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श्रीमद्वाल्मीकिमहर्षिप्रणीतभगवद्गीता

BHAGAVADGITA

[IN A CONCISE FORM]

composed by

VAALMIKI MAHARSHI

by

Narayanalakshmi

BHAGAVAD-GITA

INTRODUCTION

VAASISHTAM

This concise form of Bhagavad-Gita is taken from the great scripture 'JnaanaVaasishtam' composed by Vaalmiki Maharshi. The entire text is a conversation between Sri Rama and his Guru Vasishtha and is filled with countless narratives explaining the great principle of Chit or Brahman.

BHAGAVAD-GITA

One common misunderstanding among the common populace is that Lord Krishna sang the 'Gita' in the battlefield, which is of course a concept even beyond common sense.

The characters in the MahaBhaarata were ordinary humans who talked, behaved, lived like human beings. They conversed may be in a different language but surely not in poetry. The events of their lives were given in a poetic form by Sage Vyaasa in his Bhaarata.

Bhagavad-Gita also is a prosal conversation that took place between Krishna and Arjuna, which was converted into a poem by Vyaasa.

Whatever discussion had taken place between those two close friends could not be presented verbatim by Vyaasa because it would then be beyond the grasp of the ordinary man who would listen to this Kaavya; for it was not an ordinary conversation of ordinary humans; but was the essence of Upanishads that was getting discussed between two great intellectuals who were in the guise of a warrior and a cow-herd.

Hence Vyaasa, the editor of Vedas '*might have*' given a diluted form of the conversation, so that the common populace could grasp it and get guided by the instructions in their day to day lives on the earth.

Why the words '*might have*'? -

because we do not now have the exact Bhaarata as composed by Vyaasa.

What we have is something of the war-descriptions given by Vaishampaayana to King Janamejaya. Even in this war-version, we do not know how it may differ from the original Bhaarata!

The point we have to understand here is that nothing is verbatim in the present version of the poem called MahaaBhaarata which we study now-a-days. It is a huge narrative passed from mouth to mouth from many thousands of years to end up as what we now have as MahaaBhaarata.

In YogaVaasishta, Vaalmiki relates the conversation of Krishna and Arjuna in his own way; rather it is a version of Gita which is a little more abstract and higher in essence. The conversation of Krishna and Arjuna is not in a diluted form here, as this Gita was not composed for the common populace, but was given as instruction by Vasishta to Rama who is equal to him in intelligence.

And what is Bhagavad-Gita doing in Rama's story?

Well, this is a conversation of the future times that is described by Vasishta to Rama as an event that will occur in some other future Yuga!

Time is there for the ignorant only; not for the Knowers!

OM TAT SAT

भगवद्गीता

CHAPTER ONE

श्री वसिष्ठ उवाच
Vasishtha spoke

{THIS WORLD IS JUST A DREAM EXPERIENCE}

(The perceived world is said to be a dream.
How can that be correct?
Here in the waking-state world, all the people experience the same world; whereas the dream experience differs from person to person.)

यो जीवस्यादितः स्वप्नो नानाकलनकोमलः
तमिमं विद्धि संसारं न सत्यं नाप्यसन्मयम् ॥

*That first dream of the Jeeva which is pleasant and contains varied perceptions;
understand that alone to be this 'Samsaara – worldly existence'.
It is not real; and not also completely unreal.*

(The first dream of the collective Jeeva namely Brahmaa alone is this Samsaara. That dream alone, is experienced by us all as the 'waking state'. Though we experience it as real, we are just dream characters of his dream. He is a dream character of Chit (the Reality-state of awareness). All dreams are unreal in essence! Both the waking state and dream state are not real because they are basically mind-concocted realities.)

न पुम्स इव जीवस्य स्वप्नः सम्भवति क्वचित्
तेनैते जाग्रतो भावा जाग्रत्स्वप्नकृतोऽत्र हि ॥

*The Collective Jeeva's (Brahmaa's) dream never occurs like that of the embodied one.
Because of his dream alone,
these experiences of the waking state exist here
with the nature of both waking and dream.*

जीवस्वप्नमिमं दीर्घं क्षिप्रताप्रतिभासतः
असत्यमप्यवस्तुत्वादिवद्धि वेद्यविदां वर ॥

*Understand Hey Best of knowers!
Though unreal
this (creation) dream of that Jeeva (Brahmaa) looks prolonged,
since it does not appear just for a short time (like our dreams).
But it is not substantial all the same.*

(Maybe our dreams are short and Brahma's dream is prolonged; but in essence both are not real or solid.)
(For a dreamer the dream is real, though it is in essence unreal.)

स्वप्नात्स्वप्नान्तरमिव गच्छन्तो जीवजीवकाः
असत्यमेव पश्यन्ति घनसत्यतयानघ ॥

*Hey Anagha (Taintlessone)!
Moving from dream to dream,
the individual Jeevas perceive the unreal itself as the densest state of reality.*

अजडे जडता तात जडे चाजडतोदिता
असत्ये सत्यता जीवजीवानुभवमोहतः ॥

*Dear Rama!
Inertness rises in the non-inert; non-inertness rises in the inert;
and unreal appears as real for these Jeevas,
because of the experiences rising out of delusion.*

(In the non-inert Brahman, one sees the inert world and the bodies made of elements.
In the inert body one sees the Self. The unreal dream-world is understood as a real solid world by the
Jeevas due to delusion.)

श्री वसिष्ठ उवाच
Vasishta spoke

“Jeevas can see even three worlds inside the Sun! They are the deluded dreamers, capable only of seeing endless divisions!
But in essence these Jeevas are the all pervading eternal Chit in essence.
Hence, though identified with the limitations of the bodies, they perceive whatever they conceive and believe that itself as real, due to attachment.
When attachment is renounced, they are freed of the delusion of the reality of the world; and knowing the truth, they become liberated while living.”

पुण्डरीकाक्षनिर्दिष्टमसंसक्तिगतिं शुभाम्
यामालिङ्ग्य महाबाहो जीवन्मुक्तो महामुनिः ॥
पाण्डोः पुत्रोऽर्जुनो नाम सुखं जीवितमात्मनः
क्षिपयिष्यति निर्दुःखं तथा क्षेपय जीवितम् ॥

*Hey mighty armed Rama!
Taking recourse to the auspicious 'Path of non-attachment',
the great Sage, who was liberated while living,
the son of Paandu named Arjuna,
lived happily the rest of his life without any suffering.
You also live like that.*

श्री राम उवाच
Rama spoke

भविष्यति कदा ब्रह्मन्सोऽर्जुनः पाण्डुनन्दनः
कीदृशीं च हरिस्तस्य कथयिष्यत्यसक्तताम् ॥

*Brahman!
When will this Paandu's son Arjuna be born?
How will Hari teach the path of 'non-attachment' to him?*

श्री वसिष्ठ उवाच
Vasishta spoke

अस्ति सन्मात्रमात्मेति परिकल्पितनामकम्
स्थितमात्मन्यनाद्यन्ते नभसीव महानभः ॥
दृश्यते विमले तस्मिन्नयं संसारविभ्रमः
कटकादि यथा हेम्नि तरङ्गादि यथाम्भसि ॥

*There is only the principle of existence.
It is referred to by the imagined name of 'Aatman'.
It (Principle of Existence) is in the Aatman,
like the great sky in the sky. (no divisions)*

*This delusory experience of the world is seen in that 'Taintless principle',
like a bracelet in the gold; or the wave in the ocean
(as only a name or imagination)!*

CHAPTER TWO

श्री वसिष्ठ उवाच

Vasishtha spoke

“Fourteen types of beings shine forth in this net of Samsaara like birds caught in a net.

These gods namely Yama, Chandra, Sun, Indra and others praised in the Scriptures have become the guardians (Lokapaalas) of this world made of five elements.

‘This is meritorious’; ‘this should be sought’; ‘this is sinful’; ‘this should be avoided’; thus they made rules according to their own conceptions.

Yama’s mind has been steady in performing the duties allotted to him based on those rules.

He performs penance once in four Yugas to get rid of the sin acquired by the killing of beings on earth.

Sometimes he performs penance for eight years; sometimes for ten or twelve years; sometimes five or six years; sometimes even for sixteen years.

When he is thus away from his work engaged in the discipline of penance, he does not kill anyone of the world.

Then the earth abounding in beings becomes a difficult place to move about, like the sweating elephant in the rainy season covered by abundant flies.

Then the Gods try to lessen the weight of the earth through many different ways.

In this manner, thousands of Yugas and hundreds of such narratives have passed away; countless beings of countless worlds have passed away.

This Yama as Vaivasvata (son of Vivasvaan), the father of all ancestors, has to perform penance for twelve years after the passing of some Yugas; and has to abstain from killing the beings (in a future Yuga).

Then the earth will be filled with mortals who do not die; and this land of Bhaarata will become pathetic-looking like a wasteland full of bushes.

Unable to bear the weight of the beings, she (Earth-Goddess) will take shelter in Lord Vishnu, like a wife who is attacked by a robber runs to her husband for protection.

Then Hari will descend on the earth with two bodies of Nara and Naaraayana accompanied by all divine attendants.

One of Hari's bodies will be known as VaasuDeva, the son of VasuDeva; the other body will become Arjuna, the son of Paandu.

Yudhishtira will be born as Dharma's son. He will be the ruler of the earth and a knower of Dharma.

His father's brother will get a son named Duryodhana. His rival will be Bheema like the mongoose is for the snake.

As these cousin brothers battle each other for the kingdom, a huge war will be fought with great armies.

Vishnu will reduce the weight of the earth through the body of Arjuna holding the great Gaandiva bow.

Vishnu with the name of Arjuna will be ignorant and act like an ordinary man moved by the emotions of love and hatred.

Observing the two armies consisting of his own relatives and friends arrayed there ready to die, he will be filled with grief and refuse to fight.

श्री वसिष्ठ उवाच

Vasishta spoke

तमर्जुनाभिदं देहं प्राप्तकार्यैकसिद्धये
हरिर्बुद्धेन देहेन बोधयिष्यति राघव॥

Raaghava!

*Hari with the enlightened body will teach the body called Arjuna,
so as to fulfill the purpose of reducing the weight of the earth through that war.*

CHAPTER THREE

{VAALMIKI BHAGAVADGITA}

श्री भगवानुवाच

Lord Krishna spoke

(Arjuna! First understand that the body is not the real person. The Self in all is undivided and never can perish! Your body is inert! The bodies of your enemies are inert! Inert objects have no power to do anything by themselves! The Self which is all powerful, is one, eternal and changeless. Who can get killed by whom?)

