

Omm Namō Bhagavate

***Srimad
Bhagavad Gita***

Translated by
Swami Sri Atmananda

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*When the wheel of evolution gets derailed
due to ascendancy of unrighteousness,
I come down.
To protect the virtuous,
to destroy evil and to restore dharma,
I come again and again.*

Srimad Bhagavad Gita

Contents

[Publisher's Note](#)

[Introduction](#)

[Chapter 1](#)

[Chapter 2](#)

[Chapter 3](#)

[Chapter 4](#)

[Chapter 5](#)

[Chapter 6](#)

[Chapter 7](#)

[Chapter 8](#)

[Chapter 9](#)

[Chapter 10](#)

[Chapter 11](#)

[Chapter 12](#)

[Chapter 13](#)

[Chapter 14](#)

[Chapter 15](#)

[Chapter 16](#)

[Chapter 17](#)

[Chapter 18](#)

Publisher's Note

This is Swami Sri Atmananda's sixth published English translation of the Bhagavad Gita, and a major revision of the previous editions. In his spoken interactions for more than 25 years, Swamiji has been clarifying the meaning of these 700 verses, to provide for contemporary yogis the actual guidance revealed by Lord Krishna on the battlefield of Kurukshetra.

Swamiji emphasizes that a translation is not a commentary.* Many spiritual concepts have no equivalent term in the English language, so a translator must select words that reflect the meaning of the original, without coloring or diluting its essence. This translation follows the original Sanskrit as closely as possible, based on Swamiji's realization, which may convey more depth than a strict word-for-word translation. Does this book then represent the pure Gita? Only you can know that. Read, contemplate and absorb. Your conclusions are invited.

*Swamiji's commentaries are available [here](#)

[Back to top](#)

[Introduction](#)

Gita, the celestial song, is the essence of eternal wisdom. It is neither a teaching nor a preaching. It is a revelation from the Supreme to the spark. It deals with different stages of the eternal journey that begins from turmoil and ends with the withering away of the ego.

Gita can be studied from two angles. The first, and probably the most common, is from the angle of a seeker who is seeking the Truth. The other approach is from the point of a seer, one who has found the Truth, realized it, but has not understood through the mind what has been realized. The present translation is an attempt from the second angle. The nature of the path can only be known to the traveler who has completed the journey, not to one who is still marching.

This translation is not meant for those who are thinking that they are seekers. It is for those who are really seers within but behaving as seekers outwardly, not because of their ignorance of the Truth but because of the ignorance of what they have already realized.

Gita, the eternal wisdom, reveals itself at every transition, during every turning of history, and gives new meaning as per the need of the time. The different interpretations of Gita are not reflections of diversity but pointers of its universal resilience and inherent unity, the unity that Truth is one but seers speak of it in different ways.

The present translation is not based on intellect. It is based on realization and revelation. Every word of it has come from Krishna—the Supreme Consciousness—that dwells in all of us. The mistakes, inaccuracies, fallacies or deficiencies are not of Krishna who has revealed it, but of Arjuna—the mental being—who has tried to translate it into a language of human understanding.

Comments and criticisms are welcome from both categories of readers—from the seekers, to know where it is ambiguous, and from the seers, to know where it appears superfluous.

Let Truth alone manifest.

Swami Sri Atmananda

[Back to top](#)

Chapter 1

Arjuna Vishaada Yoga

The Yoga of Arjuna's Dejection

1. Dhritarashtra said:

Tell me Sanjaya, what did my sons and those of Pandu do after gathering at the field of Kuru, the field of Dharma? 1.1

2. Sanjaya said:

O King, seeing the army of the Pandavas arrayed for battle, Duryodhana approached his teacher Drona and said: 1.2

3. O Master! Behold this vast army of the Pandavas. Your talented pupil, Drupada's son, has marshaled this army for the battle. 1.3

4. In this army there are mighty heroes and archers like Yuyudhana, Virata and Drupada. Each of them can be compared with Bhima and Arjuna in battle. 1.4

5. Dhrishtaketu, Chekitana, the valiant king of Kashi, Purujit, Kuntibhoja and Shaibya, the best among men, are also there. 1.5

6. Moreover they have other great and mighty warriors like Yudhamanyu, Uttamauja, the son of Subhadra and the sons of Draupadi. 1.6

7. O best among the twice-born, I will now tell you the names of our distinguished generals. 1.7

8. Foremost amongst us are myself, Bhishma, Karna and also Kripa, the ever victorious in battle, and there are others like Ashwatthama, Vikarna, the son of Somadatta and Jayadratha. 1.8

9. There are also many other skilled warriors, equipped with various weapons and missiles, who have risked their lives for me. 1.9

10. This huge army of ours under the command of Bhishma is quite strong, but the other side led by Bhima also appears to be adequate. 1.10

11. Therefore, all of you remaining in your respective positions must protect Bhishma on all sides and all fronts. 1.11

12. At this juncture, Bhishma, the great grandfather of the Kurus, blew his conch, cheering up Duryodhana. The sound of the conch was like the roaring of a lion. 1.12

13. All of a sudden conches, kettledrums, tabors, drums and cow horns blared forth simultaneously, making a tumultuous sound. 1.13

14. Seated in the magnificent chariot drawn by white horses, Sri Krishna and Arjuna then blew their celestial conches. 1.14

15. Sri Krishna blew His conch Panchajanya and Arjuna his conch Devadatta, while Bhima, the performer of terrible deeds, blew his mighty conch Paundra. 1.15

16. King Yudhishtira, Kunti's son, blew his conch Anantavijaya. Nakula and Sahadeva blew their conches Sughosa and Manipushpaka, respectively. 1.16

17. Then the ruler of Kashi, an excellent archer, Shikhandi, the great warrior, Dhritadyumna, Virata, Satyaki the invincible, 1.17

18. Drupada and the sons of Draupadi, and also the mighty-armed son of Subhadra, blew their respective conches. 1.18

19. The tumultuous sound echoing through heaven and earth rent the hearts of Dhritarashtra's sons. 1.19

20. Seeing the sons of Dhritarashtra ready for the battle, Arjuna raised his bow, 1.20

21. And said to Sri Krishna, "Please place my chariot in the middle of the two armies," 1.21

22. "And keep it there until I have assessed these warriors who have assembled for battle and have found out with whom I will have to fight." 1.22

23. "Let me scan all the well-wishers of the evil-minded son of Dhritarashtra who have assembled here to fight." 1.23

24. Sanjaya said:

O King, being thus addressed by Arjuna, Sri Krishna positioned the magnificent chariot in the middle of both armies, 1.24

25. In front of Bhishma, Drona and other kings, and said, “Partha, behold all these opposing armies of the Kurus assembled here.” 1.25

26. Arjuna saw fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends all standing there ready to fight. 1.26

27. He also saw fathers-in-law and well-wishers in both armies. 1.27

28. Seeing all the relatives and friends standing on the battlefield eager to fight, Arjuna was filled with compassion and sadness, and said: 1.28

29. Krishna, seeing these relatives arrayed for battle, my limbs give way, my mouth is parched, my body trembles and my hairs stand on end. 1.29

30. The Gandiva is slipping from my hands and my skin is burning. I am unable to stand and my head is reeling. 1.30

31. And, Keshava, I am seeing inauspicious omens and find no good in killing my kinsmen in this battle. 1.31

32. Krishna, I am not interested in victory or kingdom or pleasures; what is the use to us of all this happiness or even life? 1.32

33. Those for whose sake we desire kingship, happiness and pleasure are all arrayed here risking their lives and wealth. 1.33

34. Teachers, fathers, sons and grandsons, maternal uncles, fathers-in-law, brothers-in-law and all other relatives are here. 1.34

35. I do not want to kill them even if they are ready to kill me. Not to speak of the gains on earth, even the lordship over the three worlds will not prompt me to kill them. 1.35

36. What would we gain by killing the sons of Dhritarashtra except sin, even though they are the aggressors? 1.36

37. We should not kill the sons of Dhritarashtra and other relatives. Krishna, how can one be happy after killing his own kinsmen? 1.37

38. Possessed as they are with greed, and unable to see the consequences of their sinful act of destroying their relatives, friends and clan members, 1.38

39. Why should I not desist from this sinful act, since I can clearly see the evil that will follow the destruction of our clan? 1.39

40. Krishna, when the clan is destroyed, the long-honored tradition of kuladharma becomes diluted and evil triumphs over righteousness. 1.40

41. Krishna, we are told that with a preponderance of vice the women of the clan will become corrupt and that will lead to a mixture of castes. 1.41

42. This will lead to hell for the destroyers of the clan and also bring down the entire race, leading to cessation of ancestral offerings. 1.42

43. Thus, the intermixture of castes that is caused by the destroyers of the kinsmen will destroy the traditional customs and rites. 1.43

44. Krishna, we have heard that men who have lost their clan traditions dwell in hell permanently. 1.44

45. What a pity! We are bent upon committing such a great sin of killing our own kinsmen just for the sake of the pleasure of the crown. 1.45

46. I will suffer less if the weapon-wielding sons of Dhritarashtra kill me when I am unarmed and unresisting. 1.46

47. Sanjaya said:

Saying thus, Arjuna, whose mind was agitated by grief, threw down his bow and arrow and sat silently in the chariot. 1.47

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the first chapter, entitled
“The Yoga of Arjuna’s Dejection”**

[Back to top](#)

Chapter 2
Saankhya Yoga
The Yoga of Discrimination

48. Sanjaya said:

To one who was full of tears, dejected and overtaken by self-pity, Krishna spoke. 2.1

49. The Blessed Lord said:

From where came this attachment to you at this hour of peril, Arjuna? It is not for noble souls, and will lead you neither to heaven nor glory. 2.2

50. Yield not to cowardice. It is not befitting of you. Get rid of this weakness of heart and stand up, you, the scorcher of enemies. 2.3

51. Arjuna said:

Krishna, how shall I fight against Bhishma and Drona in this battle—are they not worthy of reverence? 2.4

52. It is better to live on alms in this world than to kill these noble elders and enjoy all riches and wealth stained by their blood. 2.5

53. We do not know which would be better for us. We are also not sure who will win over whom. We would not want to live after killing these warriors standing before me with the sons of Dhritarashtra. 2.6

54. I am overcome by pity and misplaced compassion. My mind is puzzled. I am unable to know what is my duty. I surrender to Thee; I am Thy disciple. Please guide me in the correct path. 2.7

55. I am not finding it possible to get rid of this grief, even if I am to get the lordship of this world and that of the gods too. 2.8

56. Sanjaya said:

O King! After saying this to Sri Krishna, Arjuna, the destroyer of foes, again said, “I will not fight,” and became silent. 2.9

57. Then, O Bharata, Sri Krishna, with a smile, spoke the following words to Arjuna, who was full of sorrow. 2.10

58. The Blessed Lord said:

Arjuna, you are speaking like a wise man but grieve over those who should not be grieved for. Wise men grieve neither for the dead nor for the living. 2.11

59. There was never a time when you, I, or these kings ceased to exist, nor shall there ever come a time when we will not exist. 2.12

60. Just as the embodied self undergoes the stages of adolescence, youth and old age, so also it acquires another body. The wise are not deluded about this. 2.13

61. Arjuna, the feelings of heat and cold, and pleasure and pain, are caused by the contact of senses with the objects of pleasure. These feelings are temporary and recurring in nature. Therefore, endure them calmly. 2.14

62. O best among men, the wise men who do not get perturbed with these feelings of pain and pleasure are indeed fit to attain immortality. 2.15

63. Untruth has no existence and truth never ceases to exist. The knowers of truth have come to this conclusion after scrutinizing both these maxims. 2.16

64. That alone which pervades this universe is indestructible. No one has the power to destroy this imperishable substance. 2.17

65. Arjuna, all these bodies are perishable but not that which dwells in them. Therefore, grieve not and fight. 2.18

66. One who thinks that it is the slayer and one who thinks that it can be slain, both are ignorant because it neither slays nor is slain. 2.19

67. It is never born nor does it ever die. It comes into embodiment again and again. It is birthless, eternally present and is not slain when the body is slain. 2.20

68. Arjuna, one who knows the Soul to be birthless, imperishable and eternal, how can he kill anybody or how can he be the cause for killing? 2.21

69. As a person changes worn-out clothes for new ones, so also the soul discards worn-out bodies and takes on new bodies. 2.22

70. Neither can weapons cut it nor can fire burn it. Water cannot drench it nor can wind dry it. 2.23

71. It cannot be cut or burnt nor get wet or dry. It is eternal, all-pervading, constant and primordial. 2.24

72. It is unmanifest, unthinkable and immutable. Knowing this you should not grieve. 2.25

73. And even if you think that this soul is subject to constant birth and death you still should not grieve. 2.26

74. Whosoever is born shall die and rebirth is inevitable for the dead, therefore you should not grieve over this. 2.27

75. Embodied beings are unmanifest before birth and after death. They are manifest between these two states. What is there to grieve for? 2.28

