

यदा यदा हि धर्मस्य ग्लानिर्भवती भारत ।  
अभ्युत्थानमर्धमस्य तदाऽऽत्मनो बभूवुः ॥

**SRIMAD BHAGAVAD GITA  
(A SIMPLIFIED ENGLISH VERSION)**

BY  
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Dedicated to memory of  
Smt. Shantha Anantha Ram,  
beloved wife who motivated this venture



**This Holy Book**  
Belongs To / Presented to

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**Finally I acknowledge "YOU" the reader who may get Inspired to become a wiser person, a better parent and a family leader who will inspire children to live bigger and better lives.**

## **PROLOGUE**

**Holy scriptures are basic tenets on which many religions are saved from the mutations and distortions over time leading to its extinction. These holy scripts act as gospels and guidance to religious followers. The majority of the religions all over have a basic scripture and in very few cases have more than one. Hinduism stands aloof from all major religions of the world in that the scripts galore. It is a rarity and almost a certain thing that, one in hundreds or even thousands, may have gone through the entire gamut of scriptures available.**

**All these scripture can be broadly grouped into three viz the Upanishads – cream of Vedas, the Brahma sutras – synopsis and contents of Upanishads, and the Bhagavad-Gita. These are called scriptural trinity of Hinduism. Over and above the scriptural trinity of the Gita, Brahma sutra and the Upanishads, Hinduism has a large scriptural base of epics amongst which the Ramayana, the Mahabharatha and the Bhagavatha can be considered as the trinity of epics. The Epic Mahabharatha encircles the Bhagavad-Gita which could be termed as quintessence of Hindu philosophy. The scriptures in Hinduism are all in the ancient language of Sanskrit, which was well developed and was known for its preciseness and profundity combined with elegance and elasticity. Sanskrit simplicity and lucidity has been extensively utilized to elucidate the subtleties of Philosophy. The elasticity of language has made the Bhagavad-Gita maintain its individuality with a multiplicity of other philosophical thoughts without undergoing any change in itself. It acts as a true mirror reflecting all faces and facets presented before it.**

**The Bhagavad-Gita – can be termed as ambrosia which when properly understood by the initiated, can lead the person to liberation. The Bhagavad-Gita has in it the essence of the Upanishads. The Bhagavad-Gita is set in a sequence of war scenario in the Mahabharatha wherein Lord Sri Krishna was humble and gracious enough to clarify the abstract teachings of the Upanishads in a manner easily understandable to Arjuna. The Pandava prince was with an agitated mind, distressed and dejected, with a sense of frustration and craving for enlightenment and clarification as to the course of action and goals. Dispersed away from the worldly desires to the extent that suzerainty over the world had no attraction. He was unable to see what is his duty or course of action. He was in need of consolation, comfort and was craving for light, being engulfed in a dark murky tunnel of worldly pursuits, full of chaos and confusion. A sort of spiritual anguish had overtaken him with clouds of anxiety and tension. Lord Krishna digressed into dissertation on the profound subject of Upanishads in a manner that could offer instantaneous solution to Arjuna's immediate problems, which when overcome, had nothing left but a route to upliftment and liberation of the distressed soul. Lord Sri Krishna chose to impart this supreme knowledge, which reigns supreme.**

**The Pandava prince Arjuna in Bhagavad-Gita seems to be the very embodiment of present day teenagers, who are suffering from the universal disease of problem phobia i.e., to take things and happenings as problems, where there may be none, and to feel despaired by them. The main theme of the Bhagavad-Gita is the psychological treatment given to the Pandava prince Arjuna by Lord Sri Krishna. Arjuna was in a state of utter confusion, facing problem of nameless confusions, leading to even self-deluding sense of materialism in life. Man is a social animal, so defines sociologist and psychologists, and is just a physical structure of the trinity of body, mind and intellect. Being a highly developed psychological being over ages, man needs emotional satisfaction but faces disillusionment in the present world. The youth of the present day need an ideal that can supply continuous motivation for self-sacrifice and dynamic action Present day youth are daring to plan, and act with enthusiasm but find an ugly world with defects all around them. In such moments of confused chaotic mental fears, each one of us can release, an avalanche of power and strength, energy and vitality, thought and action, which if not channelized may lead to destruction of self and environment. This calls for special balance of mind and intellect to arrive at a potentially creative judgment, and constructive conclusions. Present day youth need an exhaustive know how, which should be direct, simple, and easy to undertake, that leads unfolding of true personality and self improvement The Bhagavad-Gita not only indicates the tenets of the Hindu way of life but reveals detailed schemes, by which every individual can work out his own way of self-improvement. The Bhagavad-Gita shines out like a beacon of light for all lovers of mankind and destiny.**

**The Bhagavad-Gita has been a source of inspiration and a large number of seers and leading personalities have given various interpretations of each one of the verses contained therein. Over the ages there could be many interpretations .While an interpretation is not a translation, a translation is also not an interpretation. The elasticityand the stupidity of Sanskrit language may lead to many more interpretations World at large needs and easy access to this supreme knowledge base, in an easy, efficient, and exemplary elucidation of the quintessence of the Upanishads, without recourse to the script shrouded in Sanskrit language Such a need has motivated me to an English Equitable of this scriptural supreme knowledge for benefit of all mankind and this has been the motivating factor for the present compendium.**

**Let this be a beacon of light, guide humanity to a better environment to live, and leave a legacy for future generations to have an exemplary living condition.**

# **SRIMAD BHAGAVAD GITA**

## **(A SIMPLIFIED ENGLISH VERSION)**

### **CHAPTER-1**

#### **DISTRESS OF ARJUNA**

**Dhritarashtra Querieth**

**Holy land of religious realm  
Kurukshetra saw armies helm  
O Sanjaya, what my war inclined children  
Are doing with those of Pandava brethren** I- 1

**Sanjaya Speaketh**

**Pandava armies arrayed neatly  
Drew attention of all very clearly  
Moving in the array to locale of Drona  
Thus spoke Kaurava Prince Duryodhana** I- 2

**Behold O master, of this mighty army  
With Pandu's son forming an array  
Marshalled by son of Dhruvada the valiant  
Whom you taught the wily talent** I- 3

**Gathered here are the mighty archers  
In warfare, who are the venerable peers  
Arjuna, Bhima, Yuyudhana, and Virata  
And the great chariot warrior Draupada** I-4

**Dristaketu, Chekitana, and the valiant  
King of Kashi, amongst them being the gallant  
While Purujit, KunthiBhoja, and Shaibya, belong  
To the archer peers, the best among** I- 5

**Uttaramanya the brave, and Yudhamanyu, the courageous  
Saubhadra and sons of Draupadi the virtuous  
Were amongst the great archers  
All being great chariot warriors** I- 6

**Know ye the best of Twice-born men  
All those assembled distinguished chieftain  
Our leaders are in army formation  
I name them for your information** I- 7

**Our venerable self, Bhishma of glorious might  
Kripa the ever victorious in fight  
Ashwatthama and Karna who wield archery by swell  
Are with Vikrama and Saundatti as well** I- 8

**Heroes well trained assembled there  
 Know the in and out of warfare  
 Equipped with manifold weapons and missiles  
 Are ever ready to lay down their lives** I-9

**Our army array is marshalled by Bhishma  
 While their army array is protected by Bhima  
 That our army strength is sufficient  
 While their army strength is insufficient** I- 10

**Now all of you take your positions  
 At your allotted strategic stations  
 Protect Bhishma from all approaches  
 Deploying your divisions full resources** I-11

**Bhisma the mighty Grandsire  
 Emboldened Duryodhana by his cheer  
 Blowing Dhadmau conch, raised a lion roar  
 The roar that declared the war hour** I-12

**Then was unleash of conch and kettle-drums  
 Resounding the sky accompanied by tabor of cattle-horns  
 Blared forth these tremendous, by rounds  
 When noise was at its heightened sounds** I-13

**Krishna and Arjuna firm in chariot site  
 Yoked with horses magnificently pure white  
 Blew their divine conchs raising the sound  
 Took by turns and had their round** I-14

**Krishna blew the divine conch Panchajanya  
 While conch Devadatta was sounded by Dhananjaya  
 Bhima the terrible named as Vrikodra  
 Sounded his great conch the Paundra** I-15

**Son of Kunthi, King Yudhistira  
 Blew his conch Ananth-vijaya  
 Joining them Nakula blew conch Sughosha  
 Not leaving, conch Manipushpaka, was blown by Sahadeva** I- 16

**So was the kingly ruler of Kashi  
 The great adept archer Sikhandi  
 Joining them Dristadyumna the chariot warrior  
 Were the invincibles, Satyaki and Virata the great archer** I-17

**O ruler of earth, Draupada and Draupadi's sons  
 Mighty Subhadra and the armed dons  
 Standing in the army array so staunch  
 Joining them all blew their conch.** I-18

**Earth and sky reverberated tumultuously  
 With sounds produced so thunderously  
 Renting over the sky and land  
 Pierced the heart of Dritarashtra's band** I- 19

**With fighting about to start at locations  
Dritarashtra's host adjusted their positions  
With Hanuman ensign, Arjuna the Pandava  
Lifting his bow thus spoke to Krishna** I-20

**Arjuna Speaketh**

**Hrishekesha, O ruler of earth and Heaven  
Place my chariot at array in-between  
O Achyuta, between the two-army lanes  
Let my chariot draw new lines** I-21

**While these Soldiers and Archers  
Are ready to fight, joining the warriors  
Let me behold like-minded, of great might  
To take steps with whom I shall fight** I-22

**I wish to scan and discern  
Amongst the assembled brethren  
Who are ready to serve their extra  
To please the evil minded Dhritarashtra** I- 23

**Sanjaya Speaketh**

**Vacillating so requested by Gudakesha  
O Bharatha, addressed the great Hrishakesha  
Having the chariot in-between the bay  
Scanning both the armies lined in array** I-24

**Looking around saw preceptor Drona  
Bhisma, and rulers many including Duryodhana  
Facing them all, spoke, O Partha scan here  
Behold all Kauravas together there** I-25

**Standing there Partha beheld the gather  
Paternal uncles, Maternal uncles, and Grandfather  
Cousins, comrades, father-in-law and benefactor  
Sons, Grand sons, teacher and Preceptor** I-26

**Gazing at all kinsmen in position  
Son of Kunthi, Overcome with compassion  
Choking as he was with sorrowfulness  
Spoke to Krishna to overcome his sadness** I-27

**Arjuna Speaketh**

**Seeing all my kinsmen collected  
By confrontation, who were prompted  
My limbs are becoming weak and failing  
O Krishna, I am sweating and my mouth parching** I-28



<p>My body vibrates with shiver  When hair strands of my body quiver  Body is feeling burning sensation and failing  Ghandiva bow from my hand, is slipping</p>	I- 29
<p>Being unable to stand and bear  My mind whirls as if to tear  While all around I see my kinsmen  Keshava, I see too many adverse omen</p>	I-30
<p>Slaughtering in the battle all kinsmen  Will not leave behind any good men  O Krishna I hanker not for victory  Nor for pleasure and gains satisfactory</p>	I- 31
<p>What avail is this kingdom or life  Which needs, struggle, war and strife  What use is all this enjoyment  O Govinda, with all round demolishment</p>	I- 32
<p>Seeking kingdom for whose sake  We find the battles partake  Warriors stand in battle, staking property and life  Pleasures, and enjoyments doing away, from strife</p>	I-33
<p>Teachers, Fathers, Grandfathers, as well as Sons  Maternal uncles, Fathers in law, and Grandsons  All relatives assembled here  Are with actions leading nowhere</p>	I-34
<p>Though I could be slain by them  I would not slay them in mayhem  Even for all the best in universe  Or dominion of three worlds for worse</p>	I-35
<p>What delight can I derive  O Janardhana, tell me how to thrive  Fighting with sons of Dhritarashtra and my kin  Slaying them I accrue only sin</p>	I-36
<p>We should not therefore slay  The sons of Dhritarashtra even for play  How can we, Madhava, have mirth  Slaughtering our kinsmen and live on earth</p>	I-37
<p>Seeing no guilt in exterminating families  Or no crime in friend's hostilities  My understanding is totally clouded  When all round, is greed surrounded</p>	I-38

Decline of family to finally perish Time honored relations are not of cherish Should we not learn and be able to recoil O Janardhana, turn me away from sin and toil	I- 39
In the decline of family as it perishes Time honored religious practices diminishes Vanishing sacred rites and spiritual relations While impiety overtakes family traditions	I-40
Impiety growing at a fast rate O Krishna makes woman unchaste Corruption in woman increasing O Vaishneya, creates Caste admixing	I-41
Promiscuity of clan destroyers, leads them to hell While impiety in members of clan swell Ancestors, departed souls, are sure to fall Being deprived of rituals, libations, and rice-ball	I- 42
Everlasting virtues and family needs Get totally ruined by all misdeeds Immemorial traditions of communities Up-root clans with all promiscuities	I- 43
O Janardhana, hell awaits brethren Whose religions are destroyed and broken Hell is verily their resting place Where such clans have no solace	I-44
Alas! Bent on perpetrating sin Resolving to slay kith and kin Goaded by the kingdom greed Was it really our great need.	I- 45
Dhritarashtra and his sons in array With weapons and arms ready to slay Unresting and unarmed in the battle Could kill me being ready to settle	I- 46
Sanjaya Speaketh	
So saying, mind full of sorrow and overwhelm Arjuna, the warrior felt to abandon mayhem In chariot he sat with full of sorrows Abandoning weapons, bow and all arrows	I- 47

## CHAPTER -II

### YOGA OF ENLIGHTENMENT

Sanjaya Speaketh

Madhusudhana spoke these words to him  
Who overwhelmed with compassion was dim  
Drowned with watery eyes and being morose  
Was totally despondent seeking to allay sorrows II-1

The Lord Speaketh

When has this unmanly action  
Landed you with shameful faction  
Heaven barring your actions, you are awful  
O, Arjuna let not this, be your cupful II- 2

Yield not, O Partha to this feebleness  
Cast off this faintheartedness  
It does not befit your woes  
O, Dreaded Vanquisher of foes II- 3

Arjuna Speaketh

Slayer of Madhu and other foes  
How shall I begin my attack with arrows  
Against Bhishma and Drona the venerable  
Worthy of worship and so honourable II- 4

Eating a beggar's bread is a treat  
Than to slay these masters so great  
Killing them, the enjoyment and desires not so good  
Will surely be stained with their blood II-5

Whether they conquer us or we conquer them  
I know not, the better of it in this mayhem  
Standing before Dhritarashtra's very sons  
Slaying whom, we care, not even for heavens II- 6

My nature weighed down with feeble mindedness  
My understanding bogged down with faint heartedness  
Being your disciple I seek, you to take pity  
To instruct me, guide me to definite duty II-7

I do not see any solace or any remedy  
To the grief that parches my malady  
Gaining unrivalled monarchy with all prosperity  
Over land, Earth, or even Celestial sovereignty II-8

## **Sanjaya Speaketh**

**So submitted Gudakesha the terror of foes  
Addressing to Govinda all his woes  
Thus said to Krishna, Lord of Omniscience  
That I shall not fight and held silence** II- 9

**O, Bharatha, then smiling as it were dear  
Hrishakesha spoke these words very clear  
To the despondent placed very near  
With array of armies in front and rear** II-10

## **The Lord Speaketh**

**You grieve for those assembled here  
Who should not be grieved anywhere  
Yet you spelt words of wisdom indeed  
The wise grieve neither the living nor the deceased** II-1

**Neither I nor you or these princes  
Were non-existent at different places  
Be it in the past or future for certainty  
All shall cease to exist for eternity** II- 12

**Soul, the indweller in the body omnipresent  
Experiencing childhood, youth, old age quiescent  
At the end passes over to another body  
While the serene Atman is unaffected in any body** II-13

**O, Son of Kunthi, the objects in contact with senses  
Create sense of heat, cold, pain and pleasurable experiences  
All being impermanent come and go  
O Bharatha, bear them patiently without Ego** II-14

**O best of men, know that man is immortal  
Befittingly to whom these are immaterial  
One who is balanced and steadfast  
Heat, cold, pleasure and pain has no impact** II-15

**The unreal is impermanent and non-existent  
While real exists and is permanent  
Unreal and real are both seen in nature  
While truth is perceived only by those who are mature** II- 16

**Know that there exists an indestructible  
Which is present very much, and is immutable  
This is pervading everything and anything  
Which none can affect its being** II-17

**The indestructible immutable and eternal  
Do not have a beginning or an end infernal  
The bodies in which these reside have a life  
Therefore, O Bharatha fight without a strife** II- 18

**He who holds that the Atman is slayed  
Or he who considers that the Atman is destroyed  
Both of them are ignorant, and plain  
While Atman neither slays nor is it slain** **II-19**

**Unborn, eternal, constant and ancient  
Atman has neither birth nor death or deficient  
Coming into being and ceasing to be occurring  
While Atman is not killed at the body perishing** **II-20**

**He who recognizes Atman is deathless  
Which is eternal, indestructible, unborn, and changeless  
How can he be the cause to slay  
O'Partha, or cause another one to stay** **II- 21**

**Just as a person casts off old garments  
Puts on new garments or ornaments  
So is Atman casting off old bodies  
And again embodied enters into new entities** **II-22**

**Weapons do not cleave it neat  
Neither fire can burn with its heat  
Water cannot wet that divinity  
Nor wind can dry the entity** **II-23**

**The self is uncleaveable and indestructible  
As, it is all pervading and immovable  
The self is neither wetted nor dried  
As it is ever stable, everlasting, and unified** **II-24**