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

*Nothing is born; nothing dies ever.
Self will not come into existence and then again cease to exist.
Self is unborn; eternal; permanent; ancient.*

*When the body is killed,
Self does not get killed.*

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतं
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥

*He who thinks of the Self as the killer or
he who believes the Self as killed,
both of them know not the truth.
Self never kills; nor does it get killed.*

अनन्तस्यैकरूपस्य सतः सूक्ष्मस्य खादपि
आत्मनः परमेशस्य किं कथं केन नश्यति ॥

*What, how, by whom
can this Self, the Supreme Lord, the principle of existence-
which is endless; of single nature;
which is subtler than the sky;
-be destroyed?*

{KNOW THE SELF}

अनन्तमव्यक्तमनादिमध्यमात्मानमालोक्य संविदात्मन्
संविद्वपुः स्फारमलब्धदोषमजोऽसि नित्योऽसि निरामयोऽसि ॥

Hey you of the nature of consciousness!

Observe the Self which is endless, Unmanifest, without beginning or middle.

*You are of the nature of consciousness; widely spread;
without the acquirement of faults (of limitations).*

*You are unborn.
You are eternal.
You are without afflictions.*

{YOU ARE NOT THE EGO IDENTIFIED WITH THE INERT BODY}

अर्जुन त्वं न हन्ता त्वमभिमानमलं त्यज
जरामरणनिर्मुक्तः स्वयमात्मनि शाश्वतः ॥

*Arjuna! You are not the killer.
Discard this self-conceit (of a killer) completely.
You are free of aging and death as the Self and
you are eternal.*

{ACTION DOES NOT TAINT THE SELF}

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते
हत्वापि स इमान्लोकान्न हन्ति न निबध्यते ॥

*He who has no ego of a doer (that I kill some one etc);
he whose intellect is not tainted (by the happiness or pain arising from the result);
he does not kill anyone, even if he kills some one;
and he is never bound (by the action or its results).*

(If you believe that you as the name and form of Arjuna are the killer, then you will experience the result of that action in the form of sorrow and guilt for sure.
Renounce that false identity.)

यैव सम्जायते संविदन्तः सैवानुभूयते
अयं सोहमिदं तन्म इत्यन्तः संविदं त्यज ॥

*Whatever one understands through his intellect,
he experiences events based on that understanding only.
'I am so and so' 'this is mine'
Renounce all these ideas.*

अनयैव च युक्तोऽस्मि नष्टोऽस्मीति च भारत
अभितः सुखदुःखाभ्यामवशः परितप्यसे ॥

*'I am connected to this (as a doer)'; 'I m ruined';
surrounded by such joys and pains,
you suffer helplessly.*

{WHO PERFORMS ACTIONS ACTUALLY?}

स्वात्मांशैः क्रियमाणानि गुणैः कर्माणि भागशः
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥

*Identified with the divided Self and
owning the doer ship for the actions which are performed by
the senses dominated by Gunaas (Sattva, Rajas, Tamas),
a person completely deluded by ego,
believes that he is the doer.*

{SEARCH THAT 'I'}

चक्षुः पश्यतु कर्णः शृणोतु त्वक्स्पर्शत्विदम्
रसना च रसं यातु कात्र कोऽहमिति स्थितिः ॥

*Let the eyes see; let the ears hear; let the skin touch;
let this tongue taste!
What is there and who is this state of 'I'?*

{WHO ACTUALLY SUFFERS?}

कलनाकर्मणि रते मनस्यपि महात्मनः
न कश्चिदत्राहमिति क्लेशभागे क एव ते ॥

*Engaged in actions as conceived by the mind,
when one knows that
there is nothing called 'I' here, in this group of mind etc,
then, what thing is undergoing suffering?*

(For an action to be performed there is a joint effort of senses, mind, intellect, and the Self!
Senses, mind etc are all inert! Self never is affected by anything!
You are imagining an 'I' as the doer and feeling the guilt of killing your elders!)

बहुभिः समवायेन यत्कृतं तत्र भारत
एकोऽभिमानदुःखेन हासायैव हि गृह्यते ॥

*When many are joined together in completing a task,
if one alone suffers feeling the 'doer-ship',
then it is really a matter of ridicule!*

(Yogis who desire liberation renounce their attachment to the 'I'; and do not feel dejected or excited about any action or its result.)

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥

*Yogis who are desirous of liberation,
do actions
only through the body, mind, intellect, and senses,
renouncing attachment,
for the sake of purifying the mind only.*

{THEY ARE IMMUNE TO THE POISON OF EGO}

अहन्त्वविषचूर्णेन येषां कायो न मारितः
कुर्वन्तोऽपि हरन्तोऽपि न च ते निर्विषूचिकाः ॥

*They whose bodies are not killed (made to die again and again)
by the deadly poison of ego,
do not do or enjoy
even if they do actions and enjoy the results of those actions.
They are free of the afflictions of attractions and repulsions.*

न क्वचिद्राजते कायो ममतामध्यदूषितः
प्राज्ञोऽप्यतिबहुज्ञोऽपि दुःशील इव मानवः ॥

*The body which is dirtied by the unholy 'mine-ness' does not shine
(in any enterprise of fulfilling 'Purusharthas').
A man of bad behavior cannot shine in any enterprise
even if he is learned, even if he knows many things.*

निर्ममो निरहंकारः समदुःखसुखक्षमी
यः स कार्यमकार्यं कुर्वन्नपि न लिप्यते ॥

*He who has no mine-ness,
who is free of ego,
he who equally bears both happiness and sorrow,
is never tainted
whether doing actions ordained by scriptures or actions of his day to day life.*

{FIGHTING ENEMIES IN THE BATTLE-FIELD IS YOUR ORDAINED DUTY}

इदं च ते पाण्डुसुत स्वकर्मक्षात्रमुत्तमम्
अपि क्रूरमतिश्रेयः सुखायैवोदयाय च॥

*Hey Paandu's son!
For you, this duty prescribed for the Kshatriya class of people alone is befitting.
Though cruel by nature, it leads to highest good;
bestows happiness in this world in case of victory;
and higher worlds in case of death.*

अपि कुत्सितमप्यन्यदप्यधर्ममयक्रमम्
श्रेष्ठं ते स्वं यथा कर्म तथेहामृतवान्भव ॥

*Though it may be despised,
though different from the duties of other classes of people,
though it may look like unrighteous way of doing things,
the duty that belongs to you is the best one fitting your nature.
Performing the duty that belongs to you
become immortal (Self-realized).*

मूर्खस्यापि स्वकर्मैव श्रेयसे किमु सन्मतेः
मतिर्गलदहंकारा पतितापि न लिप्यते ॥

*Even a fool will get the best of results if he does the duties prescribed for him;
what to say of a person who is absorbed in the Self?
Even doing the worst acts leading to hell,
a man without the ego is never tainted.*

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय
निःसङ्गस्त्वं यथाप्राप्तकर्मवान्निबध्यसे ॥

*Be established in the 'Yoga of action'
and do actions without attachment,
O 'Wealth-acquirer'!
If you remain without attachment and do actions that belong to you,
you will not be bound (by the results of the actions).*

CHAPTER FOUR

श्री भगवानुवाच
Lord Krishna spoke

{OFFER EVERYTHING TO BRAHMAN}

शान्तब्रह्मवपुर्भूत्वा कर्म ब्रह्ममयं कुरु
ब्रह्मार्पणसमाचारो ब्रह्मैव भवसि क्षणात् ॥

*Remaining in the state of the quiescent Brahman (Self),
do actions which are nothing but the shine of Brahman (Self).*

*When your actions are performed as an offering to the Self,
you will be instantly be in the state Brahman only.*

ईश्वरार्पितसर्वार्थ ईश्वरात्मा निरामयः
ईश्वरः सर्वभूतात्मा भव भूषितभूतलः ॥

*Offering all actions along with their results to the Supreme Lord;
with the Supreme Lord as your essence;
without afflictions;
remaining as the Supreme Lord, the essence of all beings;
be the ornament of the earth.*

सन्यस्तसर्वसंकल्पः समः शान्तमना मुनिः
सन्यासयोगयुक्तात्मा कुर्वन्मुक्तमतिर्भव ॥

*Renouncing all conceptions; remaining equal;
with a quiet mind; silent (without thoughts);
established in the 'Yoga of renunciation';
doing actions that belong to you,
be in the state of liberation.*

अर्जुन उवाच
Arjuna spoke

सङ्गत्यागस्य भगवन्स्तथा ब्रह्मार्पणस्य च
ईश्वरार्पणरूपस्य संन्यासस्य च सर्वशः ॥
तथा ज्ञानस्य योगस्य विभागः कीदृशः प्रभो
क्रमेण कथयैतन्मे महामोहनिवृत्तये ॥

Bhagavan!
How are all these defined-
renunciation of attachment and offering to Brahman;
renunciation and offering it to the Supreme Lord;
the path of knowledge and the path of action?
Please explain them O Lord,
to remove the great delusion from my mind.

श्री भगवानुवाच
Lord Krishna spoke

सर्वसंकल्पसंशान्तौ प्रशान्तघनवासनम्
न किञ्चिद्भावनाकारं यत्तत्ब्रह्म परं विदुः ॥

That alone is known as the state of Supreme Brahman,
(attained through Nirvikalpa Samaadhi)
where all conceptions remain quietened;
all dense Vaasanaas remain subdued;
and there are no thoughts about the world.

तदुद्योगं विदुर्ज्ञानं योगं च कृतबुद्धयः
ब्रह्म सर्वं जगदहं चेति ब्रह्मार्पणं विदुः ॥

Those with fulfilled intellects know that
any enterprise leading towards that state as
the path of Jnaana (removal of ignorance),
and the path Karma (conducive to the attainment of Knowledge).

“Brahman is everything of the world and the ‘I’ too”!
This is known as ‘offering to Brahman’.

{THAT BRAHMAN IS VOID}

अन्तःशून्यं बहिःशून्यं पाषाणहृदयोपमम्
शान्तमाकाशकोशाच्छं न दृश्यं न दृशः परम् ॥

*Empty inside; empty outside; equaling the heart of a stone;
quiet; pure like the hollow of the sky;
no perceptions; no seeing; but beyond.*

{THIS WORLD IS ALSO VOID}

तत ईषद्यदुत्थानमीषदन्यतयोदितम्
स जगत्प्रतिभासोऽयमाकाशमिव शून्यता ॥

*Rising a little from 'that'
and emerging out as if slightly different,
this appearance of the world is empty like the sky.*

{WHY THIS 'I'?

भावोऽहमिति कोऽप्येष प्रत्येकमुदितश्चितेः
कोटिकोट्यंशकलितः क इवैनं प्रति ग्रहः ॥

*Something which is just a miniscule point of Chit,
rises separately as 'I am'!
Why should be one attached to this (worthless thing)?*

अपृथग्भूत एवैष पृथग्भूत इव स्थितः
पृथक्त्वं हि न पर्यन्तो नाहमित्यवगच्छति ॥

*Though not separate, this one (I) stays as separated.
This separateness is not in Brahman.
It ends when one understands 'I am not the (limited) 'I'!*

(Actually the 'I' alone is there as the Self!
All the perceived objects are not separated from the Self.
All that is connected as 'I' and 'mine' are not separated from the Self.
Whatever is there, it is the Self only.
Ocean is always full even with all its waves and wavelets. It has no divisions. So is the Self!)

