BHAGAVAD GITA

with COMMENTARIES

Russian edition of the Bhagavad Gita
and commentaries by
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Preface to the Russian Edition of the Bhagavad Gita[1]

The Bhagavad Gita — or, in translation from Sanskrit, the Song of God — is the most important part of the Indian epic poem *Mahabharata*. The latter describes events of 5-7 thousand years past.

The Bhagavad Gita is a great philosophical work that played the same role in the history of India, as the New Testament did in the history of countries of the European culture. Both these books powerfully proclaim the principle of Love-Bhakti as the basis of spiritual self-perfection of man. The Bhagavad Gita also presents to us a complete notion about such fundamental problems of philosophy as what is man, what is God, what is the meaning of human life and the principles of human evolution.

The main hero of the Bhagavad Gita is Krishna — an Indian raja and an Avatar — an embodiment of a Part of the Creator, Who gave to people through Krishna the greatest spiritual precepts.

Philosophical truths are expounded in the Bhagavad Gita in the form of a dialogue between Krishna and His friend Arjuna before a military combat.

Arjuna prepared long before to this righteous battle. But when the day of the battle has come and Arjuna with his army stands in the front of the warriors of the belligerent party, he recognizes among them his own kinsmen and former friends. And he, being provoked to it by Krishna, begins to doubt his right to participate in the battle. He shares these doubts with Krishna.

Krishna reproaches him: watch, how many people gathered here to lay down their lives for you! And the encounter is unavoidable[2]! How can you, who brought these people here to die, leave them at the very last moment!? Since you — a professional warrior — took up arms, then fight for the righteous cause. And understand that life of every one of us in the body is but a short space of the true life. Man is not a body, and he does not die with death of the body. And in that sense no one can kill and no one can be killed.

Arjuna, intrigued by such words of Krishna, asks Him more and more questions. And from the answers it becomes clear that the path to the Perfection goes not through killing, but through Love — Love, at first, to the *manifested* aspects of God-Absolute and then to the Creator Himself.

These answers of Krishna are the essence of the Bhagavad Gita — one of the greatest — by profoundness of wisdom and breadth of the fundamental problems covered — books existing on the Earth.

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[1] Published in the book [6].

[2] Before it Krishna personally conducted negotiations with the unrighteous party proposing them to give back what they unjustly seized so that to avoid bloodshed. But they refused. Moreover, they attempted to kill the envoy Krishna. But Krishna created an illusion of a countless army guarding Him, and the enemies retreated.

There are several translations of the Bhagavad Gita into Russian language. Among them the translation by A.Kamenskaya and I.Mantsiarly [13] reproduces the meditative aspect of the Krishna's sayings best. Yet, for many verses of the text, the translation is incomplete.

The translation by V.S.Sementsov [15] is a successful attempt to reproduce the poetic structure of the Sanskrit Bhagavad Gita. The text, indeed, began to flow like a song. But the exactness of the translation in some cases got worse.

The advantage of the Russian translation made by the Society for Krishna's Consciousness [14] is that it is accompanied by the Sanskrit text (including transliteration). But the content is extremely distorted.

The translation made under the editorship of B.L.Smirnov [8] is supposed — according to the intention of the translators — to be highly exact. Yet, its language is somewhat "dry". But, as it happened to the all mentioned translations, many important statements of Krishna were not understood by the translators and thus were translated incorrectly. Among such typical errors is interpretation of the word *Atman* as "smaller than the smallest", and not as "subtler than the subtlest"; or translation of the word *buddhi* as "supreme mind", "pure thought", etc, and not as "consciousness". Only the translators who have mastered the highest levels of yoga can avoid such errors.

The readers are presented a new edition of the translation of the Bhagavad Gita made by the compiler of this book.

Sanskrit Terms Left in the Text without Translation

Atman — the main essence of beings: that part of a multidimensional organism which abides in the highest spatial dimension (see more details in [3]).

Brahman — Holy Spirit.

Buddhi yoga — a system of methods for development of human consciousness following after raja yoga.

Varnas — evolutionary stages of man's development that are corresponded by his social role: *shudras* — servants, *vaishyas* — merchants, farmers, craftsmen, *kshatriyas* — leaders, warriors, *brahmans* — in the original meaning of this word — those who have attained the state of Brahman. In India and in a number of other countries the varna membership became inherited by birth. This rule has been disputed by many thinkers and is denied by God (see below).

Gunas — three human qualities: *tamas* — dullness, ignorance; *rajas* — energy, passion; *sattva* — harmony, purity. Every evolving person has to ascend by these gunas-steps and then go higher (see about this in the text). The qualities peculiar to the gunas rajas and sattva have to be mastered sequentially by every person who wants to go further.

Guru — spiritual teacher.

Dharma — objective law of life; predestination, path of man.

Indriyas — “tentacles” that we “extend” from our organs of sense and also from the mind (manas) and buddhi — to the objects which we perceive or think about.

Ishvara — Jehovah, God-the-Father, Creator, Allah, Tao (in the Taoist meaning), Primordial Consciousness, Adibuddha.

Yoga — Sanskrit equivalent of the Latin word *religion*, which means “link with God”, “methods of advancement to Him”, “Mergence” of a person with God. One may speak of yoga: a) as of the Path and methods of religious advancement and b) as of the state of Union with God (in the latter case the first letter of this word is capitalized).

Maya — Divine Illusion: the world of matter, seemed to us existing on its own.

Manas — mind.

Mahatma — “Great Atman”, i.e. a person with highly right developed consciousness, evolutionary mature, wise person.

Muni — wise man, sage.

Paramatman — Highest, Divine Atman: the same as Ishvara.

Prakriti — cosmic matter (in the collective sense).

Purusha — cosmic spirit (in the collective sense).

Raja — ruler, king.

Rishi — sage.

BHAGAVAD GITA

Conversation 1

Dhritarashtra said:

1:1. On the field of Dharma, on the sacred field of Kuru, my[3] sons and the sons of Pandu have gathered desiring to battle; what are they doing, O Sanjaya[4]?

Sanjaya replied:

1:2. Raja Duryodhana, seeing the army of the Pandavas drawn up for battle, approached his guru Drona and said:

1:3. Behold, O master, this powerful army of the sons of Pandu, arrayed for battle by the son of Drupada, your talented disciple.

1:4. Here are the mighty archers, equal to Bhima and Arjuna in battle: Yuyudhana and Virata, and Drupada on a great chariot,

1:5. Dhrishtaketu, Chekitana, valorous raja of Kashi Purujit, Kuntibhoja and Shaivya, the heroes among men,

1:6. Mighty Yudhamanyu, fearless Uttamoja, the son of Saubhadra, and the sons of Drupada — all on great chariots.

1:7. Know also our chiefs, O best of twice-born, the leaders of my army. These are their names:

1:8. Yourself, Bhishma, victorious Karna and Kripa, Ashvatthama, Vikarna, and the son of Somadatta,

1:9. And many other heroes, who are ready to lay down their lives for me — all equipped with diverse weapons, all are experienced warriors.

1:10. Our forces seem to me insufficient, though they are commanded by Bhishma; and theirs seem to me sufficient, though they are commanded by Bhima.

1:11. Therefore, let everyone, standing in his place in troops, and you, chiefs, guard Bhishma.

1:12. To inspirit him, the oldest of the Kurus, glorious Bhishma blew his conch shell, which sounds like a roaring lion.

1:13. Right away, conch shells and cymbals, drums and horns blared in response producing a tumultuous noise.

1:14. Then, seated in a great chariot yoked to white horses, Madhava[5] and Pandava[6] blew their heavenly conch shells.

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[3] Dhritarashtra and Pandu are forefathers of the Kauravas and the Pandavas — the two hostile families. Arjuna is from the family of Pandu.

[4] A clairvoyant describing Dhritarashtra the events of the battlefield. The clairvoyance was gifted to him by Vyasa.

[5] This and other names are epithets of Krishna.

[6] This and other names are epithets of Arjuna.

1:15. Hrishikesha[7] blew the Panchajanya, Dhananjaya[8] blew the Devadatta[9], and a man of great exploits Vrikodara blew his conch shell, the Pandura.

1:16. King Yudhishtira the son of Kunti, blew the Anantavijaya, Nakula blew the Sughosa, and Sahadeva blew the Manipushpaka.

1:17. And Kashiya the great archer, and Shikhandi the mighty warrior on a chariot, and invincible Dhristadyumna, Virata, and Satyaki,

1:18. and Drupada and his sons, and the mighty-armed Saubhadra, — all they blew each his own conch shell, O lord of the Earth.

1:19. And this terrible roar, filling the sky and the Earth with thunder, shatters the hearts of Dhritarashtra's sons.

1:20. Then, seeing the sons Dhritarashtra ready to begin the battle, Pandava, whose helmet bore the image of a monkey, lifted his bow.

1:21. And addressed Hrishikesha, the Lord of the Earth, with such words:

1:22. My chariot is between the two armies, O Infallible One; I see here warriors gathered for battle, whom I must combat;

1:23. I see those anxious to please the wicked son of Dhritarashtra.

Sanjaya said:

1:24. O Bharata, addressed thus by Arjuna, Hrishikesha stopped their magnificent chariot between the two armies

1:25. and pointing at Bhishma, Drona, and all other kings, said: "Behold, O Partha, the Kurus assembled together!"

1:26. Then Partha saw, standing against each other, fathers and grandfathers, gurus, uncles, cousins, sons, grandsons, and friends,

1:27. fathers-in-law and comrades separated into the hostile armies. Beholding all these arraying kinsmen, overcome with deep pity, Arjuna sadly said:

1:28. O Krishna, as I see my kinsmen here eager to wage war,

1:29. my limbs fail and my mouth is parched, my body quivers and my hair stands on end;

1:30. Gandiva[10] slips from my hand and all my skin burns; I am unable to stand and my mind whirls.

1:31. I see evil omens, O Keshava, and do not expect any good from slaughtering of my own kinsmen.

1:32. O Krishna, I desire neither victory, nor kingdom, nor worldly pleasures. Of what avail for us is kingdom, O Govinda? Of what avail are worldly pleasures or the life itself?

1:33. Those for whose sake we seek kingdom, joy, and worldly pleasures stand here in battle having renounced their wealth and life —

1:34. teachers, fathers, sons, grandfathers, uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives.

1:35. I do not want to kill them even though I am to be killed, O Madhusudana! I do not want, even if it would give me the power over the three worlds[11]! How am I to do it for the sake of an "earthly" power?

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[7] This and other names are epithets of Krishna.

[8] This and other names are epithets of Arjuna.

[9] Epithets of the battle conch shells of the named warriors.

[10] The bow of Arjuna.

1:36. What satisfaction can be for us in killing these sons of Dhritarashtra, O Janardana? By killing these rebels we will commit a great sin.

1:37. We should not kill the sons of Dhritarashtra, our kinsmen! How can we be happy after killing our own kinsmen, O Madhava?

1:38. Even if their minds overcome by greed perceive no evil in destroying the family grounds and in treachery to friends,

1:39. then why should we, who see clearly the evil of such destruction, commit this act of sin, O Janardana?

1:40. With the destruction of the family perish the age-old traditions; and when virtue is lost, vice overcomes entire family;

1:41. Krishna, when vice prevails, the women of the family become unchaste; the corruption of women leads to mixture of the varnas.

1:42. The mixture of the varnas ensures hell both for the destroyers of the family and for the family itself, since the souls of the ancestors languish because of lack of offerings of rice and water.

1:43. By the sin of these family-destroyers, which caused intermixture of the varnas, the ancient caste and family virtues are ruined too.

1:44. We have heard, O Janardana, that those who destroy the family traditions go forever to hell.

1:45 Alas! Out of desire to rule the kingdom, we are ready to commit the sin of killing our own kinsmen!

1:46. Much better it would be for me to be killed unarmed and unresisting in the battle by the Dhritarashtra's sons.

Sanjaya said:

1:47. Having said this on the battlefield, Arjuna sat down in his chariot, overwhelmed with sorrow. He dropped his bow and arrows.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the first conversation between Shri Krishna and Arjuna, entitled:

***Arjuna's Despair*.**

Conversation 2

Sanjaya said:

2:1. To him, who was overwhelmed with sorrow and despair, whose eyes were flowing with tears, Madhusudana said:

2:2. Whence has come over you, in this crucial moment, such shameful, unbecoming to an Aryan, despair which blocks the gate to paradise, O Arjuna?

2:3. Do not yield to feebleness, O Partha! Cast off this miserable faint-heartedness, O Parantapa, and arise!

Arjuna said:

2:4. O Madhusudana! How can I attack with arrows Bhishma and Drona — they who deserve the deepest reverence, O Conqueror of the enemies?

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[11] **The three worlds are spatial dimensions of the Creator, of Brahman, and the world of matter.**

2:5. Verily, it is better to live on alms as a beggar than to kill these great gurus. If I kill these highly esteemed gurus, then all my food will be stained with their blood.

2:6. I do not know what is better for us — to be conquered or to conquer they who stand against us — the sons of Dhritarashtra. Having killed them, we will not wish to live.

2:7. My heart is full of sorrow, my mind is perplexed — I am confused about my duty. I beseech You: tell me certainly — what is better? I am Your disciple and ask You: please, instruct me.

2:8. The sorrow is shivering my senses, and I know nothing that would dispel it: neither attainment of the highest power on the Earth nor even lordship over the gods.

Sanjaya said:

2:9. Having said this to Hrishikesha, Gudakesha, the destroyer of enemies, uttered: "Govinda, I will not fight," and became silent.

2:10. Stationed in between the two armies, Hrishikesha, with a smile, told despondent Arjuna:

2:11. You are mourning for that which should not be mourned for, though you have said the words of wisdom. But the wise bemoan neither the living nor the dead.

2:12. For, verily, never there was a time when I or you or these kings did not exist; and, verily, we will not cease to exist in the future.

2:13. Just as the indweller of the body goes through childhood, maturity, and old age, so does he leaves one body and enters another. The strong one does not grieve about this.

2:14. The contact with matter, O Kaunteya, produces feelings of heat and cold, of pleasure and pain. These feelings are transient: they come and go. Endure them with fortitude, O Bharata!

2:15. He who is unmoved by them, O greatest of men, who remains sober and unfaltering in joy and in trouble — that one is able to attain immortality.

2:16. Know that the transient, impermanent has no true existence. And the eternal, imperishable never ceases to exist. This is discerned by those who have perceived the essence of things and see the truth.

2:17. Know that no one can destroy That Who pervades the entire universe. None can bring Him to death. That Eternal and Imperishable is beyond of control of anyone.

2:18. Only the bodies of the incarnite are perishable, but he himself is eternal and indestructible. Fight, therefore, O Bharata!

2:19. He who thinks that he can kill and he who thinks that he can be killed are both mistaken. Man can neither kill nor can be killed.

2:20. He neither appears nor disappears; having once came into being, he never ceases to be. Unborn, eternal, ancient, and immortal, he does not perish when his body is destroyed.

2:21. The one who knows that he is imperishable, eternal, unborn, and immortal — how that man can kill, O Partha, or be killed?

2:22. Even as man throws off worn-out clothes and puts on others that are new, so does he throws off worn-out bodies and enters into new ones.

2:23. Weapons cannot cut him, fire cannot burn him, water cannot wet him, nor can wind wither him.

2:24. Nothing can cut, burn, wet, or wither him — uncutable, unburnable, unwettable, unwitherable.

2:25. He is said to be unmanifest, formless, and imperishable. Therefore, knowing this, you should not grieve.

2:26. Even if you thought that he gets born and dies again and again, even then, O mighty-armed, you should not grieve.

2:27. Verily, death is predestinated for the born one, and birth is unavoidable for the one who has died. Do not grieve over what is inevitable!

2:28. All beings are unmanifest before the material manifestation, and unmanifest after. They are manifest only in the middle, O Bharata. What is the reason to grieve, then?

2:29. Some think about soul as a wonder, others speak of it as a wonder, and there are those who having come to know about it cannot understand it.

2:30. The embodied can never be killed, O Bharata! Therefore, do not mourn any killed (creature).

2:31. And thinking over your own dharma, you should not waver, O Arjuna: verily, for a kshatriya there is nothing more desirable than a righteous war.

2:32. Happy are those kshatriyas, O Bharata, to whose lot falls such a battle; it is like an open gate to the Heaven.

2:33. But if you withdraw now from this righteous battle refusing your dharma and your honor, then you will incur sin.

2:34. All people will know about your eternal disgrace. And for the glorious one disgrace is worse than death.

2:35. The great warriors on chariots will think that fear made you flee from the battlefield. And you, whom they esteemed so much, will be despised by them.

2:36. Your enemies will say many mean words slandering your valor. What can be more painful?

2:37. Killed — you will go to paradise; winner — you will enjoy the Earth. Arise therefore, O Kaunteya, and be ready to fight!

2:38. Regarding alike joy and sorrow, success and failure, victory and defeat, — enter into this battle! Thus you will avoid sin.

2:39. What I have declared to you is the teaching of sankhya about consciousness. Now listen how you can know this through buddhi yoga. By means of buddhi, O Partha, you can break the bondage of karma.

2:40. On the path of this yoga there is no loss. Even a little advancement on this path saves one from great danger.