**This Atman is said to be immutable  
While it is unmanifested and unthinkable  
Hence such is its greatness knowing  
Whence you should not lament grieving** **II- 25**

**Even if you perceive Atman as permanent  
Due to cycle of births and death constant  
Even then, Oh, the Mighty armed  
Should not you sorrow and fear harmed** **II-26**

**Certain is death to the born and life begun  
Certain is birth to the dead and life bygone  
These cycles of birth and death unavoidable  
You should not therefore lament over inevitable** **II-27**

**All beings, Oh Bharatha, have origin unmanifested  
And ending unmanifested, though midway manifested  
With these cycles being so brief  
There is no point for your grief** **II-28**

<p>Marvellous does one regard of Him  Wonderous does another speak up to brim  As a wonder, does another hearing grows  Having heard all, no one really knows</p>	II-29
<p>In all the bodies residing, this indweller, honourable  Is not subjected to actions and is invulnerable  O, Bharatha, why don't you perceive  And therefore, do not grieve</p>	II- 30
<p>Looking at your own duty as proper  Carry it out without a waiver  Kshatriya does not welcome anything mightier  Than a course of action as a righteous warrior</p>	II-31
<p>O Partha, Kshatriyas are ever happy to fight  At warfare with all their knowledge and might  Welcoming such occasion open  Is surely a gateway to heaven</p>	II-32
<p>If you do not wage the warfare  You really forfeit honour and, beware  Go ahead and do it with all your honour and duty  Or else you shall have only sin and pity</p>	II-33
<p>Bestowing infamy and dishonour  People recount your actions at this hour  To the honoured Kshatriya always brave  Infamy is surely worse than death and grave</p>	II-34
<p>Great archers and chariot warriors  View you as one fled away with fears  Having held you in esteem so great  All honour will fade away with your retreat</p>	II-35
<p>Your enemies speak with utter slander  Talk unmentionable things that make you wonder  How can you withstand these so painful  Nothing can be more worse than life so awful</p>	II- 36
<p>Either attain heaven getting killed in battle  Or become victorious and rule with mettle  O' Son of Kunthi, resolve with all your might  To take up arms, stand-up and fight</p>	II- 37
<p>Treating alike pleasure and pain  Victory or defeat, loss or gain  Prepare yourself for the battle to begin  With sense of duty, and you do not incur sin</p>	II-38

**Ideal of self-knowledge is at your service  
Now you hear about the ways of its practice  
Being endowed with actions of Dharma  
O, Partha, be free from bondage of Karma** II-39

**There is no dearth of attempts in trying to be perfect  
Nor does it have any adverse effect  
You have nothing to sin, so be free from fear or anger  
As this Dharma protects you from danger** II-40

**Oh, Joy of Kurus, there is only one decision  
To be single minded with great determination  
Many are, branching endless thoughts of absolute  
Should still make you act with decision resolute** II- 41

**The dull witted and unwise take delight  
In flowery words causing purport of great height  
Disputing about the Vedas with great pleasure  
O, Partha be convinced nothing is greater for sure** II-42

**Desires ridden are those who aim to attain heaven  
Being the goal of birth and activity spoken  
Words laden with specific rites for sure  
Are only laden for lordship and pleasure** II-43

**Lack of fixity of mind in those who seek pleasure  
Are those who take actions for sake of power  
Losing the power of discrimination  
You do not attain one pointed determination** II-44

**Three Gunas are enumerated by the Vedas  
Knowing them makes one rise above these vistas  
Freeing from dualities of opposites of acquisition  
Or preservation, keep balanced with self determination** II-45

**What use is a pond, when flood surrounds  
What does it serve, when vast lakes abound  
Vedas have that much limitation  
To a Brahmana full of wisdom and realization** II-46

**You have the right to work, duty performing  
Lay not your claim on its fruits with longing  
Let not results of action be your motivation  
Do not lean on it or get attached to any inaction** II-47

**Oh, Dhananjaya, established in yoga for sure  
Give up attachment to success or failure  
Unconcerned perform your duties and actions  
For yoga with equanimity alone, must be your determination** II- 48

<p>Prompted by desire, that the work is inferior  Work done with equanimity is superior  Taking refuge with mind on evenness  All actions of yoga have unperturbed saneness</p>	II- 49
<p>Endowed with evenness, the mind abandons  All effects of good and bad actions  Virtue and vice treated with equanimity  Leads to skill of work, which is yoga in divinity</p>	II-50
<p>The wise imbued with mind on evenness  Attain freedom from entanglement, securing happiness  Freeing from fetters of birth, death and gain  Verily reach the state of freedom from all pain</p>	II- 51
<p>When understanding transcends the maze of delusion  You will attain indifference and dispassion  Treating the body action identification as password  On messages heard and yet to be heard</p>	II- 52
<p>Intellect fed up with doctrines bewildering  Understanding perplexed, by opinion hearing  Becoming poised and fixed with equanimity  Leads you to be a yogi, and communion with divinity</p>	II-53
<p>Arjuna Speaketh</p> <p>Oh, Keshava, tell me what is the definition  Of a man who is steady and absorbed in contemplation  How does one steady and steeped in wisdom talk  How does he sit, and how does he walk</p>	II-54
<p>The Lord Speaketh</p> <p>Abandoning all desires of mind and heart himself  Achieving satisfaction in the Self, by the Self  O, Partha that man is full of delight  And is a man of steady wisdom and Light</p>	II-55
<p>Unperturbed in misery and in pleasure  Free from all attachment and desire  Devoid of fear, anger, and rage  Makes a person of steady wisdom, making him a Sage</p>	II-56
<p>Unattached everywhere and not delighted  Equanimous in good or bad, happy or dejected  Neither welcomes, nor hates, evil designs  Is a person of steady wisdom, who will reign</p>	II- 57



With ease, withdrawing limbs inward, like a tortoise  
Effortless, would be actions, to give mental poise  
Withdrawing senses, from the sense objects  
Steady would be the wisdom in the subject II-58

For the abstinent man, the sense objects perish  
Though not the sense objects relish  
Even this relish, for a man of steady wisdom, ceases  
When the person intuits the supreme experiences II- 59

Without control of senses, so very turbulent  
Could forcibly lead the aspirant, to be violent  
Oh, Son of Kunthi, what is wanted is repeated action  
Even for the wise, steady man, for perfection II- 60

The yogi, thus, with senses under full control  
Sits, focused on Me, as the supreme goal  
Wisdom is only feasible with senses subjugated  
With mind settled, and fully concentrated II- 61

Contemplation on objects of senses  
Leaving individual to attachments, limitless  
Limitless attachments lead to excessive desire  
Excessive desire drives to anger raging fire II- 62

Anger leads to individual's delusion  
Delusion confuses memory with illusions  
Confused memory leads to ruin of reason  
Finally ruining of reason perishes discrimination II- 63

For a person amidst objects of attraction  
Totally steady with control and avoiding senses aversion  
Freedom from both with disparity quality  
Leads to becoming a yogi with tranquility II- 64

In tranquility all sorrow is destroyed  
And the intellect if firmly anchored  
Serene mindedness leads verily to wisdom  
And mind gets set in equilibrium II-65

Uncontrolled senses have no spiritual comprehension  
Such an individual loses capacity for meditation  
Devoid of meditation makes one miss  
The steady minded happiness and bliss II- 66

A strong gale pushes and rocks a ship  
Objects of senses can create a strong slip  
When mind yields to roving  
Making individuals discrimination ruining II- 67

Oh, Mighty armed, these object senses  
Must be perceived with non-covetousness  
One's mind when properly restrained  
Will lead to steady wisdom finely tuned II-68

When all creatures are having night  
Person with self-control has mind full of light  
That, when all beings are awake  
Becomes night to sage seeing only self II- 69

Stillness of the mighty ocean undisturbed  
Though rivers are many, pouring unperturbed  
That person only, will gain peace and equanimity  
When all desire for desires, have left with amity II-70

That man attains peace, when devoid of any longing  
When feeling of I and Mine, leave that being  
Freed from all desire and attachment  
Provides one with steady wisdom and peace permanent II-71

Oh, Partha, Brahman state thus established  
Devoid of desires, one is no more deluded  
Being in it even at the death hour  
Attains Nirvana in Brahman with honour II- 72

## END—CHAPTER II—YOGA OF ENLIGHTENMENT—

### CHAPTER III

#### YOGA OF ACTION

Arjuna Speaketh

O, Janardhana , if in your opinion  
Knowledge is superior to action  
Knowingly why do you make me engage  
To take up arms and fight in this carnage III-1

By propagation of doctrines perplexing  
You seem to confuse my understanding  
Tell me with certainty, the course of action  
Which can lead me to attain liberation III-2

The Lord Speaketh

O Sinless one, (Arjuna) two fold path taught with grace  
Long time ago to the human race  
One for the Sankhya's, that of knowledge discerning  
Another to the yogis, the path of acting III- 3

<p>Man does not rise to perfection  If he were to just practice renunciation  He would not attain spiritual passivity  By non-performance of activity</p>	III-4
<p>No one can ever remain without any action  Even for a moment or its fraction  Depriving freedom due to impulses of nature  Compelling the individual to act with his culture</p>	III-5
<p>Hypocrite is that foolish person  Who tries to restrain reason  Outwardly controlling various origins of action  While his mind broods over some delusion</p>	III-6
<p>Controlling all sense organs, unattached  Makes a person live, a life detached  Excels that person dedicated with action  Unattached lives, a life of communion</p>	III-7 -
<p>Performing prescribed duties full of action  Creates a person superior to another one of inaction  For a person who is totally inactive  Even survival of body becomes defective</p>	III-8
<p>Oh, Son of Kunthi, world is bound by action  Leading to full of attachment and infatuation  Perform sacrifice for others welfare and peace  Free from desire and attachment to get solace</p>	III-9
<p>Having created mankind with yagnic sacrifice  You shall propagate with regular practice  Multiplying yields of covetable desire plenty  Your mind becomes a Kamadhenu of prosperity</p>	III-10
<p>Pleasing the highly evolved souls with relish  The Devas and Demigods will definitely cherish  Offering to Lord all that is good and fine  You shall reap the good from supreme divine</p>	III-11
<p>Yagnas performed the devas relish  Bestowing the enjoyments you cherish  Perform actions in service and public utility  Or a thief grabs everything converting to non-entity</p>	III-12
<p>Beings are born from food  Food is produced from rains so good  Rains come plenty with sacrifice  Sacrifice comes with good actions and practice</p>	III-13

**The good, who partake and eat the yagna remains,  
Makes a person free from all sinful stains  
But those who cook for their own sake  
Surely will have only sin, their partake** III- 14

**Know only that action originates from Brahman  
Brahman has origin in imperishable Atman  
All pervading atman creates the practice  
Which is forever centered in good service** III- 15

**He that does not follow the cycle of life  
Mutually interdependent and strewn with strife  
Rejoicing in one's own senses with all the strain  
O, Partha that man remains throughout in a life of vain** III- 16

**He who rejoices delving in Self, fully centered  
Will be the person totally contented  
The duties to be discharged roundabout  
Have no obligatory duties left out** III-17

**He who delights in Self  
Is the person who is satisfied with himself  
One who is contented with Self  
Becomes free of desires and enjoys bliss itself.** III-18

**That person has nothing to gain by action  
Or lose anything in world by inaction  
He does not seek gains from anything  
When he has no purpose or actions for attaining** III-19

**Hence perform duties unattached  
With your mind totally detached  
Performed well, not seeking fruits of action  
Delivers one with purification, to liberation** III- 20

**King Janaka and others attained perfection  
Through purified minds, full of action  
They considered people's welfare and need  
With actions performed well, indeed** III-21

**Whatever noblest of men carry on practicing  
Ordinary men learn by imitating  
Scriptures, great men accept as authority  
Become footsteps for a common man's duty** III-22

**O, Partha, I have no duties to perform  
Neither there exists, that which I cannot reform  
Nor is there anything that is unattained  
Still I am engaged in action, totally detached** III- 23

**If I ever to cease action vigilantly**  
**Men all around would follow nonchalantly**  
**Always alert, vigilant, in following my action**  
**Makes people follow my footsteps to fruition** **III-24**

**If I were to choose and actions cease**  
**All the three worlds would decrease**  
**I would be the cause of chaos and confusion**  
**When all men would be lead to destruction** **III-25**

**The ignorant perform actions attached**  
**Resulting in confusion and misgivings unmatched**  
**The wise performing actions detached**  
**Create good to the world unmatched** **III- 26**

**The wise should perform actions with mettle**  
**So that the ignorant attached do not unsettle**  
**The wise should make them devoted**  
**Performing actions intently well suited** **III- 27**

**All actions are motivated by nature**  
**Dispositions, past, present, and future**  
**Deluded by misunderstanding, egoism and vanity**  
**Man thinks' I am the doer' full of individuality** **III- 28**

**He who has knowledge of dispositions**  
**Differentiating senses and self-functions**  
**Merely abiding by nature with senses detached**  
**Neither gets entangled, nor gets attached** **III-29**

**Being deluded with constituents of nature and actions**  
**People do not get attached to senses and functions**  
**Persons with perfect knowledge, do not get unsettled by anything**  
**Unlike mediocre of 'Imperfect knowledge and understanding'** **III-30**

**Surrendering all actions to Me**  
**Mind in unison and spirit free**  
**Getting over egoism and selfishness settle**  
**Cured of mental fever, engage yourself in this battle** **III-31**

**With full faith following my teaching**  
**Without finding faults, excuses, or wavering**  
**Surely perform actions with full knowledge**  
**You are bound to be free from bondage** **III-32**

**Those who are inimical to my teaching**  
**Definitely lead themselves to debasement and grieving**  
**Devoid of discrimination and knowledge chain**  
**Will surely be doomed with actions in vain** **III- 33**

Even for wise the action dispositions  
Dominated by impressions and past actions  
All beings conform and follow actions of their nature  
Being so, what restraints can do, for his future III-34

He who seeks other's tasks, walks with fear alone  
Without merit on tasks not his own  
Better to do one's own duty still  
Since to die, doing one's own duty is no ill III-35

Arjuna Speaketh  
Tell me O Varshneya what is that force  
Whereby people take to tread a hazardous course  
Dragged by which, man commits evil  
As it were, against his conscious will III-36

The Lord Speaketh  
Know thou this, that sinful acts deadly sworn  
With lust, rage, greed and passion born  
That urges him on the ravenous from birth III-37

As smoke hides fire, so is dust on mirror  
So is lust covering man in its cover  
Just as the amnion hides the embryo  
Enveloped is the wisdom by this foe III-38

Passion, which is insatiable as a flame  
Deludes the dweller in his frame  
O son of Kunthi, knowledge is covered  
By the constant enemy, passion empowered III-39

Bewildering the judgement of man  
Senses, mind and intellect with booty span  
Passion rages without reason like fire  
Deludes man's wisdom by a veil of desire III- 40

Hence restraining the senses first  
This wicked enemy of the sinful lust  
Which saps mind and judgement in its way  
O best of Bharathas do thou rise and stay III-41

Senses no doubt, are greater than object  
Mind excelled by reasons, is superior in its effect  
Superior to the mind, is the intellects hold  
Superior to intellect is Atman, 'He', behold III-42

Restraining the senses of self by Self  
Slay the foe of desire in the garb of pelf  
Assert, O mighty armed, within thy regime  
Know Him who reigns ever-supreme III- 43

## **CHAPTER - IV**

### **YOGA OF WISDOM**

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#### **The Lord Speaketh**

**To Vaivaswat, this Immortal Yoga I Imparted  
Who taught this to Manu whose knowledge unlimited  
Manu taught this to Ikshwaku lineage  
So that the knowledge, would propagate and manage** IV-1

**Oh scorcherer of foes, this transmitted with succession  
From teacher to disciple with continuation  
This yoga with long lapse of time  
Decayed in this world leading many to grime** IV-2

**The same Imperishable yoga, so very dominant  
Is being taught by me, to thee at this Instant  
For you, are my devotee and friend in need  
And you fully understand this secret is supreme in deed** IV-3

#### **Arjuna Speaketh**

**Lord, lifetime is far later  
That of Vaivaswat is much much earlier  
How am I to believe your oration  
You taught that to Vaivaswat at creation** IV-4

#### **The Lord Speaketh,**

**Many have been my births as well as yours  
I know all of them through my powers  
You know not any of many dispositions  
O' Parantapa, due to lack of knowledge and illuminations** IV-5

**Though unborn and eternal, being Lord of all creations  
Yet I take birth to have my incarnations  
My Inherent mysterious powers I suture  
Employing sathva aspects of my material nature** IV-6

**Whenever there is a decline of Dharma  
Or an Ascendance of hiked acts of Adharma  
O' Scion of the Bharatha race  
I manifest myself for humanity's grace** IV-7

**For the protection and serving of the good  
And destruction of evil doers and wicked  
For the enthronement of Dharma discharge  
I am born as incarnations age after age** IV-8

He who understands my divine incarnations and birth  
My embodiments and deeds have no dearth  
Without further birth, O' Arjuna Know thee,  
He only drops the body and merges in Me IV-9

Absorbed in my thought and dependent on me for ever  
Makes one free from passion, anger and fear  
Purified by fire of knowledge and austerity  
Many men have attained My state for eternity IV-10

Oh Partha, In whatever way they take to me  
I welcome them, whatsoever their path be  
While verily accept and fulfill their wish  
Men everywhere follow my path with relish IV-11

In this earth longing for success people take actions  
Worshipping the gods for their benefactions  
Success is borne quickly with fruition  
In this world, for men with devotion IV-12

I have created and grouped into four classes  
Division based on the qualities and functions of masses  
Their creator, know Me, thou, I not an agent  
Being action less, changeless, with spirit permanent IV-13

