CHAPTER 1

ARJUNA’S DILEMMA

Arjuna’s Dilemma

Dhārāśṛṅga said: O Saṁjaya, assembled in the holy field of Kurukṣetra and eager to fight, what did my people and the Pāṇḍavas do? (1.01)

Saṁjaya said: Seeing the battle formation of the Pāṇḍava’s army, King Duryodhana approached his guru, Droṇa, and spoke these words: (1.02)

Yourself, Bhīma, Karṇa, the victorious, Kṛpa, Aśvatthāma, Viṣaṁkṛta, son of Somadatta, and many other heroes who have risked their lives for me. They are armed with various weapons, and all are skilled in warfare. (1.08-09)

Our army, commanded by Bhīma, is invincible; while their army, protected by Bhīma, is easy to conquer. Therefore, all of you, occupying your respective positions on all fronts, protect only our commander Bhīma. (1.10-11)

Also know, O best among the twice born, the distinguished ones on our side. I shall name the commanders of my army for your information: (1.07)

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the great warrior Drupada; Dhṛṣṭaketu, Cekitāṇa, and the heroic King of Kāshi; Purujit, Kuntibhoja, and the great man Śaībya; the valiant Yudhāmaṇyu, the formidable Utamaṅga, the son of Subhadrā, and the sons of Draupadī, all of them are great warriors. (1.04-06)

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The mighty Bhīṣma, the eldest man of the Kuru dynasty, roared as a lion and blew his conch loudly, bringing joy to Duryodhana. (1.12)

Then Lord Kṛṣṇa and Arjuna, seated in a grand chariot yoked with white horses, blew their celestial conches. (1.14)

Seeing the sons of Dhrītarāṣṭra standing and the war about to begin with the hurling of weapons, Arjuna, whose banner bore the emblem of Lord Hanumāṇa, took up his bow and spoke these words to Lord Kṛṣṇa: O Lord, please stop my chariot between the two armies until I behold those who stand here eager for the battle and with whom I must engage in this act of war. (1.20-22)

and the mighty son of Subhadrā, blew their respective conches. (1.16-18)
Sarñjayā said: O King, Lord Kṛṣṇa, as requested by Arjuna, placed the best of all the chariots in the midst of the two armies facing Bhīma, Droṇa, and all other Kings, and said to Arjuna: Behold these assembled Kurus! (1.24-25)

tatrā paśyat sthitānaṁ pārtha pitṛn atha pitāmahān
cakrītyān mātulān bhṛtṛn putrān prārthān sakhiṁs tathā

There, Arjuna saw his uncles, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and comrades. (1.26)

dṛṣṭvemāṁ svajanam kṛṣṇa yuyutsunī samupasthitam
sīdanti mama gātṛāṇi mukhā ca pariṣuṣyati

Seeing fathers-in-law, companions, and all his kinsmen standing in the ranks of the two armies, Arjuna was overcome with great compassion and sorrowfully said: O Kṛṣṇa, seeing my kinsmen standing with a desire to fight, my limbs fail and my mouth becomes dry. My body quivers and my hairs stand on end. (1.27-29)

na kāṅkṣe vijayāṁ kṛṣṇa na ca rājyaṁ sukhāṁ
na ca rājyaṁ sukhāṁ ca kiṁ no rājyaṁ goṇiva
dhiḥ svāhā! jīvitena vā yenaṁ aṁ sa kāṁkṣante
nāṁ rājyaṁ mohanāṁ ca.

I desire neither victory nor pleasure nor kingdom, O Kṛṣṇa. What is the use of the kingdom or enjoyment or even life, O Kṛṣṇa, because all those — for whom we desire kingdom, enjoyments, and pleasures — are standing here for the battle, giving up their lives and wealth? (1.32-33)

I do not wish to kill teachers, uncles, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives who are about to kill us, even for the sovereignty of the three worlds, let alone for this earthly kingdom, O Kṛṣṇa. (1.34-35)

Therefore, we should not kill our cousin brothers, the sons of Dhṛtarāṣṭra. How can we be happy after killing our relatives, O Kṛṣṇa? (1.37)

na kāṅkṣe vijayāṁ kṛṣṇa na ca rājyaṁ sukhāṁ ca kiṁ no rājyaṁ goṇiva
dhiḥ svāhā! jīvitena vā yenaṁ aṁ sa kāṁkṣante
nāṁ rājyaṁ mohanāṁ ca.

Therefore, we should not kill our cousin brothers, the sons of Dhṛtarāṣṭra. How can we be happy after killing our relatives, O Kṛṣṇa? (1.37)
Though they, blinded by greed, do not see evil in the destruction of the family or sin in being treacherous to friends, why should not we, who clearly see evil in the destruction of the family, think about turning away from this sin, O Kṛṣṇa? (1.38-39)

Eternal family traditions and codes of conduct are destroyed with the destruction of the family. Immorality prevails in the family due to the destruction of family traditions. (1.40)

This brings the family and the slayers of the family to hell because the spirits of their ancestors are degraded when deprived of ceremonial offerings of rice-ball and water. (1.42)

Thus ends the first chapter named “Arjuna’s Dilemma” of the Upaniṣad of the Bhagavad-gītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.
CHAPTER 2

TRANSCENDENTAL KNOWLEDGE

Sāṅjaya uvāca
taṁ tathā kṛpayāviṣṭam asrūpūrṇaṅkulekṣanam
viṣidantam idarṁ viśyām uvāca madhusūdanaḥ

Sāṅjaya said: Lord Kṛṣṇa spoke these words to Arjuna whose eyes were tearful and downcast and who was overwhelmed with compassion and despair. (2.01)

The Supreme Lord said: How has the dejection come to you at this juncture? This is not fit for an Aryan (or a person of noble mind and deeds). It is disgraceful, and it does not lead one to heaven, O Arjuna. (2.02)

Do not become a coward, O Arjuna, because it does not befit you. Shake off this trivial weakness of your heart and get up for the battle, O Arjuna. (2.03)

Arjuna uvāca
kathaḥ bhūṣman ahaṁ sanākṣe droṇaḥ ca mahāśudan

Arjuna said: How shall I strike Bhūṣma and Droṇa, who are worthy of my worship, with arrows in battle, O Kṛṣṇa? (2.04)

It would be better, indeed, to live on alms in this world than to slay these noble gurus because by killing them I would enjoy wealth and pleasures stained with their blood. (2.05)

We do not know which alternative — to fight or to quit — is better for us. Further, we do not know whether we shall conquer them or they will conquer us. We should not even wish to live after killing the sons of Dhrītarāṣṭra, who are not standing in front of us. (2.06)

My senses are overcome by the weakness of pity, and my mind is confused about duty (Dharma). I request You to tell me, decisively, what is better for me. I am Your disciple. Teach me who has taken refuge in You. (2.07)

I do not perceive that gaining an unrivaled and prosperous kingdom on this earth, or even lordship over the celestial controllers (Devas) will remove the sorrow that is drying up my senses. (2.08)
evam uktvā hṛṣīkeśarī guḍākeśar ā paraināta
na yotsya iti govindam uktvā tūṣṇīṁ babhūva ha

Samjaya said: O King, after speaking like this to Lord Kṛṣṇa, the mighty Arjuna said to Kṛṣṇa: I shall not fight, and he became silent. (2.09)

Na premā prabhāḥ | prabhāḥ bhūtaḥ bhūtah ।
Sarvarūpa-bhūtam api parantapo yogino 'tvah ॥ ॥

O King, Lord Kṛṣṇa, as if smiling, spoke these words to the distressed Arjuna in the midst of the two armies. (2.10)

The Supreme Lord said: You grieve for those who are not worthy of grief and yet speak words of wisdom. The wise grieve neither for the living nor for the dead. (2.11)

There was never a time when these monarchs, you, or I did not exist, nor shall we ever cease to exist in the future. (2.12)

Net mūryate u tathāh vā dehino'śham yathā dehino'śham tathāḥ dehāṁ tattvadāpya ca bhūtaḥ tatra na muhyati
The invisible Spirit (Sat, Ātmā) is eternal, and the visible world (including the physical body) is transitory. The reality of these two is indeed certainly seen by the seers of truth. (2.16)

The contacts of the senses with sense objects give rise to the feelings of heat and cold, and pain and pleasure. They are transitory and impermanent. Therefore, learn to endure them, O Arjuna. (2.14)

Because a calm person— who is not afflicted by these sense objects and is steady in pain and pleasure —becomes fit for immortality, O Arjuna. (2.15)

The Spirit (Ātmā) by which all this universe is pervaded, is indestructible. No one can destroy the imperishable Spirit. (2.17)

Bodies of the eternal, immutable, and incomprehensible Spirit are perishable. Therefore, fight, O Arjuna. (2.18)

One who thinks that Ātmā (Spirit) is a slayer and the one who thinks Ātmā is slain are both ignorant because Ātmā neither slays nor is slain. (A parallel verse appears in KaU 2.19)
The Spirit (Ātmā) is neither born, nor does it die at any time. It does not come into being or cease to exist. It is unborn, eternal, permanent, and primeval. The Spirit is not destroyed when the body is destroyed. (See also KaU 2.18) (2.20)

O Arjuna, how can a person who knows that the Spirit (Ātmā) is indestructible, eternal, unborn, and immutable, kill anyone or cause anyone to be killed? (2.21)

Just as a person puts on new garments after discarding the old ones, similarly, the living entity (Ātmā, Jīva, Jīvātmā) acquires new bodies after casting away the old bodies. (2.22)

Weapons do not cut this Spirit (Ātmā), fire does not burn it, water does not make it wet, and the wind does not make it dry. Ātmā cannot be cut, burned, wet, or dried. It is eternal, all-pervading, unchanging, immovable, and primeval. (2.23-24)

Some look upon this Spirit as a wonder, another describes it as wonderful, and others hear of it as a wonder. Even after hearing about it, very few people know it. (See also KaU 2.07) (2.29)
O Arjuna, the Spirit that dwells in the body of all beings is eternally indestructible. Therefore, you should not mourn for any body. (2.30)

O Arjuna, the Spirit that dwells in the body of all beings is eternally indestructible. Therefore, you should not mourn for any body. (2.30)

Considering also your duty as a warrior, you should not waver because there is nothing more auspicious for a warrior than a righteous war. (2.31)

Only the fortunate warriors, O Arjuna, get such an opportunity for an unsought war that is like an open door to heaven. (2.32)

If you will not fight this righteous war, then you will fail in your duty, lose your reputation, and incur sin. (2.33)

People will talk about your disgrace forever. To the honored, dishonor is worse than death. (2.34)

The great warriors will think that you have retreated from the battle out of fear. Those who have greatly esteemed you will lose respect for you. (2.35)

Your enemies will speak many unmentionable words and scorn your ability. What could be more painful to you than this? (2.36)

You will go to heaven if killed (in the line of duty), or you will enjoy the kingdom on the earth if victorious. Therefore, get up with a determination to fight, O Arjuna. (2.37)

Treating pleasure and pain, gain and loss, and victory and defeat alike, engage yourself in your duty. By doing your duty this way, you will not incur sin. (2.38)

The wisdom of transcendental knowledge has been imparted to you, O Arjuna. Now listen to the wisdom of Karma-yoga, the selfless service (Sevā), endowed with which you will free yourself from the bondage of action (Karma). (2.39)

In Karma-yoga, no effort is ever lost and there is no adverse effect. Even a little practice of this discipline protects one from the great fear of birth and death. (2.40)
A Karma-yogi has a resolute determination for God-realization, O Arjuna, but the desires of one who works to enjoy the fruits of work are endless and many-branched.