2:41. The will of the resolute is firmly directed toward this purpose. The impulses of the irresolute branch endlessly, O joy of the Kurus.

2:42. O Partha, the unwise who hold to the letter of the Vedas[12] utter flowery words declaring that beyond that there is nothing else[13].

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[12] The Vedas are ancient Indian books that laid the grounds of the pagan outlook of Indians before Krishna's coming.

[13] I.e., beyond that what is declared in the Vedas.

2:43. They are full of desires; their highest purpose is paradise; their concern is a good reincarnation; all their actions and rituals are aimed only at getting pleasure and power.

2:44. Those who are attached to pleasure and power, who are bound by this — they are not capable for resolute determination aimed at Samadhi.

2:45. The Vedas teach about the three gunas. Transcend these gunas, O Arjuna! Be free from the duality[14], always live in harmony seeking not "earthly" possessions, remaining ever established in the Atman.

2:46. To the one who has cognized Brahman the Vedas are as much useful as a pond in a flooded area.

2:47. Regard only the work, and not the reward for it. Let your motive for actions be not the profits from them! Yet, do not indulge in indolence!

2:48. Renouncing the attachment to reward for your actions become even-minded in success and failure, O Dhananjaya. Yoga is characterized by evenness.

2:49. Ceaselessly casting away all vain activity with the help of buddhi yoga[15], learn to master yourself as a consciousness. Miserable are those who act for the sake of getting reward for their activity.

2:50. The one who works with the consciousness is not subjected any more to good or bad karmic consequences of his activity. Therefore, devote yourself to yoga! Yoga is the art of action.

2:51. The wise devoted to work with the consciousness free themselves from the law of karma and from the necessity to incarnate again. They attain full liberation from suffering.

2:52. When you as a consciousness break free from the net of illusion, then you will be indifferent to the things you have heard and those yet to be heard[16].

2:53. When you transcend the charm of the Vedas and become established in the peace of Samadhi, then you will attain Yoga.

Arjuna said:

2:54. What is the mark of man whose thoughts are calmed and who is established in Samadhi, O Keshava? How does he talk, how walk, and how sit?

The Blessed said:

2:55. When man has renounced all sensual cravings and, having gone deeply into the Atman, found satisfaction in the Atman, then he is said to be steadfast in wisdom.

2:56. He whose mind is calm amidst sorrows, unmoved amidst pleasures, fear, and anger — who is steadfast in this is called muni.

2:57. He who is attached to nothing ("earthly"), who facing pleasant and unpleasant neither rejoices nor recoils — such a one is established in the true knowledge.

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[14] From pursuing true and false goals at the same time.

[15] Buddhi yoga — a system of methods of development of consciousness aiming at Merging with the Creator in the end.

[16] I.e., will possess own complete knowledge.

2:58. When he takes his indriyas off the worldly objects like a tortoise withdraws its limbs and head into its shell, — then he has attained the true understanding.

2:59. He who walks the path of detachment becomes free from the objects of senses, but not from the taste to the objects. But even the taste vanishes in the one who has cognized the Supreme.

2:60. O Kaunteya! Agitated indriyas can distract the mind even of a wise person, who tries to control them.

2:61. Having tamed his indriyas, he should enter into harmony and have Me as his highest goal. For only he who controls his indriyas has the true understanding.

2:62. But if he comes back in his mind to the worldly objects, then inevitably the attachment to them arises. The attachment leads to desire to possess these objects, and impossibility to satisfy this desire produces anger.

2:63. Because of anger the perception gets completely distorted. The distortion of perception causes the loss of memory[17]. And the loss of memory leads to the loss of the energy of the consciousness. By losing the energy of the consciousness, man degrades.

2:64. But he who has conquered his indriyas, renounced attractions and distractions, and established himself in the Atman attains the inner purity.

2:65. When the inner purity is attained, all sorrow disappears and the consciousness strengthens[18].

2:66. The non-resolute cannot have (strong) consciousness; he has neither happiness nor peace. And without them — is the bliss possible?

2:67. The reason of man who yields to the pressure of passions gets carried away like a ship carried away by a storm.

2:68. Therefore, O mighty-armed, he whose indriyas are completely drawn away from the worldly objects has the true understanding.

2:69. What is night for all beings for the wise one is the time of staying awake. And when others are awake, the night for the wise muni comes[19].

2:70. If man stays unmoved by sensual desires even as an ocean is unmoved by the rivers that flow into it — such man attains peace. And he who follows his desires can never find peace.

2:71. He who renounced the desires to such an extent and goes forward free from passions, selfishness, and feeling of "I" — that one attains peace.

2:72. This is the state of Brahman, O Partha. The one who has attained it is never deluded. And he who achieves this state even at the moment of death attains the Nirvana of Brahman.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the second conversation between Shri Krishna and Arjuna, entitled:

Sankhya Yoga.

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[17] **The memory about own achievements.**

[18] **I.e., the process of growth of its "mass" — *crystallization* — takes place.**

[19] **This has to be interpreted not in the direct sense, but allegorically.**

Conversation 3

Arjuna said:

3:1. If you say, O Janardana, that the path of knowledge is superior to the path of action, then why do you encourage me to such a terrible action?

3:2 Your unclear words confuse me. Tell me certainly: how can I attain bliss?

The Blessed said:

3:3 There are two possibilities of development, as I have said already, O sinless one: the yoga of consideration and the yoga of right action.

3:4. Man does not attain liberation from the chains of destiny by refusing action; by renunciation alone he does not ascend to the Perfection.

3:5. No one can stay truly actionless even for a moment, for the properties of prakriti compel all to act.

3:6. The one who has mastered control over his indriyas, but still dreams about worldly objects, — such a one deludes oneself. He is called a hypocrite.

3:7. But he who has conquered his indriyas and freely performs karma yoga is worthy of respect.

3:8. Therefore, perform righteous actions, for action is better than inaction; being idle, one cannot support even one's own body.

3:9. If action is performed not as sacrifice[20], then it is enslaving. Perform your action as sacrifice staying free from the attachment to the "earthly", O Kaunteya!

3:10. God created the mankind together with the law of sacrifice. He said at that, "Prosper through sacrifice! Let it be desired by you!

3:11. By your sacrifice satisfy the Divine — and It will satisfy you! By satisfying each other, you will achieve the highest good.

3:12. For the Divine satisfied by your sacrifice will grant you all what you need in life." The one, who receives gifts and gives no gifts in return, is verily a thief.

3:13. The righteous who live on the remains of (their) sacrifice are liberated from sins. But those who are anxious only about their own food — they feed on sin.

3:14. Thanks to the food the bodies of creatures grow. The food arises from rain. The rain arises from sacrifice[21]. The sacrifice is born in action.

3:15. Know that realization of destinies originates from Brahman. And Brahman represents the Supreme. Omnipresent Brahman always supports sacrifice.

3:16. The one who on the Earth does not follow this law of sacrifice-requital, whose life is full of sin, who engages in sensual pleasures — that one lives in vain, O Partha!

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[20] I.e., deeds have to be performed not for the sake of oneself, but for the sake of God — as acts of participation in His Evolution.

[21] I.e., as a result of right behavior of people.

3:17. Only he, who has found joy and peace in the Atman and is happy in the Atman, is alone free from the "earthly" duties.

3:18. He has no duties of doing or non-doing something in this world anymore, and in no creature he seeks patronage for realizing his purpose.

3:19. Therefore, ceaselessly perform your duties without being attached (to the reward). Verily, performing action thus, does man attain the Supreme.

3:20. Verily, it is through action that Janaka and others attained the Perfection. So, you too act remembering about wholeness of the world.

3:21. (At that) what the best one is doing the other are doing as well: people follow his example.

3:22. There is nothing, O Partha, in the three worlds what I am required to do or what I has not achieved. Yet, I am constantly engaged in action.

3:23. For, if I had not been always acting, O Partha, then people everywhere would follow My example.

3:24. The world would be destroyed if I had cease to act. I would be the cause of mixture of the varnas and destruction of the nations.

3:25. The unwise one acts out of attachment, O Bharata. The wise one acts without attachment, for the good of others.

3:26. The wise one should not confuse unwise people attached to action. But he should bring every their activity into harmony with Me.

3:27. All actions arise from the three gunas. But the one deluded by conceit thinks: "I am the doer".

3:28. But he who knows the essence of discrimination of actions according to the gunas and remembers that "gunas move around in gunas" — he gets liberated from the attachment to action.

3:29. People deluded by the gunas are attached to the matters of these gunas. The wise one does not disturb such people whose knowledge is not complete yet and who are lazy.

3:30. Let Me control all actions; and you, immersed into the Atman, calm, free from selfishness and conceit, — fight, O Arjuna!

3:31 They who steadily follow My Teaching, who are full of devotion and free from envy — they can never be bound by action.

3:32. And those insane who revile My Teaching and do not follow it, who are devoid of any knowledge — know that they are doomed.

3:33. Wise people seek to live in accordance with prakriti. All incarnate creatures are subject to it. What can give opposition to prakriti?

3:34. Attraction and distraction to (worldly) objects arise from indriyas. Yield neither to the first nor to the second: verily, they are obstacles on the Path.

3:35. Performing own duties, even very modest ones, is better than performing the other's duties, even the grandest ones. It is better to die performing own dharma: the dharma of others is full of danger.

Arjuna said:

3:36 But what drives man against his will to commit sin, O Varshneya? Truly, it is like he being exerted by some unknown force.

The Blessed said:

3:37. It is lust, it is anger — scions of the insatiable, sinful guna rajas. Study them — the greatest enemies on the Earth.

As a flame is veiled by smoke, as a mirror is covered by dust, as an embryo is enveloped in amnion, so is everything in the world enshrouded by lust.

3:39. The wisdom too is enshrouded by this eternal enemy of the wise — the desire of the worldly, which is insatiable as a flame.

3:40. Indriyas, mind, and consciousness are the field of its action. Through them, having enshrouded the wisdom, it deludes the indweller of the body.

3:41. Therefore, controlling your indriyas, O best of the Bharatas, restrain this source of sin — the foe of knowledge and the destroyer of wisdom.

3:42. They say that indriyas are good. The highest of the indriyas are the indriyas of mind. But the developed consciousness is superior to the mind. And superior to a developed consciousness is He.

3:43. Knowing that He is superior to a developed (human) consciousness and being established in the Atman, destroy, O mighty-armed, the enemy in the form of the hardly conquerable desire of "earthly" boons.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the third conversation between Shri Krishna and Arjuna, entitled:

Karma Yoga.

Conversation 4

The Blessed said:

4:1. This eternal yoga I taught to Vivasvan, Vivasvan passed it to Manu, Manu related it to Ikshvaku.

4:2. In this way the king-sages learned it from each other. But with time, yoga on the Earth has deteriorated, O Parantapa.

4:3. The same ancient yoga I has related to you now, for you are devoted to Me and you are My friend; in this yoga there is the highest mystery.

Arjuna said:

4:4. You were born later, Vivasvan was born before. How should I understand that You were the first who revealed this Teaching?

The Blessed said:

4:5. You and Me had many births in past, O Arjuna! I know all of them, but you do not know any of yours, O Parantapa!

4:6. Though I am the eternal, imperishable Atman, though I am Ishvara, but inside the prakriti controlled by Me, I manifest Myself through My maya.

4:7. When there is a decline of righteousness (on the Earth), O Bharata, and unrighteousness begins to prevail, then I manifest Myself[22].

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[22] **In a body as an Avatar.**

4:8. For the sake of saving good people and defeating those who do evil, for restoring the dharma — I manifest Myself thus from age to age.

4:9. He who has really cognized the essence of My miraculous manifestations does not get born again after leaving the body but merges with Me, O Arjuna.

4:10. Many those who have freed themselves from attachments, fear, and anger, who have cognized My Beingness and got purified in the fire of wisdom attain Great Love for Me.

4:11. In whatever way people go to Me, in the same way I receive them. For the paths by which people come to Me from all sides are My paths, O Partha.

4:12 They who seek success in the "earthly" matters worship deities. They quickly achieve success in the world of matter from such actions.

4:13. In accordance to the gunas and the nature of people's activity, I established the four varnas. Know that I am the creator of them, though I do not act and stay uninvolved.

4:14. And actions do not affect Me, and the reward for actions does not attract Me. The one who knows Me thus does not get entangled in the karmic consequences of his activity.

4:15 Knowing this, the sages who attained the Liberation performed actions. So you — perform actions having examples of your predecessors.

4:16. "What is action and what is non-action?" — even the reasonable are confused by this. I am going to explain it to you, so that you may become free from confusion.

4:17. One should understand that there are necessary action, vain action, and non-action. The path of action is mysterious!

4:18. The one who sees non-action in activity and action in inactivity is truly conscious, and even being involved in action among other people, he remains free.

4:19. He whose undertakings are free from the worldly inclinations and pursuits of personal profit — about him the wise say that his deeds are purified by the fire of developed consciousness.

4:20. Pursuing not personal profit, always being content, seeking not support from anyone, he is in non-action though acts constantly.

4:21. Desiring not benefits for himself, surrendering thoughts to the Atman, renouncing the feeling of possessiveness, performing actions only physically, he does not stain his destiny.

4:22. Satisfied with whatever comes to him, free from duality, devoid of envy, even-minded in success and failure, he is not bound by action even when he acts.

4:23. He who renounced the attachment to the material and achieved the Liberation, whose thoughts are established in wisdom, who performs action as sacrifice — all his actions merge with the harmony of the world.

4:24. Brahman is sacrifice brought by the Fire of Brahman. Brahman is attained — with His help — through submerging into Samadhi.

4:25. Some yogis perform sacrifice, worshipping deities. Others offer sacrifice in the Brahmanic Fire, making sacrifice thus.

4:26. Some sacrifice their hearing and other organs of sense for the sake of self-control[23]. Others sacrifice sound and other objects of sense that excite the indriyas.

4:27. Others yet, aspiring to wisdom, burn in the Fire of the Atman all activity of the indriyas and the incoming energies.

4:28. Others sacrifice the property, or perform sacrifice through asceticism, or through religious rituals. Others — through diligence in sciences, in learning, and through observance of austere vows.

4:29. Others expose the outgoing from the body energy to the incoming one, or the incoming — to the outgoing. Others move the outgoing and the incoming energies performing pranayama.

4:30. All they — though of different appearance, but understanding the essence of sacrifice — purify their destinies in the process of activity.

4:31. Partaking the nectar of remnants of their offerings, they approach the Abode of Brahman. This world is not for the one who does not sacrifice, let alone the next world, O best of the Kurus!

4:32. The offerings to Brahman are numerous and diverse. Know that all they are born from action. Having known this you will become free.

4:33. Superior to all outer sacrifices is the sacrifice of wisdom[24], O destroyer of enemies! All actions, O Partha, become perfect when they are performed by the wise.

4:34. Therefore, gain wisdom through devotion, inquiry, and service. Sages and clairvoyants, who perceived the essence of things, will impart this to you.

4:35. And having known this, you will not be confused anymore, O Pandava, for you will see all incarnate beings in the world of the Atman and in the world of maya.

4:36. And even if you were the most sinful one, even then you could cross the deep of suffering on the boat of this wisdom.

4:37. Even as fire turns fuel into ashes, so does the fire of wisdom burns all false actions to ashes.

4:38. There is no purifier better than wisdom in this world. Through it, the one skilled in yoga attains Enlightenment in the Atman in due course.

4:39. The one full of faith gains wisdom. The one controlling his indriyas gains it too. Having achieved wisdom, they quickly attain the higher worlds.

4:40. But the ignorant, devoid of faith, irresolute go to destruction. For doubting ones there is neither this world, nor the next one, nor happiness.

4:41. He who abandoned false action with the help of yoga, who removed all doubts with the help of wisdom, who established himself in the Atman cannot be bound by action, O Dhananjaya.

4:42. Therefore, cutting the doubts born of ignorance with the sword of Atman's wisdom stay in yoga, O Bharata!

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[23] I.e., shutting them off in some way for the sake of giving oneself entirely to meditation.

[24] I.e., selflessly serving other people by own knowledge and experience without being attached to the action.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the fourth conversation between Shri Krishna and Arjuna, entitled:

Yoga of Wisdom.

Conversation 5

Arjuna said:

5:1. You praise sannyasa[25], O Krishna, as well as yoga! Which of these two should I choose? Tell me for certain!

The Blessed said:

5:2. Both sannyasa and karma yoga will bring you to the highest good. But, verily, karma yoga is preferable.

5:3. Know that the true sannyasi is the one who neither hates nor desires the worldly. Free from duality, O mighty-armed, he easily breaks free from bondage.

5:4. Also they are not sages but children who speak about sankhya and yoga as about something different: he who is zealous even in one of them gains the fruits of both.

5:5. The level of advancement achieved by the followers of sankhya is achieved by yogis as well. He is right who sees that sankhya and yoga are one in essence.

5:6. But without yoga, O mighty-armed, it is hard to achieve sannyasa. On the other hand, the wise directed by yoga attains Brahman quickly.

5:7. The one persevering in yoga, who has cleared his path to the Atman and established oneself in It, who has conquered his indriyas, who has cognized oneness of the Atmans of all beings, — such a remains steady even when acting.