Neither do I relish fruits of actions  
Nor the actions done have any reaction  
Who so ever knows and realizes Me to be so  
Is definitely not bound by Karma or Ego IV-14

Ancient seekers who were aspirants of liberation  
Understandingly performed duties of action  
Therefore you too, do work, and be reformed  
As ancients from time Immemorial performed IV-15

Wise and sages have been perplexed  
On action and inaction subject, so complexed  
I shall explain the nature of action  
Knowing which, from evil, you will have liberation IV-16

What is action? What is non-action  
Even the knowing causes puzzling reaction  
Nature of action I shall fully explain  
Knowing which, from evil action, you will restrain IV-17

The wise sees non-action in action  
Discriminating action and non-action  
Self-abiding, and an expert doer, with concentration  
Makes one an established yogi with satisfaction IV-18



<p>He who commences actions  Is totally devoid of self centered objectives and factions  Knowledge of fire tempers these actions, over age  Such persons called as sages, everywhere rage</p>	IV-19
<p>Detached wholly to the fruits of action  Ever satisfied and free from all calculation  He is verily doing Karma anticipating nothing  Even though engaged he does not do anything</p>	IV-20
<p>Hoping for nothing but self control  His actions are continuous and as he is on roll  Acting without any attachment of ownership  Does not incur any sin, being non-selfish</p>	IV-21
<p>Contented with whatever comes without calculations  Rising above contrasting conditions without complications  Without envy or jealousy, success or failure  Though acting by body alone, has no sin for sure</p>	IV-22
<p>Mind established fully in the knowledge of divine  Carrying all actions without thee or mine  Actions like unto offerings, the whole activity  Melts away with beneficent dedication, to divinity</p>	IV-23
<p>The act of offering without materiality or any liability  Is sum total of act of oblation with tranquility  That man verily reaches Brahman  Who meditates all activity as that of Brahman by human</p>	IV-24
<p>Some yogis perform sacrifices and offer oblation  To devas with the desire of having the fructuation  Others offer sacrifice itself as an oblation  In fire of Brahman with devotion, to attain liberation</p>	IV-25
<p>Some offer their ears and other senses as price  In fire of restraint as their sacrifice  While some others offer sound and sense aspect  Within the fire of senses with full introspect</p>	IV-26
<p>Some offer all their senses actions  Combined with life energy functions  Carrying out a sacrifice in fire of self control decision  With knowledge Illuminated by fire of right vision</p>	IV-27
<p>Likewise others with rigid vows and austerity  Offer wealth, hard practice, and liberal charity  Some others offer yoga as sacrifice with devotion  While still others offer knowledge without requisition</p>	IV-28
<p>Yet others perform sacrifice-offering breath  Regulating the inhalation and exhalation without any dearth  Solely absorbed in this source of life energy  Offering it as an oblation with full of synergy</p>	IV-29

Some observe regulation of food, which makes sacrifice good  
Offering 'Prana' vital energy present in the food  
While all evil gets washed away by sacrifice  
To all knowers of prana by their rigid practice IV-30

Partaking ambrosial nectar after performing sacrifice  
Leads to eternal Brahman and heavenly peace  
For a non-sacrificer this world does not exist  
Not to speak hereafter, oh Best of Kuru, if you so persist IV-31

Thus various methods do Vedas prescribe  
Giving salient features and fully describe  
Knowing all these, to be borne with full of action  
Practicing these will make you free with liberation IV-32

Sacrifice involving thorough knowledge is superior  
While sacrifice with material objects is inferior  
All karma done with devotion in its eternity  
O Partha, culminates in knowledge with superiority IV-33

Seek that knowledge approaching with eventual solution  
From the wise who know truth with revelations  
Serve them, questioning, to overcome with sincerity  
For they will impart knowledge in its total entity IV-34

O son of Pandu, you with no more life deluded  
Knowledge imparted makes you thoroughly understood  
Then you will see all beings in their entirety  
Realizing the self and also Me in its totality IV-35

Even if you have been the most sinful  
You will begin to be the most gainful  
You will surely cross the ocean of sin and pain  
By the raft of divine knowledge, full of gain IV-36

Blazing fire burns all fuel to ashes by combustion  
Fire of knowledge turns all ashes to actions  
O son of Pandu do not have any misconceptions  
As self knowledge takes you through all actions IV-37

Knowledge indeed is so very purifying  
Leaving nothing and clarifying everything  
One perfected in yoga systematically  
Attains with time, the Self, automatically IV-38

Deep faith rigorous control and conviction  
Leads to attainment of knowledge through devotion  
Knowledge gained through such practice  
Leads to attainment of supreme peace IV-39

Lacking in faith and doubting mind ruined  
Ignorance being cause and mind untrained  
The doubting self has neither in this world or next  
Surely leads to destruction of Self with pretext IV-40

Through yoga one who has renounced actions  
And doubts resolved through knowledge resolutions  
For one who is controlled and remaining self composed  
O Dhananjaya is not bound by actions poised IV-41

Therefore casting asunder skeptical thought  
By sword of divine knowledge so taught  
Partake yourself to yoga of action  
Getup and carry out your task to perfection IV-42

## END---CHAPTER-IV---- YOGA OF WISDOM

### CHAPTER--V

### YOGA OF RENUNCIATION OF ACTION

Arjuna Speaketh

Thou praiseth the yoga of action  
All the way propagating action of renunciation  
Guide me to the better one surely  
So that I can understand conclusively V-1

The Lord Speaketh

Renunciation and performance of action  
Both lead to freedom and satisfaction  
Performance of action and duties done  
Being the superior of two, you should not shun V-2

Know him to be a sanyasin who is free  
Who neither hates nor desires glee  
From the pairs of opposite and linkage  
O' mighty armed, one is free from bondage V-3

The ignorant and not the wise, endlessly argue  
That knowledge and performance of action are of no virtue  
The wise propagate seeing them truly as one only  
Practicing even one, can attain fruits of both really V-4

The status attained by men of knowledge and devotion  
Is achieved by persons of selfless action  
Both paths have same end, save in name  
The wise, see that deed and knowledge, are same V- 5

<b>Renunciation of action is difficult to attain  Without performance of action O'Mighty chieftain  The sage devoted to selfless actions devotedly  Will attain the Brahman definitely</b>	<b>V-6</b>
<b>Pure in mind and devoted to selfless action  With Body, Mind and Senses full of devotion  Thus whose Self has become self of everything  Is never touched though, work, he may be performing</b>	<b>V-7</b>
<b>Through hearing, touching, smelling  Or through action of his speaking or giving  He knows that it is the senses that feel  While he acts with all thoughts on even keel</b>	<b>V-8</b>
<b>Breathing, grasping, opening and closing of eyes  These affect all other things of sense likewise  Thinking always I am not attached to any subject  With belief that senses rest in sense object</b>	<b>V-9</b>
<b>With full control of all body mind and intellect  The work fully content no more stains to the act  Set on Brahman detaching the end from deed  Untouched by sin, like lotus leaf to water indeed</b>	<b>V-10</b>
<b>Men of selfless action giving up attachment  Dedicating actions with supreme detachment  With Body, Mind, intellect and senses only  Yogis act without attachment, for self purity</b>	<b>V-11</b>
<b>Impelled by lust suffered by his needs  The votary detaches fruits from deeds  Yogis toil towards their souls release  Gaining lasting peace seeking it with ease</b>	<b>V-12</b>
<b>Resting serenely (In body) the nine gated town  The lord of the world has not laid down  The seer embodied in his soul in fact  Neither acting nor causing to act</b>	<b>V-13</b>
<b>The union of work and its fruits  Causes to have ignorance in its roots  Neither the work nor the agency for work  Causing in mans own nature, these passions lurk</b>	<b>V-14</b>
<b>In those, whose ignorance is destroyed  By the knowledge of self evolved  In the light of wisdom so very divine  Brahman is revealed like, a blazing sunshine</b>	<b>V-15</b>

**Meditating as Him, merged totally in Him  
Wisdom clearing darkness from his whim  
The sage goes whence there is no return  
Where Brahman is revealed shining as the Sun** V-16

**Meditating with Intelligence, faith, and still mind  
The meditator does not look behind  
Meditating on Him, meditator gets merged in Him  
Wisdom clearing darkness from his whim** V-17

**To the wise, all creatures are of same stock  
Be it a cow, elephant or a dog pack  
Even to the preacher with his scroll of sanctities  
Or to one who eats dogs, to hunger cease** V-18

**The creator is one, for high or low  
And with equanimity stays mellow  
He who sees unity in all and one  
Dwells in Brahman with unity won** V-19

**He who is neither elated by pleasant  
Nor saddened by obtaining the unpleasant  
For the knower of Brahman is established  
And is always poised in mind and undeluded** V-20

**He whose mind is unattached to external objects  
Attains bliss in the Self subject  
Finds bliss in him on Brahman, totally bent  
With his mind to lasting peace spent** V-21

**Know that enjoyments born of sense life  
With joys beginning but to end in strife  
O' Kaunteya, enjoyments have origin in pain  
And the seer rejoices neither in them nor gains** V-22

**One who is able to bear on earth  
The force of lust and wrath from birth  
Before becoming free from this body  
Is then blessed with happiness steady** V-23

**Only the yogi with joy inward  
Is merged with Brahman life unhindered  
Yogi who is illumined and happy within  
Does the peace of union with Brahman, win** V-24

**Sages, from sins, duality removed  
Move high, to the peace of god, unwooed  
Selves subdued on good of all intent  
Who do all and thus act on Brahman bent** V-25

Sages free from anger and passion  
With mind under control and full of devotion  
Are sure to have their communion  
With knowledge of Self and Brahman absorption V-26

Breathing in and out with rhythm heard  
Shutting off the senses that is going outward  
Fixing the gaze from eyebrows straight  
Keeping senses straight, mind and reason with gait V-27

Free from all desire, fear and passion  
Holding Me, surrender with total veneration  
Truly that man is made free forever  
By Me, as ruling Lord, at every altar V-28

Knowing Me, as enjoyer of all sacrifices  
Omnipresent all over the world at all places  
Being comrade of persons and ready to give  
Man is born to realize and receive V-29

## END-CHAPTER –V---YOGA OF RENUNCIATION OF ACTION.

### CHAPTER VI

### YOGA OF SELF RESTRAINT

The Lord Speaketh

That person caring not for the fruits of deed  
But not the one, discarding rites by empty creed  
Performing his tasks duty bound  
Is a sanyasin and yogin profound VI-1

O Pandava, what they call renunciation  
Is action without mental affection  
No one becomes a yogi without renouncing  
Know it also to be yoga without any hankering VI-2

With yoga gained, does to the yogi serenity  
With the actions in every activity  
Wishing to climb up the ladder to attain  
He is the yogi who is without a stain VI-3

One is said to have attained yoga  
Having renounced all sankalpa  
Unattached to sense objects or to action  
Being with yoga full of concentration VI-4

Let each man ever raise Self by self  
For the Self can be a friend of itself  
Let not the Self by any means depress  
Or be an enemy to subdue man to distress VI-5

**In whom the base is conquered by divine Self  
The Self becomes a friend of himself  
But in whom the Self is not vanquished  
The untamed Self, becomes a foe, desire not extinguished** VI-6

**The lordly Self, supreme, peaceful and controlled  
Acts alike in pleasure or pain, hot or cold  
Glory or shame, with a tempered vision  
Contributes to a yogi's perseverance and elevation** VI-7

**Yogi steadfast in knowledge, wisdom and vision  
Remains unshaken with total devotion  
For the person who has conquered his senses  
Clay, stone, and gold are same and valueless** VI-8

**Be it a friend or foe, sinner or saint  
He who regards all alike, without a taint  
Be it a lover or stranger, alien or kinsman  
He excels in merit by yoga won** VI-9

**Steadfastly, free from hope and desire  
To solitude the yogi should retire  
With senses subdued and concentrated, meditate  
Seeking a lovely spot in a clean state** VI-10

**In a pure spot having a firm seat prepared  
Neither too high nor too low, as desired  
With kusa grass, deer skin, cloth spread over  
Prepare them as a single ply one over another** VI-11

**Making the mind with one pointedness  
Sitting on the seat with firmness  
Restraining the thinking faculty and senses  
He should practice yoga with all awareness** VI-12

**Holding the body, head and neck unmoved abide  
Gazing at the nose tip without looking aside  
Steadfastly proceeding with concentration  
Leads to becoming yogi with conviction** VI-13

**Firm with vow of continence, free of fear  
Thoughts collected with peaceful interior  
Mind collected and dwelling in Me  
Let him sit balanced meditating on Me** VI-14

**Keeping himself steadfast in this manner  
Thinking of Me, with his heart clear  
Yogi with mind controlled, attains eternal peace  
Culminating in Me with perfect ease** VI-15

Yoga is not for him who eats with feasting  
Or for him who starves with fasting  
Given to too much sleep, with mettle  
O Arjuna, or for one, who sleeps little VI-16

For one temperate with food and pleasure  
Regulating sleep, waking and leisure  
Controlling well the thoughts and deed  
Yoga is the healer of all misery indeed VI-17

When the mind is calm and fixed on soul  
Then he is trained and tuned to goal  
Free from cravings of all enjoyment  
One is said to have yoga attainment VI-18

Just as a lamp burns in suspense  
Flickering not, in a windless expanse  
Yogi of controlled mind, steady and unshaken  
Will be of collected thoughts on self comprehension VI-19

When the mind broods placid and with peace  
Yogi finds calmness on his face  
With thoughts burning bright  
Self-seeing the real Self finds, real light VI-20

The fathomless light of happiness within  
Untouched by senses not akin  
Can be grasped by yogi's intellect  
When he does not move from real elect VI-21

Thus knowing it, is, his treasure  
There is no greater pain than its pleasure  
Above everything with faith ever so  
Will never be shaken by any woe VI-22

With firm mind to set the sufferer free  
With all pain, the yoga should be  
Practiced with resolution in any act  
This is yoga, which breaks the contact VI-23

Shaking off all longings of earth  
Stage by stage by reasons worth  
Shutting the doorways of senses close  
Allows the mind to gain perfect repose VI-24

Slowly drawing mind inwards with patience  
Going deeply within by perseverance  
Steadily with reasons inborn inside  
Make space for concentrated mind to reside VI-25

Often as the wild and wavering mind  
Swing it back with Soul's reason assigned  
Rein in the mind that tries run away  
Keeping it, in holy self and holy sway VI- 26



Perfect bliss shall be, then the yogi win  
Getting identified with the Atman within  
Tranquil mind sinless and identified with Brahman  
Comes to yogi with supreme bliss with Atman VI-27

Harmonizing the inner senses with communion  
Yogi gains the infinite bliss of union  
Constantly controlling mind, keeping free of taint  
Yogi achieves union with Brahman becoming a saint VI-28

The yogi, so blended sees the soul evident  
In all beings and all living things, present  
In his life, Soul ever resident  
Seeing everywhere Soul omnipresent VI-29

He who always sees Me everywhere  
Not losing sight of Me anywhere  
Neither do I lose sight of him  
Nor do I make his life dim VI-30

Worshipping Me who resides in all beings  
Becomes a yogi leaving all other things  
Treading of his acts, through devotion VI-31  
Irrespective of his acts, through resolution

He who sees O' Arjuna, the oneness  
In all acts followed with woe or happiness  
By compassion with his heart at all creatures  
Is the real yogi with perfect features VI-32

Arjuna Speaketh

This doctrine based on minds equanimity  
O' slayer of Madhu, makes mind of tranquility  
I do not see any permanence VI-33  
Due to restlessness of mind temperance

O' Krishna, The restless, turbulent mind  
Externally difficult to control like wind  
Is too strong, obstinate and uncontrollable VI-34  
And mind in reality is Indomitable

The Lord Speaketh

Undoubtedly, Oh, mighty armed one  
Yet may it be, by constant practice won  
The mind fickle, and so hard to reason VI-35  
Oh Kaunteya, can be overcome by dispassion

For one whose mind is hard to restrain  
I consider yoga hard to attain  
But is attainable, by one single minded VI-36  
By mastery of self striving by right method

## **Arjuna Speaketh**

**Oh Krishna, what is the fate of that person  
Though endured with firm faith and reason  
But with wandering mind due to distraction  
Fails to reach perfection losing fructuation** VI-37

**Is he not lost, like the straying cloud  
Oh mighty Lord, unveil this, am getting lost in wood  
Being deluded from path of Brahman  
How is attainment possible for that person** VI-38

**Groping in dark to set the Soul free  
To clear the doubt, there is none to save, but Thee  
Oh Krishna you with knowledge abound  
Other than you, remover of doubt not found** VI-39

## **The Lord Speaketh**

**Partha, Neither here nor hereafter to come  
For the doer of good, destruction is not outcome  
My child, you have nothing to wail  
As right actions done, never fail** VI-40

**Wedded for years to world of good deeds  
Having lived for countless years indeed  
One who has fallen from yoga is born again  
In house of pure and prosperous, to attain** VI-41

**Or he is reborn in family of wise  
Full of wisdom and spirituality surmise  
Such births are rare to come  
Though hard, is always welcome** VI-42

**Oh descendent of Kuru, he will regain  
Spiritual discernments of earlier birth to gain  
Striving harder with determined devotion  
To reach Brahman with perfection** VI-43

**By the very practice of previous birth  
He acts irresistibly carrying forth  
The yogic path of spiritualism with devotion  
Transcending the Vedic rites for Brahman realization** VI-44

**Then the yogi striving strong committedly  
Plants his feet firmly, amidst the heavenly  
Being purified through many births on roll  
Finally perfects and achieves the supreme goal** VI-45