(2.41)

The misguided ones who delight in the melodious chanting of the Veda — without understanding the real purpose of the Vedas — think, O Arjuna, there is nothing else in the Vedas except the rituals for the sole purpose of obtaining heavenly enjoyment.

(2.42)

They are dominated by material desires and consider the attainment of heaven as the highest goal of life. They engage in specific rites for the sake of prosperity and enjoyment. Rebirth is the result of their action. (See also KaU 2.05, IsU 09)

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(2.44)

The resolute determination of Self-realization is not formed in the minds of those who are attached to pleasure and power and whose judgment is obscured by such ritualistic activities.

(2.45)

A portion of the Vedas deals with three modes or states (Guṇas) of the material Nature. Become free from pairs of opposites; be ever balanced and unconcerned with the thoughts of acquisition and preservation. Rise above the three states and be Self-conscious, O Arjuna.

(2.46)

To a Self-realized person, the Vedas are as useful as a small reservoir of water when the water of a huge lake becomes available.

(2.47)

Do your duty to the best of your ability, O Arjuna, with your mind attached to the Lord, abandoning worry and selfish attachment to the results, and remaining calm in both success and failure. Equanimity of the mind is called Karma-yoga.

(2.48)

Work done with selfish motives is inferior by far to selfless service or Karma-yoga. Therefore, be a Karma-yogi, O Arjuna. Those who work only to enjoy the fruits of their labor are, in truth, unhappy (because one has no control over the results).

(2.49)

A Karma-yogi becomes free from both vice and virtue in this life itself. Therefore, strive for Karma-yoga. Working to the best of one’s abilities without becoming attached to the fruits of work is called Karma-yoga.
Wise Karma-yogis are freed from the bondage of rebirth by renouncing the selfish attachment to the fruits of all work and attain a blissful divine state. (2.51)

When your intellect completely pierces the veil of confusion, then you will become indifferent to what has been heard and what is to be heard from the scriptures. (2.52)

When your intellect that is confused by the conflicting opinions and the ritualistic doctrine of the Vedas shall stay steady and firm, concentrating on the Supreme Being, then you shall attain the union with the Supreme Being in trance (Samādhi). (2.53)

Arjuna said: O Kṛṣṇa, what are the marks of an enlightened (Sthita-prajā) person whose intellect is steady? How does a person of steady intellect speak? How does such a person sit and walk? (2.54)

The Supreme Lord said: When one is completely free from all desires of the mind and is satisfied with the Eternal Being (Brahma) by the joy of Eternal Being, then one is called an enlightened (Sthita-prajā) person, O Arjuna. (2.55)
One should fix one’s mind on Me with loving contemplation after bringing the senses under control. One’s intellect becomes steady when one’s senses are under complete control. (2.61)

One develops attachment to sense objects by thinking about sense objects. Desire for sense objects comes from attachment to sense objects, and anger comes from unfulfilled desires. (2.62)

One should fix one’s mind on Me with loving contemplation after bringing the senses under control. One’s intellect becomes steady when one’s senses are under complete control. (2.61)

The mind, when controlled by the roving senses, steals away the intellect as a storm takes away a boat on the sea from its destination — the spiritual shore. (2.67)

Therefore, O Arjuna, one’s intellect becomes steady when the senses are completely withdrawn from sense objects. (2.68)

All sorrows are destroyed upon attainment of tranquillity. The intellect of such a tranquil person soon becomes completely steady and united with the Eternal Being (Brahma). (2.65)

A disciplined person, enjoying sense objects with senses that are under control and free from likes and dislikes, attains tranquillity. (2.64)

A yogi, the person of self-restraint, remains wakeful when it is night for all others. It is night for the yogi who sees when all others are wakeful. (2.69)

One attains peace when all desires dissipate within the mind without creating any mental disturbance, as river waters enter the full ocean without creating any disturbance. One who desires material objects is never peaceful. (2.70)

There is neither Self-knowledge nor Self-perception to those who are not united with the Eternal Being (Brahma). Without Self-perception there is no peace, and without peace there can be no happiness. (2.66)
O Arjuna, this is the superconscious (Brāhma) state. Attaining this state, one is no longer deluded. Gaining this state, even at the end of one’s life, a person attains Brahma-nirvāṇa (or becomes one with the Absolute). (2.72).

Thus ends the second chapter named “Transcendental Knowledge” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

CHAPTER 3

PATH OF KARMA-YOGA

Arjuna said: If You consider that acquiring transcendental knowledge is better than working, then why do You want me to engage in this horrible war, O Kṛṣṇa? You seem to confuse my mind by apparently conflicting words. Tell me, decisively, one thing by which I may attain the Supreme. (3.01-02)

The Supreme Lord said: In this world, O Arjuna, a twofold path of spiritual discipline has been stated by Me in the past — the path of Self-knowledge (Jñāna-yoga) for the contemplative and the path of unselfish work (Sevā, Karma-yoga) for the active. (3.03)

One does not attain freedom from the bondage of Karma by merely abstaining from work. No one attains perfection by merely giving up work. (3.04)

Because no one can remain actionless even for a moment. Everyone is driven to action — helplessly indeed — by the forces of nature. (3.05)

The deluded ones, who restrain their organs of action but mentally dwell upon the sense enjoyment, are called hypocrites. (3.06)

One who controls the senses by a trained and purified mind and intellect and engages the organs of action to selfless service, is superior, O Arjuna. (3.07)

loke’smin dvividhā niṣṭhā purā proktā maya’nagha jñānayogena sāṃkhyañāṁ karmayogena yogināṁ

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Perform your obligatory duty because working is indeed better than sitting idle. Even the maintenance of your body would be impossible without work. (3.08)

Human beings are bound by work (Karma) that is not performed as a selfless service (Seva, Yajña). Therefore, O Arjuna, becoming free from selfish attachment to the fruits of work, do your duty efficiently as a service to Me. (3.09)

Brahmā, the creator, in the beginning created human beings together with selfless service (Seva, Yajña), sacrifice) and said: By Yajña you shall prosper, and Yajña shall fulfill all your desires. (3.10)

The celestial controllers (Devas) with selfless service (Seva, Yajña), and the Devas will nourish you. Thus nourishing one another, you shall attain the Supreme goal. (3.11)

One who does not help to keep the wheel of creation in motion by sacrificial duty (Seva) and who rejoices in sense pleasures, that sinful person lives in vain, O Arjuna. (3.16)

For one who rejoices only with the Eternal Being (Brahma), who is delighted with the Eternal Being, and who is content with the Eternal Being alone, for such a Self-realized person there is no duty. (3.17)

Therefore, always perform your duty efficiently and without any selfish attachment to the results because by doing work without attachment one attains the Supreme Being. (3.19)
King Janaka and others attained perfection (or Self-realization) by selfless service (Karma-yoga) alone. You also should perform your duty with a view to guide people and for the universal welfare of society. (3.20)

Whatever noble persons do, others follow. Whatever standard they set up, the world follows. (3.21)

O Arjuna, there is nothing in the three worlds (heaven, earth, and the lower regions) that should be done by Me, nor there is anything unobtained that I should obtain, yet I engage in action. (3.22)

If I do not engage in action relentlessly, O Arjuna, people would follow the same path. These worlds would perish if I do not work, and I would be the cause of confusion and destruction of all these people. (3.23-24)

As the ignorant work, O Arjuna, with attachment to the fruits of work, so the wise should work without attachment for the welfare of the society. (3.25)

The wise should not unsettle the minds of the ignorant who are attached to the fruits of work, but should inspire others by performing all works efficiently without selfish attachment. (See also 3.29) (3.26)

All work is done by the energy and power of nature, but due to delusion of ignorance, people assume themselves to be the doer. (See also 5.09, 13.29, and 14.19) (3.27)

One who knows the truth, O Arjuna, about the role of the forces of nature and work, does not become attached to work, knowing very well that it is the forces of nature that work with their instruments — our organs. (3.28)

Those who are deluded by the illusive power (Māyā) of Nature become attached to the work done by the forces of nature. The wise should not disturb the mind of the ignorant whose knowledge is imperfect. (See also 3.26) (3.29)

Do your duty, dedicating all work to Me in a spiritual frame of mind, free from desire, attachment, and mental grief. (3.30)
Those who always practice this teaching of Mine — with faith (or full attention and sincerity) and free from cavil — are freed from the bondage of Karma. But, those who carp at My teaching and do not practice it should be considered ignorant of all knowledge, senseless, and lost. (3.31-32)

All beings follow their nature. Even the wise act according to their own nature. What, then, is the value of sense restraint? (3.33)

Likes and dislikes (Rāga and Dveṣa) for sense objects remain in the senses. One should not come under the control of these two because they are, indeed, two major stumbling blocks on one’s path of Self-realization. (3.34)

One’s inferior natural work is better than superior unnatural work. Death in carrying out one’s natural work is useful. Unnatural work produces too much stress. (See also 18.47) (3.35)

O Arjuna, Self-knowledge (Brahma-jñāna) becomes covered by this insatiable fire of lust, the eternal enemy of the wise. (3.39)

The senses, the mind, and the intellect are said to be the seat of lust (Kāma). Kāma — controlling the senses, the mind, and the intellect — deludes a person by veiling Self-knowledge (Jñāna). (3.40)

Therefore, O Arjuna, by controlling the senses first, kill this devil of material desire that destroys Self-knowledge and Self-realization. (3.41)
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Thus, knowing the Self (Ātmā) to be superior to the intellect and controlling the mind by the intellect (that is purified by spiritual practices), one must kill this mighty enemy, lust (Kṣama), O Arjuna. (See also KaU 3.03-06) (3.43)

Thus ends the third chapter named “Path of Karma-yoga” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

CHAPTER 4

PATH OF RENUNCIATION WITH KNOWLEDGE

Śrībhagavānuvāca

The Supreme Lord said: Both you and I have taken many births. I remember them all, O Arjuna, but you do not remember. (4.05)

The Supreme Lord said: I taught this Karma-yoga, the eternal science of right action, King Vivasvān, to King Vivasvān; Vivasvān taught it to Manu; Manu taught it to Ikṣvāku. Thus, the saintly Kings knew this (Karma-yoga), handed down in succession. After a long time, the science of Karma-yoga was lost from this earth. Today, I have described the same ancient science to you because you are my sincere devotee and friend. Karma-yoga is a supreme secret indeed. (4.01-03)

Arjuna said: You were born later, but King Vivasvān was born in ancient time. How am I to understand that You taught this yoga in the beginning of the creation? (4.04)

Though I am eternal, immutable, and the Lord of all beings, yet I manifest myself by controlling My own material Nature, using My divine potential energy (Yoga-māyā). (See also 10.14) (4.06)

Whenever there is a decline of Dharma (Righteousness) and a predominance of Adharma (Unrighteousness), O Arjuna, then I manifest Myself. I appear from time to time for protecting the good, for transforming the wicked, and for establishing world order (Dharma). (See also TR 1.120.03-04) (4.07-08)

