

The 7Ubcbg cf A Perfect Life

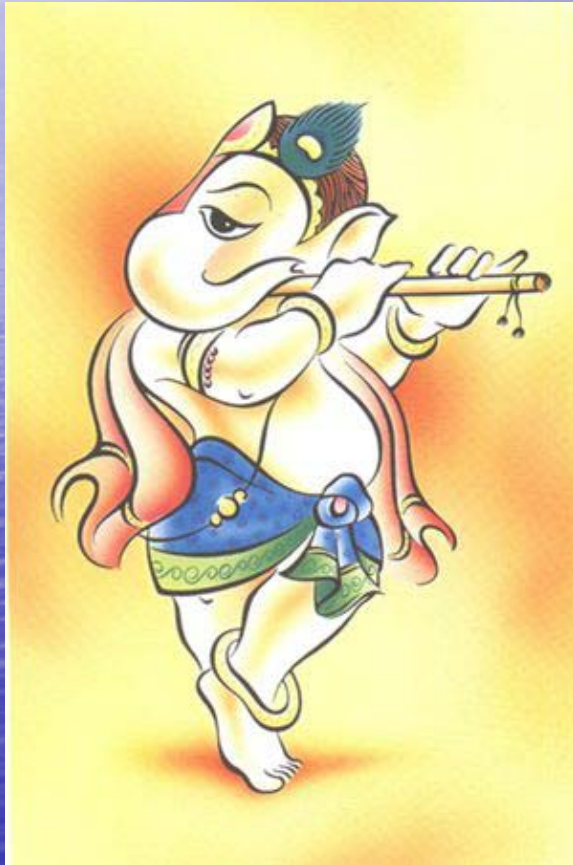


Being Comprehensive
Selections From

The
Bhagavadgita



Krishnam Vande Jagadgurum



This presentation is humbly dedicated to the memory of



Swami

Swami Krishnananda

Swami Krishnananda

Sivananda Ashram, Rishikesh, India

Whose e-Book

“THE CANONS OF

A PERFECT LIFE”

at www.swami-krishnananda.org

Was a source of
inspiration

GĪTĀ DHYĀNAM

MEDITATION ON THE GĪTĀ

- Om pāṛthāya
pratibodhitām bhagavatā
nārāyaṇena svayam
- vyāseṇa grathitām purāṇa
muninā madhye
mahābhāratam
- advaitā mṛta varṣiṇīm
bhagavatīm aṣṭādaśā
dhyāyinīm
- am̐ba tvām
anusaṁdadhāmi bhagavad
gīte bhava dveṣiṇīm

OM TAT SAT

- Om. O Bhagavad Gītā,
with which Pārtha
(Arjuna) was illumined by
lord Nārāyaṇa himself and
which was composed
within the Mahābhārata
by the ancient sage Vyāsa,
O divine mother, the
destroyer of rebirth, the
showerer of the nectar of
advaita (oneness), and
consisting of eighteen
chapters - upon Thee, O
Bhagavad Gītā, O
affectionate mother, I
meditate!

OM TAT SAT

The Canons of A Perfect Life

- Arjuna's dilemma - to fight or not to fight - fortified with his baggage of likes and dislikes, is the genesis of the Song Celestial, the immortal Bhagavad Gita.
- Lord Krishna, the ancient Management Guru, lifts this veil of predicament and enables Arjuna to view situations in their proper perspective for an effective decision making.
- What is the methodology adopted by Krishna to bring about a turn-around in the mind of Arjuna ?
- What are the implications of this management of change for the entire humanity ?
.....See, read & understand for yourself !!

Chapter 1

The Yoga of Arjuna's grief


- ❑ Arjuna surveys both his and opponents' forces.
- ❑ He gets disillusioned on seeing his near & dear standing before him to fight.
- ❑ He puts forward many pseudo intelligent & wise justifications for not fighting the war with his relatives, friends & teachers for which he came prepared.
- ❑ He preferred to beg than to take up arms against his kith & kin.
- ❑ He actually lays down his weapons declining to fight.
- ❑ Krishna admonishes him and starts His therapy to cure Arjuna disease.



Chapter 2

The Yoga of Knowledge

- Be Bold and Not Cowardly. The Blessed Lord said:
- Life and Death Mean the Same Thing
- The Soul Is Deathless
- Bear Pain with Courage
- Our Physical Body Is by Nature Perishable
- Grief and Sorrow Are Unbecoming
- Grieve Not for Anyone
- Inglorious Life Is Worse than Death
- Treat Pleasure and Pain As Equal



Chapter 2

The Yoga of Knowledge (Continued)

- In the Performance of Duty, There Is No Loss of Any Kind
- Duty Is Not to Be Confused with Personal Benefit
- A Balanced Outlook Is Called Yoga
- Yoga Is Dexterity in the Performance of Work
- Contentment Is the Mark of Greatness and Genius

The Blessed Lord said : Be Bold and Not Cowardly

Whence is this perilous strait come upon thee, this dejection which is unworthy of you, disgraceful, and which will close the gates of heaven upon you, O Arjuna? (2.2)

*kutastwaa kashmalam
idam vishame
samupasthitam
anaaryajushtam
aswargyam akeertikaram
arjuna
//2.2//*

The Blessed Lord said : Be Bold and Not Cowardly

- Yield not to impotence, O Arjuna, son of Pritha. It does not befit thee. Cast off this mean weakness of the heart! Stand Up, O scorcher of the foes! (2.3)
- *klaibyam maa sma gamah
paartha naitat
twayyupapadyate*
- *kshudram hridaya
daurbalyam
tyaktwottishtha parantapa
//2.3//*

Life and Death Mean the Same Thing

Thou hast grieved for those that should not be grieved for, yet thou speakest words of wisdom. The wise grieve neither for the living nor for the dead. (2.11)

*ashochyaan
anvashochastwam
prajnaavaadaamshcha
bhaashase
gataasoon
agataasoomshcha
naanushochanti panditaah
// 2.11 //*

The Soul Is Deathless

- Nor at any time indeed was I not, nor thou, nor these rulers of men, nor verily shall we ever cease to be hereafter. (2.12)

- *natwevaaham jaatu
naasam na twam neme
janaadhipaah
na chaiva na
bhavishyaamah sarve
vayam atah param
// 2.12 //*

The Soul Is Deathless

- The unreal hath no being; there is no non-being of the real; the truth about both has been seen by the knowers of Reality. (2.16)

- *naasato vidyate bhaavo
naabhaavo vidyate satah
ubhayorapi
drishto'ntastwanayos
tattwadarshibhih
// 2.16 //*

The Soul Is Deathless

- Know That to be Indestructible, by Which all this is pervaded. None can cause the destruction of That, the Imperishable. (2.17)

- *avinaashi tu tad viddhi
yena sarvam idam tatam
vinaasham avyayaasya
na kaschit kartum arhati
//2.17 //*

The Soul Is Deathless

- Weapons cut It not, fire burns It not, water wets It not, wind dries It not.
(2.23)

- *nainam chhindanti
shastraani nainam dahati
paavakah
na chainam
kledayantyaapo na
shoshayati maarutah
//2.23 //*

The Soul Is Deathless

- This Self cannot be cut, burnt, wetted, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. (2.24)
- *acchedyo'yam adaahyo'yam
akledyo'shoshya eva cha
nityah sarvagatah
sthaanur achalo'yam
sanaatanah //2.24 //*

Bear Pain with Courage

The contacts of the senses with the objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O Arjuna.
(2.14)

*maatrasparshaastu
kaunteya sheetoshna sukha
dukhadaah
agamaapaayinonityaas
taamstitikshaswa bhaarata
// 2.14 //*

Our Physical Body Is by Nature Perishable

These bodies of the embodied Self, Which is eternal, indestructible and immeasurable, are said to have an end. Therefore fight, O Arjuna. (2.18)

*antavanta ime dehaa
nityasyoktaah shareerinah
anaashino'prameyasya
tasmaad yudhyaswa
bhaarata //2.18 //*

Grief and Sorrow Are Unbecoming

- This (Self) is said to be unmanifested, unthinkable and unchangeable. Therefore, knowing This to be such, thou shouldst not grieve. (2.25)

- *avyakto'yam achintyo'yam
avikaaryo'yam uchyate
tasmaad evam veditwainam
naanushochitum arhasi //
2.25 //*

Grieve Not for Anyone

This, the Indweller in the body of everyone, is ever indestructible, O Arjuna; therefore, thou shouldst not grieve for any creature.
(2.30)

*dehee nityam avadhyo'yam
dehe sarvasya bhaarata
tasmaat sarvaani bhootani
na twam shochitum arhasi
//2.30//*

Inglorious Life Is Worse than Death

People, too, will recount thy everlasting dishonour (for having retracted from duty); and to one who has been honoured, dishonour is worse than death. (2.34)

*akeertim chaapi bhootaani
kathayishyanti te'vyayaam
sambhaavitasya
chaakeertir maranaad
atirichyate // 2. 34 //*

Treat Pleasure and Pain As Equal

Having made pleasure and pain, gain and loss, victory and defeat the same, engage thou in battle (for the sake of duty); thus thou shalt not incur sin.
(2.38)

*sukhaduhkhe same
kritwaa laabhaalaabhau
jayaajayau
tato yuddhaaya yujyaswa
naivam paapamavaapsyasi
//2.38 //*

In the Performance of Duty, There Is No Loss of Any Kind

In this there is no loss of effort, nor is there any harm (production of contrary results or transmigration). Even a little of this knowledge (even a little practice of this Yoga) protects one from great fear. (2.40)

*nehaabhikramanaa
sho'sti pratyavaayo
na vidyate
swalpam apyasya
dharmasya traayate
mahato bhayaat
//2.40 //*

Duty Is Not to Be Confused with Personal Benefit

Thy right is to work only,
but never with its fruits; let
not the fruits of the action
be thy motive, nor let thy
attachment be to inaction.
(2.47)

- *karmanyevaadhikaaraste
maa phaleshu kadaachana
maa karmaphalahetur
bhoor maa te
sango'stwakarmani
//2.47 //*

A Balanced Outlook Is Called Yoga

Perform action, O Arjuna, being steadfast in Yoga, abandoning attachment and balanced in success and failure. Evenness of mind is called Yoga. (2.48)

- *yogasthah kuru karmani
sangam tyaktvaa
dhananjaya
siddhyasiddhyoh samo
bhootvaa samatwam yoga
uchyate // 2.48 //*

Yoga Is Dexterity in the Performance of Work

Endowed with wisdom (evenness of mind), one casts off in this life both good and evil deeds; therefore, devote thyself to Yoga; Yoga is skill in action. (2.50)

- *buddhiyukto jahaateeha
ubhe sukrita dushkrite
tasmaad yogaaya yujyaswa
yogah karmasu kaushalam
//2.50//*