Higher than the wise or the man of deed  
With firm belief and trust, is he indeed  
Higher than the ascetic is the yogi regime  
Therefore, Arjuna, become a yogi supreme VI-46

Of all yogi's, he who worships Me  
Possessed of faith becomes my devotee to be  
With mind totally absorbed in Me  
In my opinion is the greatest of desires to be VI-47

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## END-- CHAPTER-VI---YOGA OF SELF RESTRAINT

### CHAPTER—VII

#### YOGA OF SELF ENLIGHTENMENT

The Lord Speaketh

Hear thou, when thy mind, clings to Me  
And thy soul takes refuge, whatever it be  
Practicing yoga you will know me fully  
Free from doubt and mind on me, wholly VII-1

I shall tell you without reserve  
About knowledge for you to preserve  
Combined from realization which is being known  
Further to which, nothing remains which is unknown VII-2

Amidst thousands, one strives for perfection  
Even amongst hundreds that struggle with devotion  
Amongst few that strive and succeed rarely  
Scarcely one might know me truthfully VII-3

My real nature is divided into eightfold  
For the real practitioners to behold  
Earth, Water, Fire, Air and Ether  
Coupled with Mind, Intellect, and Egoism together VII- 4

These being the lower order of my nature  
The thought of imperishable soul is real stature  
Know that I am the highest united life force  
Where from all the beings have their source VII-5

I am the real nature of this Cosmos  
Maker and unmaker of everything encompass  
Know that these are in my womb for all beings  
And I am the origin of all happenings VII-6

<p>Higher than Me there is nothing thence  Me being the cause of sustenance  Dhananjaya, like gems in a string  All in this universe is totally strung</p>	VII- 7
<p>O son of Kunthi, I am sapidity in water  I am the brilliance of Sun, and Moon's luster  Om, in all Vedas and sound in Ether  Manliness in man all together</p>	VII- 8
<p>In earth I am the sweet fragrance  While in fire I am the brilliance  In all beings I am the life entity  And in ascetics their capacity of austerity</p>	VII- 9
<p>O' Partha, know me as the eternal seed  Of all beings irrespective of their creed  Of the intelligent I am the intelligence  Of the prowess I am the might of valorous performance</p>	VII-10
<p>I am the passion, in an active Rajasik  And am the attachment, in passive Tamasik  I am the Satthvic senses strength mighty  Oh Bharatha, the passion which is unopposed to one's duty</p>	VII-11
<p>Satthvic, Rajasik or Tamasik, whatever beings be  Know that they are born of me, alone of Me  Still with all three I am not in them  Though they abide in me, being at their helm</p>	VII- 12
<p>The entire world deluded by these three states  Fail to understand Me, because of pursuit of wastes  Me being not easily understandable  Is beyond these and is Immutable</p>	VII- 13
<p>The divine Illusion of mine so accounted  Made up of three states, is hard to be surmounted  But those alone who seek refuge in Me  Are sure to get over whatever illusions be</p>	VII-14
<p>The evildoers, lowest of men being deluded  Are deprived of discrimination, by Maya inundated  Following the demoniacal way and attitude  Do not seek refuge in Me, with gratitude</p>	VII-15
<p>O' Arjuna, four kinds of people with virtuous deeds  Worship me, seeking refuge in thought and deed  The distressed person, the aspirant after knowledge  O'Bharatha, the seeker of wealth, and man of knowledge</p>	VII-16

<p>Amongst four, man of knowledge in constant communion  Excels due to constancy and single minded devotion  For the man of knowledge is supremely dear to Me  Since I am very dear to him wherever he may be</p>	VII-17
<p>I regard as My very self, to the man of realization  Though all four types are noble with devotion  For the person who is steadfast in mind  Fully established in Me as goal, is rare to find</p>	VII-18
<p>After innumerable births, the man of wisdom  Finally takes the refuge in my kingdom  Vasudeva was one such, of great devotion  Rare indeed such a soul with self realization</p>	VII- 19
<p>Those, whose minds are drawn by desire  Take up different forms of worship including fire  Seeking lower gods with wisdom turned aside  Bound by longings, that in them, reside</p>	VII-20
<p>To him, who thus worships his deity  His longings sought by treaty  It is I that impart faith in his deed  And bestow on him worthy of his creed</p>	VII-21
<p>Engaging himself, in the worship of deity  From him, he gets his desires so mighty  Endowed with faith that is so very pleasing  Is granted by Me, and Me alone unflinching</p>	VII-22
<p>Even though I am the giver in reality  Men of small minds go to varied types of deity  But fleeting is the fruit that he does not see  Whereas My devotee comes really to Me</p>	VII-23
<p>Men of poor understanding think of Me  Being unmanifest not knowing my state supreme  In lower forms of worship that manifest  I am the supreme above all unmanifest</p>	VII- 24
<p>Veiled by mysterious Yoga Maya power  I am not manifest to the knower  The Ignorant and deluded, to understand is unable  As I am the unchanging, unborn and Immutable</p>	VII-25
<p>Being of the past, present and future  Nobody knows my real stature  O' Arjuna, nobody knows me  As I am all, which are, and that are to be</p>	VII-26

O' Descendent of Bharatha, scorcherer of foes  
All persons are full of deception and woes  
The pairs of opposites and aversions  
Causes various desires creating diversions VII-27

By virtuous deeds of men, whose sins come to end  
Are freed from dualities and comprehend  
Having been got over with delusion  
Worship Me with firmness and devotion VII-28

Those taking refuge in Me and with full faith  
Strive for release from death and birth  
Knowing that the Brahman is divinity  
Is all about embodied self and action in its entirety VII-29

Persons harmonized in mind and action  
Realize Me as the lord of all creation  
Of all gods and sacrifices that be  
At the time of death are made one with Me VII-30

## END-- CHAPTER – VII YOGA OF SELF-ENLIGHTENMENT

### CHAPTER VIII

#### YOGA OF ETERNAL BRAHMAN

Arjuna Speaketh

Who is Brahman, and what is Atman  
Who is the creative force of Brahman  
O' Purushotthama I pray thee to explain  
The source of matter, gods and their real gain VIII-1

O' Madhusudhana make me know  
Who is the lord of sacrifice and how  
He who dwells in flesh, below on earth  
How being steadfast, reach thee above on death VIII-2

The Lord Speaketh

I am Brahman, changeless and eternal  
Atman is Me in every individual  
Independent of any cause but My own  
All life from Me and Me alone VIII-3

I am the Aadhi-Daiva the lord of all gods of divinity  
And I am Aadhi-Bhutha the very perishable entirety  
I am Aadhi-Yajna the sacrificial presiding deity  
Being the Lord of matters mutability VIII-4

**And the one, at the very time of death  
 Casting aside flesh at the very last breath  
 Meditating with mind on Me, wrought  
 Enters into My being, thou, doubt not** **VIII- 5**

**If one has in mind some other being  
 He goes to what he looked for when dying  
 For his being, confirms to the confusing mesh  
 O’Kaunteya, while casting off flesh** **VIII-6**

**So with heart and mind set on me, fight  
 Thou shall without doubt come to Me right  
 Ever meditating on me with your intellect and mind  
 You can be sure forever to reach Me and find** **VIII-7**

**With mind not wandering on any other mission  
 Making it steadfast in Yoga of constant meditation  
 He who thinks of the supreme with devotion  
 O’Partha, attains Him definitely in conclusion** **VIII-8**

**Whosoever sees me as Supreme being  
 The all sustainer beyond man’s seeing  
 Ageless far subtler than the subtlest  
 Dispensing darkness like Sun’s brilliant crest** **VIII- 9**

**Such an enlightened one, when life ending  
 Fixes breath between calm eyebrows unbending  
 With heart on supreme lord with devotion  
 Attains peace with certainty and salvation** **VIII-10**

**That which knowers of Vedas call  
 Leading a celibate life free from attachments all  
 The Imperishable, which they strive to reach with vow  
 I shall briefly explain and declare to thee now** **VIII-11**

**He who closes the doors and locks out desire  
 Detached from all sinful engagements and attire  
 Fixing his mind and prana at top of head  
 Really establishes himself in Yoga to reach godhead** **VIII-12**

**Situated in such a yogic practice infallible  
 Vibrating with sacred “AUM” syllable  
 Thinking of supreme dies of meditating  
 Will certainly achieve glory with spiritual crowning** **VIII-13**

**One who remembers me without deviation  
 With constant engagement and devotion  
 Pleasing me very easily, they will attain  
 O’Partha, you can be sure and certain** **VIII-14**

The great souled one's who have come to me  
Have reached the highest bliss that be  
Not to go to rebirth in this world of pain  
And have nothing in this transient world to gain VIII-15

The entire world including Brahma's realm  
Have to come to Me, being at their helm  
Rolling back again from death to life's unrest  
O'Prince, they coming to me are birth less with blissful rest VIII-16

A thousand ages long, is Brahma's day  
And thousand ages his nights sway  
One who knows this cosmic tide  
Knows day and night, and knowledge becomes wide VIII-17

Brahma's dawn fills the landscape  
Where the invisible stream creates all shape  
The stream sets forth all to manifest  
And at night fades back to him unmanifest VIII-18

Hosts of being, rise time and again  
Back and forth to new births and then death attain  
Away to dark and up at the end of the day  
All helpless, O'Partha, get dissolved this way VIII-19

What lives, when life passes from this sphere  
Is another life, not in sense of life here  
Changeless and beyond mortal's seeing  
Beyond this there is one and only one being VIII-20

The indestructible, infallible, high, and hoary  
Which is my abide, vast in dome of glory  
Where attaining none return, but rest  
This is that life named "Unmanifest" VIII-21

With holy thoughts and total devotion  
And with firm faith crosses cosmic ocean  
O'Partha, that yogi becomes divine  
Sits by Me with soul in Me VIII-22

O Best of Bharatha, there are two paths  
One by which he leaves leading back to births  
Another by which he returns not  
Which the yogi's have time and again taught VIII-23

One is path of light clear as the day  
When Sun transits six months in northern way  
And moon's path of brighter fortnight  
Those taking this path go to Brahman straight VIII-24



Another is the path of night with smoke  
When sun transits six months south, in revoke  
And the moons path, of darker fortnight  
Those who take this path will, in rebirth alight VIII-25

Light and darkness are inseparable ways of earth  
By one, the soul returns, man by birth  
While by another, goes the yogi who returns not  
Hence O' Prince, be steadfast in yoga taught VIII-26

O'Partha, knowing these two paths  
No yogi is deluded by the swaths  
Hence O'Arjuna be fixed in devotion  
Without any confusion, and with confirmation VIII-27

Greater than the fruits of holy deeds  
Is the yogi's wisdom beyond all creeds  
Greater than all alms, sacrifices or fast  
When he gains utmost peace at last VIII-28

## **END—CHAPTER-VIII ----YOGA OF ETERNAL BRAHMAN**

### **CHAPTER IX**

#### **YOGA OF SOVERIGN SECRET**

The Lord Speaketh

My dear Arjuna, To you who is not envious  
I shall teach you the secret most obvious  
Knowing which coupled with devotion  
You will be freed from evil, with liberation IX-1

The sovereign science, this sovereign secret  
Gives you the perception so very direct  
With perfect devotion it is easy and practicable  
Which in accordance with dharma is imperishable IX-2

The unfaithful, in path of devotion  
Can never attain Me, or have liberation  
O'Conqueror of foes, these return to earth  
With repetitive cycles of birth and death IX-3

By Me, in My manifested form  
I pervade entire Universe in cosmic norm  
All beings are in Me with certainty  
But Me is not present in any entity IX-4

**Yet they live not in Me physically  
Due to My mystery, mystically  
Although I am everywhere and maintain them fully  
I am not part of it, being source of creation wholly** IX-5

**As the mighty moves at every place  
But has its resting place in space  
So also you understand all dwell with my grace  
But I am not in them without solace** IX-6

**At the closing of each cycle of age  
All beings, O'Partha come to me at carnage  
And then when the time opens a new page  
They spring forth from me to unto a new life stage** IX-7

**The whole cosmic order, by My ordain  
Gets manifested, by My will again  
Under My will it gets created  
And with My own will, gets annihilated** IX-8

**Yet O' Dhananjaya, I am not bound  
By their action or their fruits going around  
For I sit unattached to deeds and actions  
Like the grand sire of the world without emotions** IX-9

**The material nature of my energies demonstrated  
Producing all moving and non-moving things created  
O'Son of Kunthi, though this is manifested  
Again and again, under my direction finally annihilated** IX-10

**Whenever I assume a human form here  
Fools disregard me and search for me everywhere  
My transcendental nature as Supreme Being  
Is not realized as I reside in everything** IX-11

**Bewildered are people with vain hope  
Without understanding, in vain they grope  
This deluded condition attracts demonic actions  
Embracing evil and delusive life conditions** IX-12

**But O' Partha , men of devotion and of great mind  
With constant faith and devotion aligned  
Tread firmly on a virtuous course  
Worshipping me as deathless life source** IX-13

**Firm with vows, glorifying me always  
Worship me with devotion and in many ways  
Ever steadfast, prostrating before Me  
Perpetually worship whatever the situation be** IX-14

**Some bow to countless gods with rituals done  
While some others worship Me as Supreme one  
Some others unknowingly worship in other ways  
Only to reach Me of many forms, unawares** IX-15

**Know Me as the hymn of sacrifice  
Me alone being healing herb, chantings of wise  
I am the offering of the departed being  
Be it the butter, flame or burnt offering** IX-16

**I am the summit of knowledge and the purifier  
I am the Lord of the Universe and its sire  
I am the father, mother, ancestor and guard  
And the 'AUM', three Vedas, and the supreme wizard** IX-17

**I am the witness, abode, goal and sustainer  
My most dear friend, I am the creator and annihilator  
I am the foundation and fountain of life  
The imperishable seed and end of all strife** IX-18

**O Arjuna' I am He to grant or shun  
I being the rain or heat of Sun  
I am the death personified or life spring divine  
Both spirit and matter are in me and mine** IX-19

**Knowers of Veda's, worshipping me with sacrifices  
Purified from sins by drinking Soma's juices  
Praying for Lord Indra's abode of heaven  
Enjoy celestial enjoyments, with holiness raven** IX-20

**Having enjoyed the pleasures of heaven  
They return to world as mortals after exhaustion  
Thus driven by Veda's injunctions and actions  
They go through cycles of life, without liberations** IX-21

**Those who always worship me with devotion  
On My myriad transcendental form, with meditation  
To them I bestow what they need  
And preserve their action of thoughtful deed** IX-22

**Those devotees worshipping other gods, so fond  
Firm in mind and thoughts not going beyond  
Are worshipping Me in their own sway  
O'Son of Kunthi, but they do so in a wrong way** IX-23

**I am the enjoyer and master of all sacrifice  
Therefore you must rise above, and recognize  
Failing to recognize, not knowing this matter  
You will surely miss, falling down and falter** IX-24

**Those who worship gods, to the gods go  
Worshipping ghosts and spirits, to them they owe  
To ancestors go, those who worship them  
And those worshipping Me, come to my helm** IX-25

**Whatever the sacrifice, or offerings be  
Done with devotion, will definitely reach Me  
A leaf, a flower, or water with a pious plea  
Offered I accept and all actions will reach Me** IX-26

An offering, with even a lamp lit  
Whatever you vow with true spirit  
Whatever be the offering or sacrifice  
O’Kaunteya, do it with devotion becoming wise IX-27

You shall be free from bonds of action  
With mind in peace, and free from passion  
And with the fruits of good and evil deed  
You shall come to Me safe indeed IX-28

With an even mind to one and all  
Devotees find me at their beck and call  
Hate or favours do not bother my realm  
For they are in Me and I am in them IX-29

Rightly resolved with total devotion  
Even the wicked reach Me without exclusion  
For he is saintly with determination  
And is regarded righteous in his action IX-30

Such a person though with actions callous  
Becomes saintly and is righteous  
O’Son of Kunthi, declare boldly that I cherish  
As such a devotee, gains peace without perish IX-31

O’Partha, all those who take shelter in Me  
Irrespective of birth high or low be  
Vaishyas or Shudras, men or women  
Can attain Supreme destination, be certain IX-32

More so for Brahmanas so righteous  
Devotees, Kings and saints so religious  
Having come to this world so miserable  
Engage in loving service to Me so adorable IX-33

Fill your heart and mind on Me  
Bow down to me with worship to be  
Become totally engrossed in serving Me  
Surely you will attain Brahman being with Me IX-34

## END –CHAPTER IX—YOGA OF SOVERIGN SECRET

### CHAPTER--- X

## YOGA OF DIVINE GLORY

The Lord Speaketh  
And hear further, O mighty armed lord  
To bring thee, peace and bliss in accord  
My words supreme, which now I tell so clear  
For I wish you to follow, so beloved and dear X-1

<p>Neither the host of gods nor the sages  Know my origin for so many ages  From me arose all gods and sages  For I am the origin for all these for ages</p>	X-2
<p>As the Lord of world, I am birthless and deathless  Knowing me one is liberated from sin and stress  Who amongst mortals perceives Me  Is alone liberated and delusion free</p>	X-3
<p>All that makes man in his appearance  Calmness, courage, fear and forbearance  Intellect, skill, knowledge and self-control  Truthfulness and grief or joy of soul</p>	X-4
<p>Fame, honour, ill fame and enmity  Birth, death, ahimsa and equanimity  The contented heart, the austere still  All the qualities spring alone from my will</p>	X-5
<p>From my mind were born sages seven  To whom my knowledge was given  With them the ancient Manu's four  All have come forth from Me before</p>	X-6
<p>One who knows, My vastness being  Present everywhere and greatness pervading  Endowed with faultless faith in Me  Treads my path and becomes wise to be</p>	X-7
<p>Factually convinced of my opulence  And mystic power of my omnipresence  Gets engaged in total devotional service  Without any doubt, with thorough practice</p>	X-8
<p>With pious thoughts and illuminating speech  Always conversing about me, one to each  The wise one's become happy and content  With hearts fixed on me and breathing with intent</p>	X-9
<p>The ever devout worshipping me with devotion  Will be bestowed the power of discrimination  Their faith and devotion galore  Lead them in stages to my door</p>	X-10
<p>Borne out of love and compassion  I bestow on them the wisdom and illumination  Dwelling in the pious and devotees heart  I destroy their ignorance and darkest thought</p>	X-11