76. Some see this as a wonder, others speak of it as a wonder, others listen to it in wonder, and there are people who are unable to understand anything even after hearing about it. 2.29

77. Arjuna, that which dwells in the bodies of all beings can never be slain; therefore, you should not grieve for anyone. 2.30

78. From the perspective of dharma you should not get perturbed either, since for a warrior like you there is no greater cause than to fight for dharma. 2.31

79. Arjuna, fortunate is the warrior who gets such an opportunity to fight for a right cause. It opens the gates to heaven. 2.32

80. If you refuse to fight this righteous war you will lose your fame and also incur sin from shirking your ordained duty. 2.33

81. People will also perpetually blame you. For a man of honor this defamation will be worse than death. 2.34

82. All these great warriors who once admired you will laugh at you, thinking that you are withdrawing from battle out of fear. 2.35

83. Your enemies too will laugh at you, belittling your strength. Can there be a greater sorrow? 2.36

84. Arjuna, if you die you will go to heaven, and if you win you will be the ruler of this earth. Therefore, get up and fight with determination. 2.37

85. Accepting happiness and sorrow, profit and loss, and victory and defeat in equal spirit, fight the battle—you will never incur sin. 2.38

86. Arjuna, what I just explained comes from the Saankhya tradition. Now listen from Me how to face life from the angle of buddhi yoga. If you can practice this yoga of intellect, you will break free from the shackles of action. 2.39

87. In this approach there is no wasted effort, no fear of contrary result and no apprehension of incurring sin. Even a little progress in this path saves one from great fear. 2.40

88. The intellect is focused on one goal in buddhi yoga, whereas in the other approach it wanders in different directions due to endless desires. 2.41

89. Unwise people with narrow interpretations of the Vedas cling to their own views, declaring through flowery speeches that there is nothing higher. 2.42

90. These desire-driven seekers of heaven further proclaim that only through elaborate rituals can one enjoy the fruits of action and all riches. 2.43

91. These pleasure-seekers cannot attain the samadhi state because their intellect is not one-pointed. 2.44

92. The scope of the Vedas is confined to the three-dimensional experience of life. You must be established in the Self to transcend that. Therefore, Arjuna, you should go beyond duality, retain sattwa, and overcome the urge for [yogakshema](#). 2.45

93. When water flows everywhere there is no special role for the water in the well. Likewise, after realizing Divine there will be no special need to study the scriptures. 2.46

94. You have the right to perform action, but let not fruit be the motive for your action. Also, do not get attached to inaction. 2.47

95. Renouncing attachment to the result and accepting success and failure equally, perform action—this is the true state of yoga. 2.48

96. Action becomes inferior if performed only with result motive. Those who act in this way deserve compassion. Therefore, Arjuna, take refuge in buddhi yoga. 2.49

97. Endowed with buddhi yoga, one can be free from good and evil in this life. Therefore, strive to be in yoga. Yoga is the art of getting things done without attachment. 2.50

98. Practicing the yoga of intellect the wise men give up the fruit of action and freeing themselves from the cycle of birth attain the eternal state. 2.51

99. When your intellect will be free from the mire of delusion you will be indifferent to what you hear and to what is yet to be heard. 2.52

100. When your intellect will be free from confusion caused by contradictory statements, and rests in samadhi in a steady and unwavering state, you will attain yoga. 2.53

101. Arjuna said:

Krishna, what are the signs of a person who has attained that state of equanimity? And how does he speak, live and interact with others after reaching that state? 2.54

102. The Blessed Lord said:

Arjuna, when a person is able to free himself completely from the desires of the mind and enjoy the bliss of the Self, he is said to have attained the state of equanimity. 2.55

103. When a person is not perturbed in a situation of sorrow, not attracted to pleasure, and free from attachment, fear and anger, he is said to have attained equanimity. 2.56

104. When one is free from infatuation and attachment and neither rejoices at achievement nor recoils from adversity, he is said to have attained the state of equanimity. 2.57

105. Like a tortoise withdrawing its limbs from all directions, a man who has attained equanimity is capable of withdrawing his senses from objects of pleasure at will. 2.58

106. Restraining the senses from objects of pleasure, one can have temporary sense control but the relish for objective pleasure remains within. This relish also disappears completely after attaining equanimity. 2.59

107. Arjuna, so turbulent are the senses that even the mind of a striving yogi who has practiced self-control is carried away forcibly by them. 2.60

108. Therefore, controlling all the senses, be linked with Me. One whose senses are under control attains the state of equanimity. 2.61

109. Pull for sense enjoyment comes when the consciousness is allowed to dwell on sense objects. From this pull comes desire and from desire comes anger. 2.62

110. From anger comes delusion and from delusion comes the covering of awareness. Due to this covering, the intellect loses the capacity of discrimination, opening the door to complete ruination. 2.63

111. Being established in equanimity, the yogi has the ability to experience the objects of senses without attraction or repulsion, and attains the highest state. 2.64

112. With equanimity comes the end of all sorrow, and the yogi experiences constant bliss. 2.65

113. If the intellect is not fixed on the Self, how can thoughts be linked with the Self, and when thoughts are not linked, how can one derive peace? Without peace, where is happiness? 2.66

114. As the moving wind causes a boat to drift on water, so also the mind, when linked with any of the senses, carries away the intellect from the Self. 2.67

115. Therefore, Arjuna, the person whose senses are completely restrained is the one who has attained the state of equanimity. 2.68

116. That which is like night to all beings, there the self-controlled is awake, and that which keeps all beings awake is like night to a seer. 2.69

117. As the sea remains unchanged even after receiving all the waters, a man of equanimity continues to experience peace even when desires enter into him. This experience is not possible for one who is driven by desire. 2.70

118. One who has given up all desire and is free from longing, attachment and egoism is fit to attain supreme peace. 2.71

119. Arjuna, this is known as the supreme divine state. When such a state is attained one is no longer deluded even at the time of leaving the body, and remaining in this state he reaches the state of nirvana. 2.72

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the second chapter, entitled
“The Yoga of Discrimination”**

[Back to top](#)

Chapter 3
Karma Yoga
The Yoga of Action

120. Arjuna said:

Krishna, if you know that knowledge is superior to action, why do you urge me to perform this terrible action? 3.1

121. Your words are conflicting and confuse my intellect. Therefore, please recommend a path for me that will definitely take me to the highest good. 3.2

122. The Blessed Lord said:

Arjuna, to reach the highest state I have shown two approaches to people in this world long ago. One is through the technique of knowledge for the followers of Saankhya and the other is through the technique of yogic action for the followers of yoga. 3.3

123. Simply by withdrawing from outer activity one cannot reach the state of inaction. So also, the state of perfection cannot be attained by mere renunciation of outer action. 3.4

124. No one can ever remain inactive even for a moment, because all are helplessly driven to action by their innate qualities born of nature. 3.5

125. One who outwardly restrains the organs of action but mentally dwells on the objects of senses is verily deluded and a hypocrite. 3.6

126. Controlling the senses through mind and remaining unattached, if one can perform action as a means to yoga through the instruments only, he can attain perfection. 3.7

127. Perform actions that are ordained for you. A yogi should not withdraw from action, because it is necessary even to ensure physical survival. 3.8

128. Action becomes bondage in this world only when it is not performed in the spirit of [yagnya](#). Therefore, perform action efficiently without being attached. 3.9

129. Prajapati created human beings through yagnya and advised them to follow this practice for desire fulfillment and continuity of the human cycle. 3.10

130. “Satisfy the gods,” advised the creator, “And gods will provide what you need. Thus, by nourishing each other, both of you will attain supreme good.” 3.11

131. “Fostered by yagnya, the gods will grant your desires. One who enjoys the gifts alone without offering them to the gods is indeed a thief.” 3.12

132. Before enjoying material objects, the virtuous first offer them to gods. Thus, they do not incur sin. But those who enjoy the objects without offering to gods verily eat the sin. 3.13

133. All beings are sustained by food, food comes from rain, rain comes from yagnya, and yagnya is rooted in action. 3.14

134. Action originates from Brahman, the Imperishable Absolute. Therefore, the all-pervading Absolute is manifested through yagnya. 3.15

135. Arjuna, one who does not honor this cycle lives a purposeless life of mere sin and sensuous enjoyment. 3.16

136. One who is satisfied with the experience of the Being, able to enjoy the bliss of the Being and established in Self-delight has no ordained duty. 3.17

137. He has nothing to gain materially from action nor anything to lose by withdrawing from action in the material plane. Such a person does not depend on anyone for anything in the material world. 3.18

138. Therefore, you should always sincerely perform your ordained duties in detachment. Thus, discharging your duties without attachment, you can reach the supreme state. 3.19

139. Many wise men like Janaka have reached the highest state by performing action to set an example before others. You should do likewise. 3.20

140. Men of simple faith always follow great men; whatever great men do, common people follow them. 3.21

141. Arjuna, there is no ordained duty for Me in the three worlds nor is there anything worth attaining for Me, yet I am always working. 3.22

142. Arjuna, I have to act sincerely because men always follow Me as an ideal. 3.23

143. If I withdraw from action the worlds will collapse and I will be the source of confusion and destruction. 3.24

144. Arjuna, the unwise act due to attachment, but the wise man should perform action without attachment, for smooth operation of natural law. 3.25

145. A wise man should guide the ignorant by performing action in detachment instead of creating confusion in their minds. 3.26

146. Actions are performed by the modes of prakriti, but the ignorant person whose mind is deluded attaches doership to every action and thinks, "I am the doer." 3.27

147. The knower of truth is well aware of the relationship between gunas and actions and remains neutral because he knows that gunas interact with gunas. 3.28

148. A wise man should not create confusion in the ignorant who are totally veiled by the gunas. 3.29

149. Retaining your awareness and being free from desire and attachment, Arjuna, dedicate all your actions to Me and fight the battle. 3.30

150. Those who follow this path with faith and uncavilling spirit shall be released from the bondage of action. 3.31

151. But know that those who do not follow this path and find fault with this teaching are men of ignorance, and lost. 3.32

152. All beings, even the wise, follow their innate nature. How far can one go with external restraint only? 3.33

153. Attraction and repulsion are rooted in the senses for their objects. One should not be a victim of these formidable enemies on the path of yoga. 3.34

154. Your own path, even if devoid of apparent merits, is better than others that appear to you to be easy. It is better to face death while pursuing your own path than to follow another's path—that may be fraught with danger. 3.35

155. Arjuna said:

Then what is the force that compels man to commit sin even against his own will? 3.36

156. The Blessed Lord said:

Arjuna, desire and anger, born out of rajas, are powerful and extremely harmful. Know them to be enemies. 3.37

157. As fire is covered by smoke, mirror is covered by dust, and embryo is enveloped by the membrane, knowledge gets covered by desire and anger. 3.38

158. Awareness gets covered by this insatiable desire. It is the real enemy of the yogis. 3.39

159. Covering the senses, mind and intellect, this desire veils the awareness of the embodied being. 3.40

160. Therefore, Arjuna, control the senses and kill this formidable, sinful enemy that covers awareness. 3.41

161. Senses are said to be powerful, but mind is stronger than them, and intellect is superior to mind. Yet there is something more powerful than intellect. You should focus on that. 3.42

162. Knowing that which is superior to intellect, O Mighty-armed, control your mind through discrimination and kill this formidable enemy, desire. 3.43

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the third chapter, entitled
“The Yoga of Action”**

[Back to top](#)

Chapter 4
Gyaana Yoga
The Yoga of Knowledge

163. The Blessed Lord said:

I revealed this imperishable yoga to Vivaswan, he taught it to Manu and Manu imparted it to Ikshwaku. 4.1

164. Thus it was transferred in succession and came to the royal sages. Due to the impact of time, this yoga was lost from earth. 4.2

165. Now I am revealing this supreme secret path of yoga to you since you are My devotee and collaborator. 4.3

166. Arjuna said:

Vivaswan was born before you. How is it that you revealed this yoga to him at the beginning?
4.4

167. The Blessed Lord said:

Arjuna, you and I have passed through many births. I have remembered all but you have forgotten them. 4.5

168. Although unborn, immutable and the Lord of all beings, I manifest Myself through My own maya by keeping My prakriti under control. 4.6