One who truly understands My transcendental appearance and activities (of creation, maintenance, and dissolution), attains My supreme abode and is not born again after leaving this body, O Arjuna. (4.09)
Many have become free from attachment, fear, anger, and attained salvation (Mukti) by taking refuge in Me, becoming fully absorbed in My thoughts, and becoming purified by the fire of Self-knowledge. (4.10)

With whatever motive people worship Me, I fulfill their desires accordingly. People worship Me with different motives. (4.11)

Those who long for success in their work here on earth worship the celestial controllers (Devas). Success in work comes quickly in this human world. (4.12)

The four divisions of human society — based on aptitude and vocation — were created by Me. Though I am the author of this system of division of labor, one should know that I do nothing (directly), and I am eternal. (See also 18.41) (4.13)

Work or Karma does not bind Me because I have no desire for the fruits of work. One who fully understands and practices this truth is also not bound by Karma. (4.14)

One who has abandoned selfish attachment to the fruits of work and remains ever content and dependent on no one but God, such a person — though engaged in activity — does nothing at all, and incurs no Kārmic reaction. (4.20)
One who is free from desires, whose mind and senses are under control, and who has renounced all proprietorship, does not incur sin — the Kārmic reaction — by doing bodily action. (4.21)

Content with whatever gain comes naturally by His will, unaffected by pairs of opposites, free from envy, undisturbed by success and failure, although engaged in work — such a Karma-yogi is not bound by Karma. (4.22)

All Karmic bonds of a philanthropic person (Karma-yogi) — who is free from attachment, whose mind is fixed in Self-knowledge, and who does work as a service to the Lord — dissolves away. (4.23)

Eternal Being (Brahma) is the oblation. Brahma is the clarified butter. The offering is poured by Brahma into the fire of Brahma. Brahma shall be realized by one who considers everything as (a manifestation or) an act of Brahma. (Also see 9.16) (4.24)

Some offer their hearing and other senses as sacrifice in the fires of restraint, others offer sound and other objects of the senses (as sacrifice) in the fires of the senses. (4.26)

Others offer all the functions of the senses, and the functions of the five bioimpulses (Prāna, life forces) as sacrifice in the fire of self-restraint that is kindled by Self-knowledge. (4.27)

Others offer their wealth, their austerity, and their practice of yoga as sacrifice, while the ascetics with strict vows offer their study of scriptures and knowledge as sacrifice. (4.28)

Those who engage in yogic practices reach the breathless state of trance (Samādhi) by offering inhalation into exhalation and exhalation into inhalation as a sacrifice (by using short breathing Kriyā techniques). (4.29)

Those who restrict their diet and offer their inhalations as sacrifice into their inhalations. All these people are the knowers of sacrifice and are purified by their sacrifice. (4.30)

Those who perform selfless service (Seva, Yajña) obtain the nectar of Self-knowledge as a result of their sacrifice and attain the Eternal Being (Brahma). O Arjuna, if even this world is not a happy place for the non-sacrifier, how can the other world be? (See also 4.38, and 5.06). (4.31)
Many types of spiritual disciplines are described in the Vedas. Know them all to be born from Karma or the action of body, mind, and senses. Knowing this, you shall attain salvation (Mokṣa, Nirvāṇa). (See also 3.14) (4.32)

The knowledge sacrifice is superior to any material sacrifice, O Arjuna, because all actions in their entirety culminate in knowledge. (4.33)

Acquire this transcendental knowledge from a Self-realized person by humble reverence, by sincere inquiry, and by service. The wise ones who have realized the Truth will teach you. (4.34)

After knowing the transcendental science, O Arjuna, you shall not again become deluded like this. With this knowledge you shall see the entire creation within your own Self, and thus within Me. (See also 6.29, 6.30, 11.07, 11.13) (4.35)

Even if one is the most sinful of all sinners, one shall yet cross over the ocean of sin by the raft of Self-knowledge (Brahma-jñāna) alone. (4.36)

As the blazing fire reduces wood to ashes, similarly, the fire of Self-knowledge (Brahma-jñāna) reduces all bonds of Karma to ashes, O Arjuna. (4.37)

Verily, there is no purifier in this world like Jñāna, the true knowledge of the Supreme Being (Para-Brahma). One who becomes purified by Karma-yoga discovers this knowledge within, naturally, in course of time. (See also 4.31, and 5.06, 18.78). (4.38)

One who has faith and is sincere in yogic practices and has control over the senses, gains this transcendental knowledge. Having gained this knowledge, one at once attains supreme peace. (4.39)

Work (Karma) does not bind a person who has renounced work by renouncing the fruits of work through Karma-yoga and whose doubts (about the Self) are completely destroyed by Viveka, the application of Self-knowledge, O Arjuna. (4.41)

Therefore, cut the ignorance-born doubt (about the Supreme Being) abiding in your mind by the sword of Self-knowledge, resort to Karma-yoga, and get up for the war, O Arjuna. (4.42)
CHAPTER 5

PATH OF RENUNCIATION

Arjuna said: O Krishna, You praise transcendental knowledge (Sārīkhya, Karma-sārinyāsa) and also performance of selfless service (Karma-yoga). Tell me, definitely, which one is the better of the two? (See also 5.05) (5.01)

A person should be considered a true Sarīnyāśī (Renunciant) who neither likes nor dislikes. One is easily liberated from Kārmic bondage by becoming free from the pairs of opposites, O Arjuna. (5.03)

The wise (or Sarīnyāśī) who know the truth think: “I do nothing at all”. In seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, speaking, giving,
taking, as well as opening and closing the eyes, a 
Sarinyāsī believes that only the senses are operating upon 
their objects. (See also 3.27, 13.29, and 14.19) (5.08-09)

The Lord does not take responsibility for the good or evil 
deeds of anybody. Self-knowledge becomes covered by 
the veil of ignorance; thereby people become deluded 
(and do evil deeds). (5.15)

Transcendental knowledge destroys the ignorance of the 
Self and reveals the Supreme, just as the sun reveals the 
beauty of objects of the world. (5.16)

Persons whose mind and intellect are totally merged in 
Eternal Being (Brahma), who are firmly devoted to 
Brahma, who have Brahma as their supreme goal and sole 
refuge, and whose impurities are destroyed by the 
knowledge of Brahma, do not take birth again. (5.17)

An enlightened person (by perceiving the Lord in all) 
looks at a learned and humble Brāhmaṇa, an outcast, even 
a cow, an elephant, or a dog with an equal eye. (See also 
6.29) (5.18)

Everything has been accomplished in this very life by the 
one whose mind is set in equality. Such a person has 
realized the Eternal Being (Brahma) because the Eternal 
Being is flawless and impartial. (See also 18.55, and ChU 
2.23.01) (5.19)
One who neither rejoices on obtaining what is pleasant nor grieves on obtaining the unpleasant, who has a steady mind, who is undeluded, and who is a knower of Eternal Being (Brahma) — such a person eternally abides with Brahman. (5.20)

Such a person who is in union with the Eternal Being (Brahma) becomes unattached to external sensual pleasures by discovering the joy of the Self through contemplation and enjoys transcendental bliss. (5.21)

Sensual pleasures are, in fact, the source of misery and have a beginning and an end. Therefore, the wise, O Arjuna, do not rejoice in sensual pleasures. (See also 18.38) (5.22)

One who is able to withstand the impulses of lust and anger before death is a yogi and a happy person. (5.23)

One who finds happiness with the Eternal Being (Brahma), who rejoices Brahma within, and who is illuminated by Self-knowledge — such a yogi attains Brahma-nirvāṇa and goes to the Supreme Being (Para-Brahma). (5.24)

My devotee attains peace by knowing Me (or Kṛṣṇa, the Supreme Being (Para-Brahma)) as the enjoyer of sacrifices and austerities, as the great Lord of all the universe, and the friend of all beings. (5.29)
Thus ends the fifth chapter named “Path of Renunciation” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

CHAPTER 6
PATH OF MEDITATION

The Supreme Lord said: One who performs the prescribed duty without seeking its fruit (for personal enjoyment) is a renunciant (Saṁnyāsī) and a Karma-yogī. One does not become Saṁnyāsī merely by not lighting the fire, and one does not become a yogī merely by abstaining from work. (6.01)

One must elevate — and not degrade — oneself by one’s own mind. The mind alone is one’s friend as well as one’s enemy. The mind is the friend of those who have control over it, and the mind acts like an enemy for those who do not control it. (6.05-06)

A person is called yogī who has both Self-knowledge and Self-realization, who is tranquil, who has control over the mind and senses, and to whom a clod, a stone, and gold are the same. (6.08)

A person is considered superior who is impartial toward companions, friends, enemies, neutrals, arbiters, haters, relatives, saints, and sinners. (6.09)

A yogī, seated in solitude and alone, should constantly try to contemplate the Supreme Being after bringing the mind and senses under control and becoming free from desires and proprietorship. (6.10)
One should sit on his or her own firm seat that is neither too high nor too low, covered with sacred Kuṣa grass, a deerskin, and a cloth, one over the other, in a clean spot. Sitting there (in a comfortable position) and concentrating the mind on God, controlling the thoughts and the activities of the senses, one should practice meditation for self-purification. (6.11-12)

One should sit by holding the waist, spine, chest, neck, and head erect, motionless and steady; fix the eyes and the mind steadily on the tip (or front) of the nose without looking around; make your mind serene and fearless, practice celibacy; have the mind under control, think of Me, and have Me as the supreme goal. (See also 4.29, 5.27, 8.10, and 8.12) (6.13-14)

This yoga is not possible, O Arjuna, for one who eats too much or who does not eat at all, who sleeps too much or who keeps awake. (6.15)

This yoga is not possible, O Arjuna, for one who eats too much or who does not eat at all, who sleeps too much or who keeps awake. (6.15)

Thus, by always practicing to keep the mind fixed on Me, the yogī whose mind is subdued attains peace of Brahma-nirvāṇa and comes to Me. (6.16)

One feels infinite bliss that is perceivable only through the intellect and is beyond the reach of the senses. After realizing the Eternal Being (Brahma), one is never separated from Absolute Reality. (See also KaU 3.12) (6.21)
After Self-realization (SR), one does not regard any other gain superior to SR. Established in SR, one is not moved even by the greatest calamity. (6.22)

The state of severance from union with sorrow is called yoga. This yoga should be practiced with firm determination and without any mental reservation. (6.23)

One gradually attains tranquillity of mind by totally abandoning all selfish desires, completely restraining the senses by the intellect, and keeping the mind fully absorbed in the Eternal Being (Brahma) by means of a well-trained and purified intellect and thinking of nothing else. (6.24-25)

One of the characteristics of Self-realization (SR) is the heart's underlying love for the Lord and the desire to serve and please the Lord. It is a function of the heart. (6.26)

Supreme bliss comes to a Self-realized yogi whose mind is tranquil, whose desires are under control, and who is free from sin (or faults). (6.27)

Such a sinless yogi, who constantly engages his or her mind and intellect with the Eternal Being (Brahma), easily enjoys the infinite bliss of contact with Brahma. (6.28)

Because of perceiving the omnipresent Eternal Being (Brahma) abiding in all beings and all beings abiding in the Eternal Being, a yogi who is in union with the Eternal Being sees every being with an equal eye. (See also 4.35, 5.18) (6.29)

