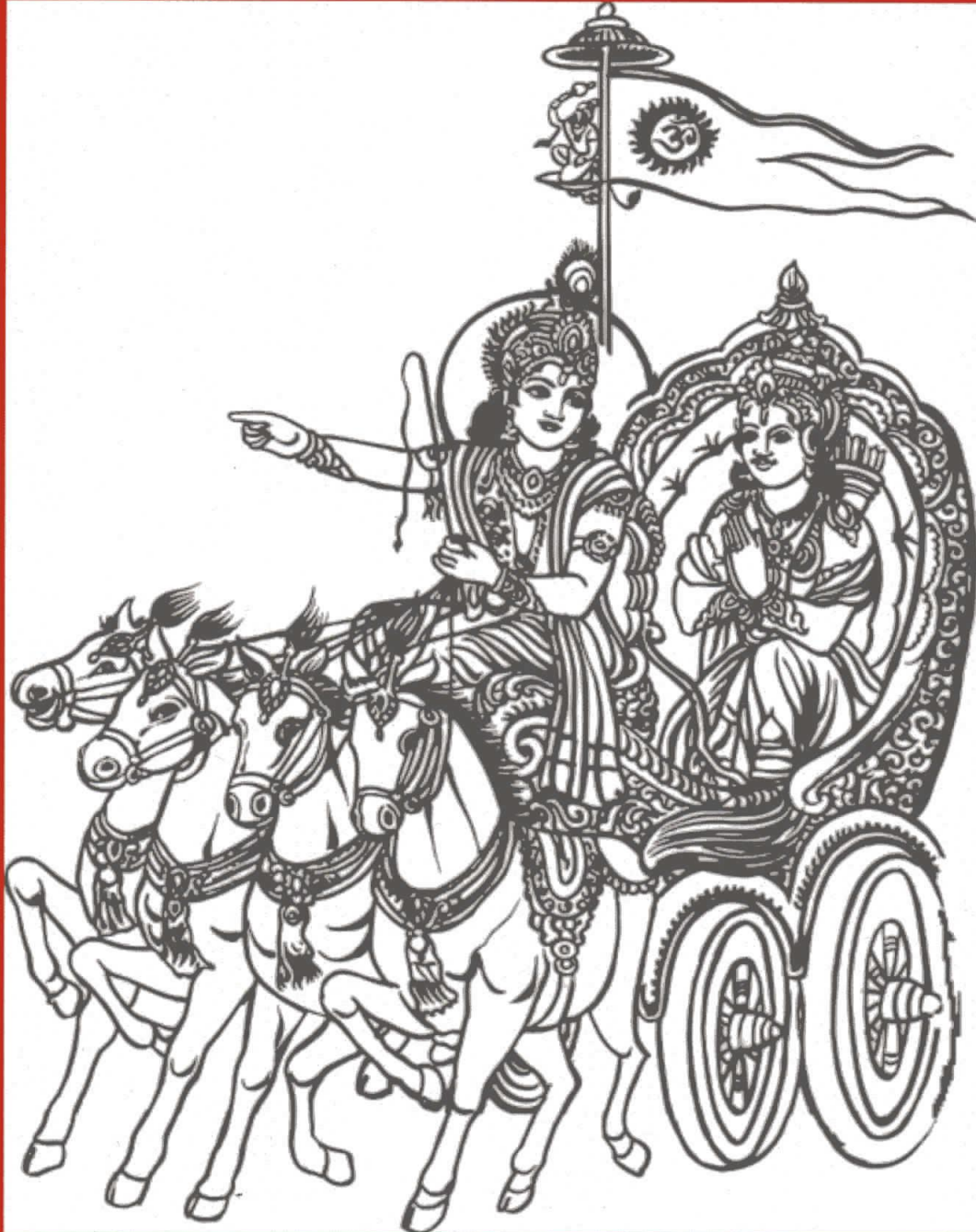


Srimad Bhagavad Gita

An English translation by M.A.N.Prasad



Published by

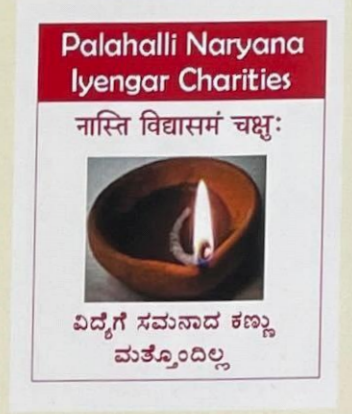
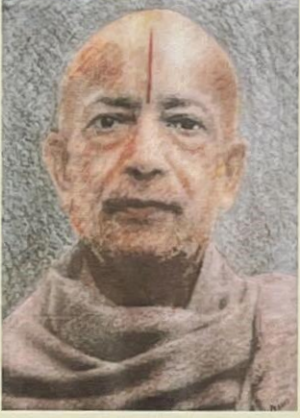
Palalli M.A. Narayana Iyengar Charities

G 004, Block 1, RMV Clusters, Phase 2, Devi Nagar,

Lottegollanahalli, Bangalore—560094

Ph: 98865 55234

On the occasion of 25 years of service to the community.



In the mid 90s, an uncle of ours suggested us to start a trust to help needy people with educational aid and also to participate in propagating our culture and religion. Recalling our grandfather and the social activities he was involved with, he suggested that we grand children should do some useful activity in his memory. This set us thinking. We grandchildren of Narayana Iyengar were scattered all over. Some were in Bangalore, Mumbai and some were out of India. We communicated the idea to all and asked for their views. Every one readily agreed that it is a good idea and we must go ahead. Thus Palalli M.A. Narayana Iyengar Charities was born in 1996.

In the first decade, the activity was confined largely to giving scholarships and merit awards. Once we focused to expand our activities to publish the works of Alwars, and conduct lec-dem on the works of Sri-vaishnavism it reached many people.

To propagate the literary, lyrical beauty of the works of Alwars, we have published the English translations of Tiruppavai and Tirupallandu. We have also brought out an English translation of Sri Ramanujacharya's Gadyatrayam. To aid reciting of Gadyatrayam an audio CD in a learner mode was also released along with the book. To help the devotees visiting Divya Deshas we have brought out in English a guide to 108 Divyadeshas.

Most of these publications have been in good demand and have been reprinted.

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A translation into English

By M.A.N.Prasad

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श्री श्री जगद्गुरु रामानुजाचार्य महासंस्थानम्
Sri Sri Jagadguru Ramanujacharya Mahasamstanam

ಶ್ರೀ ಯದಗಿರಿ ಯತಿರಾಜ ಮಠ
SRI YADUGIRI YATHIRAJA MUTT

(Moola Stanam :- Tirunarayanapuram - Melukote-571431)

Founder Acharya : Sri Ramanujacharya



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Mangalashasanam

कृष्णाय यादवेन्द्राय ज्ञानमुद्राय योगिने ।
नाथाय रुक्मिणीशाय नमो वेदान्तवेदिने ॥

Srimad Bhagavad Gita is one of the most celebrated literatures in the Sri Vaishnava tradition. This special disposition of the text is due to the fact that the deep philosophical tenets of the Vedas have been reinforced by Bhagavan Sri Krishna Himself in a lucid way in the Bhagavad Gita. All our Acharyas have heavily quoted from the Gita in all their commentaries. Therefore, it is also our prime duty to learn and understand the purport of Sri Bhagavad Gita.

Although there are umpteen translations of our Acharyas' glosses on the Bhagavad Gita, there was certainly a need for a very basic translation of the text in English, in order to create interest in the minds of people to study it in greater depth. This has now been accomplished by Sri M.A.N. Prasad of Palalli M.A. Narayana Iyengar Charities. Sri M.A.N. Prasad has done a wonderful job of translating all the 700 slokas of the Bhagavad Gita in simple English, and has also been sincere in not degressing from the original purport. This book is sure to serve as a primer for all learners of the Bhagavad Gita and induce thirst to study the glorious commentaries of our Acharyas in greater detail. Our hearty mangalashasanams to Sri M.A.N. Prasad for this wonderful work. We hope that you all benefit greatly from this work.

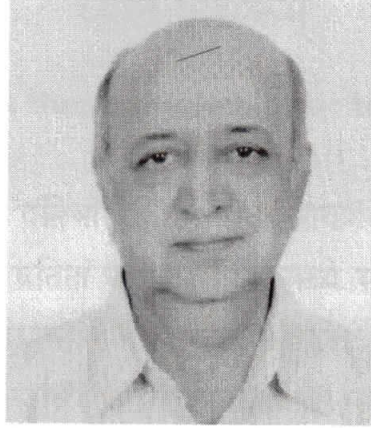
We are also very pleased to note the numerous services to our Sri Sampradayam conducted by the Palalli M.A. Narayana Iyengar Charities, which is based out of Bangalore. They have been contributing to the literary corpus of our Sri Sampradayam by publishing many English translations of various works every year. We understand that most of these publications have been reprinted, and are on good demand. Our hearty mangalashasanams to the Palalli M.A. Narayana Iyengar Charities as well, for their great service to the Sampradayam.

With abundant blessings,

Sri Yadugiri Yathiraja Jeeyar Swami

ಶ್ರೀಯುಕ್ತಾಃ

Author's Note



Five years back, when I went to America, I started this translation. It got completed on my return to India. Somehow it remained dormant and did not get published for quite some time.

Recently, our friends at The Mysore Association in Mumbai wanted me to write for their magazine. I suggested that I can serialize an English translation of Bhagavad Gita. This was okay with them and so one chapter of Bhagavad Gita started getting serialized in each monthly issue of their magazine.

This happens to be the Silver Jubilee Year of Palalli M.A. Narayana Iyengar Charities. To mark this occasion they thought of giving away a complimentary and chose this work for the purpose. I am grateful to them for this kind gesture.

In this work you will find that the idea is to give the reader an overall view of the great epic. Therefore there is only a bare translation of the shlokas of Bhagavad Gita with no elaborate explanations. It is the earnest belief of the author that this will create the desire to know more among the readers. Such of those interested in detailed and elaborate explanations can further read such works which are available in the market.

I am grateful to Shri. Arun who went through the entire manuscript and suggested corrections wherever necessary.

I am extremely grateful to Sri Yadugiri Yathiraja Jeeyar Swami, who has been kind enough to bless this work with Mangalashasanam.

M.A.N.Prasad

Dhyanam Shloakam

ಧ್ಯಾನ ಶ್ಲೋಕಮ್

It is customary to recite these shlokas prior to reading Bhagavad Gita

ಪಾರ್ಥಾಯ ಪ್ರತಿಭೌಥಿತಾಂ ಭಗವತ ನರಾಯಣೇನ ಸ್ವಯಂ
ವ್ಯಾಸೇನ ಗ್ರತಿತಾಂ ಪುರಾಣ ಮುನಿನಾ ಮಧ್ಯೆ ಮಹಾಭಾರತಂ
ಅಧ್ವೈತಾಮೃತವರ್ಷಿಣಿಂ ಭಗವತೀಂ ಅಷ್ಟದಶಾಧ್ಯಾಯಿಣಿಂ
ಅಮ್ಭ ತ್ವಾಂ ಅನುಸಂಧಮಿ ಭಗವತ್ ಗೀತೆ ಭವದ್ವೇಶಿಣಿಮ್

ಪಾರ್ಥಾಯ ಪ್ರತಿಬೋಧಿತಾಂ ಭಗವತ ನಾರಾಯಣನೇನ ಸ್ವಯಂ
ವ್ಯಾಸೇನ ಗ್ರತಿತಾಂ ಪುರಾಣ ಮುನಿನಾಂ ಮಧ್ಯೇ ಮಹಾಭಾರತಂ
ಅಧ್ಯೈತಾಮೃತವರ್ಷಿಣೀಮ್ ಭಗವತೀಂ ಅಷ್ಟಾದಶಾಧ್ಯಾಯಿಣೀಂ
ಅಂಬ ತ್ವಾಂ ಅನುಸಂಧಾಮಿ ಭಗವದ್ಗೀತೇ ಭವದ್ವೇಶಿಣೀಮ್

ನಮೋಸ್ತುತೇ ವ್ಯಾಸ ವಿಶಾಲ ಬುಧ್ಧಿ
ಪುಲ್ಲಾರವಿಂದಾಯತಪತ್ರನೇತ್ರ ।
ಯೇನ ತ್ವಯಭರತತೈಲಪೂರ್ಣಃ
ಪ್ರಜ್ವಲಿತೋ ಜ್ಞಾನಮಯ ಪ್ರದೀಪಾಃ॥

ನಮೋಸ್ತುತೇ ವ್ಯಾಸ ವಿಶಾಲ ಬುಧ್ಧೀಪುಲ್ಲರವಿಂದಾಯತ ಪತ್ರ ನೇತ್ರ |
ಯೇನ ತ್ವಯ ಭರತತೈಲ ಪೂರ್ಣಃ ಪ್ರಜ್ವಲಿತೋ ಜ್ಞಾನಮಯ ಪ್ರದೀಪಾಃ॥

ಪ್ರಪನ್ನ ಪಾರಿಜಾತಯತೋವೈತ್ರೈಕಪಾಣಯೇ ।
ಜ್ಞಾನಮುಕ್ತಾಯ ಕೃಷ್ಣಾಯ ಗೀತಾಮೃತದ್ವಹೇ ನಮಃ ॥

ಪ್ರಪನ್ನ ಪಾರಿಜಾತಾಯ ತೋತ್ರವೈಕ ಪಾಣಯೇ |
ಜ್ಞಾನಮುಕ್ತಾಯ ಕೃಷ್ಣಾಯ ಗೀತಾಮೃತ ದುಹೇ ನಮಃ ॥

ಸರ್ವೋಪನಿಷದೋ ಗಾವೋ ದೋಗ್ಧಾ ಗೋಪಾಲ ನಂದನಃ ।
ಪಾರ್ಥೋ ವತ್ಸಃ ಸುಧಿರ್ಮೌಕ್ತಾ ದುಗ್ಧಂ ಗೀತಾಮೃತಮ್ ಮಹತ್ ॥

ಸರ್ವೋಪನಿಷದೋ ಗಾವೋ ದೋಗ್ಧಾ ಗೋಪಾಲ ನಂದನಾ ।
ಪಾರ್ಥೋ ವತ್ಸಃ ಸುಧೀರ್ ಭೂಕ್ತಾ ದುಗ್ಧಂ ಗೀತಾಮೃತಮ್ ಮಹತ್ ॥

ವಸುದೇವ ಸುತಂ ದೇವಂ ಕಂಸ ಚಾನೂರ ಮರ್ದನಮ್ ।
ದೇವಕಿ ಪರಮಾನಂದಂ ಕೃಷ್ಣಂ ವಂದೇ ಜಗದ್ ಗುರುಂ ॥

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ಭೀಷ್ಮ ದ್ರೋಣ ತಟಾ ಜಯದ್ರತ ಜಲಾ ಗಾಂಧಾರ ನೀಲೋತ್ಪಲಾ
ಶಲ್ಯ ಗ್ರಾಹವತೀ ಕೃಪೇಣ ವಾಹಿನಿ ಕರ್ಣೇನ ವೇಲಾಕುಲ ।
ಅಶ್ವತ್ಥಾಮ ವಿಕರ್ಣ ಘೋರಮಕರ ದುರ್ಯೋಧನಾವರ್ತಿनी
ಸೌತ್ತೀರ್ಣ ಕಲು ಪಾಂಡವಾಃ ರಣ ನದೀ ಕೈವರ್ತಕಃ ಕೇಶವ ॥

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ಮೂಕಂ ಕರೋತಿ ವಾಚಾಲಂ ಪಂಗುಂ ಲಂಗಯತೇ ಗಿರಿಂ ।
ಯತ್ಕೃಪಾ ತಮಹಂ ವಂದೇ ಪರಮಾನಂದಮಾಥವಂ ॥

ಮೂಕಂ ಕರೋತಿ ವಾಚಾಲಂ ಪಂಗುಂ ಲಂಗಯತೇ ಗಿರಿಂ ।
ಯತ್ಕೃಪಾಃ ತಮಹಂ ವಂದೇ ಪರಮಾನಂದ ಮಾಧವಂ ॥

ಯಂ ಬ್ರಹ್ಮಾ ವರುಣೋದ್ರಾಮೃತಃ ಸ್ತುವಂತಿ ದಿವ್ಯೈಃ ಸ್ತವೈಃ
ವೇದೈಃ ಸಾಂಗಪದಕ್ರಮೋಪನಿಶದೈರ್ಗಾಯಂತಿ ಯಂ ಸಾಮಗ ।
ಧ್ಯಾನಾವಸ್ಥಿತಾತದ್ಭತೇನ ಮನಸಾ ಪಶ್ಯಂತಿ ಯಂ ಯೋಗಿನೋ
ವಾಸ್ಯಂತಂ ನ ವಿದುಃ ಸುರಾಸುರಗಣಾ ದೇವಾಯ ತಸ್ಮೈ ನಮಃ ॥

ಯಂ ಬ್ರಹ್ಮಾ ವರುಣೋದ್ರಾಮೃತಾಹ ಸ್ತುನ್ವಂತಿ ದಿವ್ಯೈಃ ಸ್ತವೈಃ
ವೇದೈಃ ಸಾಂಗಪದಕ್ರಮೋಪನಿಶದೈರ್ಗಾಯಂತಿ ಯಂ ಸಾಮಗಾಃ ।
ಧ್ಯಾನಾವಸ್ಥಿತಾತದ್ಭತೇನ ಮನಸಾ ಪಶ್ಯಂತಿ ಯಂ ಯೋಗಿನೋ
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Om
Srimad Bhagavad Gita