5:8. "I do nothing" — this should know he who has attained harmony and cognized the truth, even when he looks, hears, smells, touches, eats, moves, sleeps, breathes.

5:9. Speaking, giving, receiving, opening and closing the eyes, he should be aware: the indriyas are moving among objects.

5:10. He who dedicates all his actions to Brahman performing them without attachment will never be stained with sin even as the lotus' leaves can never be wet with water.

5:11. Having renounced attachments, a yogi acts by his body, mind, consciousness, and indriyas for the sake of cognition of his Atman.

5:12. He who has become steady and renounced the desire of reward for his activity attains the perfect peace. The unsteady one driven by his worldly desires, attached to rewards is fettered.

5:13. Having renounced actions with his mind, the one incarnated into a body dwells evenly in this city of nine gates, neither acting nor coercing anyone to act.

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[25] **The way of life of renouncing the worldly and living in harmony with God, "face-to-face" with God; it is the same as monasticism.**

5:14. Neither attitude to objects as to property, nor vain actions of people, nor attachment to reward are created by the Ruler of the world. All this is created by the life self-developing in the matter.

5:15. The Lord is not responsible for the deeds of people, whether evil or good they are. This wisdom is covered by ignorance that overcame people.

5:16. But for the one who cognized the Atman and thus destroyed the ignorance this wisdom shines like the Sun and reveals the Supreme.

5:17. The one who has cognized oneself as a consciousness, who has associated oneself with the Atman, who is devoted only to the Lord and takes refuge in Him — such a one goes to the Liberation purified by salvational wisdom.

5:18. The wise looks equally upon all — be it a brahman endowed with knowledge and humility, an elephant, a cow, a dog, or even a man eating a dog.

5:19. Here, on the Earth birth and death are conquered by the one whose mind is appeased. Brahman is devoid of sin and exists in calm. Therefore, the appeased cognize Brahman.

5:20. With calmed pure consciousness, the one who cognized Brahman and established oneself in Brahman neither rejoices receiving the pleasant nor grieves receiving the unpleasant.

5:21. He who is not attached to satisfaction of his senses by the outer things and finds joy in the Atman — he, upon reaching unity with Brahman, partakes the eternal bliss.

5:22. Joys arising from contacts with material objects are, verily, the source of suffering, for all they begin and end, O Kaunteya. The wise finds joy not in them.

5:23. The one who here, on the Earth, before liberation from the body, can resist the power of worldly attractions and anger — that one achieved harmony, he is a happy person.

5:24. He who is happy within, who finds joy not in the outer, who is illuminated (by love) within — such a yogi is capable of cognizing the essence of Brahman and attaining the Nirvana in Brahman.

5:25. The Nirvana in Brahman is attained by those rishis who have got rid of vices, became free from duality, cognized the Atman, and dedicated themselves to the good of all.

5:26. Free from the worldly attractions and anger, dedicated to spiritual pursuits, having subdued thoughts and cognized the Atman — they attain the Nirvana in Brahman.

5:27. Taking the indriyas off all the "earthly", directing all his vision inside[26], paying attention to the incoming and outgoing energies[27],

5:28. controlling the indriyas, mind, and consciousness, regarding the Liberation as his goal, renouncing worldly attractions, fear, and anger, man attains full Freedom.

5:29. Knowing Me as Great Ishvara, Who rejoices at sacrifice and spiritual feats and is Benefactor of all living beings, he attains full contentment.

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[26] Depthward into multidimensional space.

[27] It is about avoiding wasting the energy of the organism.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the fifth conversation between Shri Krishna and Arjuna, entitled:

Yoga of Detachment.

Conversation 6

The Blessed said:

6:1. The one who actively performs his duty without desiring profit for oneself is a true sannyasi. Such a one is a yogi, and not those living without a fire and duties.

6:2. Know, O Pandava: that which is called sannyasa is the same as yoga. The one who has not renounced the worldly desires cannot become a yogi.

6:3. For a reasonable one who is aspiring to Yoga, action is the means. For the one who has attained Yoga, non-action is the means.

6:4. He who has renounced the worldly desires and attained Yoga is attached neither to worldly objects nor to his activity.

6:5. By the power of the Atman let man to uncover his Atman! And let the Atman be never lowered again! One can be a friend to the Atman, one can be a foe to the Atman.

6:6. He is a friend to the Atman who has cognized the Atman. He who opposes the Atman remains the Atman's foe.

6:7. He who has cognized the Atman attains the full peace, for he takes refuge in the Divine Consciousness[28] when he (his body) is in cold or heat, in situations of joy or grief, honor or dishonor.

6:8. He is called a true yogi who is calmed by wisdom and knowledge of the Atman, steadfast, whose indriyas are subjugated, to whom a clod, a stone and gold are the same.

6:9. He possesses a developed consciousness and advanced spiritually who is well-disposed both to friends and to foes, to neutrals, to strangers, to the envious, to relatives, to the pious, to the vicious.

6:10. Let a yogi be constantly concentrating in the Atman, being in seclusion, self-disciplined, not indulging in reveries, devoid of the feeling of possessiveness.

6:11. Having arranged in a clean place a firm seat for working with the Atman, neither too high nor too low, covered with the kusha grass and with cloth which is alike to deer skin,

6:12. having concentrated his mind on one thing and subjugated his indriyas, staying calmly in one place, — he should practice yoga experiencing bliss in the Atman.

6:13. Keeping upright the trunk, neck, and head, directing his look to the tip of the nose, but not looking, scattering not his attention,

6:14. having established himself in the Atman, fearless, steadfast in brahmachariya[29], his mind conquered, his thoughts directed toward Me — he should aspire to Me as to His Ultimate Goal.

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[28] **Paramatman.**

6:15. The yogi who has merged with the Atman and who controls his mind enters the Highest Nirvana and abides there in Me.

6:16. Verily, the yoga is not for those who eat too much or do not eat at all, nor for those who sleep too long or wake too long, O Arjuna!

6:17. Yoga dispels all suffering in him who became moderate in eating, resting, working, and also in sleeping and waking.

6:18. When he as a refined consciousness free from all cravings is concentrated in the Atman alone, then he is said about: "He is in harmony".

6:19. The yogi who has subjugated his mind and is being one with the Atman is like a lamp in a windless place whose flame does not flicker.

6:20 When the mind calmed by yoga exercises becomes quiet, when man finds bliss in the Atman contemplating the Atman by the Atman,

6:21. when he attains that highest bliss accessible only to a developed consciousness and lying beyond ordinary reach of indriyas, when having cognized this bliss he will never stray from the Truth,

6:22. and having attained that he cannot imagine something higher, and existing in this state he is not shaken even by the most grave sorrow, —

6:23. such a break of ties with grief is to be called Yoga. One should give oneself to such Yoga resolutely, without wavering.

6:24. Having abandoned vain desires and conquered all indriyas,

6:25. gradually calming the consciousness, he should study his own essence — the Atman — without distracting thoughts to anything else.

6:26. If the uneasy and fickle mind wanders away, curb it and constantly direct to the Atman.

6:27. The highest bliss awaits a yogi whose mind became calm and passions faded, after he becomes sinless and alike to Brahman.

6:28. The yogi who brought himself into harmony and got rid of vices experiences easily unlimited bliss of contact with Brahman.

6:29. The one established in Yoga sees the Atman in every being and all beings dwelling in the Atman; everywhere he sees the same.

6:30. He who sees Me everywhere and sees everything in Me — him I will never forsake and he will never forsake Me.

6:31. He, established in such oneness, who worships Me present in everything — such a yogi lives in Me whatever his activity is.

6:32. The one who sees manifestations of the Atman in everything and who has cognized through this sameness of everything — both the pleasant and the unpleasant — such a one is regarded as a perfect yogi, O Arjuna.

Arjuna said:

6:33. For such Yoga, which is attained through inner evenness, O Madhusudana, I do not see a firm ground in myself, because of restlessness of mind.

6:34. For the mind is truly restless, O Krishna. It is turbulent, obstinate, hard to restrain. I think it is as difficult to curb it as to curb the wind.

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[29] **Brahmachariya — "the way of life of Brahman", or life in the state of being charmed by Brahman, i.e. being uninvolved into the illusions of the material world.**

The Blessed said:

6:35. No doubt, O mighty-armed, the mind is restless, and it is hard to curb. Yet, one can put it under control by constant practice and dispassionateness.

6:36. Yoga is hard to attain for man who has not cognized his Atman. But he who has cognized his Atman is on the right way to Yoga, — this is My opinion.

Arjuna said:

6:37. The one who has not renounced the worldly but is endowed with faith, who has not subjugated his mind and fell off yoga, — what will happen to him, O Krishna?

6:38. Will such unsteady man who has failed on the both paths and strayed from the path to Brahman be destroyed like a riven cloud, O Mighty One?

6:39. Dispel my doubts, O Krishna! You alone can do this.

The Blessed said:

6:40. O Partha, there is no destruction for him either in this world or in the next! Never the one who wished to behave righteously will come on the path of sorrow, O My beloved!

6:41. The one fallen off yoga attains the worlds of righteous people and stays there countless years; then he gets born again in a pure and blessed family,

6:42. or he may even be born in a family of wise yogis, but such birth is very hard to attain.

6:43. He is born again, his consciousness is developed in the previous incarnation, and he continues his advancement on the Path to the Perfection, O joy of the Kurus!

6:44. Merits of the previous life drive him forward: the one who aspired to cognition of Yoga surpassed the level of the ritual religious practice.

6:45. The yogi who strives tirelessly, who has rid himself of vices, and through many incarnations was going to the Perfection — such a yogi achieves the Supreme Goal.

6:46. A yogi is superior to ascetics, to sages, to a man of action. Therefore, become a yogi, O Arjuna!

6:47. Among all yogis I consider superior to others the one who lives in Me being connected with Me through the Atman and serves Me whole-heartedly.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the sixth conversation between Shri Krishna and Arjuna, entitled:

Yoga of Self-control.

Conversation 7

The Blessed said:

7:1. Listen, O Partha, how, directing your mind to Me and practicing yoga under My guidance, you can come to the ultimate cognition of Me.

7:2. I am going to reveal to you the knowledge and wisdom in all their fullness. After knowing them you will have nothing to learn more.

7:3. Among thousands of people, scarcely one strives for the Perfection. And among the striving, only a few come to know My Essence.

7:4. Earth, water, fire, air, akasha[30], mind, consciousness, and also personality — all this is what exists in the world of My prakriti, eight in total.

7:5. This is My lower nature. But know, O mighty-armed, My other — higher — nature, which is the element of Life thanks to which the whole world is sustained.

7:6. It is the womb of all existing. I am the Source of the (manifested) universe, and it disappears in Me.

7:7. There is nothing superior to Me. All is threaded on Me like stringed pearls.

7:8. I am the taste of water, O Kaunteya. I am the shining of the Moon and the light of the Sun, and Pranava[31], and Universal Knowledge, and Cosmic Voice, and humanity in people.

7:9. I am the pure scent of earth and the warmth of fire. I am the life of all the living and the exploit of spiritual warriors.

7:10. Try to cognize in Me the Primordial Essence of all beings, O Partha! I am the Consciousness of all who developed the consciousness; I am the splendor of all the beautiful.

7:11. I am the strength of the strong who is devoid of attachments and sexual passions. I am the sexual power[32] in all beings that does not contradict dharma, O lord of the Bharatas.

7:12. Know that sattva, rajas, and tamas originate from Me. But understand that they are in Me, not I am in them.

7:13. All the world deluded by the properties of the three gunas does not know Me — Eternal, existing beyond of these gunas.

7:14. Verily, it is hard to overcome My maya formed by the gunas. Only they who approach Me transcend it.

7:15. They who do evil are ignorant, the worst among people — they do not come to Me: Maya deprives them of wisdom and they become demons.

7:16. There are four types of righteous men worshipping Me, O Arjuna: desiring to free themselves from suffering, aspiring to knowledge, seeking personal achievements, and the wise.

7:17. Among them superior to the three others is the wise, even-minded and devoted to Me completely. Verily, I am dear to the wise and he is dear to Me.

7:18. All they are worthy. But I deem the wise to be alike to Me. Because merging with his Atman he cognizes Me — his Supreme Goal.

7:19. At the end of many births a man of wisdom comes to Me. "Vasudeva is Everything,[33]" says the one of rare Mahatma's qualities.

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[30] Substance, energy, scattered in the cosmic space in the diffusive state. They constitutes the "construction material" for the process of creation of matter and souls.

[31] A Flow of the Consciousness of Brahman into which the one practicing buddhi yoga can immerse oneself.

[32] Kama.

7:20. They who were deprived of wisdom by desires worship deities, perform rituals, which correspond to their nature.

7:21. Whatever image people worship with faith — I strengthen the faith of everyone.

7:22. Imbued with this faith they pray — and receive what they ask from the same source. But the command to give the asked originates from Me.

7:23. Verily, ephemeral is the gain of the ignorant: they who worship deities go to these deities, and they who love Me go to Me.

7:24. The ignorant deem Me, Unmanifest, achieved manifestation[34] knowing not about My unlimited, eternal, and supreme Existence.

7:25. Not everyone cognizes Me, concealed in My creative maya. The mistaken world does not know Me — Unborn, Eternal.

7:26. I know the past, the present, and the future Creations, O Arjuna, but no one here knows Me.

7:27. Due to wandering in duality because of attraction and distraction (to worldly objects), O Bharata, all (newly) born beings live in ignorance.

7:28. But righteous people rooted out their vices become free from this duality and resolutely advance toward Me.

7:29. Seeking refuge in Me they long for liberation from birth and death. They come to the knowledge of the Atman, to realization of the Atman for themselves, to understanding of the principles of destiny formation.

7:30. And they who cognize Me as the Highest Existence, as Supreme God, Who accepts all sacrifices — they, devoted to Me, meet Me at the moment of departing from the body.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the seventh conversation between Shri Krishna and Arjuna, entitled:

Yoga of Profound Knowledge.

Conversation 8

Arjuna said:

8:1. What is Brahman, what is the Atman, what is action, O Purushottama? What is the material and what is the Divine?

8:2. What is sacrifice, and how it is performed by the incarnated? And how, O Madhusudana, he who cognized the Atman cognizes You at the moment of his death?

The Blessed said:

8:3. The Indestructible and Highest is Brahman. The main essence (of incarnate beings) is the Atman. What sustains life of the incarnate is called action.

8:4. The knowledge about the material concerns My perishable nature; the knowledge about the Divine concerns purusha. The knowledge

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[33] Ishvara.

[34] I.e., achieved incarnation.

about the Highest Sacrifice concerns Me in this body, O best of the embodied.

8:5. And he who departing from the body at the moment of death is conscious about Me alone — he, no doubt, comes to My Existence.

8:6. Whatever state is habitual to man at the end of his existence in the body, in that very state he remains[35], O Kaunteya.

8:7. Therefore, remember Me always and fight. Aspiring to Me with the mind and consciousness, you will surely enter in Me.

8:8. Having achieved peace with the help of yoga, distracting his attention to nothing else, reflecting always on the Supreme, man attains the Highest Divine Spirit.

8:9. He who knows all about the Eternal Omnipresent Ruler of the world, the One subtler than the subtlest, the Foundation of everything, formless, shining like the Sun behind the darkness,

8:10. who at the moment of departing does not distract not his mind and love, being in Yoga[36], who opens the passage of energy[37] between the eyebrows, — such a one attains the Highest Divine Spirit.

8:11. The Path which men of knowledge call Eternal, which spiritual warriors go through self-control and liberation from passion, which brahmachariyas walk — that Path I will describe to you in brief.

8:12. Having closed all gates of the body[38], locked the mind in the heart, directing the Atman[39] to the Supreme, and being established firmly in the Yoga,

8:13. chanting the mantra of Brahman AUM[40] and being conscious about Me — anyone departing so from the body attains the Supreme Goal.

8:14. He who thinks of Me constantly, having no thoughts about anything else — such a steady yogi, O Partha, easily attains Me.

8:15. Having come to Me, these Mahatmas never get born again in the transient vales of tears: they attain the Highest Perfection.

8:16. Those dwelling in the worlds lower than the world of Brahman[41] get born again. But they who have attained Me are not subject to new births.

8:17. He who knows the Day of Brahman, which lasts a thousand of yugas[42], and His Night, which comes to an end after a thousand of yugas — he knows Day and Night.

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[35] This should be understood taking into account the knowledge about multidimensional universe.

[36] In Mergence with Ishvara (the Creator).

[37] The Energy of Atman. See explanation in the verse 8:12. (Otherwise, this statement is meaningless). More explanations see in the book [7].

[38] The organs of sense.

[39] See [2].

[40] Pronounced as AOUM; so does Pranava sound (on the high, tender tones), which is the flow of Brahman's Consciousness.

[41] It is about spatial dimensions. The highest dimension is the Abode of Ishvara.

[42] The measure of time used in the Vedas. The Day and Night of Brahman is a circle of cosmic pulsations that begins with creation of the material world, then follows its development, and then — "the end of the world" and Pralaya.

8:18. From the Unmanifest all the Manifest comes forth at the beginning of the Day. With coming of the Night, it dissolves in that, which is called Unmanifest.