169. When the [wheel of evolution](#) gets derailed due to ascendancy of unrighteousness, I come down. 4.7

170. To protect the virtuous, to destroy evil and to restore dharma, I come again and again. 4.8

171. Arjuna, one who realizes the mystery of My divine birth and action is not reborn after death but attains Me. 4.9

172. Being free from attachment, fear and anger, and keeping Me constantly in their minds through pursuing the path of pure knowledge, many have attained Me. 4.10

173. Whichever path men may follow to reach Me, I grant their prayer. All paths that men follow lead to Me only. 4.11

174. Men worship gods to get quick results from actions as these are easily granted in this world. 4.12

175. On the basis of man's innate nature and tendencies for action I have created the fourfold order in this world, but I, as the immortal Lord, am always a non-doer. 4.13

176. Since I have no craving for the fruit of action, actions cannot contaminate Me. One who knows Me as such is not bound by actions. 4.14

177. Knowing the secret of this truth, the seers have performed action from ancient times; therefore, Arjuna, you too perform actions likewise. 4.15

178. As to what is action and what is inaction, even the wise men are confused. Therefore, I shall reveal to you the truth about action and this will free you from the evil effects of action. 4.16

179. The effects of action are profound. Therefore, one should know what is action, what is inaction and what is prohibited action. 4.17

180. One who sees action in inaction and inaction in action is truly a yogi and is wise. He can perform all actions. 4.18

181. One who is able to perform actions without a desire motive and whose actions are sanctified by the fire of knowledge is fit to be called a sage. 4.19

182. One who is not attached to the fruits of action, is ever satisfied and no longer depends on others really does nothing even though fully involved in action. 4.20

183. A person who has controlled his mind and senses and is free from desire and craving for material objects does not incur sin while performing action through the body. 4.21

184. When one is satisfied with whatever is naturally available, is free from confusion, has no jealousy, and is balanced in success and failure, one is not bound by action even when fully involved in it. 4.22

185. One who is free from attachment to result, free from attraction and repulsion, is established in knowledge, and performs work in a spirit of yagnya, never gets contaminated by action. 4.23

186. One who aims at the Supreme sees Brahman everywhere, such as in the fire, in the offering, in the oblation, in the goal and finally in himself. 4.24

187. For some, yagnya is propitiating gods through invocation, worship and offering of material objects. For others, yagnya is the sacrifice of the pull for experiential life. For still others, yagnya is complete absorption in pure awareness. 4.25

188. Some consider yagnya an act of restraining the senses from the pull of objects through mind control, whereas others burn the pull for objects in the fire of sense control. 4.26

189. Some who pursue the path of gyaana sacrifice the power of the senses and the vital airs in the fire of self-control. 4.27

190. Some perform yagnya with material possessions, some offer austerity as yagnya, and others follow any path of yoga as yagnya, while some earnest seekers perform yagnya in the form of wisdom through the study of scriptures. 4.28

191. Some burn prana in apana, or apana in prana, as yagnya through the technique called pranayam, while others restrain both prana and apana and enter into the [state of stillness](#). 4.29

192. Strictly controlling their diet, other knowers of yagnya offer the senses in the vital fire to be freed from negative samskar. 4.30

193. Those who enjoy the objects after performing yagnya attain the eternal state of Brahman, but Arjuna, without performing any type of yagnya one cannot gain happiness in this world or any of the other worlds. 4.31

194. Seers talk about many such yagnyas but all these are rooted in action. When you will know this truth you will be free from the bondage of action. 4.32

195. Gyaana yagnya is superior to material yagnya. Arjuna, all types of action invariably culminate in knowledge. 4.33

196. Know this secret from the enlightened seers. They are the knowers of Truth. Attain this knowledge from them through your humility, self-inquiry and service. 4.34

197. After attaining that, you will not be deluded again. Then you will first realize that all are in you. After that you will also realize I am in all. 4.35

198. Even if you were the greatest sinner you will be able to cross the ocean of sin through this boat of knowledge. 4.36

199. As the blazing fire turns wood to ashes, Arjuna, this fire of knowledge will burn all types of karma. 4.37

200. In this world, there is nothing more powerful to purify the consciousness than knowledge. This knowledge is realized automatically in the course of time when one pursues this path of yoga sincerely. 4.38

201. This knowledge can be attained by one who has faith, aspiration and sense control, and applies sincere effort. When one realizes this knowledge one instantly attains supreme peace. 4.39

202. One who lacks discrimination, is devoid of faith and is assailed by doubts is destined to be doomed on this path. For the doubting soul there is no hope nor happiness in this world nor in the world beyond. 4.40

203. Arjuna, actions do not bind one who is established in yoga, has surrendered all actions to God, whose doubts are dispelled by knowledge and who has attained the state of the Being. 4.41

204. Therefore, Arjuna, cut with this sword of knowledge the ignorance that abides in your heart. Get rid of doubt and confusion. Stand up and fight. 4.42

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the fourth chapter, entitled
“The Yoga of Knowledge”**

[Back to top](#)

Chapter 5

Karma-sannyaasa Yoga

The Yoga of Renunciation of Action

205. Arjuna said:

Krishna, you are praising both renunciation and action. Please tell me which of the two is better for me. 5.1

206. The Blessed Lord said:

Arjuna, one can reach the state of liberation by following either the path of renunciation or the path of action. Of the two, however, the path of action is superior to renunciation. 5.2

207. One is a true sannyaasi who neither feels repulsion nor attraction for any action. Thus, being free from the problem of opposites, he is easily freed from bondage. 5.3

208. The paths of Saankhya and yoga lead to divergent results, say the ignorant, but not the wise. If someone follows sincerely either of these paths, he gets the fruits of both. 5.4

209. The goal that is attained by the followers of Saankhya is also attained by the followers of the path of action. One who is able to comprehend that both these paths lead to the same goal is a true seer. 5.5

210. Renunciation is difficult without performing action. When one follows the path of action, by keeping his mind fixed on God he will quickly attain Brahman. 5.6

211. One whose mind is fixed on God and who has mastered sense control, whose heart is pure and who has identified himself with the Self in all, remains untainted even while performing action. 5.7

212. One who is steadfast in yoga always feels, "I am not doing anything." Such a knower of truth feels that all these actions like seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, 5.8

213. Talking, excreting, grasping, and opening and shutting the eyes are being done by the senses for the object of pleasure. 5.9

214. When someone is capable to perform action fully linked with God and remains uncontaminated, he acquires no sin, as a lotus leaf does not get wet although floating on water. 5.10

215. Yogis perform action with senses, mind, intellect and body only for self-purification, shaking off all attachment. 5.11

216. Abandoning the fruits of action a yogi can attain permanent peace, but one who has attachment for the result of action is trapped by his own actions due to desire. 5.12

217. Renouncing all the action urges of the mind and happily dwelling as the ruler in the city of nine gates, the self-disciplined yogi neither acts nor makes others act. 5.13

218. God neither determines the doership nor the deeds of men nor the union of action with its fruit. These are all done by prakriti. 5.14

219. God never receives the virtue nor the sin of anyone. As knowledge is enveloped by ignorance, people become victims of delusion. 5.15

220. But for those whose ignorance of the Self is destroyed by the knowledge of the Self, the wisdom in them shines like the sun and reveals the Supreme. 5.16

221. One whose mind and intellect are constantly absorbed in that Supreme, who considers Him to be the highest, whose sins have been washed away by wisdom, reaches a state of no return. 5.17

222. A truly wise man sees the same Soul present in the form of a learned person, a cow, an elephant, a dog and an outcast. 5.18

223. When the mind is established in Unity, one conquers the problems of life and attains Brahman who is impartial and free from all coatings. 5.19

224. One who has realized the Brahman lives eternally in identity with Brahman and does not feel perturbed when he comes across unpleasant situations nor does he feel elated when he receives something pleasant. His intellect is firm and he is free from delusion. 5.20

225. As his mind is not attached to any external enjoyments and he finds delight in the Self, he is able to be linked with the Supreme and derives eternal bliss. 5.21

226. Pleasures derived through sense contact are a source of suffering. They have an origin and an end. Therefore, Arjuna, the wise man does not indulge in them. 5.22

227. One who has the strength to withstand the pressure of desire and anger before leaving the body is a real yogi and a happy man. 5.23

228. One who finds happiness, light and delight within himself is a true yogi, and being identified with Brahman he attains Brahman. 5.24

229. When sins are wiped out, doubts are dispelled and the mind is firmly established in the Self, one attains Brahman. Such a seer is actively engaged in the welfare of all beings. 5.25

230. Being free from desire and anger and their thoughts controlled, they attain Brahma nirvana and there is eternal peace all around them. 5.26

231. Shutting off all thoughts for external enjoyments and fixing the gaze between the eyebrows, regulating the breathing within the nostrils, 5.27

232. The sage who has brought his senses, mind and intellect under control, from whom desire, fear and anger have vanished, is liberated while living. 5.28

233. Knowing Me as the enjoyer of all that comes through yagnya and yogic austerity, the Lord of all planes of existence and the friend of all beings, one attains supreme peace. 5.29

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the fifth chapter, entitled
“The Yoga of Renunciation of Action”**

[Back to top](#)

Chapter 6

Dhyaana Yoga

The Yoga of Meditation

234. The Blessed Lord said:

One who performs his ordained duty independent of the fruits of action is a true sannyasi and a yogi, but not the one who has given up the fire rituals and outer activities. 6.1

235. Arjuna, what is called sannyasa is also known as yoga because no one can ever become a yogi without renouncing desire. 6.2

236. Action in detachment is the secret behind success in yoga and the capacity to maintain serenity is the secret behind the undisturbed peace of a yogi. 6.3

237. Being freed from the urges of action for sense gratification, the yogi enters into the ascending stage of yoga. 6.4

238. The self can be the friend or the enemy of the Self. One should liberate the Self by the self but should never bind it by the self. 6.5

239. One who has conquered the self by the Self, for him the self is a friend, but for one who is unable to do this the self acts like an enemy. 6.6

240. One who has conquered his self experiences peace and calmness, and remains unperturbed by heat or cold, pain or pleasure, praise or censure. 6.7

241. A yogi who has conquered his self is ever satisfied with knowledge and wisdom and is free from aversion. For him a stone, gold and a lump of earth are of equal importance. 6.8

242. A yogi who has reached a higher state has equal feeling for well-wishers, friends, enemies, persons of indifference, mediators, relatives, saints or even sinners. 6.9

243. While practicing yoga, one should avoid crowded places, live in seclusion, banish all ideas of material possession, remain free from desire and control the senses. 6.10

244. To practice meditation one should prepare a clean, simple and stable seat, with layers of grass, deer or tiger skin, and cloth, neither overly soft nor too hard. 6.11

245. Sitting on such a seat, one should try to concentrate on the Self by controlling the mind and the senses. 6.12

246. During meditation, one should ensure that the neck, body and spine are erect and motionless, the consciousness is fixed inward on the Self and the thoughts are not desultory. 6.13

247. In order to attain the samadhi state through meditation one should have inner calmness, be free from fear and firmly follow the vow of celibacy. By controlling the mind, the seeker should concentrate on Me only and accept Me as his supreme goal. 6.14

248. In this way, when the yogi is able to still the mind and is established in the Self, he realizes the supreme peace known as nirvana and finally attains Me. 6.15

249. Arjuna, one who eats too much or too little, or sleeps too much or does not sleep at all, cannot attain success in yoga. 6.16

250. Yoga removes all sorrow from one who is temperate in food and recreation, is self-controlled, detached from the fruits of work and has regulated his sleep and waking states. 6.17

251. When the seeker, through controlled mind, develops a natural dispassion for objects of pleasure and his consciousness rests only on the Self, he attains the yoga siddhi state. 6.18

252. Like the flame of a lamp that does not flicker when protected from the wind, the mind of a yogi at this stage is not perturbed since it is united with the Self. 6.19

253. Yoga is that state when the mind becomes silent and still and the self is satisfied by seeing the Self and derives delight from the Self. 6.20

254. Yoga is that state when the yogi experiences endless bliss that results from a purified intellect but not from sense contact. Once established in this state, the yogi is not likely to fall from the truth of the Self. 6.21

255. That is the real state of yoga, after attaining which no other gain is considered greater and one is not shaken even by profoundest sorrow. 6.22

256. This state of sorrowless union is called yoga and one should practice this tirelessly with strong determination. 6.23

257. How to practice yoga? First, abandon all desire-prompted thoughts and control the senses by the mind, 6.24

258. Slowly dive deep into the state of tranquility by holding the mind under firm intellect. Immerse in the Self and remain there for as long as possible without inviting any thought. 6.25

259. Wherever the fickle, wavering mind goes, the yogi should firmly bring it back to focus on the Self alone. 6.26

260. The yogi who is tranquil in mind and free from the perturbation of rajas and the impurity of tamas dwells in supreme bliss and enjoys the delight of the Brahman. 6.27