Chapter 1
Arjuna Vishada Yoga - Arjuna's grief

Drutarashtra said: In that righteous place called *Kurukshetra*, gathered anxious to fight, are
My own sons and those of *Pandu*. O' *Sanjaya* tell me what is happening there - 1

Sanjaya said: Seeing the circular formation of *Pandava's* army, king *Duryodhana*
Went near his preceptor *Drona* and said these words. - 2

O' preceptor, look at the circular formation of *Pandava's* huge army
Led by your intelligent disciple, *Drushtadhyumna*, the son of *Drupada*. - 3

It has many great bowmen and warriors comparable to *Bheema* and *Arjuna*
Like *Satyaki*, *Virata* and the great king *Drupada*. - 4

Drushtaketu, *Chekitana* and mighty king of *Kashi*, *Purujit*,
Kuntibhoja and *Shaibya* – the best among men - 5

Yadamanyu the valorous, *Uttamaouja* the brave, *Abhimanyu* son of
Of *Subhadra* and sons of *Draupadi*, all of them great warriors - 6

O' great Brahmin, know about the great warriors on our side too,
I shall, for your information, brief you about our Commanders - 7

Yourself, Grandsire *Bheeshma*, *Karna* and *Krupacharya* the Victor of wars,
Ashwatthama, *Vikarna* and *Somadutta's* son *Bhurishrava* - 8

Many other great warriors, armed with multiple armaments, these experts
In the art of warfare, are ready to lay down their lives for me. - 9

Protected by *Bheeshma*, our army is invincible on all counts, and
Their army, protected by *Bheema*, can easily be won by us. - 10

Therefore, all of you must take your designated and secure positions, and
Protect Grand Sire *Bheeshma* from all fronts, without any doubts. - 11

Then, the valiant and eldest among *Kurus*, Grand Sire *Bheeshma*, making
Duryodhana happy, uttered a lion like loud war cry, and blew his conch. - 12

Then, at once conches, huge drums, kettle drums, snare drums, *mrudangas*,
Bugles, and such instruments blared forth, creating a terrifying sound. - 13

Then, seated in a chariot drawn by snow white horses,
Lord Sri Krishna and Arjuna too blew their divine conches. - 14

Lord Sri Krishna blew the conch called *Panchajanya*, Arjuna blew the *Devadutta*,
Bheema - the doer of dreadful acts - blew the great conch called *Poundra*. - 15

Kunti's son, king Yudhishtira blew the conch called *Anantavijaya* and
Nakula and *Sahadeva* blew conches called *Sughosha* and *Manipushpaka*. - 16

King of Kashi the great archer, great warriors like *Shikhandi*,
Drushtadhyumna, *Virata Raya* and the invincible *Satyaki*. - 17

King *Drupada*, *Draupadi*'s five sons, valiant *Abhimanyu*,
Son of *Subhadra*, all the kings blew their conches individually. - 18

And, their terrifying sound ringing in the sky and earth
Tore through the hearts of sons of *Drutarashtra* - 19

O' king, then *Arjuna* – whose banner bears a monkey on it -
Seeing the formation of *Drutarashtra*'s men ready to charge,
Lifted his bow and addressing Lord SriKrishna said,
O' Achyuta, take this car and stop it between the two armies. - 20 & 21

And among these war mongering men, among the opponents,
Let me see who is worthy enough to be fought with, please wait till then. - 22

Let me see who all are the well-wishers of the wicked minded
Duryodhana, who have joined his side of the army. - 23

Sanjaya said: O' king, after Arjuna spoke thus, Sri Krishna steered the car
In between the two armies and stopped it in front of *Bheeshma*, *Drona*
And other kings and said " *Partha*, have a look at *Kauravas*
Who have assembled here, ready for battle." - 24 & 25

Then Arjuna saw in both the armies, uncles, grandfathers,
Great grandfathers, maternal uncles, brothers, children and,
Grand children, preceptors, friends, near and dear ones. - 26

Seeing all these relatives assembled there, overcome
With sadness, and full of compassion, uttered these words. - 27

Arjuna said: O' Krishna, seeing my own folks ready for warfare,
My limbs are feeling weak; my mouth is going dry,
My body is shivering and I am getting goose pimples all over. - 28 & 29

My bow '*Gandiva*' is slipping out of my hand, my skin feels like it is on fire,
I am unable to stand even, and my mind is reeling. - 30

O' Keshava, all around I see signs which are contrary, what good
Will be bestowed upon me, killing my own folks? - 31

O' Krishna, I don't aspire for victory or kingdom or happiness, what use is
A kingdom got like this or what do we gain by such pleasures? - 32

Because, the people for whose sake we aspired for kingdom, pleasures and comforts,
Are all gathered here ready to fight, disregarding all wealth and their lives. - 33

My teacher, uncles, children and grandfather, maternal uncles,
Fathers in law, grandchildren, brothers in law and relatives. - 34

O' *Madhusudana*, I don't wish to kill these people even if they were to kill me, or
Even if I were to gain all the three worlds, then would I do so for this kingdom? - 35

O' Janardhana, will we feel happy killing Drutarashtra's sons?
By killing these wicked people we will only be committing sin. - 36

Therefore O' Madhava, we cannot kill Drutarashtra's sons who are our own people.
How could we feel happy by destroying our own family? - 37

Enamoured by the material gains, some may overlook the sins of killing own folks or friends
But, knowing that these are great sins, why should we not avoid the same? - 38 & 39

By killing your own clan, ancient values preserved by the clan are lost.
When such ancient values are lost, sinful way of life proliferates in clans. - 40

O' Krishna, when sinful ways of life spreads, conduct of women gets corrupted,
With women of corrupted conduct, admixture of castes takes place. - 41

Admixture of castes takes the offenders and the clan to hell. Deprived of the offerings
In the annual rituals, their forefathers will also suffer a down fall - 42

These flaws of admixture will totally destroy the ancient values and
Traditional values of the clan and the offender. - 43

O' Janardhana, men whose clan has lost all its old values,
We are told, will spend their time indefinitely in hell. - 44

Oh, how sad, despite being intelligent, we are ready to commit great sins,
Lured by kingdom and pleasures, we are ready to kill our own clan. - 45

If Drutarashtra's sons were to kill me, who is unarmed and not fighting back,
That death would be more honourable for me, than fighting this war. - 46

Sanjaya Said: Deeply grieved and full of sorrow, Arjuna discarded his bow and arrows
And sat down in the rear part of the chariot. - 47

Om
Srimad Bhagavad Gita

Chapter 2

Sāṅkhya Yoga

- Sanjaya said: Then, addressing *Arjuna*, wrapped in compassion and grief stricken,
With scared and tearful eyes, Lord Krishna said thus. - 1
- Lord Sri Krishna said: Oh, *Arjuna*, in this trying hour, what makes you think like this? It does not befit
The actions of a valiant one, will not take you to heaven or get you fame - 2
- Don't give in to this impotence; it does not befit you, *O' Parantapa*
Give up this weak heartedness and get ready for the battle - 3
- Arjuna* said *O' Madhusudana*, how could I shoot an arrow at grand sire *Bheeshma*
Or, preceptor *Drona*? Both of them are venerable, *O' destroyer of foes* - 4
- I think that begging for alms is better than killing such great preceptors,
Because, killing them will make me enjoy wealth and comforts coated with blood. - 5
- We do not know what is right, to fight or not to fight, and weather we will win or lose,
Drutarashtra's sons, our dear ones whom we do not wish to kill and live, are in front of us - 6
- Therefore, stricken as I am with cowardice and
Confused about what is right, I seek your guidance.
Pray tell me a clear and safe course of action, for I am
Your disciple and one who has surrendered to you - 7
- Because, even if I were to get a prosperous and flawless
Kingdom on earth, and overlord-ship of divinities,
I do not see a remedy which will relieve me of
My grief that has made my senses so barren - 8
- Sanjaya said: *O' king*, having said this, *Arjuna* clearly told Sri Krishna that
He would not fight this war and lapsed into silence - 9
- O' Drutarashtra* - great among *Bharatha* clan – Sri Krishna the Immanent One,
Said this with a smile to *Arjuna*, grief stricken in the midst of the two armies - 10
- Lord Sri Krishna said: *O' Arjuna*, you are grieving for those who do not deserve it,
You are talking like a scholar, but you should know that
Scholars do not grieve about those who are living or dead. - 11
- It is not that I, you or these kings were not there at any time in the past,
Nor is it that we all will not be there any time in future - 12
- Just as the body undergoes changes like childhood, youth and old age, the soul
Undergoes a change of the body. The learned and wise are not disturbed by this. - 13
- O' Kunti's* son, matters connected with senses which deal with heat, cold, pleasures and
Sorrows are impermanent and transitory. Therefore *Arjuna*, please bear with them - 14
- Because, *O' best among men*, for the brave who treats pleasure and pain alike,
These senses and objects do not cause any grief. He is fit for liberation - 15

- There is nothing like a 'not good thing' and there is no dearth of good things,
The wise and knowledgeable know the principle of both these things. - 16
- That which pervades the entire universe and is immanent in all things, you must
Understand is Indestructible, nobody can destroy this indestructible. - 17
- The bodies of this indestructible, immeasurable and eternal soul called '*Jeevatma*'
Are said to be perishable. Therefore, *Arjuna* of *Bharatha* clan, you fight your war - 18
- One who thinks that the soul kills, or one who thinks it dies, are both ignorant,
Because, the soul does not kill anybody, nor can it be killed by anyone - 19
- The soul is never born, nor dies, or was there in the past and
Will not be there in the future, it is birth less, eternal, permanent,
Ancient and indestructible, though the body could be destroyed - 20
- O' *Partha*, how could the one who understands this soul
Which is indestructible, eternal, devoid of birth and cannot be
Worn out, kill someone or get someone killed - 21
- Just as a man discards a worn out garment and wears a new one,
The soul or '*jeevatma*' discards the old body and enters a new one - 22
- Weapons cannot pierce this soul, and fire cannot burn it,
Water cannot soak it, nor wind could dry it - 23
- Because, this soul is un-cleavable, un-burnable, un-soakable and un-dryable.
It is undoubtedly eternal, all pervading, unchangeable, permanent and ancient. - 24
- It cannot be perceived by the senses or fathomed by the mind and is devoid of changes,
Therefore, understanding this truly, your grieving does not befit you. - 25
- Considering for a moment that you believe the soul keeps being born and dies,
Even then, your grieving like this does not befit you. - 26
- Because, those who are born are bound to die and those who die are bound to be reborn,
Therefore, grieving for something that you can do nothing about, does not befit you. - 27
- O' *Arjuna*, all beings are without a body before birth and have no body after death.
It is only in between that they have a body. Why should one worry about it? - 28
- One great man looks at it as a wonder; another explains the philosophy of this wonder,
Yet another listens to it as a wonder and another one, despite listening does not understand it - 29
- The soul is present in all beings always and cannot be destroyed. Therefore,
You do not have to grieve for all the beings, O *Arjuna*. - 30
- You should shed your fear, looking at the righteous duties prescribed to you, because,
There could be nothing more righteous and noble for a *Kshatriya* than waging a just war. - 31
- O' *Arjuna*, only the lucky among *Kshatriyas* get the opportunity to participate in a war of this kind,
Which is like the gateway of heaven opening up and this has come to you on its own. - 32
- Should you decide not to wage this just and righteous war, you will lose out
The lofty principles upheld by your clan, as also your fame and commit a great sin - 33

- People will talk for a long time about your loss of fame and fall from grace,
For an honourable gentleman, such a disgrace is worse than death - 34
- You will lose your stature in the eyes of those who held you in high esteem,
Those valorous men will think that you absconded from the battle field out of fear - 35
- Your enemies will decry your prowess and even say the unsayable things about you
Could there be anything more unpleasant and unfortunate than that? - 36
- Should you be killed in the war, you will attain the heaven, should you be victorious,
You will enjoy the royal pleasures on this earth. Therefore, rise deciding to wage the war. - 37
- When you consider alike victory or defeat, gain or loss, and pleasure or pain and
Get ready for waging the war, you will not incur any sin in fighting such a war. - 38
- O' Arjuna, I have told you these wise words through the path of '*Sankhya*' or enlightenment,
Let me now tell you the same through the path of '*Karmayoga*' or the cause and effect,
So that, when you view things through it, you can break free from the bonds of '*karma*' - 39
- When you practice '*Nishkāmakarma*' - that is doing action without bothering about results –
Neither the prior nor the later actions will matter, even the slightest effort in this
Will protect you from the cycle of birth and death - 40
- O' Arjuna, the mind of a '*Karmayogi*' is singularly focussed, where as
The mind of those desirous of the fruits of their actions, are full of diverse things - 41
- O' Arjuna, men desirous of only the fruits of their action consider
Reaching heaven as their supreme goal, and nothing greater than that.
These ignorant ones talk highly of actions that get you wealth and pleasure - 42 & 43
- Those who are carried away by such talks, and those interested in wealth and pleasure,
Will not be able to keep their mind steadily focussed on the Almighty - 44
- O' Arjuna, the *Vedas* explain how the '*Trigunas*' affect all actions.
Therefore you should be the one following '*Nishkāmakarama*', which is free from *Trigunas*,
Be indifferent to pleasure or pain, and free from acquiring or protecting things,
Introspect on your soul and constantly focus your mind on the Almighty. - 45
- When a man has huge reservoirs over flowing, of what use are
Small ponds and lakes. Similarly, for a *Brahmin* who has attained
Knowledge about '*Bramha tatva*', *Vedas* are of no use - 46
- You have the authority only to work and never on the results thereof,
Do not become desirous of the results and the cause for it,
Nor may you get interested in inaction - 47
- O' *Dhananjaya*, steadily practice yoga, give up being interested in things and
Develop equanimity, by viewing achievements and non-achievements alike.
This equanimity is called *yoga*. - 48
- Attachment and desire are much inferior to this *yoga* of equanimity.
Therefore seek shelter under the *yoga* of equanimity, because
Those who hanker after the results are indeed a poor lot - 49

One with equanimity leaves behind both sins and merits in this world.
Therefore try and develop *Yoga* of equanimity, because
That is the intelligent way for liberation from the bonds of karma - 50

Because, the wise ones with equanimity, disregard the fruits of their actions,
And attaining liberation from the cycle of birth and death,
Reach the nectarine '*Paramapada*'. - 51

When you cross over this mire in your mind, caused by illusory emotions
Then you shall become detached about whatever you have heard or will hear. - 52

When your mind, confused by the various concepts you have heard, gets focussed on
The Almighty firmly and steadily, you will then attain the *yoga* of equanimity - 53

Arjuna said: O' *Keshava*, what are the distinguishing features of one who has attained
The state of '*Samādhī*'. How does this '*Sthitaprajnya*'- whose mind is
Always balanced and not disturbed - speak, sit and walk? - 54

Lord Sri Krishna said: O' *Partha*, when one relinquishes all the desires and wants
In his mind and focusses on the soul and is content with it,
He is said to have attained a stable mind. - 55

One who is not disturbed when miseries befall, or has no desires
When happiness comes, who is free from desires, fear,
Anger and such, that saintly one is said to be of a stable mind. - 56

One who is detached from all things and does not get elated or despises upon
Attaining good or not so good things, such a person is of stable mind. - 57

Like a tortoise withdraws into its shell, when he withdraws all his sense organs from
Objects that stimulate them, his mind is said to have become stable. - 58

One might have withdrawn the sense organs, but yet the desire might be lingering on.
In a '*Sthithaprajnya*', due to his realization of God, the desires cease to exist - 59

These sense organs, which are troublesome by nature, will steal away
By force, the intellect of even an intelligent and industrious man. - 60

You should control all these sense organs and focus your mind on Me, because,
Only that person who has his senses under his control can have a stable mind. - 61

When a person thinks of desirable objects, he develops an interest in them, which
Gives birth to a desire to attain them and ends in anger when he is unable to do so. - 62

Anger leads to a foolish lack of wisdom,
Lack of wisdom leads to decline in memory,
Decline in memory weakens one's mental prowess and
Causes one to flounder in his path of progress. - 63

But the one who has his intellect in his control,
Is free from attachments and dislikes,
Has his senses in control and enjoys the objects
Keeping his intellect clear and pleasant. - 64

When the intellect attains such a purity, all his miseries will fade away and
The mind of one in such a pleasant state will soon focus firmly on the Almighty - 65

The mind of one, who has not been able to control his senses and intellect,
Nor has strived for it, will not be stable or have faith in god.
How could such a person have peace or happiness? - 66

Because, just as wind blows astray a boat sailing on water, attachment to sensory objects
Will steal away the mind of such a person who does not strive to control his mind. - 67

Therefore, O' valiant one, that person, whose sense organs have been controlled
And which do not get provoked by the sense objects, will have a stable mind. - 68

When it is night for all beings, the '*Sthithaprajnya*' who has realized god is awake,
And when all beings are awake enjoying transient pleasures of the senses,
It is night for the saint philosopher - 69

Just as the wide, full sea is not disturbed by many streams flowing into it and remains peaceful,
A person with stable mind is not disturbed by the sensory pleasures and remains peaceful. - 70

One who forsakes all desires and aspirations and gives up ego and haughtiness,
Who remains unattached in all actions, attains peace. - 71

O' *Arjuna*, this is the true state of a "*Bramhagnyani*" - one who has realized the ultimate truth.
He will not be deluded and shall remain steadfast till the end and attain '*Bramhananda*'. - 72

Om
Srimad Bhagavad Gita

Chapter 3
Karma Yoga

Arjuna said: O' Janardhana, if you feel that knowledge is superior to action, then
Why are you getting me involved with this dreadful activity? - 1

My mind is getting muddled as your words are confusing and have multiple meanings
Pray tell me that one thing which brings me fame and glory. - 2