8:19. All the multitude of beings that give birth one to another disappear with the beginning of the Night. With the beginning of the Day, all beings, by the Highest Command, appear anew.

8:20. But, verily, superior to this Unmanifest, there is yet another Unmanifest, Which too remains at the time when all the Manifest perishes.

8:21. This Unmanifest is called "the Most Perfect One" and is known as the Ultimate Goal. They who have attained Him do not come back. This is That Which is in My Supreme Abode.

8:22. This Highest Consciousness, O Partha, is attained by steadfast devotion to Him alone — to the One in Whom exists all the existing and Who pervades the whole world.

8:23. Now I am going to tell you, O best of the Bharatas, about the time at which depart the yogis who are never to return and the time at which depart the yogis who are to return again.

8:24. Dying at fire, at daylight, on the wax of the Moon, at the time of six months of the northward passage of the Sun, yogis knowing Brahman go to Brahman.

8:25. Dying in smoke, at night, on the wane of the Moon, at the time of six months of the southward passage of the Sun, yogis obtaining the light of the Moon come back.

8:26. Light and Darkness — these are the two eternal paths of the world. By the first path goes he who does not return, by the second path goes the one who returns again.

8:27. Knowing these two paths, let a yogi never go astray! So, be steadfast in yoga, O Arjuna!

8:28. Studying the Vedas, performing sacrifice, ascetic exploits, and good deeds gives one proper fruits. But a yogi possessing the true knowledge is superior to all these; he attains the Supreme Abode.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the eighth conversation between Shri Krishna and Arjuna, entitled:

Imperishable and Eternal Brahman.

Conversation 9

The Blessed said:

9:1. To you, devoid of envy, I am going to reveal the greatest mystery, the wisdom by knowing which you will get free from the bondage of the material existence.

9:2. It is a sovereign science, a sovereign mystery, the supreme purifier. It is cognized through direct experience as the righteousness grows. It is easily realized and gives imperishable fruits.

9:3. They who deny this knowledge do not attain Me and return to the ways of this world of death.

9:4. By Me — in My unmanifest form — all this world is pervaded. All beings have roots in Me, but I do not have a root in them.

9:5. Yet, all beings are not in Me — behold My Divine Yoga! Supporting all beings, having no root in them, My Essence represents the power that sustains them.

9:6. As mighty wind blowing everywhere exists in the space, even so everything exists in Me. Try to understand this.

9:7. At the end of a Kalpa, O Kaunteya, all beings[43] are consumed by My prakriti. In the new Kalpa, I produce them again.

9:8. Entering into My prakriti, I create anew all beings, them — powerless — by My Power.

9:9. These actions do not bind Me, unruffled, unattached to actions.

9:10. Under My supervision prakriti gives birth to the moving and nonmoving. This is why, O Kaunteya, this cosmic manifestation functions.

9:11. The insane disregard Me when they meet Me in the corporal human form, for they do not know My Supreme Divine Essence.

9:12. They are astray in faith, astray in deeds, astray in knowledge, wandered to the dead end, demoniac, indulging in lie.

9:13. But Mahatmas, O Partha, having transcended My Divine Maya, serve Me purposefully, knowing Me as Inexhaustible Source of Creations.

9:14. Some of them, praising Me always, ardently aspiring to Me, worship Me with love.

9:15. Others, making sacrifice of wisdom, worship Me as One and Multiform, present everywhere

9:16. I am the act of sacrifice. I am the sacrifice. I am also the butter, fire, and offering.

9:17. I am the Father of the universe, the Mother, the Support, the Complete Knowledge, the Purifier, the mantra AUM. I am also the Rig, Sama, and Yajur Vedas.

9:18. I am the Destination, the Beloved, the Ruler, the Witness, the Abode, the Refuge, the Loving, the Beginning, the End, the Basis, the Treasury, the Inexhaustible Seed.

9:19. I give warmth. I hold back or send forth rain. I am immortality, and I am death. I am existence and non-existence, O Arjuna.

9:20. Those knowing the Vedas, drinking soma[44], devoid of vices, worshipping Me by sacrifice, asking of Me the way to paradise — they reach the world of gods and partake of divine feasts.

9:21. Having enjoyed this vast Heavenly world, they return to the world of mortals when their merits are exhausted. Thus, following the three Vedas, indulging in desires, they attain the perishable.

9:22. They who aspire to Me alone with steadfast faith and devotion, thinking about nothing else — them I present with My Covering.

9:23. And even they who are devoted to deities, yet worship them with full faith, — they worship also Me, O Kaunteya, though in a wrong way.

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[43] The bodies of all beings.

[44] Ritual beverage.

9:24. All sacrifices are received by Me, for I am the Lord. But they do not know My Essence and therefore fall off the truth.

9:25. Those worshipping deities go to deities; those worshipping ancestors go to the ancestors; those worshipping the spirits of nature go to the spirits of nature; and those who devote themselves to Me go to Me.

9:26. If one offers Me with love even a leaf, a flower, a fruit, or water — I accept this from the one pure in the Atman as a gift of love.

9:27. Whatever you do, whatever you eat, whatever you sacrifice or offer, whichever feat you perform, O Kaunteya, — perform it as an offering to Me.

9:28. Thus you will break free from the fetters of actions that produce good or bad karmic fruits. Having merged with the Atman through sannyasa and yoga, you will attain the Liberation in Me.

9:29. I am the same toward all beings. To Me there is no hateful or dear. But, verily, they who are devoted to Me with love — they are in Me and I am in them.

9:30. Even if the most sinful one worships me with undivided heart — he should be counted as righteous, because he decided righteously.

9:31. He will promptly become a performer of dharma and attain eternal peace. Be sure, he who loves me will never perish.

9:32. All who seek refuge in Me, O Partha, even if they are born by bad parents — women, vaishyas, shudras — they nevertheless come to the Highest Path.

9:33. How much more it concerns righteous brahmans and wise rajas full of love! So, you — being in this joyless world — seek refuge in Me!

9:34. Fix your mind at Me, love Me, sacrifice to Me, revere Me! To Me will you finally come being consumed by the Atman if you have Me as your Highest Goal.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the ninth conversation between Shri Krishna and Arjuna, entitled:

Sovereign Knowledge and Sovereign Mystery.

Conversation 10

Blessed said:

10:1. Again, O mighty-armed, listen My highest instructions for the good of yours — My beloved.

10:2. My origin is known neither to the gods nor to the multitude of great sages. For I am the progenitor of all gods and all great sages.

10:3. He among mortals who cognizes Me — Unborn, Unoriginal, the Great Lord of the universe — such a truly undeluded one becomes free from the bondage of his fate.

10:4. Awareness of actions, wisdom, resoluteness, all-forgiveness, honesty, self-control, calm, joy, pain, birth, death, fear, and fearlessness,

10:5. compassion, equanimity, contentment, spiritual aspiration, generosity, fame, and infamy — I create all this diversity of states of the living beings.

10:6. The seven great sages and the four Manus prior to them also were born from My nature and by My thought. From them all nations originated.

10:7. He who cognized My Greatness and My Yoga is really deeply immersed into yoga; there is no doubt about this.

10:8. I am the Source of everything, everything proceeds from Me. Having understood this, the wise worship Me with great delight.

10:9. Directing their thoughts to Me, devoted their lives to Me, enlightening each other, always conversing about Me, they are happy and content.

10:10. To them — always full of love — I gift buddhi yoga, by means of which they attain Me.

10:11. Helping them, I dispel the darkness of ignorance from their Atmans by the radiance of knowledge.

Arjuna said:

10:12. You are the Supreme God, the Supreme Abode, the Perfect Purity, the Universal Soul, the Primordial, our Eternal Lord!

10:13. All sages proclaimed you thus — divine sage Narada, and Asita, and Devala, and Vyasa. And now You Yourself told Me the same.

10:14. I believe in the truth of everything said by You. Your Manifestation, O Blessed Lord, are comprehensible neither to gods, nor to demons.

10:15. You alone know Yourself as the Atman of Atmans, as the Supreme Soul, as the Source of all creatures, as the Ruler of everything existing, as the Lord of gods, as the Master of the universe!

10:16. Tell me in full about your Divine Glory, in which You abide permeating all the worlds.

10:17. How can I cognize You, O Yogi, by constant contemplation? In what forms should I think about You, O Blessed One?

10:18. Tell Me again in detail about Your Yoga and Glory! I can never be satiated listening Your life-giving words!

The Blessed said:

10:19. Let it be as you wish! I will tell you about My Divine Glory, but only the most important of it — since there is no limit to My manifestations.

10:20. O conquer of enemies! I am the Atman that resides in the hearts of all beings. I am the beginning, the middle, and also the end of all creatures.

10:21. Of the adityas, I am Vishnu. Of the lights, I am the radiant Sun. Of all winds, I am the Ruler of winds. Of the other lights, I am the Moon.

10:22. Of the Vedas, I am the Saama Veda. Of gods, I am the King of gods. Of the indriyas, I am the mind. In all beings, I am the Life-giving Force.

10:23. Of the rudras, I am Shankara[45]. I am the Ruler of the Divine and demonic. Of the vasus, I am fire. Of mountains, I am Meru.

10:24. Know Me, O Partha, as the Head of all priests Brihaspati. Of warrior-chiefs, I am Skanda. Of water reservoirs, I am the ocean.

10:25. Of the great rishis, I am Brigu. Of words, I am AUM. Of offerings, I am chanting of mantras. Of the immovable, I am Himalayas.

10:26. Of trees, I am ashvattha. Of the gandharvas, I am Chitraratha. Of the perfect ones, I am wise Kapila.

10:27. Of all horses, know Me as Uchchaishrava born of nectar. Among kingly elephants, I am Airavata. Among men, I am the King.

10:28. Of weapons, I am the lightning. Of cows, I am kamadhuka. Of the procreating ones, I am Kandarpa. Of serpents, I am Vasuki.

10:29. Of the nagas, I am Ananta. Of the inhabitants of sea, I am Varuna. Of the ancestors, I am Aryama. Of the judges, I am Yama.

10:30. Of the daityas, I am Prahlada. Of those who count, I am the time. Of the wild animals, I am the lion. Of birds, I am Garuda.

10:31. Of the purifying elements, I am the wind. Of warriors, I am Rama. Of fishes, I am Makara. Of rivers, I am Ganges.

10:32. For creations, I am the beginning, the end, and the middle, O Arjuna. Of the sciences, I am the science about the Divine Atman. I am also speech of those endowed with eloquence.

10:33. Of the letters I am "A". I am also duality in combinations of letters. I am the eternal time. I am the all-pervasive Creator.

10:34. I am death carrying everything off, and rising of everything to come. Of the women's qualities, I am uncommonness, beauty, exquisite speech, memory, wit, constancy, forgiveness.

10:35. Of hymns, I am brihatsaman. Of the meters, I am gayatri. Of the months, I am magashirsha. Of the seasons, I am the blossoming spring.

10:36. I am in games of cheats, in the magnificence of the most magnificent things. I am victory. I am resoluteness. I am the truth of the truthful.

10:37. Of the descendants of Vrishni, I am Vasudeva. Of the Pandavas, I am Dhananjaya. Of munis, I am Vyasa. Of singers, I am Ushana.

10:38. I am scepter of rulers. I am morals for those seeking victory. I am the silence of secret. I am the knowledge of knowers.

10:39. I am everything which is the semen of all existing, O Arjuna. There is nothing moving or nonmoving which can exist without Me.

10:40. There is no limits to My Divine Power, O conqueror of enemies. All that was declared to you are but examples of My Divine Glory.

10:41. All which is mighty, true, beautiful, firm — know that all this is but a trifling part of My Magnificence!

10:42. But of what use for you the knowledge of all these details, O Arjuna? Having enlivened the whole universe with a minute part of Myself, I remain.

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[45] **In these allegories the personages of the ancient Indian mythology are mentioned. The explanation is in the last verse of this chapter.**

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the tenth conversation between Shri Krishna and Arjuna, entitled:

Manifestation of Power.

Conversation 11

Arjuna said:

11:1. Out of compassion you revealed to me this Highest Mystery of the Divine Atman. It has dispelled my ignorance.

11:2. You have told me, O Lotus-eyed, how all beings arise and disappear. I have learned also about Your Imperishable Greatness.

11:3. As You describe Yourself, O Great Lord, I am thirsting to see You in Your Divine Form, O Supreme Spirit!

11:4. If you hold me worthy to see It, O God, then show me Your Eternal Being, O Lord of Yoga!

The Blessed said:

11:5. Behold, O Partha, My Form — of hundred faces, of thousand shapes, Divine, multicolored, multifarious!

11:6. Behold adityas, vasus, rudras, asvins, maruts. Behold countless miracles, O Bharata!

11:7. Behold in My Being, O Gudakesha, the entire universe — moving and nonmoving — with everything that you desire to see!

11:8. But truly you are not capable of seeing Me by your eyes, so I endow you with divine eyes. Behold My Supreme Yoga!

Sanjaya said:

11:9. Having uttered this the Great Lord of Yoga showed to Arjuna His Universal Form

11:10. with countless eyes and mouths, with many miraculous sights, with numerous divine adornments, brandishing numerous divine weapons,

11:11. in divine garments and necklaces, anointed with divine fragrant oils, with faces to all sides, all-wonderful, flaming, infinite.

11:12. And if the shining of thousand Suns blazed forth in the sky, it would be comparable to the Glory of this Great Soul.

11:13. In it Arjuna saw the whole universe subdivided into many worlds, but united into one in the Body of the Highest Deity.

11:14. Then astonished Arjuna bowed his head to the Deity, joined his palms and spoke.

Arjuna said:

11:15. In You, O God, I see gods, all kinds of beings, the Lord-Brahman seated in a wonderful lotus asana, all rishis, and wondrous celestial serpents.

11:16. With countless arms, bellies, mouths, eyes — everywhere I see You — unlimited are Your manifestations. My eyes can see neither the beginning, nor the middle, nor the end of Your Glory, O Infinite, Boundless Lord!

11:17. I behold Your Radiance, Your infinite omnipresent Light with discs, diadems, and scepters. Like blazing flame, or a dazzling Sun, You radiate the rays of light hard to look at.

11:18. You are beyond my thinking, O Imperishable Lord, the Supreme Goal, the Foundation of the universe, the Immortal Keeper of the eternal dharma, the Primordial Soul — thus my mind conceives You!

11:19. There is neither the beginning of You, nor the middle, nor the end! You are unlimited in Your Power! Your arms are countless! Like Suns and Moons are Your eyes! When I behold Your Face, It blazes like sacrificial fire and scorches the worlds with Your Glory!

11:20. You alone fill heaven and all planets and all which is extended invisibly between them. The whole triune world trembles in front of You, O Mighty One, in front of Your terrifying Face!

11:21. Hosts of gods surrender to You folding palms in awe. All appeal to You! And armies of saints praising You make hymns that sound throughout the entire universe.

11:22. And hosts of rudras, adityas, vasus and sadhyas, visvas, asvins, maruts, ancestors, gandharvas, asuras, yakshas, gods — all are admiring You!

11:23. Seeing Your mighty Form with eyes and mouths of untold number, with rows of fearsome teeth, with vast breast, with countless hands and feet, the worlds are trembling, and so am I.

11:24. Like a rainbow in heaven You are shining with dazzling light — with mouths wide open and giant flaming eyes. You permeate my Atman… As I behold You, my strength fades away, my peace vanishes…

11:25. Like flaming glittering swords are Your numerous teeth in the open fearful jaws. The sight of them terrifies me; I do not know where to hide from the vision of You. Be merciful, O Lord, the Refuge of the worlds!

11:26. Dhritarashtra's sons and many rulers from various countries of the Earth, Bhishma, Drona and Karna, and heroes from the both belligerent parties —

11:27. all they are rushing into Your open moths where rows of teeth glitter fearfully. Like mighty millstones they grind all warriors, clutched between them, turning their bodies to ashes.

11:28. As waters of rivers rapidly and violently rush toward the great ocean, even so these mighty warriors, rulers of the Earth rush headlong into Your open burning mouths.

11:29. As a moss swiftly flies into a flame to die in it, so do they rush into the dreadful jaws to disappear in them and find death there.

11:30. Devouring everything in all directions, the fire of your countless tongues burns to ashes all creatures. The space is filled with Your Radiance! The world is blazing under Your all-pervading rays, O Lord!

11:31. Reveal to me Your essence! Your vision is frightening me beyond all measure! I prostrate myself in front of You! Have mercy on me, O Mighty Lord! What is concealed in You I aspire to know! But Your present form is terrifying me!

The Blessed said:

11:32. I am the Time that brings despair to the world, that slays all people, manifesting its law on the Earth. No one of the warriors arraying here for battle will escape death. You alone will not cease to live.

11:33. Therefore, arise! And reach your glory, vanquish your enemies, and enjoy the power of your kingdom! They are already slain by My Will. You are to provide just the outer appearance, to slay them with your hand.

11:34. Drona, Bhishma, Jayadratha, Karna, and all the warriors present here are already doomed to die. Therefore, fight boldly, O Arjuna! And the victory on this battlefield will be yours!

