



BHAGAWAD GITA



Translated in free verse
by

SHYAM SUNDER JHUNJHUNWALA

Based on Sri Aurobindo's
Writings on the Gita

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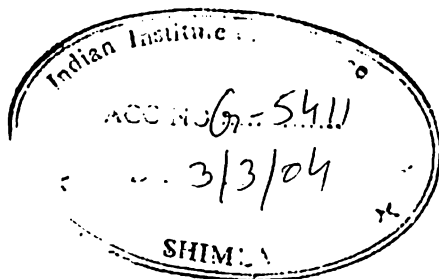


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THE STORY OF THE GITA

The Mahabharata is one of the greatest epics of India and is supposed to have taken its present form between the fifth and first centuries B.C. The authorship of the Gita is attributed to Vyasa, the legendary compiler of the Mahabharata. The eighteen chapters of the Gita form chapters XXIII to XL of the Bhishmaparva of the epic.

Kuru is the name of the leading clan of that time and Kurukshetra was a vast field near Hastinapur (modern Delhi) where the Kurus used to perform their religious sacrifices. It was there that the Kauravas and Pandavas, two sections of the Kuru family, fought the great battle without parallel in the history of ancient India, all the princes of the land joining one side or the other.

When Dhritarashtra, the blind king of the Kurus became old, he decided to give his throne not to his own son Duryodhana, a man of evil propensities, but to Yudhishtira, the eldest son of his deceased younger brother Pandu and an embodiment of virtue and purity, fit to be the ruler of a kingdom based on Dharma, law, righteousness and justice. But Duryodhana by cunning and treachery secured the throne for himself and tried every means to do away with Yudhishtira and his four brothers one of whom was Arjuna, foremost among archers.

Krishna, God incarnate, was the head of the Yadava clan and a friend and relative of the Kurus. He tried to bring about a reconciliation between the Kauravas and Pandavas; on behalf of the sons of Pandu he asked for only five villages, but Duryodhana refused to give without battle even a needlepoint of earth. The grim combat became inevitable to establish right and justice.

Drona, the common military teacher of the sons of Dhritarashtra and the sons of Pandu, went to the side of Duryodhana; so also did the great celibate Bhishma, the grandsire in the Kuru clan. Krishna as an impartial friend, offered a choice to the rival parties. Duryodhana chose for himself the mighty army of Krishna, while

Arjuna chose Krishna alone, – and Krishna would not fight, he would be the charioteer of Arjuna.

As the legend says, Vyasa saw Dhritarashtra before the outbreak of the war and asked him whether he wished to have his sight restored so that he could himself see the events happening. Dhritarashtra refused for he did not think that he could bear the sight of the apprehended carnage, but he asked Vyasa to arrange for correct reporting of the events to him. Vyasa approached Sanjaya, the charioteer of the old king, for the purpose. To Sanjaya he gave supranormal vision, and to the blind king he said, “O King, this Sanjaya will tell you all about this battle. Sanjaya will have the knowledge of all things open or secret, whatever happens at night or in the day; he will be able to read even mind’s thought. The battle-arms will not hurt him nor will fatigue overtake him.”

The Gita opens with the question of Dhritarashtra asking Sanjaya about the events on the battle-field. The two armies, marshalled by their able commanders, are about to start the fight when Arjuna wishes to have a look at the champions of the opposite camp. He advances into the thick of the strife with an easy confidence; like the mighty goddess he would say,

*Aham rudrāya dhanurā tanomi brahmadvise
śarave hantavā u*

“I draw the bow for Rudra, I hurl the arrow to slay the hater of the truth.”ⁱ

But, lo, a miraculous change comes over him at the sight of relatives and friends, his own kinsmen who have to be slain in the war. In a moment he is besieged with despondency and grief and the god-given bow Gandiva slips from his hands.

“I shall not fight,” he announces.

Krishna, the Blessed Lord, the divine Charioteer, takes Arjuna by the hand in that hour of overwhelming crisis and unveils to him, step by step, the meaning of life, the secret of divine action and the supreme truth. The Master gives his assuring word to man: the God-lover, the God-knower, the God-doer who can

live in God and for God and do for Him joyfully whatever be the work in the world, made God-like he would enjoy the supreme spiritual consciousness, here on earth.

*Shrink not from life, O Aryan, but with mirth
And joy receive
His good and evil, sin and virtue, till
He bids thee leave.
But while thou livest, perfectly fulfil
Thy part, conceive
Earth as thy stage, thyself the actor strong,
The drama His.
Work, but the fruits to God alone belong,
Who only is.
Work, love and know, – so shall thy spirit win
Immortal bliss.²*

This is the message of the Bhagavad Gita, literally “the divine song”, and this path, it declares, is open for the whole of mankind, for all, irrespective of their past, who have taken the decision to turn to the Divine and live in the Divine. When the soul says in surrender, as did Arjuna at the end, “I shall do Thy will, O God”, God delivers him from all sin and evil; this is Krishna’s promise.

Shyam Sunder Jhunjunwala

¹Rig Veda, X. 125.6

²From Sri Aurobindo’s poem *The Rishi*

BHAGAWAD GITA

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CHAPTER ONE

KURUKSHETRA: THE DESPAIR OF ARJUNA

Dhritarashtra

Assembled on the Kuru plains, in the field of Dharma,
eager for battle, what did my people,
O Sanjay, and the sons of Pandu ? (1)

Sanjay

Having seen the Pandava army
marshalled in battle array
King Duryodhana drew to his Teacher and spake thus:
“ Behold, O Acharya, this mighty host of Pandu’s sons,
arrayed by the son of Drupad, your wise disciple.
Here are heroes and great bowmen,
equal in battle to Bhima and Arjuna:
Yuyudhana, Virata and Drupad, warrior of fame,
Dhrishtaketu, Chekitan and the valiant king of Kashi,
also Purujit and Kuntibhoj,
and Shaibya, foremost among men,
Yudhamanyu the strong and Uttamauja the victorious,
Subhadra’s son and the sons of Draupadi:
all warriors great. (2-6)

“ On our side, O Best of the twice-born,
know the distinguished ones, leaders of my army;
for your reckoning their names I speak.
Yourself, Bhishma, Karna, Kripa, victor in battles,
Ashwatthama, Vikarna and Saumadatti also,
and full many more who for me are ready to die,
smite with weapons and missiles, all experts in war.(7-9)

“ Unlimited is this our army which Bhishma guards,
 while theirs, though limited, is guarded by Bhima.
 Do all ye then, each stationed at his proper place,
 in all the gates of the war, guard Bhishma,
 yea, guard him.” (10-11)

Then Bhishma, mighty grandsire, eldest of the Kurus,
 thundered loud his war-cry's lion roar
 and blew his great conch,
 cheering the heart of Duryodhana.
 And blared forth together conchs and kettledrums,
 tabors and drums and horns,
 and tremendous was the clamour. (12-13)

Then in their mighty car erect,
 their car with snow-white steeds,
 Madhav and Arjuna blew their conchs divine.
 Hrishiksha blew his Panchajanya,
 Dhananjaya his Devadutta,
 Bhima, Wolf-belly, man of terrific deeds,
 blew his mighty conch Paundra,
 King Yudhishtira, son of Kunti, blew Anantavijaya,
 Nakul and Sahadeva blew
 Sughosha and Manipushpaka.
 And the king of Kashi, that excellent bowman,
 and Shikhandi, the great warrior,
 Dhrishtadyumna and Virat and Satyaki, the undefeated,
 Drupad and the sons of Draupadi, O Lord of earth,
 and Subhadra's son, the mighty-armed,
 on all sides they blew their own conchs.
 That tumultuous uproar
 re-echoing through earth and sky,
 tore the hearts of Dhritarashtra's sons. (14-19)

Now, seeing the Dhritarashtrians
standing in battle order,
and the flight of missiles about to begin,
Arjuna, son of Pandu, the ape-bannered,
heaved up his bow, O Lord of earth,
and spake thus to Hrishiksha. (20-21)

Arjuna

Set my chariot between the two armies,
O Infallible One.
I would scan those who stand arrayed
longing for battle,
whom I have to meet in this holiday of fight.
I would look at these gathered here to war,
siding with Dhritarashtra's evil-minded son in battle.
(21-23)

Sanjay

So addressed by Gudakesha, O Bharat,
Hrishiksha set that best of chariots
between the two armies,
in front of Bhishma and Drona
and all the princes of the earth,
and said, "Lo, O Partha, these Kurus
assembled together. (24-25)

Then saw Partha, standing in the opposing hosts,
uncles and grandsires, teachers, mother's brothers,
cousins, sons and grandsons,
comrades, fathers-in-law and benefactors.
And seeing all those kinsmen thus arrayed,

Kunti's son, invaded by a pity great,
with sadness spake thus. (26-28)

Arjuna

Seeing them, my own people, thus arrayed for battle,
my limbs collapse, O Krishna,
and my mouth is parched;
my body shudders and its hairs stand on end.
Gandiva slips from my hands and my skin is on fire.
Yea, I cannot stand and my mind whirls,
and omens evil meet my eyes, O Keshava.
Also no blessing I see in slaying my own kin in battle.
I desire not victory, O Krishna,
nor kingship, nor delights.
What shall we do with kingship, O Govinda,
what with enjoyments, what with even life ? (28-32)

Abandoning life and riches, here in battle are they
for whose sake we desire kingdom,
possessions and pleasures:
teachers, fathers and sons,
as also grandsires, mother's brothers, fathers-in-law,
grandsons, brothers-in-law and kith and kin.
Even if they slay me, O slayer of Madhu,
them I would not consent to slay,
not even for the kingdom of the three worlds,
what then to say for this earth ?
Killing the sons of Dhritarashtra,
what joy could we have, O Janardana ?
Sin alone would be ours
in slaying these aggressors. (33-36)

So we do no right to kill Dhritarashtra's sons,
our own kinsmen.

Indeed, how may we be happy, O Madhav,
if we slay our own kin ?
Even if they, their consciousness clouded with greed,
see no guilt in the destruction of the family,
no crime in hostility to friends,
why should not we have the wisdom,
O Janardana, to draw back from such a sin,
we who see the evil in the destruction of the family ?
(37-39)

By annihilation of the family,
its eternal dharma perishes;
with the collapse of dharma,
adharma overtakes that whole house.

When adharma predominates, O Krishna,
the women of the family go astray;
the women corrupted, O Varshneya,
the confusion of the orders arises.

This confusion leads to hell
the ruiners of the family, and the family itself,
for, deprived of offerings and oblations,
their ancestors fall.

By this offence of the ruiners of the family,
leading to confusion of the orders,
the eternal dharma of the race is overthrown,
so also that of the family;
and whose family's dharma is overthrown,
for ever they live in hell :
thus have we heard, O Janardana. (40-44)

Alas! a dreadful sin have we set ourselves to do,
we who for greed of kingdom,
have made ready to slay our own kin.

Should the armed sons of Dhritarashtra slay me,
me unarmed and unresisting in battle,
indeed it is better for me. (45-46)

Sanjay

So speaking on the field of battle,
Arjuna sank upon his chariot seat
and let fall bow and arrow,
his spirit overwhelmed with grief. (47)

CHAPTER TWO

THE CREED OF THE ARYAN FIGHTER

Sanjay

To him thus besieged with pity,
his eyes full of tears and distress,
his heart brimming with grief,
Madhusudana spake thus. (1)

Krishna

Whence cometh to thee, in the very hour of peril,
this stain, this dejection, cherished not by the Aryan ?
This leads not to heaven, nor to glory, O Arjuna !
Fall not into unmanliness, O Partha,
it behoves thee not.
Shake off this paltry faintness of heart,
and arise, O Scourge of thy foes ! (2-3)

Arjuna

How shall I in the fight, O slayer of Madhu,
shoot with shafts Bhishma and Drona,
both worthy of worship, O slayer of foes?
Better in this world to live even on alms
than to slay these gurus high-souled.
Slaying them, blood-stained will be the joys
I shall taste here.
And who knows what is better for us, to win or lose ?
Before us stand they, the Dhritarashtrians,
whom slaying we should not care to live.
A weakness of spirit has swept away my natural self,

bewildered is my intelligence as to what I should do.
 Thee then I ask what is better, that tell me decisively.
 I am thy disciple and seek refuge in thee, enlighten me.
 I see not what shall banish from me
 the grief that parcheth up the senses,
 even if I win on earth a kingdom rich and unrivalled,
 or even the lordship of the gods. (4-8)

Sanjay

Arjuna, the terror of his foes, spake thus to Govinda.
 "I will not fight", he added, and held silence then.
 To him so dejected in the midst of either battle,
 spake Krishna, smiling as it were, O Bharat. (9-10)

Krishna

Thou grieveest for those who should not be grieved for,
 yet speakest wise-seeming words;
 but, lo, the wise grieve not,
 either for the living or the dead.
 It is not true that at any time before,
 I was not, nor thou, nor these kings of men,
 nor yet that we shall not be again hereafter.
 Through childhood, youth and old age
 the embodied soul passes in the body,
 so also does it pass from one body to another.
 The tranquil sage is not deluded by this. (11-13)

The material touches, O Son of Kunti,
 that cause cold and heat, pleasure and pain,
 they come and go;
 transient are they, these learn to endure, O Bharat.
 Whom these things trouble not nor pain,
 the firm and wise who in pleasure and pain is alike,

he, O lion of men, makes himself apt for immortality.
(14-15)

That which is, cannot cease to be,
that which is not, cannot come into being.
The end of both 'is' and 'is not',
the seers of essential truths have perceived.
That by which all this is extended,
know as indestructible,
the destruction of this Imperishable,
none can accomplish.