Lord Sri Krishna said: O' Sinless One, in this world, there are various forms of yoga,
Of which I have outlined two earlier. They are 'Sāṅkhya Yoga'
Used by the learned ones and "Karma Yoga" used by yogis. - 3

By not commencing any action, one does not attain yogic state of his actions being fruitless,
Nor by giving up action does one attain the state of 'Sāṅkhya' – where one realizes god - 4

Because, no one, even for a second, can be without doing action.
Everyone is constantly involved in action according to his nature. - 5

The foolish person who stubbornly controls his senses, but whose mind is full of
Thoughts on objects of pleasure, is a hypocrite or one who puts on a false appearance. - 6

But Arjuna, one who sincerely controls his senses and with that
Unattached senses practices 'Karmayoga', is considered as great. - 7

You do what *karma* is prescribed for you, because action is greater than inaction, and
Inaction neither supports caring for your physical self, nor provides you a means for living - 8

All actions other than those done for serving Lord Vishnu as a 'Yagnya' are binding.
Therefore, observe all actions in an unattached manner, as though it is in service of the Lord. - 9

Creator Brahma, to begin with, created men through 'Yagnya' and
Told them that may they grow and progress with 'Yagnya' and
May 'Yagnya' bestow upon them the fruits they desire. - 10

You please the gods through this 'Yagnya' and the gods will bestow upon you wellbeing.
Thus, considering it a mutual duty and wishing for mutual welfare,
You will attain the ultimate welfare. - 11

Gods pleased by the 'Yagnya' will offer you comforts and pleasures that you desire.
One who enjoys such pleasures without offering them to Gods is indeed a thief. - 12

Great men who partake the '*prasada*' of 'Yagnya' get absolved of all sins, but the sinners,
Who cook and eat for their pleasure or nourishing their bodies, eat only sins. - 13

All beings are created by food, and food is created by rain, the rain is
Created by 'Yagnya', and 'Yagnya' is produced by *karma* or our actions. - 14

Karma or our actions are born out of Vedas, and Vedas from the indestructible "*Paramātmā*"
Therefore, the all-pervading "*Paramātmā*" is always established in the '*Yagnya*'. - 15

O' Partha, one who does not follow this cycle of creation and does not do the actions
Prescribed for him, such a pleasure seeker and sinner is wasting away his life. - 16

But, one who loves his soul and is content with it, such a
Contented one with his soul has no duties to perform. - 17

For such a great person in this world, doing or not doing an action is of no use.
He has no selfish motive in any interaction with others.
All his actions are for the welfare of others. - 18

Therefore Arjuna, you carry out your duties well, with detachment. Because,
One who is detached realizes god through carrying out his duties detachedly. - 19

Great knowledgeable persons like *Janaka* achieved '*siddhi*' by
Carrying out duties detachedly. Therefore, keeping in view the
Welfare of the people, you need to act according to your ability. - 20

Whatever a great man does, others around him follow and do.
Whatever is the basis of his actions, the public also follows the same. - 21

O' Arjuna, I don't have any duty to perform in these three *lokas*, nor is there any object
Worthy of my possession that I do not have. Yet I am constantly involved in action. - 22

Because, if I do not alertly involve myself in action, considerable damage will take place,
As men will follow me in all respects and will begin to imitate me accordingly. - 23

If I do not involve myself in action, all the *lokas* will get corrupted, and I will be
Responsible for admixture of castes and the destruction of all men. - 24

O' Bharata, just as the ignorant, who are attached to worldly things do their actions, the
Detached learned ones should also do their actions, wishing the welfare of the world. - 25

The learned ones, devoted to meditating on god, should not create a disinterest
In prescribed actions among the ignorant ones, who are interested in the actions
That have no approval of *shāstras*. They should carry out all prescribed actions
In a proper way and make others also follow them. - 26

All actions are arising out of the '*gunas*' which is natural to all beings. But the foolish mind,
Deluded by its arrogance, makes the man think that he has done it. - 27

But, O' valiant one, the learned one who knows the working of the '*gunas*' and *karmas*,
Knows that '*gunas*' will proliferate '*gunas*' only and hence will not get interested in them. - 28

Those who are enamoured by the nature's '*gunas*' will be interested in '*gunas*' and *karmas*.
The learned ones should not confuse such ignorant ones and make them waver. - 29

With your mind in a meditative frame, surrender all your actions to Me, and without
Any attachment or expectation, free from sorrow, go and fight your war. - 30

Any person who follows this concept of Mine, with due dedication and
Without any envious thoughts, will be liberated from all bonds of *karma*. - 31

And, those who out of their foolish and wrong outlook, do not follow this concept
Of Mine; you can consider such ignorant ones with deluded minds as decrepit. - 32

All beings carry out naturally, actions according to the nature they are born with.
The learned one too acts according to his nature, what can attempts to control do? - 33

Man should not allow himself to be subservient to sense organs and
Means of sense pleasures, because sentiments like love and hate are
Housed in these and they are foes obstructing one's path of progress. - 34

One's own '*dharma*' followed without any great quality, is better than
The '*dharma*' of others followed very well. It is good to die in
One's own '*dharma*', because the '*dharma*' of others gives rise to fear. - 35

Arjuna said: O' Krishna, then why does one commit sins,
Despite not wanting to do so,
As though he is compelled to do so?
What instigates him to do so? - 36

Lord Sri Krishna said: Born out of '*Rajo guna*', this '*kāma*' - lust for things - becomes
'*krodha*' - anger. This is insatiable like a blazing fire and is a
Great sinner. You must know that this is your biggest foe. - 37

Just as smoke covers the fire and hides it and dirt on the mirror covers it
And hides its image, or Just as a sheath enclosing the foetus
Covers it, the knowledge also gets covered by lust. - 38

O' Arjuna, surrounded by lust, which is like the insatiable fire, the knowledge is covered
By lust and hidden from the learned ones who are not detached from desires. - 39

The sense organs, mind and intellect are said to be the abode of this lust.
It ensnares the soul through these sense organs, mind and intellect - 40

Therefore, O' Arjuna, you must primarily control your sense organs and do annihilate
The sinful lust which destroys all knowledge, including that about God realization. - 41

They say that sense organs are greater than the body,
And the mind is greater than sense organs, but the
Intellect is greater than the mind and that which is
Enormously greater than intellect, is the soul. - 42

Thus, that which is greater than intellect – sensitive, strong and superior is your soul. Knowing this
O' *Mahābāhu*, become aware of your strength and destroy that foe of yours, known as lust - 43

Om
Srimad Bhagavad Gita

Chapter 4

Gnyāna Karma Sanyāsa Yoga

Lord Sri Krishna said: At the beginning of this '*Kalpa*' I taught this eternal *yoga* to Surya, and he in turn
Taught it to his son Manu, and Manu in turn taught it to king *Ikshvāku* - 1

The saintly kings had learnt this *yoga* which had come to them through generations.
But, O' Arjuna, for a long time on this earth, this *yoga* appears to have been lost. - 2

Since you are my devotee and a dear friend of mine, I am explaining you this ancient *yoga*,
Which is not only very good but, is also a great secret, full of inner meaning. - 3

Arjuna said: You were born recently, whereas Surya was born ages ago, at the beginning of this '*kalpa*'.
How am I therefore to understand that this *yoga* was explained by you to him? - 4

Lord Sri Krishna said: O' Arjuna, many lives of both you and me have been completed. But Arjuna,
You are not aware of all of them where as I am aware of them all. - 5

Though I am indestructible, birth less and am the master of all living beings,
I control my nature and through my '*Yogamāya*' to incarnate myself. - 6

Whenever '*Dharma*' is destroyed or disrupted and '*Adharma*' becomes prominent,
I then incarnate myself on this earth and become visible to all - 7

To protect and uplift the good, and destroy the evil doers,
To re-establish Dharma, I shall take incarnations in each *Yuga* - 8

O' Arjuna, one who understands that this birth of mine and all my activities are for a
Divine purpose, will attain me after shedding his mortal body and not be born again - 9

Having overcome desire, fear and anger, many men have surrendered to me totally,
And have attained me, by steady devotion free from any expectations
And purification through the penance of knowledge. - 10

O' Arjuna, I respond to each according to how they worship me. Knowing this,
The intelligent men conduct themselves accordingly and follow my path. - 11

In this world, men worship god desiring for fruits or rewards for their labour. But then,
Their labour may produce fruits quickly, but they will not be able to realize me. - 12

Based on their characters and nature of work, I have made divisions of
Brahmana, Vaisya, Kshatriya and Shudra. Though I am the creator of this,
Being indestructible, you could consider me to be in reality not so. - 13

I am not desirous of the fruits of labour, hence my actions do not afflict me. Those who
Understand this truly will also be free from bondage and will not be afflicted by their actions - 14

Understanding this concept, the early aspirants for liberation acted accordingly.
Hence, you too follow the path adopted by your ancestors and carry out your actions - 15

Which action is prescribed and which action is not, has baffled even the great intellects.
I shall therefore explain you the principle of action, knowing which you can
Liberate yourself from the inauspicious, that is the bondage resulting from action - 16

One should know about actions that are considered as '*Karma*',
As also the actions considered '*Akarma*', one should also know
Which actions are prohibited – known as '*Vikarma*',
Because, the pace of *karma* is very fast. - 17

All actions performed by one without any ego, with a sense of detachment
As though one were not its doer, and one who sees detachment or sacrifice
In the inactions of the ignorant or the action of others, is a wise one
Among men and a yogi, who performs all *karmas*. - 18

One whose actions bear the approval of the *shāstras*,
Which are free from desires, aspirations and intents,
Whose actions have been incinerated by the fire of knowledge,
Such a person is acknowledged as a *Pandita* by even the learned ones - 19

One who is free from this worldly bondage, immersed always in the Almighty,
Ever satisfied and happy, free from the desire of fruits of his action,
Though he is actively involved in action, he is truly not doing any '*karma*'. - 20

One who has conquered his mind, body and senses,
Who has renounced all things of pleasure and enjoyment,
Though he is doing actions to keep the body and soul together,
Is free from the flaws of committing any sin. - 21

One who is satisfied with whatever naturally comes to him,
Who is beyond the effects of happiness or sorrow,
Who is free from envy and looks at success and failure alike,
Such a '*Karmayogi*' will not be bound by *karma*, though he performs them. - 22

One who is unattached, one who has shed his ego,
One who is constantly thinking of God,
One who is devoted to performing '*Yagnyas*',
The *karmas* of such a person do not produce bondage. - 23

When the appliances used in a *Yagnya* are '*Bramha*', the offering is '*Bramha*',
The sacrificial fire is '*Bramha*', the offerer is '*Bramha*', and to whom it is offered is '*Bramha*',
The apt reward for such action by one who is in a "*Samadhi*" is also '*Bramha*'. - 24

Some *yogis* conduct *Yagnya* to propitiate different divinities very well,
Some enlightened ones offer as sacrifice their *Yagnya* in the sacrificial fire of '*Parabramha*'. - 25

Some *yogis* offer their sense of hearing in the sacrificial fire of self-control and
Gain mastery over them, some others offer their words in the sacrificial fire of senses
And destroy them even though they are detached. - 26

Other *yogis* offer all the acts of senses and 'prāna' in the fire of self-control,
Which is rendered shining and lustrous by the knowledge. - 27

Many others, with the welfare of mankind in view,
Sacrifice material objects as an offering to the God,
Similarly, others offer 'Tapas' to uphold their 'dharma',
Some others offer 'Ashtāṅgayoga' as *Yagnya*,
Yet others follow non-violent and rigorous penances
Reciting God's name and studying *shastras*. - 28

Other *yogis* offer 'prāna vāyu' in 'apāna vāyu' and similarly some offer 'apāna vāyu' in 'prāna vāyu',
Yogis who are exponents of 'prānāyāma' offer by stopping both 'prāna' and 'apāna',
Yet others who live on limited food offer 'prāna' as sacrifice to 'prāna', and all these
Whose sins have been absolved through *yagnyas* are well versed in *yagnyas*. - 29 & 30

O' Great Kuru Arjuna, *yogis* enjoying the nectar of knowledge
Which is the fruit of *yagnya*, attain *Parabramha*,
For those who do not perform *yagnyas*, even this world
Provides no happiness, what to speak of the other world? - 31

Thus, different types of *yagnyas* have been outlined in Vedas and know that
All of them were created through the acts of mind, body and senses.
Knowing this truly, and observing detachment, you will be able
To liberate yourself from the worldly bondage. - 32

O' Arjuna, *yagnya* of knowledge is superior to other *yagnyas*
Which give you material gains, because, all acts ultimately end in
Knowledge or attainment of knowledge is the aim of all acts. - 33

Prostrate sincerely, serve well, ask questions to clear your doubts and
Acquire that knowledge well. Learned ones who know the hidden
Inner meanings will preach you about that knowledge. - 34

O' Arjuna, knowing that knowledge you shall not be subjected to
Illusion, and through it you shall realize the Lord who is the infinite soul,
Immanent in all beings and feel the immense bliss. - 35

Though you might have committed the most sins, if you rely on the sail boat of knowledge
You shall undoubtedly overcome all the sins and sail across the ocean of sins - 36

Just as a glowing fire consumes the fire wood and reduces it into ashes,
The fire of knowledge shall burn away all *karmas* and reduces them into ashes - 37

In this universe, undoubtedly there is nothing as sacred as knowledge.
One who consistently strives to purify his heart and develop equanimity,
Will begin to experience it over a period of time. - 38

One who has conquered his senses, regularly practices meditation and has a deep sense of devotion
Will acquire knowledge. Then he shall realize God and shall attain great peace. - 39

The ignorant, who lacks devotion, does not know about God and is doubtful of everything by nature
Will be spiritually destroyed. He shall be neither happy here nor happy in the other world - 40

O' *Dhananjaya*, one who looks at all actions with equanimity and treats them
As an offering to the Lord, Whose doubts have been destroyed fully by knowledge,
Karma or actions cannot bind such a '*Jitendriya*' who has conquered his senses - 41

Therefore O' Arjuna, concentrate on equanimity; destroy the
Doubts created by ignorance and deeply seated in your mind with
The sword called knowledge and get ready for the battle. - 42

Om
Srimad Bhagavad Gita

Chapter 5

Karma Sanyāsa Yoga

Arjuna said: O' Krishna, you are praising both the giving up of *karmas* and
Also acting without any desire for fruits. Would you, for my sake,
Tell me, which of these two is considered to be rewarding - 1

Lord Sri Krishna said: Both giving up *karmas*, as well as acting without desire for fruits
Are indeed highly rewarding. But, among these two, acting
Without desire is superior, as it is easy to implement or follow - 2

O' Arjuna, one who neither hates others, nor desires anything,
Such a '*Nishkāma Karmayogi*' is always an ascetic
Because, being free from attachments and hatred,
He attains liberation from the worldly bondages - 3

The ignorant consider *sanyāsa* and *nishkāmakarmayoga* bear different fruits, but
The learned ones do not think so, because one who masters any one of these,
Attains the fruits of both, which is the realization of God. - 4

The abode of the Lord, called '*Parama Dhama*', which one can attain through Knowledge,
Will also be available to the '*Nishkāma karmayogi*'. Therefore,
One who looks at both these paths as the same, knows the Truth - 5

But, O' Arjuna, *Sanyāsa* which involves giving up a sense of ownership
In all your actions is very difficult and one who meditates on the form of God
With a sense of detachment, quickly attains the realization of God - 6

One who has full control over his mind, who has conquered his senses, who has an intellect
That is pure and who treats alike all living beings knowing that '*Paramātmā*' dwells within them,
Such a '*Nishkāma karmayogi*', though he is doing karma, will not be attached to it. - 7

The learned '*Sāṅkhya Yogi*' should know, without any doubts that, when he
Sees, hears, touches, smells, eats, runs, sleeps, breathes, talks,
Accepts or discards, opens his eyes, or closes them, his sense organs
Are involved in their natural activities and that he is not doing anything - 8 & 9

One who does all his actions or *karmas* with no desire for its outcome, with a sense of surrender
Or offering to the Lord, is like the lotus leaf in water and will not attract any sin for his actions - 10

'*Nishkāma Karmayogis*' do all actions or *karmas* for purifying their intellect, without
Any ego and only through their senses, mind, heart and body, with no desire for the outcome - 11

The '*Nishkāma Karmayogi*' by offering the fruits of his action to the
Lord, attains peace through realization of the God, whereas
The one desirous of fruit of his actions gets bound by it - 12

One who has control over his intellect, and steadily follows '*Sāṅkhya Yoga*', shall without
Doing or getting things done, by detaching his mind from all actions and realizing
That they are the natural activities of his senses and body, which is like a town
With nine portals, shall be steadily devoted to '*Paramātmā*' and be happy. - 13

The God has not ordained any ownership of action, or actions or their fruits to men,
These are ordained by the nature, based on the intrinsic qualities of the '*gunas*'. - 14

The all-pervading '*Paramātmā*' does not take away the sins or good acts of any one.
Knowledge is shrouded by ignorance, which is deluding the ignorant. - 15

But, the one whose ignorance of the intellect is destroyed by the knowledge of self,
His knowledge will make the '*Paramātmā*' radiant, just as sun rays will brighten things - 16

One whose intellect is ever immersed in the Almighty, whose mind is
Steadily focussed on Him, whose commitment to Him is un-wavering,
Such devotees shall become sinless through their knowledge and
Shall be liberated from the cycle of birth and death. - 17

The knowledgeable ones will treat a learned and the polite Brahmin,
A cow, an elephant, a dog and a *chandāla* alike – with equanimity. - 18

Those whose mind is anchored in equanimity, have conquered this world, or
Have been liberated because, they are steadfast in their devotion to
The Almighty, who is flawless and treats all beings alike. - 19