Sanjaya said:

11:35. Having heard the words said by the Lord, Arjuna, trembling and prostrating, addressed Krishna again with voice faltering of fear:

11:36. The worlds are right to rejoice in praising You in songs and hymns beholding Your Magnificence, O Hrishikesha! Hosts of saints prostrate in front of You and demons scatter in fear.

11:37. And how can they not venerate the Great Atman Which is superior to Brahman! O Infinite One! The Lord of all righteous men! The Refuge of all worlds! Eternal! You are both Being and Non-being, and That Which is beyond Them!

11:38. Among gods, no one is superior to You! The Primordial One! The Supreme Refuge of everything living! You pervade the entire universe! O Cognizable! O Omniscient! The whole universe is contained in Your Form!

11:39. You are the God of wind, the God of life, the God of death, the God of fire, the God of water. You are the Moon, the Father, the Progenitor of all beings. Be praised thousand times, again and again! Be ever praised!

11:40. All prostrate in front of You! Hail to You from all sides! There is neither limit to Your Might nor measure to You Power! You include everything, since You are Everything.

11:41. If sometimes I inadvertently addressed You as my friend: "O Krishna! O my friend!", I did this out of my emotions being unaware of Your Greatness.

11:42. And while resting, joking, playing, eating, or having fun, I did not show the due respect to You — being alone with You or with other friends — I beseech You: forgive me my sin, O Immeasurable!

11:43. The Father of the worlds and of everything moving or non-moving! The most honorable and glorious Guru! There is nothing comparable to You! Who can excel You? Who in all worlds can surpass You Glory?

11:44. I prostrate myself in awe before You and implore You: be forbearing with me! Be my father, be my friend! As loving one with his beloved, even so You bear with me!

11:45. I beheld You Glory seen no one before. I am shivering with fear and joy. I implore You: assume Your previous form! Have mercy on me, O the Lord of gods, the Refuge of worlds!

11:46. I strive to see former You in Your glittering crown and with kingly mace in hand! Show me Your form, which is known and dear to me! Hide this multi-armed appearance of Yours, unbearable for mortals!

The Blessed said:

11:47. Arjuna! By My Grace you came to know My supreme and eternal Form, which is revealed only in Yoga, in mergence with the Atman. Of the men around, no one but you have seen it.

11:48. Neither merits, nor knowing the Vedas, nor offerings, nor exploits of ascetics, nor profoundness of knowledge — nothing is able to reveal this concealed Form of Mine that you saw.

11:49. Allay your confusion and trepidation, do not be afraid about seeing My awesome Form. Forget your fear! Cheer up your spirit! Behold My form well known to you!

Sanjaya said:

11:50. Having said these words, Krishna assumed His usual appearance and comforted shocked Arjuna. The Great One assumed again His gracious from.

Arjuna said:

11:51. Seeing again Your gracious human appearance, I am coming to myself and regaining my normal state.

The Blessed said:

11:52. That Form of Mine, which you have seen, is very hard to see. Even gods are ever eager to see It.

11:53 One cannot see Me such as you have seen even if he knows all the Vedas, performs ascetic exploits, makes offerings.

11:54. Only love can behold Me thus, O Arjuna! Only love can contemplate Me in My innermost Essence and merge with Me.

11:55. He who does everything (only) for Me, for whom I am the Supreme Goal, who loves Me, who is not attached, devoid of enmity — that one comes to Me, O Pandava.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the eleventh conversation between Shri Krishna and Arjuna, entitled:

Vision of the Universal Form.

Conversation 12

Arjuna said:

12:1. Who is more successful in yoga: they who are full of love to You or those worshipping the Incognizable Unmanifest?

The Blessed said:

12:2. They who fix the mind on Me, devoted to Me, and constantly aspire to Me — they are more successful in yoga.

12:3. They who worship the Indestructible, Untold, Unmanifest, Omnipresent, Incognizable, Immutable, Unmovable, Eternal,

12:4. who conquered their indriyas, who equally calm about everything, who are happy about the good of others — they too come to Me.

12:5. But for those who direct thoughts to the Unmanifest, this achievement is more difficult; it is harder for them to progress.

12:6. They who renounced the maya for the sake of Me and keep concentration on Me, practicing yoga, O Partha,

12:7. — them I promptly raise above the ocean of births and deaths, for they dwell with the souls in Me.

12:8. Direct your thoughts to Me, submerge yourself as a consciousness into Me — verily, then you will live in Me.

12:9. But if you are not able to fix your thoughts steadily on Me — try to reach Me by practicing yoga, O Dhananjaya.

12:10. If you are not capable of doing constantly yoga exercises, then dedicate yourself to serving Me, performing only those actions which are needful to Me — and you will reach the Perfection.

12:11. If you are not able of doing even this, then seek Merging with Me by renouncing the personal profit of your activity; restrain yourself in this way.

12:12. Knowledge is more important than exercises. Meditation is more important than knowledge. But renouncing personal profit is more important than meditation, because after such renunciation peace comes.

12:13. He who is hostile to no living being, who is friendly and compassionate, without worldly attachments and egoism, even-minded among joy and sorrow, all-forgiving,

12:14. ever content, seeking unity with Me, resolutely cognizing the Atman, devoted the mind and consciousness to Me — such a loving Me disciple is dear to Me.

12:15. He who does not injure people and does not suffer from them, who is free from anxiety, elation, anger, fear — such a one is dear to Me.

12:16. He who requires nothing from others, who is pure, knowing, passionless, selfless, who has abandoned all undertakings[46] — such a loving Me disciple is dear to Me.

12:17. He who neither falls in love nor hates, who neither grieves nor desires, who has transcended good and bad, who is full of love — such a one is dear to Me.

12:18. Equal to a friend and to a foe, the same to glorification and disgrace, in warmth and in cold, among joy and sorrow, free from worldly attachments,

12:19. regarding equally praise and blame, laconic, content with everything what happens, not attached to home, determined in decisions, full of love — such a person is dear to Me.

12:20. Verily, all who share this life-giving wisdom, who are imbued with faith, for whom I am the Supreme Goal — such ones, loving Me, are dear to Me above all.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the twelfth conversation between Shri Krishna and Arjuna, entitled:

Bhakti Yoga.

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[46] **Non-spiritual undertakings. Also undertaking "from oneself".**

Conversation 13

Arjuna said:

13:1. About prakriti and purusha, and also about "field" and "knower of the field", about wisdom and about everything which is needed to know I would like to hear from You, O Keshava.

The Blessed said:

13:2. This body, O Kaunteya, is called "field". He who knows it is called by sages "knower of the field".

13:3. Know Me as the "Knower of the field" in all the "fields". True knowledge about the "field" and the "Knower of the field" is what I call wisdom, O Bharata.

13:4. What is this "field" and what is its nature, how it changes and where it is from, and also who is He and what is His Power — all this I am going to tell you in brief.

13:5. All this was sang by sages in various hymns and in the words of Brahmasutra full of reason.

13:6. Knowing the great elements[47], personality, mind, the Unmanifest, eleven indriyas, and five "pastures" of the indriyas;

13:7. humility; honesty; kindness; all-forgiveness; simplicity; serving the teacher; purity; steadfastness; self-control;

13:8. dispassion toward worldly objects; absence of egoism; understanding the essence of suffering and the evil of new births, old age, and sickness;

13:9. absence of worldly attachments; freedom from enslavement by children, wife, and home; being ever in the state of peace among desired or undesired events;

13:10. steadfast and pure love to Me; wholehearted intent to abandon vain relations with people; being self-sufficient[48];

13:11. constancy in spiritual search; striving to gain the true wisdom — all this is acknowledged as true; everything else is ignorance.

13:12. I will reveal to you what has to be known, and, having being known, brings one to immortality: this is the Originless Supreme Brahman, Who has no origin and is beyond the limits of existence and non-existence (of beings).

13:13. His hands, feet, eyes, heads, mouths are everywhere; omniscient, He abides in the world, embracing everything.

13:14. He has no organs of perception, yet He perceives everything; bound by nothing and sustaining all beings, free from the three gunas and using the gunas,

13:15. inside and outside of all beings, unmoving and yet being in motion, elusive in His subtlety, being always near and yet at the unspeakable distance — such is imperishable He.

13:16. Not divided among beings and yet existing separately in everyone, He is cognized as the Helper of all. He embraces all beings with Himself and guides them in development.

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[47] Earth, Water, Fire, Air, Akasha.

[48] In relation to other people.

13:17. About Him, about the Light of all lights, is said that He is beyond the darkness. He is Wisdom, the Goal of every wisdom, cognized by wisdom, residing in the hearts of all.

13:18. So are the "field", the wisdom and the object of wisdom, in brief. Having known them, My devoted disciple cognizes My Essence.

13:19. Know that both purusha and prakriti have no origin. Know also that advancement in the gunas happens thanks to existence in prakriti.

13:20. Prakriti is considered as the source giving origin to causes and effects. And purusha is the cause of experiencing pleasant and unpleasant.

13:21. Being in prakriti, embodied purusha necessarily merges with the gunas that originate on prakriti. Attachment to a certain guna is the cause of incarnation of purusha in good or bad conditions.

13:22. Observing, Supporting, All-receiving, the Highest Ruler, and also the Divine Atman — this is how the Supreme Spirit in this body is called.

13:23. He who cognized thus purusha, prakriti, and the three gunas — in whatever conditions he lives — he is not subject to new births anymore.

13:24. Some, meditating in the Atman, cognize the Atman from within the Atman. Others (cognize the Atman) through sankhya yoga. Others yet (go to this) through karma yoga.

13:25. Also those who are unaware about all this, but having heard from others, worship this sincerely — they too become free from the way of death through partaking of what they heard.

13:26. O best of the Bharatas! Know that all existing — moving and non-moving — originates from interaction between the "field" and the "Knower of the field".

13:27. He who sees the Supreme Lord non-perishing in the perishing and equally present in all beings — his seeing is true.

13:28. He who really sees Ishvara equally present everywhere — he cannot stray from the true path.

13:29. He who sees that all actions are realized only in prakriti and that the Atman remains actionless — he truly sees.

13:30. When he comprehends that various existence of beings is rooted in One and originates from Him, then he attains Brahman.

13:31. The eternal and non-bound by prakriti Divine Atman, though residing in bodies, does not act and cannot be influenced, O Kaunteya.

13:32. Even as the omnipresent Void does not intermix with anything because of its subtlety, so does the Atman residing in the bodies intermixes with nothing.

13:33. But as the Sun illuminates the Earth, even so the Ruler of the "field" illuminates the entire "field", O Bharata.

13:34. The one who see with the eyes of wisdom this difference between the "field" and the "Knower of the field" and knows the process of liberating the indriyas from prakriti — that one approaches the Supreme Goal.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the thirteenth conversation between Shri Krishna and Arjuna, entitled:

"Field" and "Knower of the Field".

Conversation 14

The Blessed said:

14:1. Now I will impart to you that highest knowledge after gaining which all sages attained the Highest Perfection.

14:2. He who took refuge in this wisdom and partook of My Nature does not get born again in a new circle of the development of the universe and does not perish at the end of the current circle.

14:3. For Me the womb is Great Brahman. In Him I introduce semen and this results in birth of all beings, O Bharata.

14:4. In whatever wombs mortals are born, O Kaunteya, Brahman is their Supreme Womb. And I am the Father Who procreates them.

14:5. Sattva, rajas, and tamas — are the gunas originating due to interaction with prakriti. They firmly bind to the body the immortal indweller of it, O mighty-armed.

14:6. Of these gunas sattva, thanks to its unstained purity — light and healthy — attaches by attraction to happiness and by the bonds of relationships (with people alike to oneself) and by the bonds of knowledge (about unimportant in life), O sinless one.

14:7. Know that rajas — the field of passions — is the source of attachment to the earthly life and the thirst for it. This binds, O Kaunteya, the indweller of the body by attraction to action.

14:8. Tamas, born of ignorance, deludes the indwellers of the bodies binding them by negligence, carelessness, and laziness, O sinless one.

14:9. Sattva attaches to bliss, rajas attaches to actions, tamas, verily, destroys wisdom and attaches to carelessness.

14:10. Sometimes the guna sattva overcomes rajas and tamas; when rajas prevails — then sattva and tamas are defeated; sometimes tamas dominates defeating rajas and sattva.

14:11. When the light of wisdom shines from every pore of the body, then one can know that in this person sattva grows.

14:12. Greed, anxiety, urge to act, restlessness, worldly passions — all these qualities arise from growth of rajas.

14:13. Dullness, laziness, carelessness, and also delusion — all these are born when tamas grows.

14:14. If at the time of death in man prevails sattva, then he enters pure worlds of men of higher knowledge.

14:15. If prevails rajas, then he gets born among those attached to action (in the world of matter). Dying in the state of tamas, he will be born again among the ignorant.

14:16. The fruit of righteous action is harmonious and pure. Verily, the fruit of passion is suffering. The fruit of ignorance is wandering in darkness.

14:17. Sattva gives birth to wisdom. Rajas — to greed. Carelessness and insanity originate from tamas.

14:18. Those living in sattva go up. The rajasic ones remain on the middle level. The tamasic ones, possessing the worst qualities, go down.

14:19. When man sees the three gunas as the only reason of activity and when he cognizes that which is transcendent to the gunas — then he comes into My Essence.

14:20. When the indweller of the body becomes free from the three gunas related to the world of matter, then he becomes free from births, deaths, old-age, suffering, and partakes immortality.

Arjuna said:

14:21. How to recognize the one who became free from the gunas, O Lord? What is his behavior, and how he frees himself from the three gunas?

The Blessed said:

14:22. O Pandava, the one who is not afraid of joy, activity, and errors, and yet does not long for them when they have passed away;

14:23. who is not shaken by manifestations of the gunas, and saying, "Gunas act…" stays aloof, uninvolved;

14:24. steady in the situations of happiness and sorrow; self-confident; for whom a clod, a stone, and gold are equal; immutable amidst the pleasant and unpleasant, amidst praise and blame;

14:25. same in honor and dishonor; equal toward a friend and a foe; renouncing the desires of prosperity in the material world — such a one is said that he is free from the three gunas.

14:26. The one who serves Me with steadfast love — he, having freed himself from the three gunas, is worthy of becoming Brahman.

14:27. And Brahman, imperishable and immortal, is based on Me. I am the Basis of eternal dharma and the Abode of the ultimate happiness.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the fourteenth conversation between Shri Krishna and Arjuna, entitled:

Liberation from the Three Gunas.

Conversation 15

The Blessed said:

15:1. They say that there is the immortal tree ashvattha the roots of which grow upward and the crown is beneath[49]. Its leaves are words of thanksgiving and love. He who knows it is an expert in the Vedas.

15:2. Its branches extend up and down; they are nourished by the three gunas. They end at the objects of indriyas. Its roots are the fetters of karma in the human world.

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[49] **This image gives a notion about one of the most principal meditations of buddhi yoga. In it also there is a key to cognition of Brahman and Ishvara.**

15:3. Looking from within the world of matter, one can comprehend neither its form, nor its purpose or destination, nor even its foundation. And only when this firmly rooted tree is cut down by the mighty sword of liberation from attachments,

15:4. then the road from which there is no return opens up. There one has to merge with the Primordial Spirit Who gave the origin to everything.

15:5. Without pride and delusion, having conquered the evil, understanding the nature of the Eternal, having curbed the sexual passion, free from the pairs of opposite known as rejoicing and suffering — such people confidently walk the reliable Path.

15:6. Neither the Sun, nor the Moon, nor fire shine there. Having entered this place, one never returns. This is My Supreme Abode.

15:7. A part of Me becomes a soul in the world of incarnated beings and stretches in the material nature around its indriyas, among which the indriyas of the mind are the sixth.

15:8. The soul obtains a body. And when it leaves the body, Ishvara takes it and carries away, even as wind carries away fragrance of flowers.

15:9. By hearing, eyesight, touch, taste, smell, as well as by the mind the soul perceives from within the body the objects of senses.

15:10. The ignorant do not see the soul when it comes, leaves, or stays enjoying, being captivated by the gunas. But those who have the eyes of wisdom see it.

15:11 Rightly aspiring yogis cognize not only the soul, but also the Atman in themselves. But the unwise do not find the Atman.

15:12. Know that the splendor of the Sun illuminating the space and of the Moon or of fire — this splendor originates from Me.

15:13. Having penetrated inside the soil, I sustain the beings in it with My Life-giving Power. I nourish all plants by becoming the heavenly soma for them.

15:14. As the Fire of Life, I reside in the bodies of animals. And mingling with the incoming and outgoing energies, I transform in their bodies the four kinds of food.

15:15. I reside in the hearts of all. From Me originates knowledge, remembering, and forgetting. I am that which has to be known in the Vedas. I am, verily, the Possessor of the all-encompassing knowledge. I am also the Creator of the vedanta.

15:16. There are two kinds of purusha in the world: impeccable and disposed to making errors. Disposed to errors are all creatures. But the Highest Purusha is said to be impeccable.

15:17. But superior to them both there is the Supreme Purusha called the Divine Atman[50]. He, pervading everything with Himself, sustaining the three worlds, is the Great Ishvara.

15:18. This is so because I am transcendent to the perishable and even to the imperishable. I am identified in the world and in the Vedas as the Supreme Spirit.