## Arjuna Speaketh

You are the eternal supreme abode  
Unborn and of the Devas avowed  
The supreme purifier, Divine and omniscient  
Always ready to help and being omnipresent X-12

Proclaimed the supreme by all rishis  
Extolled by the praise singing Narada Devarishi  
Asita, Devata and Vyasa have said it to be  
And now you, yourself say it to me X-13

O'Keshava, you are the eternal divine  
Beyond the Danavas and Devas so fine  
I hold as true all your deliberations  
And verily understand your manifestations X-14

O Source of beings, O Lord of beings  
O God of Gods, and Lord of everything  
O Purushothhama having taught to self  
Verily you know yourself by Yourself X-15

Condescend to tell without reserve  
All your glories for me to conserve  
You remain pervading everywhere  
Though often you are to be nowhere X-16

O Yogi, how may I know you by meditation  
By that divine thought of contemplation  
In what various aspects am I to surrender  
So that throughout my life you can render X-17

O Janardhana tell me again in detail  
So that in my practice I do not fail  
Tell me of your attributes and yoga powers  
As I am not satisfied with life infusing word showers X-18

## Lord Speaketh

Very well, I shall tell you my glories so divine  
Which according to prominence so very fine  
O Best of Kuru, the details have no end  
For all my manifestations to you to understand X-19

Seated in all hearts I am the Self  
O Gudakesha including the great yourself  
I am at source of all beginnings  
At the mid course and all endings X-20

Amongst the Aditya's, Vishnu am I  
Amongst the Wind Gods, I am Marichi so high  
Of the light, Sun, shining in the noon  
And amongst stars at night, I am the Moon X-21

Amongst the Vedas I am Sam Veda so sublime  
Amongst the senses, the mind so prime  
Of the Gods in heaven Indra their ruler  
And in living things consciousness astir X-22

Amongst the Rudra's, I am Shankara the sire  
And of Vasu's, I am Agni the lord of fire  
Amongst the mountain peaks I am Meru so high  
And am Vittesh, Lord of spirits that fly X-23

O Arjuna, of priests I am Brihaspathi the chief  
Amongst the generals I am Kartikeya, in wars brief  
And the oceans amongst waters that leap  
With all around involvement so deep X-24

Amongst the sages Bhrigu, so holy  
And amongst sacrifices, Japa truly  
Amidst the sacred speech AUM am I  
And of fixed things Himalaya so high X-25

Amongst trees I am Ashwattha the Banyan tree  
And am Narada, sage of heaven singing free  
Amongst Ghandarvas I am Chitrartha musician of heaven  
And am Kapila, of the perfected sages seven X-26

Know that I am Airavatha of the heavenly breed  
And am Uchchaisrava the best of the steed  
Born out of the drink of Nectar of immortality  
I am, among men the monarch, for eternity X-27

Amongst weapons I am the thunderbolt from blue  
And am Kandarpa, the love and progenitor true  
Amongst Cows, I am the Surabhi divine  
And am Vasuki the great in the serpent line X-28

I am Anantha, the Adishesha Vishnu's seat  
And of the ancestors I am Aryama so great  
Amongst aquatics I am Varuna dweller in water  
And of judges the Lord Yama, the great arbiter X-29

Amongst Daitya demons I am Prahlada the devoted  
And of beasts I am the lion so venerated  
Amongst the reckoners, Time's very self am I  
And of birds I am the Garuda that flies high X-30

Amongst the purifiers I am the Wind that blow  
And am Makara amongst the water that flow  
Amongst the great warriors I am Rama most virtuous  
And am Ganges amongst river so pious X-31

Amongst the science of life in spiritual cast  
I am the beginning, am the middle and the last  
Amongst creation, O Arjuna, and of science  
I am the logic of speech with reliance X-32

Amongst alphabets I am the first letter A  
And In Time the Eternal Lord of night and day  
Amongst the compounded words I am the knitted speech  
And all the life power that does sustain each X-33

Amongst every ending I am all devouring death  
And am the deliverance principle at birth  
Amongst feminine seven qualities, fame, fortune, speech so fine  
And, steadfastness, memory, Intelligence are mine X-34

I am the brihat Samaveda for reckoning  
And the holiest of Gayathri manthra to sing  
Amongst the months, Margashira in season  
When all plants have flower bearing reason X-35

Amongst the cunning, I am in game of dice  
I am its actions of triumph as its price  
Amongst the truth and their very essence  
I am the splendour in the very sense X-36

Amongst the Vrishni race I am vasudeva  
And am Dhananjaya in the line of Pandava  
Amongst the sages I am Vyasa of such noble grace  
And of bards, Ushana the seer of divine solace X-37

Amongst the suppressor of lawlessness I am the Sceptre  
And is the victory of those who wish to conquer  
Amongst the secrets I am the silence  
For seekers of knowledge and wisdom, the very essence X-38

Furthermore I am the seed of all that spring  
Be it animate or inanimate in everything  
O Arjuna, there is no being, moving or non -moving  
That can exist without Me commanding X-39

O Mighty conqueror of enemies there is no end  
To my manifestations for you to comprehend  
What I have spoken is a mere glance  
Of my myriad variations and infinite opulence X-40

Tongues can't tell nor do the ends of telling come  
With all these I have tried to tell you some  
All that is beautiful, glorious and opulent  
Is but a mere sparse of my splendour magnificent X-41



With just a mere spark of my dazzling light  
I pervade and support Universe vastness might  
But what need O Arjuna have these for thee  
Except to know that this universe is but a fragment of Me X-42

## END CHAPTER –X- YOGA OF DIVINE GLORY

### CHAPTER-XI

#### YOGA OF VISION OF COSMIC FORM.

Arjuna Speaketh  
From the Adhyatma discourse I heard from thee  
Unfolding with kindness favouring me  
Thou hast unfolded the Atman Supreme  
Destroying the darkness in me with your light beam XI-1

From thee I have heard at length  
Thy deathless glory and strength  
O’Lotus eyed, the cosmos origin and dissolution  
Freeing my mind from lull and delusion XI-2

Thou art, as thou describe to be  
O’Great Lord, which I desire to see  
The glory of thy form so supreme  
I would like you to reveal to me XI-3

If you find me worthy of thy divine sight  
Please unveil thy changeless form so bright  
Grant me my prayer O’Great Lord  
Making yourself visible to this humble ward XI- 4

The Lord Speaketh

O’Partha see my form so very divine  
With countless forms and many shapes so very fine  
Revealed to you with so many hues  
Which clothe My mystery from your views. XI-5

So far revealed to none, O’Prince save thee  
The Aditya’s, Vasu’s and the Rudra’s you see  
Marut’s and two Aswini’s you see in this face of mine  
The wonderful marvels in this form so very divine XI- 6

O’Gudakesha, behold the three worlds there  
Seeing the movable and immovable objects in thy stare  
All united and dwelling in my body  
And any other thing you like to see, so very steady XI- 7

**But you will not be able to see with these eyes  
Which many are waiting after countless lives  
I am bestowing the celestial vision to thee  
So that you can see my sovereign form with glee** **XI- 8**

**Sanjaya Speaketh  
Having thus spoken, revered King  
There stood the mighty lord displaying  
To Partha the supreme divine beauty  
Showing the splendour of the great almighty** **XI- 9**

**A wonderful view of countless mouths and eyes  
Combining the marvellous vision of many lives  
With innumerable radiant ornaments wearing  
Combined with divine weapons wielding.** **XI-10**

**Dazzling was this God set in star cluster  
Decked with garlands and robes with woven lustre  
Looking all-round everywhere with divine eyes  
Heavenly perfume anointed giving breath of paradise** **XI-11**

**If thousand Suns were to rise in the sky  
It might describe the radiance so very high  
Flooding the blue skies with full of fury  
So stood the Almighty in supreme glory** **XI-12**

**Son of Pandu saw the entire universe  
With all its entities so very diverse  
United and held together in beauty  
In the body of the, God of Gods Almighty** **XI-13**

**Dhananjaya filled with awe having the hairs on their end  
Kneeling before the Lord with head bowed to commend  
To the supreme Lord and matchless friend  
For saying a prayer with palms joined** **XI-14**

**Arjuna Speaketh**

**O'Lord in thy magnificent body alone  
I see Lord Brahma seated on his lotus throne  
All the gods and hosts of being  
With all sages and serpents living** **XI-15**

**I see you with hands, bellies, and mouths so wide  
With eyes so big possessing infinite form every side  
O'Lord in your universal form so pervading  
I see neither the end nor the beginning** **XI- 16**

**I see you all-around with Diadem, Disc, and Mace  
Resplendent on all sides with light rays  
The effluence of your form so very dazzling  
As though innumerable Suns are blazing** **XI- 17**

**Thou art supreme resting place of universe  
 Thou art the imperishable form so diverse  
 Thou art the preserver of eternal religion and undecaying  
 O'Lord I regard you as the primeval being**
**XI-18**

**Million armed, with Sun and Moon as thy gaze  
 With fire in your mouth scorching thy blaze  
 Your radiance dazzling so bright  
 I see you without beginning middle or end, totally infinite**
**XI-19**

**Between heaven and earth you fill the whole place  
 And all quarters and all the interspace  
 By you alone is filled the region whole  
 Making the three worlds so small, O'Mighty Soul**
**XI-20**

**Verily the hosts of gods are entering  
 Frightened, with palms joined praising  
 While great sages and Siddhas are worshipping  
 With word "Peace" and numerous hymns singing.**
**XI-21**

**Aditya's, Vasus, Sadhyas, and the Rudras  
 Gandharvas, Yakshas, Aswins, and Asuras  
 The Maruts, Manes, Vishwadevas, and Siddhas band  
 All in wonder standing beholding you so grand.**
**XI-22**

**Seeing your shape so very stupendous  
 Countless faces, arms, feet and jaws tremendous  
 Your mighty form fearful with tusks so vast  
 The whole world is awe struck, and so am I aghast**
**XI-23**

**O'Lord Vishnu, seeing you touching the skies  
 Blazing with so many hues, gaping mouth, and eyes  
 I am frightened at heart, totally aghast  
 And I neither feel fortitude or peace at last**
**XI-24**

**Seeing your mouths with fangs so fearful  
 Blazing like fierce flames of doomsday so awful  
 I know not cardinal points nor do I find pleasure  
 O'Lord of gods, Abode of universe, show mercy for sure**
**XI-25**

**I see into thy mouth, rushing the gallant ones  
 Bhishma, Drona, Kings of world, and Dritarashtra's sons  
 Karna and principal warriors getting hurled  
 Into your mouth from the present world**
**XI-26**

**Into the gaping gorge they rushed  
 Where their bodies got stuck and crushed  
 Heads smashed between dreadful fangs are found  
 Sticking to teeth and unto dust they are ground**
**XI-27**

**As water in a spateful stream flow  
 Ever rushing downwards towards to go  
 So were heroes down your fierce mouth they went  
 In an endless stream, helpless with life spent.**
**XI-28**

Like moths fluttering towards bright light  
Leading themselves to death in ceaseless flight  
Drawn to their fiery doom dying  
So are these mortals rushing each other vying XI-29

You are licking, all these people devouring  
Who are rushing to your mouth so flaming  
Filling the entire world with your radiant glowing  
O'Lord Vishnu your fierce glow is scorching XI- 30

O'Furious form tell me who art thou  
I worship thee and salutations to you  
I fail to know your inner inclination  
Let me know if you are primeval being incarnation. XI-31

The Lord Speaketh  
I am the terrible Time, destroyer of life  
All these warriors, of every division end, without strife  
I am here proceeding to destroy them  
Even without you at the Mayhem. XI- 32

Therefore arise, fight and attain fame  
Conquering enemies and kingdoms, making a name  
By Me alone have these been killed already  
O'Savyasachin you are just an instrument, so become steady XI-33

Warriors like Bhisma, Jayadratha, and Drona  
Along with others including Karna  
Are already slain by Me, but struck by thy hand  
You shall crush all foes, fight, without fear bound XI- 34

Sanjaya Speaketh

Hearing the words of Lord Krishna  
Saluting with both hands, the trembling Arjuna  
Spoke to Keshava, bowing down in great fear  
In faltered accent and words not very clear XI- 35

Arjuna Speaketh

O'Hrishiksha, all the worlds rejoice your glorification  
Getting attracted and delighted with your incarnation  
Demons flee in all directions at your sight  
And all the angels bow, to your perfect might XI-36

Why should they not pay homage to Thee  
The original primeval supreme referee  
The imperishable manifest and unmanifest  
Is beyond both and is the greatest. XI-37

You are the primeval god ancient being  
First of the first gods ever living  
Knower and knowable of the highest order  
With divine universal form and all universe pervader. XI- 38

You are the Vayu, Agni, Yama, and Moon  
 Varuna, Great grandsire, and Prajapathi granting boon  
 Hail, O'Lord, thousand salutations  
 Again and again for all your benevolations XI-39

I bow to you in front and bow from behind  
 And bow from all sides and from all around  
 O'Infinite in prowess, boundless in mind  
 You pervade everything and of every kind XI-40

Often I have addressed you as Krishna or as Friend  
 Without the least intentions to offend  
 Totally ignorant not knowing your majestic stature at all  
 And out of affection, thinking of you as fellow mortal XI-41

Out of love or in my callousness  
 If I have shown you any disrespectfulness  
 Resting, eating, in sporting or fun  
 O'Almighty forgive my error, O' Merciful one XI- 42

Father of worlds both movable and immovable  
 Most worshipful of the teachers adorable  
 There could be none like you the greatest  
 In all the worlds to match YOU the Mightiest XI-43

In all my humbleness as my body bends  
 As son to father, friend to friends  
 As a lover to beloved, forgive me  
 Bless me, worshipping I bow down to thee XI-44

O'Lord of worlds, be gracious for pity sake  
 With fear in my mind shaken, so do take  
 Your earthly shape of god, as before ever  
 As I have seen what no man has seen forever XI- 45

O'Lord, holding Diadem, Discus, and Mace  
 Resume thy four-armed shape with gentle grace  
 I would like to see you as before  
 O'Thousand armed, as in universal folk-lore XI- 46

**The Lord Speaketh**

Being pleased, O'Arjuna, I have shown you  
 Through my yoga the supreme form to thou  
 The resplendent, universal, infinite and primeval  
 Which has never been seen by any mortal. XI- 47

Neither by study of Vedas, nor by sacrificial ceremonies  
 Neither by austere penances, nor by charities  
 Can anyone win and have vision of mine primeval  
 And O'Hero among Kuru's, you being the first mortal XI- 48

Do not be bewildered nor in fear shake  
Shed fear, and let your heart with joy awake  
For thou has seen me in this fiery mould  
Now behold again mine own shape of old XI-49

Sanjaya Speaketh

Speaking thus to Arjuna  
Showed again form of Lord Krishna  
And consoled the terrified of Kuru race  
With his endearing speech and gentle grace XI-50

Arjuna Speaketh

O'Janardhana seeing this form so benign  
I am extremely happy and composed again  
My mind is free from pleasure or pain  
Beholding thy serene form again XI-51

The Lord Speaketh

This form of mine you have just seen  
Is exceedingly difficult for person to imagine  
Even gods are ever eager to see this vision  
Which is rare and is a tough mission. XI-52

Neither by Vedas nor by austerities severe  
Neither by gifts nor by penances people persevere  
This form of mine that you have seen  
Could be result of austere penances undertaken XI-53

For one with perfect faith and devotion  
Believing in total surrender in all action  
O'Arjuna in essence can one have my favour obtained  
And this form is for only selected few only destined. XI- 54

He who does My work, and he who makes Me his aim  
Free from attachment, hatred or blame  
Totally devoted to Me and true  
Surely comes to Me, O'Son of Pandu XI- 55

## END –CHAPTER-XI—YOGA OF VISION OF COSMIC FORM.

### CHAPTER-XII

#### YOGA OF DEVOTION.

Arjuna Speaketh  
Which is better, worshipping you in the form I have seen  
Totally with love and faith, whose worship so long I have been  
Or conceiving you changeless, unseen, and all prevailing  
Totally well versed in yoga and all pervading. XII- 1