Contentment Is the Mark of Greatness and Genius

When a man completely casts off, O Arjuna, all the desires of the mind and is satisfied in the Self by the Self, then he is said to be of steady wisdom. (2.55)

- *prajahaati yadaa kaamaan
sarvaan paartha
manogataan
atmanyevaatmanaa
tushtah
sthitaprajnastadochyate
//2.55 //*

Chapter 3

The Yoga of Action



- **Inaction Is Contrary to Nature**
- **Action Is the Law of Life**
- **Action Not Involving Self-sacrifice Is Binding**
- **God Created Beings with an Ordinance for Self-sacrifice**
- **Mutual Cooperative Spirit Brings Success**

Chapter 3

The Yoga of Action (Continued)



- Set an Ideal Example to Others
- Do Not Disturb the Faith of Others
- You Are Not the Doer of Deeds, But Nature Is the Real Doer
- Offer Your Performances As a Dedication to God
- Doing One's Own Duty Is Better than Dabbling in Others', for Which One Is Not Meant
- Selfish Impulses Can Be Overcome by Resort to the Supreme Being

Inaction Is Contrary to Nature



- Verily, none can ever remain for even a moment without performing action; for everyone is made to act helplessly indeed by the qualities born of Nature. (3.5)

*na hi kashchit
kshanamapi jaatu
tishthatyakarmakrit
kaaryate hyavashah
karma sarvah prakritjair
gunaih // 3.5 //*

Action Is the Law of Life



- Do thou perform (thy) bounden duty, for action is superior to inaction; even the maintenance of the body would not be, possible for thee by inaction. (3.8)

*niyatam kuru karma
twam karma jyaayo
hyakarmanah*

*shareerayaatraa pi cha
te na prasiddhyed
akarmanah // 3.8 //*

Action Not Involving Self-sacrifice Is Binding



- The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore; O son of Kunti (Arjuna), perform action for that sake (for sacrifice alone), free from attachment. (3.9)
- *yajnaarthaat
karmano'nyatra
loko'yam
karmabandhanah*
- *tadartham karma
kaunteya muktasangah
samaachara // 3.9 //*

God Created Beings with an Ordinance for Self-sacrifice



- The Creator, having in the beginning created mankind together with sacrifice, said, "By this shall ye propagate; let this be the milch cow of your desires (the source which yields all the desired objects)."
(3.10)
- *sahayajnaah prajaah
srishtwaa purovaacha
prajaapatih*
- *anena
prasavishyadhwam
esha
vo'stvishtakaamadruk
// 3.10 //*

Mutual Cooperative Spirit Brings Success



- With this (sacrifice) do ye nourish the gods, and may those gods nourish ye; thus nourishing one another, ye shall attain to the highest good. (3.11)
- *devaan
bhaavayataanena te
devaa bhaavayantu
vah*
- *parasparam
bhaavayantah shreyah
param avaapsyatha
//3 .11 //*

Set an Ideal Example to Others



- Whatsoever a great man does, that other men also do; whatever he sets up as the standard, that the world follows. (3.21)

- *yad yad aacharati
shreshthas
tattadevetaro janah*
- *sa yat pramaanam
kurute lokas tad
anuvartate // 3. 21 //*

Do Not Disturb The Faith Of Others



- Let no wise one unsettle the mind of ignorant people who are attached to action; he should engage them in all actions, himself fulfilling them with devotion. (3.26)

- *na buddhibedam
janayed ajnaanaam
karmasanginaam*
- *joshayet sarva
karmaani vidwaan
yuktah samaacharan
//3. 26 //*

You Are Not the Doer of Deeds, But Nature Is the Real Doer



- All actions are wrought in all cases by the qualities of Nature only. He whose mind is deluded by egoism thinks, "I am the doer."
(3.27)
- *prakriteh kriyamaanaani gunaih karmaani sarvashah*
- *ahamkaara vimoodhaatmaa kartaa'hamiti manyate*
//3. 27//

Offer your performances as a dedication to god



- Renouncing all actions in Me, with the mind centred in the Self, free from expectation and egoism and (mental) agony, do thou fight. (3.30)
- *mayi sarvaani karmaani sannyasyaadhyaatma chetasaa*
- *niraasheer nirmamo bhootwaa yudhyaswa vigatajwarah // 3.30 //*

Doing One's Own Duty Is Better than Dabbling in Others', for Which One Is Not Meant

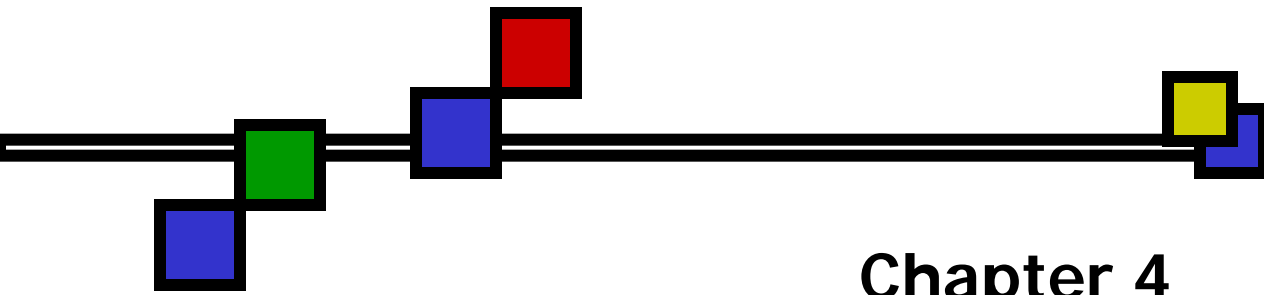


- Better is one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear. (3.35)
- *shreyaan swadharmo vigunah paradharmaat swanushtithaat*
- *swadharme nidhanam shreyah paradharmo bhayaavahah // 3.35 //*

Selfish Impulses Can Be Overcome by Resort to the Supreme Being



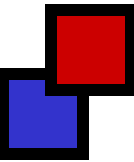
- Knowing That which is superior to the intellect, and restraining the self by the Self, slay thou, O mighty-armed, the enemy in the form of desire, hard to conquer. (3.43)
- *evam buddheh param
buddhwaa
samstabhyaatmaanam
aatmanaa*
- *jahi shatrum
mahaabaaho
kaamaroopam
duraasadam // 3.43 //*



Chapter 4

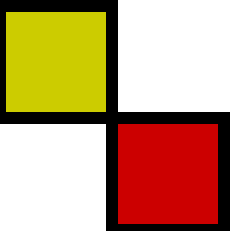
The Yoga of Renunciation of Action in Knowledge

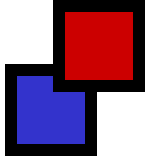
- Selfish Impulses Can Be Overcome by Resort to the Supreme Being
- All Action Is, in Fact, God Working
- Sankhya and Yoga





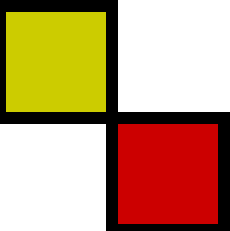
Selfish Impulses Can Be Overcome by Resort to the Supreme Being

- 
- Whenever there is decline of righteousness, O Arjuna, and rise of unrighteousness, then I manifest Myself. (4.7)

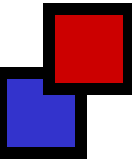
- *yadaa yadaa hi dharmasya glaanir bhavati bhaarata abhyutthaanam adharmasya tadaa'tmaanam srijaamyaham // 4.7 //*
- 



Selfish Impulses Can Be Overcome by Resort to the Supreme Being

- 
- For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I manifest Myself in every age. (4.8)

- *paritraanaaya
saadhoonaam
vinaashaaya cha
dushkritam
dharma
samsthaapanaarthaa
ya sambhavaami
yuge yuge // 4.8 //*

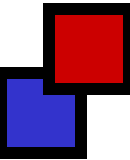




All Action Is, in Fact, God Working

- Brahman is the oblation; Brahman is the melted butter; by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always beholds Brahman in action. (4.24)

- *brahmaarpanam
brahmahavirbrahmaa
gnau brahmanaa
hutam
brahmaiva tena
gantavyam
brahmakarmasamaad
hinaa // 4.24 //*

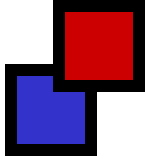




Sankhya and Yoga



- He who has renounced the sense of doership by means of Yoga, who has destroyed all doubts by knowledge, who is established in the Self, his actions do not bind, O Dhananjaya. (4.41)

- *yogasannyasta
karmaanam
jnaanasamchhinnasa
mshayam
aatmavantam na
karmaani nibadhnanti
dhananjaya
// 4.41 //*
- 

CHAPTER 5

THE YOGA OF RENUNCIATION OF ACTION

- Selfish Impulses Can Be Overcome by Resort to the Supreme Being
- All Action Is, in Fact, God Working
- Sankhya and Yoga



SANKHYA AND YOGA

- Children, not wise ones, regard Sankhya and Yoga as different from each other; (in fact) one who is established in one obtains the results of both. (5.4)
- *saankhyayogau
prithagbaalaah
pravadanti na
panditaah
ekam apyaasthitah
samyag ubhayor
vindate phalam
// 5. 4 //*



SANKHYA AND YOGA

- Without Yoga (of non-attachment) establishment in Sannyasa (relinquishment of action) is hard to attain; the sage established in Yoga quickly reaches Brahman. (5.6)

- *sannyaasastu
mahaabaaho
duhkham
aaptumayogatah
yogayukto munir
brahma na
chirenaadhigacchati
// 5.6 //*



SANKHYA AND YOGA

- One who is harmonised in Yoga, of purified self, self-controlled, of subdued senses, whose self has become the Self of all beings, although acting, is not tainted (or affected in any way). (5.7)

- *yogayukto*
vishuddhaatmaa
vijitaatmaa
jitendriyah
Sarvabhootaatma
bhootaatmaa
kurvannapi na lipyate
//5.7//



SANKHYA AND YOGA

- With understanding fixed in That, self-absorbed in That, rooted (entirely) in That, seeking That alone - they go whence there is no return (to mortal life), having cleansed themselves with wisdom (of Truth). (5.17)

- *tadbuddhayas
tadaatmaanas
tannishthaas
tatparaayanaah
gacchantyapunaraavrittim
jnaana nirdhoota
kalmashaah
// 5.17 //*



SANKHYA AND YOGA

- Shutting off all external contacts (through the senses), with gaze fixed between the eyebrows, equalising the ingoing and outgoing breaths within the nostrils, With senses, mind and intellect firmly restrained, the sage, intent on the final liberation alone, casting off all impulses of desire, fear and anger, is, verily, liberated at all times. (5.27, 28)