One with a steadfast intellect, who is not elated when he gets the desirable,
Nor gets disturbed when he gets the undesirable,
One who is free of doubts, and is a '*Brahmagnyāni*',
Will be always focussed on the Almighty. - 20

The devotee who is detached from material pleasures and seeks the pleasure of meditating on God,
Will attain that only and immersed in the unwavering meditation, shall enjoy unending bliss. - 21

The interaction of objects and sense organs might appear to give
Happiness to the pleasure loving, they in fact cause misery,
As they are short lived and not durable. Therefore
Arjuna, the learned do not get involved with them. - 22

One, who has in his life time, before his body perishes, controlled the effect of lust & anger,
That is, has conquered permanently anger, lust and the like, is happy and is a yogi. - 23

One who attains happiness meditating on the Immanent Almighty and derives pleasure in it, one who is
Aware of his self and is devoted to the Almighty, such a knowledgeable *Yogi* attains eternal bliss - 24

Those who have got rid of all their sins, have cleared their doubts through knowledge,
Who are always engaged in the good of all beings and who are always meditating on
The Almighty with an undisturbed mind, shall attain eternal bliss. - 25

For the knowledgeable one who is free from anger & lust, whose mind is
Under his control, who has realized the Almighty; everything will be
Peaceful and serene manifestation of the Almighty - 26

One who is not thinking of the external sensual objects, has withdrawn from them and
Concentrating his vision on the region between the brows, equalizes the
'Prāna' & 'Apāna' vāyus moving in his nostrils, who has conquered his senses,
Mind and intellect, and who has no desires, fear or anger,
Such an aspirant of 'moksha' or liberation shall always be free. - 27 & 28

He shall see nothing other than the serene Almighty and
Knowing that the Almighty is the Supreme Lord of this
Universe and is Immanent in all living beings, shall attain
Peace with that selfless love towards all beings. - 29

Om
Srimad Bhagavad Gita

Chapter 6

Atma Samyama Yoga

Lord Sri Krishna said: One who does purposeful acts without the expectation of its rewards,
Is a *sanyāsi* and a *yogi* too, and the one who only shuns 'Agni'
Is not a *sanyasi* nor the one who only shuns any action is a *yogi* - 1

O' Arjuna, know that what is called as '*sanyāsa*' is *yoga* itself, because
By giving up resolves one does not become a *yogi* - 2

The thinker who wishes to become an exponent of equanimity, should practice '*Nishkāmakarma*'
And such a practitioner of *yoga* attains success by destroying all desires - 3

When one is detached from all sensory pleasures and actions
He shall be known as an ardent *yogi* who has shun all his desires - 4

One has to rise himself out of this ocean called '*Samsāra*' and not sink to greater depths,
Because, one is one's own well-wisher as well as one's enemy and not anybody else - 5

One who has conquered his mind, body and senses, is his own friend and well-wisher, while
The one whose mind, body and senses have not been conquered by him, acts as his own enemy - 6

One whose mind and reactions are peaceful and sedate, regardless of pleasure or pain,
Comfort or discomfort and admiration or insult, such a knowledgeable one
Who has full control over himself, is always immersed in the thoughts of the Almighty - 7

One whose mind is content with learning & knowledge and is free from distortions,
Who has conquered his senses and has developed such a detachment,
That he looks at a clod of mud and piece of gold alike,
Such a *yogi* is said to have tuned himself with the Almighty - 8

Among the good hearted, a friend, an enemy, an unbiased one, one who aspires for
The welfare of both parties, friends, relatives, saints, good men, and sinners,
The one who can look at things with equanimity is the best - 9

One should conquer his mind, senses and the body and give up desires and accumulating,
Should live in a secluded place and constantly meditate on the Lord - 10 & 11

On a clean piece of land, he should prepare his seat that is stable, – neither too high,
Nor too low, by placing layers of '*dharba*' grass, deer's skin and cloth –and
Seated on that, with deep concentration, control the mind and senses
And, in order to purify his mind and intellect, practice *yoga* - 12

Keeping his head, neck and the body steady and aligned in a line, he should
Steadily look at the tip of his nose and avoid his eyes looking at other things,
And firmly following celibacy, he should without any fear and full of care
Focus his mind on Me and be totally immersed in Me and surrender to Me. - 13 & 14

Such a soul, who is constantly meditating on Me and has his mind fully under his control,
Will attain the greatest bliss, in the form of ever lasting peace. - 15

O' Arjuna, *yoga* cannot be mastered by one who eats in excess or one, who does not eat at all,
Nor by the one who sleeps in excess, or the one who keeps awake in excess. - 16

This *yoga*, which destroys all miseries, can be mastered by one, who is
Balanced in his food and recreation, who undertakes appropriate actions
And follows a balanced approach to his sleep and wakeful state. - 17

When one's mind, which is fully under control is firmly focussed on the Almighty and it is free from
Any desire for objects of pleasure, then such a person is called as '*Yoga yukta*' or a *yogi*. - 18

Like a lamp kept at one place does not move around, the mind of a *yogi*, which is immersed
In meditating upon the Almighty, also does not waver or move around. - 19

Like the mind controlled by *yoga* is in a peaceful state, and the finer mind purified by meditation
Realizes the Almighty and is content with it, the *yogi* who is enjoying through his finer mind
That which is beyond the senses, will never be disturbed by the form of the Almighty - 20 & 21

Having realized the Almighty, the *yogi* realizes that there is nothing greater or
More profitable, and such a *yogi*, steadily immersed in a state of
God realization, will not be disturbed by even extreme sadness - 22

One should learn that which is known as *yoga*, which is not connected to the '*samsāra*' full of sorrow.
That *yoga* is the dutiful act carried out by a fearless, dutiful and steady mind. - 23

By giving up totally all the desires, controlling the senses from all sides
By your mind, gradually practising detachment and with a steady mind
Meditating on Almighty, not thinking of anything else. - 24 & 25

As and when the unsteady and fickle mind wanders around material objects, one should
Prevent such thoughts and focus it on meditating upon Almighty constantly. - 26

Because, one whose mind is in a peaceful state, which is free of sins and whose '*Rajoguna*'
Is not stimulated, such a *yogi* whose mind is in union with the Almighty, attains pure bliss - 27

Thus, the *yogi* who is free of sins, immerses himself in the Almighty always
And enjoys the limitless bliss of God realization - 28

The *yogi* who looks at the all-pervading universal energy alike and treats all beings alike
Looks at all beings as having souls and visualizes all beings in his soul
Who sees Lord Vāsudeva in the souls of all beings and who sees all beings in Me as Vāsudeva.
For him, I will not be invisible, and he will not be invisible to Me. - 29 & 30

Because, in his experience, there is nothing other than Me. One who is constantly focussed and
Who worships Me in all beings, such a *yogi*, regards less of his action, will be associated with Me. - 31

O'Arjuna, the *yogi* who looks alike at all beings and has the equanimity to treat
Pleasure and pain alike, such a *yogi* is considered to be the greatest - 32

Arjuna said: O' Destroyer of *Madhu*, the *yoga* of equanimity in which you treat all things alike,
I am unable to see such a state lasting long due to the fickle nature of my mind - 33

Because, O'Krishna my mind is very fickle and is by nature pleasure loving, firm and strong,
I feel that keeping that under control is as difficult as controlling or holding the air. - 34

Lord Sri Krishna said: O' Strong Armed One, undoubtedly the mind is certainly fickle
And very difficult to control, but with constant practice and
` Detachment, one gains control over the mind. - 35

In my opinion, it is difficult to attain mastery of *yoga* for one, who is unable to control his mind,
And the one who tries and controls his mind can, with practice, certainly master *yoga* - 36

Arjuna said: O' Krishna, the one who has keen interest in *yoga* but lacks self-control
And hence strays away from *yoga* in his last days,
What is the fate of such a practitioner,
Deprived of God realization, what state will he attain in the end? - 37

O' Strong Armed One, one who goes astray from the path of God realization,
And is rudderless, would he not, like a scattered cloud, lose out
On both the worldly pleasures and god realization? - 38

O' Sri Krishna, only you are qualified to clear this doubt in me, because
I cannot find anyone else, who could clear this doubt for me. - 39

Lord Sri Krishna said: O' Partha, a '*yogabhrashta*' - one who goes astray from the path of *yoga*,
Will not face destruction in this world or the other world,
Because O' dear one, anyone who does auspicious acts aimed at
God realization will not attain or reach a bad state in life. - 40

A '*yogabhrashta*' shall attain the '*lokas*' of merited souls like the heaven
And having lived there for long would be reborn in the house of a
Rich and pure soul who follows all customs and traditions - 41

Or, One who is unattached, shall be reborn in the family of enlightened *yogis*, with out
Going to those '*lokas*'. But, such persons are very rare indeed in this world. - 42

In that birth, he shall easily attain the *yogic* trait of equanimity, based on his efforts
In his previous birth and through that shall attempt to realize God. - 43

Such a '*yogabhrashta*,' born in a rich household, though he may be pleasure loving,
Shall by virtue of his having practiced *yoga* in his earlier birth, be drawn
Towards God realization and developing equanimity; and
Shall overcome the desire for the fruits of his action, as told in Vedas - 44

One who has attained purification of his mind over many births, and
Has been consistently practising *yoga*, when he shall be rid of all sins,
Shall as a result of his intense *yoga* attain the ultimate liberation - 45

A *yogi* is greater than a '*Tapasvi*', as also the one highly knowledgeable in *shastras*,
He is also considered greater than those acting with desire for fruits,
Therefore, O' Arjuna, you become a *yogi* - 46

Even among the *yogis*, one who is highly dedicated and who is always
Immersed in My meditation with his heart and soul, is superior, in my view - 47

Om
Srimad Bhagavad Gita

Chapter 7

Gnyāna Vignyāna Yoga

Lord Sri Krishna said: O' Arjuna, listen as to how you could know about Me - full of divine power,
Wealth and virtues, Immanent in all beings - without any doubt,
By seeking Me with unwavering devotion, with a mind full of
Unwavering love for Me and being constantly immersed in *yoga* - 1

For you, I shall explain this philosophical knowledge with the science without omitting any part,
After knowing which, there will be nothing left on this earth that is worth knowing - 2

One among thousands of men tries to realize Me and even among such men, only one
Is constantly worshipping Me and is able to understand Me in the true sense. - 3

My nature is divided into eight forms such as, Earth, Water,
Fire, Air, Space, Intellect, Mind, and Ego. - 4

These eight forms of My nature are insentient and known as '*Apara*'
While others, which are sentient, are known as '*Para*' - having '*chetana*'. - 5

O' Arjuna, know that all living beings have been created from these two natures and that
I am the creator and destroyer of this entire universe, that is, I am its root cause - 6

O' *Dhananjaya*, nothing is even a shade greater or higher than Me in this Universe
The entire universe is strung into Me like beads are strung in to a necklace. - 7

O' *Kunti's* son, I am the liquid in water, radiance in the Sun and Moon,
'*Om*' in *Vedas*, Sound in the space and masculinity among men. - 8

The sacred sandal paste on the earth, the radiance and heat in the fire,
Life force among all living beings and meditation amongst the meditators - 9

O Partha, know that I am the eternal and basic cause for the creation of all living beings.
I am the intelligence amongst the intelligent and radiance among the radiant ones - 10

O' great one, I am the strength and ability among the strong, who are free from
Material desires and am the desire that drives them to do righteous acts - 11

Also, know that all the feelings that arise out of '*Satva guna*', as also from '*Rajo*' and '*Tamo*' *gunas*
Are created by Me only. But in reality, I am not in them and they are not in Me. - 12

The whole world is deluded by the action of these three *gunas*. Therefore,
No one is able to know about Me, who is beyond these three *gunas*, truly. - 13

Because, this divine and wonderful '*yoga maya*' of mine which is full of the three *gunas*
Is extremely difficult to overcome. One who meditates steadily on Me can overcome it. - 14

- Those who are deluded by 'māyā' and have lost their wisdom and those who through
Demonic nature foolishly pursue mean, foul and wicked actions, do not meditate upon Me. - 15
- O, Arjuna, My devotees are of four kinds. The good worker seeking material gains, the distressed
Seeking relief, the seeker wanting to realize Me and the learned and detached one. - 16
- Among them, the learned one is the best, because he has steady and undiluted devotion.
I am very dear to the learned, who knows my true nature and he is very dear to Me - 17
- All these men are great and generous, as they devote time to meditate upon Me,
But the learned devotee is totally involved in serving Me and is very similar to me. - 18
- After many births, one realizes the true philosophy and becomes learned and meditates
Upon Me as Vasudeva, Immanent in everything. Such great souls are rare indeed - 19
- People devoid of learning worship other divinities, based on their nature and
The kind of pleasures or rewards they seek and accordingly follow the rituals prescribed - 20
- Whichever divinity the fruit seeking devotee worships, I shall
Ensure that his devotion is firmly rooted in such a divinity - 21
- He tries to worships that divinity with great devotion and attains undoubtedly
Whatever he aspires for from Me through that divinity only - 22
- But, such attainments of petty minded persons soon get destroyed.
They are devotees of divinities and divinities bless them, where as
My devotees, whichever way they meditate, will attain Me in the end - 23
- Though I am indestructible, incomparably supreme and manifest Myself through My māyā
The unintelligent, unable to realize this, think that I am like a human being - 24
- Surrounded by 'yogamāyā' I am not visible to all. Hence the unintelligent folk are
Not able to realize My true nature which is birthless, indestructible and Almighty. - 25
- O'Arjuna, I know of all beings from the past, present and future, but nobody,
Without dedication and devotion, can ever try to know Me. - 26
- O' Arjuna of *Bharatha* clan, in this world, all beings are deluded due to their ignorance
By feelings of happiness and sorrow, which is illusory and caused by desire and hatred - 27
- But, the devotees who do good and noble acts and whose sins have been absolved, who are
Detached from desire and hatred, such resolute devotees meditate upon Me by all means - 28
- Those who have surrendered to Me and are trying to get out of the cycle of birth & death,
Are indeed in a state of '*Bramhan*' and fully understand the spiritual aspects and the actions. - 29
- Those who are fully conscious of Me as the supreme being,
Lord of all divinities, all living beings and all rituals,
The ruling '*Parama Purusha*', will realize My true self
Even if they think of Me in the last hours of their life - 30

The great souls who have attained Me, will not be reborn and
Return to the sorrowful and transient world again. - 15

O' Arjuna, all the lokas including Bramha loka involve being reborn
But attaining Me absolves one of rebirth as I am beyond time. - 16

The yogi who knows that a day of Bramha is equivalent to a thousand quartet of yugas, and
So is his one night, understands the true nature of time as even Bramha is not beyond time. - 17

All the living beings of this visible world are created from the astral body of Bramha as His day breaks,
And all of them get dissolved in His astral body as His day wanes and night starts to set in. - 18

O' Arjuna, the same beings are born, live amidst nature and
Meet their end at night, being reborn at dawn. Thus as a hundred years of
Bramha are completed everything comes to a close. - 19

That which is said to be non-manifest, undiminishing and is the
Ultimate state from which no one returns, is my abode known as
'Parama Dhama' and is the highest place one can attain - 20

O' Arjuna, I shall tell you about the two paths through which the yogis return back after giving up
Their mortal bodies or attain the permanent state where they do not need to return back - 21

O. Partha, that Supreme being in whom all living beings reside and He who is immanent in all beings,
That eternal and non-manifest Supreme Being can be attained only through exclusive devotion - 22

O' Arjuna, the path through which the yogis attain the state of not being reborn
After they shed this body and the other path in they attain the state of
Being reborn; I shall tell you about both these paths. - 23

That path in which there are the radiant divinities favourably disposed towards Agni, daytime,
The bright fortnight of the moon and the six months of the year in which Sun traverses North-wards,
The knowledgeable yogis who undertakes their final journey in such a path will be
Assisted by these divinities and will be taken across various stages to reach 'Bramha'. - 24

That path in which there are divinities favourably disposed towards darkness and ignorance, night,
Dark fortnight of the moon and six months of the year in which Sun traverses South-wards, the yogis who
Are desirous of fruits, who undertake their last journey in such a path will be assisted by these divinities
To reach the radiance of the moon and be reborn after enjoying the fruits of their good deeds - 25

Because, these two paths – the bright and the dark; also known as 'Devayāna' and "Pitryāna" –are time
Honoured. In one there is no rebirth as one attains 'Paramapada' and in the other, one is reborn. - 26

Arjuna, thus no yogi who knows the real purport these two paths, is deluded by desire and
You too therefore always maintain equanimity and be full of yogic power. - 27
Knowing this secret in its real purport, the yogi renounces all the fruits that are available to one who
Practices learning Vedas; yajnas, penance and charitable acts and attains the eternal 'Paramapada'. -28

Om
Srimad Bhagavad Gita

Chapter 9

Rāja Vidya Rāja guhya Yoga

Lord Sri Krishna said: O' devotee with a flawless outlook, I shall explain you in detail
The most secret knowledge that includes the specialized portions, because
Knowing that liberates you from the sorrowful worldly bondage - 1

This knowledge is the king among all knowledge, king among all secrets,
Most sacred, best among all, gives visible results, is as prescribed
Under *dharma*s, indestructible and easy to follow. - 2

O' *Parantapa*, the ignorant and those disinterested in *dharma* do not realize Me,
Or get close to Me and get caught in the worldly cycle of birth and death. - 3

Therefore, the entire creation, both sentient and non-sentient, is with in me, the formless
And eternal, through intent, like the water in ice. But, I am not in them physically. - 4

Nor are those beings within me physically, but look at my divine Yogic power. Although
I create and sustain all beings, I am not physically present in them. - 5