## **The Lord Speaketh**

- Whosoever worship Me in My form shown  
I hold holy and devotee as my own  
Fixing their mind ever devoted with faith endowed  
Are true yogis, with my attention bestowed. XII-2**
- Those who worship me as all pervading and imperishable  
Unmanifest, changeless and Indescribable  
Being eternal, immovable and inconceivable  
Will definitely attain Me and are capable XII- 3**
- Those controlling the senses and even minded at everyplace  
Devoting themselves to my presence, always get solace  
With their mind set, on their senses mastering  
Even they come, unto my presence unfaltering XII- 4**
- Though it is very difficult and a hard one  
For a goalless path to be sown  
Trying to practice and reach the unmanifest  
Needs stern austerity and without any rest XII-5**
- Those who keep on performing all deeds  
Renouncing the self but carrying out the needs  
Will definitely realize through My grace  
Leaving this world in solace XII-6**
- Those who perform actions, with mind fixed  
In Me and Me alone without getting perplexed  
Will surely cross the ocean of existence  
Through devotion to me with persistence XII-7**
- Fixing your mind on Me alone  
And your intellect holding on Me on your own  
Living in Me hereafter eternally  
You will stay with Me perpetually XII- 8**
- O'Dhananjaya, if you cannot, really cannot fix  
Your mind on me because of mix  
Then seek Me through yoga practicing  
You shall surely reach me with ease smiling XII- 9**
- If you are unable to practice  
Then solely devote all your sacrifice  
Even by doing rituals for My sake only  
You will attain perfection and will partake surely XII-10**
- If however you are unable to perform  
Then take refuge in Me in My form  
Becoming self-controlled and renouncing  
All the fruits of action, totally denouncing XII-11**

Compared to mere practice superior is knowledge  
Superior to knowledge is meditation as many acknowledge  
Superior to meditation is renunciation of fruits of action  
And from renunciation results peace of perfection XII-12

He who lives in Me, and hates not My beings  
Who is ever kind and friendly to all earthlings  
Balanced in pain, pleasure and poverty  
Bereft of all attachment, and ego, becomes my property XII-13

Those who are harmonious and content  
With self-restraint and having set on Me with intent  
Both in intellect mind and are pious  
Such a devotee is dear to me and is very credulous XII- 14

Those who do not trouble the world in anyway  
And is clear in joy, anger, and fear sway  
Is like the wise from the world trouble free  
Such a devotee is dear to Me XII-15

For one who is dexterous, calm and pure  
Unruffled and totally balanced for sure  
Renouncing the claim of doer ship that be  
Sure such a devotee is dear to Me XII-16

He who rejoices not, dislikes not, sorrows not  
And waiving all things by desire sought  
Renouncing that good and bad is equal to be  
Sure such a devotee is dear to Me. XII- 17

He who is alike to all friends and foe  
In glory or shame, happy or woe  
Keeping balanced with an even heart, and mind free  
Sure such a devotee is dear to Me. XII- 18

One who takes evenly praise or blame  
Without any earthly ties keeping ever same  
Devoid of all desires and passions free  
Sure such a devotee is dear to Me. XII- 19

Know that this is true wisdom I have shown  
When you practice with all devotion known  
Will lead you to immortality and realization  
Such a one becomes extremely dear to Me with affection. XII-20

## END-CHAPTER-XII---YOGA OF DEVOTION.



## CHAPTER—XIII

### YOGA OF MATTER AND SPIRIT

The Lord speaketh

O'Son of Kunthi, Kshetra is this body precious  
And Kshetragna is that which is conscious  
While the action field is known  
Kshetragna is the knower with wisdom grown.

XIII- 1

Kshetragna pervading in all the bodied self  
Is worth noting, O'Bharatha it is being Myself  
I regard that it is the knowledge alone  
Which knows both the knower and the known

XIII- 2

What is that Kshetra with modifications  
Where it rises, what are its forms and ramifications  
Also what is Kshetragna its entity and powers  
Hear it in brief from Me, how knowledge hovers

XIII-3

Sages have sung differently of it in many places  
In various chantings, hymns, and at many sacrifices  
The Vedic hymns with Brahman description  
Provide the reason having passages with information.

XIII- 4

Kshetra has five great elements with its causes  
The Fire, Earth, Air, Water, and Ether being the sources  
The Egoism, Intellect, and the unmanifest  
Are some of its ramifications at its best.

XIII- 5

The five objects of senses that feed perception  
Coupled with the ten sense organs providing description  
Also hate and wish, pain and pleasure, Consciousness and resolution  
All coupled together make the Kshetra with limits of all in one

XIII-6

Attributes of Kshetragna distinguishing Kshetra harmless  
Brightness, forbearance, unostentatiousness  
Coupled with service to guru with humility  
Steadfastness, self-control and purity

XIII- 7

Further Dispassion from sense objects  
Absence from egoism and other subjects  
Seeing misery and evil objectively  
In birth, death, sickness and old age respectively.

XIII- 8

Non-attachment and non-identification  
With son, wife, home, and others due to affection  
Whether evil befalls or something becomes good  
Becoming always even minded, totally understood.

XIII-9

Seeing self always in everything without commotion  
Following always yoga of non-separation  
With life of solitude habitually dwelling  
Averting company and devoted to spiritual living

XIII-10

<p>Following a virtuous life with perception  Having an aim for knowledge of truth with devotion  Undisturbed by antagonistic ignorance  Leads the person to knowledge thence</p>	<p>XIII- 11</p>
<p>I shall tell you that which has to be known fully  Knowing which you can conquer death totally  That is Brahman the supreme beginningless  Who is neither being nor nonbeing and endless</p>	<p>XIII- 12</p>
<p>He has his hands and feet everywhere  Seeing hearing managing everything with care  With his head eyes and ears at every place  Enveloping the world, missing nothing from his gaze</p>	<p>XIII-13</p>
<p>In all senses he abides  Yet beyond all senses he resides  Sustaining everything, yet dwelling every place  Has all qualities and yet free from its trace</p>	<p>XIII-14</p>
<p>He is in all beings and yet without  Being motionless and still moving about  Too subtle for the eye and mind to see  Far far away yet so near is He</p>	<p>XIII-15</p>
<p>Being the indivisible one and seeing still  To divide amongst beings purely at his will  Sustainer of beings, being the creator  Is also the consumer, also becoming the destroyer</p>	<p>XIII-16</p>
<p>He is the light of lights beaming radiance  Above all darkness, destroying ignorance  Knowable is He through knowledge  Residing in the heart of all to acknowledge</p>	<p>XIII-17</p>
<p>So the body and likewise knowledge  Know it fully and cross-over the hedge  Having briefed fully what should be told  Understand and come over to my fold</p>	<p>XIII-18</p>
<p>Prakrithi and Purusha both beginless  Arguments and debates as which came first, meaningless  Prakrithi is the power of Lord Almighty  Has been cause of origin of Gunas or quality</p>	<p>XIII-19</p>
<p>From Prakrithi has evolved happiness, misery, and delusions  Being the evolver of Gunas with modifications  But what Prakrithi has produced can be experienced  Through Purusha who is cause of transitory existence</p>	<p>XIII-20</p>
<p>Purusha residing having Prakrithi experiences  The various Gunas experienced through existences  The cause of the Purusha's birth from sources  Is its attachment to Gunas and senses</p>	<p>XIII-21</p>

<p><b>Purusha is the master of this body's prison Guarding, enjoying, permitting, nourishing with reason Supreme, surveying and governing the will Though ultimate and is with Me still.</b></p>	<p><b>XIII-22</b></p>
<p><b>Prakrithi and Purusha when thoroughly understood Together with knowledge of Gunas coming good In anyway a person lives his role Surely has no rebirth for his soul.</b></p>	<p><b>XIII-23</b></p>
<p><b>Some see Self in self by Self through meditation In their goals towards salvation Others by different paths of yoga, knowledge or action And in all cases surely leads to liberation</b></p>	<p><b>XIII-24</b></p>
<p><b>Few others not knowing form of worship or devotion Hearing others, do take up following their instruction Following the path taught through persistence Go beyond death in this transitory existence.</b></p>	<p><b>XIII-25</b></p>
<p><b>Anything taking birth animate or inanimate Moving or non-moving has its own ornate O'Best of Bharatha know that qualities are mixed Kshetra and Kshetragna ratios duly fixed.</b></p>	<p><b>XIII-26</b></p>
<p><b>He who sees the Lord in everyone Imperishable among the perishable grown Seeing him abide equally The supreme lord abides evenly.</b></p>	<p><b>XIII-27</b></p>
<p><b>Seeing the supreme lord abide equally The self cannot injure Self easily Consciously seeing the lord everywhere wholly Surely attains the supreme goal solely.</b></p>	<p><b>XIII-28</b></p>
<p><b>He who perceives all actions Are solely due to Prakrithi ordinations Thus conceiving that self is a non-doer Will definitely perceive truth of creator.</b></p>	<p><b>XIII-29</b></p>
<p><b>Seeing the diversity of beings As Prakrithi's emanation abidings From creation to destruction being Prakrithi alone Is surely relation of Brahman action alone.</b></p>	<p><b>XIII-30</b></p>
<p><b>The supreme self is without a beginning Being immutable and devoid of attributes and ending O'Son of Kunthi, the Supreme in the body resides Neither detached nor acts nor decides.</b></p>	<p><b>XIII-31</b></p>
<p><b>Just like ether, it is everywhere So is the soul present in nature's fare Pervading everywhere it is too subtle to be stained Resides in every body totally unstained.</b></p>	<p><b>XIII-32</b></p>

Just like radiant sun so far away  
Illuminates the world in an unstained way  
O'Descendent of Bharatha, in all bodies  
The embodied soul illuminates and resides. XIII-33

Thus those with wisdom's eye see extra  
Differences between Kshetragna and Kshetra  
Leading to the course of freedom, beings, dedicate  
Finally attaining the supreme state. XIII- 34

## END-CHAPTER-XIII YOGA OF MATTER AND SPIRIT -

### CHAPTER-XIV

### YOGA OF DISTINCTION OF THREE GUNAS

#### The Lord Speaketh

I shall tell you again the supreme knowledge  
Which has been practical, so sages acknowledge  
That this the knowledge, the best of all  
To attain the supreme, totally practical XIV- 1

Thus having lived with wisdom taught  
Neither at creation nor at dissolution, they were born not  
Joined with Me with their great devotion  
Without getting perplexed even at dissolution XIV-2

My womb is the great nature of the universe  
Where, I place the germ of life, for all births so diverse  
O'Bharatha, This is the origin of all beings  
And I am the cause of everything XIV-3

O'Kaunteya, All births are by me sown  
Brahman is the womb that conceives alone  
For whosoever mothers conceive indeed  
I am the father giving seed. XIV-4

Sattva, Rajas, and Tamas, are Gunas three  
From which the body embodied is difficult to free  
O'Mighty Armed, one that is born of nature  
Is bound by immutable Gunas for their future XIV-5

The Sattva Guna is Stainless  
From evil and luminousness  
O'Sinless One, by attachment to happiness without grudge  
Getting embodied with self gets attached to knowledge. XIV-6

Rajas, the passionate being the kin  
O'Kunthi's son binds, to the soul within  
Creating craving, impulse, and possession  
Through worldly attachment to action. XIV-7

<p>But Tamas the inertial one born of darkness  O'Bharatha, binds people to their laziness  Bewildering all mortal men  To their stupor, drowsiness, and delusion often.</p>	<p>XIV-8</p>
<p>Satthva binds people to happiness enjoyed  While Rajas binds individual to work employed  But O'Bharatha Tamas binds to inadvertence  By covering knowledge through laziness of existence.</p>	<p>XIV-9</p>
<p>O'Bharatha, with Rajas and Tamas restrained  One will be happy with Satthva gained  But Rajas manifests when Tamas and Satthva are overpowered  And likewise Tamas manifests with Satthva and Rajas devoured</p>	<p>XIV-10</p>
<p>When all sense openings of body, perceive perfect  The message of happiness without defect  The light of knowledge radiates  Indicating that Satthva predominates.</p>	<p>XIV-11</p>
<p>When greed, activity, and undertaking of activities enhance  With ever-growing desire for success and performance  Restlessness and possession of wealth radiates  Indicating that Rajas predominates.</p>	<p>XIV-12</p>
<p>When inactivity and lack of discrimination  Coupled with inadvertence and full of delusion  Creates a lull, and individual laziness permeates  O'Descendent, know that Tamas predominates.</p>	<p>XIV-13</p>
<p>If the embodied self were to meet death  When predominantly were to be, in Satthva breath  Then it attains luminous sphere to galore  Where worshippers of highest deities explore</p>	<p>XIV-14</p>
<p>If embodied self were to die with Rajasic predominance  Then surely it will take birth with work ordinance  If the embodied self were to die at Tamasic manifestation  Then it is born in wombs of irrational gestation.</p>	<p>XIV-15</p>
<p>It is said that fruits of Satthva action  Leads to virtuosity, pure and joyous faction  While Rajasic fruits are toil and pain  And Tamasic fruits are dullness and go in vain</p>	<p>XIV-16</p>
<p>Satthva practitioners have knowledge plenty and gain  Rajasic followers only greed and vanity in vain  Tamasic persons end with delusion and inadvertence  Leading themselves to lull and ignorance.</p>	<p>XIV-17</p>
<p>The Satthvic abiders go upwards  Like sages and seers going heavenwards  The Rajasic abiders dwell in middle zone  While Tamasic abiders have no option but to go downward alone.</p>	<p>XIV-18</p>

**When a seer perceives the Gunas alone  
As the doer of all actions known  
And knows what is that, beyond Gunas doing  
Then he attains salvation becoming My being.** XIV-19

**Any soul transgressing beyond the Gunas three  
From birth, deaths, and sorrow, free  
Becomes fully aware of the bodies strife  
And drinks the nectar of immortal life.** XIV-20

**Arjuna Speaketh**

**What are characteristics of passing the Gunas three  
How does he move upwards in the mortal's life tree  
What is his conduct and how does he transcend  
The great Gunas three forming life's band.** XIV-21

**The Lord Speaketh**

**He who has transcended the Gunas three  
O'Son of Pandu, hates not the knowledge tree  
Neither when activity and delusions arise  
Nor when desire ceases and equalize.** XIV-22

**He who rests and sits firm like a rock  
Totally steady, and does not wander like a unruly flock  
Is never disturbed by Gunas action  
Because he realizes it is only Gunas function** XIV-23

**Amidst love, hate, likes and dislike  
To whom mud, rock, and gold look alike  
Whose gentle heart remains firm and even  
Into whom grief and joy sound as one** XIV-24

**Taking with equanimity honour and dishonour  
Totally detached from acts with even demeanour  
Treating friends and foes with tolerance  
Is said to have crossed the Gunas three thence** XIV-25

**He who does not waver or go astray  
Travelling life course beyond Gunas sway  
Serves Me with yoga of devotion  
Becoming fit to be with Brahman one.** XIV-26

**For I Am the abode of Brahman  
Immortal, changeless and eternal one  
Within the body being the eternal  
And the abode of bliss perpetual.** XIV-27

**END CHAPTER-XIV- YOGA OF DISTINCTION OF THREE GUNAS.**

## CHAPTER XV

### YOGA OF SUPREME SELF

#### The Lord Speaketh

- Ashwattha is the immutable holy tree  
Whose innumerable leaves are like the Veda hymns free  
With the roots above and branches below  
And one who understands it, does the Vedas know XV-1
- The branches nurtured by Gunas spread above and below  
And from branches shoots of sense objects follow  
The shoots stretched with root clings to the earth below  
Producing actions for worldly men to follow. XV-2
- If man knew the teachings of the tree  
As to what shape and where it grows free  
Dealing with the sharp axe of detachment  
Cleave the roots to take path of nonattachment XV-3
- The person must seek the higher place  
To take refuge in primordial Lord's grace  
And those who reach do not return to earth  
While he becomes free from life, death and birth XV-4
- Free from pride, passion and delusion  
Overcoming the attachment to evil illusion  
Devoting to pursuit, ridding of desire, pleasure, and pain  
The wise reach that immutable goal surely and gain. XV-5
- The mind state, where Sun does not shine  
Neither the fire nor Moon, can illumine  
That is the supreme state reached  
Wherefrom you do not return and remain detached XV-6
- Being eternal part of myself in every creature  
Embodied with mind and senses is the feature  
Whose deathless soul is shining in Me  
The veil of Prakrithi holding, Me the Supreme XV-7
- When the supreme acquires a body and natures mould  
Withdrawing away all qualities leaving the old  
As the wind blows away the flowers fresh  
So does the lord, when he departs from flesh. XV-8
- The individual soul enjoys the sown objects  
But are above the mind, not being its subjects  
Presiding over the ear, and eye is watchful  
From organs of touch, taste, and smell, careful XV-9

**The deluded one does not see soul departing  
 Being totally occluded and does not see it even residing  
 However experiences associated acknowledge  
 To only those who see and have an eye for knowledge**
**XV-10**

**The yogis who strive to see Him  
 If not self controlled, become dim  
 Being thoughtless, and though striving  
 Do not see, in spite of years of waiting**
**XV-11**

**The dazzle of Sun and that of Moonlight  
 Be it at high noon or at night  
 Or the light in the mighty fire so fine  
 All are emanating from the light within Mine**
**XV-12**

**Providing the earth with life giving force  
 Making woodlands green with water source  
 Nourishing the plants, roots, leaf and bloom  
 Is all my support actions to lift from gloom**
**XV-13**

**Residing in bodies as Vaishvanara digestive force wholly  
 I digest all the four kinds of foods willingly  
 United with Prana and Apana breath strength  
 Sustaining in all living bodies in their life at length**
**XV- 14**

**Seated in the hearts in any being  
 Providing memory, forgetting, and wisdom for living  
 Being Myself the originator of Vedantic tradition  
 I am also known as Vedas with total assimilation**
**XV-15**

**There are two facets of Purusha veritable  
 They being the perishable and imperishable  
 All those called creatures are perishable  
 And those imperishable are immutable**
**XV-16**

**The changeless, formless Lord in eternal role  
 Is immutable and declared supreme Soul  
 Paramatma, the highest is yet another one  
 Who having entered the world sustains them alone**
**XV-17**

**I am beyond the perishable  
 And even excel the imperishable  
 I am well known in Vedas and life, and so am I  
 Called Purushoththama, the supreme all time high**
**XV-18**

**He who does not have any delusion  
 But knows me as supreme in all known  
 O' Bharatha, and he who worships me in all respects  
 Becomes all knowing and knowledge perfect**
**XV-19**



Thus I have explained the most secret doctrine  
For you, O'Sinless one, to have true knowledge within  
Revealed only to thee to comprehend this  
For fulfilling life's purpose and gain bliss

XV- 20

## END –CHAPTER--XV-- YOGA OF SUPREME SELF.

### CHAPTER-XVI

### YOGA OF DISTINCTION OF DIVINE AND DEMONICAL

#### The Lord Speaketh

I shall brief you about seekers of divine mind  
Purity of heart, steadfastness, sacrifices of all kind  
Charity, self-control, study of Vedas, uprightness  
Yoga of knowledge, austerity, make seeker have happiness

XVI-1

Non-injury, truthfulness, absence of anger  
Self sacrifice, Tranquility, and freedom from slander  
Gentleness, kindness to beings, modesty, non-covetedness  
With absence of any fickleness, leads to divine happiness.