- *sparshaan kritwaa bahir
baahyaamshchakshus
chaivaantare bhruvoh
praanaapaanau samau
kritwaa naasaabhyantara
chaarinau // 5.27 //*
*yatendriya manobuddhir
munir mokshaparaayanah
vigatecchaabhayakrodho
yah sadaa mukta eva sah
// 5.28 //*



SANKHYA AND YOGA

- Knowing Me as the enjoyer of the fruits of all sacrifices and austerities, the Mighty Lord of all the worlds, Friend of all beings, one attains to Peace. (5.29)

- *bhoktaaram
yajnatapasaam
sarvaloka
maheshwaram
suhridam
sarvabhootaanaam
jnaatwaa maam
shaantim ricchati
// 5.29 //*



Chapter 6 The Yoga of Meditation

Renunciation and Work Are Identical

Self-help Is the Road to Achievement

Moderation in Life Is Yoga

**Surrender to God and Faith in His Omnipresence Is the
Primary Principle of All-round Attainment in Life**

No Perfection Possible Without Control of Mind

**God Accentuates and Stabilises the Different Faiths of
People and Bestows on Them the Results of Their Own
Faiths**

**God Is All Levels of Reality: The Absolute, the Self,
Creativity, the Universe, the Deities, and the Field of
Activity**

God Is Easy of Attainment

Renunciation and Work Are Identical

- Do thou, O Arjuna, know Yoga (detached work) to be the same as that which they call renunciation; no one verily becomes a Yogi who has not renounced creative willing. (6.2)

- *yam
sannyaasamiti
praahuryogam
tam viddhi
paandava
na hyasannyasta
sankalpo
yogee bhavati
kashchana // 6.2 //*

Self-help Is the Road to Achievement

- One should raise oneself by one's Self alone; let not one lower oneself; for the Self alone is the friend of oneself, and the Self alone is the enemy of oneself. (6.5)
- *uddharedaatmana
atmaanam
naatmaanamavas
aadayet
atmaiva
hyaatmano
bandhuraatmaiva
ripuraatmanah
// 6. 5 //*

Self-help Is the Road to Achievement

- The Self is the friend of the self of him by whom the self has been conquered by the Self; but to the unsubdued self the Self will act as a hostile enemy.
(6.6)

- *bandhuraatmaatm
anastasya
yenaatmaivaatma
naa jitah
anaatmanastu
shatrutwe
vartetaatmaiva
shatruvat // 6.6 //*

Moderation in Life Is Yoga

- Verily, Yoga is not possible for him who eats too much, nor for him who does not eat at all; nor for him who sleeps too much, nor for him who is (always) awake, O Arjuna. (6.16)
- *naatyashnatastu
yogo'sti na
chaikaantamanas
hnatah
na chaati
swapnasheelasya
jaagrato naiva
chaarjuna
// 6.16//*

Moderation in Life Is Yoga

- Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in exertion in actions, who is moderate in sleep and wakefulness. (6.17)

- *yuktaahaaravihaar
asya
yuktacheshtasya
karmasu*

*yuktaswapnaavab
odhasya yogo
bhavati
dukhahaa
// 6.17 //*

Surrender to God and Faith in His Omnipresence Is the Primary Principle of All-round Attainment in Life

- One who is harmonised in Yoga sees the Self as abiding in all beings and all beings in the Self, beholding the same everywhere. (6.29)

- *sarvabhootastha
maatmaanam
sarvabhotani
chaatmani
ekshate
yogayuktaatma
sarvatra
samadarshanah
// 6.29 //*

Surrender to God and Faith in His Omnipresence Is the Primary Principle of All-round Attainment in Life

- He who sees Me everywhere and sees everything in Me, from him I never get separated, nor does he become separated from Me. (6.30)
- *yo maam pashyati sarvatra sarvam cha mayi pashyati tasyaaham na pranashyaami sa cha me na pranashyati // 6. 30 //*

Surrender to God and Faith in His Omnipresence Is the Primary Principle of All-round Attainment in Life

- He who, being established in unity, worships Me Who dwell in all beings, that Yogi abides in Me, whatever may be his mode of living. (6.31)

- *sarvabhootasthita
m yo maam
bhajatyekatwama
asthitah
sarvathaa
vartamaano pi sa
yogee mayivartate
// 6.31 //*

Surrender to God and Faith in His Omnipresence Is the Primary Principle of All-round Attainment in Life

- He who, beholding identity everywhere with the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, he is regarded as the highest Yogi. (6.32)
- *aatmaupamyena sarvatra samam pashyati yo'rjuna sukham vaa yadi vaa duhkham sa yogee paramo matah // 6. 32 //*

No Perfection Possible Without Control of Mind

- I think Yoga is hard to be attained by one of uncontrolled self, but the self-controlled and striving one can attain to it by adopting proper means. (6.36)
- *asamyataatmanaa
yogo dushpraapa
iti me matih
vashyaatmanaa tu
yatataa
shakyo'vaaptumu
paayatah // 6.36 //*

Chapter 7 The Yoga of Knowledge and Wisdom

Renunciation and Work Are Identical

Self-help Is the Road to Achievement

Moderation in Life Is Yoga

Surrender to God and Faith in His Omnipresence Is the Primary Principle of
All-round Attainment in Life

No Perfection Possible Without Control of Mind

God Accentuates and Stabilises the Different Faiths of People and Bestows on
Them the Results of Their Own Faiths

God Is All Levels of Reality: The Absolute, the Self, Creativity, the Universe, the
Deities, and the Field of Activity

God Is Easy of Attainment

God Accentuates and Stabilises the Different Faiths of People and Bestows on Them the Results of Their Own Faiths

2

- Whatever form any devotee desires to worship with faith - that (same) faith of his I make firm and unflinching. (7.21)

□ *yo yo yaam yaam
tanum bhaktah
shraddhayaarchitum
icchati

tasya tasyaachalaam
shraddhaam taameva
vidadhaamyaham //
7.21 //*

God Accentuates and Stabilises the Different Faiths of People and Bestows on Them the Results of Their Own Faiths

3

- Endowed with that faith, he engages in the worship of that (form) and from it he obtains his desire, these being verily ordained by Me (alone). (7.22)
 - *sa tayaa shraddhayaa yuktastasyaaraadhana meehate labhate cha tatah kaamaan mayaiva vihitam hi taan // 7.22 //*

CHAPTER 8 THE YOGA OF IMPERISHABLE BRAHMAN

Renunciation and Work Are Identical

Self-help Is the Road to Achievement

Moderation in Life Is Yoga

Surrender to God and Faith in His Omnipresence Is the
Primary Principle of All-round Attainment in Life

No Perfection Possible Without Control of Mind

God Accentuates and Stabilises the Different Faiths of People
and Bestows on Them the Results of Their Own Faiths

God Is All Levels of Reality: The Absolute, the Self,
Creativity, the Universe, the Deities, and the Field of
Activity

God Is Easy of Attainment



GOD IS ALL LEVELS OF REALITY: THE ABSOLUTE, THE SELF, CREATIVITY, THE UNIVERSE, THE DEITIES, AND THE FIELD OF ACTIVITY

- Brahman is the Imperishable, the Supreme; Its essential nature is called Self; the creative activity which causes existence and manifestation of beings and which also sustains them is called action. (8.3)

- *aksharam brahma
paramam
swabhaavodhyaatma
muchyate
bhootabhaavodbha
vakaro visargah
karma samjnitah
// 8.3 //*

GOD IS ALL LEVELS OF REALITY: THE ABSOLUTE, THE SELF, CREATIVITY, THE UNIVERSE, THE DEITIES, AND THE FIELD OF ACTIVITY

- The objective world is the perishable; the Purusha is the presiding Deity; I alone am the Lord of sacrifice here in this body, O best among the embodied. (8.4)

- *adhibhootam ksharo
bhaavah
purushashchaadidaiu
atam
adhiyajno
'hamevaatra dehe
dehabhritaam vara //
8.4 //*

GOD IS EASY OF ATTAINMENT

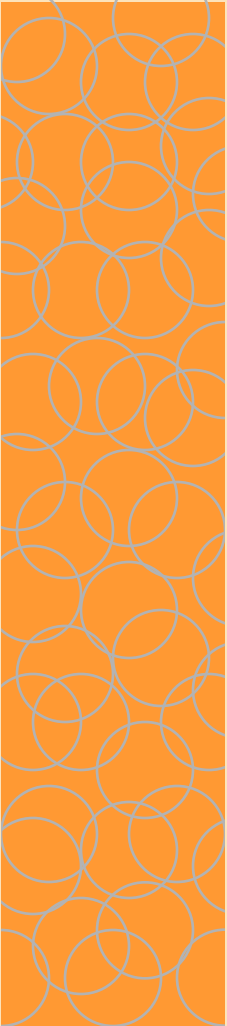
- I am easily attainable by that ever-steadfast Yogi who constantly and daily remembers Me, not thinking of anything else (with singleness of mind), O Partha. (8.14)

○ *ananyachetaah
satatam yo maam
smarati nityashah
tasyaaham sulabhah
paartha nityayuktasya
yoginah // 8.14 //*



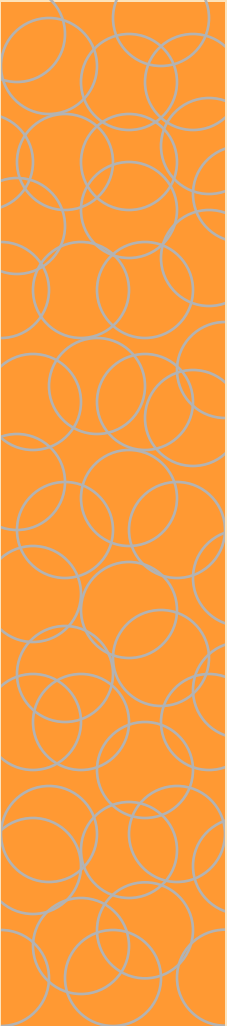
Chapter 9

The Yoga of Royal Knowledge and Royal Secret

- 
- ◆ God Is Worshipped As the One, As Twofold Reality, or As the Manifold, As Is One's Religious Perspective
 - ◆ Prayer, Meditation and Surrender to God Bring Every Benefit
 - ◆ The God of All Religions Is Ultimately the One God
 - ◆ God Treats All Equally



God Is Worshipped As the One, As Twofold Reality, or As the Manifold, As Is One's Religious Perspective



◆ *jnaanayajnena
chaapyanye yajanto
maamupaasate*

◆ *ekatwena
prithaktwena
bahudhaa
vishwatomukham*

// 9. 15 //

● Sacrificing with the wisdom-sacrifice, the wise ones worship Me, the all-faced, as the One, as dual, and as manifold. (9.15)

God Is Worshipped As the One, As Twofold Reality, or As the Manifold, As Is One's Religious Perspective

◆ *aham kraturaham
yajnah
swadhaahamahamaus
hadham*

◆ *mantrō'hamahamevajy
am ahamagniraham
hutam // 9.16 //*

- The Omnipresence, Omniscience and Omnipotence of God
- I am the Vedic rite, I the sacrifice, I the pious offering, I the medicine, I the holy chant, I the article of oblation, I the fire, I the burnt offering.