Know that just as the wind, created in the sky or space is always there,
All beings born out my intent, are always within me - 6

O' Arjuna, at the end of each epoch, all beings merge with nature, that is me,
And at the beginning of each epoch, I create them once again. - 7

In accordance with the illusory *Māya* having three *gunas* or traits, I create again and again all the beings,
Who are by nature not in control over this illusory *Māya*, according to their *Karma*. - 8

O' Arjuna, these actions which are conducted without any attachment or,
As a part of one's responsibility, do not bind me the Supreme Being. - 9

O' Arjuna, the illusory *Māya* creates all sentient and non-sentient beings,
Under My instructions and direction; and thus keeps the worldly cycle going round. - 10

Ignorant ones, not realizing My being the Supreme Lord of all beings, in a human body
To redeem the world, think that I am an ordinary being and look down upon Me. - 11

The ignorant, out of unfulfilled desires, unfruitful efforts and wasteful knowledge,
Lean upon illusory *Māya*, which leads to unenlightened traits like those of demons. - 12

But O' son of *Kunti*, great souls who lean upon the divine nature, realize that I am Indestructible,
Eternal and the basic creator of all beings; and constantly pray with a focussed mind. - 13

The devotees with unflinching faith in Me, constantly think of Me and sing My praises, to realize Me.
They prostrate to Me and think of Me always, worshipping with an unwavering mind. - 14

- The yogis following the path of knowledge, worship Me as a formless being.
Others worship Me – having many forms – in many other forms. - 15
- I am the 'Krutu', I am the five great *Yagnyas*, I am the offering given to *Pitrs*, I am the medicine
In all vegetation, I am the Mantra, I am the Ghee, I am the offering and I am the *Yagnya* - 16
- I protect and nourish the entire universe and suitably reward all actions,
I am the father, mother, one worthy of knowing, sacred,
Primordial sound of *Om*, *Rigveda*, *Samaveda* and *Yajurveda* too - 17
- I am the one worthy of attaining, protector and caretaker, Lord of all,
Witness to all happenings, abode of all, well-wisher worthy of surrendering to,
Creator, sustainer and destroyer, in whom all beings merge during deluge,
Cause of everything, eternal and everlasting. - 18
- O' Arjuna, I am the Sun that cause warmth in all, I attract rain and cause it to happen,
I am the immortal nectar, I am the Death, I am the good and the non-good too. - 19
- Sacred Brahmins, performing rituals prescribed in three *Vedas* for attaining their desires,
Consumers of *Somarasa*, and sinless, desiring heaven worship me through *Yajnyas*
And through their merit, attain heaven and enjoy divine pleasures there - 20
- They enjoy all the heavenly pleasures there and when their merit gets used up return to earth.
Those seeking pleasures, who follow the path prescribed in *Vedas* are born again and again. - 21
- I personally take care of the wellbeing of those who constantly think of me
Without desiring any results; and those who are constantly devoted to me. - 22
- The devotees who desire results and worship different divinities,
Are in fact worshipping me only, though they are ignorant about it. - 23
- Because, I am the Lord of all *Yagnyas* and recipient of all offerings made in them. But,
Not knowing truly my immanent nature, they suffer a downfall and are reborn again. - 24
- Worshippers of divinities attain them, worshippers of ancestors (*pitrs*) attain them, worshippers of
Spirits attain them, and those who worship Me attain Me and are not reborn - 25
- Whichever devotee offers me Tulasi, bilva, flowers , fruits, water,
With sincere devotion, I accept the offerings made by such a
Pure minded devotee, who is not after rewards, with love. - 26
- O' Arjuna, what action you are doing, what you are eating, whatever you are offering in a *homa*,
Whatever you are donating, whichever ritual you are performing, offer all of them to me. - 27
- Thus, when you do all your actions as a service offered to the Lord, through 'Sanyāsa Yoga',
You will not be bound by their good or bad 'karma' and freeing yourself will attain me. - 28

I am immanent in all beings with equanimity. No one is dear to me, nor do I
Dislike anybody. But, whoever worships me with love and devotion,
They are always in Me and I am always with them. - 29

Even if a wicked person also worships Me with great devotion constantly,
He is fit to be considered a good soul, because he is determined
And truly believes in the devotion to the Lord. - 30

Very soon he will become a righteous soul and attain eternal peace. O' Arjuna,
Know the eternal truth that My devotee will never get destroyed. - 31

Because, O' Arjuna, whoever, whether a woman, trader, shudra or one born of a sinful womb,
When they surrender to Me, they too shall attain the ultimate state of bliss - 32

What else to say, merited *brahmins* and saintly kings attain ultimate bliss on surrendering to Me.
Therefore, endowed with a human body which is transient, you constantly worship Me. - 33

Become a devotee of Me with a steady and unwavering mind,
Worship Me constantly, without bothering about the results of your actions,
Through studying, teaching, chanting My names, and singing My praises,
Whatever you do through your body, words and mind, offer them to Me,
Worship Me with love and devotion, and prostrate to Me - the shelter of all.
By surrendering to Me like this, you will realize Me. - 34

Om
Srimad Bhagavad Gita

Chapter 10

Vibhuti Yoga

Lord Sri Krishna said: O' Valient One, listen to my words which are full of great secret and import,
I am sharing these for your welfare, as you are very near and dear to me. - 1

Even divinities and great sages are not aware of my great powers with which
The entire universe has been created, because I am the root cause of their creation also - 2

One who realizes that I am birth less, eternal and the Supreme Lord of all worlds,
Will become learned among men and will be free from the bondage of sins. - 3

Intellect, knowledge, non-attachment, forgiveness, truthfulness, control of senses,
Control of mind, happiness, misery, creation, deluge, fear, absence of fear,
Non-violence, equanimity, satisfaction, penance, charity, fame, loss of fame,
And such other feelings among beings are created by me only. - 4 & 5

The four *Sanakas* preceding the seven great sages and fourteen *Manus* are created by My intent,
All the men in this universe have been created and propagated by these men. - 6

Whoever realizes this great ability to create things at My will and My yogic power, in their true purport,
Will without any doubt, be totally immersed in Me, with the help of steady meditation. - 7

I am the Lord of this world, cause of all creation and the entire universe keeps going due to Me.
Knowledgeable devotees who understand this truth, worship Me constantly with great devotion - 8

Such devotees, constantly thinking of Me, offering their life to Me, discussing My virtues and glory,
Listening to My tales, get totally immersed in Me and become immensely happy - 9

For those constantly meditating upon Me and devoted to Me with love and sincerity,
I bestow the yoga of philosophical knowledge, through which they will attain me. - 10

Out of compassion, to bless them, I reside in their mind and
Destroy the ignorance through the lamp of philosophical knowledge. - 11

Arjuna said: They say that You are '*Parabhamha*', the ultimate goal, most sacred,
Because, You are the divinity preceding all great rishis, and divinities,
You are eternal, and immanent in all things, even Deva rishis like Narada, Asita,
Devala, Maharshi Vyasa and You yourself are telling me this - 12 & 13

O' Keshava, I believe that whatever You are telling me is the truth.
O' Almighty, neither Devas nor Asuras know about Your glorious form. - 14

O' Creator of beings, Lord of all creation, God of gods, master of this universe,
Best among men, You alone truly know about Yourself. - 15

Therefore, You alone are qualified to tell me completely about Your glorious divine powers,
Because, through that glorious power You are present in all the worlds and complete. - 16

O' Yogeshwara, how could I constantly meditate upon You and know You, and
In which all kind of forms will it be possible for me to meditate upon You - 17

O' Janardana, please explain me in detail once again Your Yogic and Glorious powers,
Because, hearing Your nectarine words make me want to hear more and more. - 18

Lord Sri Krishna said: For your sake I shall now explain the main features of
My glorious and divine powers, O' Best among Kurus,
Because, these are limitless, with no end to them. - 19

O' Arjuna, I am the soul that lies in the depth of the heart of all beings,
Also, I am the beginning, middle and the end of all beings. - 20

I am Vishnu among the twelve *Adityas*, Sun among the radiant objects,
I am radiance among the 49 *Maruts* and moon among the stars. - 21

I am *Samaveda* among *Vedas* and *Indra* among *Devas*,
Mind among the senses and the life force among living beings. - 22

I am *Shankara* among the eleven *Rudras*, Lord of wealth *Kubera* among
Yakshas and *rakshasas*, *Agni* or fire among the eight *Vasus* and
Mount *Meru* among mountains with high peaks - 23

O' Partha, know that I am *Bruhaspati*, the chief priest of *devas*, among all priests,
Karthikeya among commanders of army and an ocean among water bodies. - 24

I am *Brugu r'shi* among great sages, primordial sound of 'Om'
Among all sounds, I am *Japa Yagnya* among all *Yagnyas* and
Among the immovable ones I am Himalaya Mountain. - 25

I am 'Ashwatha' among all trees, saint *Narada* among *Deva Rishis*,
Chitra Ratha among *Gandharvas* and Saint *Kapila* among the *Siddhas* - 26

I am 'Uchchaishravas' - that emerged while churning the ocean for nectar - among the horses,
Also know that I am 'Airavatha' among the elephants and king among men. - 27

I am 'Vajrayudha' among weapons, 'Kamadhenu' among cows,
'Kamadeva' in procreation and 'Vasuki' among great serpents - 28

I am 'Shesha naga' among *nagas*, 'Varuna' the chief of aquarians among aquarian creatures,
Pitr known as 'Aryama' among *pitrus* and 'Yama' among controlling authorities - 29

I am 'Prahlada' among *daityas*, time among things to be counted,
Lion among animals and 'Garuda' among the birds. - 30

- I am air among things that sanctify, *Sri Rama* among those who carry weapons,
Crocodile among aquatic creatures and '*Sri Bhagirathi*' or '*Ganga*' among the rivers - 31
- O' Arjuna, I am the beginning, middle and the concluding part of all creations,
I am spiritual knowledge among knowledge and the proposing argument in debates. - 32
- I am the first letter 'a' among the alphabets and among the compounded words I am '*dwandwa*'
I am the 'Time less' in time and protect and promote all beings in the universe. - 33
- I am the 'Death' that destroys every one and the creator of what happens in the future, in women
I am the '*Fame*', '*Wealth*', '*Speech*', '*Memory*', '*Intellect*', '*Steadfastness*' and '*Forgiveness*'. - 34
- Among the *shrutis* suitable for singing, I am '*Brhatsāma*', I am '*Gāyatri*' among the metres,
I am '*Margashirsha*' among the months and '*Vasantha*' or spring season among the seasons. - 35
- I am the wagering or gambling among those who cheat,
Radiance among the radiant ones, victory among the winners,
Determination among the decisive, and goodness among the good. - 36
- I am '*Vasudeva*' among the '*Vr'shni*' clan, '*Dhananjaya*' among the '*Pandavas*',
'*VedaVyasa*' among great sages and poet '*Shukracharya*' among the poets. - 37
- I am '*the power to suppress*' among those suppressing evil,
'*Uprightness*' among those aspiring victory,
'*Silence*' in preserving secrets and '*knowledge*' among the learned ones. - 38
- And O' Arjuna, I am the root cause of all creations in this universe, there is
No being - sentient or insentient - or object in which I am not present. - 39
- O' Arjuna, there is no end to My divine and glorious powers.
I have briefly outlined the scope of them, for your sake. - 40
- All those things that are radiant, full of wealth and powerful,
Know that they have been created by or a part of My radiance - 41
- O' Arjuna, what is the use of learning about My divine powers in detail?
I am bearing this entire universe out of a part of My power only. - 42

Om
Srimad Bhagavad Gita

Chapter 11

Vishwaroopa Darshana Yoga

Arjuna said: You have blessed me by sharing with me highly confidential
 Spiritual matters; your discourse has rid me of my ignorance. - 1

Because, O' lotus eyed Lord, I have heard about creation and dissolution
 And your great feats as an indestructible one, in detail. - 2

O' Great Lord, whatever you have told me about Yourself is very true, but I would like
To see in person Your form full of '*Aishwarya*', Strength, power, valour, and radiance. - 3

O' Lord, if you agree that it is possible for me to see the form of Yours,
O' Yogeshwara, please let me have a look at Your eternal form. - 4

Lord Sri Krishna said: O' Partha, look at My hundreds and thousands of forms,
 Having different shapes, different shades, and divine, now. - 5

See in me the twelve '*Adityas*' – the sons of *Aditi*, the eight '*Vasus*'
And eleven '*Rudras*', Two '*Ashwini Kumaras*', forty nine "*Marut Ganas*"
And many other forms you have never seen before. - 6

O' '*Gudakesha*', see the entire universe comprising of animate and inanimate
On one part of My body, along with that you can see whatever you may wish to see. - 7

But, as you would not be able to see Me with your natural eyes, I shall
Grant you divine sight through which you can see My Yogic and glorious divine power. - 8

Sanjaya Said: O' Monarch, having said this, Lord Vishnu - the reliever of sins and great Yogeshwara -
 Showed Arjuna His form, full of divine and glorious '*Aishwarya*'. - 9

Having various faces and many eyes, many spectacular looking visages, decorated
With many divine ornaments and holding many divine weapons in the hands. - 10

Clad in divine garments and wearing divine garlands, fragrant with divine sandal paste,
Astounding and unending forms of the Lord, in His all-embracing form. - 11

The brilliance created by a thousand Suns rising simultaneously in the sky could perhaps
Match the brilliance radiating from that all-embracing form of the Lord. - 12

Then, the Pandu's son Arjuna, saw all of the many different things in this universe
Concentrated in one part of the body of Sri Krishna – the Lord of the Lords. - 13

Then, overcome by a sense of wonder, full of joy and experiencing a hair-rising excitement
Arjuna prostrated fully laying down his body and with folded hands said these words. - 14

Arjuna said: O' Lord, I am seeing all divinities, many groups of living beings, '*Bramha*' sitting in
 '*Kamalasana*', I also see '*Mahadeva*', all the sages and many divine serpents too. - 15

O' *Deva*, I am seeing You having many hands, stomachs, faces and eyes; having innumerable
Forms. O' *Vishwaroopa*, I cannot see the beginning, mid portion or the end of You. - 16

Wearing a crown, mace and discus, radiance resembling *Agni* and *Surya* flashing all over,
I am seeing Your form all over, which is unfathomable and not easy to see. - 17

I feel that You are the eternal 'Parabramha' one should know, great refuge of the universe,
You are the protector of 'Dharma' since eternity and the indestructible timeless person - 18

I am seeing that You are without a beginning, middle or the end, with infinite capabilities,
With infinite number of hands, a radiant '*Agni*' like face, with Sun and Moon as Your eyes;
You are spreading heat to the entire universe from Your radiance only. - 19

O' Great One, the entire space between the heaven and earth, has been occupied by You alone,
In all directions. Seeing Your unworldly and fear inspiring form, all the three worlds are scared. - 20

Group of Divinities are entering You, some out of fear are praying to You with folded hands,
Great sages and '*Siddhas*' are reciting verses in Your praise and wishing Your welfare. - 21

The eleven *Rudras*, twelve *Adityas*, eight *Vasus*, *Saadhya Ganas*,
Vishwa Devas, *Ashwini kumaras*, *Marut Ganas*,
Entire group of *Pitrs*, *Gandharvas*, *Yakshas*, *Rakshasa*
And *Siddhas* are all watching You with wonder. - 22

O' *Mahābāhu*, seeing You with many faces, many eyes,
Many arms, thighs and legs, many abdomens, many fearful canines in this great form,
The people of the world are scared and I am scared too. - 23

Because, O' Lord Vishnu, seeing Your form which is touching the sky, full of radiant glow, many hued,
With Your mouth wide open and eyes blazing, my scared mind has lost its courage and peace. - 24

Seeing Your fearful canines which are like all-annihilating fire, and the radiant faces,
O' Lord of the Universe, I am totally lost and have no peace of mind, so please calm down. - 25

All the children of *Drutarashtra*, along with the group of kings are entering Your body,
So are Grand sire *Bheeshma*, *Dronacharya*, *Karna* and all our men too. - 26

They are entering Your mouth which is rendered fearful by the huge canines,
Some can be seen being caught between Your teeth, torn into bits. - 27

Just as all the rivers flow towards the ocean, these great and valiant ones
Of this earth are also moving towards You and entering Your glowing face. - 28

Just as the insect, infatuated by the glow of the lamp, seeks it in a hurry and gets destroyed,
These men too, to meet their end, are rushing towards You and entering Your mouth. - 29

You are swallowing through Your many radiant faces all the '*lokas*' and smacking Your lips.
O' Lord Vishnu, Your fierce radiant glow is scorching away the entire universe. - 30

O' Supremē among the *Devas*, my prostrations to You. I wish to know
Truly about You – the First among men – because, I do not know
About Your nature. Please tell me who are You with this fierce form?
Please calm down and kindly become pleasant. - 31

Lord Sri Krishna said: I am '*Kāla*' or the Time, ready to charge and destroy the worlds.
I am now in the process of total destruction. Hence, all the soldiers of the
Opponents' army will not survive, even if you stay away from this war. - 32

Therefore, you arise and get ready, gain the fame and glory and winning the war,
Enjoy the kingdom full of riches and resources. All these valorous men
Have been already killed by me, O' 'Savyasaachi',
You will only be a pretext for the cause of their death. - 33

Drona, Bheeshma, Jayadratha, Karna and many other valiant warriors;
Kill all these warriors who have been killed by Me without any fear. You will
Destroy all your enemies in the war and will certainly win. Hence wage the war. - 34

Sanjaya Said: Hearing these words of 'Keshava', adorned with a crown,
Trembling with fear and with folded hands, Arjuna prostrated to Sri Krishna
And said in a voice choked with emotion - 35