Those who perceive Me in everything and behold everything in Me, are not separated from Me, and I am not separated from them. (6.30)

The best yogi is one who regards every being like oneself and who can feel the pain and pleasures of others as one's own, O Arjuna. (6.32)
Arjuna said: O Kṛṣṇa, You have said that the yoga of meditation is characterized by equanimity of mind, but due to restlessness of the mind, I do not perceive it as steady. Because the mind, indeed, is very unsteady, turbulent, powerful, and obstinate, O Kṛṣṇa. I think restraining the mind is as difficult as restraining the wind. (6.33-34)

The Supreme Lord said: Undoubtedly, O Arjuna, the mind is restless and difficult to restrain, but it is subdued by constant vigorous spiritual practice with perseverance and by detachment, O Arjuna. (6.35)

In My opinion, yoga is difficult for the one whose mind is not subdued. However, yoga is attainable by the person of subdued mind who strives through proper means. (6.36)

Arjuna said: What is the destination of the faithful who deviate from the path of meditation and fail to attain yogic perfection due to an unsubdued mind, O Kṛṣṇa? (6.37)

The Supreme Lord said: There is no destruction, O Arjuna, for a yogi either here or hereafter. A transcendentalist is never put to grief, My dear friend. (6.40)

The unsuccessful yogi is reborn in the house of the pious and prosperous after attaining heaven and living there for many years, or such a yogi is born in a family of enlightened yogis. A birth like this is very difficult, indeed, to obtain in this world. (6.41-42)

There, he or she regains the knowledge acquired in the previous life and strives again to achieve perfection, O Arjuna. (6.43)

The unsuccessful yogi is instinctively carried towards the Eternal Being (Brahma) by virtue of the impressions (Sāṅskāra) of yogic practices of previous lives. Even the inquirer of yoga — union with God — surpasses those who perform Vedic rituals. (6.44)
The yogī who diligently strives becomes completely free from all sins (or imperfections) after becoming gradually perfect through many incarnations and reaches the Supreme Abode. (6.45)

**CHAPTER 7**

**SELF-KNOWLEDGE AND ENLIGHTENMENT**

The yogī is superior to the ascetics. The yogī is superior to the (Vedic) scholars. The yogī is superior to the ritualists. Therefore, O Arjuna, be a yogī. (6.46)

I shall impart to you Self-knowledge (Jñāna), together with enlightenment (Vijñāna). After you comprehend that nothing more remains to be known in this world. (See also MuU 1.01.03). (7.02)

Scarcely one out of thousands of persons strives for perfection of Self-realization. Scarcely one among those successful strivers truly understands Me. (7.03)

The mind, intellect, ego, ether, air, fire, water, and earth are the eightfold transformation (or division) of My material energy (Prakṛti). (See also 13.05) (7.04)

The material energy is My lower Nature (Aparā-śakti, Prakṛti, matter). Know My other higher Nature (Parā-śakti, Cetanā, Puruṣa, Spirit) by which this entire universe is sustained, O Arjuna. (7.05)

Know that all creatures have evolved from this twofold energy, and I — the Supreme Being (Para-Brahma,
Know that three modes (Guṇas) of material Nature — goodness, passion, and ignorance — also emanate from Me. I am neither dependent on, nor affected by, the Guṇas, but the Guṇas are dependent on Me. (See also 9.04 and 9.05) (7.12)

This divine power (Māya) of Mine, consisting of three states (Guṇas) of mind, is very difficult to overcome. Only those who surrender unto Me easily cross over this Māya. (See also 14.26, 15.19, and 18.66) (7.14)

The evil doers, the ignorant, the lowest persons who are attached to demonic nature and whose power of discrimination has been taken away by divine illusive power (Māya), do not worship or seek Me. (7.15)

Four types of virtuous ones worship or seek Me, O Arjuna. They are: The distressed, the seeker of Self-knowledge, the seeker of wealth, and the enlightened one who has experienced the Supreme. (See also TR 1.21.03) (7.16)
All these seekers are indeed noble, but I regard the enlightened devotee as My very Self because one who is steadfast abides in My supreme abode. (See also 9.29) (7.18)

Persons whose discernment has been carried away by various desires impelled by their Karmic impression (Sanskara), resort to celestial controllers (Devas) and practice various religious rites. (7.20)

Whosoever desires to worship whatever deity (using any name, form, and method) with faith, I make their faith steady in that very deity. Endowed with steady faith, they worship that deity and obtain their wishes through that deity. Those wishes are, indeed, granted only by Me. (7.21-22)

All beings in this world are in utter ignorance due to the delusion of pairs of opposites born of likes and dislikes, O Arjuna. But persons of unselfish deeds, whose Karma or sin has come to an end, become free from the delusion of pairs of opposites and worship Me with firm resolve. (7.27-28)
Those who strive for freedom from the cycles of birth, old age, and death by taking refuge in Me, fully comprehend Brahma (Eternal Being), the nature of Brahma, and Karma, the creative power of Brahma. (7.29)

Those steadfast persons who know Me alone as the mortal beings (Adhibhūta), as temporal Divine Beings (Adhidaiva), and as the Supersoul (Adhiyajña) even at the time of death, attain Me. (See also 8.04) (7.30)

Arjuna said: O Kṛṣṇa, who is the Eternal Being (Brahma)? What is Adhyātma, or the nature of the Eternal Being? What is Karma? Who are the mortal beings (Adhibhūta)? And who are divine Beings (Adhidaiva)? Who is the Supersoul (Adhiyajña), and how does He dwell in the body? How can You be remembered at the time of death by those who have control over their minds, O Kṛṣṇa? (8.01-02)

The Supreme Lord said: The immutable Ātmā (Spirit) is called Brahma (Eternal Being). The nature (including the inherent power of cognition and desire) of Brahma is called Adhyātma. The creative power of Brahma that causes manifestation of the living entity (Jīva) is called Karma. (8.03)

The one who remembers Me exclusively, even while leaving the body at the time of death, attains Me; there is no doubt about it. (See also PrU 3.10) (8.05)
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Whatever object one remembers as one leaves the body at the end of life, one attains that object, O Arjuna, because of the constant thought of that object (one remembers that object at the end of life and achieves it). (See also ChU 3.14.01) (8.06)

Therefore, always remember Me and do your duty. You shall certainly attain Me if your mind and intellect are ever focused on Me. (8.07)

By contemplating Me with an unwavering mind that is disciplined by the practice of meditation, one attains the Supreme Being, O Arjuna. (8.08)

One who meditates at the time of death with steadfast mind and devotion on the Supreme Being (Para-Brahma) as the omniscient, the oldest, the controller, smaller than the smallest (and bigger than the biggest), the sustainer of everything, the inconceivable, the self-luminous like the sun, and as transcendent (or beyond the material reality) by making the flow of bioimpulses (Präña, life forces) rise up to the middle of two eye brows by the power of yoga and holding there, attains Me, the Supreme Divine Person. (See also verses 4.29, 5.27, 6.13, and YV 31.18, KaU 2.20) (8.09-10)

I shall briefly explain the process to attain the supreme abode that the knowers of the Veda call immutable; into which the ascetics, freed from attachment, enter; and desiring which people lead a life of celibacy. (See also KaU 2.15) (8.11)

When one leaves the physical body by controlling all the senses, focusing the mind on God and Präña in the cerebrum, engaged in yogic practice, meditating on Me, and uttering “OM” — the sacred monosyllable sound power of Eternal Being (Brahma) — one attains the supreme abode. (8.12-13)

I am easily attainable, O Arjuna, by that ever steadfast yogi who always thinks of Me and whose mind does not go elsewhere. (8.14)

After attaining Me, the great souls do not incur rebirth in this miserable transitory world because they have attained the highest perfection. (8.15)
The dwellers of all the worlds — up to and including the world of Brahmā, the creator — are subject to the miseries of repeated birth and death. But, after attaining Me, O Arjuna, one does not take birth again. (See also 9.25) (8.16)

Those who know that the day of the creator (Brahmā) lasts one thousand Yugas (or 4.32 billion years) and that his night also lasts one thousand Yugas, they are the knowers of day and night. (8.17)

All manifestations come out of the primary material Nature (Ādi Prakṛti or Avyakta) at the arrival of the day of Brahmā (Creator), and they again merge into the same at the coming of Brahmā’s night. (8.18)

The same multitude of beings comes into existence again and again at the arrival of the day of the creator (Brahmā) and are annihilated, inevitably, at the arrival of Brahmā’s night. (8.19)

The path of light (of spiritual practice and Self-knowledge) and the path of darkness (of materialism and ignorance) are thought to be the world’s two eternal supreme abodes. Those who attain My supreme abode do not take birth again. (8.20-21)

This supreme abode, O Arjuna, is attainable by unswerving devotion to Me within which all beings exist, and by which all this universe is pervaded. (See also 9.04 and 11.55) (8.22)

Fire, light, daytime, the bright lunar fortnight, and the six months of the northern solstice of the sun — departing by the path of these celestial controllers (Devas), yogis who know the Eternal Being (Brahma) attain Brahma. (See also ChU 4.15.05, 5.10.01, BrU 6.2.15, PrU 1.10, and IsU 18) (8.24)

Smoke, night, the dark lunar fortnight, and the six months of southern solstice of the sun — departing by these paths, the righteous attain lunar light (or heaven) and reincarnate. (See also 9.21, ChU 5.10.03-05, BS 3.01.08) (8.25)
paths. The former leads to salvation (Mukti, Nirvāṇa) and the latter leads to rebirth. (8.26)

Knowing these two paths, O Arjuna, a yogi is not bewildered at all. Therefore, O Arjuna, be steadfast in yoga with Me at all times. (8.27)

The yogi who knows all this goes beyond getting the benefits of the study of the Vedas, performance of sacrifices, austerities, and charities, and attains Paramādhamā, the Supreme Eternal Abode. (8.28)

This entire universe is an expansion of My abyakt brahma. All beings abide in Me (like a gold chain abides on gold and milk products depend on milk). I do not depend on them (because I am the highest of all). (9.05)

Look at the power of My divine mystery; in reality, I — the sustainer and creator of all beings — do not depend on them, and they also do not abide/remain or depend on Me. (In fact, the gold chain does not depend on gold; the chain is nothing but gold. Also, matter and energy are different, as well as non-different). (See also BP 2.09.34-36) (9.05)

The Supreme Lord said: Since you have faith in My words, I shall reveal to you the most profound, secret, transcendental knowledge, together with transcendental experience. Knowing this, you will be freed from the miseries of worldly existence. (9.01)

Perceive that all beings remain in Me (without any contact or without producing any effect) as the mighty...
wind, moving everywhere, eternally remains in space. (9.06)

All beings merge into My Ādi Prakṛti (primary material Nature) at the end of a Kalpa (or a cycle of 4.32 billion years), O Arjuna, and I create them again at the beginning of the next Kalpa. (9.07)

I create the entire multitude of beings again and again with the help of My material Nature (Prakṛti or Māyā). These beings are under control of the modes (Guṇas) of material Nature (Prakṛti). (9.08)

These acts of creation do not bind Me, O Arjuna, because I remain indifferent and unattached to those acts. (9.09)