261. Thus freed from the stains of passion and remaining constantly in yoga, the yogi easily attains the delight of the infinite bliss of the Brahman. 6.28

262. Such a yogi sees all in the Self and the Self in all. 6.29

263. One who sees Me in all and all beings in Me, to him I am always visible and to Me he is also always visible. 6.30

264. The yogi who worships Me and loves Me as one in every being, without discrimination, is always present in Me, whatever may be his mode of life. 6.31

265. Arjuna, a supreme yogi views the pain and pleasure of others with empathy while seeing the same Self everywhere. 6.32

266. Arjuna said:

Krishna, this yoga, which presupposes even-mindedness, appears to be an impossible proposition because my mind is so fickle. 6.33

267. My mind is so restless, turbulent, stormy and obstinate. It seems to me as difficult to control as the wind. 6.34

268. The Blessed Lord said:

This yoga, Arjuna, may be difficult at the beginning, but through constant practice and dispassion one can be successful in it. 6.35

269. Yes, I agree, this yoga is difficult for him whose mind is not controlled, but if one strives hard with perseverance it is attainable. 6.36

270. Arjuna said:

Krishna, what happens to a yogi who is not able to reach the goal due to his wavering mind, even though he has faith and interest in sadhana? 6.37

271. Is he likely to lose both worlds and, like a detached cloud, be blown over from the path of Brahman? 6.38

272. My doubt about this can be removed only by You. Please guide me correctly on this point. 6.39

273. The Blessed Lord said:

One who falls from the path of this yoga shall not be destroyed either in this life or hereafter because one who pursues the path of yoga never comes to grief. 6.40

274. A fallen yogi goes to the world of the righteous and dwelling there for long years again takes birth in the family of the pure and prosperous. 6.41

275. Or he may be born again in the family of saints and seers, full of wisdom and spirituality. Such a rebirth is rare in this world. 6.42

276. There he gets back the spiritual attainment of the previous birth and strives more intensely for perfection. 6.43

277. In the course of time, such a fallen yogi will be driven to the path of yoga by the force of circumstances due to his previous practice, and go above the range of scriptures quickly. 6.44

278. By pursuing the path of yoga with diligence and sincerity the yogi is purified from all karmas accumulated in the course of several births, and finally reaches the highest state of bliss. 6.45

279. Arjuna, a yogi is superior to an ascetic, greater than a scholar and also superior to one pursuing the path of karma. Therefore, be a yogi. 6.46

280. And Arjuna, of all the yogis, one who is ever linked with Me in heart and for Me has love and faith, I consider to be higher and most dear to Me. 6.47

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the sixth chapter, entitled
“The Yoga of Meditation”**

[Back to top](#)

Chapter 7

Gyaana-vigyaana Yoga **The Yoga of Knowledge** **and the Process of Knowing**

281. The Blessed Lord said:

Partha, now hear from Me how a yogi who is exclusively linked with Me and has aspiration to strive further, merges in Me after attaining perfection in yoga. 7.1

282. I shall tell you everything about this knowledge and also the process through which you can realize it. After this realization there shall be nothing left for you to know. 7.2

283. Among thousands of men, few strive for the spiritual path, and of those who strive and attain perfection, few know Me and the secrets of My true existence. 7.3

284. My material nature is divided into eight parts: earth, water, fire, air, ether, mind, intellect and ego. 7.4

285. O Mighty-armed, the above eightfold division is My lower nature. Apart from this there is My higher nature, the universal Soul, which is immanent in the embodied being and supports the whole world. 7.5

286. All beings are born from Me and have these two natures—higher as spirit or Soul and lower as matter or prakriti. I am the source of all origin and all dissolution in the prakriti plane. 7.6

287. Arjuna, there is nothing higher than Me. As pearls are threaded in a string, so also all the worlds are held in Me. 7.7

288. I am the taste in water, light in the sun and the moon, the sacred “Om” in the Vedas, sound in ether and manliness in men. 7.8

289. I am the pure fragrance in the earth element, heat and light in fire, the life-force in all beings and the ascetic force in men of austerity. 7.9

290. Arjuna, I am the eternal seed of all beings, wisdom of the wise and glory of the glorious. 7.10

291. In the valiant I am that strength that is not contaminated by desire and attachment, and among living beings I am that reproductive passion that is not contrary to dharma. 7.11
292. The three states to which beings are subjected—sattwa, rajas and tamas—have come from Me and are in Me but I am not in them. 7.12
293. The whole creation is deluded by these three states and therefore embodied beings do not know Me, the Imperishable, Immutable, who is beyond all these gunas. 7.13
294. It is very difficult to transcend My threefold divine maya, but those who take refuge in Me in utter devotion overcome this. 7.14
295. The evil-doers, the ignorant and those who are below the level of human understanding never come to Me as their knowledge is covered by maya and they cling to undivine attributes. 7.15
296. Arjuna, four types of virtuous men worship Me out of devotion: the distressed, the seekers of knowledge, the seekers of wealth and the men of wisdom. 7.16
297. Among them, the man of wisdom is very dear to Me as I am to him, since he is in constant union with Me. 7.17
298. All four types are noble but I consider the man of wisdom as My true Self, for he is ever in communion with Me and considers Me his supreme goal. 7.18
299. After many births the gyaani attains My true state and realizes that Vasudeva, the omnipresent Being, is all. Such a great soul is indeed a rare devotee and difficult to find. 7.19
300. When the wisdom is carried away by desire one begins to worship other deities according to one's nature of faith and follows the rules of such worship. 7.20
301. Whatever may be the deity that a devotee worships for fulfillment of desires, I stabilize the faith of the devotee on that deity. 7.21
302. Due to this strong faith, the devotee receives the desired object from that deity as ordained by Me. 7.22

303. However, these fruits, gained by people of narrow understanding, are all transitory. The worshiper of gods goes to the godly plane, but My devotees, by whatever method they may worship Me, attain Me. 7.23

304. Because of ignorance people are not able to realize My unmanifest nature and believe that I have assumed a finite form by birth. They are unable to know Me, the Supreme Being, beyond the reach of mind and senses. 7.24

305. Veiled by My yogamaya, I am not manifest to all. Hence, these ignorant people are unable to know Me, the Unborn and the imperishable Supreme. 7.25

306. I know all beings, their past and present, and also I know of all those who shall come in future, but no one knows Me. 7.26

307. Arjuna, right from birth all beings are deluded due to attraction, repulsion, confusion and attachment. 7.27

308. But due to their virtuous deeds, those who are free from sin are not deluded by this maya and worship Me with strong faith and devotion. 7.28

309. Those who worship Me with faith and devotion are released from the cycles of birth, aging and death, and know the Brahman, which is true knowledge. 7.29

310. Knowing Me as the ultimate power in matter, and the source of cosmic intelligence and yagnyas, they realize Me. This realization remains with them even at the time of death. 7.30

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the seventh chapter, entitled
“The Yoga of Knowledge
and the Process of Knowing”**

[Back to top](#)

Chapter 8

Akshara-brahma Yoga

The Yoga of the Imperishable Brahman

311. Arjuna said:

O Supreme Being, please explain to me the concepts of the Absolute, Spirit, Action, Matter and Divine Intelligence. 8.1

312. O Madhusudhana, in this body, who is the Lord of yagnya and how do self-controlled yogis retain the realization at the time of leaving the body? 8.2

313. The Blessed Lord said:

The imperishable Absolute is called the spirit or Brahman; the essence of the Brahman is called adhyaatma. The process through which it manifests in the relative plane of matter is called Action. 8.3

314. Perishable entities are called Matter, and the cosmic Being is itself the Divine Intelligence. I am the Lord of yagnya in the body. 8.4

315. At the time of leaving the body if anyone thinks of Me, definitely he attains Me. 8.5

316. Thought at the time of death determines the state of attainment. Whatever one thinks at the time of death, he attains that state. 8.6

317. Therefore, always think of Me and fight, surrendering your mind and intellect to Me alone. Thus you will attain Me. There is no doubt about this. 8.7

318. Through practice of constant contemplation, if one is linked with the Supreme Being and his mind does not go anywhere else, he attains Him. 8.8

319. When one constantly contemplates on the all-wise, timeless Being, the sovereign master of all, the subtlest universal sustainer, the form beyond human imagination, effulgent like the sun and far beyond the darkness of ignorance, 8.9

320. And meditates on the ancient Being with devotion at the time of leaving the body, fixing the vital breath between the two eyebrows, he reaches the supreme divine state. 8.10

321. I will tell you briefly about the supreme goal that the knowers of the Vedas say is imperishable and to which the striving recluses enter after becoming free from passion. It is the same state to which the celibates also aspire. 8.11

322. Controlling all the gates of the body and focusing the mind in the heart center, raising the vital breath up to the crown, established in the yoga of meditation, 8.12

323. And entering into the vibration of Omkar while meditating on Me, if one leaves the body, he attains the supreme state. 8.13

324. One who always thinks only of Me, without thinking anything else, to that yogi, Arjuna, I am available easily. 8.14

325. After attaining Me, the perfected beings and great yogis are not born again in this world of misery and transitory existence. 8.15

326. Return to the world is certain for all, even up to Brahma's realm, but not for those who have attained Me. 8.16

327. Those who have the knowledge of Brahma's day that lasts for a thousand yugas and also know about Brahma's night that lasts for a thousand yugas are the real knowers of time. 8.17

328. All beings are born at the beginning of the day from the unmanifest and dissolve in the unmanifest at the approach of the night. 8.18

329. Arjuna, this multitude of beings comes again and again and is dissolved helplessly at the advent of night and rises again at the beginning of day. 8.19

330. Beyond this unmanifest there is another unmanifest existence of the Divine Being that does not perish even when all other creatures perish. 8.20

331. That unmanifest Imperishable is the ultimate goal and that is My supreme abode, from where there is no return. 8.21

332. Arjuna, that Supreme Being by whom all this is pervaded and in whom all these beings reside is attainable only by one-pointed devotion. 8.22

333. Arjuna, let Me now tell you that departure time for the yogis that can bring them back to earth, or push them beyond the cycle of birth and death. 8.23

334. Fire, light, the day, the bright half of the month and six months of the northern course of the sun is considered to be the path of the Brahman. Leaving the body at this time, the knowers of Brahman attain Brahman. 8.24

335. Smoke, night, the dark fortnight and six months of the southern course of the sun is considered the dark path and those who leave the body during this time are born again. 8.25

336. These are the two paths, light and dark, considered to be eternal paths of the universe. Departing by one, rebirth is not attained but departing by the other, rebirth is a must. 8.26

337. Knowing these two paths the yogi is not confused at all. Therefore, Arjuna, always be steadfast in yoga. 8.27

338. The benefit that comes through study of scripture and performance of yagnya, charity and austerity can also be obtained by the yogi who realizes the imperishable Absolute. 8.28

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the eighth chapter, entitled
“The Yoga of the Imperishable Brahman”**

[Back to top](#)

Chapter 9

Raaja-vidyaa-raaja-guhya Yoga **The Yoga of Royal Knowledge and Royal Secret**

339. The Blessed Lord said:

To you, the uncavilling, I shall now reveal this supreme knowledge and also the secret of how to apply it to life so that you will be free from evil. 9.1

340. This is royal knowledge and royal secret, supremely holy, directly experienced, full of virtue, easy to practice and imperishable. 9.2

341. People who do not have faith in this knowledge are unable to attain Me and are born again in the cycle of birth and death. 9.3

342. This universe is pervaded by My unmanifest Being. All beings abide in Me but I am not in them. 9.4

343. Behold again My divine mystery—these beings do not abide in Me. Sustaining beings and not dwelling in them is Myself that causes beings to be. 9.5

344. Like the vast wind always remaining in space although blowing everywhere, so also do all beings ever abide in Me. 9.6

345. Arjuna, at the end of a cycle all beings enter My Prakriti and at the beginning of the next cycle I send them forth again. 9.7

346. By using My material nature, repeatedly I send forth these helpless beings at the beginning of a new cycle, taking into consideration their innate nature. 9.8

347. But these actions do not bind Me as I remain indifferent to and detached from them. 9.9

348. Functioning under My control, Prakriti creates all these animate and inanimate beings and this is the cause of the cycle of creation. 9.10

349. The deluded are unable to know Me, the Supreme Lord, veiled as I am in human form. 9.11

350. The hopes, actions and knowledge of these deluded beings are worthless, for they have fallen into the deceptive, demonic and fiendish nature. 9.12

351. But the noble souls, because of their divine nature, worship Me with one-pointed devotion, knowing Me to be immutable and the source of all beings. 9.13