The body is said to have an end,
but not the Soul, Inhabitant of the body.
Eternal, indestructible, illimitable is the Soul.
Fight, therefore, O Bharat. (16-18)

He who regards the Soul as a slayer, knows not,
nor does he who thinks it is slain.
It slays not, nor is it slain;
it is not born, nor does it die,
nor is it that having been it will not be again.
Unborn, ancient, eternal, everlasting,
it is not slain with the slaying of the body.
Who knows it as indestructible,
eternal, unborn and immutable,
how can he, O Partha, slay or cause to be slain ? (19-21)

Lo, as a man discardeth his worn-out robes for new,
so doth the embodied soul cast off bodies old for new.
Weapons cannot cleave it, nor the fire burn,
nor do the waters drench it, nor the wind dry.
Uncleavable it is and incombustible,
it can neither be drenched nor dried.
Eternal, all-pervading, stable and immobile,
it is for ever and for ever. (22-24)

Unmanifest, inconceivable, immutable it is said to be;
knowing it as such, thou shouldst not grieve.

And if yet thou deemest of it
as everborn and everdying,
even then, O strong-armed, thou shouldst not grieve.
For of that which is born, death is certain,
and of that which is dead, birth is sure;
why shouldst thou then grieve over what must befall ?

(25-27)

Unmanifest are all beings in the beginning,
manifest in the middle, unmanifest again on death;
what is there then to grieve for, O Bharat ?

(28)

As a mystery one sees it,
as a mystery another speaks of it,
as a mystery still another hears of it,
but even on hearing of it, not one knows it.
Eternal and indestructible, O Bharat,
is this dweller in the body of everyone.
Therefore, grieve not for any creature.

(29-30)

Also looking to thy own dharma,
thou shouldst not tremble,
for than a righteous battle,
no greater good betides a Kshatriya.
Happy are the Kshatriyas, O son of Pritha,
when such battle comes to them of itself,
like an open gate to Heaven.

(31-32)

But if thou dost not this battle for the right,
then thy dharma thou deserteth and thy glory,
and sin shall be thy portion.
Forever people shall speak of thee infamy,
and to one in noble station,

dishonour is worse than death.

The heroes in their battle-chariots will deem
that from fear thou hast ceased from the fray,
and in their eyes who highly esteemed thee,
thou shalt be belittled.

Many unseemly words will thy enemies speak,
slandering thy strength.

What is worse grief than that ? (33-36)

Slain thou shalt win Heaven,
victorious thou shalt enjoy the earth;
therefore, arise, O son of Kunti,
resolved upon battle. (37)

Be thou alike to pleasure and sorrow,
gain and loss, victory and defeat,
then gird thee to fight,
so thou shalt not incur sin. (38)

II. THE YOGA OF THE INTELLIGENT WILL

Such is the intelligent knowledge of things and will,
declared to thee as in the Sankhya;
hear now this in the Yoga.

For if thou art in the Yoga by this intelligence,
thou shalt cast away, O Partha, the bonds of works.
No effort is lost on this path, no obstacle prevails,
even a little of this dharma
delivereth from the great fear. (39-40)

Resolute intelligence hath unified fixity,
O joy of the Kurus,
endlessly many-branching is
the intelligence of the irresolute. (41)

Those, O Partha, who have not the discernment clear,
 and are devoted to the creed of Vedas,
 declare that there is nothing else.
 Souls of desire, seekers of Paradise,
 their flowery word speaketh of fruits of works of birth;
 multifarious with specialities of rites,
 it is directed to enjoyment and lordship as its goal.
 Whose heart is by that carried away,
 and who cling to enjoyment,
 no fixity their intelligence hath to the Self. (42-44)

The action of the three Gunas is the subject of Vedas,
 but do thou, O Arjuna, become free from the three,
 free from dualities, ever based in true being,
 without getting or having, possessed of the Self. (45)

As much use as there is in a well,
 when water floweth all around,
 so it is there in all the Vedas
 for the Brahmin having Knowledge. (46)

Thou hast a right to action,
 but only to action, never to its fruits;
 let not the fruit of works be thy motive,
 neither let in any attachment to inactivity.
 Fixed in Yoga do thy actions, abandoning attachment,
 meeting success and failure alike, O Dhananjaya;
 for the poise of equality is what Yoga means. (47-48)

Far inferior are works to Yoga of intelligence,
 seek refuge in the intelligence, O Dhananjaya;
 miserable are they who are motivated by fruits. (49)

Whose intelligence hath unity attained,
 he casts aside, even here,
 both good doing and evil doing.

Strive, therefore, to be in Yoga;
Yoga is skill in works. (50)

Their intelligence attained to union with God,
and doing works without desire for fruits,
the sages are liberated from bondage of birth,
and that other perfect status they reach. (51)

When beyond the whirl of delusion
thy intelligence shall cross,
then shalt thou become indifferent to the Scripture
that thou hast heard or hast yet to hear.

When thy intelligence
now bewildered by revealed Scripture,
shall stand in Samadhi, stable and unmoving,
then shalt thou attain Yoga. (52-53)

Arjuna

What is the sign, O Keshava,
of him in whom wisdom is stable,
of him who is in Samadhi ?
The sage of settled understanding,
how does he speak, how sit, how walk ? (54)

Krishna

When from his mind one expels all desires,
and is content in the Self by the Self,
then, O Partha, is he called stable in wisdom. (55)

Whose mind is undisturbed in the midst of sorrows,
and amidst pleasures is free from desire,
from whom passion, fear and wrath have passed away,
he is the sage of settled intelligence. (56)

He who in all things is without affection,
 whether good come to him or evil,
 who rejoices not, nor hates,
 in him is wisdom firm in its seat. (57)

Who draws the senses away from their objects,
 as the tortoise draws in his limbs into the shell,
 in him is wisdom firm in its seat. (58)

For an embodied being who from food abstains,
 the objects of the sense cease, but the *rasa*,
 the affection itself for the objects remains;
 the *rasa* also ceases when one has seen the Supreme.
 The senses are turbulent indeed, O son of Kunti;
 with violence do they carry away
 even the mind of the wise striving for perfection.
 Having brought all the senses under control,
 he must sit firm in Yoga, wholly given up to Me.
 Who has mastered the senses,
 in him is wisdom firm in its seat. (59-61)

When one's mind dwells on the objects of senses,
 fondness for them grows on him;
 from fondness comes desire, from desire anger.
 Anger leads to bewilderment,
 bewilderment to loss of memory of the true Self,
 and by that intelligence is destroyed,
 and with the destruction of intelligence he perishes. (62-63)

But who among the objects of senses moves,
 with senses subjugated to Self
 and delivered from likings and dislikings,
 he, with the Spirit at helm, comes to happy serenity.
 In that serenity all grief wanes away,

and in the soul that has felicity,
intelligence is rapidly established. (64-65)

Who is not in Yoga
hath not intelligence, nor concentration;
who hath not concentration hath not peace;
without peace how canst happiness be ? (66)

Whose mind follows the roving senses,
his understanding is carried away,
as the winds carry away a ship upon the sea.
Therefore, O mighty-armed,
who hath utterly restrained the senses
from their objects,
in him is wisdom firm in its seat. (67-68)

In that which is night to all creatures,
the self-mastering sage is awake.
That in which all creatures wake,
to the eyes of the seer is night. (69)

Into whom all desires enter as waters into the sea
which is ever being filled, yet ever motionless,
it is he who attaineth peace, not he
who by every little inrush of desire is disturbed. (70)

Who abandoneth all desires
and liveth and doeth works free from craving,
who has no "I" or "mine",
attaineth he the great peace. (71)

This is the state of Brahman, O son of Pritha,
which attaining a man is not again bewildered,
and standing fast in it even at his end,
to Nirvana he mounteth. (72)

CHAPTER THREE

WORKS AND SACRIFICE

Arjuna

If intelligence thou holdest to be greater than works,
O Janardana, why then dost thou
appoint me to a terrible work, O Keshava ?
With mixed and tangled speech
thou seemest to bewilder my intelligence;
tell me one thing and tell me decisively
by which the highest good I may attain. (1-2)

Krishna

In this world, O sinless one, as I said before,
two are the ways of consecration;
that of Sankhya by Yoga of knowledge, (3)
and that of the Yogins by Yoga of works.

Not by abstention from works
doth a man enjoy actionlessness;
nor by mere renunciation of works (4)
doth he attain perfection.

For verily none resteth actionless,
even for a moment;
to act he is compelled (5)
by the modes born of Prakriti.

Who controlleth the organs of action
but in his mind dwelleth on the objects of sense,
he is a man mistaken and deluded; (6)
his discipline is called false and vain.

Who controlleth the senses by the mind, O Arjuna,
and unattached engageth the organs of action,
in the Yoga of works he excelleth. (7)

Do thou action self-controlled,
for action is greater than inaction;
yea, without action thy body itself cannot be. (8)

Doing works otherwise than for sacrifice,
this world of men is in bondage to works;
for sacrifice practise works, O Son of Kunti,
becoming free from all attachment. (9)

With Sacrifice did Father Prajapati create,
of old, the creatures, and said He:
"By Sacrifice shall ye bring forth;
lo, this shall be the milker of chosen desires.
Foster by this the gods, and let the gods foster you,
fostering each other, shall ye attain to supreme good.
Fostered by sacrifice shall the gods bestow on you
the joys you cherish."
Verily he is a thief who enjoyeth what they give
and giveth not to them again. (10-12)

The good who eat the remnants of sacrifice,
from all sin are released;
but evil are they and enjoy sin
who cook for their own sake. (13)

From food come forth creatures, food cometh of rain,
rain cometh from sacrifice, sacrifice is born of works.

Works know to be born of Brahman,
and Brahman is born of the Immutable;
therefore is the all-pervading Brahman
ever established in the sacrifice. (14-15)

Who followeth not here the wheel thus set rolling,
 evil is his being, sensual his delight;
 in vain, O Partha, that man liveth. (16)

But the man whose delight is in the Self,
 and whose sole satisfaction is in the Self,
 yea, who in the Self is content,
 for him there is no work that needs to be done.
 No end hath he at all to gain by doing,
 neither by not doing;
 no dependence hath he for end or aim,
 in this whole world of creatures on any. (17-18)

Without attachment, therefore,
 do ever the work that is to be done,
 since by doing works without attachment,
 man mounteth to the Highest.
 It was by works indeed
 that Janak and others attained blessedness.
 Moreover, even for holding together the peoples,
 thou shouldst act. (19-20)

Whatsoever the best doeth,
 the rest of the folk put into practice;
 the standard he setteth, the people follow.
Behold, O Partha, in all the three worlds
there is nought that I need to do,
nothing there is that I haven't, or have to gain,
still I abide in the paths of action.
 Lo, men follow in every way My path, O Partha.
 If I did not abide sleeplessly in the paths of action,
 were I not to do works,
 then would all these worlds sink and perish,
 and I should become the creator of confusion
 and slayer of these creatures. (21-24)

As those who know not,
act with attachment to their action,
one who knows, O Bharat,
should act without attachment;
the holding together of the peoples let his motive be.

In the ignorant who are attached to works,
let him not sow division in their understanding,
rather let him set them to all actions,
doing them himself with knowledge and in Yoga. (25-26)

II. THE DETERMINISM OF NATURE

By the modes of Nature are all actions wrought,
but his self deluded by egoism, man thinketh,
“I, yea, I am the doer.” (27)

But who knoweth to the core, O Mighty-armed,
the division of Nature’s modes and of works,
he findeth the modes acting and reacting on each other,
he suffereth not attachment to seize him . (28)

Who are bewildered by the modes of Nature,
to the action of the modes they are attached;
let not the knower of the whole disturb
the minds of the ignorant who know not the whole. (29)

With a consciousness identified with the Self,
giving up all thy actions unto Me,
freed from longing and egoism,
delivered from the fever of thy soul, fight ! (30)

Who have faith and indulge not in fault-finding,
when they follow constantly this My teaching,
they too are released from the bonds of works.
But they who cavil at My teaching and act not upon it,

know them as ignorant,
 bewildered in all their knowledge
 and fated to be destroyed. (31-32)

All existences their nature follow,
 what shall coercing it avail ?
 Lo, even the man of knowledge
 according to his own nature acteth. (33)

In the object of this sense or that,
 liking and disliking in ambush lie,
 the soul's adversaries are they in its path;
 fall not into their power. (34)

Better is one's own law of works,
 though in itself faulty,
 than an alien law well accomplished.
 Yea, death in one's own law of being is better;
 perilous it is to follow the law of another's being. (35)

Arjuna

But what is it, O Varshneya,
 that impelleth man to sin, even against his wish,
 constrained as it were, by force ? (36)

Krishna

It is desire, it is wrath,
 it is the child of Rajoguna, mode of Passion.
 Know it for Fiend, the enemy of man's soul on earth,
 a great devourer, a mighty sinner. (37)

As a fire is by smoke covered,
 a mirror by dust and the embryo by amnion,
 so is all this enveloped by that.