XVI- 2

O'Descendent of Bharatha, purity, absence of hatred  
Boldness, forgiveness, fortitude, totally devoted  
And absences of conceit are some qualities of seeker  
Who always succeeds in divine wealth so grander

XVI-3

Let me also brief you about demonical wealth seeker  
Arrogance, ostentation, self-conceit, and anger  
Ignorance and want of discrimination with pride  
O'Partha, will make seeker of demonical wealth slide

XVI- 4

Divine wealth leads to liberation and salvation  
While demonical wealth leads to total deprivation  
With bondage, lack of purpose, and of many stealth  
O' Son of Pandu, know that you are born with divine wealth

XVI-5

O'Partha now that I have briefed divine type  
Let me tell you about the demonical hype  
Both the types have been created to serve  
For the balance of good and evil preserve

XVI- 6

Persons of demonic nature are usually ignorant  
Do not know what to do by varying restraint  
Neither they have knowledge or purity  
Nor good conduct or truth having action clarity

XVI-7

Their version is a world without a lord  
And it is without any basic truthful accord  
All that is there is brought by union just  
Of male and female originating by lust

XVI-8

Such souls of small intellect, and distorted views Perform fierce deeds, with wrong type of news Born without much of forethought Lead to destruction of world and its enemies fought	XVI-9
Resorting to desires insatiable With impure views, delusion and unstable Aiming grandeur with arrogance and pride Surely full of hypocrisy on delusion side	XVI-10
Obsessed with lust and sensual enjoyment Thinking it is their highest aim with fulfillment Beset with innumerable chaos from birth Has nothing but only sinful acts leading to death	XVI-11
With hundreds of expectations and ties bound They are given only to lust and anger found Adopting foul means and always striving Lead to wealth gratification with false living	XVI-12
With a delusion, that today I am in gain And with desire, that tomorrow I shall obtain That all this wealth is totally mine And all others too will be, with me fine	XVI-13
Now I have this enemy slain Tomorrow my slaying efforts will not go in vain I am the lord and I am successful Being full of enjoyment, happy and powerful	XVI-14
Deluded with ignorance, propagating birth noble Claiming that I am rich and has no equal I will make gifts and I will sacrifice And thus deluded claim that he will rejoice	XVI-15
Entangled in net of delusion perplexion With many a fancy regal solution Addicted to gratification of desires so full Will definitely land into foul hell after lull	XVI-16
Arrogant, self-esteemed and full of vanity Filled with haughtiness, wealth, and lack of clarity They ostentiously take up sacrifices to perform Disregarding the scriptures and holy norm	XVI-17
Thus possessed, of self conceit and anger These people with insolence, lust, and power Take up sacrifices ignoring Me Residing within them and also in others so Supreme	XVI- 18
These demonical characters Most degraded men and cruel haters I hurl them to Demonical world eventually From this transmigratory existence, perpetually	XVI-19

Getting deluded from birth to death  
Obtaining demonical bodies after death  
O'Son of Kunthi, far from attaining Me with devotion  
They keep on falling down to lower condition XVI-20

There exist three gates to hell  
To enter after destroying the self with evil spell  
The door of lust, door of wealth, door of greed  
The wise one shuns these without its need XVI-21

He who turns aside from the gates three  
Cutting across from all the qualities free  
O'Son of Kunthi will be elevating his own soul  
Through knowledge and wisdom to find the highest goal XVI-22

He who shuns away from scriptures rule  
Gets totally lost in misery whirlpool  
Acting under impulse of greed and desire  
Attains neither perfection nor goals in this lives mire XVI-23

Let the scriptures be the supreme light  
Guiding your path with success and delight  
Keeping you straight with what to be, not to be done  
So that you can seek peace and be with Me one XVI-24

## ENDCHAPTER---XIV—YOGA OF DISTINCTION OF DIVINE AND DEMONICAL

### CHAPTER-XVII

#### YOGA OF SEPARATION OF THREE-FOLD FAITH.

Arjuna Speaketh  
O'Krishna, what is that person's status  
Is it Sathva, Rajas, or Tamas  
Who sets aside the Holy Scriptures diction  
Performs the sacrifice with faith and devotion XVII-1

The Lord Speaketh

Hear about it, the three fold natural faith  
The embodiment creates the natural path  
Of Sathva, Rajas, and Tamas balance  
Surely without doubt or any semblance XVII-2

The faith of every person is in unison  
According to his own nature known  
O'Decendent of Bharatha know that for definite  
The person is verily what is his faith finite XVII-3

<p>Those men cast in Sattvika mould          Adore gods and by scriptures told          Rajasika men seek demi-gods and demon hosts          While Tamasika men turn to spirits and ghosts</p>	<p>XVII- 4</p>
<p>Such of those who practice austerities          Not defined by scriptures or deities          Being given to self conceit and ostentations          Driven by desire, attachment, and possessions</p>	<p>XVII-5</p>
<p>But some senseless one's, who torture themselves          Not only their bodies but also Me within their self          Transgressing my commands with foolhardiness          Know them to be Demonical, with their cruelty</p>	<p>XVII- 6</p>
<p>Each one of the men three fold type          Have distinctions of food with hype          So also with sacrifice, austerity, and gift          Which assist and cause individual quality uplift</p>	<p>XVII-7</p>
<p>Foods augmenting energy, strength and health          Providing joy, happiness, equivalent to wealth          As also nourishing savoury and oleaginous          Are the foods for Sattivakas homogenous</p>	<p>XVII-8</p>
<p>Foods that are bitter, sour, and saltish          Creating Burning pungent, dry and hottish          Are foods liked by Rajasikas who take with ease          Which are productive of pain grief and disease</p>	<p>XVII-9</p>
<p>Foods that are pretty cold and worthless          Partly eaten putrid stale and tasteless          Are foods liked by Tamasikas impure          Which are forbidden for sure</p>	<p>XVII-10</p>
<p>Sacrifices being conducted for ages          As ordained by men of wisdom and sages          Desiring no fruits of it, but minds fixed          Are true Sattvikas doing for its sake and not mixed</p>	<p>XVII-11</p>
<p>With a desire for fruits and doing sacrifices          Performing it caring only for its consequences          Is of Rajasic orientation for satisfaction          O'Best of Bharatha, it is surely for ostentation</p>	<p>XVII-12</p>
<p>Performing sacrifices, contrary to all ordinances          Without providing food or manthra performances          Is of Tamasic characteristics purely          Devoid of priests, faith, and gifts surely</p>	<p>XVII-13</p>
<p>The worship of gods, Brahmanas, and priests great          Teachers, harmless, godly, pure, and celibate          Straightforwardness, non-injury, and purity          Are said to be characteristics of physical austerity</p>	<p>XVII-14</p>

<p>Speech that causes no worries and is truthful  Which is agreeable and totally beneficial  Combined with the study of Vedas with certainty  Are said to be characteristics of verbal austerity</p>	<p><b>XVII-15</b></p>
<p>With Self control, silence and kindness  Having a calm mind with friendliness  Coupled with heart full of purity  Are characteristics of mental austerity</p>	<p><b>XVII-16</b></p>
<p>Having described the three fold austerity  Performing them with devotion and purity  Practiced by great men of faith steadfast  With no desire for fruits till the very last</p>	<p><b>XVII-17</b></p>
<p>Austerity practiced for gain and adoration  To propagate pomp with ostentation  Being totally transitory and unstable  Is a Rajasika, with qualities unadorable</p>	<p><b>XVII-18</b></p>
<p>Austerity practiced with self-torture  Or performed with aim to harm other creature  Being a totally foolish notion  Is a Tamasic, in full action</p>	<p><b>XVII-19</b></p>
<p>To give a gift, is holy in action  When done without any anticipation  Given at right time to a right person at right place  Is one of great qualities of Sattvikas grace</p>	<p><b>XVII-20</b></p>
<p>Any gift, which is given  In expectation of favours return  Looking for fruits or giving grudgingly  Is a Rajasic action done intentionally</p>	<p><b>XVII-21</b></p>
<p>However gift given at a wrong place  To unworthy person at wrong time with grace  Without any regards and painfully  Is a Tamasic act done disdainfully</p>	<p><b>XVII-22</b></p>
<p>Om, Tat, Sat, is a three-fold designation  Of the Lord supreme Brahman  By which has led to many creations  Of sacrifices, Vedas, and Brahmanas</p>	<p><b>XVII-23</b></p>
<p>Uttering OM always augments good beginning  For the followers of Vedas for everything  While the acts of gifts and sacrifices  Augment and reinforce all ordinances</p>	<p><b>XVII- 24</b></p>
<p>While “Tat”, by performers seeking liberation  Without aiming any fruits of action  At the various acts of austerity  Will surely promote charity with virtuosity</p>	<p><b>XVII- 25</b></p>

Using “Sat”, denotes existence  
Also coupled with goodness insistence  
O’Partha, It is a symbol of activity  
And is a holy word of reality XVII- 26

“Sat”, is also of that steadfast quality  
Of gift, ritual, or austerity  
Which in any act, the virtuous pursue  
And is used for “Tat” in acts of virtue XVII- 27

Whatever acts of alms and penance  
All such acts are “Asat”, untrue thence  
Pursued without fruits and devotion  
O, Partha in this world or next one. XVII-28

## END-- CHAPTER--XVII—YOGA OF SEPARATION OF THREE FOLD FAITHS

### CHAPTER-XVIII

#### YOGA OF LIBERATION BY RENUNCIATION

Arjuna Speaketh

O’Hrishiksha, I desire to know distinctly  
The true nature of renunciation succinctly  
O’Mighty Armed one, tell me what is relinquishment  
O’Slayer of Keshin, of so great a temperament XVIII-1

The Lord Speaketh

Sages understand various actions  
To fulfill desires of renunciation  
While the learned one’s preach  
To abstain from all fruits of action, so they teach XVIII-2

There are some philosophers who declare  
That all actions are evil and unfair  
While some others say to continue actions and work  
Gifting, austerity and relinquishing not to shirk XVIII-3

O’Best of Men, about thyaga hear my conclusion  
About this relinquishment of actions  
O’Best of Bharatha, what is declared to be  
Is truly the three kinds of actions defined by Me XVIII-4

Work in form of gift, sacrifice and austerity  
Should not be distinguished due to its posterity  
These should indeed be performed  
As all the three are sanctifying and satisfying indeed XVIII-5

But even these activities when done  
Should be with mind fixed on one  
Giving up attachments, and fruits, renew  
And this is My decided best of view XVIII- 6

<p>Work is always an obligatory right  Renunciating it, is not in its true light  Abandonment of such work is delusion  And is surely Tamasic in action</p>	<p><b>XVIII-7</b></p>
<p>If one were to relinquish, actions some  Because of bodily trouble or being irksome  Being an act of Rajasic relinquishment  Certainly does not obtain fruits of fulfillment</p>	<p><b>XVIII- 8</b></p>
<p>When one performs an obligatory action  O'Arjuna, because it is his cultural faction  Giving up the attachment and its fruit  Is considered as a "Sattva", pursuit</p>	<p><b>XVIII-9</b></p>
<p>The relinquisher with "Sattva" endowed  Has total understanding with doubts resolved  Neither hates the disagreeable work situation  Nor is attached to agreeable work action</p>	<p><b>XVIII-10</b></p>
<p>Action cannot be relinquished by an embodied being  As it is a basic function for a person living  He who relinquishes the fruits of his acts  Has full knowledge of information and facts</p>	<p><b>XVIII-11</b></p>
<p>Agreeable, disagreeable, and mixed  Are the fruits of action fixed  Accruing to relinquishers, never  But accruing even after death to others forever</p>	<p><b>XVIII-12</b></p>
<p>O'Mighty Armed, hear about the five causes  For accomplishment of all work in phases  Learn from Me, through wisdom disclosed  Which is the end of all actions exposed</p>	<p><b>XVIII- 13</b></p>
<p>The seat of action, likewise the acting agent  The efforts, and the senses, so very different  And the fifth one, being the divinity  Completing the five causes, from posterity to eternity</p>	<p><b>XVIII-14</b></p>
<p>Whatever action performed by man  By body, speech, and mind, as he can  Whether it is proper or reverse  Have the five causes and not its converse</p>	<p><b>XVIII-15</b></p>
<p>For a person, whose understanding is unrefined  Thinks of Absolute, with confusion and not defined  For such a person the action he did  Due to non-understanding is stupid</p>	<p><b>XVIII- 16</b></p>
<p>From the notion of "I", he who is free  Understanding that all work is because of He  Though he goes about killing around  Neither does he kill, nor is he bound</p>	<p><b>XVIII-17</b></p>

<p> <b>Knowledge, knower, and the object known</b>  <b>The organ, actor, and purpose shown</b>  <b>Makes the impulse of action three fold</b>  <b>Making the components three, of action mould</b> </p>	<p><b>XVIII-18</b></p>
<p> <b>Knowledge, action, and the actor, the three</b>  <b>Are by dividing the Guna's heard from Me</b>  <b>All have qualities distinct of their own</b>  <b>According to the Guna's qualities known</b> </p>	<p><b>XVIII-19</b></p>
<p> <b>Knowledge by which one sees all beings</b>  <b>As undivided amongst divided things</b>  <b>As single imperishable life for sure</b>  <b>Is a person with Sathva knowledge pure</b> </p>	<p><b>XVIII-20</b></p>
<p> <b>Knowledge, which sees life apart</b>  <b>Not seeing it as oneness in every part</b>  <b>Regarding all life as many fold</b>  <b>Are surely Rajas, cast in passion mould</b> </p>	<p><b>XVIII-21</b></p>
<p> <b>Knowledge, which is confined</b>  <b>To a single product defined</b>  <b>Assuming it to be irrational wholly</b>  <b>Not bound by truth is Tamas, surely.</b> </p>	<p><b>XVIII-22</b></p>
<p> <b>Ordained action done without attachment</b>  <b>Free from repulsion and detachment</b>  <b>Not coveting the fruits of action</b>  <b>Is a Sattvika, in full motion</b> </p>	<p><b>XVIII-23</b></p>
<p> <b>Actions done by person with desire</b>  <b>With hopes of fruits or grandeur aspire</b>  <b>Spurned by toil and conceit</b>  <b>Is a Rajasic act, full of deceit</b> </p>	<p><b>XVIII-24</b></p>
<p> <b>Actions undertaken through delusion</b>  <b>Regardless of consequences or conclusion</b>  <b>Incurring loss, hurt, and incapacitating</b>  <b>Is a Tamasic, act devastating</b> </p>	<p><b>XVIII-25</b></p>
<p> <b>A person non-egoistic, attachment free, and endowed</b>  <b>Full of enthusiasm, and fortitude bestowed</b>  <b>Totally unaffected by success or failure</b>  <b>Is an action of Sathvic nature sure</b> </p>	<p><b>XVIII-26</b></p>
<p> <b>Person desirous of fruits of action</b>  <b>Being totally greedy ,and subject of elation</b>  <b>Malevolent, unclean, and dejected</b>  <b>Is a Rajasic, declared to be afflicted</b> </p>	<p><b>XVIII-27</b></p>
<p> <b>A person unsteady, vulgar, and arrogant</b>  <b>With motives of deception, overbearing, and despondent</b>  <b>Must be an indolent person and procrastinating</b>  <b>With full of Tamasic qualities bearing</b> </p>	<p><b>XVIII-28</b></p>



O'Dhananjaya, listen to the three fold quality The Gunas, with understanding and tenacity For you, I will declare them fully So that you can understand exhaustively	XVIII-29
Knowing the knowledge, with Inclination and abstention And, what is to be done and not to be done O'Partha, conversant with fear, and absence of fear Liberation from bondage is of Sattvika so clear	XVIII-30
That knowledge with faulty understanding Of righteousness and unrighteousness misgiving With what to be done and what not to be done O'Partha, is surely a Rajasic, one	XVIII-31
That knowledge covered in an ignorance mess Regards unrighteousness as righteousness Understanding all in an inverted way O'Partha, Is surely another Tamasic, sway	XVIII-32
That tenacity and unswerving actions Through yoga with convictions Controlling the breath and functions of mind O'Partha, is surely of Sattvic kind	XVIII-33
The tenacity to hold on to actions of fruits Because of attachment to all pursuits Holding to duty, wealth, and pleasure Is a Rajasic nature, for sure	XVIII-34
The tenacity of not giving up certain actions Like sleep, fear, grief, and pride fractions And indulging in them repeatedly O'Partha, is a Tamasic act, surely	XVIII-35
O'Prince of Bharathas now hear from Me About the happiness, what one relishes to be Realizing that this is the end condition After completing all work through painful action	XVIII-36
Actions painful in the beginning, is like poison But ending sweet is like nectar with reason It is born of serenity of understanding the Self And is a Sattvic , action by itself	XVIII-37
Happiness arising due to many a contact Between objects and senses in fact Though like nectar to start, ends like poison And is said to be Rajasic, without any reason	XVIII- 38
That happiness which is itself delusive Both in the beginning and end elusive Arising due to sleep, lassitude, and inadvertence Is always said to be Tamasic, in confluence	XVIII-39