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[50] **Paramatman.**

15:19. He who without delusion knows Me as the Supreme Spirit, he who cognized everything worships Me with all his being.

15:20. So, I has expounded this innermost Teaching, O sinless one. Man who knows it, who has developed consciousness becomes the most successful in his efforts, O Bharata.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the fifteenth conversation between Shri Krishna and Arjuna, entitled:

Cognition of the Supreme Spirit.

Conversation 16

16:1. Fearlessness, purity of life, diligence in the yoga of wisdom, generosity, self-possession, sacrificing, studying of Holy Scriptures, spiritual efforts, simplicity,

16:2. harming no one, honesty, non-angriness, detachment, peacefulness, ingenuousness, compassion to living beings, absence of greed, gentleness, modesty, absence of fickleness,

16:3. courage, all-forgiveness, vigor, frankness, absence of envy and pride — the one of Divine nature possesses these qualities.

16:4. Dishonesty, haughtiness, pride, angriness, and also coarseness and ignorance are the features of the one of demonic qualities.

16:5. Divine qualities lead to the Liberation, demonic ones — to slavery. Do not grieve: you were born for divine lot, O Pandava.

16:6. Beings in this world manifest themselves in two ways: as Divine and as demonic. The Divine was already expounded to you. Now hear from Me, O Partha, about the demonic manifestations.

16:7. Demonic people know neither true power, nor abstinence, nor purity, nor even scrupulosity. There is no truth in them.

16:8. They say, “There is neither truth in the world, nor meaning, nor Ishvara. It came into being not for the Great Purpose, but merely as a result of sexual passion”.

16:9. People of such views, abnegated the Atman, possessing small consciousness, become evildoers and destroyers of the perishable world.

16:10. Yielding to insatiable worldly desires that lead to destruction, haughty and arrogant, attached to the transient, confident that there is nothing more to it than that,

16:11. indulging in unending baneful reasonings, aiming only at satisfaction of their cravings, they think: “There is only this”.

16:12. Bound by hundreds of fetters of anticipation, submitting to lust and anger, they accumulate wealth by unjust means for the sake of sensual enjoyments.

16:13. “Today I achieved this, and that purpose I will achieve tomorrow. This wealth is already mine, and that one will be mine in future.

16:14. “I have killed this foe, and will kill others. I am the lord. I am enjoying. I have attained perfection, power, happiness.

16:15. "I am wealthy and noble, who can compare to me? I will make offerings, will give alms, will enjoy." This is how the ignorant get deluded.

16:16. Lost in many intentions, entangled in the net of lie, yielded to satisfaction of their worldly passions, they go to the hell of the wicked.

16:17. Self-conceited, obstinate, full of pride, and intoxicated by wealth, they perform hypocritical sacrifices in disregard of the spirit of the Scriptures.

16:18. Indulging in egoism, violence, arrogance, lust, and anger, they hate Me[51] in other bodies.

16:19. These haters, full of evil and cruelty, I always cast into adverse, demonic conditions in the next births.

16:20. Appearing in these demonic conditions, get enshrouded by ignorance life after life, aspiring not to Me, they go to the very bottom of the abyss.

16:21. Threefold are the gates to hell where man perishes: lust, anger, and greed. Therefore one has to renounce these three.

16:22. He who has freed himself from these three gates of the darkness makes his own good, O Kaunteya, and attains the Supreme Goal.

16:23. But the one who, having abnegated the Holy Scriptures, yields to his whims attains neither the Perfection, nor happiness, not the Supreme Goal.

16:24. Therefore, let the Holy Scriptures be for you the instructions of what to do and what not to do. Having come to know what are the precepts of the Holy Scriptures, you have to bring your actions in this world in accordance with them.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the sixteenth conversation between Shri Krishna and Arjuna, entitled:

***Discrimination of the Divine and Demonic*.**

Conversation 17

Arjuna said:

17:1. What is the state of those who are endowed with faith, but disregard the precepts of the Holy Scriptures. Are they in the states of sattva, rajas, or tamas?

The Blessed said:

17:2. The faith of incarnated one can be of three kinds: sattvic, rajasic, and tamasic. Hear about all three.

17:3. Faith of man corresponds to his essence. The man corresponds to his faith: as a man's faith is, so is he.

17:4. The sattvic worship the Divine, the rajasic worship the beings of the demonic nature[52], the tamasic worship the dead and the lower spirits.

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[51] My Atman.

[52] Yakshas and rakshasas.

17:5. Know that they who perform severe ascetic exploits not prescribed by the Holy Scriptures for the sake of self-admiration and pride, yet subjected to the sexual passion, to attachments, and to violence,

17:6. unwise, torturing the elements that their bodies are composed of, as well as Me residing in their bodies, — know that their decisions are demonic.

17:7. Even so the food pleasant to all can be of three kinds, as well as sacrifice, ascetic exploits, and gifts. Hear from Me what is the difference between them.

17:8. Food that promotes longevity, strength, health, jocundity, and serenity of mood, which is succulent, oily, substantial, and tasty — such food is dear to the sattvic.

17:9. Passionate ones hunger for bitter, sour, salty, too spicy, exciting, dry, and burning food, i.e. the food that causes sorrow, suffering, sickness.

17:10. Spoiled, tasteless, with bad smell, putrid, cooked of garbage, unclean food is dear to the tamasic.

17:11. Sacrifice performed by man without a thought about the reward, in accordance to the Holy Scriptures, with firm belief that this is his duty — such a sacrifice is sattvic.

17:12. Sacrifice performed with expectation of reward and for the sake of pleasing oneself — know that such a sacrifice originates from rajas.

17:13. Sacrifice that contradicts the religious precepts, performed without feeding the hungry, without sacred words, without charity, without faith — such a sacrifice is called tamasic.

17:14. Homage paid to the Divine, to brahmans, to teachers, and tosages, purity, simplicity, abstention, and causing no harm (to the body) — such is the asceticism of the body.

17:15. Speech causing no dislike, honest, pleasant, and beneficial, and also repetition the holy texts — such is the asceticism of the speech.

17:16. Clarity of thoughts, lowliness of mind, control over thoughts, amicability toward everyone, and also naturalness of life — such is the asceticism of the mind.

17:17. This threefold asceticism, if it is performed by steady people endowed with deep faith and without expectation of reward, — such asceticism is considered sattvic.

17:18. Asceticism performed for the sake of praise, honor, and glory, as well as asceticism performed with pride — is rajasic in its nature, unsteady, not firm.

17:19. Asceticism performed under delusion, with self-torture, or with the purpose of destroying someone — such asceticism is tamasic in its nature.

17:20. The gift, which is given without a thought about repayment, out of call of duty, at the right time and on the right place to a worthy person — such a gift is considered sattvic.

17:21. That which is given with expectation of repayment or reward, or with grudging — such a gift is called rajasic.

17:22. Gift given in inappropriate place, at inappropriate time, to unworthy people, with disrespect or disregard — such a gift is tamasic.

17:23. "AUM — TAT — SAT" — is the threefold designation of Brahman in the Vedas. In old time, it was also used in performing sacrifices.

17:24. Therefore, the knowers of Brahman begin the acts of sacrifice and self-restraint with the word AUM, as it is prescribed by the Holy Scriptures.

17:25. When they who seek the Liberation perform various sacrifices and purifying acts of self-restraint, or give sattvic gifts — then it is performed with the word TAT.

17:26. The word SAT is used for designating the true reality and good, as well as righteous acts, O Partha.

17:27. Also the word SAT is always uttered in sacrificing, self-restraint and charity. And the actions aimed at these purposes are also designated by the word SAT.

17:28. And that which is performed without faith — whether it is sacrifice, exploit, or giving — is ASAT, that is NOTHING both here and after death.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the seventeenth conversation between Shri Krishna and Arjuna, entitled:

Threefold Division of Faith.

Conversation 18

Arjuna said:

18:1. I want to know, O Powerful One, about the essence of the renunciatory way of life as well as about renunciation.

The Blessed said:

18:2. Abandonment of activity rooted in personal desires sages call renunciatory life[53]. One's activity aimed not at the personal profit is called renunciation.

18:3. "Action must be abandoned as evil," say some religious thinkers. "Sacrifice, charity, and acs of self-restraint should not be abandoned," say others.

18:4. Hear My judgments about renunciation, O Bharata. Renunciation can be of three kinds, O tiger among men.

18:5. Sacrifice, charity, and acts of self-restraint should not be abandoned, but should be performed. They purify the reasonable one.

18:6. Yet, these actions too must be performed without attachment to the activity itself, without expectation of reward, O Partha.

18:7. Verily, one should not renounce the prescribed actions. Such renunciation originating from delusion is considered tamasic.

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[53] **Sannyasa.**

18:8. He who renounces actions out of fear of physical suffering, saying, "it hurts," performing thus the rajasic renunciation — he does not receive the fruits of such a renunciation.

18:9. He who performs the necessary action saying, "It must be done," renouncing at the same time attachment to the action as well as personal profit — such a one, O Arjuna, performs sattvic renunciation.

18:10. The one who is detached, imbued with harmony and purity, reasonable, devoid of doubts, — such a one does not detest unpleasant action and is not attached to pleasant action.

18:11. Verily, an embodied person cannot renounce actions completely. Only the one who renounces the personal profit renounces truly.

18:12. Good, bad, and mixed — such can be the fruit of action for the non-detached. But for a sannyasi there are no fruits.

18:13. Learn from Me, O mighty-armed, the five causes that give the origin to any action, as they are described in sankhya:

18:14. circumstances, the man himself, other beings, various energy fields, and the Divine Will — five in total.

18:15. Whatever action one performs by body, word, or thought — whether it is righteous or unrighteous — the causes of the action are these five.

18:16. Therefore, the unwise who sees himself as the only reason of the action is deluded.

18:17. But the one who is free from such egocentrism, who is free as a consciousness — even when fighting in this world such a one does not kill and does not bind oneself by this.

18:18. The process of cognition, the object of cognition, and the one who cognizes — these are the three causes that give impulse to the action. The impulse, the action, and the doer are the three constituents of the action.

18:19. In the terms of the gunas, the knowledge, the action, and the doer are also defined as of three possible kinds. Hear about this from Me.

18:20. The knowledge that sees One Indestructible Being in all beings, undivided in the separate — know that such knowledge is sattvic.

18:21. But the knowledge which considers numerous diverse beings as separate — know that such knowledge originates from rajas.

18:22. The knowledge based on the tendency to stick to a single separate thing as if it were the whole, unreasonable, narrow, not grasping the real — such knowledge is called tamasic.

18:23. A due action performed passionlessly, without desire of reward and without attachment to it is called sattvic.

18:24. An action performed under the pressure of desire of carrying it out, with self-admiration, or with great effort — such action is called rajasic.

18:25. An action undertaken under delusion, without consideration of possible negative consequences, for the sake of destruction, harm, or a coarse action is called tamasic.

18:26. Unattached to action, devoid of self-admiration, endowed with confidence and determination, the same in success and failure — such a doer is called sattvic.

18:27. Excited, desirous for fruits of his actions, greedy, envious, admiring himself, dishonest, subjected to rejoice and sorrow — such a doer is called rajasic.

18:28. Arrogant, coarse, angry, obstinate, sly, negligent, insidious, dull, sluggish, somber, cowardly — such a doer is called tamasic.

18:29. Threefold, according to the three gunas, is also distinction of consciousness and aspiration. Hear about this, O Dhananjaya!

18:30. He who discerns: what is worthy of attention and what is not, what ought to be done and what ought not to be, what ought to be bewared of and what ought not to be, what is slavery and what is freedom — he who can differentiate this has a developed consciousness and lives in sattva.

18:31. He who does not discern the right path from the wrong one, what ought to be done from what ought not to be done — he as a consciousness is undeveloped and lives in rajas.

18:32. He who lives in ignorance, who takes the wrong path for the right one and goes in the wrong direction — he as a consciousness is tamasic, O Partha.

18:33. The unswerving aspiration that allows one to control the mind, energy, and indriyas, and to be in the state of Yoga, — such aspiration is sattvic.

18:34. But if one directs his aspiration at the true path, at the sexual passion, and at the profit of work, O Arjuna, then such aspiration due to the attachment and selfishness is of rajas.

18:35. And the aspiration that does not help to free the unwise from laziness, fear, sorrow, gloominess — such aspiration is tamasic, O Partha.

18:36. And now hear about the threefold nature of joy, O best of the Bharatas, — about that which brings happiness and allays suffering.

18:37. The joy, which at first is alike poison and then turns into nectar, is considered sattvic and originating from blissful cognition of the Atman by the consciousness.

18:38. The joy originating from contacts of indriyas with worldly objects, which at first is alike nectar and then turns into poison — such joy is called rajasic.

18:39. The joy which is delusive from the begging until end, originating from rejection of the Atman, against the background of carelessness and laziness — such joy is tamasic.

18:40. There is no being, either here on the Earth or among gods which is free from the three gunas born in the world of prakriti.

18:41. Duties of brahmans, kshatriyas, vaishyas, and shudras are distributed in accordance to the gunas and consistent with their own nature, O conqueror of enemies.

18:42. Clarity, self-control, self-restraint, honesty, all-forgiveness, and also simplicity, wisdom, use of own knowledge (for the good of others), knowledge about the Divine — such is the duty of a brahman, born of his own nature.

18:43. Valor, grandeur, firmness, agility, and also inability to flee from battle, generosity, the nature of a ruler — such is the duty of a kshatriya, born of his own nature.

18:44. Tillage, cattle-rearing, trade are the duties of a vaishya, born of his own nature.

18:45. Man attains the Perfection by performing his duty with diligence. Hear how man diligently performing his duty comes to the Perfection.

18:46. Performing his duty and worshipping through this the One by whose Will all beings come into existence and Who pervades everything, does man attain the Perfection.

18:47. It is better to perform own duties even if they are insignificant than the duties of others even if they are grand. Performing duties that follow from his own nature, man does not commit sin.

18:48. Preordained destiny, even if it contains unpleasant, should not be abandoned. Verily, all risky undertakings are wrapped in errors even as fire in smoke, O Kaunteya.

18:49. The one who as a consciousness is free and omnipresent, who cognized the Atman, who has no worldly desires — he attains through the path of renunciation the Highest Perfection and the freedom from the fetters of his destiny.

18:50. How the one who has attained the Perfection comes to Brahman, to the highest state of wisdom — hear from Me in brief, O Kaunteya.

18:51. With completely purified consciousness, overcame oneself by steadfastness, detached from all the outer, cast off passion and enmity,

18:52. living secludedly[54], abstinent, subdued his speech, body, and mind, being constantly in meditation, passionless,

18:53. abandoned egoism, violence, arrogance, sexual passion, anger, greed, imbued with peace and selflessness — such a person is worthy of becoming Brahman.

18:54. Having achieved the Eternity in the mergence with Brahman, he attains the highest Love to Me.

18:55. By Love he cognizes Me in My Essence: who I am and what I am in reality. Having cognized Me thus in My innermost Essence, he submerges into My Being.

18:56. Though being engaged in activity (ordained for him), but worshipping Me, he attains with My help the Eternal Imperishable Abode.

18:57. Renouncing in thought all actions for yourself, having merged the consciousness with Me, being conscious about Me as of your Refuge — think about Me constantly!

18:58. Thinking about Me, you, with My help, will overcome all obstacles. But if out of pride you decide not to live like this, then you will lose everything.

18:59. If, immersed into egoism, you will say: "I don't want to struggle," such your decision will be vain, for prakriti will coerce you to.

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[54] **I.e., self-sufficient, seeking not vain contacts.**

18:60. O Kaunteya! Bound by your own duty[55], which is born of your own nature, you will do against your will what you, in delusion, do not want to do.

18:61. Ishvara resides in the hearts of all beings, O Arjuna, and by the power of His maya He makes all beings to revolve as on a potter's machine.

18:62. Seek refuge in Him with all your being! By His grace will you attain the Supreme Peace, the Imperishable Abode!

18:63. Thus I have revealed to you the wisdom more secret than the secret itself. Reflect on it thoroughly and then do as you wish.

18:64. Hear again from Me My Highest and innermost word: you are loved by Me and therefore receive this boon from Me!

18:65. Think always about Me, love Me, sacrifice yourself for My sake, seek refuge only in Me — and you will come to Me. You are dear to Me and I trust you.

18:66. Having abandoned all other paths, go only to Me for Salvation! Do not grieve, I will free you from all your fetters!

18:67. Never tell about this to the one who is not disposed to exploits and is not endowed with love. Also do not tell to those who do not want to hear or who slander Me.

18:68. But he who reveals this highest Truth to those who love Me, realizing (thus) his devotional love to Me — he will undoubtedly come to Me.

18:69. And there will be no one among men performing more valuable service than he! And there will be no one on the Earth dearer to Me than he!

18:70. And he who will study this sacred conversation of ours will learn to worship Me by the sacrifice of wisdom. Such is My thought.

18:71. And if man endowed with faith just listens this conversation with homage — he will be ridding himself of evil and will attain the lucid worlds of the virtuous.

18:72. Have you listened all this with undistracted attention? Has your delusion born of ignorance been destroyed, O Partha?