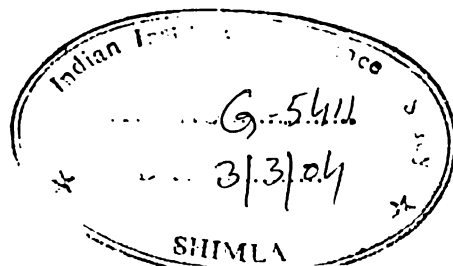
Enveloped is knowledge, O Son of Kunti,
by this eternal foe of the sages
in the form of desire, an insatiable fire.

The senses, mind and intellect are called its seat;
enveloping knowledge by these
it bewilders the embodied soul.

First, therefore, control the senses,
O Lion of the Bharats,
and do thou slay this thing of sin,
destructive of knowledge and discernment. (38-41)

Supreme, they say, are the senses,
supreme over the senses the mind,
supreme over the mind the intelligent will,
and that which is supreme over the intelligent will
is He, the Purusha.

Thus awakening to Him
who is beyond even intelligence,
hold the self by the Self, O mighty-armed,
and slay thou the enemy so hard to overcome,
whose shape is desire. (42-43)



CHAPTER FOUR

THE POSSIBILITY AND PURPOSE OF AVATARHOOD

Krishna

This imperishable Yoga I declared unto Vivaswan;
the Sun-god Vivaswan gave it to Manu,
the father of men.

Manu repeated it to Ikshvaku, head of the Solar line;
so did it pass down from royal sage to royal sage
till it was lost in the mighty lapse of Time,
O Parantapa.

This same ancient Yoga have I declared today to thee,
for my devotee and friend art thou.

This is the highest secret.

(1-3)

Arjuna

In ancient times was Vivaswan born
but only now art thou born;
how shall I then comprehend
that thou declaredst this Yoga in the beginning ?

(4)

Krishna

Many my births have been in the past,
and thine also, O Arjuna;
all of them I know,
but thou knowest not, O Parantapa.

(5)

Yea, though I am the unborn,
though I am imperishable in my self-existence,

though I am the Lord of all existences,
yet I stand upon My own Nature
and by My self-Maya I come into birth. (6)

Whenever Righteousness declineth on earth
and unrighteousness ariseth, O Bharat,
then do I loose myself forth into birth. (7)

For deliverance of the good,
for destruction of the evil-doers,
for enthroning the Right, the Dharma,
from age to age I am born. (8)

Who knows thus in its right principles
My birth and work divine,
comes not to rebirth when he leaves the body;
to Me he comes, O Arjuna. (9)

Risen beyond liking and fear and wrath,
full of Me, taking refuge in Me,
purified by austerity of knowledge,
many have attained My nature divine. (10)

Even as men come to Me,
so I accept them to My Love;
in every way, O Partha,
do men follow My path. (11)

Who desire here the success of their work,
to the gods they sacrifice,
for very quickly in the world of men
comes the success born of work. (12)

After the division of gunas and works,
by Me the fourfold order was created.
Know Me for the doer of this
who am yet the imperishable and non-doer. (13)

Work affects me not,
 nor have I desire for fruit of work;
 he who knoweth Me thus,
 action binds him not. (14)

Knowing thus was work done of old
 by those who liberation sought.
 Do then, thou also, work of that more ancient kind
 done by ancient men. (15)

II. THE DIVINE WORKER

What is action and what is inaction,
 as to this even the sages are bewildered;
 therefore about action I will speak to thee.
 Knowing it, from all ills thou shalt be released. (16)

About action one has to understand,
 also about wrong action,
 and about inaction one has to understand;
 thick and tangled is the way of works. (17)

Who in action can see inaction
 and action in inaction,
 he is the understanding mind among men;
 it is in Yoga that he does all works. (18)

From whose inceptions and undertakings
 the willings of desire are wholly banished,
 whose works are burned up by fire of knowledge,
 him the wise call a sage. (19)

Who hast abandoned all attachment to fruit of work,
 who is ever satisfied and is without dependence,
 even though he engageth in action,
 he doth nothing. (20)

Quit of personal hopes,
 all sense of possession renounced,
 his heart and self under control;
 doing action only with the body,
 he doth not incur sin. (21)

Content with whatever gain may befall,
 risen above the dualities, void of envy,
 equal in success and failure,
 he is not bound even if he do works. (22)

Leaving all attachment behind,
 his consciousness founded in knowledge,
 when a liberated man doth work as sacrifice,
 all his work is dissolved. (23)

III. SIGNIFICANCE OF YAJNA

Brahman is the giving,
 Brahman is that offered in sacrifice,
 into Brahman-fire is it offered by Brahman,
 verily, by Samadhi in Brahmic action,
 to Brahman one goes.
 Some Yogins follow after the sacrifice
 which is of gods,
 others offer sacrifice
 by sacrifice itself into Brahman-fire. (24-25)

Into the fire of self-control
 some offer hearing and the other senses,
 into the fires of sense
 others offer sound and other objects of sense.
 All the actions of the senses and of vital force
 some others offer into the fire of self-control
 kindled by knowledge. (26-27)

Some offer in sacrifice their material goods,
 others austerities of self-discipline,
 others offer practice of some form of Yoga,
 and others, of firm vows, their study and knowledge. (28)

There are others devoted to the control of breath;
 having disciplined the movement
 of inbreath and outbreath,
 as sacrifice they pour inbreath into outbreath
 and outbreath into inbreath. (29)

Others having regulated their food
 pour as sacrifice their life-breaths into life-breaths.
 All these, yea all, are knowers of sacrifice,
 and by sacrifice are cleansed of sins. (30)

Who enjoy the nectar of immortality
 left over from the sacrifice,
 to the eternal Brahman do they attain;
 this world is not for him who doeth not sacrifice,
 how then any other world, O Best of the Kurus? (31)

Thus many sorts of sacrifice there are,
 extended in the mouth of the Brahman.
 Know that all these are born of work
 and so knowing thou shalt be free. (32)

Greater than the sacrifice of material goods,
 O Parantapa, is the sacrifice of knowledge.
 In knowledge, O Partha,
 culminate all actions upon earth. (33)

Learn that knowledge by humble reverence,
 by questioning and by service.
 Who have seen the true principles of things
 will instruct thee in it.

Having learnt this, O Pandava,
thou shalt not fall again into delusion.
For by this all existences, yea all,
thou shalt see in the Self, then in Me. (34-35)

Yea, wert thou in sin the vilest of all sinners,
yet in the ship of knowledge
all the crookedness of evil thou shalt cross. (36)

As a fire kindled turneth to ashes its fuel,
so doth the fire of knowledge, O Arjuna,
turn all works to ashes. (37)

Nothing in the world is equal in purity to knowledge;
the man who is perfected by Yoga,
findeth it of himself in the Self
by the course of Time. (38)

The man of faith, intent on the reality supreme,
with senses controlled, winneth the knowledge,
and swiftly then attaineth to peace supreme. (39)

But the ignorant, the man of little faith,
the soul full of doubts, he goeth to perdition;
there is neither this world nor the other
nor happiness for the doubting soul. (40)

Who hath renounced works by Yoga
and destroyed his doubts by knowledge
and is in possession of the Self,
no more is he bound by his works, O Dhananjaya. (41)

Take up, therefore, the sword of knowledge,
and cleave asunder this doubt,
arisen from ignorance and now seated in thy heart.
Be thou firm in Yoga and arise, O Bharat. (42)

CHAPTER FIVE

RENUNCIATION AND YOGA OF WORKS

Arjuna

Thou declarest the renunciation of works, O Krishna,
and again thou declarest Yoga.
Which one of these twain is the better,
that with clear certainty tell me. (1)

Krishna

Renunciation of works and Yoga of works,
both bring about the supreme good,
but of these the Yoga of works is more distinguished. (2)

Know him for the renouncer, firm and fixed,
who neither dislikes nor desires.
Gone above the dualities, O strong-armed,
with ease he getteth release from bondage. (3)

Sankhya and Yoga are separate and two,
so say children, not the wise.
If a man cultivateth one fully,
he getteth the fruit of both. (4)

The status attained by adherents of Sankhya,
men of Yoga also reach.
Who seeth Sankhya and Yoga as one, seeth. (5)

But renunciation, O Great of arm,
is hard to attain without Yoga;
the sage who hath Yoga,
attaineth soon the Brahman. (6)

He who hath Yoga, whose soul is purified,
who is master of his self and victor over the senses,
whose self is become the self of all existences,
even though he doeth works, is not involved in them. (7)

The Yogin knows the reality of things and thinks,
"Truly I do nothing at all".
Yea, when he sees or hears or touches, smells or tastes,
moves, talks, sleeps or breathes, puts out or takes in,
opens his eyes or closes them, still he holds,
"Lo, it is but the senses that move
among the objects of senses". (8-9)

Who having abandoned attachment,
acts reposing his works on the Brahman,
he is not stained by sin,
even as the lotus-leaf is not by water. (10)

For self-purification the Yogins do works
with body, mind, understanding,
even merely with the senses, abandoning attachment. (11)

By abandoning attachment to fruits of works,
the soul in union attains the peace of rapt foundation,
but the soul not in union is to the fruit attached,
and bound by the action of desire. (12)

The embodied soul, perfectly controlling its nature,
having by the mind renounced all actions,
sits serenely in its nine-gated city,
neither doing nor causing to be done. (13)

The Lord neither creates the works of the world,
nor the idea of doership
nor the coupling of work to fruit;
all that is by Nature worked out. (14)

The all-pervading Lord accepts sin or virtue of none,
 but in creatures knowledge is covered with ignorance,
 and by this are they bewildered. (15)

But in them whose ignorance is destroyed
 by self-knowledge,
 that knowledge lights up like a light the Supreme. (16)

Turning to That their mind and whole self,
 making That their whole aim
 and sole object of devotion,
 they go whence there is no return,
 their sins washed away by the waters of knowledge. (17)

To the eyes of the sages,
 the learned and cultured Brahmin,
 the cow, the elephant, the dog, the Pariah,
 they are all one. (18)

The creation is conquered, aye, even here,
 by such as have in equality fixed their minds.
 Equal and faultless is the Brahman,
 therefore in the Brahman dwell they. (19)

He of stable intelligence, unbewildered,
 the knower of Brahman, dwelling in Brahman,
 neither rejoices on obtaining what is pleasant,
 nor sorrows on getting what is unpleasant. (20)

The soul no longer attached
 to touches of outward things
 finds the happiness that exists in the Self;
 such a one enjoys eternal happiness,
 for his self is in Yoga, by Yoga with the Brahman. (21)

Enjoyments born of the touches of things
are the very womb of sorrow, they begin and end.
In them, therefore, O son of Kunti,
the wise takes no delight. (22)

Even on this earth
and before release from mortal body,
who can bear the velocity of wrath and desire,
he is the Yogin, the happy man. (23)

Who has inner happiness and inner ease and repose
and whom an inner light illumines,
that Yogin becomes the Brahman
and in the Brahman gets Nirvana. (24)

Rishis win Nirvana in the Brahman,
they in whom the stains of sin are effaced
and the knot of doubt is cut asunder,
who are masters of their selves,
and intent upon the good of all beings. (25)

The ascetics striving after perfection,
passed beyond desire and wrath, self-governed,
they have knowledge of the Self;
lo, Nirvana in the Brahman encompasses them (26)

Keeping outside of himself all outward touches,
concentrating the vision between eyebrows,
making equal the inbreath and outbreath
as they move within the nostrils,
master of his senses, mind and reason,
the sage, devoted to liberation,
gone beyond desire and wrath,
is ever free. (27-28)

When a man has known Me
as the Enjoyer of sacrifice and askesis,
as the mighty Lord of all the worlds
and the Friend of all that lives,
travelleth he to the Peace.