यथेहाहं तथेहास्ति घटादीहापि मर्कटः
स्वमीहैवं तथाम्बोधिः किमहंतां प्रति ग्रहः ॥

*Just as this 'I' idea is not separate from the Self,
so are the pot etc (all objects)
and the monkey-like possessive attitude towards them
(not separate from the Self).
'Mine and this other one' also is here like the ocean (with divisions)!*

*Why should be one attached to this 'I' ness?
(as separated from the Self)*

(Yes! Differences are seen in the Self! The world is a panorama of manifoldness!
But can't you see the common essence of Self in all?
Why can't you hold on to it?)

विकल्पभेदे स्फुरिते संवित्सारमयात्मनि
वैचित्र्येण विचित्रेपि किमेकत्वेपि नो ग्रहः ॥

*When the differences are conceived wrongly
in the Self, which is the essence of consciousness in all,
and even if the manifoldness is amazingly real-like,
why does not one grasp the one-ness?*

{ COMPLETE RENUNCIATION }

इति ज्ञातविभागस्य बुद्धौ तस्य परिक्षयः
कर्मणां यः फलत्यागस्तं संन्यासं विदुर्बुधाः ॥

*When the 'intellect'
which has the discrimination power to know the real from the unreal,
destroys the ego,
and ceases to get affected by the fruits of the actions,
then it is known as complete renunciation (Sannyaasa).*

{NON-ATTACHMENT}

त्यागः संकल्पजालानामसंसङ्गः स कथ्यते ॥

Giving up of all sorts of conceptions is known as 'non-attachment'.

{OFFERING TO THE SUPREME LORD}

समस्तकलनाजालस्येश्वरत्वैकभावना
गलितद्वैतनिर्भासमेतदेवेश्वरार्पणम् ॥

*'Understanding only the Supreme Lord as the originator of all the perceived duality',
and 'dissolving the idea of duality seen in the appearance',
is known as 'offering to the Supreme Lord'.*

{DIFFERENCES ARE JUST SOUNDS WITH SOME MEANINGS}

अबोधवशतो भेदो नाम्नैवेषां चिदात्मनि
बोधात्मा किल शब्दार्थो जगदेकं न संशयः ॥

*The difference is seen because of non-enlightenment;
and is only based on names superimposed on the Supreme Chit.*

*The world is undoubtedly just an understanding rising from
the name and its meaning.*

CHAPTER FIVE

श्री भगवानुवाच
Lord Krishna spoke

{I AM EVERYTHING}

अहमाशा जगदहं खमहं कर्म चाप्यहम्
कालोऽहमहमद्वैतं द्वैतं चाहमहं जगत् ॥

*I am the directions; I am the world; I am the void sky; I am the action too.
I am Kaala, the Death; I am non-dual; I am duality;
I am the 'I'; I am the world.*

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु
मामैवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥

*Always think about me.
Be my devotee.
Offer the 'Sacrifice' for me.
Offer salutations to me.
You will reach me only, having joined your mind to me.
Be wholly devoted to me.*

अर्जुन उवाच
Arjuna spoke

द्वे रूपे तव देवेश परं चापरमेव च
कीदृशं तत्कदा रूपं तिष्ठाम्याश्रित्य सिद्धये ॥

*Hey Lord of Gods!
You have two natures – Supreme and this other one.
Which one shall I take shelter in and in what manner,
for achieving the highest state?*

श्री भगवानुवाच
Lord Krishna spoke

{I AM WITH FORM AND WITHOUT FORM}

सामान्यं परमं चैव द्वे रूपे मे विद्धि मेऽनघ
पाण्यादियुक्तं सामान्यं शङ्कचक्रगदाधरम् ॥

Hey Anagha!

Know that

*I have two natures- the ordinary and the Supreme.
The ordinary one is endowed with hands etc and
holds the conch, discus and mace.*

परं रूपमनाद्यन्तं यन्ममैकमनामयम्
ब्रह्मात्मपरमात्मादिशब्देनैतदुदीर्यते ॥

*My supreme nature is beginningless and endless.
It is my single second less state and bereft of all afflictions.
It is referred to by terms like
Brahman, Atman, Paramaatman etc.*

यावदप्रबुद्धस्त्वमनात्मज्ञतया स्थितः
तावच्चतुर्भुजाकारदेवपूजापरो भव ॥

*As long as you do not have enlightenment, and are ignorant of the Self-state,
be engaged in the worship of the deity with four arms.*

तत्कर्मात्संप्रबुद्धस्त्वं ततो ज्ञास्यसि तत्परम्
मम रूपमनाद्यन्तं येन भूयो न जायते ॥

*Through such actions (of devotion to me)
you will become completely enlightened.
Then you will know my Supreme nature which is beginningless and endless.
After that you will not take birth again.*

{I AM THE SELF IN YOU ALSO}

यदि वा वेद्यविज्ञातो भावस्तदरिमर्दन
तन्ममात्मानमात्मानमात्मनश्चाशु संश्रय ॥

*Hey Destroyer of enemies!
If you have the wish to know my true nature,
then take shelter in that which is my Self and your Self.*

{I AM ALL THIS; YET I AM THE SUPREME STATE WITHOUT THESE ALSO!}

इदं चाहमिदं चाहमिति प्रवदाम्यहम्
तदेतदात्मतत्त्वं तु तुभ्यं ह्युपदिश्याम्यहम् ॥

*'I am this' 'I am this' - thus am I talking about my nature.
Now I will explain the principle of Self itself to you.*

मन्ये साधु विबुद्धोसि पदे विश्रान्तवानसि
संकल्पैरवमुक्तोऽसि सत्यैकात्ममयो भव ॥

*By this knowledge, you will be enlightened and rest in the Supreme state.
You will be free of conceptions.
Be only absorbed in the state of the Self.*

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि
पश्य त्वं योगयुक्तात्मा सर्वत्र समदर्शनः ॥

*See all the beings in the Self and Self in all the beings,
following the path of Yoga (union of the limited Self with the Supreme Self).
Be always equal-minded everywhere
(See the Self always in all).*

सर्वभूतस्थमात्मानं भजत्येकत्वमात्मनः
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥

*When one takes shelter in the single essence of the Self
and sees the Self as the essence of all,
whether doing contemplation or remains engaged in his duties,
he never takes birth again.*

('All' of this is the 'one' Brahman state!
'One' chit state is 'Self'!
'All', 'one', 'Self' are just terms used by the ignorant.
Only 'That' remains!)

(Self alone is seen as the essence of all names and forms at first by the aspirant. (Karma Yoga)
Next, Self alone is seen with complete absorption without the thoughts of the world. (Jnaana Yoga)
Even that vanishes and only the Supreme quiescent state remains without differentiations. (Liberated state)

एकत्वं सर्वशब्दार्थं एकशब्दार्थं आत्मनः
आत्मापि च न सन्नासद्गतो यस्याशु तस्य तत् ॥

*When 'singleness' becomes the meaning of the word 'all';
and the meaning of the word 'one' belongs to the Self;
and even the Self also disappears and becomes nil;
that state is 'Brahman'.*

त्रैलोक्यचेतसामन्तरालोको यः प्रकाशकः
अनुभूतिमुपारूढः सोऽहमात्मेति निश्चयः ॥

*The aspirant will be ascertained that 'I am That'
by the experience of that state
which lights up the minds of all the beings in the three worlds.*

{ ANY SENSE EXPERIENCE IS IN ESSENCE THE SELF-EXPERIENCE ALONE }

त्रैलोक्यपयसामन्तर्यो रसानुभवः स्थितः
गव्यानामब्धिजानां च सोऽयमात्मेति भारत ॥

Bhaarata!

*That experience of the taste in the waters of the three worlds,
in the milk of the cows and the salty waters of the oceans
is alone this Self.*

{ THE INNER EXPERIENCE OF AWARENESS WITHOUT THE SENSE EXPERIENCE
IS INDEED THE SELF-STATE }

अन्तः सर्वशरीराणां यः सूक्ष्मोनुभवः स्थितः
मुक्तोऽनुभवनीयेन सोऽयमात्मास्ति सर्वगः ॥

*That subtle experience within all the bodies
which is free of sense perceptions,
is alone the Self which is everywhere.*

समग्रपयसामन्तर्यथा घृतमिव स्थितम्
तथा सर्वपदार्थानां देहानां संस्थितः परः ॥

*Like the ghee remains hidden inside the milk anywhere,
so also the Supreme exists in all the objects and bodies.*

{ I AM INSIDE AND OUTSIDE OF ALL }

सर्वाम्भोनिधिरत्नानां सबाह्यभ्यन्तरे यथा
तेजस्तथास्मि देहानामसंस्थित इव स्थितः ॥
यथा कुम्भसहस्राणां सबाह्याभ्यन्तरे नभः
जगत्त्रयशरीराणां तथात्माहमवस्थितः ॥

*Like the shine of all the gems found in the ocean is
both inside and outside,
so am I in all the bodies as if not there.*

*Just like space is inside and outside of thousands of pots,
so do I as the Self exist
in all the bodies in all the three worlds.*

मुक्ताफलशतौघानां तन्तुः प्रोतवपुर्यथा
तथायं देहलक्षाणां स्थित आत्मास्त्यलक्षितः ॥

*Like the string going through all the countless pearls,
itself unseen,
so the Self exists in countless bodies
itself unseen.*

ब्रह्मादौ तृणपर्यन्ते पदार्थनिकुरंबके
सत्तासामान्यमेतद्यत्तमात्मानमजं विदुः ॥

*That which exists as the common essence of all the multitude of objects
from Brahma onwards to a tiny grass shoot,
is known as the unborn Self.*

तदीषत्स्फुरिताकारं ब्रह्म ब्रह्मैव तिष्ठति
अहंतादि जगत्तादि क्रमेण भ्रमकारिणा ॥

*Brahman remains only as Brahman (unchanged)
shining forth just a little
as the states of the ego, world etc, which are products of delusion.*

{WHO KILLS WHOM?}

आत्मैवेदं जगद्रूपं हन्यते हन्ति वात्र किम्
शुभाशुभैर्जगद्दुःखैः किमस्यार्जुन लिप्यते ॥

*Self alone shines as this world.
Who gets killed or who kills here?
Can it get tainted Arjuna,
by the good, bad, or sufferings in the world?*

{ALL NAMES AND FORMS ARE REFLECTIONS IN THE SELF-MIRROR}

प्रतिबिंबेष्विवादर्शसमं साक्षिवदास्थितम्
नश्यत्सु न विनश्यन्तं यः पश्यति स पश्यति ॥

*He who sees the Self
which remains as the witness;
which like the mirror does not perish when the reflections perish;
he alone sees the truth.*

{I AM ALL}

(Though I stated that I am the conscious Self separate from all the inert bodies; though I gave the example of the mirror which differs from the reflections, actually I am all; I am the Self; I am the world; I am all the names and forms; I am the mirror and also the reflections.)