God Is Worshipped As the One, As Twofold Reality, or As the Manifold, As Is One's Religious Perspective

- ◆ *pitaahamasya jagato
maataa dhaataa
pitaamahah*
- ◆ *vedyam
pavitramonkara rik
saama yajureva cha
// 9.17 //*

- I am the Father of this Universe, the Mother, the Sustainer, the Grandfather, the Purifier, the One Thing to be known, the Syllable OM, and also (the three Vedas), Rik, Yajus and Saman,

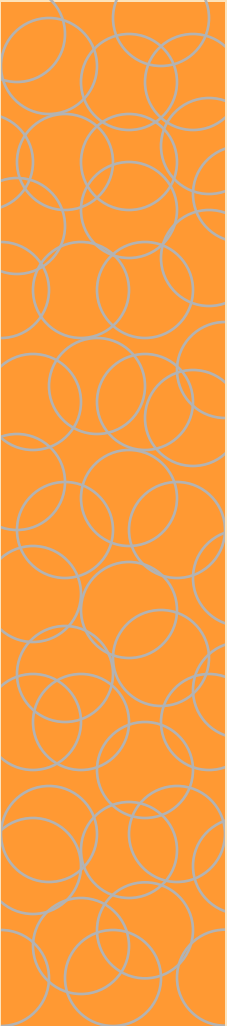
God Is Worshipped As the One, As Twofold Reality, or As the Manifold, As Is One's Religious Perspective

- ◆ *gatirbhartaa prabhuh
saakshee nivaasah
sharanam suhrit*
- ◆ *prabhavah pralayah
sthaanam nidhaanam
beejamavyayam*
//9.18 //

- The Goal, the
Supporter, the Lord,
the Witness, the
Abode; the Refuge, the
Friend, the Origin, the
Dissolution, the
Substratum, the
Storehouse, the Seed
imperishable,



God Is Worshipped As the One, As Twofold Reality, or As the Manifold, As Is One's Religious Perspective

- 
- ◆ *tapaamyahamaham
varsham
nigrihnaamyutsrija
mi cha*
 - ◆ *amritam chaiva
mrityushcha
sadasacchaaham
arjuna // 9.19 //*

- (As Sun) I generate heat; I withhold and also send forth rain; I am immortality and also death; being and non-being am I, O Arjuna! (9.16-19)

Prayer, Meditation and Surrender to God Bring Every Benefit

- ◆ *ananyaashchintayanto
maam ye janaah
paryupaasate*
- ◆ *teshaam
nityaabhiyuktaanaam
yogakshemam
vahaamyaham // 9.22 //*

- For those men who worship Me alone, thinking of no other, for those ever-united, I secure what is not already possessed and preserve what they already possess. (9.22)

Prayer, Meditation and Surrender to God Bring Every Benefit

◆ *patram pushpam
phalam toyam yo
me bhaktyaa
prayacchati*

◆ *tadaham
bhaktyupahritamash
naami
prayataatmanah
//9.26 //*

● Whoever offers Me with devotion a leaf, a flower, a fruit or a little water-that, so offered devotedly by the pure-minded, I accept. (9.26)

Prayer, Meditation and Surrender to God Bring Every Benefit

- ◆ *yatkaroshi yadashnaasi
yajjuhoshi dadaasi yat*
- ◆ *yattapasyasi kaunteya
tatkurushva
madarpanam // 9.27 //*

- Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest as charity, whatever thou practisest as austerity, O Arjuna, do it as an offering unto Me. (9.27)

The God of All Religions Is Ultimately the One God

- ◆ *yepyanyadevataa
bhaktaa yajante
shraddhaya'a
nvitaah*
- ◆ *tepi maameva
kaunteya
yajantyavidhipoorva
kam // 9.23 //*

- Even those devotees who, endowed with faith, worship other gods, worship Me alone, O Arjuna, by the wrong method (without knowing the Truth). (9.23)

God Treats All Equally

◆ *samoham
sarvabhooteshu na
me dweshyosti na
priyah*

◆ *ye bhajanti tu
maam bhaktyaa
mayi te teshu
chaapyaham*

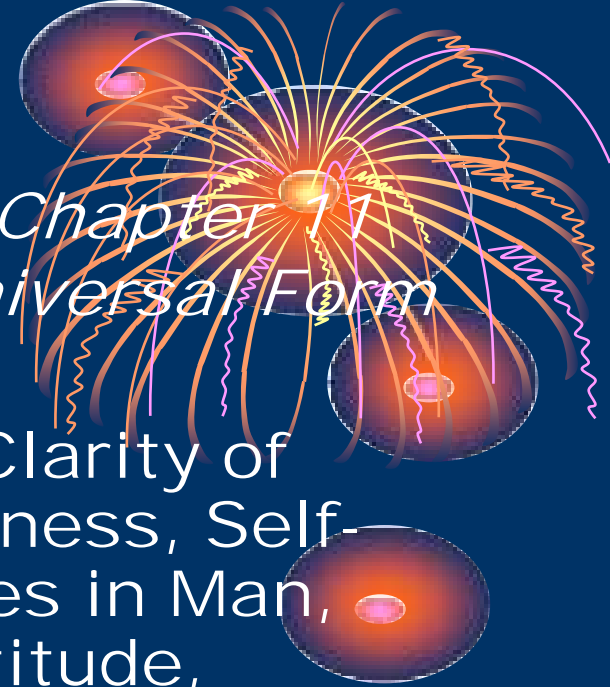
// 9.29 //

● The same am I to all beings: to Me there is none hateful or dear; but those who worship Me with devotion are in Me and I am also in them. (9.29)

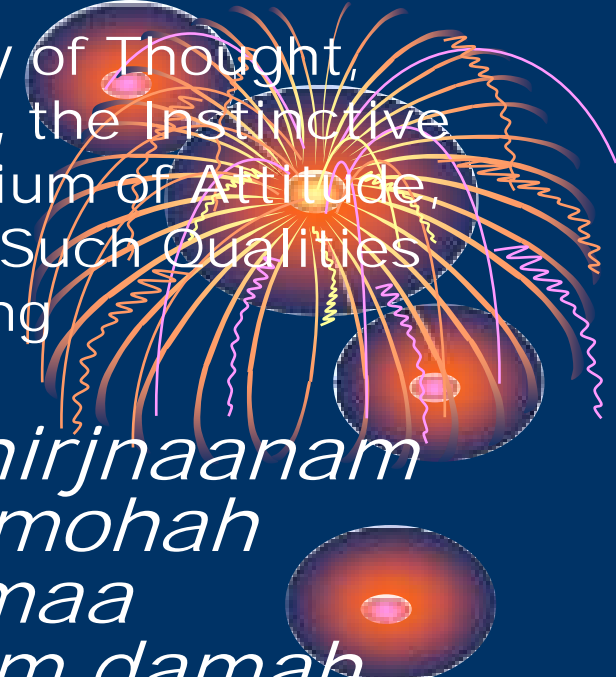
Chapter 10

The Yoga of the Divine Glories Chapter 11 *The Yoga of the Vision of the Universal Form*

- Understanding, Appreciation, Clarity of Thought, Forgiveness, Truthfulness, Self-control, the Instinctive Impulses in Man, Compassion, Equilibrium of Attitude, Contentment, Charitable Feeling, and Such Qualities Are Aspects of God's Being
- As God Is All, Mutual Respect and Service Are the Divine Law
- God Is the Soul of Everyone, the Beginning and End of All Things



Understanding, Appreciation, Clarity of Thought,
Forgiveness, Truthfulness, Self-control, the Instinctive
Impulses in Man, Compassion, Equilibrium of Attitude,
Contentment, Charitable Feeling, and Such Qualities
Are Aspects of God's Being



- Intellect, wisdom, non-delusion, forgiveness, truth, self-restraint, calmness, happiness, pain, existence or birth, non-existence or death, fear and also fearlessness, (10.4)

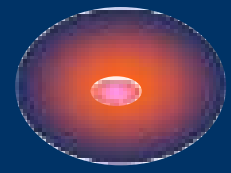
- *buddhirjnaanam
asammohah
kshamaa
satyam damah
shamah*
- *sukham
duhkham
bhavo`bhaavo
bhayam
chaabhayameva
cha // 10.4 //*

Understanding, Appreciation, Clarity of Thought,
Forgiveness, Truthfulness, Self-control, the Instinctive
Impulses in Man, Compassion, Equilibrium of Attitude,
Contentment, Charitable Feeling, and Such Qualities
Are Aspects of God's Being

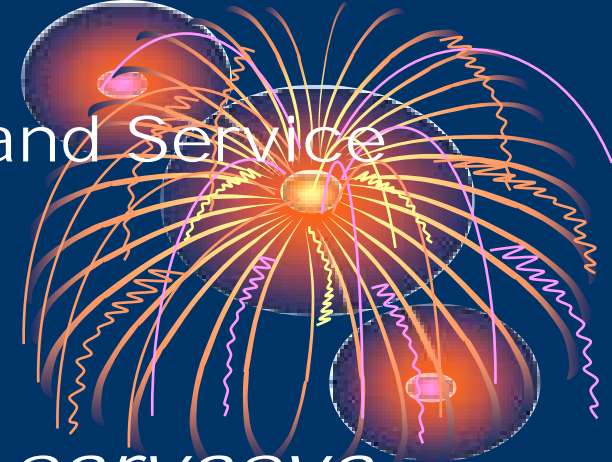


- Non-injury, equanimity, contentment, austerity, beneficence, fame, ill-fame-(these) different kinds of qualities of beings arise from Me alone. (10.5)

- *ahimsaa
samataa
tushtistapo
daanam
yasho'yashah*
- *bhavanti
bhaavaa
bhootaanaam
matta eva
prithagvidhaah
//10. 5 //*



As God Is All, Mutual Respect and Service Are the Divine Law



- I am the Source of all; from Me everything evolves; understanding thus, the wise, endowed with feeling, worship Me. (10.8)
- *aham sarvasya
prabhavo
mattah sarvam
pravartate*
- *iti matwaa
bhajante maam
budhaa
bhaavasamanvit
aah // 10.8 //*

As God Is All, Mutual Respect and Service Are the Divine Law



- With their mind and their life wholly absorbed in Me, enlightening each other and ever speaking of Me, they are satisfied and do rejoice. (10.9)

- *matchittaa
madgatapraanaa
bodhayantah
parasparam*
- *kathayantashch
a maam nityam
tushyanti cha
ramanti cha
//10. 9 //*