(29)

CHAPTER SIX

NIRVANA AND WORKS IN THE WORLD

Krishna

Who doeth the work that is to be done
and without resort to its fruits,
he is the Sannyasin and he the Yogin,
not he who lighteth not sacrificial fire
and doeth not works. (1)

What they have called Sannyasa or renunciation,
know to be in truth Yoga, O son of Pandu,
for none becomes a Yogin
who hasn't renounced desire-will. (2)

For a sage ascending the hill of Yoga,
action is the cause;
but calm of self-mastery is the cause for him
who has got to the top of Yoga. (3)

For when one has renounced all will of desire
and does not get attached
either to objects of sense or to works,
then is he said to have got to the top of Yoga. (4)

By the Self shouldst thou deliver the self,
the self thou shouldst not depress.
Lo, the self is the friend of the self
and the self is its enemy. (5)

In whom the self is conquered by the Self,
for him his self is a friend,
but for him who is not in possession of his self,
the self is as if an enemy and as enemy acts. (6)

When one's self one has conquered and is at peace,
 there the highest Self is, concentrated in itself,
 taking alike pleasure and pain, honour and disgrace. (7)

Whose soul is satisfied
 with Knowledge and Discernment,
 who ever dwells on the peak and is victor over senses,
 that Yogin is said to be in Yoga;
 clod and stone and gold to him are alike. (8)

Who is equal-minded to lover, friend and enemy,
 to neutral and mediator, jealous and well-wisher,
 also to saint and sinner,
 he excels. (9)

Let the Yogin practise continually union with the Self,
 sitting apart and alone,
 self-governed in heart and mind,
 without desire, without sense of possession. (10)

In a pure spot let him set his firm seat,
 neither very high, nor very low, with the Kusha grass
 and deer skin thereon, and on that a cloth.
 And seated there with concentration of mind,
 the workings of heart and senses under control,
 let him for purification of self practise Yoga. (11-12)

Steady and motionless shall he sit,
 holding head and neck and body in one line,
 his gaze fixed upon his nose-end, rapt from all around,
 steadfast in the vow of abstinence and purity,
 with a glad and calm spirit quit of fear,
 with mind under control and heart full of Me,
 let him sit in Yoga, giving himself utterly to Me. (13-14)

Thus always putting himself in Yoga,
his mind controlled,
the Yogin attains to peace supreme of Nirvana
which has its foundation in Me. (15)

Verily, this Yoga is not for him, O Arjuna,
who eats too much or sleeps too much,
even as it is not for him
who gives up sleep and food. (16)

Yoga destroys the sorrow of him
whose sleep and waking, food and play
and striving in works are all moderated in Yoga. (17)

When the mind wholly under control,
stands stilled in the Self,
and the heart remains untouched by stress of desire,
then is it said, "He is in Yoga". (18)

Moveless burns the flame
in a place sheltered from wind,
such is the image handed down from ages
of the controlled mind of the Yogin
who practises union with the Self. (19)

Where mind, subdued by practice of Yoga is stilled,
where one sees the Self by the Self,
and is in the Self content,
where the soul knows its own exceeding bliss
which is perceived by intelligence
but is beyond the senses,
wherein established there is no fall from essential truth,
having got there man regards that as the greatest gain,
and therein established he cannot be disturbed
even by the fieriest assault of grief. (20-22)

Know that for the divorce from sorrow
 which is named Yoga;
 with a heart that will not despair,
 resolutely should one practise this Yoga. (23)

Abandoning without reserve
 all longings born of desire-will,
 restraining by mind on all sides
 the whole cohort of senses,
 one should slowly cease from mental action
 by an intelligence held in the grasp of fixity,
 and having fixed the mind in the Self,
 of nothing at all should one think.

Whenever darts away the restless mind,
 it should be curbed from its wanderings
 and reined into subjection of the Self.

The highest bliss comes to the Yogin of tranquil mind,
 who, purged from stain and sin,
 has become the Brahman. (24-27)

Thus quit of stain
 and putting himself constantly in Yoga,
 with ease does the Yogin enjoy the Brahman's touch
 which is an exceeding bliss. (28)

The man whose self is in Yoga,
 sees the Self in all beings
 and all beings in the Self;
 with an equal vision does he see all.

Who sees Me everywhere and sees all in Me,
 to him I do not get lost,
 nor does he get lost to Me.

That Yogin who takes his stand upon oneness
and loves Me who am present in all beings,
in all ways and however he lives and acts,
in Me does he live and act.

Who sees everything alike in the image of the Self,
be it grief or be it happiness,
him, O Arjuna, I hold to be the Yogin supreme. (29-32)

Arjuna

Yet for this Yoga of the nature of equality
made known, O slayer of Madhu, by thee,
no stable base can I see due to restlessness.

For very restless is the mind, O Krishna,
and turbulent and strong and hard of mouth,
and to rein it in I hold as difficult
as to put a bridle upon the wind. (33-34)

Krishna

There is no doubt of it, O Mighty-armed,
that the mind is restless and hard to bridle,
but by constant practice and non-attachment,
it can be controlled, O Son of Kunti.

Very difficult of attainment is Yoga to one
who is not self-controlled, so I hold;
but attainable it is for the self-controlled
who strives by the right means. (35-36)

Arjuna

When a man hath faith but cannot strive aright
 and his mind swerveth from Yoga,
 and he attaineth not to perfection in Yoga,
 what is his end, O Krishna ?

Failing to get stability, O Mighty-armed,
 losing his way on the path to the Brahman,
 doth he not lose this world and that other,
 doth he not perish like a bursting cloud ?

This doubt of mine must thou solve to its very heart;
 none save thee, O Krishna, can clear it. (37-39)

Krishna

For that man, O Partha, there is no perdition,
 in this world or in the other.

None who doeth good
 can come to an evil end, O beloved. (40)

To the world of the righteous he goeth
 and there dwelleth for years immemorial,
 and then is born again, the man fallen from Yoga,
 in a house of the pure and glorious.

Or he may be born in the house of a wise Yogi,
 such a birth is rare indeed to obtain in this world.
 There he gaineth again the state born of intelligence
 which he had got in his previous life,
 O Joy of the Kurus,
 and with this he striveth again for perfection.

By that former practice is he irresistibly carried on;
even the seeker of the knowledge of Yoga
goeth beyond *Shabda-Brahman*, the revealed Word.
(41-44)

The Yogin who striveth with assiduity,
he, purified from sin,
perfecting himself by the toil of many births,
attaineth to the highest goal. (45)

The Yogin is greater than the doers of askesis,
greater is he said to be than men of knowledge,
greater too than the men of works;
become then thou the Yogin, O Arjuna. (46)

And of all Yogins,
who with all his inner self given up to Me,
hath faith in Me and loveth and worshippeth Me,
him I hold to be most united in Yoga. (47)

CHAPTER SEVEN

THE TWO NATURES

Krishna

Hear, O Partha, how by practising Yoga
with thy mind attached to Me
and with Me as the Refuge,
shalt thou know Me integrally and free from doubt.

I will speak to thee without omission,
the knowledge both essential and comprehensive,
knowing which nothing else remains to be known.

Of thousands of men
scarcely one strives after perfection,
and of those who strive and attain to perfection,
scarcely one knows Me in all the truths of My being. (1-3)

Earth, water, fire, air,
space, mind, reason, ego,
thus is My nature divided eightfold.

This is the lower Nature,
but know My other Nature, different from this,
the supreme that becomes the Jiva,
and by which, O Mighty-armed, this world is upheld. (4-5)

Know this to be the womb of all beings,
I am the birth of the whole world
and so too its dissolution.

Beyond Me there is naught else, O Dhananjaya;
all that is here, on Me is strung like pearls upon a thread.

I am taste in the waters, O Son of Kunti,
 I am the light of sun and moon.
 I am Pranava, the syllable OM in all the Vedas,
 I the sound in Space and manhood in men.

I am pure scent in earth
 and energy of light in fire.
 I am life in all existences,
 I the askesis of ascetics

Know Me, O Partha,
 as the eternal seed of all existences,
 I am intelligence of the intelligent,
 might of the mighty.

I am strength of the strong,
 devoid of desire and liking.
 In the beings, O Lord of the Bharats,
 I am desire unopposed to Dharma.

(6-11)

And the subjective becomings,
 be they sattwic, rajasic or tamasic,
 know that they are verily from Me,
 but all of them are in Me, not I in them.

By these three kinds of becoming,
 composed of the Gunas,
 this whole world is deluded
 and does not recognise Me,
 the Supreme beyond them and imperishable.

Hard it is to surmount
 this My divine Maya of the Gunas ;
 to Me who turn and come,
 they alone cross beyond it.

(12-14)

II. THE SYNTHESIS OF DEVOTION AND KNOWLEDGE

The evil-doers attain not to Me.
 Souls bewildered, low in the human scale,
 their knowledge reft away from them by Maya,
 resort they to Asuric nature. (15)

Among the virtuous
 who with devotion turn towards Me,
 four kinds of people there are, O Arjuna:
 he in distress, the seeker of worldly good,
 the seeker of knowledge, and he who has knowledge. (16)

O Prince of the Bharats,
 of these the best is the knower,
 ever united with the Divine
 and wholly devoted to Him.
 Exceedingly dear I am to the knower,
 and dear he is to Me.

Noble are all these,
 but the knower, I hold, is verily Myself;
 Me he accepts as highest good,
 the soul in union.

At the end of many births,
 to Me the knower attains;
 rare is the great of soul who sayeth,
 "Vasudeva, the Divine Being, is all that is." (17-19)

Their knowledge carried away by this desire or that,
 to other godheads men resort,
 and by their nature impelled,
 set up various rules and cults.

Whatever form of Me
 a devotee with faith desires to worship,

I make that faith of his firm and undeviating.

Endowed with that faith he worships that form,
and by that he gets the desired objects;
verily it is I myself who give them to him.

Yet temporary are these fruits
sought after by people of limited intelligence.
To the gods go worshippers of gods,
to Me come they who are devoted to Me. (20-23)

Me, the Unmanifest,
the ignorant see as limited manifest,
they know not My supreme nature of being,
imperishable and most high.

Enveloped in My Yogamaya, I am not seen by all;
this world deluded knows not Me,
Unborn and Imperishable.

The existences that were, that are and that will be,
all I know, O Arjuna, but Me none knows.

From wish and disliking, O Bharat,
arises the delusion of dualities, and by that,
O Parantapa, all beings in creation get deluded. (24-27)

But the men of virtuous deeds, quit of sin,
and freed from the delusion of dualities,
with firm resolve do worship to Me. (28)

Who having resort to Me as their refuge,
strive for release from age and death,
they come to know *tad brahman*, that Brahman,
also *adhyatma*, integrality of Spirit,
and *karma* in its entirety.
Because they know Me and know at the same time
adhibhuta, adhidaiva and adhiyajna,

the principles of becoming, gods and sacrifice;
they even at the moment of departure from here,
keep knowledge of Me,
their consciousness in union with Me.

(29-30)

CHAPTER EIGHT

THE SUPREME DIVINE

Arjuna

What is that Brahman, what is *adhyatma*,
and what is Karma, O Purushottama ?
What is declared to be the principle of becomings,
of gods, and of sacrifice ?

What is *adhiyajna*, O Madhusudana,
and how is that here in this body ?
And at the moment of departure from here,
how art thou known by the self-controlled ? (1-2)

Krishna

The Immutable is the Brahman supreme,
Swabhava, Self-Nature is called *adhyatma*,
Karma is the name given to the creative movement
that works out the cosmic becoming of existences.

Adhibhuta is mutable becoming,
adhidaiva is the Purusha,
I myself am the Lord of sacrifice, *adhiyajna*,
here in the body, O Best of embodied beings. (3-4)

Who, at the hour of death, departs remembering Me,
to my status of being he comes, doubt thou not.

Who, O Kaunteya, at the end leaves the body
thinking upon any form of becoming,
the form towards which he always inly grew,
to that form he attains.

Therefore at all times remember Me and fight,
 for if thy mind and reason are given up to Me,
 to Me thou shalt surely come. (5-7)

By the Yoga of constant practice,
 the consciousness united with Him
 and not moving elsewhere,
 thinking always of Him, O Son of Pritha,
 one goeth to the Purusha supreme and divine. (8)

This Purusha supreme and divine,
 He is the Seer, the Ancient,
 subtler than the subtle, Ruler and Maintainer of all.
 His form is beyond thought,
 refulgent as the sun beyond darkness.

To Him attains he who, when life is ending,
 remembers Him with motionless mind,
 armed with the strength of Yoga, united in Bhakti,
 the life-force entirely drawn up
 and set between the eye-brows. (9-10)

That which the knowers of Vedas name the Immutable,
 that into which doers of askesis enter
 having gone beyond passions
 and seeking which they practise Brahmacharya,
 that status I will declare to thee with brevity.

All the doors of his senses closed,
 the mind shut into the heart,
 the life-force gathered up into the head,
 he who, established in concentration of Yoga,
 utters the single syllable OM and remembers Me
 when he goes forth, abandoning the body,
 the supreme goal he attains. (11-13)

Who continually remembers Me, none else regarding,
the Yogin who is in constant union with Me,
for him I am easy to attain, O Partha.

Me attaining, these great souls return not to rebirth,
to this abode of misery subject to transience,
verily the highest perfection they reach.

From all the worlds there is return to rebirth,
even from the world of Brahman, O Arjuna,
but for him who comes to Me,
there is no rebirth, O son of Kunti. (14-16)

Those who know the day of Brahman
a thousand ages in duration,
and the night of Brahman
a thousand ages in ending,
the knowers of day and night are they.

At the coming of the Day are born
all manifestations out of the Unmanifest;
at the coming of the Night are all dissolved
into that which is called the Unmanifest.

Again and again comes into becoming
this multitude of existences,
at the coming of the Night is it dissolved helplessly,
and is born again, O Arjuna, at the coming of the Day.
(17-19)

Yet beyond this Unmanifest another status there is,
Unmanifest and Eternal, it does not perish
even with the perishing of all these existences.

He is called the Unmanifest Immutable,
Him they speak of as the goal supreme,
and those who to Him attain, return not;

that is My supreme place of being.