352. They worship Me by constantly chanting My name and glories and striving for My realization with strong faith and firm resolve. Ever united with Me through meditation and single-minded devotion, they are merged in Me. 9.14

353. Others adore Me through gyaana yagnya. They worship Me either as one or many, identical or separate forms. 9.15

354. I am the Vedic procedure, the fire invocation, the ancestral offering and the medicinal herb. I am the Veda mantra, the sacred ghee, the fire and the oblation. 9.16

355. I am the father of the universe, the mother, the dispenser, the grandsire, the object of knowledge, the sacred syllable Om and also the Rig, Sama and Yajur Vedas. 9.17

356. I am the goal, the sustainer, the great Lord, the witness, the abode, the refuge, the friend, the origin and the dissolution, the treasure house and the imperishable seed. 9.18

357. I am the source of heat, I withhold and send forth the rain, I am immortality and also death and, Arjuna, I am the immutable, unchanging eternal awareness and the source of the ever-changing, transitory experience. 9.19

358. Seekers of celestial pleasures cleanse themselves from evils of karma through yagnya as mentioned in the three Vedas and go to the plane of gods to enjoy heavenly bliss. 9.20

359. However, when their merits are exhausted, they again come to earth and go through the process of rebirth as explained in the Vedas. 9.21

360. For the devotees who steadfastly worship Me without thinking anything else, I ensure what they need and protect what they already have. 9.22

361. Arjuna, when someone worships gods with devotion even without following the correct procedure, he actually worships Me only. 9.23

362. I am the enjoyer and the Lord of all types of yagnya. Those who cannot know Me as such return to earth again and again. 9.24

363. Worshipers of gods go to the god plane, worshipers of ancestors go to the ancestral plane, devotees of spirits go to the plane of spirits, but My devotees come to Me only. 9.25

364. If with pure devotion someone offers to Me a leaf, a flower, a fruit or water, I accept that pure offering. 9.26

365. Arjuna, first offer to Me your actions, prayers, austerities, and also all that you receive from or give to others. 9.27

366. This will free you from the results of good and bad actions and make you a yogi. You will attain true sannyasa and come to Me. 9.28

367. In all forms, I am the same Self and there is none dear or hateful to Me. But those who worship Me with devotion are always in Me and I am in them. 9.29

368. By worshipping Me with devotion, even a great sinner can be released from all sin and come to the path of virtue, and become a saint. 9.30

369. Such a devotee of Mine quickly becomes virtuous and attains eternal peace. Arjuna, I proclaim that My devotees shall never perish. 9.31

370. Whosoever takes refuge in Me, be they of sinful birth, women, vaisyas or even sudras, all can attain the supreme state. 9.32

371. How much easier it is then for the pious brahmins, the virtuous, the devotees and the sages to attain Me. Therefore, Arjuna, while you are in this transitory, unhappy world, devote yourself to Me. 9.33

372. Keep Me in your mind, become My devotee, and invoke and worship Me as the Lord of your heart. In this way, you will be eternally linked with Me. 9.34

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the ninth chapter, entitled
“The Yoga of Royal Knowledge
and Royal Secret”**

[Back to top](#)

Chapter 10

Vibhooti Yoga

The Yoga of Divine Emanations

373. The Blessed Lord said:

O Mighty-armed, now listen again to My supreme word. Since you are dear to Me, I shall reveal it to you for your benefit. 10.1

374. Neither the gods nor the great seers know the mystery of My origin because I am the source of all gods and seers. 10.2

375. One who is able to realize Me as the birthless, beginningless Lord of all creatures becomes free from sin and delusion and is fit to attain liberation. 10.3

376. Intellect, knowledge, non-delusion, forgiveness, truth, self-restraint, tranquility, happiness, misery, birth, death, fear and fearlessness, 10.4

377. Non-violence, impartiality, contentment, austerity, charity, fame and defamation, all these manifold conditions of beings arise from Me alone. 10.5

378. The seven ancient seers, the four great seers prior to them, and the Manus were born of My mind. All of them have My nature. 10.6

379. One who realizes the truth and power of My divine glory is united with Me by unwavering yoga. There is no doubt about this. 10.7

380. I am the source of all and from Me all have come. Knowing this, the wise worship Me with devotion. 10.8

381. Keeping Me in their minds and consciousness, they direct all their thoughts towards Me and talk with each other about Me. Speaking of Me only, they are always happy. 10.9

382. To those who are thus ever devoted to Me, who worship Me with love, I give the yoga of intellect through which they can come to Me. 10.10

383. Out of My compassion for them, I light the lamp of knowledge in their hearts and destroy the darkness of ignorance. 10.11

384. Arjuna said:

O Lord, Thou art the supreme Brahman, the final abode, exceedingly holy, the supreme Spirit, the primal God, unborn and all-pervading. 10.12

385. Thus the seers call You; the divine sage Narada and seers like Asita, Devala and the great sage Vyasa also say this. O Supreme Being, even You Yourself tell me so. 10.13

386. O Keshava, all this and whatever else You have spoken to me, I believe to be true. O Lord, verily, neither the gods nor the asuras know Your manifestation. 10.14

387. O Supreme Being, only Thou know Thyself. O Creator of beings, Lord of beings, God of gods, Lord of the universe, Thou art the sustainer of creation. 10.15

388. Only You can describe fully Your divine glories by which You are pervading this entire creation. 10.16

389. O Blessed Lord, how do yogis contemplate on You? Also, how can I know You, on what particular objects shall I meditate on You? 10.17

390. Krishna, please tell me in detail Your power and glories. I am not satisfied to hear just Your nectarous words. 10.18

391. The Blessed Lord said:

Arjuna, there is no end to My magnitude. Therefore, I shall reveal to you only some of the important aspects of My divinity. Now listen to these glories. 10.19

392. I am the Self abiding in all beings, and also I am the beginning, the middle and the end of all beings. 10.20

393. I am Vishnu among the Adityas, of light I am the radiant sun, of the Marutas I am Marichi and among the heavenly bodies I am the moon. 10.21

394. I am the Sama Veda among the Vedas, among the gods I am Vasava, of the senses I am mind and in beings I am consciousness. 10.22

395. I am Sankara among the Rudras, of the Yakshas and Rakshasas I am Kubera, of the Vasus I am fire and among mountains I am Meru. 10.23

396. Arjuna, among priests I am Brihaspati, among generals I am Skanda and among water sources I am the ocean. 10.24

397. Among seers I am Bhrigu, as sound I am Omkar, of yagnyas I am japa yagnya, and of the unmoving I am the Himalayas. 10.25

398. Of trees I am the banyan tree, among divine sages I am Narada, I am Chitraratha among the Gandharvas and among siddhas I am Saint Kapila. 10.26

399. Among horses I am Uchchaisrava, born along with nectar. I am Airavata among elephants and I am king among men. 10.27

400. Of weapons I am the thunderbolt, of cows I am Kamadhenu, among reproductive passions I am Kandarpa, the king of passion, and among poisonous snakes I am Vasuki. 10.28

401. Among nagas I am Ananta, of aquatic beings I am Varuna, of ancestors I am Aryaman and of regulators I am self-control. 10.29

402. I am Prahalad among the daityas, of time I am the reckoner, among beasts I am lion and I am Garuda among the birds. 10.30

403. Of purifiers I am the wind, among weapon-wielders I am Rama, among water creatures I am the alligator and of rivers I am the Ganges. 10.31

404. I am the beginning, the middle and the end of created beings. Arjuna, of all knowledge I am the knowledge of the Self and I am the logic of those who debate. 10.32

405. I am the first letter of the alphabet, and of compounds I am dwandwa. I am eternal time. I am the universal dispenser. 10.33

406. I am the all-erasing death and the unmanifest future. Among feminine qualities I am fame, prosperity, speech, memory, wisdom, perseverance and forgiveness. 10.34

407. Of chants I am the Brihat Sama, of meters I am Gayatri, of months I am Margashirsha and of seasons I am spring—the season of flowers. 10.35

408. I am gambling of the dishonest, splendor of the splendid, I am victory, I am effort and I am goodness of the good. 10.36

409. Among the Vrishnis I am Vasudeva, among Pandavas I am Arjuna, of sages I am Vyasa and of seer-poets I am Usana. 10.37

410. Of punishers I am the scepter, I am the guidance of those desirous of victory, of secrets I am silence and I am the knowledge of the wise. 10.38

411. Arjuna, I am also the seed of all creatures. There is nothing, moving or unmoving, that could exist without Me. 10.39

412. There is no end to My divine glories. I have only revealed these principal glories to you in brief. 10.40

413. Whatever thing is glorious, excellent or prominent, know that it is born of a portion of My splendor. 10.41

414. And Arjuna, why do you bother to know all about Me? Just know for certain that this whole universe is only a portion of Myself. 10.42

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the tenth chapter, entitled
“The Yoga of Divine Emanations”**

[Back to top](#)

Chapter 11

Vishwa-roopa-darshana Yoga **The Yoga of Universal Vision**

415. Arjuna said:

O Lord! Through Your compassion You have revealed to me the highest secret of the supreme Self and destroyed my attachment. 11.1

416. I have heard from You in detail the origin and dissolution of beings and also of Your imperishable majesty. 11.2

417. O great Lord, Thou hath described Thyself correctly. However, O Supreme Being, I aspire to see Thy cosmic form. 11.3

418. O Lord, if You think it is possible for me to see that then please show me Your imperishable Self. 11.4

419. The Blessed Lord said:

Arjuna, see My various divine forms of many colors and shapes, a hundred and thousand-fold. 11.5

420. See the Adityas, the Vasus, the Rudras, the Ashwinis, the Marutas and many wonderful forms never before seen by anyone. 11.6

421. See also the universe and multiverse, moving and unmoving, all united in Me and, Arjuna, whatever else you desire to see. 11.7

422. However, you are not able to see Me with these eyes. Therefore, I am giving you the capacity of celestial vision. Now behold My majestic power! 11.8

423. Sanjaya said:

O King, saying thus to Arjuna, Krishna, the great Lord of yoga, revealed His majestic supreme form: 11.9

424. The infinite, resplendent Lord with many mouths and eyes, countless wondrous aspects, with many heavenly ornaments and wielding many celestial weapons, 11.10

425. Wearing celestial garlands and apparel, anointed with divine perfumes and ointments, made up of all wonders, and having faces in all directions. 11.11

426. If a thousand suns should rise in the sky simultaneously, it might compare to some extent of the splendor of this great Being. 11.12

427. There Arjuna beheld the entire universe with its manifold divisions established as one in the body of God of gods. 11.13

428. Filled with amazement, his hair standing on end, bowing his head to the Lord, Arjuna spoke with folded hands. 11.14

429. Arjuna said:

O Lord, I see the gods and all beings assembled in Your body. Lord Brahma is seated on his lotus seat there and also I see the presence of all the heavenly seers and serpents. 11.15

430. I see You all-pervading with many hands, bellies, faces and eyes. O Lord of the universe, I cannot see Your beginning, middle or end. So vast Thou art! 11.16

431. I see You crowned, armed with a club and bearing a discus, a mass of splendor, shining on all sides, immeasurable and blinding with the effulgence of the blazing fire and sun. O Lord, I see You who is so difficult to behold. 11.17

432. You are the Imperishable, the supreme object of knowledge. You are the final abode, the defender of eternal law. You are the primeval Being. 11.18

433. O Lord, I see You as one, without beginning, middle or end, of infinite power and endowed with numerous arms, the sun and the moon as Your eyes. I also see the blazing fire in Your mouth, burning all this universe in Your radiance. 11.19

434. O Great Being! This space between heaven and earth is pervaded in all directions by Thee alone. O Lord, the three worlds tremble at seeing Thy marvelous and terrible form. 11.20

435. Gods take shelter in Thee; some out of fear and reverence pray to Thee with folded hands saying, "Save, save!" The great seers and perfected ones praise Thee with hymns of heartfelt reverence, saying, "Be it as Thou will." 11.21

436. The Rudras, Adityas, Vasus and Siddhas, the Vishvadevas, the Ashwinis, the Marutas, the Ancestors, the Gandharvas, the Yakshas, the Asuras, and the perfected ones, all behold Thee with wonder. 11.22

437. O Krishna, seeing Your great form consisting of many eyes, arms, thighs, feet, bellies, and mouths gaping with many huge teeth, the worlds tremble and so do I. 11.23

438. O Lord, seeing You touching the sky, of blazing hues with gaping mouths and large fiery eyes, I am frightened at heart. I feel neither fortitude nor peace. 11.24

439. Seeing Your mouths bearing many tusks glowing like the fires of universal destruction, I lose my balance. Have mercy! O God of gods, abode of the universe, have mercy on me. 11.25