इदं चाहमिदं नेति इतीदं कथ्यते मया
एवमात्मास्मि सर्वात्मा मामेवं विद्धि पाण्डव॥

*Paandava!
I am telling you 'This I am' 'This I am not';
But Self exists as the Self of all.
Know me as that!*

{ ALL THIS IS MY VERY NATURE }

इमाः सर्वाः प्रवर्तन्ते सर्गप्रलयविक्रियाः
आत्मन्यहंताचित्तस्थाः पयःस्पन्दा इवाम्बुधौ ॥

*All these phenomena of creations and dissolutions occur
in the Self as ego (based conceptions) in the mind
like the quivering of waters seen in the ocean.*

यथोपलत्वं शैलानां दारुत्वं च महीरुहाम्
तरङ्गणां जलत्वं च पदार्थानां तथात्मता ॥

*Like the stone-ness in the hills,
like the wood-ness in the wood,
like the water-ness in the waves,
so is the Self in the objects.*

(Self is the essence of all objects.
Self is what makes a stone appear as a stone, wood appear as the wood ...)

{ I AM NOT THE DOER THOUGH I DO EVERYTHING }

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥

*He who sees the Self in all the beings and all the beings in the Self,
and the Self as a non-doer,
he alone sees.*

{ DIFFERENCES IN ME ARE JUST NAMES INVENTED BY THE IGNORANT }

नानाकारविकारेषु तरङ्गेषु यथा पयः
कटकादिषु वा हेम भूतेष्वात्मा तथाऽर्जुन ॥

*Arjuna! Like the water in the waves which rise up in various ways,
or like the gold in the bracelets,
the Self is in all the beings.*

नानातरङ्गवृन्दानि यथा लोलानि वारिणि
कटकादीनि वा हेम्नि भूतान्येवं परमात्मनि ॥

*Just like all types of waves toss about in the waters,
just like various types of ornaments like the bracelet etc are in the gold,
so are the beings in the Supreme Self.*

पदार्थजातं भूतानि बृहद्ब्रह्म च भारत
एकमेवाखिलं विद्धि पृथक्त्वं न मनागपि ॥

*The beings born in the material bodies and the great Brahman,
all these are of the same single essence
(like the mirror and its reflections).
There is no difference in the least.*

{ WHY DO YOU GRIEVE FOR NO REASON? }

किं तद्भावविकाराणां गम्यमस्ति जगत्त्रये
क्व ते वापि जगत्किं वा किं मुधा परिमुह्यसि ॥

*What else is there as support in all the three worlds
for these states of births and deaths
(other than the Self)?*

*What else is there (as the support) for the worries that clog your mind
(for the death of the relatives)?*

*What other thing (is the support) for the world?
Why do you get deluded for no reason?*

{JEEVAN-MUKTAS}

इति श्रुत्वाऽभयं त्वन्तर्भावयित्वा सुनिश्चितम्
जीवन्मुक्ताश्चरन्तीह सन्तः समरसाशयाः ॥

*Having heard all these statements (from the scriptures);
absorbed in the contemplation of the Self with complete ascertainment;
the Jeevan-Muktas wander on this earth
noble in disposition and equanimity in the mind.*

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

*They have no self-conceit or delusion.
They have conquered the faults of attachments.
They are always absorbed in the Supreme.
They have cast away all the desires.
They are free of the dual phenomena of pains and pleasures.
Freed of ignorance, they attain the changeless state.*

CHAPTER SIX

श्री भगवानुवाच
Lord Krishna spoke

भूय एव महाबाहो शृणु मे परमं वचः
यत्ते प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥

*Hey Mighty armed Arjuna!
Listen again to my profound words.
You are very dear to me.
So I am telling you all this desirous of your welfare.*

{SENSE EXPERIENCES}

मात्रास्पर्शा हि कौन्तेय शीतोष्णसुखदुःखदाः
आगमापायिनो नित्यास्तांतितीक्ष्णस्व भारत ॥

*Hey son of Kunti!
The sense perceptions give the experiences of
cold, heat, pleasure and pain.
They disappear as they appear.
They are impermanent.
Have forbearance towards them Bhaarata!*

(Be dispassionate towards the objects you like; have forbearance when you get what you don't like.)
(मीयन्ते विषया एभिरिति मात्रा – इन्द्रियाणि /objects are measured by these - senses)
(स्पृश्यन्त इति स्पर्शाः - contact (the objects))
(Whatever is experienced by the senses is the Self only.)

ते तु नैकात्मनश्चान्ये क्वाऽतो दुःखं क्व वा सुखम्
अनाद्यन्तेऽनवयवे कुतः पूरणखण्डने ॥
संस्थिता स्पर्शमात्राख्या मात्रास्पर्शभ्रमात्मकः ॥

*They (sense perceptions) are not different from that one Self.
So where is the pain? Where is the pleasure?
How can there be the division in the whole,
which is beginningless, endless and without parts?
They exist only as contacts creating the illusion of an experience.*

{BE EQUAL-MINDED}

समदुःखसुखो धीरः सोऽमृतत्वाय कल्पते ॥

*That brave one who is equal-minded in happiness and sorrow
is alone fit for the state of immortality.*

सर्वत्वादात्मनश्चैते सुभेदाः संस्थिता इव
असद्रूपास्त्वसद्रूपं कथं सोढुं न शक्यते ॥
मनागपि न विद्यन्ते सुखदुःखे तु सर्वशः
सर्वत्वादात्मतत्त्वस्य सत्ता कथमनात्मनः ॥

*As the Self alone is everywhere,
these divisions of pain and pleasure are existing as it were; but are actually unreal.
How can the unreal be not endured?
Pains and pleasures do not exist in the least in any way.
As the principle of Self alone is everywhere,
how can the non-self exist as real?*

नासतो विद्यते भावो नाभावो विद्यते सतः
नास्त्येव सुखदुःखादि परमात्मनि सर्वगः ॥

*The unreal exists not; the real ceases to exist not.
There are no pains or pleasures in the Supreme Self
which is everywhere.*

(Stop bothering about the presence and absence of objects or beings.
Stop conceiving the world as real.
Remain in the state of silence.)

सत्त्वासत्त्वमती त्यक्त्वा चैतयोर्जगदात्मनोः
त्यक्त्वा न किञ्चिन्मध्ये च शेषे बद्धपदो भव ॥

*Renouncing the ideas of existence and non-existence
and renouncing the in-between state of the world and the Self (mind),
remain established in the left-over state.*

{SELF REMAINS UNAFFECTED BY PAINS AND PLEASURES}

न हृष्यति सुखैरात्मा दुःखैर्गर्हायति नोऽर्जुन
दृश्यदृक्चेतनात्मापि शरीरान्तर्गतोऽपि सन् ॥

*Though Self is the conscious principle in the perceiver and perceived;
though it is within the body;
Self does not feel delighted by happiness;
nor grieves by sorrows, Arjuna!*

(Do not identify with the mind and the intellect which in turn identify with the body.
Remain as the Self and be unaffected.)

जडं चित्तादि दुःखस्य भाजनं देहतां गतम्
न चैतस्मिन्क्षते क्षीणे किञ्चिदेवात्मनः क्षतम् ॥

*The mind etc are inert. They identify with the body and suffer.
If this body is injured or dies,
Self is not affected.*

(Body, mind etc are all inert. They do not experience pain or pleasure.
Self, the conscious principle is also unaffected by the pain and pleasure.
Then who is the experiencer?
This identity of the experiencer is the result of ignorance.)

जडं देहादि दुःखादेर्यदिदं भोक्तृसंस्थितम्
तन्मायाभ्रममेवाङ्ग विद्ध्यबोधवशोत्थितम् ॥

*The body etc are inert.
This identity of the experiencer of the sorrow etc,
is the result of the delusion caused by Maayaa alone, dear Arjuna.
Know that it rises because of non-enlightenment.*

न किञ्चिदेव देहादि न च दुःखादि विद्यते
आत्मनो यत्पृथग्रूपं किं केनातोऽनुभूयते ॥

*Body etc, or sorrow etc, do not exist at all in the least as apart from the Self.
What, by whom is then anything experienced?*

{ CORRECT UNDERSTANDING }

यदिदं कथयाम्यत्र तेनैवातो विनश्यति
भ्रान्तिर्दुःखमबोधोत्था सम्यग्बोधेन भारत ॥

*This delusion of pain rising from non-enlightenment
will perish only by the method I suggest to you;
and that is 'correct understanding'.*

(To know that the snake is not there, you just have to know that the snake is not there!
That is all!)

यथा रज्ज्वामहिभयं बोधान्नश्यत्यबोधजम्
तथा देहादिदुःखादि बोधान्नश्यत्यबोधजम् ॥

*Just like the fear of serpent in the rope caused by non-enlightenment
perishes through enlightenment,
so also the body etc and pains etc caused by non-enlightenment
will perish through enlightenment.*

{ WHAT IS THAT KNOWLEDGE? }

विश्वग्विश्वमजं ब्रह्म न नश्यति न जायते
इति सत्यं परं विद्धि बोधः परम एष सः ॥

*“Brahman who fills the world entirely,
is unborn.
Brahman does not die or get born (like the body).”*

*Understand that this is the Supreme Truth.
This is the supreme knowledge.*

{ YOU ARE BRAHMAN }

ब्रह्माम्बुधौ तरङ्गत्वं किञ्चिद्भूत्वा विलीयते
ब्रह्मावर्ते स्फुरस्यद्य ब्रह्मैवासि निरामयम् ॥

*The waves appear randomly in the Brahman-ocean and dissolve away.
In the whirlpool of Brahman 'you' (Brahman) are
shining forth like this (as this name and form) (as a wave).
You are the Brahman bereft of afflictions.*

यावत्कालक्रियादेशस्त्वमहंसैनिका इव
ब्रह्मणीव परिस्पन्दा नात्र स्तः सदसद्भ्रमौ ॥

*The phenomena of time, action, space, you, I – all these
move about in the Brahman like soldiers as it were.
But the delusions of existence and non-existence are not in Brahman.
(Their presence or absence makes no difference to Brahman.)*

जहि मानं मदं शोकं भयमीहां सुखासुखे
द्वैतमेतदस्द्रूपमेकः सद्रूपवान्भव ॥

*Throw away self-conceit; arrogance; sadness; fear; desire; pleasure and pain.
The duality seen here is unreal by nature.
Be established in the true state of the Self.*

पुरुषाक्षौहिणीनां च क्षयेणानुभवात्मना
ब्रह्मणा बृंहितं शुद्धं ब्रह्म ब्रह्ममयं कुरु ॥