<p>On earth be it amongst creatures or man  Or amongst gods in heaven  Who are free from the Gunas acting  Born out of nature and controlling everything</p>	XVIII-40
<p>O'Scorcherer of foes, according to dispositions  Borne out of birth in various factions  Duties of the Brahmanas and Kshatriyas  Have been defined clearly as also of Shudras and Vaishyas</p>	XVIII-41
<p>Duties of Brahmana born out of nature  Are uprightness, forbearance, and knowledge nurture  Serenity, self control, faith, purity  Coupled with realization and austerity</p>	XVIII-42
<p>Duties of a Kshatriya born out of his nature  Are, not fleeing from battle, dexterity, valour  Generosity, heroism, boldness, firmness  With liberality, skillfulness, and lordliness</p>	XVIII-43
<p>Duties of a Vaishya born in nature  Are, trade, cattle rearing and agriculture  While for a Shudra born in nature  Doing service and assisting to other castes is work culture</p>	XVIII- 44
<p>Heartily engaged to one's own duty  With all knowledge and mind purity  Each one can attain perfection  And in the end reach salvation</p>	XVIII-45
<p>Knowing and worshipping the all pervader  Understanding that He is activity provider  Carrying out the tasks and his own duties  Man can attain perfection like doing austerities</p>	XVIII-46
<p>Doing duty according to one's own nature  Is better than to follow another's work culture  Though one's own duty is defective as ordained  Well performed is neither sin nor stained</p>	XVIII-47
<p>O'Son of Kunthi, one should not shun  The duties to which one is born  It may have evil content in the beginning  Just as fire is covered by smoke in the beginning</p>	XVIII-48
<p>Attaching everywhere to his understanding  With mind conquered and desiring nothing  Attains that supreme state of mind  Which gives freedom from action of any kind</p>	XVIII-49
<p>O'Son of Kunthi, learn from Me, in brief  Reaching such perfection from all grief  That person attains the Brahmanhood  With freedom from action so very good</p>	XVIII-50

<p>Endued with pure understanding  And sense object like sound relinquishing  Controlling the mind with tenacity from all sides  While laying aside all likes and dislikes</p>	XVIII-51
<p>Selecting a holy place and residing  Controlled in mind and body, with little eating  Always devote to the yoga of contemplation  Cultivating dispassion and dedicated devotion</p>	XVIII-52
<p>Forsaking the egotism, arrogance, and superfluous things  Overcoming desire, anger, power, and other likings  Free from the notion of time with tranquility  One can become a Brahman, as he will have the quality</p>	XVIII-53
<p>Becoming tranquil minded and attaining Brahman  Alike to all beings like a saintly man  He neither grieves nor desires greedily  And he attains supreme devotion to Me, surely</p>	XVIII-54
<p>That person knows Me truly by devotion  How much and what I Am without confusion  Thus having known Me truly  Forthwith merges in Me, surely</p>	XVIII-55
<p>Evenly performing all work always  Taking refuge in Me without any other ways  He attains through my grace the eternal  And immutable state of mind so very perpetual</p>	XVIII-56
<p>Resigning all actions to Me  With Me as supreme goal to be  Resorting to yoga through intellect  Fix your mind on Me forever direct</p>	XVIII-57
<p>Fixing your mind on Me  With My grace overcoming difficulties to be  If you do not listen, from self conceit  You will perish in your own circuit</p>	XVIII-58
<p>Indulging in your self conceit  If you think "I will not fight"  This resolve of yours is in vain  As with your nature you will fight again</p>	XVIII-59
<p>O'Son of Kunthi, Out of delusion  If you do not wish, and take a resolution  You shall still fight in spite of yourself  Since you are bound to duty, born of nature itself</p>	XVIII-60
<p>O'Arjuna, in the heart of all beings  There resides a Lord for all doings  By his Maya they are whirled  As if mounted on a machine and twirled</p>	XVIII- 61

O'Descendent of Bharatha, with all your heart  
Take refuge in Him alone, with goodwill sought  
By his grace alone you shall obtain  
The supreme peace and eternal abode with gain XVIII-62

Thus from the knowledge I have imparted  
This has more secrets than all secrets reported  
Believing in Me, introspecting fully  
Act on your thinking, finally XVIII-63

Here again take My supreme word  
Most secret of all so far ever heard  
Because you are dearly beloved to Me  
I shall tell what is good for you to be XVIII-64

Fixing your mind on Me, be devoted to Me  
Worship Me and bow down to Me  
I promise you shall come to Me  
Do not doubt, for you are dear to Me XVIII-65

O'Partha, giving up all duties  
Taking refuge in Me to overcome earthly ties  
You have nothing to lose or grieve  
For I shall liberate you from all sins and reprieve XVIII-66

Never should this secret be declared as it is  
By you to person devoid of devotion and austerities  
Neither to one who does not wish to hear  
Nor to a person who speaks of Me as a liar XVIII-67

He that imparts my teachings to my devotees  
Carrying tasks with devotion and ease  
Being totally free from doubt and action  
Comes to Me alone with full of satisfaction XVIII-68

Whosoever among men is propagating messages  
About Me, becomes dear to Me for ages  
He who is carrying such task devotedly  
Being close to me reaches Me finally XVIII-69

This sacred dialogue of ours, when one studies  
Is like practice of sacrifice and duties  
Will be performing a knowledge sacrifice  
Which in my opinion is a devotional practice XVIII-70

A person who merely hears our dialogue mere  
With devotion and devoid of caviling smear  
Attains blessed sphere and shall be freed  
To the holy abode and reaches god with speed XVIII-71

O'Partha, with undivided attention  
If you have listened with devotion  
O'Dhananjaya, you must have come out of delusion  
Destroying your ignorance and confusion XVIII-72

**Arjuna Speaketh**

Through your grace, my delusion destroyed  
And my memory and intellect totally restored  
O'Achyuta, I stand without any doubts free  
To carry out task at the command of thee

**XVIII-73**

**Sanjaya Speaketh**

Thus I heard the dialogue wonderful  
Between Vasudeva and Partha of high soul  
The dialogue so very full of thrill  
Causing my hairs to stand on end still

**XVIII-74**

Through the grace of Vyasa the great  
I could hear the supreme secret, which was a treat  
Direct from, Sri Krishna, The Lord so repute  
Declaring himself as Lord Of Yoga, without dispute

**XVIII-75**

O'King, as I recall time and again  
With Krishna and Arjuna on the plain  
This wonderful dialogue so holy and sacred  
I rejoice again and again like my daily bread

**XVIII-76**

As I recall the wonderful speech  
There is no tongue to reach  
And the form of Hari, seen time and again  
I rejoice again and again with plenty to gain

**XVIII-77**

Where ever Krishna Lord of Yoga be  
Where ever Partha the dexterous archer be  
There it is deemed that victory is a surety  
With welfare, progress, and prosperity

**XVIII-78**

## ***END CHAPTER-XVIII-YOGA OF LIBERATION BY RENUNCIATION***

***OM TAT SAT***

**SARVAM SRI KRISNARPANAM ASTHU.**

### ***GLOSSARY OF APELLATIONS***

**Achyutha:-** A name used for Lord Krishna in religious texts.

**Adisesha:-** A kingly serpent, seat of Lord Vishnu.

**Aditya:-** Reference to Sun.

**Adityas:-** A class of gods who are sons of Aditi and sage Kashyapa

**Agni:-** God of fire.

**Airavatha:-** Name of elephant used by Indra , King of heavens.

**Anantha:-** Means infinite. Also is name of serpent used as a seat by Lord Vishnu.

**Ananthavijaya:-** Name of conch shell used by Yudhistira.

**Arjuna:-** Son of Pandu and Kunthi. Great archer and disciple of Lord Krishna.

**Ashwattha:-** Holy pipal tree worshipped by Hindus.

**Ashwatthama:-** Son of archery teacher Drona. Also name of elephant which was killed to make Drona believe that his son was killed.

**Aswins.:-** Divine twins who are leaders in surgery. Also known for beauty.

**Asita :-** A heavenly sage.

**Asura.:-** The demon clan ; enemy of gods.

**Best of Bharatha.:-** A reference term for Arjuna.

**Best of Kuru's.:-** Refers to Arjuna. Though a Pandava, he is also a Kaurava.

**Bharatha:-** Refers to Arjuna, and sometimes to Dhritarashtra, in plural refers to descendents of Bharatha.

**Bhima:-** One of five Pandavas; also called Bhimasena.

**Bhisma:-** Son of King Shantanu and Ganga, a master in statecraft and a great Warrior on the Kaurava side.

**Bhrigu: -**A seer and preceptor of Asuras

**Brahma:-** The god of Creation, also one who shapes the world.

**Brahma Sutras:-** Work dealing with knowledge of Brahman. One of the holy trinity of Hindu scriptures, the other two being the Bhagavad Gita and the Upanishads.

**Brahman:-** The primordial principle or the shapeless substance from which universe is made and to which it returns.

**Brihaspathi:-** A seer and preceptor of Devas. Also refers to planet Jupiter.

**Chekitana:-** A warrior of Vrisni tribe.

**Chitraratha:-** The king of Gandarvas.

**Danava:-** A class of Demons.

**Devadatta:-** The conch shell of Arjuna.

**Dhananjaya:-** Refers to Arjuna, also means winner of wealth.

**Diadem:-** A divine head gear.

**Daitya:-** The clan of demons , sworn enemy of gods.

**Dristadyumna:-** A warrior ,son of King Draupada, killed by Ashwatthama.

**Dristaketu:-** King of Chedi.

**Dhritarashtra:-** Brother of Pandu and Vidura. Born blind, husband of Gandhari, and father of hundred sons- the Kauravas.

**Draupadi:-** Wife of five Pandava brothers.

**Drona:-** Military preceptor of Pandavas and Kauravas. A general on Kaurava side.

**Dhrupada:-** King of Panchala, father of Draupadi.

**Duryodhana:-** Eldest son of Dhritarashtra, and leader of Kauravas.

**Enemy slayer:-** Refers to Lord Krishna.

**Gandharvas:-** Celestial musicians and singers in Indra's heaven

**Gandiva:-** Arjuna's bow of extraordinary might.

**Ganga:-** Name of holiest river in India.

**Garuda:-** A mythical bird and mount of Lord Vishnu.

**Gayathri:-** A poetic meter and also a verse in Rigveda recited by Brahmins routinely and also in religious rituals.

**Govinda:-** Refers to Lord Krishna, means protector of cows.

**Gudakesha:-** Refers to Arjuna, means thick haired one.

**Hari:-** Refers to Lord Krishna.

**Hero of Kurus.:-** Refers to Arjuna.

**Hrishekesha:-** Refers to Lord Krishna.

**Ikshwaku:-** First king of solar dynasty, son of Manu Vaivaswatha.

**Indra:- King of Gods.**  
**Janaka:- King of Vydeha or Mithila.**  
**Janardhana:- Refers to Lord Krishna.**  
**Jayadratha:- One of the kings fighting on Kaurava side.**  
**Joy of Kurus:- Refers to Arjuna.**  
**Kandarpa:-God of love and passion, also known as Kamadeva.**  
**Kapila:-An ancient seer and a sage.**  
**Karna:-King of Anga, and eldest brother of Pandavas, deserted as a child and strongly supported by Duryodhana, Warrior on Kaurava side.**  
**Kashi:- One of the holiest cities in India on banks of river Ganga.**  
**Kauravas:-Descendants of King Kuru. Primarily refers to children of Dritarashtra however Pandavas also belong to the same clan.**  
**Keshava:- Refers to Lord Krishna.**  
**Keshin:- A Demon.**  
**Kripa:- Son of Sharadvat, reared by Shantanu.**  
**Krishna:- Arjuna's charioteer and incarnation of Lord Vishnu.**  
**Kunthi:- First wife of Pandu , who had a boon to beget children by invoking any chosen god.**  
**KuntiBhoja:-A Yadava prince who adopted Kunthi.**  
**Kuru:- An ancestor of tribe named after him.**  
**Lord of Earth:-A general term for a king, refers to Dritarashtra in Bhagavad-Gita.**  
**Lord of Yoga:- Refers to Lord Krishna.**  
**Lotus Eyed:-Refers to Lord Krishna.**  
**Madhava: - Refers to Lord Krishna.**  
**Madhusudhana: - Refers to Lord Krishna, means destroyer of demon Madhu.**  
**Makara:-A variety of a shark.**  
**Manipushpaka:- Conch shell of Sahadeva- one of the Pandava brothers.**  
**Manes- A term used to refer to fore-fathers.**  
**Manu:-Man par excellence, according to Vedas the father of human race.**  
**Margashira:-Generally November- December season which falls in the ninth month of lunar calendar**  
**Marichi:- A seer and a sage.**  
**Maruts:- The storm gods who are companions of Indra.**  
**Meru:-A fabulous mountain where Brahma resides.**  
**Mighty Armed Prince:- A generic epithet for a warrior. Usually refers to Arjuna or Lord Krishna.**  
**Nakula:-Twin brother of Sahadeva. One of the five Pandava brothers.**  
**Narada:- A Devarishi seer and a sage, a devotee of Lord Vishnu.**  
**Panchajanya:- Name of conch shell of Lord Krishna.**  
**Pandavas:-Sons of Pandu –Yudhistira, Arjuna, Bhima, Nakula and Sahadeva.**  
**Paramathma:-The highest of beings.**  
**Parantapa:-Refers to Arjuna.**  
**Paundra:- Name of conch shell of Bhima.**  
**Prahlada:- Son of Demon Hiranyakashapu.**  
**Prajapathi:- Refers to Lord Vishnu, means Lord of Creatures.**  
**Pritha:- Refers to Kunthi.**  
**Purujit:-A warrior on Pandava side, brother of KuntiBhoja.**  
**Rama:- Seventh incarnation of Lord Vishnu who destroyed demon Ravana.**  
**Rig-Veda:-The first of the four Vedas, consisting of hymns in praise of gods.**  
**Rudra:- Refers to Lord Shiva.**  
**Rudras:-Refers to storm gods .**  
**Sadhyas:- A group of celestial beings.**  
**Sahadeva:- Twin brother of Nakula, one of the five Pandavas brothers.**  
**Samaveda:-The third of the four Vedas, consisting of hymns chanted during rituals.**  
**Sanjaya:- A bard and narrator of Bhagavad Gita.**  
**Sankhya: -A philosophy propounded by Kapila Muni.**

**Satyaki:-** Refers to Yuyudhana, son of Satyaka.  
**Saubhadra:-** Refers to Abhimanyu, son of Arjuna.  
**Saundatti:-**One of the sons of Dhritarashtra.  
**Scorcher of Foes:-** A general epithet used to refer to Arjuna or Dhritarashtra.  
**Shaibya:-** King of Shibi clan.  
**Shankara:-** Refers to Lord Shiva.  
**Sikhandi:-** Son of King Draupada, though born as female was transformed to a male by a yaksha.  
**Siddha:-** Person who has achieved unique powers through meditation.  
**Skanda:-** Refers to Lord Kartikeya . A god of war, son of Lord Shiva.  
**Slayer of Keshin:-** Refers to Lord Krishna.  
**Soma:-** Means Moon. Also an intoxicating drink used in Vedic rituals.  
**Somadatta:-** Name of a King.  
**Son of Dhritarashtra:-**Refers to Duryodhana. In plural, refers to Kauravas.  
**Son of Kunthi:-** Refers to Arjuna.  
**Son of Pandu:-** Epithet to any of five sons , but usually refers to Arjuna.  
**Son of Pritha:-** Refers to Arjuna.  
**Sughosha:-** Conch shell of Nakula.  
**Surabhi:-** A divine cow, bestower of all wishes.  
**Uchchaisrava:-** Name of Indra's horse.  
**Ushana:-**An ancient sage, preceptor of Demons.  
**Varuna:-**One of the oldest Vedic gods often referred to as god of water.  
**Varshneya:-** Refers to Lord Krishna.  
**Vasudeva:-** Refers to Lord Krishna.  
**Vasuki:-** One of the King Serpents.  
**Vasus:-**A class of gods whose chief was Indra.  
**Vayu:-** The god of wind.  
**Vedas:-**A collection of sacred hymns and rituals that are the earliest texts of Hindu scriptures.  
**Vaishvanara:-**Energy residing in beings creating warmth and digestion.  
**Vikarna:-**One of the sons of Dhritarashtra.  
**Vishnu:-**One of the principal deities of classical Hinduism, regarded as the preserver of life.  
**Vishwadevas:-**a class of gods.  
**Vaivaswat:-**Refers to Sun, regarded as father of Manu Vaivasvatha.  
**Vyasa:-**A celebrated mythological sage and author.  
**Yadava:-**Refers to Lord Krishna, so called as he belongs to yadava tribe.  
**Yakshas:-** class of supernatural beings or spirits.  
**Yama:-** Lord of death.  
**Yagna:-**One of the types of sacrifice offered by many means.  
**Yoga:-**most often means "mental discipline"  
**Yogi:-** A master of mental disciplines  
**Yudhamanyu:-**A warrior on side of Pandavas.  
**Yudhistira:-**Eldest of the five reputed sons of King Pandu.  
**Yuyudhana:-** Son of Satyaka, a warrior on side of Pandavas.

----- The End-----