Arjuna said: O' Immanent Lord, the whole world is rejoicing at the singing of Your virtues and valour,
'Rakshasas' are running away out of fear and groups of 'Siddhas' are prostrating to You. -

O' Great Soul, How would one not prostrate to You, who precedes 'Bramha' and is superior to all,
Because, O' Eternal One, You are the indestructible 'Parabramha', full of Knowledge and Bliss. - 37

You are the primordial god, the eternal being, omniscient one, and the object worth knowing.
You are the greatest abode and refuge for the entire universe,
O' One with infinite forms! The entire universe is pervaded by You. - 38

You are 'Vayu' the god of air, 'Yama' the god of death, 'Agni' the god of fire,
'Varuna' the god of rain, 'Shashanka' the moon, 'Bramha' the creator and his father too.
I prostrate to You a thousand times and prostrate to You again and again. - 39

O' Infinitely Capable One, salutations to You from the front and from the rear, O' Immanent One,
Salutations to You from all sides because, infinitely valorous, You are immanent in all beings. - 40

O' Krishna, considering You as my friend, unaware of Your great abilities, out of love or,
Inadvertently, if I have uttered anything rude or harsh; or have insulted You while playing,
Spending time with you, dining, or while with friends, and so on, I seek your forgiveness
For all such blunders, O' One with Unfathomable form and prowess. - 41 & 42

You are the father of all things movable and immovable in this universe,
A *Guru*, greater than all *gurus* and most venerable. O' One with extraordinary prowess,
There is none equal to You or greater than You in all the three worlds. - 43

Therefore, I prostrate to Your feet lowering my whole body, and
Pray to You O' Lord, who is Worthy of being prayed to,
Bear with my misdemeanours as a father would of his son,
A friend of his friend, and a husband of his beloved wife. - 44

Seeing this wonderful form of Yours, which I had never seen before,
I am immensely pleased, but at the same time, due to fear,
I feel extremely anxious, therefore I pray, kindly be pleased
To show me Yourself in the form of Lord Vishnu, with four arms. - 45

I wish to see You wearing the crown and holding the sword and mace in your hands, therefore
O' Lord with infinite forms and thousand arms, kindly appear in that form to me. - 46

Lord Sri Krishna said: O' Arjuna, I have blessed you with divine yogic powers through which
You could see My extremely radiant, primordial and
Infinite form, which none others have seen before. - 47

O' Arjuna, none in this world of men, either through study of Vedas or Yagnyas, Charitable acts, or Prescribed good acts or severe penance, with your exception, will be able to see me in this form. - 48

Seeing me in this terrifying form should not create fear, illusion or loss of Intelligence in you, therefore, give up the fear and with all love and devotion Watch Me holding the conch, discus, mace and lotus in my four arms, again. - 49

Sanjaya Said: Having said thus, Lord '*Vasudeva*' accordingly assumed the form
With four shoulders and his pleasant demeanour filled
A lot of confidence in Arjuna, who was stricken with fear. - 50

Arjuna said: O' Janardhana, seeing you in this most peaceful human form has given me
A lot of peace of mind, and now I am back to my normal self again - 51

Lord Sri Krishna said: Seeing me with four arms, as you have seen now, is indeed very rare,
Because even divinities always clamour for seeing me like this. - 52

I do not show myself in this form in which you have seen me, even to
Those who study *Vedas*, practice penance, do charitable acts or Yagnyas - 53

But then, O' Arjuna, through an exclusive and unwavering devotion, it is possible to see Me
In this form with four arms, know My true self and realize Me by becoming one with Me. - 54

O' *Pandava*, One who does all acts – prescribed and required - like Yagnya, charity, penance
And so forth for My sake only, who constantly worships Me, who considers Me as
The ultimate goal to be attained and seeks My refuge, who is My devotee, who has
No attachment to worldly things and has no hatred towards any being, will attain Me only. - 55

Om
Srimad Bhagavad Gita

Chapter 12

Bhakthi Yoga

Arjuna said: Thus, among the devotee who worship you having full form and all qualities
 And the one who worships you as a formless, eternal supreme being,
 Who is more knowledgeable? - 1

Lord Sri Krishna said: The devotee whose mind is concentrated upon Me and
 who is constantly engaged in praying and meditating upon Me
 With divine qualities and form, is the best among yogis in My view - 2

 But, one who has all his senses under full control and constantly meditates upon
 The formless, immanent, undefinable, who is always in the same, who is
 Beyond the grasp of one's mind and intellect, eternal, permanent, indestructible,
Supreme Being and who treats all equally and strives for their welfare will attain Me. - 3 & 4

 The effort required by those who follow the undefined path of
 Seeking the formless Supreme Being is very difficult, because those attached to
 Their physical body have to strive hard to attain knowledge. - 5

 But, those devotees of mine who offer all their actions to Me and are devoted to
 Me exclusively in My full form, constantly thinking of Me and praying to Me,
 O' Arjuna, such devotees whose minds are totally involved with Me,
 Shall be redeemed by Me from the worldly ocean of birth and death cycle. - 6 & 7

 Concentrate your mind and intellect on Me only and thereafter,
 You shall reside in Me and attain Me without any doubt. - 8

 If you are unable to keep your mind concentrated on Me, you might
 Wish to practice '*Abhyasa Yoga*' and attain Me. - 9

 If you are unable to practice '*Abhyasa Yoga*' also, then perform all your acts
 For My sake only. By offering all your actions to Me also, you will attain Me. - 10

 If perchance you are unable to practice the yoga to attain Me as described above,
 Then, controlling your mind and intellect, give up the fruits of all your actions. - 11

 Because, knowledge of the Supreme Being inferred is greater than '*Abhyasa*' or practice
 Followed without knowing the true purport, and meditation upon Me is
 Greater than such inferred knowledge, giving up all the fruits of actions for My sake is
 Greater than such meditation and gives lasting peace instantly. - 12

 With such lasting peace one becomes free of hatred towards all beings, full of selfless love,
 Egoless and arrogance free, full of forgiveness and looks at happiness and sorrow alike. - 13

 The devotee who is constantly practicing '*Dhyana Yoga*', satisfied always in all aspects, has his
Mind and senses under control and has offered his mind and intellect to Me, is very dear to Me. - 14

 One from whom the world is not agitated, or one who does not get agitated by others,
And who is free from happiness, intolerance, agitation and fear, such a devotee is dear to Me. - 15

One who is desire less, pure internally and externally, capable, impartial, who has
Crossed all miseries and has given up the fruits of all actions, that devotee is dear to Me. - 16

One who is not elated by joy, is free from hatred, is not depressed by sorrow, does not
Desire anything and has given up the fruits of all his actions, such a devotee is dear to Me. - 17

One who treats alike a friend or foe, honour or dishonour, heat or cold, happiness or sorrow,
And is disinterested or withdrawn from worldly affairs; who treats alike a praise or rebuke,
Who is satisfied with any means of living, who is unattached to his place of dwelling,
And is thoughtful and meditative, such a steady minded devotee is dear to Me. - 18 & 19

The devotees who meditate upon Me with true devotion as explained above,
With total disregard towards the fruits of their action, are very dear to Me. - 20

Om
Srimad Bhagavad Gita

Chapter 13

Kshetra Kshetragnya Vibhaga Yoga

Lord Sri Krishna said: O' Arjuna, the learned ones say that this body is called as 'Kshetra' and
Those who know it in its true purport are called "*Kshetragnya*" - 1

O' Arjuna, know that I am the '*Kshetragnya*' or the soul in all the '*Kshetras*', in my opinion,
Knowing about "*Kshetra*" and '*Kshetragnya*' – man and nature – is true knowledge. - 2

I shall briefly tell you which that '*Kshetra*' is, how it is, what distortions it has,
Why it is so, who is that '*Kshetragnya*' and what power does he possess. - 3

The Concept of '*Kshetra*' and "*Kshetragnya*" has been explained in many ways by r'shis,
In many *Vedic mantras* categorically and in the *Bramha Sutra* also. - 4

The five great elements, ego, intellect and basic nature – Illusory *Maya* having three qualities,
With ten sense organs, a mind and five sensory fields namely sound, touch, form,
Taste and smell, also, desire, hatred, happiness, sorrow, consciousness, concentration,
These are briefly the features of a '*Kshetra*' with its distortions. - 5 & 6

Absence of pride, false display or showing off, non-violence, forgiveness,
Courtesy and simplicity in words and thought, serving the 'Guru' with devotion,
Purity within and without, steadfastness of mind, control of mind and senses. - 7

Absence of interest in pleasurable things, lack of arrogance, thinking repeatedly
About birth and death, old age and illness, sorrow and shortcomings and so on. - 8

Absence of interest in wife, children and house, absence of affection, keeping one's mind
Balanced always, even if something desirable or undesirable takes place. - 9

Believing Me to be the Supreme Lord and Almighty with exclusive and steadfast devotion,
Living in a secluded and pure place, away from the crowd of pleasure seeking people. - 10

Ever steadily involved in spiritual knowledge, seeing the Almighty everywhere through
A philosophical outlook is true knowledge. Anything other than this is ignorance. - 11

That which is worth knowing and that knowing which man attains the ultimate bliss,
I shall explain that to you. It is the primordial '*Parama Bramha*', it is indescribable,
Therefore it is said to be neither '*Sat*' nor is it called as '*Asat*'. - 12

It has hands and feet everywhere, has eyes everywhere and also head and faces,
It has ears everywhere and is spread over the entire universe. - 13

One who knows about all the sense objects, but is beyond being influenced by them,
Who is unattached and protects and nourishes all through his yogic powers,
Who is free from '*gunas*' or qualities, but yet enjoys the fruits of those '*gunas*'. - 14

That Supreme Being is complete and is within and without all living beings, He is also
Within the sentient and non-sentient beings. One very close as well as very far away.
Since He is in an infinitely small form, it is difficult for us to know Him truly. - 15

Though that Supreme Being is undivided and single like the space, present in
All beings, appears to be different though, that "One who is worthy of knowing",
Protects and preserves as '*Vishnu*', destroys as '*Rudra*' and creates all as '*Bramha*'. - 16

That Supreme Being is the light illuminating all lights, is far from illusion of '*Maya*', knowledge
Worth knowing, attainable through philosophical knowledge and resides in the heart of all. - 17

Thus, briefly explained here are '*Kshetra*', Knowledge and the 'One who is worth knowing',
My devotee, who understands this in its true purport, will attain me. - 18

Know that the nature, full of my illusory '*Maya*' with three '*gunas*' and
The '*jeevatma*' or '*Kshetra*' both are eternal. Desire and hate as well as
All things having three '*gunas*' are created by this nature. - 19

Prakruti or nature is said to be the main cause of all actions and
The creation of senses associated with them. The soul or '*jeevatma*' is
Said to be the cause for experiencing happiness and sorrow. - 20

Living in the midst of this nature, man enjoys all the objects having
Three '*gunas*', born in this nature. It is the association with
The '*gunas*' that causes the man to be born of a good or bad womb. - 21

Though he is in this mortal body, man or the '*jeevatma*' is the Supreme Being,
As he is free from illusory '*maya*', because, he is a witness to all events,
Approves all, leader who protects and nourishes all, enjoys all the fruits,
And is the Supreme Lord and '*Paramātma*' they say. - 22

One who understands the '*Purusha*' or '*jeevatma*' and the nature with its three '*gunas*'
In its true purport, though he is engaged in all activities, will not be born again. - 23

Many people realize that '*Paramatma*' through meditation with a pure and
Sharp mind, others through knowledge or '*Sankhya Yoga*' and
Many others through the Yoga of '*desire less action*'. - 24

Others, with lesser intelligence, learn by listening to the learned ones and meditate.
Those learned ones too, cross this death-like ocean of worldly affairs, undoubtedly. - 25

O' Arjuna, know that all the movable and immovable objects that are created,
Are created by the union of '*Kshetra*' and the '*Kshetragnya*' only. - 26

One who sees in all the sentient and insentient objects and
Mortal beings, the indestructible Lord '*Parameshwara*'
Without any difference, equally, sees things in their true purport. - 27

Because, the one who sees the '*Parameshwara*' all over, with an
Uniform outlook, does not cause his own destruction mistaking
The body for '*jeevatma*' and attains the ultimate goal. - 28

One who looks at all actions as caused by nature or '*Prakruthi*', and
Does not consider himself or the '*jeevatma*' as its doer, is truly knowledgeable. - 29

When one understands that all feelings of different living beings are based on the intent
Of the Supreme Being and looks at the development of all beings as due to the intent
Of that Supreme Being, he attains the god-head full of knowledge-bliss-happiness. - 30

O' Arjuna, being eternal, devoid of '*gunas*' and indestructible, even if this '*Paramatma*'
Is in a human body, in reality he does not do any action, nor does he get attached to. - 31

Just as the sky or space, though pervading all over is not attached to anything, the
Soul or '*Jeevatma*' though residing in the body, is unattached to it, being free of three '*gunas*'. - 32

O' *Bhāratha*, just as the Sun, all by himself illuminates the entire universe, so also
A single soul (*Kshetragnya*) illuminates all the '*Kshetras*' or the bodies. - 33

Thus, one who knows the difference between '*Kshetra*' and '*Kshetragnya*' – that
The former is gross, full of distortion, transient and capable of destruction, where as
The latter is eternal, does not suffer distortions and is indestructible – One who knows
The practical way to free himself from the nature or '*Prakruthi*', will attain the '*Parabramha*'. - 34

Om
Srimad Bhagavad Gita

Chapter 14

Guna Traya Vibhaga Yoga

Lord Sri Krishna said: O' Arjuna, I shall tell you about that supreme knowledge,
 Knowing which the great sages have got liberated from
 This worldly bondage and have attained great '*Siddhi*' or powers. - 1

Those who sought this knowledge and realized Me, are not reborn in
The early phase of creation, nor are worried at the time of great deluge,
Because they see nothing other than Me, the Universal Lord. - 2

O' *Bhāratha*, the great nature or '*Prakruthi*' having three '*gunas*' created by my '*Maya*',
Is the centre from which all creation takes place. I plant the seed of consciousness in it
And by the union of the inert and the consciousness, all beings are born. - 3

O' *Kauntheya*, for all the beings with mortal bodies, born out of many wombs,
Nature with three '*gunas*' is the mother, and I am the father as I provide the seed. - 4

O' Arjuna, the three '*Gunas*' known as '*Sattva*', '*Rajas*' and '*Tamas*' created by the nature or
'*Prakruthi*' tie down the eternal and indestructible '*jeevatma*' or the soul in the body. - 5

O' Sinless One, among these three '*gunas*', "*Sattva*" being displayable, pure and free of
Distortion, binds the soul or '*jeevatma*' through its desire for knowledge and comforts. - 6

O' Arjuna, '*Rajas*' being emotional in nature, is born out of desire, ambition and involvement.
It binds the '*jeevatma*' with the desire for action and the resultant fruits thereof. - 7

And O' *Bhāratha*, the '*Tamas*' which appeals to all those who love their physical body, is born out of
Ignorance and binds the '*Jeevatma*' through laziness, sleep and unproductive activities. - 8

O, *Bhāratha*, '*Sattva*' *guna* induces one to seek comforts, while '*Rajas*' induces one
To act and '*Tamas*', clouding one's knowledge, induces one to indulge in unproductive action. - 9

O' Arjuna, '*Sattva*' tries to dominate overpowering '*Rajas*' and '*Tamas*', similarly, "*Rajas*" tries to
Dominate overpowering '*Sattva*' and '*Tamas*' and '*Tamas*' tries to overpower '*Sattva*' and '*Rajas*'. - 10

When, the mind and the senses in a body are open to consciousness and wisdom,
One should know that the '*Sattva*' *guna* in such a person will increase or grow. - 11

O' Arjuna, increase in '*Rajas*' leads to, a miserly attitude, selfishness in all dealings, doing all
Acts with their fruits in view, a disturbed and fidgety mind and greed for objects of pleasure. - 12

When '*Tamas*' increases, ignorance clouds the mind and senses, there is laziness and
Wastefulness in carrying out one's duties and a tendency for excessive sleep. - 13

When one attains death while his '*Sattva*' *guna* is increasing, then,
He attains the heaven which those following good actions will attain. - 14

If one dies while his '*Rajas*' is increasing, then he will be born to men
Who are interested in action, and if he dies when his '*Tamas*' is increasing,
Then he will be born in an ignorant womb as an insect or animal. - 15

Great good acts lead to '*Sattvika*' fruits such as happiness, knowledge and detachment,
Which is considered pure, while the fruits of '*Rajas*' actions are considered sorrowful and
Those of '*Tamas*' actions are considered to be full of ignorance. - 16

'*Sattva*' *guna* leads to knowledge, whereas '*Rajas*' leads to miserliness undoubtedly, and
'*Tamas*' leads to infatuation, wasteful efforts and absence of knowledge. - 17

Those with '*Sattva*' *guna* attain higher worlds like heaven, those with '*Rajas*' stay in the
World or the mortal world and those with '*Tamas*' fall down to the nether world. - 18

When the observer sees the actual cause as the three *gunas* and not the individual doer,
And realizes that I am greater than these three *gunas*, he shall then realize and attain Me. - 19

Such a being, realizing that the three *gunas* are the cause of the creation of this body, and
Becoming free from birth, death, old age and all sorrows, attains the nectar of great joy. - 20

Arjuna said: O' Lord, What are the characteristics of the man who has won over
These three '*gunas*', and, how does he conduct himself.
How can a man get over these three '*gunas*'? - 21

Lord Sri Krishna said: O' Arjuna, One who neither feels bad about initiative due to '*Sattava*' *guna* or
Readiness to act due to '*Rajas*' or lack of interest in activity due to '*Tamas*',
Nor would desire for them if they are absent, who acting like a witness
Is not disturbed by them and thinks the '*gunas*' are interacting with '*gunas*'
And is steadily devoted to the Supreme Being and is undisturbed. - 22 & 23

One, who is constantly conscious of his being a '*jeevatma*',
Treats happiness and sorrow equally, treats equally stone, mud and gold,
Is a learned one, and treats pleasant and unpleasant alike, and
Who treats his praise and rebuke alike, treats honour and dishonour alike,
Treats alike his friend and foe, and treats all his actions without any ego as its doer,
Is said to have conquered the '*gunas*'. - 24 & 25

One who with exclusive devotion to Me, constantly meditates upon Me,
He is said to have overcome the three '*gunas*' and is fit to realize the Supreme Being. - 26

Because, I am the refuge of the indestructible '*Parabramha*', immortality,
Eternal '*Dharma*', and the bliss arising out of the oneness of all creation. - 27

Om
Srimad Bhagavad Gita

Chapter 15
Purushottama Yoga

Lord Sri Krishna said: They call the *Peepul* tree with Primordial person '*Paramaeshwara*' as its root and '*Bramha*' as its branches, which represents the universe, as indestructible.