*The destruction of
the 'Akshouhini army and men' (ignorance and limitations) that you will achieve,
is also an expression of Brahman.
Experiencing the pure state of Brahman, express yourself as Brahman.*

(अक्षौहिणी - huge army consisting of 21870 elephants, 21870 chariots, 65610 horse and 109350 foot soldiers) (The word अक्षौहिणी also means ignorance - the collection of senses and false belief.)
(अक्षौहिणी - ऊहः - समूहः (assemblage or belief) (misconception - the idea that I am so and so सविकल्पज्ञानं वा सोऽयमस्ति इति।)
अक्षाणाम् (रथानां chariots) (all the senses सर्वेषामिन्द्रियाणां) (ऊहिनी assemblage)
(पुरुष means man and also the embodied Self)

असंविदन्सुखं दुःखं लाभालाभौ जयाजयौ
युद्ध्यन्ब्रह्मैकतां गच्छ ब्रह्माब्धिं स्पन्द भारत ॥

*Without cognizing happiness or sorrow, gain or loss, victory or defeat,
fight and attain oneness with Brahman;
make a quivering motion in the ocean of Brahman, Bhaarata!*

लाभालाभसमो भूत्वा भूत्वा नूनं न किञ्चन
खण्डवात इवास्पन्दी प्रकृतं कार्यमाचर ॥

*Equally treating gain and loss;
remaining as not anything (limited form or name);
do your duty without movement (unperturbed)
like the wind divided by a cave (unaffected).*

यद्करोषि यदश्नासि यज्जुहोषि ददासि यत्
यत्करिष्यसि कौन्तेय तदात्मेति स्थिरो भव ॥

*Whatever you do, whatever you eat,
whatever you offer as oblation, whatever you give away in charity,
whatever you will do, Arjuna,
know that as the Self and be stabilized in that state.*

यन्मयो भवत्यन्तः स तदाप्नोत्यसंशयम्
ब्रह्मसत्यमवाप्तुं त्वं ब्रह्मसत्यमयो भव ॥

*Whatever one identifies with in the mind,
he attains that state alone without doubt.
In order to attain the true state of Brahman,
you become identified with the true state of Brahman.*

अनपेक्षफलं ब्रह्म भूत्वा ब्रह्मेति भावितम्
क्रियते केवलं कर्म ब्रह्मज्ञेन यथागतम् ॥

*The knower of Brahman performs the actions that fall to his lot,
as Brahman,
thinking of the action also as Brahman,
without getting affected by the results.*

(A JeevanMukta remains as Brahman, the witness of all the actions that he performs. He actually is a non-doer though doing action.
Though remaining as Brahman, though a non-doer, he performs actions that are necessarily to be performed in the best manner possible.)

कर्मण्यकर्म यः पश्यत्यकर्मणि च कर्म यः
स बुद्धिमान्मनुष्येषु स चोक्तः कृत्स्नकर्मकृत् ॥

*He who sees non-action (Brahman) in action
and action in non-action (Brahman),
he alone is the wisest among men and
he is said to be perfect accomplisher of his actions.*

(Do not just be result-oriented when performing actions.
Of course results will follow actions necessarily, good or bad.
But while doing actions, be perfect in the action only.
Do not perform actions anxious about the result.
Do not also refrain from actions fearing the worst.)

मा कर्मफलहेतुर्भू मा ते सङ्गोस्त्वकर्मणि
योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ॥

*Do not be only bothered about the results of the action.
Do not be attached to non-action also.
Be established in the Yoga of the Self
(identified with the Self);
and do actions without attachment (to the results), O Dhananjaya!*

कर्मासक्तिमनाश्रित्य तथा नाश्रित्य मूढताम्
नैष्कर्म्यमप्यनाश्रित्य समस्तिष्ठ यथास्थितम् ॥

*Without taking shelter in 'attachment to action' (doer ship);
without taking shelter in ignorance (losing the Self state);
without taking shelter in 'refraining from action' (fake renunciation);
be equal in whatever you are.*

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥

*Renouncing the attachment to the result,
always content and independent,
a man of liberation though engaged in action, never does anything.*

आसक्तिमाहुः कर्तृत्वमकर्तुरपि तद्भवेत्
मौख्ये स्थिते हि मनसि तस्मान्मौख्यं परित्यजेत् ॥
परं तत्त्वज्ञमाश्रित्य निरासक्तेर्महात्मनः
सर्वकर्मरतस्यापि कर्तृतोदेति न क्वचित् ॥

*Attachment alone is known as doer-ship (ego-bound action).
That will be there even in a non-doer (ego-bound non-action),
if the mind is utterly stupid.
Therefore one should get rid of this foolishness,
by taking shelter in the supreme knower of the Self.*

*Even if one is engaged in doing all the actions,
doer-ship does not rise in the wise man
who has no attachments.*

(Do actions without the idea of doer-ship;
that results in not getting affected by the pains and pleasures of the results;
that results in equanimity;
that results in the Self-state;
that results in the established state of Brahman.)

अकर्तृत्वादभोक्तृत्वमभोक्तृत्वात्समैकता
समैकत्वादनन्तत्त्वं ततो ब्रह्मत्वमागतम् ॥

*'Non-doer ship' results in 'non-experiencer-ship'.
'Non-experiencer-ship' results in 'equal-mindedness'.
'Equal-mindedness' results in 'eternality'.
Then arrives the 'state of Brahman'.*

नानातामलमुत्सृज्य परमात्मैकतां गतः
कुर्वन्कार्यमकार्यं च नैव कर्ता त्वमर्जुन ॥

*Completely getting rid of the idea of differentiations;
identified with the Supreme Self;
doing actions ordained or ordinary;
you will not become the doer, Arjuna!*

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥

*He, all of whose enterprises are free of selfish motives
and whose actions are burnt by the fire of knowledge,
he alone is known as a 'knower' by the wise.*

समः सौम्यः स्थिरः स्वस्थः शान्तः सर्वार्थनिस्पृहः
यस्तिष्ठति स सव्यग्रोऽप्यलमव्यग्रतां गतः ॥

*He who remains equal, calm, stable, established in the Self, quiet,
completely desireless towards everything,
he is in the state free of agitations,
though he may do actions as if agitated.*

निर्द्वन्दो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्
यथाप्राप्तानुवर्ती त्वं भव भूषितभूतलः ॥

*Remaining free of the dualities,
remaining established in the truth,
without worrying about the events of the world,
remaining as the Self,
doing whatever has to be done as per your station in life,
you stay as the ornament of the world.*

{OUTWARD SHOW OF CONTROL IS USELESS}

कर्मेन्द्रियाणि सम्यम्य य आस्ते मनसा स्मरन्
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥

*He who controls his organs of action,
and remains thinking of sense pleasures in the mind,
is a completely deluded idiot and is known as a hypocrite.*

यस्त्विन्द्रियाणि सम्यम्य मनसा नियम्यारभतेऽर्जुन
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥

*Arjuna, he who subdues the senses in the mind,
and does actions through the organs of action,
and is following the path of Karma,
he is unattached and is praiseworthy.*

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥

*Like the waters entering the ocean which is stable and full,
all the desire-fulfillments enter him who is in the bliss of the Self.
He alone is in quiescent state of the mind;
not the one who chases the desires.*

(Brahman, the principle of bliss alone is experienced as happiness in the world in all the experiences.
A JeevanMukta is in a state where all joys of the world are within him as the Self. He does not have any
need for any desire-fulfillment. He is like the ocean which is always full.)

CHAPTER SEVEN

न कुर्याद्भोगसंत्यागं न कुर्याद्भोगभावनम्
स्थातव्यं सुसमेनैव यथाप्राप्तानुवर्तिना ॥

*One should not renounce the enjoyment of pleasures also;
one should not hanker after pleasures also.
One should treat everything equally
doing the actions that fall to one's lot.*

अनात्मन्यात्मतां देहे मा भावय भवात्मनि
आत्मन्येवात्मतां सत्ये भावयाऽभवरूपिणि ॥

*Do not identify the Self with the non-Self (body, mind etc).
Remain as the Self.
Identify Self with the true Self
which never is caught in the cycle of births and deaths.*

देहनाशे महाबाहो न किञ्चिदपि नश्यति
आत्मनाशो हि नाशः स्यान्न चात्मा नश्यति ध्रुवः ॥

*If the body is destroyed, O mighty armed Arjuna,
nothing gets destroyed.
The destruction of the Self is the true destruction.
But the Self never can be destroyed for sure.*

न हि शीर्यत्यचित्तात्मा त्यक्तसर्वपरिग्रहः
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥

*A person who has a subdued mind,
who has renounced all the attachments to the body and the world,
does not wither away along with the body.
Though engaged in actions (like fighting in the battle-field),
he actually does nothing.*

आसक्तिमाहुः कर्तृत्वमकर्तुरपि तद्भवेत्
मौर्ख्यस्थिते हि मनसे तस्मान्मौर्ख्यं परित्यजेत् ॥
परं तत्त्वज्ञमाश्रित्य निरासक्तेर्महात्मनः
सर्वकर्मरतस्यापि कर्तृतोदेति न क्वचित् ॥

*Attachment is known as the idea of doer-ship (ego) in the action one performs.
Even a non-doer of the action will have such an attachment
if his mind is enveloped by stupidity.
Therefore one should renounce completely this stupidity
by taking shelter in the knower.
For a wise man who has no attachments,
the doer-ship does not arise,
even if his engaged in varied actions.*

अविनाशमनाद्यन्तमात्मानमजरं विदुः
नश्यत्यात्मेति दुर्बोधो मा तवास्त्वतिदुःखदः ॥

*The Self is understood as imperishable, beginningless and changeless.
Do not have the misconception that the Self dies;
for, such an incorrect understanding gives much pain (of births and deaths).*

न तथा परिपश्यन्ति विदितात्मान उत्तमाः
पश्यन्त्यनात्मनात्मानं स्वमात्मन्यात्ममानिनः ॥

*The excellent men who have realized the Self
do not have such an incorrect understanding.
and see the Self as the non-Self (body).
They think of the Self alone as the Self;*

अर्जुन उवाच
Arjuna spoke

एवं चेत्त्रिजगन्नाथ मूढानामपि मानद
देहनाशे समुत्पन्ने इष्टं नष्टं न किञ्चन ॥

*Hey Lord of the world! You give respect to all!
If what you say is correct,
then if the body-destruction happens to even the ignorant fools,
there is nothing gained or lost!*

श्री भगवानुवाच
Lord Krishna spoke

एवमेतन्महाबाहो न किञ्चिन्नश्यति क्वचित्
आत्मैवास्त्यविनाशात्मा किं तस्य क्व विनश्यति ॥

*O Mighty armed Arjuna!
That is how it is!
Nothing perishes ever.
There is only the Self which is imperishable.
What can happen to it?
Where can it perish?*

