Mentally renouncing all actions to Me, under My protection, through buddhi yoga (equanimity of mind), he becomes established in My consciousness always.

58. "With your mind fixed on Me, through My mercy, you will overcome all obstacles. But if you do not listen to Me due to egoism, you will perish.

59. "By resorting to egoism, if you think "I shall fight," your effort will be in vain. Your nature will drive you (any way) to engage yourself in warfare.

60. "O Son of Kunti, your ordained duties which you would not like to perform under illusion, you will involuntarily do by the force of your own nature.

61. "O Arjuna, the Supreme lord is seated in all beings and by the force of Maya, He moves all beings as if they are riding on a machine.

62. "You should seek refuge in Him alone, with all your being. O Bharata, by His grace you will attain the state of Supreme and Eternal Peace.

63. "Thus to you I have explained the knowledge which is the secret of all secrets. Contemplate on it deeply and then do whatever you like.

64. "Hear from Me again the most confidential and supreme words. As you are very dear to Me, I am divulging it for your benefit.

65. "Fix your mind on Me. Be My dear devotee and My worshipper. Offer your obeisance to Me. and certainly you will come to Me only. Truly I promise so (as) you are dearer to Me.

66. "Giving up all dharmas (ordained duties), in Me alone take refuge. I will liberate you from all sins. Do not be worried.

67. "This should not be spoken to the one who is not austere, who is not My devotee at any time, who does not want to serve Me, and who is envious of Me.

68. "Whoever preaches this most secret knowledge among My devotees, with supreme devotion shall come to Me only. Of this there is no doubt.

69. "Never among men there is any one who is dearer than him, nor in the future will there ever be, in this world.

70. "He who studies this righteous dialogue of ours, has worshipped Me through knowledge and sacrifice. This is My opinion.

71. "With faith and without envy who hears thus, he thus liberated , attains the auspicious worlds which are attained through good deeds.

72. "Have you heard this with the full concentration of your

mind ,O Partha? Whether the delusion caused by ignorance has been dispelled, O Dhananjaya ?”

73. "Replied Arjuna, "My illusion is destroyed and memory is regained by Your grace, O Intangible One. I am now (mentally) stable and all my doubts have vanished. I shall now act as per Your words."

74. Said Sanjaya, "Thus I have heard this dialogue between Sri Vasudeva Krishna and Arjuna, the great soul. What I have heard is wonderful and extremely thrilling.

75. "By the grace of sage Vyasa, I have heard this most secret and sacred yoga (mystic knowledge) directly from the Lord of Yoga, Sri Krishna Himself as He spoke personally.

76. "O King, remembering again and again this wonderful and pious dialogue between Lord Krishna and Arjuna, I am rejoicing again and again.

77. "O great king, remembering again and again the most wonderful form of Hari (Vishnu) , I am filled with wonder and I am rejoicing again and again.

78. "Where there are Lord Krishna, the Master of all Yogas and Arjuna, the great archer, there are certainly opulence, victory, exceptional miracles and strong morality. This is my firm conviction. "

Thus ends the eighteenth chapter named the Yoga of Liberation By Renunciation in the Upanishad of the divine Bhagavad-Gita , the knowledge of the Absolute, the yogic scripture, and the debate between Arjuna and Lord Krishna.

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