The divine kinetic energy (Māyā) — with the help of material Nature (Prakṛti) — creates all animate and inanimate objects under My supervision; thus, the creation keeps on going, O Arjuna. (See also 14.03) (9.10)

Some worship Me by acquiring and propagating Self-knowledge. Others worship the infinite as the One in all (or non-dual), as the master of all (or dual), and in various other ways. (9.15)

I am the ritual, I am the sacrifice, I am the offering, I am the herb, I am the mantra, I am the clarified butter (Gh), I am the fire, and I am the oblation. (See also 4.24). I am the supporter of the universe, the father, the mother, and qualities (See 16.04-18) of fiends and demons (they are unable to recognize Me). (9.11-12)

But great souls, O Arjuna, who possess divine qualities (See 16.01-03), know Me as immutable — as the material and efficient cause of creation — and worship Me single-mindedly with loving devotion. (9.13)

Persons of firm resolve worship Me with ever steadfast devotion by always singing My glories, striving to attain Me, and prostrating before Me with devotion. (9.14)
The grandfather. I am the object of knowledge, the sacred syllable “OM”, and also the Śārīra, the Yajur, and the Sāma Vedas. I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substratum, and the immutable seed. (See also 7.10 and 10.39) (9.16-18)

I give heat. I send, as well as withhold, the rain. I am immortality, as well as death. I am also both the Absolute (Sat or Akṣara) and the temporal (Asat or Kṣara), O Arjuna. (The Supreme Being has become everything, See also 13.12) (9.19)

Because I — the Supreme Being (Para-Brahma) — alone am the enjoyer of all sacrificial services (Yajña) and Lord of the universe. But people do not know My true transcendental nature. Therefore, they fall (into the repeated cycles of birth and death). (9.24)

Worshippers of the celestial controllers (Devas) go to the Devas; worshippers of the ancestors go to the ancestors, and worshippers of the ghosts go to the ghosts; but My devotees come to Me (and are not born again). (See also 8.16) (9.25)

They return to the mortal world — after enjoying the wide world of heavenly pleasures — upon exhaustion of their good Karma (Punya). Thus, following the injunctions of the three Vedas, persons working for the fruit of their actions take repeated birth and death. (See also 8.25) (9.21)

Whosoever offers Me a leaf, a flower, a fruit, or water with devotion; I accept and eat the offering of devotion by the pure-hearted. (See also BP 10.81.04) (9.26)
O Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever charity you give, whatever austerity you perform, do all that as an offering unto Me. (See also 12.10, 18.46) (9.27)

You shall become free from the bondage — good and bad — of Karma by this attitude of complete renunciation (Sārīgyāsa-yoga). Becoming liberated, you shall come to Me. (9.28)

If even the most sinful person resolves to worship Me with single-minded, loving devotion, such a person must be regarded as a saint because of making the right resolution. (9.30)

Such a person soon becomes righteous and attains everlasting peace. Be aware, O Arjuna, that My devotee will never perish or fall down. (9.31)

Anybody — including women, merchants, laborers, and the evil-minded — can attain the supreme abode by just surrendering unto My will with loving devotion, O Arjuna. (See also 18.66) (9.32)

It should then be very easy for holy Brāhmaṇas and devout royal sages to attain the Supreme Being. Therefore, having obtained this joyless and transitory human life, one should always worship Me with loving devotion. (9.33)

Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me. Thus, uniting yourself with Me by setting Me as the supreme goal and the sole refuge, you shall certainly come to Me. (9.34)

Thus ends the ninth chapter named “Supreme Knowledge and the Big Mystery” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.
The Supreme Lord said: O Arjuna, listen once again to My supreme word that I shall speak to you, who are very dear to Me, for your welfare. (10.01)

Neither the celestial controllers (Devas), nor the great sages know My origin, because I am the origin of all Devas and great sages also. (10.02)

One who knows Me as the unborn, the beginningless, and the Supreme Lord of the universe, is considered wise among the mortals and becomes liberated from the bondage of Karma. (10.03)

Discrimination, Self-knowledge, non-delusion, forgiveness, truthfulness, control over the mind and senses, tranquillity, pleasure, pain, birth, death, fear, fearlessness, nonviolence, equanimity, contentment, austerity, charity, fame, ill fame — these diverse qualities in human beings arise from Me alone. (10.04-05)

The seven great sages, and the more ancient four Sanakas and fourteen Manus, from whom all the creatures of the world were born, originated from My potential energy. (10.06)

One who truly understands My manifestations and yogic powers, is united with Me by unswerving devotion. There is no doubt about it. (10.07)

These wise devotees remain ever content and delighted. Their minds remain absorbed in Me and their lives surrendered unto Me. They always enlighten each other by talking about Me. (10.09)

I give knowledge and understanding of metaphysical science — to those who are ever united with Me and lovingly adore Me — by which they come to Me. (10.10)

I — who dwell within their inner psyche as consciousness — destroy the darkness born of ignorance by the shining lamp of transcendental knowledge as an act of compassion for them. (10.11)

The seven ancient four Sanakas and fourteen Manus, from whom all the creatures of the world were born, originated from My potential energy. (10.06)
Arjuna said: You are the Supreme Being, the Supreme Abode, the Supreme Purifier, the Eternal Divine Being, the primal God, the unborn, and the omnipresent. All sages have thus acclaimed You. The divine sage Nārada, Asita, Devala, Vyāsa, and You Yourself tell me that. (10.12-13)

O Kṛṣṇa, I believe all that You have told me to be true. O Lord, neither the celestial controllers (Devas) nor the demons fully understand Your real nature. (See also 4.06) (10.14)

O Creator and Lord of all beings, God of all celestial rulers (Devas), Supreme person, and Lord of the universe, You alone know Yourself by Yourself. (10.15)

How may I know You, O Lord, by constant contemplation? In what form of manifestation am I to think of You, O Lord? (10.17)

The Supreme Lord said: O Arjuna, now I shall explain to you My prominent divine manifestations because My manifestations are endless. (10.19)

I am Viṣṇu among the (twelve) sons of Aditi. I am the radiant sun among the luminaries. I am Marci among the supernatural controllers of wind. I am the moon among the stars. (10.21)

I am the Śāvaveda among the Vedas. I am Indra among the celestial rulers (Devas). I am the mind among the senses. I am the consciousness in living beings. (10.22)
I am Śiva among the Rudras, I am Kubera among the Yakṣas and demons, I am the fire among the Vasus, and I am Meru among the mountains. (10.23)

Among the priests, O Arjuna, know Me to be the chief, Bṛhaspati. I am Skanda among the army generals. I am the ocean among the bodies of water. (10.24)

Among the people, O Arjuna, know Me to be the chief, Bṛhaspati. I am Skanda among the army generals. Among the priests, O Arjuna, know Me to be the chief, Bṛhaspati. I am Skanda among the army generals. (10.24)

I am Bhṛgu among the great sages. I am the monosyllable cosmic sound, “AUM”, among the words. I am Japa-yajña among the spiritual disciplines (Yajña) and I am the Himālaya among the immovables. (10.25)

I am the banyan tree among the trees, Nṛada among the sages, Citraratha among the Gandharvas and sage Kapila among the Siddhas. (10.26)

I am the letter "A" among the alphabets. I am the dual compound among compound words. I am endless time (Akāra Kāla). I am the sustainer of all and have faces on all sides (or I am omniscient). (10.33)

I am the all-devouring death and also the origin of future beings. I am the seven goddesses (Devis) or guardian angels presiding over the seven qualities — fame, prosperity, speech, memory, intellect, resolve, and forgiveness. (10.34)
I am Bṛhaspāma among the Sāma hymns. I am Gāyatrī among the Vedic mantras. I am November-December among the months; I am spring among the seasons. (10.35)

dyūtaṁ chalayatām asmi tejas tejasvinām aham jayo’smi vyavasayo’smi sattvaṁ sattvatām aham

I am gambling of the cheats, splendor of the splendid, victory of the victorious, resolution of the resolute, and goodness of the good. (10.36)

I am Vāsudeva among the Vṛṣṇi family, Arjuna among the Pāṇḍavas, Vyāsa among the sages, and Uṣāṇā among the poets. (10.37)

I am the power of rulers, the statesmanship of the seekers of victory, I am silence among the secrets and the Self-knowledge of the knowable. (10.38)

I am the origin or seed of all beings, O Arjuna. There is nothing, animate or inanimate, that can exist without Me. (See also 7.10 and 9.18) (10.39)

There is no end of My divine manifestations, O Arjuna. This is only a brief description of the extent of My divine manifestations. (10.40)
O Kṛṣṇa, I have heard from You in detail about the origin and dissolution of beings and Your immutable glory. (11.02)

O Lord, You are as You have said, yet I wish to see Your divine cosmic form, O Supreme Being. (11.03)

The Supreme Lord said: O Arjuna, behold My hundreds and thousands of multifarious divine forms of different colors and shapes. (11.05)

O Arjuna, now behold the entire creation — animate, inanimate, and whatever else you would like to see — all at one place in My body. (11.07)

Arjuna saw the Universal Form of the Lord with many mouths and eyes and many visions of marvel with numerous divine ornaments, holding many divine weapons, wearing divine garlands and apparel, anointed with celestial perfumes and ointments, full of all wonders — the limitless God with faces on all sides. (11.10-11)

If the splendor of thousands of suns were to blaze forth all at once in the sky, even that would not resemble the splendor of that exalted being. (11.12)

Arjuna saw the entire universe, divided in many ways but standing as (all in) One (and One in all) in the
transcendental body of Kṛṣṇa, the Lord of celestial rulers (Devas). (See also 13.16, and 18.20) (11.13)

Upon seeing the cosmic form of the Lord) Arjuna was filled with wonder; and his hairs standing on end, bowed his head to the Lord and prayed with folded hands. (11.14)

Arjuna said: O Lord, I see in Your body all supernatural controllers (Devas) and multitudes of beings, all sages, celestial serpents, Lord Śiva, as well as Lord Brahmā seated on the lotus. (11.15)

O Lord, the entire space between heaven and earth in all directions is pervaded by You. Seeing Your marvelous and terrible form, the three worlds (Lokas) are trembling with fear. (11.20)

I believe You are the Supreme Being (Para-Brahma) to be realized. You are the ultimate resort of the universe. You are the Eternal Being (Brahma, Ātma, Spirit) and protector of the eternal order (Dharma). (11.18)
Hosts of supernatural rulers enter into You. Some with folded hands sing Your names and glories in fear. A multitude of Mahārṣis and Siddhas hail and adore You with abundant praises. (11.21)

Seeing Your mouths with fearful tusks, glowing like fires of cosmic dissolution, I lose my sense of direction and find no comfort. Have mercy on me, O Lord of celestial rulers (Devas), refuge of the universe! (11.25)

Seeing your infinite form with many mouths, eyes, arms, thighs, feet, stomachs, and many fearful tusks, the worlds are trembling with fear, and so do I, O mighty Lord. (11.22)

The sons of Dhrṣṭastra, along with the hosts of other kings, Bhīṣma, Droṇa, and Karna together with chief warriors on our side, are also quickly entering into Your fearful mouths with terrible tusks. Some are seen caught between the tusks with their heads crushed. (11.26-27)

Seeing Your effulgent and colorful form touching the sky, Your mouth wide open and large shining eyes, I am frightened and find neither peace nor courage, O Kṛṣṇa. (11.23)