Arjuna said:

18:73. My delusion is dispelled. By Your Grace I gained the knowledge. I am firm; my doubts went away. I will do as You said.

Sanjaya said:

18:74. Thrilled, I was hearing this wonderful conversation between Vasudeva and grand-souled Partha.

18:75. By the grace of Vyasa, I heard about this secret and highest yoga from the Lord of yoga — Ishvara Himself, speaking before my eyes.

18:76. O Raja! Recalling this holy dialogue of Keshava and Arjuna I am thrilled again and again!

18:77. Recalling this the most wonderful Form of Krishna, I rejoice again and again!

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[55] **Karma.**

18:78. Wherever there is Krishna, the Lord of yoga, wherever there is warrior Partha — there well-being, victory, and happiness are assured. So I believe.

Thus in the upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of yoga, says the eighteenth conversation between Shri Krishna and Arjuna, entitled:

***Liberation through Renunciation*.**

Thus ends the Bhagavad Gita.

Three Aspects of Krishna's Teaching

The Teaching of Krishna can be subdivided into three components:

1. Ethical.

2. Ontological.

3. Psychoenergetic (that is related to man's development within raja yoga and buddhi yoga).

It corresponds to the three components of man's spiritual development — ethical, intellectual, and psychoenergetic. Let us consider each one of them separately.

Ethical Aspect of Krishna's Teaching

Ethics consists of three components:

a) man's attitude toward other people and toward the entire environment within prakriti and purusha;

b) attitude toward the Creator;

c) attitude toward own Path to the Perfection.

Let us cite Krishna's statements on each of these three parts of the ethical teaching.

On Attitude toward People and Environment

Krishna suggests regarding everything existing in the universe as a manifestation of God in the aspect of the Absolute. Love to God in this aspect implies love to the Creation as to His integral part:

7:8. I am the taste of water, O Kaunteya. I am the shining of the Moon and the light of the Sun, and Pranava, and Universal Knowledge, and Cosmic Voice, and humanity in people.

7:9. I am the pure scent of earth and the warmth of fire. I am the life of all the living and the exploit of spiritual warriors.

7:10. I am the Consciousness of all who developed the consciousness, I am the splendor of all the beautiful.

7:11. I am the strength of the strong who is devoid of attachments and sexual passions. I am the sexual power in all beings that does not contradict dharma.

7:12. Know that sattva, rajas, and tamas originate from Me. But understand that they are in Me, not I am in them.

12:15. He who does not injure people… — such a one is dear to Me.

16:2-3. … Compassion to living beings, … — the one of Divine nature possesses this quality.

17:15. Speech causing no dislike, … pleasant… — such is the asceticism of the speech.

17:16 … Amicability toward everyone, … — such is the asceticism of the mind.

6:9. He possesses a developed consciousness and has advanced spiritually who is well-disposed both to friends and to foes, to neutrals, to strangers, to the envious, to relatives, to the pious, to the vicious.

On Attitude toward the Creator

11:54. … Only Love can contemplate Me in My innermost Essence and merge with Me.

13:10-11. Steadfast and pure love to Me… — this is acknowledged as true…

9:27. Whatever you do, whatever you eat, whatever you sacrifice or offer, whichever feat you perform… — perform it as an offering to Me.

12:14. … Seeking unity with Me, resolutely cognizing the Atman, devoted mind and consciousness to Me — such a loving Me disciple is dear to Me.

12:20. … All… for whom I am the Supreme Goal — … are dear to Me above all.

On Attitude toward Own Path to the Perfection

God suggests that we consider our lives as the possibility to approach the Perfection by constantly making efforts on transformation of ourselves, as well as through active creative love-service to God, which is manifested as service to people. Below are the corresponding statements of Krishna:

Fighting Coarse Negative Emotions and Worldly Cravings

12:13. He who is not hostile to any living being, who is friendly and compassionate, … even-minded among joy and sorrow, all-forgiving,

12:14. ever content… — such a loving Me disciple is dear to Me.

12:15. He who does not injure people…, who is free from anxiety, elation, anger, and fear — such a one is dear to Me.

12:17. He who neither … hates, (nor) grieves… — such a one is dear to Me.

5:23. The one who here, on the Earth, before liberation from the body, can resist the power of worldly attractions and anger — that one achieved harmony, he is a happy person.

16:21. Threefold are the gates to hell where man perishes: lust, anger, and greed. Therefore, one has to renounce these three.

16:22. He who has freed himself from these three gates of the darkness makes his own good… and attains the Supreme Goal.

18:27. Excited, desirous for fruits of his actions, greedy, envious, admiring himself, dishonest, subjected to rejoice and sorrow — such a doer is called rajasic.

18:28. Arrogant, coarse, angry, obstinate, … somber… — such a doer is called tamasic.

A comment needs to be made to the statements 5:23 and 16:21.

It is necessary to understand that in these words of Krishna there is no denial of sexuality and sex as such. Only that sexuality has to be suppressed which is of egoistic nature (characterized by the formula: "I want! Satisfy me!") and which distracts one from the higher aspiration to the Creator, superseding it even to a small degree. But in general sexuality is regarded by Krishna positively and even with respect (see verse 7:11).

Sexuality and sex are obviously needed for ensuring reproduction. Sexuality also socializes [9]. Upbringing of children plays an important part in formation of many valuable qualities in man. Moreover, the stage of sattva hardly can be mastered without experience of the higher harmony of sexual relationships.

But later on, in order to become free from the stereotypes of the guna sattva, one has to make certain efforts. As the indriyas are taken off worldly objects and the consciousness merges with the higher layers of the Absolute, the subjective importance of sexuality necessarily diminishes. It may remain only as a means of helping others with strengthening sattva and *crystallization* of the consciousness.

Raja Krishna Himself had wives and children; it is described in the other books of the Mahabharata. But it is necessary to understand that they were not just wives in the usual sense, but spiritual disciples incarnated into female bodies.

Sexuality as well as all other qualities of man can be differentiated according to the gunas. That is, the sexuality peculiar to the representatives of a certain guna is of the nature of the same guna. The knowledge of this may become the ground for self-analysis and self-improvement, and for better understanding of other people. Sexuality may be even transcendent to the gunas. Only the sattvic sexuality is worthy of encouragement.

In the Bhagavad Gita a lot is said about the sattvic qualities; they are harmoniousness, calmness of mind, subtlety of consciousness, the ability to control own emotions with refusal of the coarse emotional manifestations, prevalence of the state of subtle and joyful love, absence of egocentrism, violence. From the methodological standpoint, it is important to stress that the sattvic qualities can be developed only if the body is healthy and cleansed from coarse energies. To become sattvic, one needs, among other things, to exclude completely meat and fish from the nutrition. The sattvic qualities can be steadfast only in the person who has passed fully through the stage of kshatrism, has developed vigor, *personal power*, high intellect, and has gained thorough knowledge about the most important in life.

Fighting False Attachments

12:17. He who neither falls in love (with people)… — such a one is dear to Me.

12:18-19. … Free from worldly attachments… such a person is dear to Me.

13:8-11. … Dispassion toward worldly objects…, absence of worldly attachments… — all this is acknowledged as true…

2:62. But if he comes back in his mind to the worldly objects, then inevitably the attachment to them arises. The attachment leads to desire to possess these objects, and impossibility to satisfy this desire produces anger.

16:1-3. … Generosity, … absence of greed… — the one of Divine nature possesses these qualities.

18:26. Unattached to action… — such a doer is called sattvic.

18:49. The one who as a consciousness is free and omnipresent, who cognized the Atman, who has no worldly desires — he attains through the path of renunciation the Highest Perfection and the freedom from the fetters of his destiny.

Fighting Egoism, Egocentrism, and Ambitiousness, which Are Manifestations of the lower self

12:13. He who is… without worldly attachments and egoism, even-minded among joy and sorrow, all-forgiving,

12:16. He who requires nothing from others… — … is dear to Me.

13:7-11. Humility,… simplicity,… absence of egoism… — all this is acknowledged as true…

16:4. … Haughtiness, pride… are the features of the one of demonic qualities.

18:26. … Devoid of self-admiration… — such a doer is called sattvic.

12:18. Equal to a friend and to a foe, the same to glorification and disgrace, in warmth and in cold, among joy and sorrow, free from worldly attachments,

12:19. regarding equally praise and blame, laconic, content with everything what happens, not attached to home, determined in decisions, full of love, such a person is dear to Me.

The problem of fighting false attachments, egoism, and egocentrism can be radically solved by:

— forming the right spiritual orientation (i.e. whole-hearted aspiration to the Creator),

— mastering the control over the indriyas, and

— direct elimination of own lower self in Nirodhi through the meditation *total reciprocity*. (If this meditation is realized in the Holy Spirit, then it results in the state of Nirvana in Brahman; if it is realized in the eon of the Creator, then Merging with the Creator happens).

The work with indriyas is a component of the psychoenergetic direction of the work; it is possible only for those who have mastered on the stage of raja yoga the methods of moving the consciousness from one chakra to another, developed all three dantyans, and then — on the stage of buddhi yoga — brought to the perfect state the both *bubbles of per-*

***ception*, and solved the mystery that Krishna spoke about in the beginning of the 15-th chapter of the Bhagavad Gita.**

Cultivating Positive Qualities in Oneself

12:19. … Determined in decisions, full of love — such a person is dear to Me.

2:14. The contact with matter produces feelings of heat and cold, of pleasure and pain. These feelings are transient: they come and go. Endure them with fortitude.

2:15. He who is unmoved by them, … who remains sober and unfaltering in joy and in trouble — that one is able to attain immortality.

4:33. Superior to all outer sacrifices is the sacrifice of wisdom… All actions, O Partha, become perfect when they are performed by the wise.

4:34. Therefore, gain wisdom through devotion, inquiry, and service. Sages and clairvoyants, who perceived the essence of things, will impart this to you.

4:38. There is no purifier better than wisdom in this world. Through it the one skilled in yoga attains enlightenment in the Atman in due course.

4:39. The one full of faith gains wisdom. The one controlling his indriyas gains it too. Having achieved wisdom, they quickly attain the higher worlds.

11:54. Only love can behold Me thus, O Arjuna! Only love can contemplate Me in My innermost Essence and merge with Me.

Serving God

14:26. The one who serves Me with steadfast love — he, having freed himself from the three gunas, is worthy of becoming Brahman.

5:25. The Nirvana in Brahman is attained by those rishis who …dedicated themselves to the good of all.

Ontological Aspect of Krishna's Teaching

From the ontological point of view, the Bhagavad Gita is a unique work since it is the only one of all fundamental philosophical books of our history that gives complete and clear answers to the main questions of philosophy:

a) what is God,

b) what is man,

c) what is the meaning of man's life and how he should live on the Earth.

What Is God

The Bhagavad Gita considers God in the following aspects: Ishvara, Absolute, Brahman, Avatar.

In other languages Ishvara is called the Heavenly Father, God-the-Father, Jehovah, Allah, Tao, Primordial Consciousness, Adibuddha, in

the ancient history of Slavs He was called Svarog. Ishvara is also the Highest Teacher, the Goal of every one of us.

The second aspect of the word *God* is the Absolute or Everything, that is the Creator existing as one with His multidimensional Creation. The Evolution of the Absolute goes on in cycles (universal pulsation), which are called Manvantaras (chapter 8:16-21). A Manvantara consists of a Kalpa ("Day of Brahman") and a Pralaya ("Night of Brahman"). Each Kalpa begins with the *creation of the world* and ends by the *end of the world*. The meaning of such cyclic recurrence consists in creation of new conditions for continuing the universal Evolution (Evolution of God).

The third aspect is Brahman, what is the same as the Holy Spirit. As to the Christian tradition, the best description of the Holy Spirit is given in the Orthodox prayer *Heavenly Tsar*, which I deem to be the best of all Orthodox prayers. Here it is:

Heavenly Tsar, the Consoler, the Spirit of Truth!
Omnipresent and All-pervading!
Treasury of all good and Source of all life!
Come and abide in us!
And cleanse us of all impurity!
And save our souls, oh Blissful One!

Now let us consider the process of positive evolution of human consciousness.

In the beginning a person develops on the *material plane*. At this step of development, he experiences himself only as a material body and perceives only the world of material objects. When he says "I", he means his body. He means the same when thinking or saying: "it hurts", "it's hot", etc.

But the one who has learned something from the "non-material", has come in touch with various magical phenomena, has got some abilities in this area, — he becomes a representative of the *astral plane*.

Development on this step is driven by intellectual search, aspiration to studying the multidimensional space, and not just the objects of the material plane. Such person, in particular, cognizes what is multidimensional universe, what is magic, spirits. Having accepted in his outlook God, he inevitably begins to study God's intention on how we should live and what we should become. This is — the *mental plane*. Thus an intensive ethical transformation of oneself begins.

Having changed himself to a considerable degree in accordance with the will of God, he ascends to the evolutionary step, which is referred as the *supramental plan*e.

The next stage of development is the *near-divine plane*. It is the stage of true spiritual leaders. At this step they continue perfecting themselves on the parameters of Love, Wisdom, and Power, serving God and people with their spiritual knowledge.

The next stage is *cognition of Brahman* (Holy Spirit) in all His main manifestations and *Merging with Him.*

And the final step in self-perfection is *Merging with the Creator.*

Mastering of the two last steps implies cognition of the Nirvana in Brahman and Nirvana in Ishvara.

It is clear that the person passes through all the mentioned stages not in one, but in many incarnate lives.

There is one more manifestation of God on the Earth — Avatar, Messiah, Christ — a man-God Who as a Consciousness is merged with the Creator. He — from His Divine level — helps people to find the Way to the Creator.

Krishna, presented us with the Bhagavad Gita, Jesus Christ, Babaji, Sathya Sai Baba, and many Others are concrete examples of Avatars.

What Is Man

Man is not a body. His body is just a temporary material container of man himself. Man is a consciousness, i.e. self-aware energy. The size of the "lump" of consciousness of different people may differ significantly: from tiny "rudimentary" to cosmic sizes. It depends on two factors: the psychogenetic age (that is the age of the soul) and the intensity of efforts made on the spiritual Path.

Krishna said about correspondence of man and his body the following:

2:18. Only the bodies of the embodied are perishable, but he himself is eternal and indestructible…

2:19. He who thinks that he can kill and he who thinks that he can be killed are both mistaken. Man can neither kill nor can be killed.

2:22. Even as man throws off worn-out clothes and puts on others that are new, so does he throws off worn-out bodies and enters into new ones.

Man, as it was said above, represents the last stage of the evolutionary development of incarnate purusha (minerals — plants — animals — man — God). His task consists in striving to achieve the Divine Perfection. On this way he goes through certain stages, steps. We have already considered one of the schemes of such an ascent. In the Bhagavad Gita two other schemes are presented.

One of them is a description of the evolution in terms of gunas. That is, there are three gunas: a) *tamas* — darkness, ignorance, stupidity, coarseness, b) *rajas* — passionateness, activity, intensive search for one's place in life, fight for one's ideals, and so on, and c) *sattva* — purity, harmony. But, Krishna said, one has to go still higher — higher than sattva, to mergence with God, and this calls for new efforts, new struggle with oneself. One has to keep this in mind, since sattva may turn out to be a trap: it captivates one with its bliss, which one attains on this stage. It "relaxes" one, offers to abandon further efforts. But to become Brahman (having cognized the Nirvana in Brahman) and then Ishvara, one has to do a lot.

But it is impossible to bypass the sattva guna. It is impossible to merge with God without mastering the qualities inherent to this guna.

Likewise, it is impossible to bypass the rajas guna, for it is in this guna that man masters such qualities as energy, self-discipline, power.

There is another scheme of man's evolutionary advancement in the Bhagavad Gita — the scale of varnas. (Let me stress that this and many

other scales are mutually complementary; complex use of them in application to oneself or to others gives a more complete picture).

According to the scale of varnas, man on the first stage is called a *shudra*. He is too young in his psychogenesis and able of doing too little. His task now is to learn from people who are more mature evolutionary, helping them in their work.

The second stage is represented by *vaishyas*. These are merchants, craftsmen, farmers. Being in this varna implies having a developed intellect for starting creative business activity. Since for running a business, one needs to have an intellect which is already developed. It is through such activity that the representatives of this varna continue self-perfection.

The next varna is represented by *kshatriyas*. These are people who have ascended still higher in their intellectual development, in being energetic. These are leaders possessing corresponding "broadness" of mind, corresponding *personal power*.

By the way, one can start preparing oneself to this stage of spiritual development since youth by developing *personal power* and energy. Helpful in this work are physical labor, motional competitive sports, vigorous dances to the rhythmical music. If one does all this without coarse emotional states, if one remembers about God and about the necessity to observe known ethical standards in front of Him, then this can make a good "reserve" for the future spiritual development in mature age. It will be necessary then to renounce both competitiveness and passionateness. On the contrary, one should come then to calm, harmony, tenderness, wisdom. But this will be based on the foundation of big *personal power* — energy might of the consciousness and intellect.

The highest varna consists of *brahmans*, that is spiritual leaders.

By the way, *Brahman* is a Sanskrit word which is translated sometimes inadequately — with diverse Sanskrit-like words. In this way such words appeared as *brahmin*, *Brahma*, *Brahmo*, *Brama*. But in Sanskrit there is one word denoting both the Consciousness of Brahman and the person who has attained the Nirvana in Brahman.