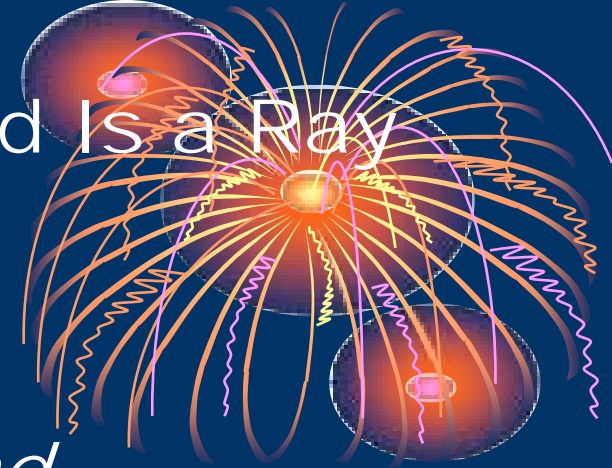
God Is the Soul of Everyone, the Beginning and End of All Things



- I am the Self, O Gudakesa (Arjuna), seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. (10.20)

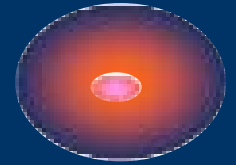
- *ahamaatmaa
gudaakesha
sarvabhootaash
ayasthitah*
- *ahamaadishcha
madhyam cha
bhootaanaamant
a eve cha
//10. 20 //*

All Excellence in This World Is a Ray of God's Glory



- Whatever being is glorious, prosperous or powerful, that know thou to be a manifestation of a part of My Splendour. (10.41)

- *yadyad vibhootimat sattwam shreemadoorjita meva vaa*
- *tattadevaavagaccha twam mama tejom'shasambhavam // 10.41 //*



CHAPTER 11

THE YOGA OF THE VISION OF THE UNIVERSAL FORM

- ◉ All Excellence in This World Is a Ray of God's Glory
- ◉ Man Is Only an Instrument in the Hands of God, Since God Does Everything
- ◉ Ritualism and the Letter of Religion Without the Soul and Spirit of Devotion Is Futile
- ◉ The Highest Religion That Makes for Salvation in God

MAN IS ONLY AN INSTRUMENT IN THE HANDS OF GOD, SINCE GOD DOES EVERYTHING

- I am the full-grown world-destroying Time, now engaged in destroying the worlds. Even without thee, none of the warriors arrayed in the hostile armies shall live. (11.32)

*kaalo'smi
lokakshayakrit
pravriddho
lokaan
samaahartumiha
pravrittah
ritepi twaam na
bhavishyanti sarve
ye'wasthitaah
pratyaneekeshu
yodhaah // 11.32 //*

MAN IS ONLY AN INSTRUMENT IN THE HANDS OF GOD, SINCE GOD DOES EVERYTHING

- Therefore, stand up and obtain fame. Conquer the enemy and enjoy the unrivalled kingdom. Verily, by Me have they been already slain; be thou a mere instrument, O Arjuna. (11.33)

*tasmaat twam
uttishtha yasho
labhaswa
jitwaa shatroon
bhungkshwa raajyam
samriddham
mayaivaite nihataah
poorvameva
nimittamaatram
bhava savyasaachin
//11. 33 //*

RITUALISM AND THE LETTER OF RELIGION WITHOUT THE SOUL AND SPIRIT OF DEVOTION IS FUTILE

- Neither by the Vedas nor by austerity, nor by gifts, nor by sacrifice can I be seen in this (Cosmic) Form as thou hast seen Me. (11.53)
 - ◉ *naa ham vedairna tapasaa na daanena na chejyayaa*
 - ◉ *shakya evamvidho drashtum drishtavaanasi maam yathaa*
- //11. 53 //

RITUALISM AND THE LETTER OF RELIGION WITHOUT THE SOUL AND SPIRIT OF DEVOTION IS FUTILE

- But by single-minded devotion can I, of this Form, be known and seen in reality and also entered into, O Arjuna. (11.54)

- ◉ *bhaktyaa
twananyayaa
shakyamaham
evamvidho'rajuna*
- ◉ *jnaatum drashtum
cha tattwena
praveshtum cha
parantapa
// 11.54 //*

THE HIGHEST RELIGION THAT MAKES FOR SALVATION IN GOD

- He who does all actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity towards no creature - he comes to Me, O Arjuna. (11.55)

- ◉ *Matkarmakrin
matparamo
madbhaktah
sangavarjitah*
- ◉ *nirvairah
sarvabhooteshu
yah sa maameti
paandava
// 11.55 //*



Chapter 12

The Yoga of Devotion

- **Unflinching Faith Is the Mark of True Religion**
- **The Great Virtues and Forms of Goodness of Conduct Based on the Unity of Godhead**



Unflinching Faith Is the Mark of True Religion

Those who, fixing their mind on Me, worship Me, ever steadfast and endowed with supreme faith, are the best in Yoga, is My opinion. (12.2)

- *mayyaaveshya
mano ye maam
nityayuktaa
upaasate*
- *shraddhayaa
parayopetaaste me
yuktaatmaa
mataah //12. 2 //*

The Great Virtues and Forms of Goodness of Conduct Based on the Unity of Godhead

- He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving, (12.13)
- *adweshtaa
sarvabhootaanaam
maitrah karuna eva
cha*
- *nirmamo
nirahankarah
samaduhkhasukha
h kshamee*
// 12.13 //

The Great Virtues and Forms of Goodness of Conduct Based on the Unity of Godhead

- Ever content, steady in meditation, self-controlled, possessed of firm conviction, with the mind and intellect dedicated to Me, he, My devotee, is dear to Me. (12.14)
- *santushtah
satatam yogee
yataatmaa
dridhanishchayah*
- *mayyarpitamanobu
ddhiryo
madbhaktah sa me
priyah // 12.14 //*



The Great Virtues and Forms of Goodness of Conduct Based on the Unity of Godhead

- He by whom the world is not agitated and who cannot be agitated by the world, and who is freed from joy, anger, fear and anxiety - he is dear to Me. (12.15)
- *yasmaannodwijate loko lokannodwijate cha yah*
- *harshaamarshabha yodwegairmukto yah sa cha me priyah // 12.15 //*

The Great Virtues and Forms of Goodness of Conduct Based on the Unity of Godhead

- He who is free from wants, pure, expert, unconcerned, and free from pain, renouncing all undertakings or commencements - he who is (thus) devoted to Me, is dear to Me. (12.16)
- *anapekshah
suchirdaksha
udaaseeno
gatavyathah*
- *sarvaarambhaparit
yaagee yo
madbhaktah sa me
priyah // 12.16 //*

The Great Virtues and Forms of Goodness of Conduct Based on the Unity of Godhead

- He who neither rejoices nor hates, nor grieves, nor desires, renouncing good and evil, and who is full of devotion, is dear to Me. (12.17)
- *yona hrishyati na dweshti na shoochati na kaangkshati*
- *shubhaashubhapa rityaagee bhaktimaan yah sa me priyah*
//12. 17 //

The Great Virtues and Forms of Goodness of Conduct Based on the Unity of Godhead

- He who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment, (12.18)
- *samah shatrau cha mitre cha tathaa maanaapamaanay oh*
- *sheetoshnasukhad uhksheshu samah sangavivarjitah*
//12. 18 //



The Great Virtues and Forms of Goodness of Conduct Based on the Unity of Godhead

- He to whom censure and praise are equal, who is silent, content with anything, homeless, of a steady mind, and full of devotion - such a one is dear to Me. (12.19)
- *tulyanindaastutirm
aunee santushto
yena kenachit*
- *aniketah
sthiramatirbhaktim
aan me priyo narah
// 12.19 //*

Chapter 13

The Yoga of Distinction Between The Field and the Knower of the Field



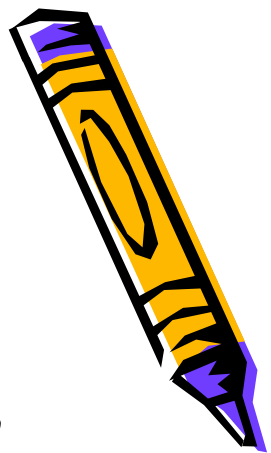
- Matter and Spirit
- The Structure of the Universe
- The Grandeur of God, the Almighty Absolute
- Matter, Spirit and Their Interaction Are Blended in God, the Supreme Perfection and the Final Salvation of All
- Meditation, Self-knowledge, Rational Investigation, Listening Through Scriptures, and Service of All Beings Are the Ways to God
- The Recognition of the One Equal God in All Is the Way to Avoid Self-destruction and to Attain Supreme Beatitude
- All Variety Is Rooted in the One



Matter and Spirit

This body, O Arjuna, is called the field; he who knows it is called the knower of the field by those who know them. (13.1)

- *idam shareeram kaunteya kshetramityabhidh eeyate*
- *etadyo vetti tam praahuh kshetrajna iti tadvidah*
// 13.1 //



Matter and Spirit

Do thou also know Me as the knower of the field in all fields, O Arjuna. Knowledge of both the field and the knower of the field is considered by Me to be the real knowledge. (13.2)

- *kshetrajnam chaapi
maam viddhi
sarvakshetreshu
bhaarata*
- *kshetrakshetrajna
yor jnaanam
yattajjnaanam
matam mama
// 13 .2//*



The Structure of the Universe

The great elements, egoism, intellect, and also the unmanifested Nature, the ten senses and the one (mind), and the five objects of the senses, (13.5)

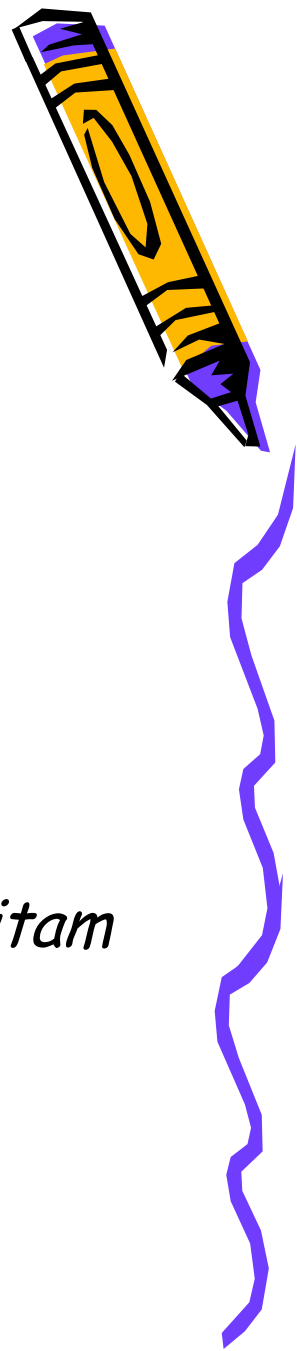
- *Mahaabhootaan yahankaaro buddhiravyaktameva cha*
- *indriyaani dashaikam cha pancha chendriyagocharaah // 13.5 //*