These warriors of the mortal world are entering Your blazing mouths as many torrents of the rivers enter into the ocean. (11.28)
All these people are rapidly rushing into Your mouths for destruction as moths rush with great speed into the blazing flame for destruction. (11.29)

You are licking up all the worlds with Your flaming mouths, swallowing them from all sides. Your powerful radiance is filling the entire universe with effulgence and burning it, O Kṛṣṇa. (11.30)

Tell me who You are in such a fierce form? My salutations to You, O best of all celestial rulers (Devas). Be merciful! I wish to understand You, O primal Being, because I do not know Your mission. (11.31)

The Supreme Lord said: I am death, the mighty destroyer of the world. I have come here to destroy all these people. Even without your participation in the war, all the warriors standing arrayed in the opposing armies shall cease to exist. (11.32)

Therefore, get up and attain glory. Conquer your enemies, and enjoy a prosperous kingdom. I have already destroyed all these warriors. You are simply My instrument, O Arjuna. (11.33)

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The Supreme Lord said: I am death, the mighty destroyer of the world. I have come here to destroy all these people. Even without your participation in the war, all the warriors standing arrayed in the opposing armies shall cease to exist. (11.32)
Why should they not, O great soul, bow to You — the original creator — who is even greater than Brahmā, the creator of material worlds? O infinite Lord, O God of all celestial rulers (Devas), O abode of the universe, You are both Sat (Eternal) and Asat (Temporal) and the Supreme Being (Para-Brahma) that is beyond both Sat and Asat. (See also 9.19, and 13.12 for a commentary) (11.37)

You are the primal God, the most ancient Person. You are the ultimate resort of all the universe. You are the knower, the object of knowledge, and the supreme abode. The entire universe is pervaded by You, O Lord of the infinite form. (11.38)

You are Vāyu, Yama, Agni, Varuṇa, Śaśānka, and Brahmā as well as the father of Brahmā. Salutations to You a thousand times and again and again salutations to You. (11.39)

You are the father of this animate and inanimate world and the greatest Guru to be worshipped. No one is even equal to You in the three worlds; how can there be one greater than You, O Being of incomparable glory? (11.43)

My salutations to You from front and from behind. O Lord, my obeisances to You from all sides. You are infinite valor and the boundless might. You pervade everything, and therefore You are everywhere and in everything. (11.40)

Considering You merely as a friend, and not knowing Your greatness, I have inadvertently addressed You as O Kṛṣṇa, O Yādava, O friend, etc. merely out of affection or carelessness. (11.41)

In whatever way I may have insulted You in jokes; while playing, reposing in bed, sitting, or at meals; when alone or in front of others, O Kṛṣṇa, the immeasurable One, I implore You for forgiveness. (11.42)
Therefore, O adorable Lord, I seek Your mercy by bowing down and prostrating my body before You. Bear with me as a father to his son, as a friend to a friend, and as a husband to his wife, O Lord. (11.44)

I am delighted by beholding that which has never been seen before, and yet my mind is tormented with fear. Therefore, O God of celestial rulers (Devas), the refuge of the universe, have mercy on me and show me that (four-armed) form. (11.45)

I wish to see You with a crown, holding mace and discus in Your hand. Therefore, O Lord, with a thousand arms and universal form, please appear in the four-armed form. (11.46)

The Supreme Lord said: O Arjuna, being pleased with you I have shown you, through My own yogic powers,
Arjuna said: O Kṛṣṇa, seeing this lovely human form of Yours, I have now become tranquil and normal again. (11.51)

The Supreme Lord said: This (four-armed) form of Mine that you have seen is very difficult, indeed, to see. Even celestial controllers (Devas) are ever longing to see this form. (11.52)

This (four-armed) form of Mine that you have just seen cannot be seen even by study of the Vedas or by austerity or by acts of charity or by the performance of rituals. (See also KaU 2.23) (11.53)

The Supreme Lord said: I consider the best yogis to be those ever steadfast devotees (Bhaktas) who worship with supreme faith by fixing their mind on Me as their personal God. (See also 6.47) (12.02)

One who does all works for Me and to whom I am the supreme goal, who is my devotee, who has no attachment, and who is free from enmity towards any being — attains Me, O Arjuna. (See also 8.22) (11.54)

One also attain Me who worship the unchangeable, the inexplicable, the invisible, the omnipresent, the inconceivable, the unchanging, the immovable Eternal Being (Brahma), restraining all the senses, even-minded under all circumstances, engaged in the welfare of all creatures. (12.03-04)
Self-realization is more difficult for those who fix their mind on the impersonal, unmanifest, Eternal Being (Brahma) because comprehension of the unmanifest by embodied beings is attained with difficulty. (12.05)

But for those who worship Me with unswerving devotion as their personal God, whose thoughts are set on My personal form, who offer all actions to Me, intent on Me as the Supreme, and meditate on Me — I swiftly become their savior from the world that is the ocean of death and transmigration, O Arjuna. (12.06-07)

Therefore, focus your mind on Me and let your intellect dwell upon Me alone (through meditation and contemplation). Thereafter, you shall certainly attain Me. (12.08)

If you are unable to focus your mind steadily on Me, then long to attain Me, O Arjuna, by practice of (any other) spiritual discipline (Sádhana) that suits you. (12.09)

One is dear to me who does not hate any creature, who is friendly and compassionate, free from the notion of “I” and “my”, even-minded in pain and pleasure, forgiving; and the yogi who is ever content, who has subdued the mind, whose resolve is firm, whose mind and intellect are engaged in dwelling upon Me, and who is devoted to Me. (12.13-14)

One is also dear to Me who does not agitate others and who is not agitated by them, who is free from joy, envy, fear, and anxiety. (12.15)
One who is desireless, pure, wise, impartial, and free from anxiety; who has renounced the doership in all undertakings — such a devotee is dear to Me. (12.16)

One who neither rejoices nor grieves, neither likes nor dislikes, who has renounced both the good and the evil and is full of devotion — is dear to Me. (12.17)

One who remains the same towards friend or foe, in honor or disgrace, in heat or cold, in pleasure or pain; who is free from attachment; who is indifferent to censure or praise, quiet, content with whatever one has, unattached to a place (a country, or a house), tranquil, and full of devotion — that person is dear to Me. (12.18-19)

But those faithful devotees are very dear to Me who set Me as their supreme goal and follow (or just sincerely try to develop) the above mentioned nectar of moral values. (12.20)

Thus ends the twelfth chapter named “Path of Devotion” of the Upanisad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

CHAPTER 13
CREATION AND THE CREATOR

The Supreme Lord said: O Arjuna, this physical body, the miniature universe, may be called the field or creation. One who knows the creation is called the creator (or Ātma) by the seers of truth. (13.01)

O Arjuna, know Me to be the creator of all creation. I consider the true understanding of both the creator and creation to be transcendental (or metaphysical) knowledge. (13.02)

What creation is, what it is like, what its transformations are, where its source is, who that creator is, and what His powers are — hear all these from Me in brief. (13.03)

The seers have separately described the creation and the creator in different ways in the Vedic hymns and also in the conclusive and convincing verses of the Brahma-Sūtra. (13.04)
The primary material Nature (A-dipra-krti or Avyakta), cosmic intellect (Mahat), “I” consciousness or ego, five basic elements, ten organs, mind, five sense objects, and desire, hatred, pleasure, pain, the physical body, consciousness, and resolve — thus the entire field has been briefly described with its transformations. (See also 7.04) (13.05-06)

Humility, modesty, nonviolence, forgiveness, honesty, service to guru, purity (of thought, word, and deed), steadfastness, self-control, aversion for sense objects, absence of ego, constant reflection on the pain and suffering inherent in birth, old age, disease, and death; (13.07-08)

He is the perceiver of all sense objects without the physical sense organs; unattached, and yet the sustainer of all; devoid of three modes (Gu-

He is inside as well as outside all beings, animate and inanimate. He is incomprehensible because of His subtlety. And because of His omnipresence, He is very near — residing in one’s inner psyche — as well as far away in the Supreme Abode (Parama-dh\)-

He is undivided, yet appears to exist as if divided in beings. He, the object of knowledge, appears as: Brahm\-

The Eternal Being (Brahma) has His hands, feet, eyes, head, mouth, and ears everywhere because He is all-
pervading and omnipresent. (See also RV 10.81.03, ShU 3.16) (13.13)

He is inside as well as outside all beings, animate and inanimate. He is incomprehensible because of His subtlety. And because of His omnipresence, He is very near — residing in one’s inner psyche — as well as far away in the Supreme Abode (Parama-dhāma). (13.15)

He is undivided, yet appears to exist as if divided in beings. He, the object of knowledge, appears as: Brahma, the creator; Vi\-

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The Eternal Being (Brahma) has His hands, feet, eyes, head, mouth, and ears everywhere because He is all-
pervading and omnipresent. (See also RV 10.81.03, ShU 3.16) (13.13)

He is the perceiver of all sense objects without the physical sense organs; unattached, and yet the sustainer of all; devoid of three modes (Gu-
Para-Brahma, the Supreme Person, is the source of all light. He is said to be beyond darkness (of ignorance or Mâyâ). He is the Self-knowledge, the object of Self-knowledge, and seated in the inner psyche (or the causal heart as consciousness) of all beings, He is to be realized by Self-knowledge (Jñāna, Jñeya, Jñanagamya) and Self-realized by the Self-knowledge (Jñāna, Jñeya, Jñatma) in the inner psyche (or the causal heart as consciousness) of all beings. (Verse 18.61) (13.17)

Thus, I have briefly described creation as well as knowledge and the object of knowledge. Understanding this, My devotee attains My supreme abode. (13.18)

Know that both material Nature (Prakṛti) and Spiritual Being (Puruṣa) are beginningless. All manifestations and three dispositions of mind and matter, called modes or Guṇas, are born of Prakṛti. Prakṛti is said to be the cause of production of the physical body and organs (of perception and action). Puruṣa (Consciousness) is said to be the cause of experiencing pleasure and pain. (13.19-20)

Whatever is born — animate or inanimate — know them to be born from the union of the field (Prakṛti or matter) and the field knower (Puruṣa or Spirit), O Arjuna. (See also 7.06) (13.26)

Eternal Being (Brahma, Ātma, Spirit) in the body is also called the witness, the guide, the supporter, the enjoyer, the great Lord, and also the Supreme Self. (13.22)

They who truly understand Spiritual Being (Puruṣa) and the material Nature (Prakṛti) with its three modes (Guṇas) are not born again, regardless of their way of life. (13.23)

Some perceive the supersoul (Paramātmā) in their inner psyche through mind and intellect that have been purified by meditation or by metaphysical knowledge or by Karma-yoga. (13.24)
Because of beholding one and the same Lord existing equally in every being, one does not injure anybody, as everything is one’s own self. And thereupon attains the supreme abode. (13.28)

One who perceives that all works are done by the powers (Guṇas) of material Nature (Prakṛti) alone and thus does not consider oneself (or the ātmā) as the doer, that person truly understands. (See also 3.27, 5.09, and 14.19) (13.29)

The moment one discovers the diverse variety of beings and their ideas abiding in One and coming out from That alone, one attains the Supreme Being (Para-Brahma). (13.30)