But that Purusha supreme, O Partha, one attains
by a devotion turned to Him alone
in Whom all beings exist
and by Whom all this world has been extended. (20-22)

That time wherein departing Yogins do not return
and also that wherein departing they return,
that I now declare to thee,
O Foremost of the Bharats.

If the knowers of the Brahman depart
when there is fire, light, day-time,
the bright lunar fortnight,
the six months of the sun's northern course,
to the Brahman they go.

If the Yogin departs when there is smoke or mist,
night time, the dark lunar fortnight,
the six months of the sun's southern course,
he reaches the lunar light, but returns.

The bright path and the dark path,
they have been called the eternal paths of the world;
going by the one, man attains to non-return,
but going by the other, he returns again. (23-26)

Who knows both these paths, O son of Pritha,
that Yogin is never deluded;
therefore, O Arjuna, at all times be in Yoga.

The Yogin, knowing this, passes beyond all fruit
of Vedas, sacrifice, austerities and charity,
and attains to the status primeval and eternal. (27-28)

WORKS, DEVOTION AND KNOWLEDGE

Krishna

To thee who dost not cavil,
 I shall now declare the thing most secret,
 the knowledge essential,
 also the knowledge comprehensive,
 knowing which thou shalt be released from evil.

This is the king-knowledge, the king-secret,
 supremely pure, by direct perception accessible,
 the right law of being,
 easy to practise and imperishable.

The souls that have not faith in this Dharma,
 not attaining to Me, O Parantapa,
 into the path of the mortal world return. (1-3)

By Me whose image is unmanifest,
 all this universe has been extended;
 all beings dwell in Me, not I in them. (4)

And yet, behold My Yoga divine,
 the beings do not dwell in Me;
 My Self is the source and support of beings all,
 but it dwells not in them.

As the air, great and all-pervading,
 dwells always in space,
 even so, know thou thus,
 the beings dwell in Me. (4-6)

At the end of a cycle, O Kaunteya,
all beings into My Nature return;
again at the beginning of a cycle,
I loose them forth.

Leaning down upon My own Nature,
again and again I loose forth this multitude of beings,
all helplessly subject to the control of Nature.

And these works bind Me not, O Dhananjaya,
for, seated as one with indifference,
unattached am I to these actions. (7-9)

With Me as the presiding control,
Nature produces all existences, moving and unmoving.
Because of this, O Kaunteya,
the world wheels in cycles. (10)

Insensible minds despise Me
when lodged in a human body,
because they know not My supreme Nature of being,
the Lord of all existences.
Vain is their hope, vain their action,
vain their knowledge.
In the deluding Nature, asuric and rakshasic,
dwell they, devoid of true consciousness. (11-12)

The great-souled, O Partha,
who in divine Nature dwell,
know Me as the Imperishable
from whom all beings originate,
and Me they adore with single-minded devotion.

Always chanting My glory,
steadfast in spiritual endeavour,
bowing down to Me with devotion,

ever in Yoga they worship Me.

Others again offer Me sacrifice of knowledge
and worship Me in Oneness, in separate existences,
in manifoldness, My faces fronting everywhere. (13-15)

I am the ritual action, I the sacrifice,
I the food-oblation,
I the fire-giving herb, I the mantra,
I the birth, I the flame, I the offering.

Of this world I am the Father,
Mother, Ancestor and Ordainer;
I the object of knowledge, the sacred syllable OM,
also the Rik, Yajur and Sama Vedas.

I am the path, upholder, master and witness,
abode, refuge and friend,
I the birth and status and dissolution,
I the imperishable seed and place of rest.

I give heat, I withhold and send forth the rain,
I am immortality and also death,
I am the existent and non-existent, O Arjuna. (16-19)

The knowers of the triple Veda who drink the soma
and, purified from sin, worship Me with sacrifice,
and pray for the way to Heaven,
ascending by righteousness to the world of god Indra,
they enjoy in heaven the celestial pleasures of gods.

Having enjoyed these larger heavenly worlds,
the merits of their virtuous deeds exhausted,
they return to the mortal world.
Resorting to the religion of the three Vedas,
seeking the satisfaction of desire,
follow they the cycle of birth and death. (20-21)

Those who worship Me
with mind wholly turned to Me,
those who are constantly in Yoga,
to them I bring union and supreme good. (22)

Even the devotees
who with faith sacrifice to other gods,
they also sacrifice to Me, O Son of Kunti,
albeit not according to the true Law.

Verily I am the enjoyer and Lord of all sacrifice,
but they know Me not rightly and so do they fall. (23-24)

Who worship the gods go to the gods,
who worship the Ancestors, go to the Ancestors,
who sacrifice to elemental spirits go to them,
but who sacrifice to Me, to Me they come. (25)

Whoever with devotion offereth Me a leaf,
a flower, a fruit, a cup of water,
that offering of love from the aspiring soul
I accept. (26)

Whatever thou doest,
whatever thou eatest, sacrificest, givest,
whatever *tapasya* thou doest, O Kaunteya,
make of it an offering unto Me.

Thus shalt thou be liberated from fruits, good and evil,
that are the bonds of action.
Thy soul united with God
through Yoga of renunciation,
thou shalt become free and to Me attain. (27-28)

Equal am I in all existences,
none is dear to Me, none I hate.

But those who with devotion adore Me,
they are in Me and I also in them.

If even a man of very evil conduct
turns to Me with a sole and entire love,
count him as a saint,
for right is his resolution.

Swiftly he grows a righteous soul
and gets peace eternal.

Know it for certain, O Kaunteya,
My devotee does not perish.

(29-31)

They who take refuge in Me, O Partha,
be they women, vaishyas or shudras,
yea, be they even born from a womb of sin,
they also attain to the goal supreme.

What then to say of holy Brahmins
and devoted Rajarshis ?

O thou who hast come to this unhappy transient world,
love and worship Me.

(32-33)

Be thou My-minded and My devotee,
to Me do thou offer sacrifice, to me do thou bow.
United thus with Me in the self,
Me as thy goal supreme,
unto Me thou shalt come.

(34)

CHAPTER TEN

THE SUPREME WORD OF THE GITA

Krishna

Again, O mighty-armed, hearken to My word supreme
which I will speak from My will for thy good,
now that thy heart is taking delight in Me. (1)

The gods know not My birth, nor do the great Rishis,
for I am in every way origin of gods and Rishis great.

Who knows Me as the Unborn without origin
and as mighty Lord of the worlds,
he, among mortals, is undeluded
and delivered from all sin. (2-3)

Intelligence, knowledge and non-delusion,
forgiveness and truth,
self-government, serenity, pleasure and grief,
coming into being and destruction,
fear and fearlessness,
non-violence, equality, contentment, austerity,
glory and ingloriousness, -
all these are subjective becomings of existences,
separate diversities are they coming from Me. (4-5)

The seven ancient Maharshis, also the four Manus,
My becomings are, born of My mind,
and from them are all these creatures in the world. (6)

Who knows in its principles
this My pervading Lordship and this My Yoga,
he unites himself to Me in unvacillating Yoga;
of this there is no doubt.

Of everything I am the birth, from Me does all evolve;
understanding thus, the wise adore Me in emotion rapt.
Their consciousness full of Me,
their life wholly given up to Me,
enlightening each other, speaking of Me,
they are contented and delighted.

Who are thus in constant union with Me
and with love adore Me,
to them I give the Yoga of intelligence
by which they come to Me. (7-10)

Out of compassion for them,
I, lodged in their spiritual being,
destroy the darkness born of ignorance,
with the blazing lamp of knowledge. (11)

II. GOD IN POWER OF BECOMING

Arjuna

Thou art the supreme Brahman, the supreme Abode,
the supreme Purity, the Eternal, the divine Purusha,
the first Godhead, the Unborn, the all-pervading Lord.

All the Rishis say this of Thee,
also do the divine seer Narad,
and Asit, Deval and Vyasa speak thus,
and Thou Thyself sayest it to me.

All this that Thou sayest I hold for truth, O Keshava.
Neither gods nor demons know Thy manifestation,
O Blessed Lord.

Thou alone knowest Thyself by Thyself,
 O Purushottama,
 Source of beings, Lord of being, God of gods,
 Master of the world !

Thou shouldst tell me, nothing omitted,
 of Thy self-manifestations divine,
 the Vibhutis by which Thou pervadest these worlds.
(12-16)

How shall I know Thee, O Yogin,
 by constant contemplation ?
 What are Thy aspects, O Blessed Lord,
 in which I should think of Thee ?

Tell me again in detail of Thy Yoga and Vibhuti;
 nectar of immortality it is to me;
 hearing it I am not satisfied, O Janardana.
(17-18)

Krishna

Yea, I will tell thee of My divine self-manifestations,
 but only in My principal pre-eminences, O Kuru prince,
 for no end is there to My extension.

I am the Self, O Gudakesa,
 that abides in the heart of all beings;
 of all the beings I am the beginning, middle and end.
(19-20)

Vishnu of the Adityas,
 among lights I am the radiant sun,
 Marichi of the Maruts, among stars the moon am I.

Of Vedas I am the Sama-veda, Vasava among gods,
 mind among senses, in living being consciousness am I.

Shankara among the Rudras,
Vittesha among Yakshas and Rakshasas,
Agni among Vasus,
Meru am I among the mountain-peaks.
And know Me, O Partha,
of high priests the chief Brihaspati,
of leaders of armies I am Skanda,
and ocean among the waters.

Of great Rishis Bhrigu,
of words the single syllable OM,
of Yajnas the Yajna of Japa,
of the unmoving, the Himalaya am I.

Of trees, I am the Ashwattha,
Narad among Rishis divine,
Chitraratha among Gandharvas,
Sage Kapila among siddhas.

Know Me as nectar-born Uchchaisravas among horses,
Airavata among lordly elephants
and the king among men.

Of weapons I am the thunderbolt,
of cows I am Kamadhenu,
of progenitors I am the love-god,
of serpents Vasuki am I.

Ananta among the Nagas,
Varuna among the peoples of the sea,
Aryaman among the Fathers,
Among those who maintain Rule and Law,
Yama am I.

(21-29)

I am Prahlad among Titans,
Time among reckoners,

Lion among woodland beasts,
Vainateya among birds.

Wind among purifiers,
I am Rama among men of arms,
Makar among fishes,
Ganga among rivers am I.

Of creation, O Arjuna, I am the beginning,
the end and also the middle.
Of sciences I am the science of Spirit,
and the logic of those who debate.

I am A among letters, the dual among compounds;
imperishable Time I am,
I the ordainer of existences fronting all.

I am all-snatching Death
and the birth of all that is to be.
Of feminine qualities I am glory and beauty,
speech, memory and intelligence,
steadfastness and forgiveness.

Brihat-Sama among the hymns of the Sama,
Gayatri among the metres,
Margashirsha among the months,
Spring among the seasons am I.

(30-35)

Gambling of the cunning, might of the mighty,
I am resolution, I am victory,
I the purity and light of the pure and enlightened.
I am Vasudeva among Vrishnis,
Dhananjaya among Pandavas,
Vyasa among sages, the seer Ushan among seers.

I am the ruler's sceptre,
the way of the conqueror,
I am the silence of secrets,
the knowledge of knowers.

And whatsoever is the seed of all existences,
that also am I, O Arjuna;
without Me nothing can exist, moving or unmoving.

No limit My divine manifestation hath, O Parantapa;
the vastness of My manifestation
only in brief have I described to thee.

Whatever beautiful, glorious, mighty being there is,
know it to be born from a portion of My splendour.

What need hast thou to know many details, O Arjuna ?
Supporting the entire universe with a portion of Myself,
I am here. (36-42)

CHAPTER ELEVEN

TIME THE DESTROYER

Arjuna

Out of compassion for me hast Thou spoken
the highest secret of what is termed Spirit;
by Thy words is dispelled my delusion.
At length have I heard from Thee, O Lotus-eyed,
about the birth and passing away of beings,
and also of Thy imperishable greatness.

So it is as Thou hast declared Thyself,
O Lord Supreme;
I desire to see Thee, O Purushottama,
in Thy Lordly form divine.
If Thou, O Lord,
thinkest it possible for me to see it,
show me then, O Master of Yoga,
Thy imperishable Self.

(1-4)

Krishna

Behold My hundreds and thousands of forms divine,
various in kind, various in shape and hue, O Partha.
Behold the Adityas, the Vasus, the Rudras,
the Ashwins and also the Maruts,
behold many wonders, O Bharat,
that none has seen before.

The whole world with all that is moving and unmoving,
and whatever else thou desirest to see,
behold today, O Gudakesha,
gathered here in My body.

But verily, Me thou canst not see
with these eyes of thine;
thee I give the eye divine,
behold My almighty Yoga. (5-8)

Sanjay

O King, having thus spoken, Hari,
the great Master of Yoga,
showed to Partha His form supreme and sovereign,
of Godhead infinite and all-wonderful,
with faces everywhere, eyes and mouths innumerable
and myriad marvellous aspects,
with many divine ornaments
and many divine weapons raised,
wearing garlands and raiments divine,
anointed with perfumes divine. (9-11)

If there should suddenly rise in the skies,
the effulgence of a thousand suns,
then might be that comparable
to the splendour of this Being great.