The Structure of the Universe

Desire, hatred, pleasure, pain, the aggregate (the body), intelligence, stability of being - thus the field has been briefly described with its modifications. (13.6)

- *icchaa dweshah
sukham duhkham
sanghaatah
chetanaa dhritih*
- *etat kshetram
samaasena
savikaaramudaahritam
// 13.6 //*



The Grandeur of God, the Almighty Absolute



- I will declare That which has to be known, knowing which one attains to immortality, the beginningless Supreme Brahman, called neither being nor non-being. (13.12)
- *jneyam yattat pravakshyaami yajjnaatwaamritam ashnute*
- *anaadimatparam brahma na sattannaasaduchya te // 13.12 //*



The Grandeur of God, the Almighty Absolute



- With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, It exists in the worlds enveloping all. (13.13)

- *sarvatah paanipaadam
tat sarvatokshi
shiromukham*
- *sarvatah shrutimalloke
sarvamaavritya
tishtathi
// 13 .13//*



The Grandeur of God, the Almighty Absolute



- Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their experiencer, (13.14)

- *sarvendriyagunaabhaa
sam
sarvendriyavivarjitam*
- *asaktam
sarvabhricchaiva
nirgunam gunabhoktru
cha
// 13.14//*



The Grandeur of God, the Almighty Absolute



- Without and within (all) beings, the unmoving and also the moving; because of Its subtlety, unknowable; and near and far away is That. (13.15)
- *bahirantashcha bhootaanaam acharam chameva cha*
- *sookshmatwaat tadavijneyam doorastham chaantike cha tat // 13.15 //*



The Grandeur of God, the Almighty Absolute



- Undivided, yet It exists as if divided in divided beings; It is to be known as the supporter of beings; It devours and It generates. (13.16)

- *avibhaktam cha bhooteshu vibhaktamiva cha sthitam*
- *bhootabhartru cha tajjneyam grasishnu prabhavishnu cha // 13.16//*



The Grandeur of God, the Almighty Absolute

That, the Light of all lights, is said to be beyond darkness; knowledge, the knowable and the goal of knowledge, seated in the hearts of all.
(13.17)

- *jyotishaamapi
tajjyotistamasah
paramuchyate*
- *jnaanam jneyam
jnaanagamyam hridi
sarvasya vishthitam
// 13.17//*



Matter, Spirit and Their Interaction Are Blended in God, the Supreme Perfection and the Final Salvation of All

- Know thou that Nature (matter) and the Spirit are both beginningless; and know also that all modifications and qualities are born of Nature. (13.19)

- *prakritim purusham chaiva viddhyanaadee ubhaavapi*
- *vikaaraamshcha gunaamshchaiva viddhi prakritisambhavaan*
// 13.19 //



Matter, Spirit and Their Interaction Are Blended in God, the Supreme Perfection and the Final Salvation of All



- In the production of cause and effect relation, Nature (matter) is said to be the cause; in the experience of pleasure and pain, the soul (Purusha) is said to be the cause. (13.20)

- *kaaryakaaranakartrut
we hetuh
prakritiruchyate*
- *purushah
sukhaduhkhaanaam
bhoktritwe
heturuchyate
//13. 20 //*



Matter, Spirit and Their Interaction Are Blended in God, the Supreme Perfection and the Final Salvation of All

- The soul (Purusha) seated in Nature experiences the qualities born of Nature; attachment to the qualities is the cause of its birth in good and evil wombs. (13.21)

- *purushah prakritistho
hi bhungte
prakritijaan gunaan*
- *kaaranam
gunasango'sya
sadasadyoni janmasu
//13. 21 //*



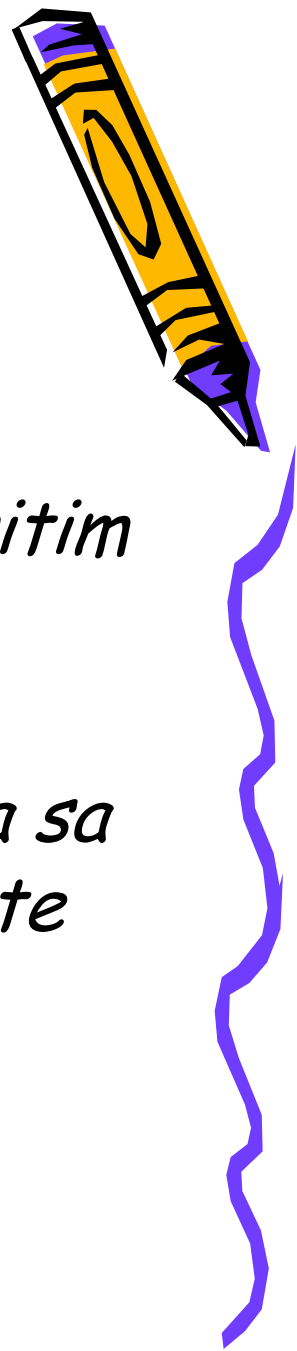
Matter, Spirit and Their Interaction Are Blended in God, the Supreme Perfection and the Final Salvation of All

- The Supreme Soul in this body is called the spectator, the permitter, the supporter, the enjoyer, the great Lord, Absolute Being. (13.22)

- *upadrashtaanumantaa
cha bhartaa bhoktaa
maheshwarah*
- *paramaatmeti
chaapyukto dehe'smin
purushah parah*
//13. 22 //



Matter, Spirit and Their Interaction Are Blended in God, the Supreme Perfection and the Final Salvation of All



- He who thus knows Spirit and Matter together with the qualities, in whatever condition he may be, he is not born again. (13.23)
- *ya evam vetti purusham prakritim cha gunaih saha*
- *sarvathaa vartamanoopi na sa bhooyobhijaayate // 13.23 //*



Meditation, Self-knowledge, Rational Investigation,
Listening Through Scriptures, and Service of All
Beings Are the Ways to God

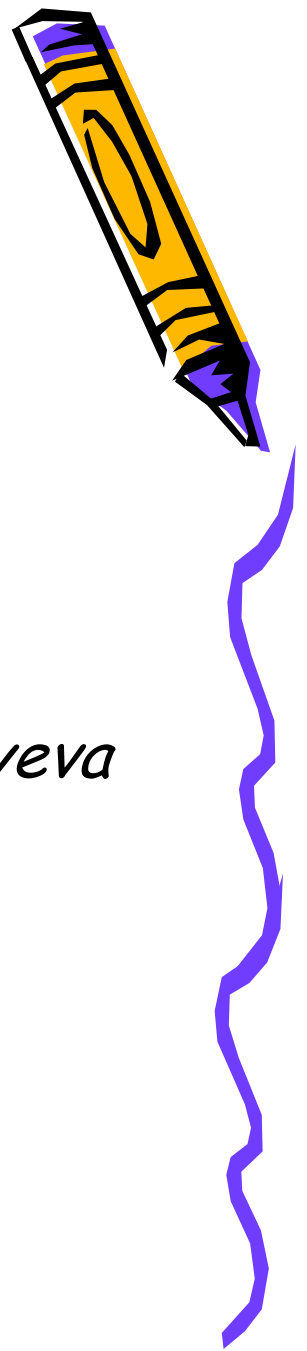


- Some by meditation behold the Self in the self by the self, others by the Yoga of knowledge, and still others by concentration of mind and by the Yoga of action. (13.24)

- *dhyaanenaatmani
pashyanti kechid
aatmaanamaatmanaa*
- *anye saankhyena
yogena karmayogena
chaapare*
// 13.24 //



Meditation, Self-knowledge, Rational Investigation, Listening Through Scriptures, and Service of All Beings Are the Ways to God



- Others also, not knowing thus, worship, having heard of it from others; they, too, cross beyond death, regarding what they have heard as the supreme refuge. (13.25)

- *anye
twevamajaanantah
shrutwaanyebhya
upaasate*
- *tepi chaa'titarantyeva
mrityum
shrutiparaayanaah
//13. 25 //*



The Recognition of the One Equal God in All Is the Way to Avoid Self-destruction and to Attain Supreme Beatitude



- He sees truly, who sees the Supreme Lord, existing equally in all beings, the unperishing within the perishing.
(13.28)

- *samam sarveshu
bhooteshu
tishthantam
parameshwaram*
- *vinashyatswavinashyanti
pashyati sa
pashyati //13. 28 //*



The Recognition of the One Equal God in All Is the Way to Avoid Self-destruction and to Attain Supreme Beatitude



- Seeing equanimously the same Lord equally dwelling everywhere, one does not destroy the Self by the self; and then reaches the highest goal. (13.29)

- *samam pashyan hi sarvatra samavasthitameeshwaram*
- *na hinastyaatmanaatmaan am tato yaati paraam gatim*
//13. 29 //



All Variety Is Rooted in the One



- When a person beholds the whole variety of beings as resting in the One, and spreading forth from That alone, then and there does he attain to Brahman (the Absolute). (13.31)

- *yadaa bhootaprithagbhaavam ekastham anupashyati*
- *tata eva cha vistaaram brahma sampadyate tadaa // 13.31 //*



Chapter 14

The Yoga of the Division of the Three Gunas

- **The Characteristics of Purity Are Lustre and Radiance**
- **The Characteristics of Impurity Are Greed and Fatiguing Drudgery of Activity**
- **The Characteristics of Lethargy and Torpidity Are Ignorance, Confusion, Inaction and Blundering**
- **Purity Leads to Higher Divine Worlds, Impurity to Rebirth As a Human Being, and Lassitude to Embodiment in Sub-human Species**

The Characteristics of Purity Are Lustre and Radiance

- When through every aperture in this body the wisdom light shines, then it should be known that Sattva (purity) is predominant.
(14. 11)
- *sarvadwareshu
dehesmin
prakaasha
upajaayate*
- *jnaanam yadaa
tadaa
vidyaadvivridham
sattwamityuta*
// 14.11 //

The Characteristics of Impurity Are Greed and Fatiguing Drudgery of Activity

- Greed, activity, the undertaking of actions, restlessness, longing - these arise when Rajas is predominant. (14.12)
- *lobhah pravrittir
aarambhah
karmanaamasha
mah sprihaa*
- *rajasyetaani
jayante vivriddhe
bharatarshabha
//14. 12 //*

The Characteristics of Lethargy and Torpidity Are Ignorance, Confusion, Inaction and Blundering

- Darkness, inertness, heedlessness and delusion - these arise when Tamas is predominant, O Arjuna. (14.13)

- *aprakaasho
apravrittishcha
pramaado moha
eva cha*
- *tamasyetaani
jaayante vivriddhe
kurunandana*
//14. 13 //