Because of being beginningless and unaffected by the three modes of material Nature, the eternal supersoul (Paramātmā) — even though dwelling in the body as a living entity (Jīva) — neither does anything nor becomes tainted, O Arjuna. (13.31)

The Supreme Lord said: I shall further explain to you that supreme knowledge, the best of all knowledge, knowing which all the sages have attained supreme perfection after this life. (14.01)
They who have taken refuge in this transcendental knowledge attain unity with Me and are neither born at the time of creation nor afflicted at the time of dissolution. (14.02)

My material Nature (Prakṛti) is the womb of creation wherein I place the seed (of Consciousness or Puruṣa) from which all beings are born, O Arjuna. (See also 9.10) (14.03)

Whatever forms are produced in all different wombs, O Arjuna, the material Nature (Prakṛti) is their (body-giving) mother; and I, the Spiritual Being or Puruṣa, am the (seed or life-giving) father. (14.04)

Sattva or goodness, Rajas or passion, activity, and Tamas or ignorance, inertia — these three modes (Ropes, Guṇas) of material Nature (Prakṛti) fetter the eternal individual soul (Jīva) to the body, O Arjuna. (14.05)

Of these, the mode of goodness (Sattva) is illuminating and good because it is pure. Sattva fetters the living entity (Jīva) by attachment to happiness and knowledge, O sinless Arjuna. (14.06)

O Arjuna, know that the mode of passion (Rajas) is characterized by intense craving and is the source of desire and attachment. Rajas binds the living entity (Jīva) by attachment to (the fruits of) work. (14.07)

KNOW, O Arjuna, that the mode of ignorance (Tamas) — the deluder of the living entity (Jīva) — is born of inertia. Tamas binds Jīva by carelessness, laziness, and excessive sleep. (14.08)

Goodness prevails by suppressing passion and ignorance; passion prevails by suppressing goodness and ignorance; and ignorance prevails by suppressing goodness and passion, O Arjuna. (14.09)

When the light of Self-knowledge illuminates all the senses (or gates) in the body, then it should be known that goodness is predominant. (14.11)

O Arjuna, when passion is predominant, greed, activity, undertaking of selfish work, restlessness, excitement, etc., arise. (14.12)
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O Arjuna, when inertia is predominant, ignorance, inactivity, carelessness, delusion, etc., arise. (14.13)

One who dies when goodness dominates goes to heaven — the pure world of knowers of the Supreme. (14.14)

One who dies when passion dominates is reborn attached to action (or the utilitarian). One who dies in ignorance is reborn as a lower creature. (14.15)

The fruit of good action is said to be beneficial and pure; the fruit of passionate action is pain; and the fruit of ignorant action is laziness. (14.16)

Self-knowledge arises from the mode of goodness; greed arises from the mode of passion; and negligence, delusion, and slowness of mind arise from the mode of ignorance (Tamas). (14.17)

The Supreme Lord said: One who neither hates the presence of enlightenment, activity, and delusion nor desires for them when they are absent; who remains like a witness without being affected by the modes (Guṇas) of material Nature (Prakṛti); who stays firmly attached to the Lord without wavering — thinking that only the modes of Guṇa), go to lower planets or hell (or take birth as lower creatures). (14.18)

When visionaries perceive no doer other than the powers of Eternal Being — the modes (Guṇas) of material Nature — and know That which is above and beyond these Guṇas, then they attain salvation (Mukti). (See also 3.27, 5.09, and 13.29) (14.19)

When one transcends (or rises above) the three modes of material Nature that create (and/or originate in) the body, one attains immortality or salvation (Mukti) and is freed from the pains of birth, old age, and death. (14.20)

Arjuna said: What are the marks of those who have transcended the three modes of material Nature, and what is their conduct? How does one transcend these three modes of material Nature, O Lord Kṛṣṇa? (14.21)

The Supreme Lord said: One who neither hates the presence of enlightenment, activity, and delusion nor desires for them when they are absent; who remains like a witness without being affected by the modes (Guṇas) of material Nature (Prakṛti); who stays firmly attached to the Lord without wavering — thinking that only the modes of

They who are established in goodness go to heaven; passionate persons are reborn in the mortal world; and the ignorant, abiding in the lowest mode of ignorance (Tamo
material Nature (Guṇas of Prakṛti) are operating. (14.22-23)

And who depends on the Lord and is indifferent to pain and pleasure; to whom a clod, a stone, and gold are alike and to whom the dear and the unfriendly are alike; who is of firm mind, who is calm in censure and in praise and indifferent to honor and disgrace; who is impartial to friend and foe; and who has renounced the sense of doership — is said to have transcended the modes of material Nature. (14.24-25)

One who offers service to Me with love and unswerving devotion transends the three modes of material Nature and becomes fit for Brahma-nirvāṇa. (See also 7.14 and 15.19) (14.26)

Because I am the basis of the immortal Eternal Being (Brahma), of everlasting order (Dharma), and of the absolute bliss (Ānanda). (14.27)

Thus ends the fourteenth chapter named “Three Guṇas of Nature” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.
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The real form of this tree is not perceptible here on earth, nor is its beginning, end, or existence. Having cut the firm roots — the desires — of this tree by the mighty ax of Self-knowledge and detachment, thinking, “I take refuge in that very primal person from which this primal manifestation comes forth,” — seek that supreme abode from which one does not return (to the mortal world). (15.03-04)

The wise reach that eternal goal, who are free from pride and delusion, who have conquered the evil of attachment, who constantly dwell in the Supreme Self with all lust (Kama) completely stilled, and who are free from dualities of pleasure and pain. (15.05)

The sun does not illumine there, nor the moon nor the fire. That is My supreme abode. Having reached there, people do not come back (to the temporal world). (See also 13.17 and 15.06) (15.06)

The living entity (Jiva) enjoys sense pleasures using six sensory faculties of hearing, touch, sight, taste, smell, and mind. The ignorant cannot perceive Jiva departing from the body nor staying in the body and enjoying sense pleasures by associating with the modes of material Nature. But those who have the eye of Self-knowledge can see it. (15.09-10)

The yogis, striving for perfection, behold the living entity (Jiva) abiding in their inner psyche (as consciousness), but the ignorant and those whose inner psyche is not pure, even though striving, do not perceive Him. (15.11)

Know that light energy to be Mine that comes from the sun and illumines the whole world and is in the moon, and in fire. (See also 13.17 and 15.06) (15.12).
Entering the earth, I support all beings with My energy. Becoming the sap-giving moon, I nourish all the plants. (15.13)

Becoming the digestive fire, I remain in the body of all living beings. Uniting with vital breaths (Prāṇa and Apāna), I digest all types of food. (15.14)

And I am seated in the inner psyche of all beings. Memory, Self-knowledge, and removal of doubts and wrong notions (about the Eternal Being by reasoning, or in trance (Samādhi)) come from Me. I am, in truth, that which is to be known by the study of all the Vedas. I am, indeed, the author of the Vedānta and the knower of the Vedas. (See also 6.39) (15.15)

There are two entities (Puruṣas) in the cosmos: The changeable temporal Divine Being (Kṣara Puruṣa), and the unchangeable Eternal Being (Brahma, Akṣara Puruṣa). All created beings are subject to change, but the Eternal Being does not change. (15.16)

There is another Supreme Personality of the Godhead (beyond both the temporal and the eternal) called the Absolute Reality or Paramātmā who sustains both the temporal and the eternal (Kṣara and Akṣara) by pervading all three planetary spheres (Lokas) as the eternal Lord (Īśvara). (15.17)

Because I am beyond both the temporal (Kṣara) and the eternal (Akṣara), I am known in this world and in the Veda as the Supreme Being (Para-Brahma, Paramātmā, Puruṣottama, the Absolute, Truth, Sat, Supersoul, etc.) (See also MuU 2.01.02) (15.18)

The wise, who truly understand Me as the Supreme Being (Puruṣottama), know everything and worship Me wholeheartedly, O Arjuna. (See also 7.14, 14.26, and 18.66) (15.19)

Thus, I have explained this most secret science of Self-knowledge (Tāratamya-vidyā, Brahma-vidyā), O sinless Arjuna. Having understood this, one becomes enlightened, and one’s all duties are accomplished, O Arjuna. (15.20)

Thus ends the fifteenth chapter named “The Supreme Person” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna. (15.20)
The Supreme Lord said: Fearlessness, purity of the inner psyche, perseverance in the yoga of Self-knowledge, charity, sense-restraint, sacrifice, study of the scriptures, austerity, honesty; nonviolence, truthfulness, absence of anger, renunciation, equanimity, abstinence from malicious talk, compassion for all creatures, freedom from greed, gentleness, modesty, absence of fickleness, splendor, forgiveness, fortitude, cleanliness, absence of malice, and absence of pride—these are the (twenty-six) qualities of those endowed with divine virtues, O Arjuna. (16.01-03)

O Arjuna, the marks of those who are born with demonic qualities are: Hypocrisy, arrogance, pride, anger, harshness, and ignorance. (16.04)

Fulfilled with insatiable desires, hypocrisy, pride, and arrogance; holding wrong views due to delusion—they act with impure motives. (16.10)

Bound by hundreds of ties of desire and enslaved by lust and anger, they strive to obtain wealth by unlawful means to fulfill sensual pleasures. They think: (16.12)
This has been gained by me today; I shall fulfill this desire; I have this much wealth and will have more wealth in the future; (16.13)

That enemy has been slain by me, and I shall slay others also. I am the Lord. I am the enjoyer. I am successful, powerful, and happy; (16.14)

I am rich and born in a noble family. Who is equal to me? I shall perform sacrifice, I shall give charity, and I shall rejoice. Thus deluded by ignorance, (16.15)

Bewildered by many fancies, entangled in the net of delusion, addicted to the enjoyment of sensual pleasures, they fall into a foul hell. (16.16)

Self-conceited, stubborn, filled with pride and intoxication of wealth, they perform sacrifice (Yajña) only in name for show, not according to scriptural injunction. (16.17)

These malicious people cling to egoism, power, arrogance, lust, and anger; and they hate Me who dwells in their own and others’ bodies. (16.18)

I hurl these haters, these cruel, sinful, and mean people, into cycles of rebirth in the womb of demons again and again. (16.19)

O Arjuna, entering the wombs of demons, birth after birth, the deluded ones sink to the lowest hell without ever attaining Me. (16.20)

Lust, anger, and greed are the three gates of hell leading to the downfall (or bondage) of the individual. Therefore, one must (learn to) give up these three. (See also MB 5.33.66) (16.21)

One who is liberated from these three gates of hell, O Arjuna, does what is best and consequently attains the supreme abode. (16.22)

One who acts under the influence of desires, disobeying scriptural injunctions, neither attains perfection nor happiness nor the supreme abode. (16.23)
Therefore, let the scripture be your authority in determining what should be done and what should not be done. You should perform your duty following the scriptural injunction. (16.24)

Thus ends the sixteenth chapter named “Divine and the Demonic Qualities” of the Upanishad of the Bhagavadgita, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Sri Krishna and Arjuna. (17.01)

Arjuna said: What is the mode of devotion of those who perform spiritual practices with faith, but without following the scriptural injunctions, O Krishna? Is it in the mode of goodness (Satvika), passion (Rajasika), or ignorance (Tamasika)? (17.02)