There in the body of the God of gods
did the son of Pandu see the whole world
with its manifold divisions gathered together.

Overcome with wonder and his hair standing on end,
Dhananjaya bowed down his head
and spoke with folded hands offering all. (12-14)

Arjuna

All the gods I see in Thy body, O God,
and multitudes of different beings,

Lord Brahman seated in the Lotus,
and all the Rishis, and the races of serpents divine.

I see Thy countless arms
and bellies and eyes and mouths,
yea, Thee I see in Thy infinite form on every side,
O Lord of the universe, O Form universal;
I see not Thy end nor middle nor beginning.

I behold Thee with Thy crown, mace and discus;
Thou art a mass of energy luminous on all sides,
hard to discern, an all-encompassing blaze,
a sun-bright fire-bright Immeasurable. (15-17)

Thou art the supreme Immutable
whom we have to know,
Thou the summit status of this universe,
Thou the imperishable guardian of laws eternal,
Thou art, I say, the everlasting Being. (18)

I see Thee without beginning or middle or end,
O Thou of infinite power and numberless arms.
Thy eyes are suns and moons,
Thy mouths of burning fire;
the whole universe Thou art blazing with Thy blaze.

Between earth and heaven and all directions,
the whole space by Thee alone is filled;
when this form of Thine is seen, astounding and fierce,
the three worlds are all in pain, O Thou, Spirit great.

The companies of gods are entering into Thee,
some in fear are praising Thee with folded hands,
hosts of great Rishis and Siddhas are crying,
“May there be peace and weal”,
and singing Thy glory in beautiful hymns. (19-21)

The Rudras who ride the storms,
the Adityas of shining form,
Vasus and Sadhyas, Vishvas, Ushmapas,
Maruts and the heavenly fair Ashwins,
Gandharvas, Yakshas, Siddhas and Asuras,
yea, all have their eyes on Thee, fixed in amazement.
Seeing, O Mighty-armed, Thy immense form
of many mouths and eyes, with terrible tusks,
many arms and thighs and feet and bellies,
the worlds are in anguish, as am I also.

I see Thee, Vishnu, touching heaven,
shining in many hues,
with mouths wide open and large burning eyes.
My soul is in anguish and no peace or poise I find.

As I see Thy mouths
and tusks of terror like fires of Time,
I lose all sense of direction and find no peace.
Turn Thy heart to grace, O God of gods,
Abode of worlds! (22-25)

All these sons of Dhritarashtra,
with companies of kings
and heroes, Bhishma and Drona and Karna,
also the chief warriors on our side are hastening
into Thy jaws tusked and terrible,
some seen with crushed heads
caught between Thy teeth.

As the torrents of rivers race towards the ocean,
so are these heroes of the world of men
entering into Thy mouths of flame. (26-28)

As moths go with increasing speed
into a kindled flame to perish,

so are the people entering with growing speed
into Thy mouths to perish. (29)

Swallowing all the worlds with Thy mouths of flame
Thou art licking them up on every side.
All the world, O Vishnu, is filled
with Thy burning energies
and baked by Thy lustres fierce. (30)

Declare to Me who Thou art
in this form of fierceness;
salutation to Thee, O Thou great Godhead,
turn Thy heart to grace.
I wish to know Thee, who wast from the beginning,
for I know not the will of Thy workings. (31)

Krishna

I am Time, the Destroyer of worlds, here arisen,
full-grown with the will to annihilate the nations.
Even without thee these warriors shall be not,
who in the opposing armies are ranked.

Arise, therefore, get thee glory, conquer thy enemies
and an opulent kingdom enjoy.
By Me, yea, by Me already are they slain,
do thou become the occasion only, O Savyasachin.

Slay, by Me who are slain, Drona, Bhishma,
Jayadrath, Karna and other heroic fighters.
Be not pained and troubled, fight;
thou shalt conquer the adversary in battle. (32-34)

II. THE DOUBLE ASPECT

Sanjaya

Kiriti heard these words of Keshava
 and, trembling, saluted in utter self-giving,
 and overwhelmed with fear, bowing again,
 spoke in choked voice to Krishna. (35)

Arjuna

Rightly, O Hrishikesha, does the world rejoice
 and delight in Thy glory.
 The Rakshasas are in dread fleeing to all quarters
 and multitudes of siddhas bow down to Thee.

How should they not do Thee homage,
 O Great Spirit ?
 Original Creator and Doer Thou art,
 greater even than Brahman,
 O Thou Infinite, Immutable Lord of gods,
 Abode of the universe!
 Thou art what is and is not
 and that which is beyond. (36-37)

The first Godhead art Thou and the Ancient Being,
 and supreme resting place of this universe.
 Thou art the knower and that which is to be known
 and also the highest status;
 O Infinite in form,
 by Thee was extended the universe. (38)

Vayu Thou art and Yama, Agni, Varuna and Moon,
 Father of creatures, and Great-grand sire.

Salutation, salutation to Thee a thousand times,
salutation to Thee again and yet again.

Salutation to Thee in front and behind, O Thou all,
salutation to Thee from every side.

Infinite in might and immeasurable in valour,
Thou pervadest all and thus art all. (39-40)

Not knowing this Thy greatness,
regarding Thee only as friend,
whatsoever I have spoken to Thee presumptuously,
out of carelessness or in love,
addressing Thee as

‘O Krishna, O Yadava, O Comrade’,
and whatsoever disrespect, O Thou Infallible,
I showed Thee in jest at play or on couch or seat
or at meals, alone or in company,
forgiveness for all that I pray from Thee,
O Thou Immeasurable ! (41-42)

Thou art the father of this world
of the moving and the unmoving,
Thou the object of its worship,
Thou the Master greater than any.
In all the three worlds none is equal to Thee,
how then another greater, O Incomparable in might ?

I bow down, therefore, before Thee
and prostrate my body
and I demand grace of Thee, O Lord adorable.
As father to son, as friend to friend,
as lover to his love,
so shouldst Thou, O Godhead, bear with me.

I have seen what never before was seen and I rejoice,
but my mind is troubled with fear;

show me, O Godhead, that other form of Thine,
 turn Thy heart to grace, O Lord of gods,
 O Abode of the universe. (43-45)

I desire to see Thee even as before,
 crowned and with Thy mace and discus in hand.
 Assume Thy four-armed shape,
 O thousand-armed, O Form universal. (46)

Krishna

This that I have shown to thee, O Arjuna,
 by My Self-Yoga and by My grace,
 is My shape supreme,
 of luminous energy, universal, infinite, original,
 which none but thou has yet seen. (47)

Neither by Vedas nor by sacrifices nor by study,
 neither by charity nor by rituals nor by austerities
 can this form of Mine be seen in this world of men
 by any other than thee, O Hero of the Kurus. (48)

Be not anguished nor bewildered
 having seen this terrible form of Mine;
 cast away fear and let thy heart rejoice,
 behold again the previous form of Mine. (49)

Sanjay

Having thus spoken to Arjuna,
 Vasudeva again manifested His own form,
 the Great One resuming the gracious form
 consoled the terrified one. (50)

Arjuna

I behold this, O Janardana,
 Thy gracious human form,
 and am back to my own consciousness and nature. (51)

Krishna

This My form that thou hast seen,
 it is verily difficult to see;
 the gods themselves ever desire to look upon it.

Neither by Vedas, nor by austerities, nor by charity,
 nor by sacrifice can I be seen
 the way thou hast seen Me.

Verily it is by devotion undivided, O Arjuna,
 that one can know Me thus, see Me in My essence
 and enter into Me, O Parantapa.

He who does My works
 and has Me as object supreme,
 who to Me is devoted and is from attachment free,
 and is without enmity to all existences,
 to Me he comes, O Parantapa. (52-55)

CHAPTER TWELVE

THE WAY AND THE BHAKTA

Arjuna

Who know the Yoga better, O Krishna,
the bhaktas who thus by constant union seek Thee,
or they who seek the Unmanifest Immutable ? (1)

Krishna

Possessed of supreme faith,
their mind founded in Me,
who by constant union seek Me,
they are, I say,
the most perfectly united in Yoga. (2)

And the seekers of That –
Immutable, Indeterminate and Unrevealed,
All-pervading and Beyond Thought,
summit Self, Immobile and Permanent –
their senses under control, equal-minded to all,
intent on the good of all,
they also to Me attain. (3-4)

Harder it is for them, the seekers of the Unmanifest;
for an embodied soul, to attain the unembodied
is arduous indeed.
But those who wholly turned to Me,
offer all their action to Me
and in meditation worship Me by unswerving Yoga,
their consciousness all fixed on Me,
them, O Partha, ere long I deliver
out of the sea of death-bound life. (5-7)

On Me repose all thy mind, in Me all thy intelligence,
then in Me on high shalt thou surely dwell. (8)

If it be not possible for thee
so to fix thy consciousness in Me,
then by the Yoga of practice, O Dhananjaya,
do thou seek to attain Me. (9)

And if this also be not possible for thee,
to seek by practice,
then be it thy supreme aim to do My work;
doing all actions for My sake, verily
Me shalt thou attain. (10)

If even so to act be beyond thy power,
taking recourse to My Yoga,
then with the self controlled,
do thou renounce all fruit of action. (11)

Better indeed is knowledge than practice,
than knowledge meditation is better,
than meditation, renunciation of fruit of action,
on renunciation follows peace immediately. (12)

Who hates nought and to all beings is friend and kind,
devoid of I-ness and my-ness,
equal in pain and pleasure,
ever content, forgiving, self-controlled, firm-willed,
his mind and reason given up to Me,
he, My devotee, is dear to Me. (13-14)

Who troubles not the world nor is troubled by it,
free from joy and resentment, fear and agitation,
he is dear to Me. (15)

Who expects nothing, initiates nothing,
pure, skilful, unattached, undisturbed,
he, My devotee, is dear to Me. (16)

Who rejoices not nor hates, desires not nor regrets,
renounces good and evil both,
he, full of devotion, is dear to Me. (17)

Who is equal to friend and foe, honour and dishonour,
heat and cold, pleasure and pain,
and to praise and blame;
silent, content, quit of attachment,
with no home of his own;
that one, firm in mind, full of devotion, is dear to Me.
And exceedingly dear to Me are those devotees
who full of faith,
with Me as aim supreme,
tread along this Dharma immortal. (18-20)

CHAPTER THIRTEEN

THE FIELD AND ITS KNOWER

Arjuna

Prakriti and Purusha,
the Field and the knower of the Field,
Knowledge and the object of Knowledge,
of these I would like to learn, O Keshava. (1)

Krishna

This body, O son of Kunti, is called the Field,
and who knows it is by the sages called
the knower of the Field.

Know Me, O Bharat,
as the Knower of all the Fields;
the knowledge of the Field and its Knower
is Knowledge, so I would say.

What that Field is,
what its character, source and deformations,
what the Knower of the Field is and what his powers,
hear that now briefly from Me. (2-4)

Variouly have the Rishis sung of it,
in many a clear verse,
also do the Brahma-Sutras express
the logic and philosophy of it. (2-5)

The unmanifest, the great elements,
the ten senses and that one, the mind,
and the five objects of senses;
liking and disliking, pleasure and pain,

consciousness, collocation and steadfastness,
that, in brief, is the Field with its deformations. (6-7)

Absence of pride and absence of ostentation,
non-injury, forbearance, candour,
purity, stability, self-control, veneration of the Teacher;
detachment from sense-delights, absence of egoism,
steady perception of ill in birth and death,
in age, disease and pain,
absence of attachment and my-ness
for wife and son, home and the like,
a constant equanimity
in fortunes good and fortunes evil;
unceasing devotion for Me with union exclusive,
resort to solitude, non-liking for crowds,
constancy in the knowledge of Spirit,
direct perception of the true sense
of the principles of existence, –
this is declared to be knowledge,
and all that is otherwise, ignorance. (8-12)

Now will I tell thee the one object of knowledge,
knowing which one gets immortality:
it is the supreme Brahman without a beginning,
whom one calls neither Being nor non-Being. (13)

Everywhere, yea, everywhere in the universe
are his hands and feet, his eyes,
his heads and faces and his ears;
here he is covering all.

Himself without any of the senses,
he is reflected in all the senses and their qualities;
himself unattached, he is the sustainer of all;
himself without gunas, enjoyer he is of the gunas.

Inside all beings he is and outside too;
 unmoving he is, yet moves he.
 Too subtle to be known,
 both far and near is he.

Indivisible, but as if divided in beings,
 That upholds all creatures.
 That is to be known –
 That which gathers all into Itself
 and releases all out again.

The Light of lights He is,
 and is said to be beyond darkness.
 Knowledge itself is He, He its object;
 Knowledge is the way to Him.
 Sits He in the hearts of all. (14-18)

So have I briefly told of the Field,
 of Knowledge and the object of Knowledge:
 My devotee, thus knowing,
 attains to My status of being. (19)

Know thou then to be without beginning,
 both Prakriti and Purusha, Nature and Soul.
 Know thou also of gunas and deformations:
 they are by Nature wrought.

For cause and effect and the sense of doership
 the origin is said to lie in Nature,
 and the feeling of pleasure and pain
 is said to originate in the Soul.