It's leaves represent Vedas. One who understands this world-tree in its True purport, is said to understand Vedas in its true sense. - 1

Nurtured by the water known as '*three gunas*', this universal tree's shoots are Objects of pleasure. Its roots and branches in the form of '*Deva*', man and other creatures, Are spread out all over, above and below. Also present are factors like arrogance, ego And '*Vāsana*' which bind the being according to his '*karma*', spread all over. - 2

The form of this universal tree, as described above is not seen presently, because, it has no Beginning or end and is very transient, having strong roots of arrogance, ego and attachments. This Universal tree needs to be chopped steadily with the weapon of strong detachment. - 3

Thereafter, one should search for the '*Parameshwara*' from whom this ancient universal tree Has spread out and reaching whose abode one does not come back, and surrender to that Primordial person – '*Narayana*' – with firm determination and meditate upon him. - 4

Those free from arrogance and infatuation, who have won over desires, Who are fully submerged in the form of Supreme Lord, who have given up all desires, Who are free from happiness and sorrow, such knowledgeable ones will attain '*Paramapada*'. - 5,

Sun cannot illuminate that '*Paramapada*', nor the moon, nor '*Agni*' the fire, Reaching which abode one does not return, that is My '*Paramadhama*'. - 6

The '*Jeevatma*' or the soul within the body is My ancient part and has the '*Maya*' with three '*gunas*' which attracts one's mind and senses. - 7

Just as the breeze picks up the smell from its source and carries it along, the '*Jeevatma*' which is the master of the body, leaves the earlier body and Enters the new one, carrying with it the mind and senses of the earlier one. - 8

This '*Jeevatma*' takes the help of ears, eyes, skin, tongue, nose And mind, to enjoy the objects of pleasure. - 9

The ignorant ones fail to see the giving up of the body, or living in it, enjoying objects of pleasure, Or being made of three '*gunas*', whereas the knowledgeable ones understand them truly. - 10

Even Yogis learn about the '*Jeevatma*' in their heart, only after considerable effort. Ignorant ones with an impure mind are unable to know about '*Jeevatma*' even with efforts. - 11

The radiance in the Sun, Moon and '*Agni*', which illuminates the entire universe, Know that it is due to the radiance that is in Me. - 12

I enter the earth and nourish all beings to grow; and taking The form of moon, help and nourish all the plants to grow. - 13

I reside in the body of all beings and as '*Vaishwanara Agni*', cause the Digestion of four kinds of foods with '*Prāṇa*' and '*Apāṇa*'. - 14

I reside in the heart of all beings and the memory,
Knowledge and ability to analyse are due to me.
I am that, which you need to know through *Vedas*,
The author of *Vedas* and one who knows it well. - 15

There are two kinds of beings – eternal and perishable – in this world.
The body of all beings perish but the soul or '*Jeevatma*' is eternal. - 16

There is another one better than these two, who enters all the three worlds and
Protects and nurtures all. That Supreme Being is known as the '*Paramātmā*'. - 17

Because, I am beyond the perishable body and also superior to the eternal '*Jeevatma*', I am
Well-known as '*Purushotthama*' – the best among beings – in the world and in *Vedas* too. - 19

O' Arjuna, the learned one, who realizes that I am '*Purushotthama*', shall constantly
Meditate upon Me as '*Vāsudeva*' – the Lord of the Universe – and '*Paramātmā*'. - 20

O' Sinless One, I have told you thus the '*Shastra*' that is a great secret.
One who knows this becomes very knowledgeable and grateful, as it covers everything. - 21

Om
Srimad Bhagavad Gita

Chapter 16
Daivasura Sampadvibhāga Yoga

- Lord Sri Krishna said: Fearlessness, purity of mind and intellect, steady meditation,
Doing of charitable acts, control of senses, worship of almighty and
Following of rituals, study of *Vedas*, chanting of God's name, bearing
Physical rigours in complying with norms and simplicity of body and mind. - 1
- Being non-violent in thoughts, words and deeds, telling the truth in a pleasant manner,
Not getting angry even on those who have hurt you, doing acts without
The ego of being its doer, peaceful mind, non-blaming of others,
Unconditional compassion towards all beings, and detachment. - 2
- Radiance, forgiveness, steadfastness, purity, absence of enmity with anyone, lack of pride
In his being venerable, all these are the characteristics of one born with a divine wealth, Arjuna. - 3
- O' Arjuna, display of false pride, showing off authority, arrogance and anger,
Using harsh words; and ignorance are the characteristics of one born with demonic wealth. - 4
- It is believed that divine wealth leads to liberation and demonic wealth to bondage.
But Arjuna, you don't have to feel sad, because you are born with divine wealth. - 5
- O' Arjuna, the mankind in this world consists of two kinds, one endowed with divine wealth and
The other endowed with demonic wealth. I have explained the characteristics of the divine,
Now listen to the characteristics of the people with demonic wealth. - 6
- Those with demonic nature are unaware of the actions prescribed to be done or
The actions prohibited from doing, they have no purity – internal or external –
They neither follow the prescribed good conduct in life, nor are they truthful. - 7
- They say that this world is without any support, untrue, there is no creator or Master of it,
It is the product of the union of man and woman and therefore is meant for enjoying pleasures. - 8
- Based on such a hollow knowledge, these mean natured and ignorant ones,
With their unhelpful and cruel ways, become the cause of the destruction of the world. - 9
- Intoxicated by their arrogance and full of insatiable desires, relying on their false
Theories out of ignorance, they indulge in corrupt practices. - 10
- Becoming slaves to the endless worries life-long and totally involved in enjoying pleasures,
They tend to think that this is the only pleasure in one's life. - 11
- Bound by hundreds of ropes called desires, worshipping lust and anger, they strive
To accumulate wealth to satisfy their desire for pleasurable things. - 12
- This is mine, I have acquired this, I shall fulfil this desire of mine,
I have so much of wealth and I shall acquire so much more. - 13
- I have destroyed this foe, I shall kill the other foes too, I am the Lord,
I shall enjoy all the wealth, I have all powers; I am strong and happy. - 14
- I am a rich person, I have a large family, who is comparable to me, I conduct
Yagnyas, give charity, I am happy – thus he deludes himself in ignorance. - 15

Deluded by many worries, caught in a web of illusion, excessively involved in
Objects of pleasure, they reach the most foul and fearful hell. - 16

Thinking themselves as superior, these arrogant ones, intoxicated by their wealth
And status, ignore the conduct prescribed in '*shastras*' and conduct
'*Yagnya*', only for its name sake, out of sheer arrogance. - 17

These worshippers of arrogance, power, authority, lust, anger and finding fault in others,
Despise Me who is immanent in their and others bodies. - 18

Hateful, cruel and ever involved in sinful acts, I make these low
Human beings be born again and again in demonic wombs - 19

O' Arjuna, these ignorant ones, continuing to be born again and again in demonic wombs,
Will not only be unable to attain Me, but will also sink further in to fearful hell. - 20

Lust, anger and greed are the three gateways to hell. They destroy the soul
And cause one's great downfall. Hence these three are to be renounced. - 21

One, who is liberated from these three gateways to hell, will
Work towards his well-being and will therefore realize Me. - 22

Whoever ignores the dos and don'ts prescribed under the '*shastras*' and acts on his own,
Will neither accomplish any success, nor attain happiness or ultimate bliss. - 23

Therefore, knowing that '*shastras*' are the basis for determining what is your duty and
What is not, you are fit to do the duty prescribed to you under '*shastras*'. - 24

Om
Srimad Bhagavad Gita

Chapter 17
Shraddha Traya Vibhāga Yoga

Arjuna said: O' Krishna, what is the status of those who ignore '*shastras*' and worship god
With devotion? Are their actions '*Sattvika*', '*Rajasika*' or '*Tamasika*' ? - 1

Lord Sri Krishna said: The devotion arising from man's nature, without the sanction
Of '*shastras*', can be classified into three groups, as
'*Sattvika*', '*Rajasika*' and '*Tamasika*'. I will explain. - 2

O' Arjuna, the devotion of each individual is in accordance with his nature.
Each being will be similar to what his devotion is. - 3

The '*Sattvikas*' worship divinities, whereas the '*Rajasas*' worship '*Yakshas*' and '*Rakshasas*'
The rest, '*Tamasas*', worship ghosts, spirits and the like. - 4

Those who, ignoring the methods prescribed in '*shastras*', worship with
Severe penance of their own design, full of arrogance, desire and lust;
And who are proud about their power, weakening Me who is immanent in
Their bodies and intellect, know that they have demonic nature. - 5 & 6

Even the food we consume is of three kinds, according to the individual's nature.
Similarly, Yagnya, penance, charity are also of three kinds. Listen to their differences. - 7

The food that promotes long life, intellect, power, good health, happiness and love, which is
Juicy and prepared with 'ghee', is pleasing and enduring, are the choice of '*Sattvikas*'. - 8

Food that is bitter, sour, salty, too hot, too spicy, fried, causing thirst, causing
Sorrow, worry or illness, are the choice of men who are '*Rajasika*' by nature. - 9

Food that is not properly cooked, non-juicy, foul smelling, stale, left over
or impure, such food are liked by the men with '*Tamasika*' nature. - 10

The Yagnya performed by a person who considers it as a duty prescribed under '*shastras*', and
Performs it without any desire for the fruits thereof, is considered as '*Sattvika*' yagnya. - 11

But Arjuna, a Yagnya conducted to show off one's affluence or only with
The view of obtaining its fruits, is '*Rajasika*' in nature. - 12

A yagnya in which there is no order or prescribed rituals,
No distribution of food, no chanting of '*mantras*', no giving of '*dakshinas*',
And no devotion involved, is said to be '*Tamasika*' in nature. - 13

Worshipping and honouring divinities, bramhanas, preceptors and learned great souls, along with
Maintaining sanctity, simplicity, celibacy and non-violence are known as physical penance. - 14

Words that do not stimulate emotions, loving and comforting words which convey truth,
Study of Veda-Shastras and meditation, are said to be penance related to words. - 15

Pleasantness of the mind, calm and peaceful nature, practice of meditating on Almighty,
Control of mind and purity of the intellectual thoughts, are said to be the penance of the mind. - 16

- These three kinds of penance performed by one, who does not aspire for its fruits,
With utmost devotion, is known as '*Sattvika*' kind of penance. - 17
- But, the penance performed with haughtiness and selfishness, for the honour,
Felicitation and reverence it gives, in view of its transient and
Impermanent nature, are considered here as '*Rajasa*' in nature. - 18
- The penance which is done with a foolish stubbornness, causing lot of discomfort
To the performer, physically, mentally and in words, or for the sake of
Harming or troubling others, is known as '*Tamasa*' in nature. - 19
- Charity given as a part of one's duty, at the right time, place and circumstances,
To a suitable recipient who cannot repay it, is considered as '*Sattvika*' *dāna*. - 20
- The charity given with a lot of dislike and a view on what could be expected
In return, or the fruits of such an act, is said to be '*Rajasa*' in nature. - 21
- The charity which is given without due honour and with despise to unworthy recipient,
At the wrong time and wrong location is said to be '*Tamasa*' in nature. - 22
- The Supreme Being is addressed by three names known as '*Om, Tat, Sat,*' and
It is from this that primordial *Bramhana, Veda,* and *Yagnya* have been created. - 23
- Therefore, the *Yagnya* performed by great men who recite *Vedas* and follow the
Prescribed methods, always starts with the uttering of the word '*Om*'. - 24
- Those aspiring for '*Moksha*' or liberation do penance, *yagnya*, charity, and such acts,
Keeping in mind that all acts are made on behalf of that '*Paramatma*' known as '*Tat*'. - 25
- The name '*Sat*' of "*Paramatma*' is used to denote 'Truth' and 'Greatness',
Hence O' Arjuna, they are used in actions that are superior. - 26
- The state of *Yagnya, Tapas* and charity are also called as '*Sat*',
All actions performed for the Supreme Being are called as '*Sat*'. - 27
- O' Arjuna, the '*Homa*' or '*Havana*' done with disinterest, as also
The penance, charity or other actions are called '*Asat*' and are
Not good either in this world or the other after one's death. - 28

Om
Srimad Bhagavad Gita

Chapter 18

Moksha Sanyāsa Yoga

- Arjuna said: O' 'Mahabahu', 'Hrishikesh', O' 'Keshinishudana',
I would like to know the difference between
'Sanyasa' or non interest in worldly affairs, and 'Thyāga' or sacrifice. - 1
- Lord Sri Krishna said: Some learned men say that giving up actions done with an eye on its fruits
Is 'Sanyasa', while many others feel that giving up the fruits of all actions is 'Sanyasa'. - 2
- Few scholars say that all actions lead to flaws and hence should be avoided, while
Others feel that actions like 'Yagnya', charity and penance should not be given up. - 3
- O' Bharatha Sattama, listen to my views on 'Thyāga'. O' great among men,
'Thyāga' also has 'Sattvika' 'Rajasa' and 'Tamasa' kinds in it. - 4
- Actions like 'Yagnya', charity and penance are not to be given up, because it is only
'Yagnya', charity and penance which purify the knowledgeable ones, who are
Disinterested in the fruits of these and perform them as an offering to the Almighty. - 5
- O' Partha, my considered opinion is that 'Yagnya', charity, penance and such acts,
Should be carried out without any desire and giving up their fruits. - 6
- Giving up of the prescribed actions is not good. Therefore, being involved
In the illusory 'Moha' and giving them up is called as 'TamasaThyāga'. - 7
- Giving up actions out of the fear that it could cause physical discomfort or pain, does not
Confer the benefits of 'Thyāga' to its doer, even if that were to be a 'Rajasa Thyāga'. - 8
- Giving up the action that has been prescribed under 'shastras', which is done as a duty,
Sacrificing the fruits there of, is considered as a 'Sattvika' sacrifice or 'Thyāga'. - 9
- One who is neither interested nor despises the prescribed or prohibited actions,
Such a person with pure 'Sattva' guna, who has no doubts, is
Considered a knowledgeable one and a 'Thyāgi'. - 10
- It is not possible for a person in a human body to give up all actions completely,
Hence, the one who has given up the fruits of actions is considered a 'Thyāgi'. - 11
- The actions of men who have not been able to give up the fruits of their actions,
Produces three kinds of results - good, bad or mixed – after their death, but for
Those 'Sanyasis' who have given up the fruits of their actions, no results
Occur any time, because their actions are not 'Karmas' in the real sense. - 12
- O' 'Mahābāhu', know about the five reasons for the success of an action,
As also the means for ending them, as outlined in 'Sankhya Shastra', from Me. - 13
- For the success of an action, apart from 'aadharda' – the basis of action, 'Kartru' – the doer,
'Karana' – the means, and different activities, the fifth factor is 'Daiva' or good acts of the past. - 14
- An action which is started by a man through his mind, body or words, which may be
In consonance with 'Shastras' or opposed to it, is due to all these five reasons. - 15

Even then, the person who, due to his impure or unrefined mind, looks at his physical self
As the doer; such an ignorant one will not be able to see or understand the truth. - 16

One whose mind is free from the feeling that he is the doer,
Or whose mind is detached from all worldly things or actions,
Even if he were to kill all the worlds, he would neither be the
Killer nor would he be bound by any sin arising out of his action. - 17

'Gnyatha' - one who is desirous of knowing, 'Gnyanam' - the means of knowing, and
'Gnyeya' - the object worthy of knowing, these three are the factors prompting action.
The interaction of these three creates the desire to indulge in the action.