इदं नष्टमिदं युक्तमिति मोहभ्रमादृते
अन्यत्तथा न पश्यामि वन्ध्यास्त्रीतनयं यथा ॥

*'This is lost'; 'This is proper;' except such a delusion rising out of ignorance,
which is like the son of a barren woman,
I do not see anything else!*

नासतो विद्यते भावो नाभावो विद्यते सतः
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

*The unreal never has existence.
The real never ceases to exist.
The knowers of the Self know the difference between the two.*

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्
विनाशमव्ययस्यास्य न कश्चिद्कर्तुमर्हति ॥

*Know that Self which pervades all as imperishable.
No one can destroy this changeless principle.*

अन्तवन्त इमे देहा नित्यस्योक्ता शरीरिणः
अनाशिनोऽप्रमेयस्य तस्माद्युद्ध्यस्व भारत ॥

*These bodies -
which belong to the embodied eternal Self which is imperishable and immeasurable,
- are said to have an end.
Therefore fight O Bhaarata!*

आत्मा चैकोऽस्ति न द्वित्वमसतः संभवः कुतः
अविनाशस्त्वनन्तोऽसौ सतो नाशो न विद्यते ॥

*Self is one only.
How can an unreal second principle possibly arise?
There is no destruction for the imperishable and endless reality.*

द्वित्वैकत्वपरित्यागे शेषं यदवशिष्यते
शान्तं सदसतोर्मध्यं तदस्तीह परं पदम् ॥

*What remains left over after renouncing the two-ness and one-ness,
that which is quiescent; and in-between real and unreal,
that alone is there as the Supreme state.*

CHAPTER EIGHT

अर्जुन उवाच

Arjuna spoke

तन्मृतोऽस्मीति भगवन्किकृता तु नृणां स्थितिः
कथं स्थितौ च लोकानां तौ स्वर्गनरकौ प्रभौ ॥

Bhagavan!

Why is that, men go through the experience of 'I am dead'?

Lord!

Why is that, there are the states of heaven and hell for the people?

श्री भगवानुवाच

Lord Krishna spoke

भूमिरापोऽनलोवायुः खं मनो बुद्धिरेव च
एतन्मात्रजालात्मा जीवो देहेषु तिष्ठति ॥

*The Jeeva made of just the combination of subtle elements namely
earth, water, fire, air, the sky, mind and intellect,
stays in the bodies.*

स कृष्यते वासनया रज्ज्वेव पशुपोतकः
स तिष्ठति शरीरान्तः पञ्जरे विहगो यथा ॥

*He is pulled by the Vaasanaa like a calf by the rope.
He stays inside the body like a bird in the cage.*

स कालदेशतो देहाज्जर्जरत्वमुपागतात्
वासनावशतो याति प्लक्षपर्णाद्रसो यथा ॥

*Limited by space time constrictions,
when the body decays,
the Jeeva again moves from there like the moisture from the fig leaf.*

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

*Carrying the powers of ear, eye, touch, taste and smell,
it moves away like the wind carrying away the scent from an object.*

वासनावत्त्वमेवास्य देहो नेतरयुक्तिजः
क्षीयते वासनात्यागे क्षीणे भवति तत्पदम् ॥

*The body is only of the nature of Vaasanaa
and is not born of any other thing.
It perishes with the renunciation of Vaasanaa;
and when Vaasanaa is gone, the state of the Supreme alone is there.*

वासनावान्परापुष्टो भूत्वा भ्राम्यति योनिषु
जीवो भ्रमभराभारो मायापुरुषको यथा ॥

*A Jeeva with the Vaasanaa,
fattened with more Vaasanaas in course of time,
wanders lost in various wombs;
like an illusory figure of a man based on only the weight of illusion.*

अक्षस्वभावानखिलाञ्छरीराद्वासनावशः
जीवो गृहीत्वा संयाति पुष्पाद्गन्धमिवानिलः ॥

*The Jeeva, forced by the Vaasanaas,
takes away all the functions of the senses from the body,
and moves away like the wind carrying away the fragrance of the flower.*

देहो निस्पन्दतामेति जीवे कौन्तेय निर्गते
निस्पन्दावयाभोगः शान्तवात इव द्रुमः ॥

*Kounteya!
When the Jeeva moves away,
the body becomes still,
like a tree remains still without moving any of its parts,
when the wind stops blowing.*

अचेष्टं छेदभेदादिदोषैरायात्यदृश्यताम्
मृत इत्युच्यते तेन देहो विगतजीवितः ॥

*The body lies without movements because of the damages and faults that belong to it
and stops the perceiving activity.
The body bereft of the Jeeva is said to be dead.*

स जीवः प्राणमूर्तिः खे यत्र यत्रावतिष्ठते
तं तं स्ववासनाभ्यासात्पश्यत्याकारमाततम् ॥

*That Jeeva, endowed with Praana,
wherever it stays in the voidness,
sees itself as a projected form because of the habituated Vaasanaas.
(Jeeva continues perceiving another life in another identity.)*

अयं देहो हि जीवेन त्वसन्नेवावलोकितः
अस्य नाशे त्वमप्येवं पश्य मा वा सुषुप्तवत् ॥

That (ignorant) Jeeva perceives this body though it is non-existent.

*When the body gets destroyed,
you (as a knower) should see it as non-existent only;
or do not see it at all as when asleep.*

यथैव पश्यत्याकारांस्तेषां नाशांस्तथैव सः
आदिसर्गे भावनया किलैष्वेवं विभावतः ॥

*Just as at the beginning of creation,
Brahma conceived the forms based on the Vaasanaas of the previous creations
and perceived the appearance of forms and their destruction too;
so it is seen now also.*

झटित्युद्भवकाले हि यद्यथा दृश्यते पुरः
अनिपातं तदेवास्या अविनाभाविसंविदः ॥

*At the time of the rise of the creation, instantly whatever was seen in front,
till now, that alone is inevitably cognized as such.*

प्राक्तनं वासनामूलं पुरुषार्थेन जीयते
यत्नेनाद्यतनेनाशु ह्यस्तनायतनं यथा ॥

*The previous Vaasanaas are conquered by human exertion
like burning off a previously built abode by the effort of today.*

य एव पुरुषार्थेन दृष्टो बलवता क्षणात्
पूर्वोत्तरविशेषांशः स एव जयति स्फुटम् ॥

*That which is seen with effort forcefully in a second
is caused by the efforts previously done.*

अपि स्फुटति विन्ध्याद्रौ वाति वा प्रलयानिले
पौरुषं हि यथा शास्त्रमतस्त्याज्यं न धीमता ॥

*Whether the Vindhya Mountain bursts,
or the dissolution winds blow,
a wise man should not give up the effort which is based on the scriptures.*

नरकस्वर्गसर्गादिवासनावशतोऽभितः
प्रपश्यति चिराभ्यस्तं जीवो जरटमोहधीः ॥

*The Jeeva with an old intellect afflicted with delusion,
(old because of countless births from the beginning of time)
perceives all this around him,
because of the Vaasanaas of heaven, hell and creation,
due to prolonged habit.*

CHAPTER NINE

अर्जुन उवाच

Arjuna spoke

नरकस्वर्गसर्गादिसंभ्रमेषु जगत्पते
किमस्य कारणं ब्रूहि जीवस्य जगतः स्थितेः ॥

Hey Lord of the world!

Tell me the reason

*why the Jeeva stays immersed in the conceived phenomena of
hell, heaven and Creation?*

श्री भगवानुवाच

Lord Krishna spoke

स्वप्नोपमाना तेनेह श्रेयसे वासनाक्षयः
चिराभ्यासवशात्प्रौढा संसारभ्रमकारिणी ॥

*The dream-like Vaasanaa is well-grown because of prolonged habit
and causes the delusion of worldly existence.
The destruction of the Vaasanaa alone leads to the goal of liberation.*

अर्जुन उवाच

Arjuna spoke

किमुत्था देवदेवेश क्षीयते वासना कथम् ॥

How has it risen, O God of Gods?

How does it get destroyed?

श्री भगवानुवाच
Lord Krishna spoke

मौर्ख्यमोहसमुत्थाना त्वनात्मन्यात्मभावना
आत्मज्ञानान्महाबोधादिवलयं याति वासना ॥

*The identity of the Self with the non-Self rises through
the delusion caused by foolishness.
The Vaasanaa gets annihilated by
the supreme enlightenment followed by Self-Knowledge.*

भावितात्मासि कौन्तेय सत्यं विज्ञातवानसि
अयं सोहं जना एते मयेति त्यज वासनाम् ॥

*Kounteya!
You know now the contemplation of the Self.
You understand the truth now.*

*'This one; I am so and so; these are people; they will be killed by me'
Discard such Vaasanaas.*

अर्जुन उवाच
Arjuna spoke

वासनाविलये जीवो विलीनो भवति स्वयम्
यो हि यत्सत्तयोच्छूनस्तन्नाशात्स विलीयते ॥
जीवे विलयमायाते देशकालान्यथाकृतौ
कोऽसौ भाजनतामेति जन्मनो मरणस्य च ॥

*If Vaasanaa dissolves away, the Jeeva himself will dissolve off.
He who is removed from his support will perish,
if the support perishes.*

*If the Jeeva dissolves,
time and place phenomena also will melt off.
Who actually takes birth or dies?*

श्री भगवानुवाच
Lord Krishna spoke

स्वयं कल्पितसम्कल्पमात्मरूपं यदाविलम्
तदेव वासनाकारं जीवं विद्धि महामते ॥

O Intelligent Arjuna!
When one has a form conceived by oneself and is deluded,
that alone is the expression of the Vaasanaa; and that is the Jeeva.
Understand this.

अनायत्तमसंकल्पमात्मरूपं यदव्ययम्
प्रबोधाद्वासनामुक्तं तन्मोक्षं विद्धि भारत ॥

Bhaarata!
That which is not dependent on anything,
that which is not conceived;
that which is changeless;
that is the true nature of one.
Liberation is when by the knowledge of the Self,
one is freed of the Vaasanaa.

जीवन्नेव महाबाहो तत्त्वम् प्रेक्ष यथास्थितम्
वासनावागुरोन्मुक्तो मुक्त इत्यभिधीयते ॥

Hey mighty armed Arjuna!
As you are living itself, know the truth as it is.
He is known as liberated when is free of the Vaasanaa trap.

यो न निर्वासनो नूनं सर्वधर्मपरोऽपि सः
सर्वज्ञोप्यभितो बद्धः पञ्जरस्थो यथा खगः ॥

He who is not freed of the Vaasanaas,
though he may well be learned in all scriptures,
though he is an all-knower,
he is bound all over
like bird trapped in a cage.

दुर्दर्शनस्य गगने शिखिपिच्छिकेव
सूक्ष्मा परिस्फुरति यस्य तु वासनान्तः ।
मुक्तः स एव भवतीह हि वासनैव
बन्धो न यस्य ननु तत्क्षय एव मोक्षः ॥

*Like a man with infected eyes sees the peacock feathers in the sky,
Vaasanaas keeps rising subtly within him.*

He who has destroyed his Vaasanaas, he alone becomes liberated here.