The Soul in Nature enjoys the gunas born of Nature,
 the attachment to gunas
 is the cause of his birth in good and evil wombs.

Witness, Sanctioner, Sustainer and Enjoyer,
almighty Lord and supreme Self,
thus is called the supreme Soul in the body.

Who thus knows Soul and Nature,
also the qualities of Nature,
howsoever he lives,
he shall not be born again. (20-24)

By meditation do some see the Self
by the Self in the Self,
others by Yoga of Sankhyas,
others yet by Yoga of works.

Others there are who have not this knowledge,
but from others hear of it and cleave to it.
By consecration to what they have heard,
they also go beyond death. (25-26)

Whatever being is born, moving or unmoving,
do thou know, O Best of Bharats,
it is from the union of the Field and the knower of it.

Sits the Supreme Lord equally in all beings,
imperishable amid the perishing;
who sees thus, he sees.

Who sees the presence of the Lord
everywhere the same,
he hurts not the Self by the self,
and attains the status supreme.

Who sees that all action is verily by Nature done,
not by the Soul, the non-doer,
he sees.

And when he sees the separate existence of all beings,
each reposing on the one and spreading from that One,
he attains to the Brahman. (27-31)

The imperishable supreme Self, O Kaunteya,
without origin and without gunas,
though seated in the body,
does not act, nor is it affected.

Like to the ether pervading all
which for sheer subtlety, is unaffected,
the Self seated everywhere is unaffected.

Like to the single sun
that illumines the whole world,
the Lord of the Field, O Bharat,
illumines the entire Field. (32-34)

Who with the eye of knowledge see this difference
between the Field and its knower,
and also know the liberation
from the Nature of creatures,
to the Supreme they attain. (35)

CHAPTER FOURTEEN

ABOVE THE GUNAS

Krishna

The supreme knowledge I declare to thee again,
the highest of all knowings,
which having known all sages have passed
to highest perfection.

On this knowledge reposing,
become of like nature with Me,
they are not born again in creation,
nor afflicted by the world's dissolution. (1-2)

My womb is the vast Brahman,
into that I cast the seed,
thence is the birth of all beings, O Bharat.

Whatever forms are in the wombs produced,
Brahman is their vast womb, O Kaunteya,
and I the seed-giving Father. (3-4)

Sattwa, rajas and tamas, the gunas born of Prakriti,
bind in the body, O mighty-armed,
the imperishable dweller in the body.
Of these Sattwa by purity inherent of nature,
is giver of illumination and well-being;
by attachment to happiness
and by attachment to knowledge,
it binds, O sinless one.

Rajas, know thou, has passion as its nature,
child it is of desirous longing and attachment;
by attachment to action, O Kunti's son,

it binds the embodied soul.

And tamas born of ignorance,
know thou, is deluder of all embodied beings;
by negligence, indolence and sleep,
O Prince of India, it binds.

Sattwa, O Prince, attaches one to happiness,
rajas to action, and tamas,
covering knowledge, to negligence. (5-9)

Now sattwa leads, O Prince,
overcoming rajas and tamas,
now rajas, overcoming sattwa and tamas,
now tamas, overcoming sattwa and rajas.

When through all the doors of the body
shines forth the light of knowledge,
one should understand
there is an increase of sattwa. (10-11)

Greed, kinesis, initiative of action, unrest and desire –
these rise, O foremost of Bharats,
when there is an increase of rajas.

Obscurity, inertia, negligence and delusion –
these rise, O joy of the Kurus,
when there is an increase of tamas. (12-13)

If sattwa prevails when the soul departs,
attains he the spotless worlds
of knowers of the Highest.

Going to dissolution while in rajas,
he is born among those attached to action;
dissolved while in tamas,
he is born in the womb of the nescient. (14-15)

The fruit of works rightly done is pure and sattwic,
the fruit of rajas grief, of tamas ignorance;
so it is said.

From sattwa knowledge is born, and from rajas greed;
from tamas proceed negligence and delusion,
also ignorance.

They rise upwards who dwell in sattwa,
they who are in rajas remain in mid-place,
and they who are in tamas,
dwelling in the modes of the lowest guna,
go further down. (16-18)

When the seer perceives
that the gunas are the doer, and none else,
and knows That which is above the gunas,
he attains to My status of being.

Who rises above the three gunas born of embodiment,
that embodied soul is freed from birth and death
and age and suffering, and enjoys immortality. (19-20)

Arjuna

What are the signs of him, O Lord,
who has risen above the three gunas ?
How behaves he, what way goes he
beyond the three gunas ? (21)

Krishna

Who abhors not enlightenment nor impulsion to action
nor delusion when they occur,
nor longs for them when they cease;
who, seated as one unconcerned,

is not shaken by the gunas,
and the gunas alone being the doer,
he stands apart, unmoved.

Who, established in the self, steadfast,
imperturbable, equal in happiness and suffering,
regards gold and mud and stone alike;
to whom are equal the pleasant and unpleasant,
also alike praise and blame, honour and insult,
the faction of friends and faction of foes;
and who has abandoned all initiative;
above the gunas such a one is said to be. (22-25)

He also passes beyond the gunas,
who with undeviating yoga of bhakti strives after Me,
and is prepared for becoming the Brahman. (26)

Foundation am I of the Brahman,
of immortality and existence imperishable,
of Dharma eternal and utter felicity. (27)

CHAPTER FIFTEEN

THE THREE PURUSHAS

Krishna

With its roots above, its boughs below,
the Ashwattha is said to be imperishable,
the leaves of it are the Veda's hymns;
who knows this tree, knows the Veda.

Its branches growing by the gunas,
extend both below and above,
the objects of senses its foliage are;
down here into the world of men stretch its roots
which with karma bind them.

Its form is not so perceived here,
nor its beginning, nor end, nor its foundation.
By the sharp and strong axe of detachment
cut ye down this Ashwattha firmly rooted,
and seek for the status whence is no return.

Do thou take refuge with the original Being alone
from whom proceeds the sempiternal urge to action. (1-4)

Freed from pride and delusion,
the fault of attachment conquered, desire stilled,
liberated from dualities like joy and grief,
they, the wise ones,
towards the eternal status proceed. (5)

That which is illumined
by neither sun, moon, nor fire,
having gone to which one returns not,
that the status of My highest being is. (6)

An eternal portion of Me it is
 that becomes the Jiva in a world of Jivas,
 and works upon the five senses
 and also mind, the sixth one,
 which are there in nature.

The Lord taking up a body or abandoning it,
 goes forth gathering these with Him,
 as the wind gathers scents from vases.

Standing over the ear,
 the eye, touch, taste and smell,
 and over the mind,
 He enjoys the sense-objects.

(7-9)

The deluded perceive Him not
 when He goes forth or stays
 or enjoys or assumes the gunas;
 they who have the eye of knowledge, perceive.

The Yogins who strive,
 see the Lord lodged in themselves,
 but the ignorant, not formed in spiritual mould,
 even if they strive to do so, see Him not.

(10-11)

The light that comes from the sun
 and illumines the whole world,
 that which is in the moon and in fire,
 know that light to be Mine.

Into the earth I enter
 and sustain all beings by My might,
 the Soma I become, full of living sap,
 and nourish all plants.

The flame of life I become
and enter into the body of living beings,
and united with outward and inward breath,
digest the four kinds of food. (12-14)

Lodged am I in the heart of all;
from Me are memory and knowledge,
also their withdrawal.
I am what all the Vedas want to know;
the knower of Vedas am I, also the author of Vedanta. (15)

Two Purushas there are in this world,
mutable and immutable;
the mutable is all these existences,
the stable and high-seated is called Immutable.

There is another, the Uttama Puruhsa,
the highest being, called the supreme Self;
He, the imperishable Lord,
enters the three worlds and upbears them. (16-17)

Beyond the mutable am I,
greater and higher even than the Immutable,
hence in the world and in the Vedas
am I proclaimed Purushottama, the Purusha supreme.

Who, free from delusion,
knows Me thus as the Purushottama,
he, the all-knowing,
with his entire being adores Me, O Bharat. (18-19)

Now is the most secret teaching spoken by Me,
O sinless One.
He who knows it, O Bharat,
becomes the man of wisdom and fulfilment. (20)

CHAPTER SIXTEEN

DEVA AND ASURA

Krishna

Fearlessness, purity of nature,
steadfastness in the yoga of knowledge,
charity, self-control, sacrifice, study of scripture,
askesis, uprightness, harmlessness, truthfulness, calm,
renunciation, absence of wrath and of fault-finding,
compassion, gentleness, modesty, non-covetousness,
stability, vigour, forgiveness, endurance, cleanness,
absence of malice and of excessive self-esteem,
these, O Bharat, are endowments
of the man born into daivic nature. (1-3)

Pride, arrogance and self-conceit,
wrath as well as harshness and ignorance,
these, O Partha, are endowments
of the man born into asuric nature. (4)

Daivic qualities are said to lead towards liberation,
the asuric towards bondage:
grieve not ye, O Pandava,
who art born with daivic endowments. (5)

Two creations of being this world has,
daivic and asuric, godly and demonic.
The daivic has been described at length, O Partha,
hear from Me now of the asuric. (6)

They know not, the ungodly,
the way of action, nor the way of abstention;
in them is neither purity, nor right conduct, nor truth.

“The world”, they say, “is without God,
without truth, without foundation, devoid of mutuality;
its sole cause is Desire, nothing else.”

Leaning on that way of seeing, these lost souls,
these men of little wit and violent deeds,
arise as enemies of the world and its destroyers.

Established in insatiable desire,
possessed with self-deceit, self-esteem and pride,
they of impure resolutions,
hold to falsities and under delusion act.

For them enjoyment of desire is supreme,
that, they feel sure, is all.

Prey they are of innumerable anxieties
which end only with death.

Bound by a hundred ties of hope,
given over to desires and wrath,
they strive by unjust means to amass riches
for gratification of desires.

(7-12)

By ignorance deluded, they say,
“ Today have I gained this object of desire,
tomorrow I shall have that other,
today I have so much wealth,
more I will get tomorrow;
this my enemy have I killed, the rest too I will kill.
The Lord I am, I am the enjoyer,
accomplishment, strength and happiness are mine,
wealthy I am, and of high birth,
who is there like unto me ?

I will sacrifice, I will give, I will enjoy.”

(13-15)

Thus bewildered by many impulsions
and enwrapped in the net of delusion,

addicted to the gratification of desires,
do they fall into a foul hell.

Self-regarding, arrogant,
intoxicated with riches and honour,
in name only they sacrifice, with vanity,
and not in the right way.

Established in egoism,
force, insolence, lust and wrath,
these people of malice despise Me,
Me who art lodged in their bodies
as in those of others.

These haters, evil and cruel,
the vilest among men,
I cast down continually into asuric wombs
in the circuits of mundane existence.

Cast into asuric wombs, deluded birth after birth,
not to Me do they attain, O son of Kunti;
down the nether road they go. (16-20)

Threefold are the doors of Hell,
destructive of the soul –
desire, wrath and greed;
these three, therefore, one should abandon.

The man liberated from these three doors of darkness,
O son of Kunti, practises what is good for his soul,
and moves he to the highest status. (21-22)

Casting aside the rules of Scriptures,
who followeth the promptings of desire,
he attaineth not to perfection, nor happiness,
nor the highest status.

Let therefore the Sriptures be the authority
to tell thee what ought to be done
or what ought not to be done.
Knowing what hath been declared
by rules of Sriptures,
shouldst thou act here.

(23-24)

THE GUNAS, FAITH AND WORKS

Arjuna

When men offer sacrifice with faith
 but abandon the rules of scriptures,
 what is that fidelity, O Krishna ?
 Is it *sattwa*, *rajas* or *tamas* ? (1)

Krishna

Threefold is the faith of embodied beings,
 born of their nature,
 it is *sattwic*, *rajasic* or *tamasic*.
 Hear thou of these.
 The faith of each man, O Prince of India,
 conforms to his stuff of being;
 of faith is made this soul in man,
 and what his faith is, verily he is that. (2-3)

To the gods do the *sattwic* men offer sacrifice,
 the *rajasic* to Yakshas and Rakshasas,
 and the others, the *tamasic*,
 to ghosts and elemental spirits.. (4)

Who practise violent austerities
 not enjoined by the Shastra,
 possessed with hypocrisy and egoism,
 impelled by the force of desires and passions,
 they the insensible ones,
 torment the aggregate of elements in the body
 and also Me who am seated in the inner body;
 know them to be *asuric* in their resolves. (5-6)

Like sacrifice, askesis and giving,
threefold is the food also, dear to each;
hear thou the distinction of each.

The food that increases life and substance,
strength and health, well-being and gladness,
the food that is succulent and soft, firm and satisfying,
is liked by sattwic men.

The food that is bitter, sour and saline,
too hot, pungent, rough and burning,
which produces pain, grief and disease,
is liked by rajasic men.

Tamasic persons are pleased with food
that is stale and insipid, bad-smelling and rotten,
even what is left half-eaten by others and is unclean.