'Kartru' - the doer, 'Karanam' - the means with which the action takes place,
And 'Karma' - the act, all these three need to interact for an action to take place. - 18

Even 'Gnyana', 'Karma' and 'Kartru' could be further classified into 'Sattva',
'Rajas' and 'Tamas'. I shall explain that also in its true purport. - 19

The knowledge through which we look upon all beings to be the same, without any difference,
Because, the Almighty is immanent in all of them, is known as 'Sattvika Gnyana'. - 20

That knowledge through which one recognises the various moods in different beings,
Such a knowledge of differentiation is said to be 'Rajasa Gnyana'. - 21

That knowledge, which is singularly focussed on the physical body and is attached to it,
Which is without a good purpose and mean in nature, is said to be 'Tamasa Gnyana'. - 22

The action which has the sanction of 'Shastras', is performed without any ego, and is done
Without any likes or dislikes and the fruits in view, is said to be a 'Sattvika Karma'. - 23

The action which involves considerable efforts and is performed with its fruits in view, or
With a sense of haughtiness, such karma is said to be 'Rajasa Karma'. - 24

The action which results in harm, pain and is started out of delusion born out of ignorance,
Without considering the ability, such actions are said to be 'Tamasa Karmas'. - 25

One with no attachments to the action, who is free from arrogance,
Who is full of courage and exuberance, who is not afflicted by happiness or sorrow,
Whether he meets with success or failure, such a 'Kartru' is said to be 'Sattvika'. - 26

One who is attached to the action, desirous of its fruits, greedy and causes
Trouble to others, who is impure in his dealings, and responds to distortions of
Happiness and sorrow, such a 'Kartru' is said to be a 'Rajasa Kartru'. - 27

One with an unsteady and improper frame of mind, unrefined, full of
Arrogance and wickedness, who destroys the livelihood of others, melancholic,
Lazy and a procrastinator, such a 'Kartru' is said to be a 'Tamasi Kartru'. - 28

O' Dhananjaya, listen to the differences in intellect and concentration,
Caused by these three *gunas*, which I shall explain in complete detail. - 29

O' Partha, the intellect that knows truly the path of 'Pravrutti' or 'Nivrutti',
What duty is prescribed and which is prohibited, fear and fearlessness,
Bondage and liberation, is said to be 'Sattvika buddhi'. - 30

- And *Partha*, that intellect with which a person truly knows what is '*Dharma*' and
What is '*Adharma*'; and what is one's prescribed duty and what is not,
Such an intellect is said to be a '*Rajasa Buddhi*'. - 31
- O' Arjuna, the intellect which covered by '*Tamoguna*' perceives '*Adharma*' as '*Dharma*'
And looks at all material events in an opposite view, is said to be '*Tamasa Buddhi*'. - 32
- O' *Partha*, the unpolluted concentration attained through yoga of
Meditation, through which one learns about the actions of mind,
Consciousness, and senses, is said to be '*Sattvika Dharana*'. - 33
- O' son of '*Pruthā*', the concentration through which one who is desirous of the fruits
Of his actions strives utmost to attain his desires in '*Dharma*', '*Artha*' and '*Kāma*',
Such a concentration is said to be a '*Rajasa Dharana*'. - 34
- O' *Partha*, the concentration of a wicked minded person, with which,
He is attached to sleep, fear, worrying, sorrow, melancholy and
Intoxication, such a concentration is said to be '*Tamasa Dharana*'. - 35
- O' Great among Bharatha clan, listen about the three kinds of happiness.
The happiness attained by a practitioner of God realization through singing praises,
Meditation and serving the Lord, and ending of his misery; that which is bitter like
A poison while practicing, but whose results are nectarine, the pleasure obtained by
Blessed mind constantly thinking of God, is said to be '*Sattvika Sukha*'. - 36 & 37
- The pleasure resulting out of the interaction of senses and the objects of pleasure,
Though it is nectarine while experiencing it, is like a poison when its results appear.
Such a pleasure is said to be '*Rajasa Sukha*'. - 38
- The pleasure which in the beginning as well as the end deludes one and promotes sleep.
Laziness and lack of productivity, such a pleasure is said to be '*Tamasa Sukha*'. - 39
- Neither in this world nor in heaven, among men or divinities,
No where can we see a being that is free of these three *gunas*,
As the entire universe is covered by the illusory '*Maya*'. - 40
- O' *Parantapa*, the actions prescribed for Brahmana, Kshatriya, Vysya and Shudra,
Have been derived from the *gunas* that are born out of their nature. - 41
- '*Shama*' - control of one's mind, '*Dama*' – control of one's senses,
'*Tapa*' – bearing physical discomfort, '*Shoucham*' – internal & external cleanliness,
'*Kshanthi*' - forgiveness of other's faults, '*Arjavam*' – simplicity of mind and body,
'*Asthikyam*' – interest in Vedas and spiritual matters,
'*Gnyanam & Vignyanam*' - knowledge of *Vedas* and Almighty,
Are the natural actions of a '*Brahmana*'. - 42
- Valour, radiance, courage, cleverness, generosity, non-desertion of war field,
Ownership and overlord-ship are the natural actions of '*Kshatriyas*'. - 43
- Agriculture, animal husbandry and honest trading, are the natural activities of '*Vaishyas*'.
Providing services to all is the natural activity of '*Shudras*'. - 44
- All these men, devotedly involved in the natural activity of each, realize God through it.
I shall explain as to how they attain that God realization, please listen. - 45

The Supreme Being from whom all living beings are created, and who is immanent in this Entire universe, by worshipping Him through the natural activity, man attains his ultimate goal. - 46

One's own '*Dharma*' is better than a well observed '*Paradharmā*' or others' '*Dharma*', because, One who follows the prescribed acts of his '*Dharma*' does not incur any sin. - 47

O' Son of '*Kunti*', even if it is flawed, one should not give up one's own '*Dharma*', because, Like the fire covered by smoke, all actions have some flaw or the other. - 48

One who is no attachment to any action, who has no desire, and who has conquered His mind, shall attain the realization of the God through detachment. - 49

O' Arjuna, know from Me briefly, how one who has attained purity of intellect realizes God through '*Sankhya Yoga*' and who is a great follower of philosophical knowledge. - 50

One with a pure intellect, living in a lonely, secluded and clean place, eating Simple food in small quantities, having control over his body, mind and words, Following strict detachment, constantly involved in meditation, Fully in control of his intellect and senses, through '*Sattvika*' concentration, Giving up likes, dislikes and external auditory stimulants, Giving up arrogance, power, haughtiness, lust, anger, and hoarding, With a peaceful mind that is free of affections or attachments, Becomes fit to merge with the Supreme Being. - 51, 52 & 53

One who has a pleasant mind and is exclusively devoted to the Supreme Being, Does not grieve for anything, or desires for anything; and with equanimity Towards all beings, develops my '*Parama Bhakthi*' or the ultimate knowledge. - 54

One who through great devotion to Me, learns who I am and what My powers are, On knowing My true self through '*Bhakthi*', becomes one with Me. - 55

My worshipper, who is a '*Nishkamakarmi*', even though he is engaged in activities always, through My grace, will attain '*Paramapadam*' – my abode, which is eternal and indestructible. - 56

Offer all your actions to Me and become My worshipper; with equanimity Follow '*Nishkamakarma*' and constantly have Me in your heart. - 57

If you constantly have Me in your heart, through My grace you will tide over all hurdles, If out of your arrogance, you don't follow My advice, you shall be totally lost. - 58

If, based on your ego, you decide not to wage this war, that decision is Illusory, because, as a '*Kshatriya*', your nature will prompt you to wage the war. - 59

O' son of '*Kunti*', the action that you do not wish to do out of illusion, even that You will do with great emotion, because you are bound to it by your past nature. - 60

O' Arjuna, in all the beings housed in the machinery known as the body, the Immanent Supreme Being makes them act according to their '*Karmas*' and resides in their hearts. - 61

O' *Bharatha*, surrender exclusively to that Supreme Being; it is through His grace That you will attain great peace and His abode – the eternal '*Paramadhamā*'. - 62

I have thus explained to you the knowledge that is the greatest of the great secrets. Through this secret knowledge think well and decide what you wish to do. - 63

- Listen once again completely to my words which are very confidential secrets.
I am telling you these words for your welfare, as you are very dear to Me. - 64
- Become exclusively and totally devoted to Me, the Supreme Being;
Worship Me with devotion, and a steady mind; offer everything to Me
– All your actions through mind, body and words – with great devotion; and
Prostrate to Me – who is Omnipotent and the refuge of all – with politeness and devotion;
It is My vow that you will certainly attain Me, because you are very dear to Me. - 65
- Giving up dependence on the rituals prescribed in ‘Dharmas’, surrender exclusively to Me,
The Supreme Being. Do not feel sad, as I shall liberate you from all your sins. - 66
- These words of Mine uttered for your welfare are the greatest secret and you
Should not tell these to one who does not do penance, has no devotion and
Is not interested in listening to it; as also those who blame or abuse Me. - 67
- One who has great devotion to Me, and tells this great secret known as ‘*Geetha*’,
To my devotees will certainly attain Me, without any doubts. - 68
- There is no one who will be doing an activity more dear to Me, than such a person, and no one,
Greater and dearer than him to Me would be born in future too on this earth. - 69
- O’ Arjuna, one who reads daily this ‘*Geetha Shashtra*’ which is in the form a dialogue between us,
And full of righteousness, shall, in My opinion, worship Me through ‘*Gnyana Yagnya*’. - 70
- One who is devoted and free from finding fault in others, even listens to this *Geetha* with
A good intent, shall be free from all sins and attain the ‘*lokas*’ meant for those doing good acts. - 71
- O’ *Partha*, did you listen to My words with concentration?
Did you get rid of the illusion born out of your ignorance, O’ *Dhananjaya*? - 72
- Arjuna said: O’ *Achyutha*, through your grace, I have got rid of the illusion and knowledge
Has dawned on me. Now I am free from doubts and shall carry out your orders. - 73
- Sanjaya Said: O’ King, I have thus heard the dialogue between Lord Sri Vasudeva and
The great soul Arjuna, which is full of great secret, wonderful and thrilling. - 74
- By the grace of Sage Vyasa, through a divine sight with which I was endowed, I could
Listen to this great secret yoga directly from ‘*Yogeshwara*’ Lord Sri Krishna himself. - 75
- O’ King, recapitulating again and again this dialogue between
‘*Bhagawan Sri Krishna*’ and *Arjuna*, I feel delighted again and again. - 76
- O’ king Drutarashtra, recalling the divine form of ‘*Sri Hari*’ which was full of wonder
My mind is filled with amazement, and immense happiness. - 77
- Where there is ‘*Yogeshwara*’ Bhagawan Sri Krishna, and where there is Arjuna,
With his bow ‘*Gandiva*’, there will be divine wealth, victory and stable ‘*niti*’, in my view. - 78

Notes

Nishtā – refers to a well-developed state of effort. It can be broadly translated as devotion

Gnyānayoga – being totally immersed in the Almighty, understanding that all our actions are prompted by the three gunas and having no ego as its doer. This is also known by other terms such as *Sanyāsa* or *Sāṅkhya yoga*, etc.

Nishkāmakarma - Doing actions as a service to the Almighty, without any desire and expectation of its fruits or outcome, with a mind that looks at everything equally. This is also known as '*Samatva Yoga*', '*Buddhi Yoga*', '*Karma Yoga*', '*Matkarma*', etc.

Guna Karma Vibhāga - the Maya with three *gunas* functions through five elements, intellect, mind, ego and five senses and five organs and five '*vishayās*'. This group is called as '*guna vibhāga*' and their mutual actions are known as "*Karma vibhāga*".

Tatvataha - in its true purport – the Supreme Being is birth-less and indestructible, He is the refuge and the ultimate goal of all the living beings. To redeem the world and establish 'Dharma' He incarnates Himself in definite forms. Therefore, one who understands that there could be none more good-hearted than the Supreme Being, and His love to redeem beings; and worships Him exclusively and constantly, with no interest or attachment towards his worldly activities, is said to have understood the Supreme Being in the true purport.

Yagnyam Yagnyenai upajuhvati – offering *Yagnya* as homa in a *Yagnya* - worshipping the Supreme Being with a steady mind is considered as offering *yagnya* as an offering in the *Bramha roopi Agni* through a *yagnya*.

Karma Sanyāsa - giving up the ego (the feeling that you are the doer) in all the activities of one's mind, senses and body.

Muni - a saint who is constantly thinking of the Supreme Being

'*Suhrud*' - A good hearted person who selflessly does what is good for others.

'*Udāseena*' - one who is not biased

'*Madhyasta*' - a mediator who wishes the welfare of both the parties

"*Arthārthi*" - one who prays for material goods

'*Aartha*' - one who prays for relief from his miseries / problems

'*Yathārthi*' - one who wishes to know the Supreme Being in the true purport

'*Tapas*' - bearing physical hardships to pursue one's *dharma*

Gudākesha - one of the names of Arjuna as he could conquer sleep

Savyasāchi - One of the names of Arjuna as he could use the bow and arrow with both his hands

Abhyāsa - efforts for realizing the Supreme Being through singing His names and virtues, hearing them, meditation, japa and studying and teaching Shastra related to attaining the Supreme Being

Bhagavath Pārāyanam - giving up ego and desire for fruits of the action, devoting your thought, words and deeds to the Supreme Being and carrying out *Yagnya*, charity, *tapas* and all activities for Him.

Shraddha - a strong faith in Veda, Shastra, the learned, gurus and elders as well as the words of the Almighty

- Kshetra* - just as seeds sown in a field sprout over a time, the *karmas* of an individual produce their results over a time. Hence the human body is called as *Kshetra*.
- Antaranga – Bahiranga Shuddhi* - Truthful and honest earning and eating food made out of materials got out of that, good behaviour and physical cleanliness is known as '*Bāhya shuddhi*'.
A clear intellect free from likes & dislikes, dishonesty or falsehood is known as '*Antaranga Shuddhi*'
- Pramāda* - wasteful or unproductive activity of intellect and sense organs
- 4 kinds of food - food is described as *Bhakshya*, *Bhojya*, *Lehya* and *Choshya*.
Bhakshya is what we chew and eat; *Bhojya* is what we drink; *Lehya* is what we lick and eat; and *Choshya* is what you suck and eat.
- Sathya* - conveying through pleasant words what one has seen or heard without any omission or addition is known as *Sathya Bhāshana*.
- Tejas* - that ability of great persons who influence even the persons with low and mean nature to behave better and involve themselves in good activities
- Kartru* - one who engages in an action
- Karana* - The device with which the action takes place
- Kriye* - the act performed by *Kartru* with the help of a *Karana*
- Gnyata* - one who attempts to know
- Gnyeya* - that which is worthy of knowing
- Gnyana* - the means through which one knows
- Pravrutti Marga* - Being a householder and doing all actions for the welfare of the public, without any attachment or desire for the fruits there of.
- Nivrutti Marga* - Being free of ego, devoted exclusively to the Supreme Being, and withdrawing from all worldly activities.
- Parābhakthi* - that which is the ultimate in philosophy and after attaining which there is nothing left to be known.
- Nitya* - eternal

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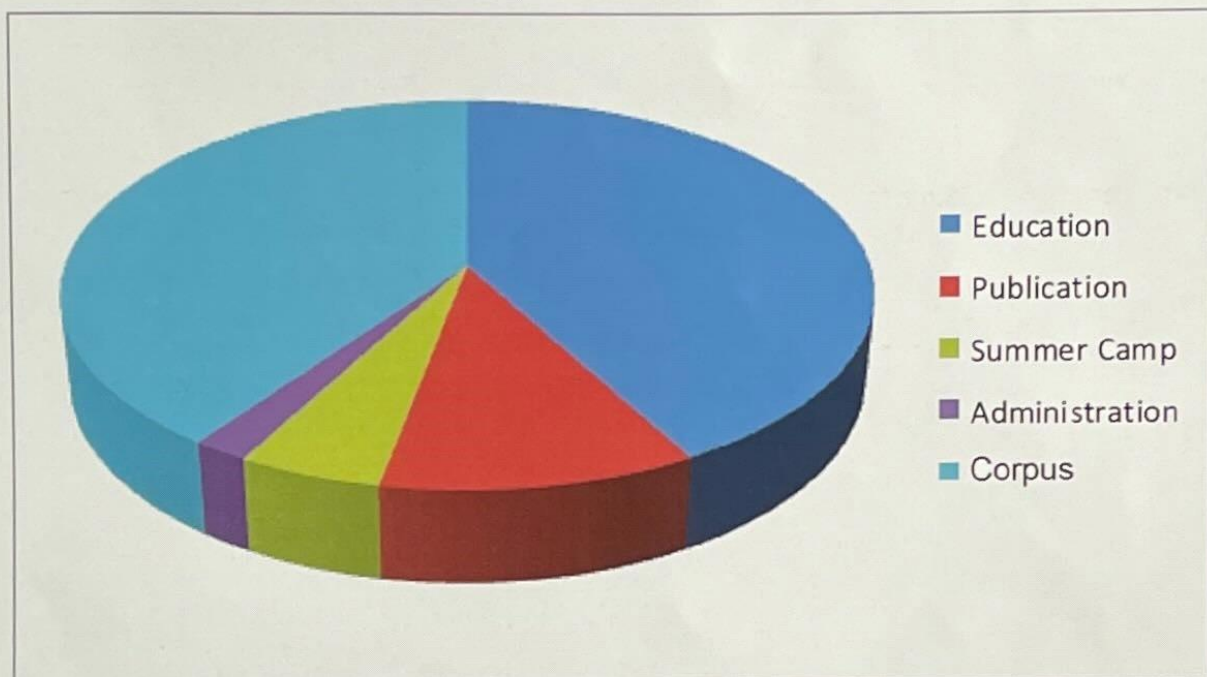
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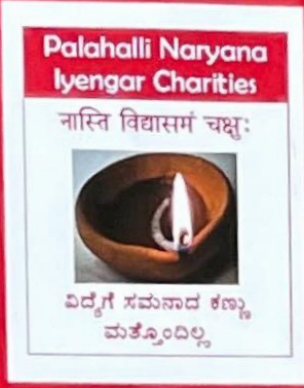
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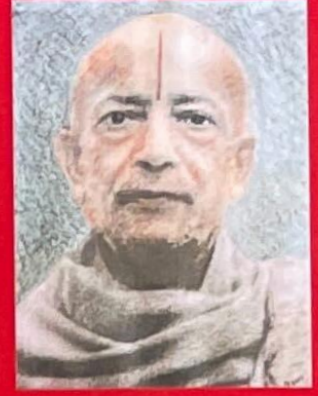


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