Purity Leads to Higher Divine Worlds, Impurity to Rebirth As a Human Being, and Lassitude to Embodiment in Sub-human Species

- If the embodied one meets with death when Sattva is predominant, then he attains to the spotless worlds of the knowers of the highest. (14.14)
- *yadaa sattwe pravriddhe tu pralayam yaati dehabrit*
- *tadottamavidaam lokaan amalaan pratipadyate*
// 14.14 //

Purity Leads to Higher Divine Worlds, Impurity to Rebirth As a Human Being, and Lassitude to Embodiment in Sub-human Species

- Meeting death in Rajas, he is born among those who are attached to action; and dying in Tamas, he is born in the wombs of the senseless and idiotic. (14.15)

- *rajasi pralayam
gatwaa
karmasangishu
jaayate*
- *tathaa
praleenastamasi
moodha yonishu
jaayate // 14.15 //*

Chapter 15

The Yoga of the Supreme Spirit

- The Universe Is Like a Widespread Tree with Its Ramifications Below and Its Roots in God, Who Is Its Goal
- The Universe Is Like a Widespread Tree with Its Ramifications Below and Its Roots in God, Who Is Its Goal

The Universe Is Like a Widespread Tree with Its Ramifications Below and Its Roots in God, Who Is Its Goal

They (the wise) speak of the Indestructible Peepul Tree having its roots above and branches below, whose leaves are the sacred hymns; he who knows it is a knower of the Vedas.
(15.1)

- *oordhwamoolam
adhahshaakham
ashwattham praahur
avyayam*
- *chhandaamsi yasya
parnaani yastam veda sa
vedavit // 15.1 //*

The Universe Is Like a Widespread Tree with Its Ramifications Below and Its Roots in God, Who Is Its Goal

Then, (after having cut asunder this metaphorical tree of Samsara), That goal should be sought for, whither having gone none returns again: 'I seek refuge in That Primeval Purusha Whence streamed forth the ancient activity or energy.' (15.4)

- *tatah padam tat parimaargitavyam*
 - *yasmin gataa na nivartanti bhooyah*
 - *tameva chaadyam purusham prapadye*
 - *yatah pravrittih prasritaah puraanee*
- // 15.4 //

The Universe Is Like a Widespread Tree with Its Ramifications Below and Its Roots in God, Who Is Its Goal

Two Beings (Purushas) there are in this world, the perishable and the imperishable. All created beings are the perishable, and the unchanging being is called the imperishable. (15.16)

- *dwaavimau purushau loke ksharashchaakshara eva cha*
- *ksharah sarvaani bhootani kootasthokshara uchyate // 15.16 //*

The Universe Is Like a Widespread Tree with Its Ramifications Below and Its Roots in God, Who Is Its Goal

But distinct and above both is the Supreme Person, called the Highest Self, the indestructible Lord Who, pervading the three worlds, sustains them. (15.17)

- *uttamah
purushastwanyah
paramaatmety
udaahritah*
- *yo lokatrayam
aavishya bibhartavyaya
eeshwarah
// 15. 17 //*

CHAPTER 16

The Yoga of the Division Between the Divine and the Demoniactal

1. Qualities of a Divinely Oriented Hero in the Adventure of Life
2. Characteristics of Demoniactal Elements
3. The Three Gates to Hell
4. Pure, Impure and Harmful Food
5. The Three Types of Self-discipline

Qualities of a Divinely Oriented Hero in the Adventure of Life

- Fearlessness, purity of heart, steadfastness in knowledge and Yoga, almsgiving, control of the senses, sacrifice, study of scriptures, austerity and straightforwardness

(16.1)

*abhayam sattwa
samshuddhihr
jnaanayoga
vyavasthitih
daanam damashcha
yajnashcha
swaadhyayastapa
aarjavam // 16.1 //*

Qualities of a Divinely Oriented Hero in the Adventure of Life

- Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion towards beings, noncovetousness, gentleness, modesty, absence of fickleness,(16.2)

- *ahimsaa*
satyamakrodhas
tyaagah
shaantirapaishunam
- *dayaa*
bhooteshvaloluptwam
maardavam
hreerachaapalam
// 16.2 //

Qualities of a Divinely Oriented Hero in the Adventure of Life

- Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride-these belong to the one born for a divine state, O Arjuna. (16.3)
- *tejah kshamaa dhritih
shauchamadroho
naatimaanitaa*
- *bhavanti sampadam
daiveem abhijaatasya
bhaarata // 16.3 //*

Characteristics of Demoniactal Elements

They (the demoniactal) say, "this universe is without truth, without (moral) basis, without a God, brought about by mutual union, with lust for its cause; what else?" (16.8)

- *asatyamapratishtham
te
jagadaahuraneeshwara
m*
- *aparasparasambhoota
m kimanyat
kaamahaitukam
// 16.8 //*

Characteristics of Demoniacal Elements

Holding this view, these ruined souls of small intellect and fierce deeds come forth as the enemies of the world for its destruction.
(16.9)

- *etaam
drishtimavashtabhya
nashtaatmaano'lpa
buddhayah*
- *Prabhavantyugra
karmaanah kshayaaya
jagato'hitaah //16.9 //*

Characteristics of Demoniactal Elements

(They say) "That enemy has been slain by me; and others also I shall slay. I am the lord. I enjoy. I am perfect, powerful and happy."
(16.14)

- *asau mayaa hatah
shatrur hanishye
chaaparaanapi*
- *eeshwarohamaham
bhogee siddhoham
balavaan sukhee
//16.14 //*

Characteristics of Demoniactal Elements

Given over to egoism,
power, haughtiness, lust
and anger, these
malicious people hate
Me in their own bodies
and those of others.
(16.18)

*ahankaaram balam
darpam kaamam
krodham cha
samshritaah
mamaatmaparadehe
shu pradwishantobhya
sooyakaah // 16.18 //*

The Three Gates to Hell

Triple is this gate to hell,
destructive of the self -
lust, anger and greed;
therefore one should
abandon these three
propensities. (16.21)

- *trividham*
narakasyedam
dwaaram
naashanamaatmanah
- *kaamah krodhastathaa*
lobhastasmaadetat
trayam tyajet
//16. 21 //

CHAPTER 17

The Yoga of the Division of the Threefold Faith

1. Qualities of a Divinely Oriented Hero in the Adventure of Life
2. Characteristics of Demoniactal Elements
3. The Three Gates to Hell
4. Pure, Impure and Harmful Food
5. The Three Types of Self-discipline

Pure, Impure and Harmful Food

The foods which increase life, purity, strength, health, joy and cheerfulness, which are savoury and oleaginous, substantial and agreeable, are dear to the Sattvic (pure) people. (17.8)

- *aayuh
sattwabalaarogya
sukha preeti
vivardhanaah*
- *rasyaah snigdhaah
sthiraa hridayaa
aahaarah
saatwikapriyaah
//17. 8 //*

Pure, Impure and Harmful Food

The foods that are bitter, sour, saline, excessively hot, pungent, dry and burning, are liked by the Rajasic and are productive of pain, grief and disease.
(17.9)

- *katvamla*
lavanaatyushna
teekshna rooksha
vidaahinah
- *aahaaraah*
raajasasye'shtaa
dukhhashokaamaya
pradaah // 17.9 //

Pure, Impure and Harmful Food

That which is stale,
tasteless, putrid,
rotten, refuse and
impure, is the food
liked by the Tamasic.
(17.10)

- *yaatayaamam*
gatarasam pooti
paryushitam cha yat
- *ucchishtamapi*
chaamedhyam
bhojanam
taamasapriyam
// 17.10 //

The Three Types of Self-discipline

Worship of the gods, the twice-born, the teachers and the wise, purity, straightforwardness, celibacy and non-injury are called the austerity of the body.
. (17.14)

- *devadwijagurupraajna
poojanam
shauchamarjavam*
- *brahmacharyamahims
aa cha shaareeram
tapa uchyate
// 17.14 //*

The Three Types of Self-discipline

● Speech which causes no excitement, truthfulness, pleasant and beneficial, the practice of study of the Vedas, are called the austerity of speech.. (17.15)

● *anudwegakaram
vaakyam satyam
priyahitam cha yat*

● *swaadhyaayaabhyaasa
nam chaiva
vaangmayam tapa
uchyate // 17.15 //*

The Three Types of Self-discipline

- Serenity of mind, good-heartedness, silence, self-control, purity of nature are called mental austerity. (17.16)

- *manahprasaadah
saumyatwam
maunamaatma
vinigraha*

- *Bhaavasamshuddhir
ityetat tapo
maanasamuchyate
//17.16 //*

Chapter 18
The Yoga of Liberation by Renunciation

- **Duty to God, World and Human Beings**
- **Renunciation Not to Be Motivated by Fear of Hardship Involved in the Performance of Duty**
- **Action Is a Collective Result of Cosmic Operations and Not Done Individually by Any Single Being**
- **Spiritual Wisdom, Rational Knowledge and Emotional Attachment Distinguished**

Chapter 18
The Yoga of Liberation by Renunciation

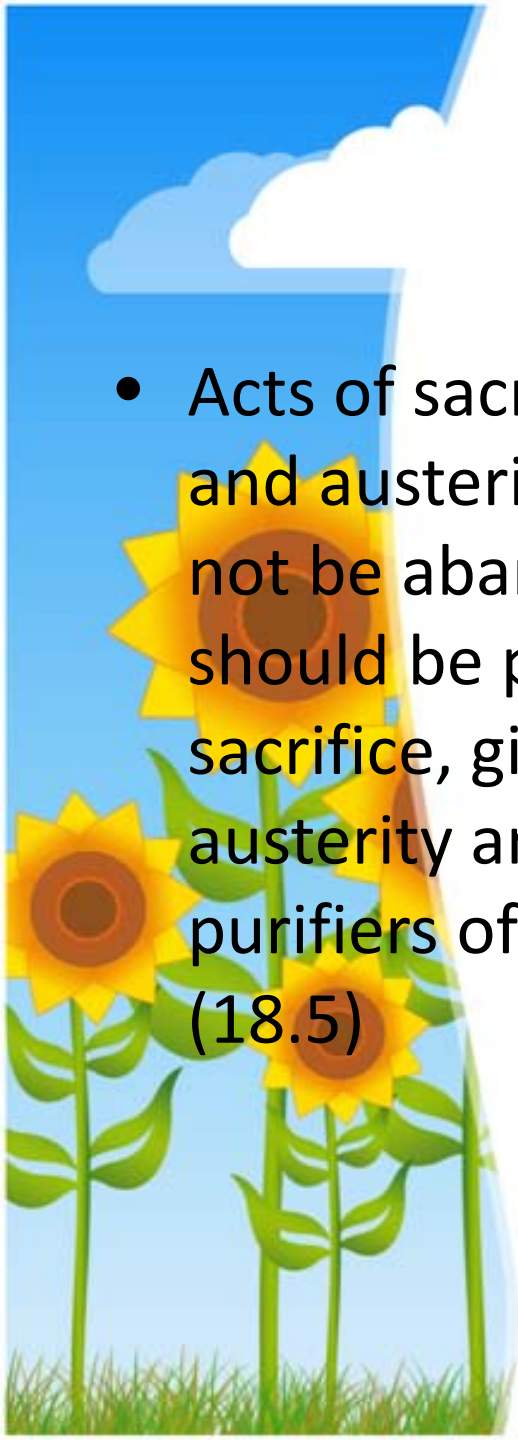
- **Three Kinds of Happiness**
- **Perfection Is Attained by Performance of One's Own Duty Without Interfering with Another's**
- **Resort to God Is the Solution of All the Ills of Life**
- **Success Is Certain Where Man and God Act in Unison**

Duty to God, World and Human Beings

- Acts of sacrifice, gift and austerity should not be abandoned, but should be performed; sacrifice, gift and also austerity are the purifiers of the wise.