440. All the sons of Dhritarashtra, along with other kings, Bhishma, Drona and Karna and also with our chief warriors, 11.26

441. Quickly enter Your fearful mouths; some are seen with crushed heads clinging between Your teeth. 11.27

442. As many currents of water from rivers flow towards the ocean, so also these heroes of the world of men enter Your flaming mouths. 11.28

443. As moths enter a blazing fire to their destruction with great speed, so also these creatures swiftly enter Your mouth only to be destroyed. 11.29

444. O Lord, swallowing the worlds on all sides You are licking everything. Your terrible rays blaze forth through the entire universe, filling it with Thy radiance. 11.30

445. Tell me who Thou art, so terrible a form! Salutations to Thee, have mercy, be kind to me. I wish to know You, the primal Being. I am unable to comprehend what You are doing. 11.31

446. The Blessed Lord said:

I am Time, the destroyer of this world and now I am here to annihilate these warriors arrayed in the opposite ranks. Arjuna, even if you do not fight, none of these warriors will survive My wrath! 11.32

447. Therefore, stand up and attain fame. Having conquered the enemy, enjoy the prosperous kingship. By Me alone they have already been killed. Be a mere instrument. 11.33

448. Drona, Bhishma, Jayadratha, Karna and other warriors have been killed by Me already. Therefore, do not hesitate. Stand up and fight. You shall conquer them. 11.34

449. Sanjaya said:

Hearing these words from Krishna, Arjuna, who was terrified and trembling, prostrated with joined palms and spoke thus in a choked voice to Krishna. 11.35

450. Arjuna said:

O Hrishikesha, indeed the whole universe rejoices and is gratified by Thy praise. The demons, being frightened, run in all directions and the perfected ones bow down to Thee. 11.36

451. And why should they not bow to Thee, the original creator, greater than even Brahma! O infinite Lord of the gods, You are the dwelling place of the universe, the imperishable, the manifest and unmanifest and that which is beyond both. 11.37

452. You are the primal God, the ancient Being, the supreme abode. You are the knower, the object of knowledge and the knowable. All the universe is pervaded by You. 11.38

453. O Lord, Thou art the Moon, the wind god, the gods of death, fire and water. Also, O Supreme Being, Thou art the creator god and the great grandsire. Salutations to Thee a thousand times, again and again. 11.39

454. Salutations to Thee from front and back and from all sides. O Supreme, You are infinite valor and strength. You pervade all. You are all. 11.40

455. Whatever I have said out of ignorance or affection, addressing You as Krishna, Yadava or friend, and in whatever way in carelessness of Thy majesty through negligence, 11.41

456. O Lord, out of fun I have disrespected You while at play, at rest, while seated or dining, either alone or before the eyes of others, and for that I beg Your forgiveness. 11.42.

457. You are the father of this universe, of the moving and unmoving. You are adorable, the most venerable Guru. There is none indeed equal to You in the three worlds. How then could there be anyone greater than You, O Supreme Being of incomparable glory? 11.43

458. Therefore, prostrating to You, I ask forgiveness of You. As a father to a son, a friend to a friend, a lover to a beloved, please, O Lord, forgive me. Have mercy on me. 11.44

459. Having seen that which has never been seen before, I am delighted, and also terrified. O Lord, show me Your divine form. Have mercy on me, be gracious. 11.45

460. I like to see You in Your gracious form wearing a crown, with club and discus in hand. O thousand-armed One, I love to see You as the four-armed god. 11.46

461. The Blessed Lord said:

By My grace, Arjuna, this celestial form, made up of splendor and never seen before by anyone, manifested here for you. 11.47

462. Neither by the study of scriptures, nor by any yagnya, charity, offering, ritual or austerity can one see Me in this form. 11.48

463. But Arjuna! Have no fear or confusion in seeing My terrible form and with cheerful mind see Me again in My loving, human form. 11.49

464. Sanjaya said:

Speaking thus to Arjuna, Krishna again appeared in His wonderful, gentle human form and cheered up Arjuna, who was terrified. 11.50

465. Arjuna said:

Lord! Seeing Your gentle human form, I am now calm and comfortable. 11.51

466. The Blessed Lord said:

Arjuna, it is very difficult to see Me in My vishwaroopa. Even gods are constantly longing to see it. 11.52

467. Not through the study of the Vedas, not through austerities, not through gift or charity can one see this form of Mine as you have seen now. 11.53

468. Arjuna, by unflinching devotion alone can I be known and be seen in this form. 11.54

469. One who works only for Me, considers Me as Supreme, is devoted to Me, is free from the evils of companionship and is free from malice towards any being, he alone attains Me. 11.55

Om Tat Sat;

**this is how Gita was revealed
by Lord Krishna to Arjuna
in the eleventh chapter, entitled
“The Yoga of Universal Vision”**

[Back to top](#)

Chapter 12
Bhakti Yoga
The Yoga of Devotion

470. Arjuna said:

O Lord, which of the two has a higher attainment in yoga, one who is thus constantly linked with Thee and worships Thee with devotion or one who worships Thee as the Imperishable, Unmanifest Eternal? 12.1

471. The Blessed Lord said:

Arjuna, those who worship Me with supreme faith, their minds ever established in Me and their consciousness fixed on Me are higher yogis. 12.2

472. Worshipping Me as the imperishable, unmanifest, unthinkable, all-pervading, changeless, eternal, 12.3

473. Controlling the senses fully, maintaining even-mindedness and being devoted to the welfare of all beings, one can merge in Me. 12.4

474. But the hardships for those who follow the path of the Unmanifest are greater because the goal to realize the Unmanifest is difficult as long as there is identification with mind and body. 12.5

475. Those who worship Me as Supreme by renouncing all actions to Me, exclusively depending on Me and constantly meditating on Me only, 12.6

476. Their consciousness ever linked with Me, Arjuna, I speedily deliver them from the cycle of death and birth. 12.7

477. Keep Me alone in your mind and intellect. Thereafter you shall dwell in Me; there is nothing higher than this. 12.8

478. If you find it difficult to be linked with Me in your consciousness then try to attain Me through practice. 12.9

479. If you are unable to pursue the path of practice then work for Me alone; you shall also attain perfection by working for Me. 12.10

480. However, if you find that working for Me is too difficult, then relinquish the fruits of all actions to Me. 12.11

481. Knowledge is better than practice, and meditation is superior to knowledge, but renouncing the desire for the fruits of action is superior to meditation because peace comes instantly from renunciation. 12.12

482. One who is free from malice, friendly and compassionate to all, free from attachment and egoism, takes happiness and sorrow in the same light and is forgiving in nature, 12.13

483. Ever contented, ever linked with Me, firmly resolved in the pursuit of yoga, and who has surrendered his mind and intellect to Me, such a devotee of Mine is dear to Me. 12.14

484. One who does not cause annoyance to anyone in this world nor also feels perturbed by anybody, and is free from excitement, dissatisfaction, fear and anxiety, such a person is dear to Me. 12.15

485. One who is free from longing, pure, free from laziness, impartial, free from sorrow and does not initiate action for desire fulfillment is dear to Me. 12.16

486. One who is free from attraction and repulsion, remorse and desire, has gone beyond good and bad and has devotion to Me is dear to Me. 12.17

487. He who accepts a friend and a foe with equal feeling, honor and dishonor in equal spirit, endures heat and cold and happiness and sorrow with equanimity, is free from attachment, 12.18

488. Takes praise and blame alike, has attained inner silence, remains ever happy irrespective of what he receives, has no attachment to place of dwelling, is stable in thought and has devotion for Me, such a person is dear to Me. 12.19

489. And Arjuna, those devotees who honor with faith and devotion this nectar-like, imperishable law as explained above and are linked with Me are exceedingly dear to Me. 12.20

Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna

**in the twelfth chapter, entitled
“The Yoga of Devotion”**

[Back to top](#)

Chapter 13

Kshetra-kshetragnya-vibhaaga Yoga **The Yoga of the Field and Its Knower**

*** Arjuna said:

O Keshava, please explain to me the difference between matter and spirit, the field and the knower of the field and also about knowledge and the knower.

(Many translations omit the above verse since it is commonly considered to be an interpolation. If included, the total number of verses will be 701. Since we accept that Gita contains 700 verses, we do not count this verse but include it for the sake of continuity.)

490. The Blessed Lord said:

Arjuna, this body is the field and one who knows its truth is called the knower of the field. 13.1

491. In all the fields I am the Knower. Knowledge about the field and its knower is true knowledge; this is My opinion. 13.2

492. What is this field, what is its nature, what are its components, whence it comes, who is the knower and what are its powers, all these now hear from Me briefly. 13.3

493. Seers have explained this in so many ways in different rhythms and poetic meters. Brahmasutra and other sacred scriptures have also convincingly explained this concept. 13.4

494. The great elements, ego, intellect and the unmanifest, the ten sense organs, mind and the five objects of senses, 13.5

495. Desire, repulsion, happiness, sorrow, aggregation of the body, consciousness and firmness are in brief the different modifications of this field. 13.6

496. Humility, absence of pride, non-violence, forbearance, simplicity, devout service to the preceptor, purity, perseverance, self-restraint, 13.7

497. Dispassion towards objects of enjoyment of this world, absence of egoism, non-identification with the miseries of this world, like birth, sickness, old age and death, 13.8

498. Non-attachment, non-identification with children, wife, family matters and place of dwelling, and constant equipoise of mind in good and bad situations, 13.9

499. Constant union with Me, unswerving devotion to Me, an intense longing for solitude, and distaste for companionship with material-minded people, 13.10

500. Constancy in the pursuit of spiritual knowledge and accepting God-realization as the supreme truth of life, all these are said to be conducive to true knowledge. All that is contrary to this is called ignorance. 13.11

501. Now I shall tell you that which is worth knowing and ensures immortality. It is the knowledge of the beginningless supreme Brahman who is neither manifest nor unmanifest, neither being nor non-being. 13.12

502. Having hands, feet, eyes, ears, heads and faces everywhere, it exists in this world, pervading and enveloping everything. 13.13

503. Manifesting itself through all the senses yet completely free from the senses, unattached yet sustaining all, attributeless but enjoying all the qualities, it is immanent and all-pervading. 13.14

504. It dwells within and without all beings. Because of its subtlety it is both moving and unmoving, beyond comprehension, existing simultaneously near and far. 13.15

505. Though all-pervading and whole, it appears as if divided in animate and inanimate beings. It is the only object of knowledge, and the creator, sustainer and destroyer of beings. 13.16

506. It is the light of all lights, beyond darkness. It is knowledge, the object of knowledge and the process of knowing. It is seated in the hearts of all beings. 13.17

507. This is in brief the field, the knowledge and the object of knowledge. Knowing this, My devotees become fit to attain Me. 13.18

508. Arjuna, both Prakriti and Purusha are beginningless. The deformations and the gunas are born of Prakriti. 13.19

509. Prakriti is said to be responsible for cause and effect and the sense of doership, while purusha is said to be the cause of the experience of pain and pleasure. 13.20

510. The purusha, while residing in prakriti, experiences the gunas of prakriti and because of this identification with the gunas, the purusha takes birth in good and evil wombs. 13.21

511. The supreme Purusha that dwells in this body is called the witness, the consentor, the supporter, the enjoyer, the great Lord and also the Supreme Being. 13.22

512. One who thus knows the Purusha and Prakriti together with the gunas is never born again, whatever may be his mode of life. 13.23

513. Some see the Self through the self by meditation and others see it through the technique of discrimination, while a few realize it through the yoga of action. 13.24

514. Still others, not knowing this, worship by hearing from others, and being devoted to Me, also go beyond death. 13.25

515. Arjuna, all beings, whether moving or unmoving, are born due to the union of the field with its knower. 13.26

516. One is a true seer if he is able to realize that the supreme Lord is existing alike in all beings and does not perish when these bodies perish. 13.27

517. Because he is able to see that the supreme Lord is residing equally in all beings, he does not endanger the Self by the self and attains the supreme goal. 13.28

518. When one is able to realize that all actions are performed only through prakriti and the Purusha is always a non-doer, then he is said to have realized the truth. 13.29

519. When one realizes that the diversity of all beings rests in one Brahman and all come forth from it, he is said to have attained the Brahman. 13.30

520. Arjuna, the Supreme Being is without beginning, free from all attributes and imperishable; though residing in the body, it neither acts nor is attached to actions. 13.31

521. As all-pervading ether is not contaminated due to its subtleties, so also the Self is not contaminated although residing in all bodies. 13.32

522. As the one sun lights the whole world, the one all-pervading Soul illuminates all bodies. 13.33

523. Those who are able to know the difference between the field and its knower through the eye of knowledge and are capable of transcending prakriti will attain the supreme state. 13.34