The Supreme Lord said: The natural faith of embodied beings is of three kinds: Goodness, passion, and ignorance (Satvika, Rajasika, and Tamasika). Now hear about these from Me. (17.02)

The foods preferred by all of us is also of three types. So are the sacrifice, austerity, and charity. Now hear the distinction between them. (17.07)
nutritious. Such foods are liked by persons in the mode of goodness. (17.08)

People in the mode of passion like foods that are very bitter, sour, salty, hot, pungent, dry, and burning, and cause pain, grief, and disease. (17.09)

People in the mode of ignorance like foods that are stale, tasteless, putrid, rotten, refuse, and impure (such as meat and alcohol). (17.10)

Selfless service (Sevā, Yajña), enjoined by the scriptures and performed without the desire for the fruit, with a firm belief and conviction that it is a duty, is in the mode of goodness. (17.11)

Selfless service (Sevā, Yajña) that is performed only for show and aiming for fruit, is in the mode of passion, O Arjuna. (17.12)

Selfless service (Sevā, Yajña) that is performed without following the scripture, in which no food is distributed, which is devoid of mantra, faith, and gift, is said to be in the mode of ignorance. (17.13)

Austerity that is performed for gaining respect, honor, reverence, and for the sake of show, yielding an uncertain and temporary result, is said to be in the mode of passion. (17.18)
Charity that is given at the right place and time as a matter of duty to a deserving candidate who does nothing in return, is considered to be in the mode of goodness. (17.20)

Charity that is given unwillingly or to get something in return or to gain some fruit, is said to be in the mode of passion. (17.21)

Charity that is given at a wrong place and time to unworthy persons or without paying respect to the receiver or with ridicule, is said to be in the mode of ignorance. (17.22)

“Om Tat Sat” is said to be the threefold name of the Eternal Being (Brahma). Persons with good (Brahmanic) qualities, the Vedas, and the selfless service (Seva, Yajña) were created by and from Brahma in the ancient time. (17.23)

Therefore, acts of sacrifice, charity, and austerity prescribed in the scriptures are always commenced by uttering “OM” by the knowers of the Supreme Being (Para-Brahma). (17.24)

Various types of sacrifice, charity, and austerity are performed by the seekers of salvation (Moksha) by uttering “Tat” (or He is all) without seeking a reward. (17.25)

The word “Sat” is used in the sense of Reality and goodness. The word “Sat” is also used for an auspicious act, O Arjuna. (17.26)

Whatever is done without faith — whether it is sacrifice, charity, austerity, or any other act — is called “Asat”. It has no value here or hereafter, O Arjuna. (17.28)

Thus ends the seventeenth chapter named “Threefold Faith” of the Upanisad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

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arjuna uvāca
sarīnyāśasya mahābhāho tattvam icchāmi veditum
tyāgasya ca hrīśkeśa prthak keśiniṣūdana

Arjuna said: I wish to know the nature of Sarīnyāśa and Tyāga and the difference between the two, O Lord Kṛṣṇa. (18.01)

The Supreme Lord said: The sages call Sarīnyāśa (Renunciation) the complete renunciation of selfish work. The wise define Tyāga (Sacrifice) as the sacrifice of, and the freedom from, a selfish attachment to the fruits of all work. (See also 5.01, 5.05, and 6.01) (18.02)

Some philosophers say that all work is full of faults and should be given up, while others say that acts of sacrifice, charity, and austerity should not be abandoned. (18.03)

O Arjuna, listen to My conclusion about sacrifice. Sacrifice is said to be of three types. (18.04)

Acts of service, charity, and austerity should not be abandoned, but should be performed because service, charity, and austerity are the purifiers of the wise. (18.05)

Even these obligatory works should be performed without attachment to the fruits. This is My definite supreme advice, O Arjuna. (18.06)

Giving up one's duty is not proper. The abandonment of obligatory work is due to delusion and is declared to be in the mode of ignorance. (18.07)

One who abandons duty merely because it is difficult or because of fear of bodily affliction, does not get the benefits of sacrifice by performing such a sacrifice in the mode of passion. (18.08)

One who neither hates a disagreeable work, nor is attached to an agreeable work, is considered a renunciant (Tyāga), imbued with the mode of goodness, intelligent, and free from all doubts about the Supreme Being. (18.10)

Human beings cannot completely abstain from work. Therefore, one who completely renounces selfish attachment to the fruits of all work is considered a renunciant. (18.11)
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The threefold fruit of works — desirable, undesirable, and mixed — accrues after death to the one who is not a renunciant (Tyāga), but never to a Tyāga. (18.12)

Learn from Me, O Arjuna, the five causes, as described in the Sāṁkhya doctrine, for the accomplishment of all actions. They are: The physical body, the seat of Karma; the modes (Guṇas) of material Nature, the doer; the eleven organs of perception and action, the instruments; various Prāṇas (bioimpulses, life forces); and fifth, the presiding deities (of the eleven organs). (18.13-14)

These are the five causes of whatever action, whether right or wrong, one performs by thought, word, and deed. (18.15)

Therefore, the ignorant, who consider one’s body or the soul as the sole agent, do not understand due to imperfect knowledge. (18.16)

One who is free from the notion of doership and whose intellect is not polluted by the desire to reap the fruit — even after slaying these people — neither slays nor is bound by the act of killing. (18.17)
Obligatory duty performed without likes and dislikes and without selfish motives and attachment to the fruit, is in the mode of goodness. (18.23)

Action performed with ego, with selfish motives, and with too much effort, is in the mode of passion. (18.24)

Action that is undertaken because of delusion, disregarding consequences, loss, injury to others, as well as one’s own ability, is in the mode of ignorance. (18.25)

The agent who is free from attachment, non-egotistic, endowed with resolve and enthusiasm, and unperturbed in success or failure is called good. (18.26)

That resolve is in the mode of goodness by which one manipulates the functions of the mind, Prāṇa (bioimpulses, life forces) and senses for God-realization only, O Arjuna. (18.27)

The agent who is impassioned, who desires the fruits of work, who is greedy, violent, impure, and affected by joy and sorrow, is called passionate. (18.28)

That intellect is in the mode of ignorance which accepts unrighteousness (Adharma) as righteousness (Dharma) and thinks everything to be that which it is not, O Arjuna. (18.32)

That resolve is in the mode of goodness by which one manipulates the functions of the mind, Prāṇa (bioimpulses, life forces) and senses for God-realization only, O Arjuna. (18.33)
That resolve is in the mode of passion by which one, craving for the fruits of work, clings to Dharma (Duty), Artha (Wealth), and Kāma (Pleasure) with great attachment, O Arjuna. (18.34)

That resolve is in the mode of ignorance by which a dull person does not give up sleep, fear, grief, despair, and carelessness, O Arjuna. (18.35)

And now hear from Me, O Arjuna, about the threefold pleasure. The pleasure that one enjoys from spiritual practice results in cessation of all sorrows. (18.36)

The pleasure that appears as poison in the beginning, but is like nectar in the end, comes by the grace of Self-knowledge and is in the mode of goodness. (18.37)

Sensual pleasures that appear as nectars in the beginning, but become poison in the end, are in the mode of passion. (See also 5.22) (18.38)

Those having the qualities of heroism, vigor, firmness, dexterity, steadfastness in battle, charity, and administrative skills are called Kṣatriyas or protectors. (18.43)

Those who are good at cultivation, cattle rearing, business, trade, and industry are known as Vaiśyas. Those who are very good in service and labor are classed as Śudras. (18.44)
One can attain the highest perfection by devotion to one’s natural work. Listen to Me how one attains perfection while engaged in one’s natural work. (18.45)

One attains perfection by worshipping the Supreme Being — from whom all beings originate and by whom all this universe is pervaded — through performance of one’s natural duty for Him. (See also 9.27, 12.10) (18.46)

One’s inferior natural work is better than superior unnatural work, even though well performed. One who does the work ordained by one’s inherent nature (without selfish motives) incurs no sin (or Karmic reaction). (See also 3.35, 5.10, 18.07, 18.17, 18.23) (18.47)

Endowed with purified intellect; subduing the mind with firm resolve; turning away from sound and other objects of the senses; giving up likes and dislikes; living in solitude; eating lightly; controlling the mind, speech, and organs of action; ever absorbed in yoga of meditation; taking refuge in detachment; and relinquishing egoism, violence, pride, lust, anger, and proprietorship — one becomes peaceful, free from the notion of “I” and “my”, and fit for attaining oneness with the Supreme Being (Para-Brahma). (18.51-53)

Absorbed in the Supreme Being (Para-Brahma), the serene one neither grieves nor desires. Becoming impartial to all beings, one obtains My Parā-Bhakti, the highest devotional love. (18.54)

The person whose mind is always free from selfish attachment, who has subdued the mind and senses, and who is free from desires, attains the supreme perfection of freedom from the bondage of Karma by renouncing selfish attachment to the fruits of work. (18.49)
By devotion one truly understands what and who I am in essence. Having known Me in essence, one immediately merges with Me. (See also 5.19) (18.55)

A Karma-yogī devotee attains Mokṣa, the eternal immutable abode, by My grace — even while doing all duties — just by taking refuge in Me (by surrendering all action to Me with loving devotion). (18.56)

Sincerely offer all actions to Me, set Me as your supreme goal, and completely depend on Me. Always fix your mind on Me and resort to Karma-yoga. (18.57)

When your mind becomes fixed on Me, you shall overcome all difficulties by My grace. But if you do not listen to Me due to ego, you shall perish. (18.58)

Setting aside all meritorious deeds (Dharma), just surrender completely to My will (with firm faith and loving contemplation). I shall liberate you from all sins (or the bonds of Karma). Do not grieve. (18.66)

The Supreme Lord, abiding as the controller (Īśvara) in the causal heart (or the inner psyche) of all beings O Arjuna, causes them to act (or work out their Karma) by His power of Maya like a puppet (of Karma) mounted on a machine. (18.61)
This knowledge should never be spoken by you to one who is devoid of austerity, who is without devotion, who does not desire to listen, or who speaks ill of Me. (18.67)

The one who shall propagate this supreme secret philosophy (or the transcendental knowledge of the Gita) amongst My devotees, shall be performing the highest devotional service to Me and shall certainly (attain Parama-dhāma and) come to Me. (18.68)

No other person shall do a more pleasing service to Me, and no one on the earth shall be more dear to Me. (18.69)

Those who study our sacred dialogue shall be performing a holy act of sacrifice (Jyotya-sacrifice). This is My promise. (18.70)

By the grace of (guru) sage Vyāsā, I heard this most secret and supreme yoga directly from Kṛṣṇa, the Lord of yoga, Himself speaking (to Arjuna) before my very eyes (of clairvoyance granted by sage Vyāsā). (18.75)

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Recollecting again and again, O King, that marvelous form of Kṛṣṇa I am greatly amazed, and I rejoice over and over again. (18.77)

Wherever there will be both Kṛṣṇa, the Lord of yoga (or Dharma in the form of the scriptures (Ṣastra)) and Arjuna with the weapons (Ṣastra) of duty and protection, there will be everlasting prosperity, victory, happiness, and morality. This is my conviction. (18.78)

Thus ends the eighteenth chapter named “Mokṣa Through Renunciation” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.