(18.5)

- *yajnadaanataph karma
na tyaaajyam
kaaryameva tat*
- *yajno daanam
tapashchaiva
paavanaani
maneeshinaam
// 18.5 //*



Renunciation Not to Be Motivated by Fear of Hardship Involved in the Performance of Duty

- He who abandons action on account of the fear of bodily trouble (because it is painful), does not obtain the merit of renunciation by doing such Rajasic renunciation. (18.8)
- *duhkhamityeva yat karma
kaayakleshabhayaat tyajet*
- *sa kritvaa raajasam tyagam naiva tyagaphalam labhet // 18.8 //*

Action Is a Collective Result of Cosmic Operations and Not Done Individually by Any Single Being

- The seat of action (body), the doer, the various senses, the different functions of various kinds, and the presiding deity as the fifth (are the causative factors of all action). (18.14)
- *adhishthaanam tathaa kartaa karanam cha prithagvidham*
- *vividhaashcha prithakcheshtaa daivam chaivaatra panchamam*
// 18.14 //

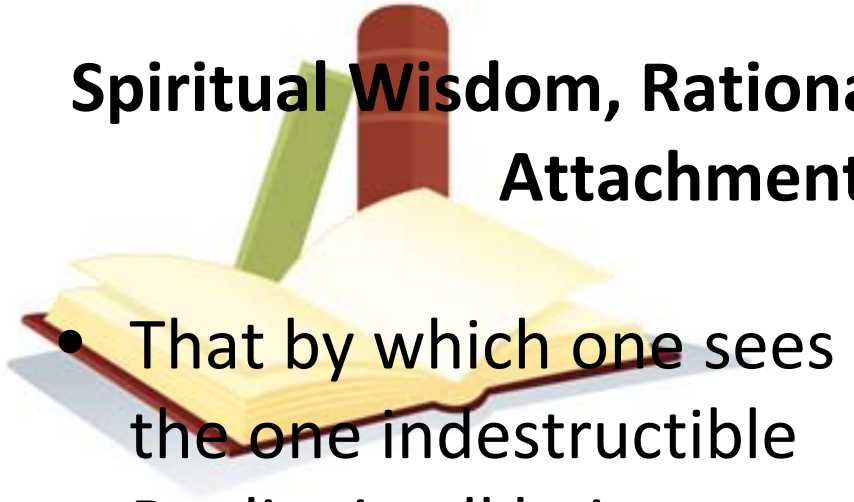
Action Is a Collective Result of Cosmic Operations and Not Done Individually by Any Single Being

- Whatever action a man performs with his body, speech and mind- whether right or the reverse, these five are its causes. (18.15)
- *Shareeravaangmano bhiryat karma praarabhate narah*
- *nyaayyam vaa vipareetam vaa panchaite tasya hetavah // 18.15 //*

Action Is a Collective Result of Cosmic Operations and Not Done Individually by Any Single Being

- Now, such being the case, verily he who, owing to untrained understanding, looks upon his self alone as the agent - he of perverted intelligence, sees not (the truth). (18.16)
- *tatraivam sati kartaaram aatmaanam kevalam tu yah*
- *pashyatyakritabuddhit waan na sa pashyati durmatih // 18.16 //*

Spiritual Wisdom, Rational Knowledge and Emotional Attachment Distinguished



- That by which one sees the one indestructible Reality in all beings, not separate even in all the separate beings - know thou that knowledge to be Sattvika (pure).
(18.20)

- *sarvabhooteshu
yenaikam
bhaavamavyayameeksh
ate*
- *avibhaktam
vibhakteshu tajjnaanam
viddhi saatwikam
//18. 20//*

Spiritual Wisdom, Rational Knowledge arid Emotional Attachment Distinguished

- But that knowledge which sees in all beings various entities of distinct kinds as different from one another - know thou that knowledge to be Rajasika. (18.21)
 - *prithaktwena tu yajjaanam naanaabhaavaan prithagvidhaan*
 - *vetti sarveshu bhooteshu tajjnaanam viddhi raajasam*
- // 18.21 //*

Spiritual Wisdom, Rational Knowledge arid Emotional Attachment Distinguished

- But that which clings to one single effect as if it were the whole, without reason, without foundation in Truth, and trivial- that (understanding) is declared to be Tamasika. (18.22)
- *yattu
kritsnavadekasmin
kaarye
saktamahaitukam*
- *atatwaarthavadalpam
cha tattaamasam
udaahritam // 18.22 //*



Three Kinds of Happiness

- That which is like poison at first but in the end like nectar - that happiness is declared to be Sattivaka, born of the purity of one's own mind due to Self-realisation. (18.37)
- *yattadagre vishamiva parinaame'mrito pamam*
- *tatsukham saatwikam proktam aatmabuddhi prasaadajam*
//18. 37 //



Three Kinds of Happiness

- That happiness which arises from the contact of the sense-organs with the objects, which is at first like nectar, and in the end like poison - that is declared to be Rajasika. (18.38)
- *vishayendriya
samyogaad
yattadagre'mrito
pamam*
- *parinaame vishamiva
tatsukham raajasam
smritam //18.38 //*



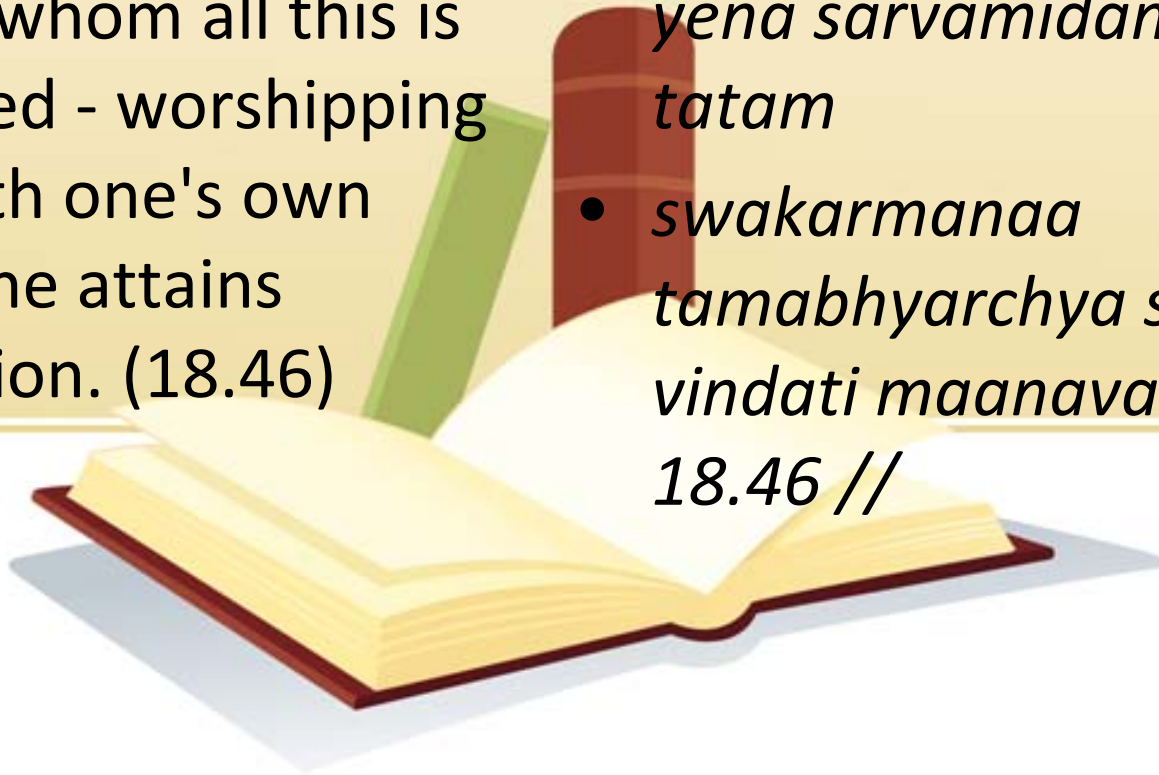
Three Kinds of Happiness

- That happiness which at first as well as in the sequel deludes the self, and which arises from sleep, indolence and heedlessness - that is declared to be Tamasika. (18.39)
- *yadagre chaanubandhe
cha sukham
mohanamaatmanah*
- *nidraalasyapramaadott
ham
tattaamasamudaahrita
m //18.39 //*

Perfection Is Attained by Performance of One's Own Duty Without Interfering with Another's

He from whom all the beings have evolved and by whom all this is pervaded - worshipping Him with one's own duty, one attains perfection. (18.46)

- *yatah
pravrittirbhootaanaam
yena sarvamidam
tatam*
- *swakarmanaa
tamabhyarchya siddhim
vindati maanavah //
18.46 //*



Resort to God Is the Solution of All the Ills of Life

- Abandoning all duties, take refuge in Me alone; I will liberate thee from all sins; grieve not. (18.66)
- *sarva dharmaan parityajya maamekam sharanam vraja*
- *aham twaa sarvapaapebhyo mokshayishyaami maa shuchah*
//18. 66 //

Success Is Certain Where Man and God Act in Unison

- Where is Krishna, the Lord of Yoga; where is Arjuna, the wielder of the bow, (acting together in harmony); there shall be prosperity, victory, happiness and firm polity; this is my conviction. (18.78)

- *yatra yogeswarah
krishno yatra paartho
dhanurdharah*
- *tatra shreervijayo
bhootirdhruvaa
neetirmatirmama
//18.78 //*

OM NAMO BHAGAVATE VĀSUDEVĀYA



*Om purnam-adah purnam-idam purnaam purnam-udacyate /
purnasya purnam-aadaaya purnam-eva-avashishyate //*