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the thirteenth chapter, entitled
“The Yoga of the Field and Its Knower”**

[Back to top](#)

Chapter 14

Guna-traya-vibhaaga Yoga

The Yoga of the Threefold Gunas

524. The Blessed Lord said:

I shall again reveal to you that supreme knowledge which has enabled the seers to attain perfect perfection. 14.1

525. With the help of this knowledge they are able to attain My nature and are not born again even at the time of a new cycle, nor are they distressed at the time of dissolution. 14.2

526. Arjuna, My cosmic womb is the Mahadbrahma where I place the seed, and from that comes the origin of all beings. 14.3

527. This great nature is the conceiving mother and I am the seed-giving father of all forms born in different wombs. 14.4

528. Prakriti through her attributes of sattwa, rajas and tamas binds the imperishable soul to the body. 14.5

529. Sattwa, though pure and luminous, creates a sense of separation from the Absolute and binds the soul to the body with knowledge and happiness. 14.6

530. Rajas is passionate by nature. It induces longing for enjoyment and binds the embodied with attachment to action. 14.7

531. Tamas deludes embodied beings through ignorance, and binds the soul with negligence, indolence and sleepiness. 14.8

532. Arjuna, sattwa drives one to joy and peace, rajas to action, while tamas, obscuring knowledge, drives one to error, sleep and sloth. 14.9

533. Sattwa prevails, overpowering rajas and tamas. Rajas prevails, overpowering sattwa and tamas. Likewise, tamas prevails, overpowering sattwa and rajas. 14.10

534. When the light of knowledge radiates through all the gates of the body, one should know that sattwa is dominant. 14.11

535. When rajas predominates, one is overtaken by greed, material activity, desire drives, restlessness and craving for enjoyment. 14.12

536. Arjuna, when tamas predominates, one experiences laziness, heedlessness, delusion and is even unable to hear the inner voice. 14.13

537. If the soul leaves the body when there is the dominance of sattwa it attains the stainless ethereal worlds of those who know the highest truth. 14.14

538. If death comes when rajas is predominant one will be born among those attached to action. Likewise, if death comes during the preponderance of tamas, one's birth will be in the wombs of the deluded. 14.15

539. It is said that sattwa is the cause of virtuous and pure action, rajas is the cause of sorrow and tamas is the cause of ignorance. 14.16

540. Knowledge and wisdom come from sattwa, greed comes from rajas, but negligence, delusion and ignorance come from tamas. 14.17

541. If sattwa is maintained one goes upward. If rajas is maintained it enables one to stay in the middle. However, if tamas is maintained one goes downward. 14.18

542. When one is able to see that there is no other agent than the three gunas and knows that which is higher than these gunas, he attains My nature. 14.19

543. When the embodied being transcends these three gunas that are the source of its embodiment, it is freed from the pains of birth, aging and death and attains the state of immortality. 14.20

544. Arjuna said:

O Lord, what are the marks of one who has gone beyond the three gunas and how does he behave? And how does he go beyond these three gunas? 14.21

545. The Blessed Lord said:

Arjuna, when one neither feels the attraction to prolong the cycle of sattwa nor also feels the compulsion to curtail the cycles of rajas or tamas in his system, 14.22

546. And remains calm, as if a witness, when the gunas are active and knows that the gunas are interacting with the gunas and there is nothing to be perturbed in it, he is said to have transcended the gunas. 14.23

547. One who accepts pain and pleasure equally, is firmly established in the Self, views a clod, a stone and gold in the same manner, to whom a friend and an enemy are alike and is steadfast in praise and censure, 14.24

548. For whom honor and dishonor, friend and enemy are the same and who has renounced the sense of doership in all undertakings, such a person is said to have transcended the three gunas. 14.25

549. Arjuna, one who serves Me with unswerving devotion also transcends these gunas and becomes fit to attain the highest state of Brahman. 14.26

550. Verily, I am the abode of the Brahman, the goal of liberation, the foundation of eternal law and the source of eternal bliss. 14.27

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the fourteenth chapter, entitled
“The Yoga of the Threefold Gunas”**

[Back to top](#)

Chapter 15

Purushottama Yoga

The Yoga of the Supreme Being

551. The Blessed Lord said:

The imperishable Absolute has its root above and branches below. One who is able to see its multi-layered manifestation is a true knower. 15.1

552. Nurtured and nourished by the gunas and objects, the ever-changing Imperishable moves up and down the ladder of life and gets bound by the force of desire in this human plane, entering into the maze of karma. 15.2

553. It is not possible to know the mystery of its origin, end, or extent of manifestation in this world. One can cut its branches only through the strong axe of dispassion. 15.3

554. Thereafter, one should strive to reach that goal from where no one ever returns. Taking shelter in that primal Spirit from whom has come the flow of creation, one should meditate on Him. 15.4

555. Those who are free from arrogance and delusion, evils of companionship, desire, the problem of duality, happiness and sorrow, and are ever established in contemplation on the supreme Self are able to reach that imperishable goal. 15.5

556. Neither the sun nor the moon nor even the fire can illuminate that, attaining to which no one ever returns. That is My supreme abode. 15.6

557. A portion of Myself has become the eternal Soul in this world and draws to itself the mind and the five senses that rest in prakriti. 15.7

558. When the soul enters or leaves a body, it carries the residual karmas like the wind blowing perfumes from their source. 15.8

559. Presiding over the senses of hearing, sight, touch, taste and smell and also the mind, this embodied being enjoys the objects of senses. 15.9

560. The deluded do not know how the soul departs or dwells in the body or how it enjoys the objects of senses, but one who is endowed with the eye of wisdom is able to know this. 15.10

561. Striving yogis are able to see Him seated in the Self, but those who are not self-controlled are not able to see this in spite of their best efforts. 15.11

562. The brilliance of the sun that illuminates the entire world and the luster that shines in the moon and the fire are from Me. 15.12

563. Entering the earth with My cosmic power, I support all beings and I nourish all the plants by becoming the nectarous moon. 15.13

564. As Vaishvanara in the bodies of all creatures, I connect the prana with apana and digest the four kinds of food. 15.14

565. I am seated in the hearts of all beings. From Me come memory and knowledge and forgetfulness. I am the object of knowledge of the Vedas. Alone, I am the author of Vedanta and the knower of the Vedas. 15.15

566. In this world the purusha carries a dual identity as perishable and imperishable. 15.16

567. The Supreme Being is other than these two, and as the supreme Self is the immutable, all-pervading Lord and upholds and maintains the three worlds. 15.17

568. Since I am beyond the perishable and higher than the imperishable, I am known in this world and in the Vedas as the Supreme Being. 15.18

569. After being freed from delusion, when one knows Me as the Supreme Being, he worships Me in all respects with his whole being. 15.19

570. Arjuna, this most secret doctrine is revealed by Me. Realizing it in essence, one becomes wise and perfectly fulfills his duties in life. 15.20

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the fifteenth chapter, entitled
“The Yoga of the Supreme Being”**

[Back to top](#)

Chapter 16

Daivaa-sura-sampad-vibhaaga Yoga

The Yoga of Divine and Undivine Attributes

571. The Blessed Lord said:

Absence of fear, purity of being, perseverance in the pursuit of Self-knowledge, constant striving to manifest gyaana through action, charity, self-control, yagnya, study of scriptures, austerity and uprightness, 16.1

572. Absence of violence, truthfulness, absence of anger, self-giving, serenity, absence of vilification, compassion, absence of covetousness, gentleness, modesty and absence of fickleness, 16.2

573. Vigor, forgiveness, fortitude, purity, absence of hatred, and freedom from malice and pride —these are the attributes of divine wealth. 16.3

574. Hypocrisy, arrogance, pride, anger, rudeness and ignorance are the attributes of one who is born of demonic disposition. 16.4

575. It is said that the divine attributes lead one to liberation and the undivine attributes lead to bondage. Arjuna, grieve not; you are born with divine attributes. 16.5

576. Two types of beings are found in this world: the divine and the undivine. The divine type has been described in detail before. Now hear from Me about the demonic type. 16.6

577. Persons of undivine attributes do not know what is right action and what is prohibited action. They lack purity, good conduct and truth. 16.7

578. For them, the world has no basis in truth or God; they say that this world is only a product of physical union and is based on nothing but pleasure pursuit. 16.8

579. Holding to this view, these degraded souls of little understanding and cruel actions are born to play havoc in this world and act for its destruction. 16.9

580. Attached to their insatiable desires and full of self-eulogy, pride, conceit and arrogance, they cling to false notions and work with impure resolves. 16.10

581. Clinging to immense worries that can end only in death, they have sense enjoyment as their only aim of life. 16.11

582. Bound by hundreds of ties of expectations and exclusively devoted to self-pleasure, desire and anger, they always strive to collect by foul means hoards of wealth for sense gratification. 16.12

583. They always think, "This has been gained today by me, this desire I shall attain, this wealth is mine, that too will be mine." 16.13

584. "That enemy has been killed by me and I shall kill others too. I am the lord, I am full of riches, I am successful, powerful and happy." 16.14

585. "I am rich and of noble birth; who else is above me? I shall do yagnya, I shall give charity, I will rejoice." Obsessed with these evil traits they are always deluded. 16.15

586. Perplexed by many imaginations and enveloped in a net of delusion, they are attached to the gratification of desires and fall into hell. 16.16

587. Self-esteemed, arrogant and full of vanity, cruelty and show of wealth, they perform yagnya just for show without following scriptural injunctions. 16.17

588. Clinging to their egoism, strength, arrogance, desire and anger, these malicious people hate Me in their own bodies and other bodies. 16.18

589. I repeatedly throw these cruel haters of humanity, the most degraded lots, into demonic wombs. 16.19

590. Being deluded, they get demonic bodies birth after birth and not attaining Me, they go to lower and lower planes. 16.20

591. Arjuna, there are three gateways to hell: desire, greed and anger. One should shun these three. 16.21

592. One who has freed himself from these three gates to hell and follows the right path attains the supreme goal. 16.22

593. One who does not follow the scriptural guidelines and acts under the impulse of desire does not attain perfection nor happiness nor also the highest goal. 16.23

594. Therefore Arjuna, let scripture be your guide to understand what is right and wrong. Thus knowing correctly the scriptural injunctions, you should perform actions in this world. 16.24

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the sixteenth chapter, entitled
“The Yoga of Divine
and Undivine Attributes”**

[Back to top](#)

Chapter 17

Shraddha-traya-vibhaaga Yoga

The Yoga of Threefold Faith

595. Arjuna said:

Krishna, those who worship gods with faith but do not follow procedures recommended by scriptures, to which category of faith do they belong—sattwa, rajas or tamas? 17.1

596. The Blessed Lord said:

Arjuna, the faith of embodied beings is of three types: sattwic, rajasic and tamasic. These are born of their innate nature; now know it from Me. 17.2

597. The faith of the being is always molded by his innate nature. Man is basically made of faith. Whatever is the nature of his faith, he attains that. 17.3

598. Men of sattwic temperament worship gods, rajasic people worship demigods and demons, and tamasic people worship spirits and ghosts. 17.4

599. Men of asuric temperament practice many austerities not recommended by scriptures, with egoistic pride driven by desire and vital strength. 17.5

600. Those who perform severe physical austerities, emaciating the elements and torturing Me, the indweller—know them to be men of asuric temperament. 17.6

601. Depending on the innate nature, the food, yagnya, austerity and charity are also threefold. Know their distinctions from Me. 17.7

602. Foods that ensure longevity, virtue, vigor and vitality, good health, joy, happiness, and are tasteful and easily digestible are dear to people of sattwic nature. 17.8

603. Bitter, sour, acidic, salty, reheated, pungent, dry, burning foods that lead to sickness, disease and grief are liked by people of rajasic disposition. 17.9

604. Food that was kept overnight, is stale, foul-smelling, or leftover, and unfit for human consumption, is liked by people of tamasic disposition. 17.10

605. Yagnyas performed for invoking divine powers without any expectation of self-gain and in conformity with scriptural injunctions are sattwic yagnyas. 17.11

606. The yagnyas performed with an expectation of personal gain or for ostentation are rajasic by nature. 17.12

607. Yagnyas that are contrary to scriptural injunctions, without food offering, prayers, or gifts to the priests and are performed mechanically are said to be tamasic. 17.13

608. Invoking and honoring the gods, spiritually awakened seekers, and saints and seers; maintaining purity, simplicity, sense and mind control; and not causing harm to others are said to be the austerities of the body. 17.14

609. Words that do not cause distress, are truthful, agreeable and beneficial, and the study of scriptures are the austerities of speech. 17.15