It became historically established in India to hand down the varna membership by inheritance. Thus, it is quite obvious that not all people who assign themselves to the highest varna have high spiritual achievements.

But let us come back to the problem of self-perfection.

Let me cite some words of Krishna on how to choose the adequate methods of work on oneself — that is those, which are in accordance with the real stages of psychogenesis and ontogenesis.

12:8. Direct your thoughts to Me, submerge yourself as a consciousness into Me — verily, then you will live in Me…

12:9. But if you are not able to fix your thoughts steadily on Me — try to reach Me by practicing yoga…

12:10. If you are not capable of doing constantly yoga exercises, then dedicate yourself to serving Me, performing only those actions which are needful to Me — then you will reach the Perfection.

12:11. If you are not able of doing even this, then seek Merging with Me by renouncing the personal profit of your activity; restrain yourself in this way.

Who of us are capable of fulfilling the first recommendation?…

This means we can try the second one, i.e. the yoga exercises…

Yet, as we know, not all are capable of being successful in this…

In such a case, said Krishna, pave your way to God through karma yoga, i.e. the activity dedicated to God, and not to yourself. The activity devoid of egoistic, selfish component is karma yoga.

It is also essential to indicate what great importance Krishna attached to the intellectual development of people on the spiritual Path.

This appears to be especially important due to the fact that there exist a number of schools denying the importance of intellectual development — up to opposing the traditional education of children.

This point of view was expressed by Rajneesh in the early period of his preaching activity. He put it this way: your intellects, he said, are inherent to your brains, but your brains will perish along with your bodies, so one should be concerned only with that which is eternal — that is the consciousness. These are his early teachings. Later he abandoned such views and held the opinion that the highest spiritual achievements can be obtained only by the one who has mastered wisdom.

However, today there are sects fighting against mind. Some of their adherents believe that insanity is the norm in the development on the religious path.

But Krishna exalted Wisdom:

4:33. Superior to all outer sacrifices is the sacrifice of wisdom… All actions… become perfect when they are performed by the wise.

4:34. Therefore, gain wisdom through devotion, inquiry, and service…

4:37. Even as fire turns fuel into ashes, so does the fire of wisdom burns all false actions to ashes.

4:38. There is no purifier better than wisdom in this world. Through it the one skilled in yoga attains Enlightenment in the Atman in due course.

4:39. The one full of faith gains wisdom. The one controlling his indriyas gains it too. Having achieved wisdom, they quickly attain the higher worlds.

7:16. There are four types of righteous men worshipping Me…: desiring to free themselves from suffering, aspiring to knowledge, seeking personal achievements, and the wise.

(It follows from these words of Krishna that, first, any active person who is not of demonic nature, that is not cultivating coarse vices in himself, is a righteous one. Second, the representatives of the first three mentioned groups are not wise yet: the wise are an independent group of a higher level. Those striving to break away from suffering, those thirsting for knowledge, and those striving for personal achievements on the stage of rajas — they are not wise yet).

7:17. … Superior to the others is the wise, even-minded and devoted to Me completely. Verily, I am dear to the wise, and he is dear to Me.

8:28. Studying the Vedas, performing sacrifice, ascetic exploits, and good deeds give one proper fruits. But a yogi possessing the true knowledge is superior to all these; he attains the Supreme Abode.

So who can be called the wise one? — He who has a wide scope of knowledge on the main subjects: about God, about man, about man's Path to God. This is the basis, the foundation of Wisdom. But it is not the Wisdom yet. This is just possession of much knowledge, erudition. Wisdom implies an additional capability of operating the knowledge in possession, the ability to create intellectually.

How one can develop all this in oneself? The easiest way is studying in traditional educational institutions: schools, universities… Plus mastering as many skills, professions as possible, communications with people, with God, and many other things. It is essential to go through the stage of grihastha (householder) in full. It is through the service to other people, care for them — first within the bounds of ordinary family, and then the "family" of one's spiritual disciples — that Wisdom forms in man.

And fools are not let by the Creator into Himself: He does not need them.

Psychoenergetic Aspect of Krishna's Teaching

The psychoenergetic direction of yoga, as Krishna expounded it, includes the following three steps:

1. Preparation of the body.

2. Preparatory exercises with energetics of the body.

3. Cognition of the Atman through:

a) work with emotions,

b) refusing of false attachments,

c) formation of right aspiration,

d) control of the activity of the indriyas,

e) meditative practice aimed at the refinement of the consciousnesses, mastering the ability of moving the consciousness, growth of *personal power*, and cognition of the Atman[56].

4. Attainment of Brahman.

5. *Strengthening of the consciousness*.

6. Attainment of Ishvara.

Preparation of the Body

Krishna did not leave specific methods, but gave general directions:

17:5. Know that they who perform severe ascetic exploits not prescribed by the Holy Scriptures for the sake of self-admiration and pride…

17:6. unwise, torturing the elements that their bodies are composed of… — know that their decisions are demonic.

17:14. … Purity, … abstention, and causing no harm (to the body) — such is the asceticism of the body.

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[56] Points 3:a-e were discussed in the previous chapters as well.

6:16. Verily, the yoga is not for those who eat too much or do not eat at all, not for those who sleep too long or wake too long…

6:17. Yoga dispels all suffering in him who became moderate in eating, resting, working, and also in sleeping and waking.

17:8. Food that promotes longevity, strength, health, jocundity, and serenity of mood, which is succulent, oily, substantial, and tasty — such food is dear to the sattvic.

Preparatory Exercises with the Energetics of the Body

It is impossible to start working with Atman straight off. This work should be preceded by the preliminary trainings [3,5] that were already said about and will be discussed below.

About this preparatory stage Krishna said briefly:

12:9. But if you are not able to fix your thoughts steadily on Me — try to reach Me by practicing yoga…

Conquering the Mind

In the Bhagavad Gita the following is said about this:

Arjuna said:

6:33. For such Yoga which is attained through inner evenness… I do not see a firm ground in myself because of restlessness of mind.

6:34. For the mind is truly restless, O Krishna. It is turbulent, obstinate, hard to restrain. I think it is as difficult to curb it as to curb the wind.

The Blessed said:

6:35. No doubt… the mind is restless and it is hard to curb. Yet, one can put it under control by constant practice and dispassionateness.

6:36. Yoga is hard to attain for man who has not cognized his Atman. But he who has cognized his Atman is on the right way to Yoga[57] — this is My opinion.

In the esoteric practice, the problem of controlling the mind is easily solved with the help of the methods of raja yoga and then of buddhi yoga. For this purpose, one should learn to move the energy structures of the multidimensional organism, which compose the upper *bubble of perception* (upper dantyan, chakras sahasrara, ajna, and vushudha), into the region of the anahata chakra and then into other energy structures inside the body and the bioenergetic *cocoon,* which surrounds the body. At such movings, the thought dominants get destroyed, the mind becomes "quiet", and its indriyas become not attached to the "earthly".

Later on, at the step of buddhi yoga, the problem of controlling the mind is solved even more radically — there the adherent masters moving separately the developed structures of the upper and lower *bubbles of perception* in the *subtle worlds* far outside the body.

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[57] The word *Yoga* in this context means mergence, i.e. this statement is about achievement of the ultimate Goal. In other context, this word can mean the system of methods for advancing toward this Goal.

It does not mean, of course, that such an adherent loses to some degree his intellectual ability. Being not in meditation, he continues to reason about the "earthly" aspects of life not less, but more adequately. During meditations, his intellect is not "switched off"; it just switches completely from the "earthly" to the "unearthly", to the Divine.

Even more higher stages of solution of this problem become available in full merging of the consciousness with the Consciousness of Brahman and then with the Consciousness of Ishvara through special meditative techniques. Then the intellect of the adherent is united with the Intellect of God.

In some unhealthy sects inadequate methods are used in attempts to control the mind. For example, long "seclusions" by themselves, i.e. without special esoteric techniques, make no sense: the adherents only waste their time. Equally ineffectual for this purpose is the use of psychedelics, which have in addition harmful effects for physical and psychical health. The only right way of mastering the control over the mind is an active work with it with the use of methods of raja yoga and buddhi yoga in a completely adequate and clear state of the consciousness.

Description of the Atman and How to Cognize It

8:3. … The main essence (of incarnate beings) is the Atman…

6:7. He who has cognized the Atman attains the full peace, for he takes refuge in the Divine Consciousness when he (his body) is in cold or heat, in situations of joy or grief, honor or dishonor.

6:10. Let a yogi be constantly concentrating in the Atman…

6:18. When he as a refined consciousness free from all cravings is concentrated in the Atman alone, then he is said about: "He is in harmony".

5:17. The one who has cognized oneself as a consciousness, who has associated oneself with the Atman, who is devoted only to the Lord and takes refuge in Him — that one goes to the Liberation purified by salvational wisdom.

15:11 Rightly aspiring yogis cognize not only the soul, but also the Atman in themselves. But the unwise do not find the Atman.

2:58. When he takes his indriyas off the worldly objects like a tortoise withdraws its limbs and head into its shell — then he has attained the true understanding.

13:22. Observing, Supporting, All-receiving, the Highest Ruler, and also the Divine Atman — this is how called the Supreme Spirit in this body.

13:29. He who sees that all actions are realized only in prakriti and that the Atman remains actionless — he truly sees.

13:31. The eternal and non-bound by prakriti Divine Atman, though residing in bodies, does not act and cannot be influenced…

13:32. Even as the omnipresent Void does not intermix with anything because of its subtlety, so does the Atman residing in the bodies intermixes with nothing.

But these instructions cannot by themselves, without more details, ensure cognition of the Atman. This is the task of spiritual schools. Searching for methods is the possibility for seekers to develop the Wisdom. This is also the possibility for creating various paths, and this is good, since it allows each of the followers to choose the most adequate path for oneself. The main concept of this searching Krishna outlines as follows:

10:8. I am the Source of everything; everything proceeds from Me. Having understood this, the wise worship Me with great delight.

10:9. Directing their thoughts to Me, devoted their lives to Me, enlightening each other, always conversing about Me, they are happy and content.

10:10. To them — always full of love — I gift buddhi yoga, by means of which they attain Me.

Description of Brahman and Cognition of the Nirvana in Brahman

13:12. I will reveal to you what has to be known, and, having being known, brings one to immortality: this is the Supreme Brahman, Who has no origin and is beyond the limits of existence and non-existence (of beings).

13:13. His hands, feet, eyes, heads, mouths are everywhere; omniscient, He abides in the world, embracing everything.

13:14. He has no organs of perception, yet He perceives everything; bound by nothing and sustaining all beings, free from the three gunas and using the gunas,

13:15. inside and outside of all beings, unmoving and yet being in motion, elusive in His subtlety, being always near and yet at the unspeakable distance — such is imperishable He.

13:16. Not divided among beings and yet existing separately in everyone, He is cognized as the Helper of all. He embraces all beings with Himself and guides them in development.

13:17. About Him, about the Light of all lights, is said that He is beyond the darkness. He is Wisdom, the Goal of every wisdom, cognized by wisdom, residing in the hearts of all.

14:26. The one who serves Me with steadfast love — such a one, having freed oneself from the three gunas, is worthy of becoming Brahman.

18:50. How the one who has attained the Perfection comes to Brahman, to the highest state of wisdom — hear from Me in brief…

5:24. He who is happy within, who finds joy not in the outer, who is illuminated (by love) within — such a yogi is capable of cognizing the essence of Brahman and attaining the Nirvana in Brahman.

5:25. The Nirvana in Brahman is attained by those rishis who have got rid of vices, became free from duality, cognized the Atman, and dedicated themselves to the good of all.

5:26. Free from the worldly attractions and anger, dedicated to spiritual pursuits, having subdued thoughts and cognized the Atman — they attain the Nirvana in Brahman.

6:27. The highest bliss awaits a yogi… after he becomes sinless and alike to Brahman.

6:28. The yogi who brought himself into harmony and got rid of vices experiences easily unlimited bliss of contact with Brahman.

18:51. With completely purified consciousness, overcame oneself by steadfastness, detached from all the outer, cast off passion and enmity,

18:52. living secludedly, abstinent, subdued his speech, body, and mind, being constantly in meditation, passionless,

18:53. Abandoned egoism, violence, arrogance, sexual passion, anger, greed, imbued with peace and selflessness — such a person is worthy of becoming Brahman.

5:20. With calmed pure consciousness, the one who cognized Brahman and established oneself in Brahman neither rejoices receiving the pleasant nor grieves receiving the unpleasant.

5:21. The one who is not attached to satisfaction of his senses by the outer things and finds joy in the Atman — he, upon reaching unity with Brahman, partakes the eternal bliss.

18:54. Having achieved the Eternity in mergence with Brahman, he attains the highest Love to Me.

Strengthening of the Consciousness

As man goes through the stages of buddhi yoga, his amount of the energy of the consciousness grows and so *strengthening of the consciousness* (or *crystallization* of the consciousness) takes place:

2:64. … He who has conquered his indriyas, renounced attractions and distractions, and established himself in the Atman attains the inner purity.

2:65. When the inner purity is attained, all sorrow disappears and the consciousness strengthens.

However this achievement can be lost:

2:67. The reason of man who yields to the pressure of passions gets carried away like a ship carried away by a storm.

2:63. Because of anger the perception gets completely distorted. The distortion of perception causes the loss of memory (about own achievements). And the loss of memory leads to the loss of the energy of the consciousness. By losing the energy of the consciousness, man degrades.

Description of Ishvara

10:8. I am the Source of everything; everything proceeds from Me. Having understood this, the wise worship Me with great delight.

10:42. … Having enlivened the whole universe with a minute part of Myself, I remain.

10:40. There is no limits to My Divine Power…

11:47. … My supreme and eternal Form… is revealed only in Yoga, in Mergence with the Atman…

7:7. There is nothing superior to Me…

15:18. … I am transcendent to the perishable and even to the imperishable.

9:4. By Me — in My unmanifest form — all this world is pervaded. All beings have roots in Me…

8:9. He who knows all about the Eternal Omnipresent Ruler of the world, the One subtler than the subtlest, the Foundation of everything, formless, shining like the Sun behind the darkness,

8:14. He who thinks of Me constantly, having no thoughts about anything else — such a steady yogi… easily attains Me.

11:54. … Only love can contemplate Me in My innermost Essence and merge with Me.

11:55. He who does everything (only) for Me, for whom I am the Supreme Goal, who loves Me, who is not attached, devoid of enmity — that one comes to Me…

12:8. Direct your thoughts to Me, submerge yourself as a consciousness into Me — verily, then you will live in Me.

14:27. And Brahman — imperishable and immortal — is based on Me. I am the Basis of eternal dharma and the Abode of the ultimate happiness.

18:46. Performing his duty and worshipping through this the One by whose Will all beings come into existence and Who pervades everything, does man attain the Perfection.

18:55. By Love he cognizes Me in My Essence: who am I and what am I in reality. Having cognized Me thus in My innermost Essence, he submerges into My Being.

18:65. Think always about Me, love Me, sacrifice yourself for My sake, seek refuge only in Me — and you will come to Me. You are dear to Me, and I trust you.

6:15. The yogi who has merged with the Atman and controls his mind enters the Highest Nirvana and abides there in Me.

9:34. Fix your mind at Me, love Me, sacrifice to Me, worship Me! To Me will you finally come being consumed by the Atman if you have Me as your Highest Goal.

One of the aspects of God, as we discussed above, is the Absolute — the Creator coessential with His Creation. As to the practical aspect, meditative cognition of God-the-Creator and God-the-Absolute and merging with them proceed almost in parallel. About cognition of the Absolute Krishna said the following:

7:19. At the end of many births man of wisdom comes to Me. "Vasudeva is Everything," says the one of rare Mahatma's qualities.

18:20. The knowledge that sees One Indestructible Being in all beings, undivided in the separate, — know that such knowledge is sattvic.

11:13. … Arjuna saw the whole universe subdivided into many worlds, but united into one in the Body of the Highest Deity.

6:30. He who sees Me everywhere and sees everything in Me — such a one I will never forsake and he will never forsake Me.

6:31. He, established in such oneness, who worships Me present in everything — such a yogi lives in Me whatever his activity is.

6:32. The one who sees manifestations of the Atman in everything and who has cognized through this sameness of everything — both the pleasant and the unpleasant — such a one is regarded as a perfect yogi…

Mergence with Brahman, the Creator, and the Absolute is achieved through meditative methods of transforming oneself as a consciousness into the state of *total reciprocity* and through other methods of buddhi yoga. At that, not only mental, but also meditative replacement of egocentrism by Godcentrism takes place.

The vector of attention in the Absolute, by the way, is directed from the Creator toward the Creation.

7:4. Earth, water, fire, air, akasha, mind, consciousness, and also personality — all this is that which exists in the world of My prakriti, eight in total.

7:5. This is My lower nature. But know… My other — higher — nature, which is the element of Life thanks to which the whole world is sustained.

7:6. It is the womb of all existing. I am the source of the (manifested) universe, and it disappears in Me.

The ultimate goal of every one of us is Mergence with Him. Let us dedicate our lives to this!

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