Vaasanaa alone is the bondage.

*He who does not have it,
is liberated.*

The destruction of Vaasanaa alone is termed as liberation.

CHAPTER TEN

इति निर्वासनत्वेन जीवन्मुक्ततयार्जुन
अन्तःशीतलतामेत्य बन्धुदुःखमलं त्यज ॥

*In this manner, freeing yourself from Vaasanaas;
liberated while living;
having coolness in the mind;
discard the pain (of death) related to relatives completely.*

जरामरणनिःशङ्क आकाशविशदाशयः
त्यक्तेष्टानिष्टसंकल्पो वीतरागो भवानघ ॥

*Hey Anagha!
Freed of the pains of aging and death,
mind expanded beyond the sky,
discarding the ideas of likes and dislikes,
be without desires.*

प्रवाहपतितं कार्यमिदं किञ्चिद्यथागतम्
कुरु कार्याणि कर्माणि न किञ्चिदिह नश्यति ॥

*Whatever actions come to your lot in the way of the world,
do those actions, duties.
Nothing ever perishes here.*

प्रवाहपतितं कर्म स्वमेव क्रियते तु यत्
जीवन्मुक्तस्वभावोऽयं सा जीवन्मुक्तता तथा ॥

*When you do actions that are yours in the course of life,
(without likes or dislikes)
that alone is the nature of a JeevanMukta.
That state of JeevanMukti is like that only.*

इदं कर्म त्यजामीदमाश्रयामीति निर्णयः
मूढस्य मनसो रूपं ज्ञानिनस्तु समा स्थितिः ॥

*The decision that 'I will not do this work' 'I will do this only'
is the nature of a foolish mind.
For a knower, there is always equal-ness in everything.*

प्रवाहपतितं कर्म कुर्वन्तः शान्तचेतसः
जीवन्मुक्ताः सुषुप्तस्थाः स्फुरन्त्यत्र सुषुप्तवत् ॥

*Doing actions that are theirs in their life,
Jeevan-Muktas remain peaceful in the mind
and are in the state of deep-sleep.(unaffected)
They act in the world as if in deep sleep. (unaffected)*

स्थिरां संस्थितिमायान्ति कूर्माङ्गानीव सर्वशः
इन्द्रियाणिन्द्रियार्थेभ्यो हृदि यस्य स्वभावतः ॥

*All the senses remain stable
and withdraw themselves from their objects,
like the tortoise withdrawing limbs from all over,
in him who is in the state of the Self.*

CHAPTER ELEVEN

{AMAZING PAINTING}

विश्वात्मनि तथा विश्वं कालत्रयमयोदितम्
अभित्ति त्रिजगच्चित्रं कुरुते चित्तचित्रकृत् ॥

*The world phenomenon with its three modes of time
has risen in the Supreme who is the essence of the world.*

*The mind-painter paints the painting of the three worlds
on a non-existing canvas.*

{FIRST THE PICTURE; LATER THE CANVAS}

व्योम्नि व्योमात्मकमपि प्रस्फुटं वृत्तिवर्तिभिः
चित्तचित्रकरेणादौ चित्रं चित्रं वितानितम् ॥

*The mind-painter in the beginning has drawn in detail,
this amazing picture of the nature of void,
in the void,
very clearly,
with varied paint brushes.*

पश्चाद्भित्तिः कृता व्योमरूपा चासावहो भ्रमः
अपूर्वैवातिमायेयं तृणकुड्यमयी शुभा ॥

*Later the canvas was made which is of the nature of void.
Aha, the delusion of it all!
This is a wonder! An excellent delusion!
The grass-hut is considered as an auspicious mansion!*

न मनागपि भेदोऽस्ति स्फुटमप्युपलब्धयोः
इमा या उपलक्ष्यन्ते भित्तयश्चित्तचित्रजाः ॥

*In these walls where the pictures are drawn by the mind-painter,
there is no difference in the least in the picture or the wall.
(Everything is void)*

व्योम्नः शून्यतमा विद्धि तास्तामरसलोचन
क्षणेन चेतसि यथा भ्रान्तौ लोकक्षयोदयौ ॥

*Hey lotus-eyed Arjuna!
Know them to be emptier than the sky.
The worlds get created and destroyed in a second in the mind.*

आत्मा जगत्तथैवेदं सबाह्याभ्यन्तरं नभः
चिरंतनमनोराज्यं यत्तस्मात्किल सत्यता ॥

*Self (mind) and this world are just emptiness inside and outside.
It is a kingdom built in the mind for long;
that is why it looks real.*

(The reality which is conceived in the objects is not there at all in any mode of time or place, the concepts of space and time themselves being unreal. How could they be there before the state of enlightenment and vanish later oHowever the reality that is conceived based on the changes of seasons, changes in the human body, etc is removed by the knowledge of the truth, like the collection of clouds seen by the presence of the Sun, vanish away by the very presence of the Sun.)

किं त्वनालोकितेऽपि स्यात्सत्यं नास्त्येव विभ्रमे
क्रमेणलोकतः सत्यमालोकेन विलीयते
दृश्यमानमपि क्षामं शरदीवाभ्रमण्डलम् ॥

*How can reality be there (in the delusory world) when not enlightened?
Reality is never found in the delusion.*

*Reality seems to be there only when one perceives
the changes which happen in an orderly manner.*

*By proper analysis the delusion wears off,
as when the clouds of the autumn season wear off as one keeps watching.*

चित्तचित्रकृतश्चित्रे संस्थिताश्चित्रपुत्रिकाः
भित्त्यभावादनाकारा बहिस्त्रिभुवनादिकाः ॥
न ताः सन्ति न वासि त्वं किं केन परिरोध्यते ॥

*The three worlds seen outside are just painted pictures of dolls (attractive but not real),
by the painter called the mind.
They are without forms because of the absence of the canvas.*

*They are not there; nor or you!
(Your limited identity is another picture like others,
painted by the mind in the void.)*

Who, by whom can be killed?

रोध्यरोधकसंमोहं त्यक्त्वा खे विमलो भव
प्रवृत्तिरेव न व्योम्नः प्रवृत्तिश्चैव खात्मिका ॥

*Throw off the delusion of the killed and the killer
and remain taintless in the void of the Brahman.
Such tendencies are not there at all in the Brahman.
The nature of Brahman is void in essence.*

अतः कालक्रियाकुड्यकलादिविमलं नभः
चित्तसंस्थं यथा चित्रं सरूपमखिलात्मकम् ॥
व्योम्नः शून्यतमं विद्धि तथेदमखिलं जगत् ॥
चित्तभित्तौ कृतं चित्रं यच्चिच्चित्रकरेण तत्
सर्वशून्यतया व्योम्नो मनागपि न भिद्यते ॥

Hence, (understand that)

*Brahman is pure without the taint of
time, action, canvas, painting and divisions.
The painting of all sorts of multifarious nature
existing in the mind is emptier than the sky.*

So is the entire world –

*a picture painted on the canvas of the mind by the painter namely Chit,
- completely void in nature
and does not differ from the Brahman-sky in the least.*

यथा प्रकचतश्चित्ते जगन्निर्माणसंक्षयौ
क्षणेनैव तथैवेमो भुविस्थाविति विद्धि हे ॥

*Just like the construction and destruction of the world shine forth in the mind
within a second,
so do the creation and destruction happen in this world.
Understand this hey Arjuna!*

अद्य क्षीणा मनोराज्ये नानानुभवनात्मनि
क्षणभावितमोहेन कल्पना परिकल्पिता ॥

*Today, (because of enlightenment),
the imagined conceptions of various experiences in you,
(of the death of the relatives and the guilt connected with it)
created by the mind in the momentary delusion
are destroyed.*

असदेव मनोराज्यं कर्तुं शक्तं यथा मनः
क्षणस्य कल्पीकरणे तथैव बलवन्मनः ॥

*Just like the mind is capable of creating
mental kingdoms (of births and deaths) which are unreal,
it is capable of imagining 'Kalpas' (huge time-spans) within a moment also.*

क्षणं कल्पीकरोत्येतत्तच्छाल्पं कुरुते बहु
असत्सत्कुरुते क्षिप्रमितीयं भ्रान्तिरुत्थिता ॥

*It can extend a moment to a span of Kalpa;
and it makes a little into much.
It makes unreal into real instantly.
So has this delusion risen here.*

क्षणेनैव मनोराज्यं प्रतिभातं स्वभावतः
यद्विचित्रात्म तदिदं जगज्जालमिति स्थितम् ॥

*The mental kingdom shines forth by its very nature,
as this amazing spectacle;
that alone stays here as this perceived phenomenon of the world.*

सर्गे निर्वाणनिष्ठात्वान्निमेषमयमुत्थितम्
प्रतिभासात्ततोऽत्रैव कल्पिता वज्रसारता ॥

*This (perceived phenomenon) has risen
in the pure unsheathed state of Brahman in a second,
as an appearance only.
Here alone it is imagined as hard and solid like a diamond.*

प्रतिभासविपर्यासमात्रं ह्यविदिताकृतेः
प्रवृत्तौ वा निवृत्तौ वा कैव सा वज्रसारता ॥

*As the true nature of the Self is not understood,
this world is just a misconceived reality seen in the appearance.
Whether it is considered as real or unreal,
what is there like a hard diamond
(that one should bother to prove it real or unreal)!*

चित्तचित्रकृतश्चित्स्थं जगच्चित्रं कदा स्थितम्
अकुड्यमप्यरङ्गाढ्यमिदं स्फारमिवाग्रतः ॥

*This 'painting of the world'
painted by the 'mind-painter'
without the enrichment of colors and a canvas to draw on even,
is only in the mind!
Where is it standing spread out in the front?*

अहो नु चित्रं निर्भित्ति चित्रमुज्ज्वलमुत्थितम्
सुरञ्जनं जगदिति स्फुटं दृष्टिविलोभनम् ॥

*Aha! Amazing!
The painting has risen brightly even without a canvas!*

*The understanding that this world is colorful is
just the projected picture of the mental-eye.*

CHAPTER TWELVE

{WHAT AN AMAZING MAGIC-SHOW!}

इदं विद्धि महदाश्चर्यमर्जुनेह हि यत्किल
पूर्वं संजायते चित्रं पश्चाद्भित्तिरुदेति हि ॥

Arjuna!