610. Maintaining serenity, equanimity, inner silence, self-control and the practice to feel the being within are the austerities of the mind. 17.16

611. When these threefold austerities are performed without any expectation and with supreme faith they are said to be sattwic. 17.17

612. The austerity that is performed with a motive of gain, name, fame, honor or wealth and practiced with a lot of effort for ensuring these gains is rajasic penance. It is transitory and unstable. 17.18

613. Austerity that is practiced with a deluded notion, aimed at harming others and performed with self-torture is tamasic. 17.19

614. A gift that is given with a sense of duty and without any motive of reward, in a right place, at a right time and to a right person is a sattwic gift. 17.20

615. A gift given grudgingly with a hope of receiving something in return is rajasic. 17.21

616. A gift given at a wrong place, to an unworthy person or without respect or with insult is a tamasic gift. 17.22

617. “Om Tat Sat” is the threefold attribute of the Supreme. It is from this that the brahmins, the Vedas and the yagnyas came. 17.23

618. Therefore, acts of yagnya, charity and austerity are performed after uttering Om by the knower of the Vedas. 17.24

619. Uttering the word Tat and expecting no reward and performing acts of yagnya, charity and austerity, the seekers aspire for liberation. 17.25

620. The word Sat is used to denote goodness, virtue and truth. It is also used to symbolize an auspicious act. 17.26

621. Steadfastness in acts of yagnya, charity and austerity and any action dedicated to God are also termed as Sat. 17.27

622. Arjuna, any yagnya, charity or austerity performed without faith is asat. Such acts are of no use in this world nor in the world beyond. 17.28

**Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the seventeenth chapter, entitled
“The Yoga of Threefold Faith”**

[Back to top](#)

Chapter 18
Moksha Yoga
The Yoga of Liberation

623. Arjuna said:

O Mighty-armed, O Hrishikesha, Keshinishoodana! Please tell me what is sannyasa and what is tyaaga, and also the difference between the two. 18.1

624. The Blessed Lord said:

Scholars say the capacity to withdraw from desire-prompted actions is sannyasa, and seers say giving up the results of all action is tyaaga. 18.2

625. Some seers also state that all actions are to be given up because every action has some fault, while others say that acts of yagnya, charity and austerity should not be given up. 18.3

626. Arjuna, listen now to My views on tyaaga and sannyasa. Tyaaga is of three types: sattwic, rajasic and tamasic. 18.4

627. One should not give up ordained acts of austerity, charity and yagnya since all these actions purify even the wise men. 18.5

628. These actions, like all other actions too, should be performed as ordained duties without attachment or expectation of reward. This is My final opinion. 18.6

629. Renunciation of obligatory action is not proper. Its abandonment due to ignorance and attachment is tamasic tyaaga. 18.7

630. Anyone who gives up obligatory action due to the fear of physical discomfort does not get the benefit of tyaaga since such a renunciation is verily rajasic in essence. 18.8

631. When action is performed for the sake of duty without any motive, identification or attachment, it becomes sattwic tyaaga. 18.9

632. A sattwic tyaagi is a wise man and free from confusion. Therefore, he has no hesitation to perform a disagreeable action nor any attachment to an agreeable one. 18.10

633. It is not possible for the embodied to completely give up action. Only when one has reached the capacity to remain completely neutral to the consequences of action, he is a tyaagi. 18.11

634. One who has not attained the state of tyaaga gets three types of results for his karma—evil, good and mixed. 18.12

635. Arjuna, according to the Vedas there are five factors behind the success of any action. 18.13

636. The doer, the seat of action, the various organs of action, the various efforts and destiny are the five factors behind the success of an action. 18.14

637. Whatever may be the nature of an action that human beings perform, whether physical, mental or verbal, whether right or wrong, the above five factors are behind the success or failure of any action. 18.15

638. But due to perverted intellect and lack of experiential depth, some people are unable to see this truth and consider the soul to be the doer. 18.16

639. One whose mind is not clouded with the sense of “I-ness” and whose intellect is not contaminated due to identification with the process does not really kill even when slaying, nor is he considered to have committed sin after killing. 18.17

640. There are three impulses for action: the knowledge, the knower and the process of knowing. Likewise, the basis of action is also threefold: the instrument, the drive and the doer. 18.18

641. It is said that knowledge, action and the doer are of three types; know these from Me. 18.19

642. Sattvic knowledge enables a person to know that there is only one imperishable Being present in every form, even if it appears as many beings. 18.20

643. But that knowledge by which man perceives the presence of many beings as different from each other is rajasic. 18.21

644. That knowledge is tamasic which causes one to cling to one form as the Absolute. Devoid of reasoning and truth, this knowledge is of little value. 18.22

645. An ordained action, free from attachment, attraction, repulsion and result motive is sattvic action. 18.23

646. Desire-prompted action performed egoistically with a lot of effort is rajasic action. 18.24

647. Actions that are undertaken out of attachment, without consideration of one's ability, need of resources, consequences or the impact on others are tamasic actions. 18.25

648. One who is free from attachment and egoism, endowed with firm resolve and inspiration, and not swayed away by success or failure is a sattwic doer. 18.26

649. A doer that is full of attachment, craves for results, is greedy, oppressive and easily influenced by excitement and depression, and whose conduct is not good, is a rajasic doer. 18.27

650. The attributes of a tamasic doer are callousness, foolishness, arrogance, deceitfulness, wickedness, laziness, depression and procrastination. 18.28

651. Arjuna, there is a threefold division of intelligence and firmness based on the principle of the three modes of prakriti. 18.29

652. The intellect through which a person is able to know correctly which actions are to be performed or avoided, which situation is the cause of fear and which one is not to be feared, and also which leads to bondage and which leads to liberation is known as sattwic intelligence. 18.30

653. That intellect is rajasic which does not enable a person to know what is right or wrong, or what is to be done and what to avoid. 18.31

654. The intellect which accepts wrong as right and perceives everything from an opposite angle due to ignorance is tamasic. 18.32

655. The unwavering persistence that enables one to control the mind, the vital system and the senses to advance in the path of yoga is sattwic firmness. 18.33

656. That persistence by which man clings only to material enjoyments and possessions, and craves after the fruits of action, name, fame and power is rajasic. 18.34

657. The persistence by which an ignorant person refuses to give up laziness, sleep, depression, fear psychosis, hypocrisy, false vanity and brooding is tamasic firmness. 18.35

658. Arjuna, now hear from Me about the threefold happiness that one enjoys through practice and through which one comes to the end of his sufferings. 18.36

659. That happiness which is like poison in the beginning but like nectar at the end is sattvic happiness. It originates from the tranquility of the mind. 18.37

660. That happiness which is caused by the contact of the senses with objects of pleasure and appears like nectar at the beginning but acts like poison at the end is rajasic happiness. 18.38

661. That happiness which deludes the being both at the beginning and at the end and is derived from sleep, indolence and callousness is tamasic happiness. 18.39

662. There is none on this earth or in the world of gods or any of the worlds between who is free from these three gunas of Prakriti. 18.40

663. The duties of one belonging to the spiritual, warrior, merchant or service class are classified according to their innate gunas. 18.41

664. Control of mind and senses, performance of austerities, maintaining inner and outer purity, forbearance, simplicity, knowledge, wisdom and faith in God are the ordained duties of one belonging to the spiritual class. 18.42

665. Courage, sovereignty, firmness, executive ability, not fleeing from battle, generosity and spirit of lordship are the ordained duties of one belonging to the warrior class. 18.43

666. Agriculture, cattle rearing, trade and commerce are the ordained duties of one belonging to the merchant class, and service of the other three classes is the ordained duty of one belonging to the service class. 18.44

667. When a person is devoted to his ordained duties he attains perfect perfection. Now hear from Me how it happens. 18.45

668. The all-pervading Supreme who is the source of all action drives can be realized through performance of one's ordained duties. 18.46

669. To follow one's ordained duty, even if it appears to have demerits, is wiser than to embrace another's duty which may appear to be full of merits. One will not incur sin by sincerely performing ordained duties. 18.47

670. Arjuna, as fire is enveloped by smoke at the initial stage, so also all actions appear to have some fault in the beginning, but that should not be the cause for giving up one's ordained duties. 18.48

671. An awakened seeker who has controlled the mind attains the state of actionlessness through the path of renunciation by withdrawing intelligence from desire and keeping aloof from enjoyment. 18.49

672. Arjuna, now listen from Me how a person of true knowledge achieves perfection by performing action in detachment, and realizes the Supreme. 18.50

673. Endowed with pure intellect, controlling the mind with firmness, abandoning sound and other objects of senses, casting off attraction and repulsion, 18.51

674. Dwelling in solitude, taking light and sattvic diet, controlling the mind, body and speech and constantly being devoted to the yoga of meditation, cultivating dispassion, 18.52

675. Forsaking egoism, brutality, arrogance, lust, greed, anger, luxuries and selfishness, and maintaining tranquility, he becomes fit to be one with the Supreme. 18.53

676. When merged with the Supreme one becomes serene and does not mourn nor does he desire. He accepts Me with supreme devotion. 18.54

677. After attaining that state of supreme devotion he knows Me in reality and enters into My being. 18.55

678. While being merged in Me such a person is able to perform all ordained duties and attains the supreme state by My grace. 18.56

679. Renouncing all actions in your consciousness to Me and having exclusive devotion to Me, Arjuna, follow the technique of the yoga of intellect to reach the state of eternal union with Me. 18.57

680. When you keep Me in your consciousness, you will overcome all difficulties by My grace, but if due to your egoism you will not listen to Me, you will perish. 18.58

681. This ego in you may prompt you to think, “I will not fight,” but this will be in vain because you will be forced to act in accordance with your innate nature. 18.59

682. That which you are not willing to undertake due to your ignorance will be thrust upon you and you will be bound to perform it helplessly. 18.60

683. Arjuna, God dwells in the hearts of all beings and makes everyone dance to His command by the power of His maya, as if all beings are fixed on a machine. 18.61

684. Therefore, take shelter in Him alone, through all your moods, whims and emotions. Through His grace you shall attain supreme peace and the eternal state. 18.62

685. Thus, I have revealed all secrets of this eternal wisdom. Contemplate on this and do as you like. 18.63

686. Listen now to My final words, the most esoteric of all truths. As you are extremely dear to Me, I am revealing it to you for your benefit. 18.64

687. Always be linked with Me, be devoted to Me, and have respect for Me. This will enable you to come to Me. This is My promise and assurance to you since you are dear to Me. 18.65

688. Surrendering all your duties to Me, take shelter in Me alone. I shall liberate you from all sin. Grieve not. 18.66

689. This secret wisdom should not be revealed to one who is not following the path of yoga, not a devotee, or does not want to hear it, and never to one who finds fault with Me. 18.67

690. Whosoever shall teach this supreme secret to My devotees shall be considered as having rendered the highest service to Me. Such a person shall definitely come to Me. 18.68

691. And no one shall do more loving service to Me or shall be dearer to Me than he. 18.69

692. Arjuna! Whoever shall study this sacred dialogue of ours will get the benefit of worshiping Me through gyaana yagnya. 18.70

693. Anyone who listens to this with reverence and faith shall be freed from the bondage of action and attain the happy worlds of the virtuous. 18.71

694. Arjuna, have you heard with concentration what I revealed to you, and are you now free from your deluded state of attachment? 18.72

695. Arjuna said:

O Lord, by Your grace my delusion is destroyed and I have gained the supreme knowledge. I am now free from all doubts and stand with firmness to do as directed by Thee. 18.73

696. Sanjaya said:

I have heard this thrilling and mystic conversation between Krishna and Arjuna. 18.74

697. By the grace of Vyasa I have heard this supreme secret gospel from Sri Krishna, the Lord of yoga, while He was imparting this to Arjuna before my eyes. 18.75

698. O King, remembering again and again this mystic conversation between Krishna and Arjuna, I rejoice repeatedly. 18.76

699. Remembering again and again that most wonderful form of Sri Krishna, I am thrilled and I rejoice. 18.77

700. Where there is Sri Krishna, the Supreme Lord of yoga, and Arjuna, the mighty wielder of the bow, there shall be prosperity, victory and dharma. This is my firm conviction. 18.78

Om Tat Sat;
this is how Gita was revealed
by Lord Krishna to Arjuna
in the eighteenth chapter, entitled
“The Yoga of Liberation”

[Back to top](#)

###

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Footnotes

Yogakshema: Gaining what one lacks, and retaining what one has. ([Back to Verse 92](#))

Yagnya: The integration of invocation, worship, and offering to divine power. ([Back to Verse 128](#))

The **wheel of evolution** refers to dharma. ([Back to Verse 169](#))

The **state of stillness** is pure awareness, samadhi. ([Back to Verse 191](#))