The sacrifice done according to the right rule,
with mind concentrated
on the sacrifice for the sake of sacrifice,
that is sattwic. (7-11)

The sacrifice offered with eye on fruit,
or for ostentation,
know that, O best of Bharats, to be rajasic.

The sacrifice performed ignoring the right rule,
without mantra, empty of faith,
where food is not offered, nor gift for the priest,
that is said to be tamasic. (12-13)

Worship of gods, of the twice-born,
of the guru and the wise,
cleanness, straightforwardness,
chastity and non-violence,
are called the askesis of the body.

Words that cause no man woe,
words true, pleasant and beneficial,
and regular study of scriptures,
are called the askesis of speech.

Serenity of mind, gentleness, silence,
self-control, purity of inner being,
are called the askesis of mind. (14-16)

This threefold askesis,
by men in union, with no desire for fruit,
is said to be sattwic.

The askesis done for display,
to win respect, honour and fame,
such is said to be rajasic,
unstable and fleeting.

The askesis pursued under deluded will,
torturing oneself, or with a view to hurt others,
tamasic it is said to be. (17-19)

Giving for the sake of giving,
to one who will no benefit return,
in the right place, at the right time, to the right person,
that is said to be sattwic.

Giving with reluctance,
for return of obligation or to get a return,
that is said to be rajasic.

Giving with disrespect or contempt,
to the wrong person, in a place and at a time not right,
this is said to be tamasic. (20-22)

Om-tat-sat is the triple definition of the Brahman,
by Whom the Brahmanas, Vedas and sacrifices

were created of old.

The adherents of Brahman, therefore, always begin with the utterance of "OM" the various acts of sacrifice, giving and askesis, as prescribed by the rules.

With the utterance of *tat*, without desire for fruit, do the seekers of liberation perform the various acts of sacrifice, askesis and giving.

In the sense of reality and of good the word *sat* is used, also, O Partha, in the sense of good works.

Also all firm abiding in sacrifice, giving and askesis, is said to be *sat*, so also are called all works done for That. (23-27)

All that is wrought without faith, oblation, giving, askesis or other work. *Asat* or unreal it is called, O Partha, it is nought, here or hereafter. (28)

CHAPTER EIGHTEEN

THE GUNAS, MIND AND WORKS

Arjuna

Fain would I better know, O Mighty-armed,
the principle of *sannyasa*,
and that of *tyaga*, O Lord of the senses,
also what is their difference, O Destroyer of Keshi. (1)

Krishna

Laying aside of action born of desire,
the sages have known as *sannyasa*,
and the entire abandonment of the fruit of action,
the wise have called *tyaga*. (2)

Among the learned there are some
who hold all action faulty and so to be abandoned,
and there are others who say,
“Sacrifice, giving and askesis one should not abandon.”

Hear, O Best of Bharats,
My conclusions about *tyaga*, renunciation.
Renunciation, O Tiger of men, is known to be threefold.

Acts of sacrifice, giving and askesis –
they ought to be performed, not abandoned;
the enlightened mind do these three purify.

Yet these acts should be performed
abandoning attachment and fruit;
this, O Partha, is My conclusion,
ultimate and fixed. (3-6)

Verily, to renounce regulated actions is not meet;
when renounced out of delusion,
tamasic it is.

When one abandons work
thinking it would bring sorrow,
rajasic his renunciation is,
nought of fruit.

When one performs regulated action, O Arjuna,
because it ought to be done,
and renounces attachment, also renouncing the fruit,
sattwic that renunciation is held to be. (7-9)

Who, fully imbued with *sattwa*, has understanding,
and whose doubts are dispelled,
such a renouncer dislikes not unpleasant action,
nor has he attachment to action pleasant.

Being in a body none can wholly abandon action;
verily, who gives up fruit of action,
he is said to be a renouncer.

From all one does, follows the threefold fruit:
pleasant, unpleasant or mixed, in this life and after;
so it is with him who has not renounced,
never is it so with the renouncer. (10-12)

Now, O Mighty-armed, learn of Me
the five causes for accomplishment of works,
as taught in the Sankhya.
These are the body, the doer, the various instruments,
the many varied efforts, and the fifth one, Fate.

Of all action, right or unright,
that man does with his body, speech or mind,
these five are the causes.

That being so, who owing to ignorant understanding,
 looketh on the Self as the sole doer,
 he, of perverted intelligence seeth not. (13-16)

But who from the I-sense of doer is free,
 and whose intelligence is not affected,
 even though he slay these people,
 he slayeth not, nor is he bound. (17)

Knowledge, object of knowledge, knower,
 these three make the threefold urge to action;
 the doer, the instrument, the act,
 these three hold the action together. (18)

Knowledge, work, doer,
 of three kinds are they
 according to difference in Gunas;
 hear thou duly these also. (19)

By which is seen in all these becomings
 the one imperishable Existence,
 the Indivisible among the divisions,
 know thou that knowledge as *sattwic*.

The knowledge which in all these becomings
 sees the multiple and diverse existences as separate,
 that knowledge know thou as *rajasic*.

And the knowledge which is trivial,
 attached to one effect as if it were the whole,
 with no eye for cause or essential significance,
 that is said to be *tamasic*. (20-22)

Regulated action, done with no desire for fruit,
 without attachment, without liking or disliking,
 that is called *sattwic*.

But action done for the satisfaction of desire,
or with egoistic sense, and with inordinate effort,
that is declared to be *rajasic*.

And action initiated under delusion,
heedless of one's capacities,
heedless of consequence, waste, or injury to others,
that is said to be *tamasic*. (23-25)

Who is free from attachment, free from egoism,
endowed with steadfastness and zeal,
unelated by success, undepressed by failure,
that doer is called *sattwic*.

Who is passionate, avid of fruit of action,
greedy, violent and impure,
affected by joy and grief,
that doer is called *rajasic*.

Who is not in union,
who is mundane, dense, deceitful and malicious,
lazy, despondent and procrastinating,
that doer is called *tamasic*. (26-28)

Of three kinds are understanding
as also steadfastness, according to the Gunas;
hear them now, O Dhananjaya,
set forth fully and separately. (29)

That which knows activity and inactivity,
right action and wrong action,
fear and fearlessness, bondage and liberation,
that understanding, O Partha, is *sattwic*.
That by which one knows, but incorrectly,
the right law and the wrong law,
what should be done and what not,
that understanding, O Partha, is *rajasic*.

That which, wrapped in darkness,
takes the wrong law for the right,
and sees all things wrongly,
that understanding, O Partha, is *tamasic*. (30-32)

The steadfastness that moves not,
by which through Yoga, man holds
the workings of mind, life and senses,
that steadfastness, O Partha, is *sattwic*.

And the steadfastness, O Arjuna,
by which one holds the law, desire and purpose,
and in attachment seeks the fruit,
that steadfastness, O Partha, is *rajasic*.

That by which one does not give up
sleep, fear, grief, despondency and also pride,
that dull-witted steadfastness,
O Partha, is *tamasic*. (33-35)

And now, O Prince of the Bharat race,
hear from me the three kinds of happiness. (36)

That in which one by self-discipline rejoiceth
and banisheth pain for ever,
that which at first is as poison but as nectar in the end,
that happiness is said to be *sattwic*,
born of the serene content of self-intelligence. (37)

Born from the contact of senses with their objects,
which at first is as nectar, but as poison in the end,
that happiness is accounted *rajasic*. (38)

And that by which the soul is deluded
in the beginning as also in the end,
which arises from sleep, indolence and negligence,
that happiness is declared *tamasic*. (39)

II. SWABHAVA AND SWADHARMA

Neither on earth,
nor in heaven among the gods
lives a being free from the three Gunas,
born of Nature. (40)

Brahmins, Kshatriyas, Vaishyas and Shudras,
their works are divided, O Parantapa,
according to Gunas born of their self-nature.

Calm, self-control, askesis,
purity, forbearance, uprightness,
knowledge essential and comprehensive, belief in God,
these are the work of the Brahmin, born of his self-nature.

Heroism, energy, resolution, skill,
not fleeing from battle, giving, lordship,
these are the work of the Kshatriya, born of his self-
nature.

Agriculture, cattle-keeping, trade,
these are the Vaishya's work, born of his self-nature,
and acts which have the character of service,
these are the Shudra's work, born of his self-nature.

(41-44)

By each engaging in his own self-work,
do men attain perfection.
How they do so, hear now from me.
When by his self-work man worshipping Him
from Whom all beings originate
and by Whom all this is extended,
he reacheth perfection.

Better one's own self-law, though in itself faulty,
than an alien law well wrought out.

When one doeth work regulated by self-nature,
one doth not incur sin.

The inborn work, O Son of Kunti,
though defective, ought not to be abandoned,
for all initiations are by defects clouded
as fire by smoke.

(46-48)

III. TOWARDS THE SUPREME SECRET

With a mind without attachment in all things,
a soul self-conquered and empty of desire,
man attains by renunciation
a supreme perfection of actionlessness.

Attaining this perfection,
how he also attains the Brahman,
hear that in brief from Me, O son of Kunti,
the supreme concentrated direction of knowledge. (49-50)

In union by purified intelligence, of steady self-control,
renouncing sound and other objects of the senses,
quit of likes and dislikes, resorting to solitude,
in diet spare, speech, body and mind controlled,
ever practising Yoga of meditation, firm in detachment,
freed from I-ness and my-ness, mightiness and arrogance,
quit of desire, wrath and possession, become calm,
such a one is fit to become the Brahman. (51-53)

When one has become the Brahman,
when one is serene in soul,
he neither grieves nor desires,
and equal to all beings,
he becomes supremely devoted to Me. (54)

By devotion he comes to know Me,

who and what I am in essence;
having thus known Me, into Me he enters. (55)

And by doing also all actions,
always lodged in Me,
the eternal and imperishable status
he attains by My Grace. (56)

IV. THE SUPREME SECRET

Devote all thyself to Me,
give up in thy conscious mind all thy actions unto Me,
resort to the Yoga of intelligence,
be always one in heart and consciousness with Me. (57)

One in heart and consciousness with Me,
by My grace shalt thou pass all perils in safety,
but if from egoism thou hear not, thou shalt perish. (58)

In thy egoism thinkest thou, "I will not fight",
but vain is this thy resolve,
for thy nature shall compel thee.

What from delusion thou desirest not to do,
that, O Son of Kunti, helplessly thou shalt do,
bound by thy self-work born of thy self-nature. (59-60)

In the heart of all beings, O Arjuna,
the Lord is stationed, and He turns them all,
round and round, mounted on a machine by His Maya.
In Him, O Bharat, take refuge with all thyself,
and thou shalt gain, by grace of Him,
the peace supreme and status eternal. (61-62)

So have I opened to thee
a knowledge more secret than secrecy;
reflect on it fully, then do as thou wouldst. (63)

Hear again the secret of secrets, the word supreme;
 My intimate beloved art thou,
 so shall I speak what is good for thee. (64)

Become My-minded, My lover and adorer,
 a sacrificer ever to Me, bow thyself to Me,
 to Me thou shalt come,
 this is My firm pledge to thee, for dear art thou to Me.

Abandon all Dharmas and in Me alone take refuge.
 From all sin I will deliver thee, do not grieve. (65-66)

Never repeat this to one
 who is without askesis or devotion,
 who does not wish to hear or who belittles Me.

But who with highest devotion for Me shall declare
 amid My devotees this secret supreme,
 he shall undoubtedly come to Me.

There is none among men
 who does more than he what is dear to Me,
 nor shall there be another on earth
 dearer to Me than he. (67-69)

And he who studies this sacred discourse of ours,
 him I shall consider as worshipping Me
 with the sacrifice of knowledge.
 And who, endowed with faith and devoid of ill-will,
 listens to this, even he, being liberated,
 the happy worlds of the righteous shall attain. (70-71)

Hath this been heard by thee,
 O Partha, with mind intent ?
 Thy delusion caused by ignorance,
 hath it been destroyed, O Dhananjaya ? (72)

Arjuna

Destroyed is my illusion, memory I have regained,
by Thy grace, O Infallible One !
I stand firm, dispelled are my doubts,
Thy word I will do. (73)

Sanjaya

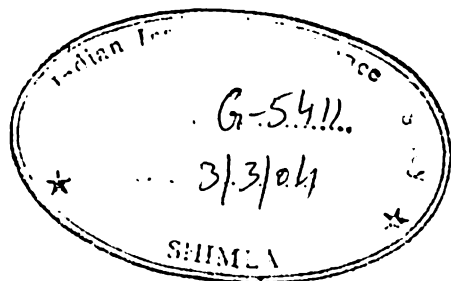
This dialogue wonderful of Vasudeva and the noble Partha
I have heard; it made my hair stand on end.

By Vyasa's grace I heard this Yoga, secret and supreme,
declared by Krishna Himself, Master of Yoga, in person.

As I recall over and over, O King,
this wonderful and holy dialogue of Krishna and Arjuna,
again and again I rejoice.

And recalling that marvellous form of Hari,
yea, recalling that over and over,
great is my wonder, O King,
and again and again do I rejoice. (74-77)

Wherever is Krishna, the Master of Yoga,
wherever is Partha, the archer,
there will be, I say,
glory, victory, prosperity,
and also the stable Law of Truth. (78)





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