*This is the greatest wonder that first the painting gets done
and then the canvas (background wall) appears.*

अभित्तावुत्थिते चित्रे दृश्यते भित्तिरातता
अहो विचित्रा मायेयं मग्नं तुम्बं शिला प्लुता ॥

*In the picture which appears without the canvas
the canvas is seen widely spread out.*

*Ah what a delusion this is!
The fruit sinks and the rock floats!*

{IN A VOID PAINTING IS A VOID ARJUNA WHO HAS A VOID EGO!}

चित्तस्थचित्रसदृशे व्योमात्मनि जगत्त्रये
व्योमात्मनस्ते किमियमहन्ताव्योमतोदिता ॥

*In the tri-worlds of the nature of void,
which is like the picture imagined in the mind,
how has this 'I-ness –void' risen in you who are also void by nature?*

सर्वं व्योमकृतं व्योम्ना व्योम्नि व्योम विलीयते
भुज्यते व्योमनि व्योम व्योम व्योमनि चाततम् ॥

*Everything is made of void,
by the void,
in the void,
and dissolves in the void.*

*Void is experienced in the void.
Void spreads out in the void.*

{ ALL APPEARANCES ARE DUE TO VAASANAAS }

वेष्टितं वासनारज्ज्वा दीर्घसंसृति दामवत्
वासनोद्वेष्टनेनैव तदिहोद्वेष्टयतेऽर्जुन ॥

Arjuna!

*This 'prolonged world existence' is enveloped by the rope of Vaasanaa
like a binding chain.*

By tearing out the Vaasanaa only can that be torn apart.

{ HOW CAN REFLECTIONS BE THERE WITHOUT THE MIRROR? }

प्रतिबिम्बं यथादर्शं तथेदं ब्रह्मणि स्वयम्
अगम्यं छेदभेदादेराधारानन्यतावशात् ॥

*This world shines in the state of Brahman itself
like a reflection in the mirror.*

*All the divisions and manifoldness cannot be perceived
other than by the support of Brahman
as nothing else is there.*

अनन्यछेदभेदादि ब्रह्मणि ब्रह्मणाम्बरम्
किं कथं कस्य केनैव चिच्छद्यते वा क्व भिद्यते
तेनेह वासनाभावो बोधात्संपन्न एव ते ॥

*The world of manifoldness seen in Brahman
is not at all different from the Brahman-sky. (Chidambaram)*

*What, how, whose, by whom, is anything broken or divided?
The absence of Vaasanaa is in you now
because of the knowledge of Brahman.*

यो न निर्वासनो नूनं सर्वधर्मपरोऽपि सन्
सर्वज्जोऽप्यतिबद्धात्मा पञ्जरस्थो यथा हरिः ॥

*He who is not freed of Vaasanaas,
though following all disciplines, though an all-knower,
is completely bound like a lion in the cage.*

यस्यास्ति वासनाबीजमत्यल्पं चितिभूमिगम्
बृहत्संजायते तस्य पुनः संसृतिकाननम् ॥

*Even if one has a miniscule residue of a Vaasanaa-seed hidden in his mind-ground,
the world-forest grows into enormous size again.*

अभ्यासाद्दृढि रूढेन सत्यसंबोधवह्निना
निर्दग्धं वासनाबीजं न भूयः परिरोहति ॥

*If the Vaasanaa-seed which is deeply buried in the mind,
is completely burnt off by the fire of true knowledge through sincere practice,
then it does not grow back again.*

निर्दग्धवासनाबीजं न निमज्जति वस्तुषु
सुखदुःखादिषु स्वच्छं पद्मपत्रमिवाम्भसि ॥

*The Vaasanaa seed which is burnt off
does not sink in the objects or emotions of joy and sorrow,
like a taintless lotus-leaf in the water.*

शान्तात्मा विगतभयोऽङ्गितामिताशो निर्वाणो गलितमहामनोविमोहः
सम्यक्त्वं श्रुतमवगम्य पावनं तत्तिष्ठात्मन्यपहतिरेकशान्तिरूपः ॥

*Be in the quiescent state.
Be without fear.
Throw off the never-ending desires.
Be without any coverings (of body, mind etc).
Be with the great delusion of the mind dissolved.
Follow my instructions properly.
Get rid of the grief concerning your relatives.
Remain in the sacred state of Brahman who is of the single essence of quiescence.*

CHAPTER THIRTEEN

अर्जुन उवाच

Arjuna spoke

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥

*I have lost the delusion.
I have remembered the Self by your grace, Hey Achyuta!
I have no doubts any more.
I will do as you say.*

श्री भगवानुवाच

Lord Krishna spoke

वृत्तयो यदि बोधेन संशान्ता हृदये स्फुटम्
तच्चित्तं शान्तमेवान्तर्विद्धि सत्त्वमुपागतम् ॥

*If all the thoughts have subsided in your mind completely,
then know the mind as completely conquered
and as in the state of 'Sattva' (freed of Vaasanaas).*

अत्र तच्चेत्यरहितं प्रत्यक्चेतननामकम्
यत्त्वशेषविनिर्मुक्तं यत्सर्वं सर्वतश्च यत् ॥

*Here in this state of the Self, there are no cognitions.
The consciousness is not divided.
It is free of everything without residue,
It is all. It is in all.*

(From being an ant crawling from one mud particle to another, you will freely fly high like the bird in the vast expanse of Brahman-bliss.)

न केचन विदन्त्येते तत्पदं जागतादयः
भूतलाद्गगनोड्डीनं विहंगममिवोन्नतम् ॥

*None of the ignorant who belong to the world know that state.
It is the highest state like what is attained by a bird flying away from the ground.*

प्रत्यक्चेतनमाभासं शुद्धं संकल्पवर्जितम्
अगम्यमेनमात्मानं विद्धि दूरं दृशामिव ॥

*This Self
appears as every individual Self;
is pure;
without conceptions;
and unattainable (to the senses or mind)
like an object which is far from the sight.*

सर्वातीतं यदत्यच्छं विना शुद्धं स्ववासना
न शक्नोति पदं द्रष्टुं जनदृष्टिरणूनिव ॥

*It transcends everything.
It is excessively pure (as Chit).
It is pure without Vaasanaas (unattached).
That state cannot be seen by an ignorant man
like atoms cannot be seen with the naked eye.*

यत्प्राप्तौ सर्व एवेमे क्षीणा घटपटादयः
वराकी वासना तत्र किं करोतु परे पदे ॥

*All these pots and clothes (objects of the world) vanish
when the Self-state is attained.
What can this wretched Vaasanaa do in the Supreme state?
(That also vanishes.)*

{ 'ABSENCE OF KNOWLEDGE' IS ABSENT IN THE SELF-STATE }

यथाऽनलगिरिं प्राप्य हिमलेशो विलीयते
शुद्धमासाद्य चित्तत्त्वमविद्या लीयते तथा ॥

*Just like the tiny snow flake melts away when it reaches the mountain of fire,
Avidyaa also, reaching the pure principle of Chit melts away like that.*

{DUST IS THROWN OFF INTO THE OBLIVION IN THE HUGE STORM}

क्व वराकी रजस्तुच्छा वासना भोगबन्धनम्
क्व पूरितजगज्जालश्चित्तत्त्वविपुलानिलः ॥

*Where is this wretched worthless Vaasanaa-dust binding one to the sense pleasures!
Where is the huge storm of the 'principle of Chit' filling the entire world!*

तावत्स्फुरत्यविद्येयं नानाकारविकारिणी
यावन्न संपरिज्ञातः शुद्धः स्वात्माऽयमात्मना ॥

*As long as the pure nature of the Self is not fully realized by the Self,
till then Avidyaa will shine forth creating varied changing structures.*

सर्वा दृश्यदृशाः क्षीणाः स्वच्छतैवोदिता तथा
नभसीव पदे तस्मिन्स्वात्मन्यखिलपूरणे ॥

*All the perceived objects vanish off and
only purity rises in that state which is void like sky;
and the Self fills it all entirely (in its belly).*

समग्राकाररूपं तत्समग्राकारवर्जितम्
वागतीतं परं वस्तु केन नामोपमीयते ॥

*It is all the forms that are perceived.
It is completely bereft of all forms.
It is beyond the grasp of words.
What can that state be named as?*

विषयविषविषूचिकामतस्त्वं
निपुणमहंस्थितिवासनामपास्य ।
अभिमतपरिहारमन्त्रयुक्त्या
भव विभवो भगवान्भियामभूमिः ॥

*Therefore get rid of the deadly disease of the Vaasanaa of ego completely,
through the magical chant of 'avoiding the desired objects'.
Be without 'Bhava' (belief in the reality of the world.).
Be 'Bhagavaan' (Brahman).
Be the state where there is no fear.*

श्री वसिष्ठ उवाच

Vasishtha spoke

इति गदितवति त्रिलोकनाथे
क्षणमिव मौनमुपस्थिते पुरस्तात् ।
अथ मधुपैवासिताब्जखण्डे
वचनमुपैष्यति तत्र पाण्डुपुत्रः ॥

*As the Lord of the three worlds finished his talks and stood silently in front of him,
Paandu's son spoke (hummed)
lost in bliss like a 'honey sucking bee' in the 'dark sugarcane' (dark-hued Krishna).*

अर्जुन उवाच

Arjuna spoke

परिगलितसमस्तशोकभारा परमुदयं भगवन्मतिर्गतेयम् ॥
मम तव वचनेन लोकभर्तुर्दिनपतिना परिबोधिताब्जिनीव ॥

*Bhagavan! Lord of the world!
All the weights of sorrow have melted off.
My intellect has gone to the supreme level
by your words,
like a lotus awakened by the Sun.*

श्री वसिष्ठ उवाच

Vasishtha spoke

इत्युक्त्वोत्थाय गाण्डिवधन्वा स हरिसारथिः
अर्जुनो गतसंदेहो रणलीलां करिष्यति ॥

*Having spoken these words,
Arjuna, the wielder of Gaandiva,
with Hari as his charioteer,
will be freed of all his doubts and
play the game of war.*

करिष्यति क्षतगजवाजिसारथिद्रुतक्षरद्रुधिरमहानदीं भुवम् ।
शरोत्करप्रसरमहारजःस्थलीतिरोहितद्युमणिविलोचनां दिवम् ॥

*He will create
a huge speedy river of blood filled with
the dead bodies of elephants, horses and charioteers
and cover the earth.*

*He will block the shining gem-eye of the sky (sun)
with the dust rising from the onslaught of his arrows.*

महर्षिवाल्मीकिप्रणीतभगवद्गीता समाप्ता

[MAHARSHI VAALMIKI'S BHAGAVADGITA IS COMPLETE]

श्री वसिष्ठ उवाच
Vasishtha spoke

एतां दृष्टिमवष्टभ्य राघवाविनाशिनीम्
तिष्ठ निःसङ्गसंन्यासब्रह्मार्पणमयात्मकः ॥

Raaghava!
*Taking recourse to such an imperishable vision,
remain without attachments;
renounce the unreal identities binding you;
and offer everything to Brahman.*

BHAGAVAD-GITA COMPOSED BY VAALMIKI MAHARSHI IS COMPLETE
{EXTRACT FROM JNAANA RAMAYANAM}

OM TAT SAT

ABOUT THE AUTHOR

Narayanalakshmi, also known as Tejaswini in her ascetic life spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth.