

# ***The words Of Krishna, Christ, God, The Supreme Being***

***Saul Judoeus***

These words of God, Krishna, the Supreme Personality, contain not only the message to all other writings revealed, but also information that are found nowhere else.

Translated from Sanskrit and revealed by His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada.

The Lord's words are understandable as they are, and do not need to be interpreted.

## **CHAPTER 1 - THE PRELUDE TO THE DIVINE KNOWLEDGE**

Neither the living nor the dead, the wise man mourns.

### **VERSE 1**

Never was the time when we existions, Me and You and all these kings; and none of us never cease to be.

### **VERSE 2**

At time of death, the soul takes a new body, so naturally it has passed in the previous one, from childhood to youth to old age. This change does not disturb who is conscious of his spiritual nature.

### **VERSE 3**

Ephemeral joys and sorrows, as summers and winters come and go. They are only due to the meeting of sense perception, and one must learn to tolerate them without being affected.

### **VERSE 4**

C elui that affect neither the joys or sorrows, which, in all circumstances, remains serene and resolute, the same is worthy of release.

### **VERSE 5**

The masters of the truth have concluded that the real eternity and impermanence of the illusory, and after studying their respective natures.

### **VERSE 6**

Know that can be destroyed which pervades the entire body. No one can destroy the imperishable soul.

### **VERSE 7**

The soul is indestructible, eternal and boundless; only material bodies it borrows are subject to destruction.

Ignoring one who believes that the soul can kill or be killed; the wise man, he knows it kills or dies.

### **VERSE 8**

The soul knows neither birth nor death. Alive, it will never cease to be. Not born immortal, original, eternal, it never had a beginning, and never will end. She does not die with the body.

### **VERSE 9**

How, one who knows the unborn soul, unchangeable, eternal and indestructible, it could kill or be killed?

### **VERSE 10**

At time of death, the soul takes a new body, the former useless, and that disposes of worn garments to clothe new.

### **VERSE 11**

No weapon can break your heart, nor the fire burn; water can not wet it, nor wind drying.

### **VERSE 12**

The soul is indivisible and insoluble; fire does not reach it, it can not be dried. It is immortal, eternal, omnipresent, unchangeable and fixed.

### **VERSE 13**

It is said that the soul is invisible, inconceivable and immutable. The knowing this, you should not lament over you body.

### **VERSE 14**

And even if you believe the soul endlessly repeated by the birth and death, you have no reason to grieve.

Death is certain to born, and some birth to dying. Since we must do your duty, you should not feel sorry for you as well.

### **VERSE 15**

All created things are, originally, unmanifested; they manifest in their interim state, and once dissolved, are found not arisen. What good is saddened ?

### **VERSE 16**

Some see the soul, and for them it is an amazing wonder; they speak well of others and also of other still-they hear. It is however that even after hearing about it, can not conceive.

### **VERSE 17**

He that sitteth in the body is eternal, it can not be killed. Do not you have someone to cry.

### **VERSE 18**

Fighting out of duty, not to mention your joy or your sorrows, loss or gain, victory or defeat; well, you never encourras sin.

### **VERSE 19**

You got to me, so far, the analytical knowledge of the philosophy of Sankhya. Now get the knowledge of yoga, which can act without being tied to his actions. When this intelligence guide you, you'll be breaking the chains of karma.

### **VERSE 20**

A walking on this path, no effort is futile, no benefit gained is never lost; the least we are not free of the most formidable fear.

### **VERSE 21**

Walking on this path is resolved in his effort, and pursues a single goal; by against the intelligence of one who lacks firmness is lost in many crooked paths.

### **VERSE 22**

Man unsophisticated attaches to the flowery language of the Vedas, which teach various practices to reach the planets of delight, reborn favorably, gain power and other benefits. Burning with desire for the joys of an opulent life, he does not see beyond.

Too attached to sensual pleasures, wealth and glory, misled by those desires, no one ever knows the determination to serve the Supreme Lord with love and devotion.

### **VERSE 23**

Beyond the three gunas, the influences of material nature that the Vedas are the first object. Free yourself from duality, abandon any desire to possess material and peace; firmly united to the Supreme.

### **VERSE 24**

For just a large body of water fills suddenly all the functions of the well, who knows the ultimate goal of the Vedas collects, hence, all the benefits they provide.

### **VERSE 25**

You have the right to fulfill the duties which devolve you, but not to enjoy the fruits of your actions; never believe to be the cause of the suites of the action, and at no time trying to escape your duty.

### **VERSE 26**

Be firm in yoga. Do your duty, without being bound by neither success nor failure. This equanimity is called yoga.

### **VERSE 27**

Free yourself of any material act by devotional service; absorb yourself in it."Avars"those who aspire to the fruits of their actions.

### **VERSE 28**

Devotional service can in this life, which release it undertakes a result of the action, good or bad. Strive, therefore, to attain the art of acting, yoga.

### **VERSE 29**

Absorbed in devotional service, the sage takes refuge in the Lord and, renouncing in this world the fruits of his actions, is freed from the cycle of birth and death. It succeeds in the state which is beyond suffering.

When your intellect will be crossing the dense forest of delusion, everything you hear, all you could hear again, you will be indifferent.

### **VERSE 30**

When your mind will leave more distracted by the flowery language of the Vedas, when it will be completely absorbed in spiritual realization, then you will be in union with the Divine.

### **VERSE 31**

When a man is freed thousands of material desires created by his mind when he meets his true self is that it is fully aware of its spiritual identity.

### **VERSE 32**

That the three forms of suffering down here longer affect, the joys of life not drunk, what left attachment, fear and anger, that one is considered a sage to closed mind.

### **VERSE 33**

Whoever, free of any link does not rejoice over the happiness he laments the misfortune, this one is firmly established in the absolute knowledge.

### **VERSE 34**

Whoever, like a tortoise retracts its members at the bottom of its shell, can detach from their sense objects, this one has true knowledge.

### **VERSE 35**

Even away from worldly pleasures, the embodied soul can still feel some desire for them. But it tastes superior joy, and it will lose the desire to remain in spiritual awareness.

Strong and impetuous sense are they even delight the mind of man of wisdom who wants to control them.

### **VERSE 36**

Which restricts its meaning and becomes absorbed in Me certainly proves safe intelligence.

### **VERSE 37**

Contemplating the meaning of objects, man strives; whence arises lust, and lust, anger.

### **VERSE 38**

Anger called illusion, and the illusion causes bewilderment of memory. When memory goes astray, intelligence is lost, and the man choit back into the ocean of material existence.

### **VERSE 39**

Who controls his senses by observing the regulative principles of freedom, receives the Lord His full mercy from it and are free from all attachment as any aversion.

### **VERSE 40**

The three forms of material suffering do not exist to whom the Lord has touched His causeless mercy. Become serene, intelligence is soon to strengthen.

### **VERSE 41**

Being unaware of his spiritual identity can neither control his mind or confirm his intelligence; how, then, he would know the serenity? And how, without it, he could taste the happiness?

### **VERSE 42**

As a strong wind sweeps over the water a boat, it is sufficient that one direction causes the mind to that intelligence is taken away.

### **VERSE 43**

Also, one who turns his senses from their objects he has a certain intelligence.

What is night for all beings is, for the man who has mastered the sense of awakening time; which, for all, is the time of awakening, is night for the sage collected.

### **VERSE 44**

Whoever remains unwavering despite the incessant flow of desires, like the ocean remains unchanged despite the thousand rivers flowing into it, one can find serenity; but certainly not one that seeks to satisfy those desires.

### **VERSE 45**

Whatever the material pleasures no longer attract, which is no longer a slave to his desires, dismissing any spirit of possession and which is free from false ego, can only know the perfect serenity.

### **VERSE 46**

Such are the ways of spirituality. Dwelt therein, even at the moment of death, out of his confusion, and the Kingdom of God opens for him.

## **CHAPTER 2 - THE ACTION IN KRISHNA CONSCIOUSNESS (Part 1)**

### **VERSE 1**

As I have already explained, two kinds of men realize the Absolute Truth. Some approach it through empiricism, or philosophical speculation, others in a spirit of devotion.

### **VERSE 2**

This is not just refraining from action that can break free from chains of karma; the only renunciation is not enough to achieve perfection. Inevitably, man is compelled to act by the influence of the three gunas, and can not remain idle, even for a moment.

### **VERSE 3**

He who restrains the senses and organs of action, but whose mind is still attached to sense objects certainly deludes illusions, and is only a simulator.

### **VERSE 4**

He who disciplines his senses by controlling his mind, and, without attachment, engages its organs of action in acts of devotion, it is much higher. Fill your duty, for action is better than inaction. Without action, man is unable to ensure its simplest needs. But the action, it should offer in sacrifice to Visnu, lest it connects its author the material world. Also, fulfill your duty to please Him, and forever you will be freed from the chains of matter.

### **VERSE 5**

At the beginning of creation, the Lord of all beings populated the Universe of men and devas. Recommending the sacrifice to Visnu, He blessed them, saying: "That these sacrifices bring you happiness and spread on you all the desirable benefits."

### **VERSE 6**

Pleased with the sacrifices of men, devas, in turn, meet men, and these mutual exchanges will be born for all prosperity. Satisfied by these sacrifices, the demigods do not fail to meet all human needs. But who enjoys their gifts without their offering nothing in return is certainly a thief.

The devotees of the Lord are released from all kinds of sins because they eat food sacrificed. But those who prepare food for their sake eat only sin. The body of every survives thanks to the food rains allow growth. And the rains flow of yajna, sacrifice accomplishes man in discharging the duties prescribed to him.

### **VERSE 7**

Prescribed duties are given in the Vedas, and the Vedas are directly from the Supreme Person. As a result, the Absolute eternally omnipresent Lies in acts of sacrifice.

### **VERSE 8**

Clui who does not perform sacrifices as prescribed by the Vedas certainly lives in sin; there in vain, he who delights in sensual pleasures.

### **VERSE 9**

However, there is no need to be informed about the real me, who perfectly fulfilled, not welcomes and is pleased that in him.

### **VERSE 10**

One who has realized his spiritual identity pursues no personal interest in fulfilling his duties, nor does it seek to escape its obligations. Thus, man must act with a sense of duty, detached from the fruit of his actions, because by the free act of attachment, we reach the Absolute.

### **VERSE 11**

Whatever a great man, the people of the mass still in his footsteps; the world follows the standard he sets by exemplary.

### **VERSE 12**

I t is, in the three worlds, no duty that flaw Me accomplish; I do not need anything, I desire nothing. Yet I Me ready for action.

### **VERSE 13**

Because if I did not act, certainly all men would follow the path that thus I would have drawn. If I refrained me to act, all the world would sink into desolation; for My sake, the man would cause unwanted offspring. So I troublers peace to all beings.

### **VERSE 14**

By fulfilling its duty, ignoring focuses on fruits of his labor; the enlightened man is, too, but without attachment, for the sole purpose of guiding the people on the right path. The wise man does not trouble the ignorant attached to the fruits of their actions. They should not be encouraged to inaction, but rather to imbue each of their acts of love and devotion.

### **VERSE 15**

Under the influence of the three gunas, the soul led astray by false ego believes to be the author of his actions, when in reality they are made by nature.

### **VERSE 16**

He who knows the nature of the Absolute Truth, is not concerned about the senses and pleasure, because he knows the difference between the individual act and the act imbued with love and devotion.

### **VERSE 17**

Baffled by the three gunas, the ignorant is absorbed in material activities, to which it is attached. But although poverty knowledge of their author, these shares are lower order, the wise should not disturb one who performs them.

### **VERSE 18**

Also, Me dedicating all your actions, absorbing your mind in Me, free from indolence, from selfishness and any personal motivation, fight, O Arjuna.



### **VERSE 19**

Whoever fulfills his duty according to My instructions and following the instruction with faith, without envy, that one is freed from the chains of karma. But those who, because they are envious, careless always apply my teachings, they are, know it, deluded, deprived of knowledge, doomed to ignorance and bondage. Even the wise man acts according to his own nature, for he is with all beings. What good suppress this nature?

### **VERSE 20**

Although qu'éprouvant of attraction and repulsion for sense objects embodied beings should not be dominated by the senses, nor by their objects, as they are an obstacle to spiritual realization.

### **VERSE 21**

Better fulfill its own duty, even imperfectly, than to assume that of another, even to perform it perfectly. Better to die or fail in fulfilling its own duty than to that of others, something very perilous.

### **VERSE 22**

This is the only lust. Born in contact with the Passion, then changed into anger, it is the devastating enemy of the world and source of sin.

### **VERSE 23**

As well as the smoke fire mask, as well as the dust covers the mirror and the matrix surrounds the embryo, varying degrees of overlap lust be.

### **VERSE 24**

Thus, the pure consciousness of being is veiled by his eternal enemy, lust, insatiable, burning like fire.

### **VERSE 25**

It is in the senses, mind and intellect that fits this concupiscence which misleads be stifling his true knowledge.

### **VERSE 26**

C ommence by stem the tide of lust, even source of sin, by adjusting your senses. Overwrites this destroyer of knowledge and self-realization.

### **VERSE 27**

The senses prevail over inert matter, but higher than the senses is the mind, and intellect surpasses the mind. Even higher than the intelligence, however, is the soul.

### **VERSE 28**

You and knowing beyond the senses, mind and intelligence equipment, control your lower nature by spiritual knowledge, and conquer this insatiable enemy, lust.

## **CHAPTER 3 - THE ABSOLUTE SPIRITUAL KNOWLEDGE**

Although we both crossed countless lives, I remember all me, when thou has forgotten them.

### **VERSE 1**

I still unborn and My body, transcendental, never deteriorates; I am the Lord of all beings. And yet, in My original form, I stay in this Universe at regular intervals.

### **VERSE 2**

Whenever and what qu'endroit of the universe, spirituality is a decline, and amounted irreligion, I descend Person.

### **VERSE 3**

I appear from age to age to deliver My devotees, annihilate the miscreants, to reestablish the principles of spirituality.

### **VERSE 4**

He who knows the Absolute My coming and My acts will birth again in this material world; leaving his body, he enters My eternal Kingdom.

### **VERSE 5**

Footloose, free from fear and anger, completely absorbed in Me and I seek refuge, many who became purified by getting to know Me and all well developed pure love for Me.

### **VERSE 6**

All follow My way, one way or another, and as they surrender unto Me, I reward in proportion.

### **VERSE 7**

Man aspires, in this world, the fruits of his actions, and that is why he worships the demigods. Certainly, man, here, quickly gathers the fruit of his labor.

### **VERSE 8**

I created four divisions of society according to the three gunas and the duties they impose on man. But know that if I have created, they do not contain Me, for I am immutable.

### **VERSE 9**

The action does not affect me and I do not aspire to fruit. One knows Me as such is not entangled, either, in the net of karma.

### **VERSE 10**

In the strength of this knowledge acted all the great souls of the past, and so have they attained liberation. So walking in the footsteps of the ancients, and fulfill your duty in this divine consciousness.

### **VERSE 11**

Even the human mind becomes confused when it comes to determining what the action and inaction. Now I will teach you the action, and this knowledge will deliver you from all sin. The nature of the action is very complex, difficult to understand; we must distinguish the legitimate action, reprehensible action and inaction.

### **VERSE 12**

One who sees inaction in action and action in inaction, this one stands out for its intelligence, and although engaged in all sorts of acts, it is a purely spiritual level.

### **VERSE 13**

Whoever, in action, is free from any desire for material enjoyment, can be regarded as firmly established in knowledge. From him, the sages say that the fire of perfect knowledge has burned the consequences of his actions. Totally detached from the fruit of his actions, always happy and independent, it is not materially, although continually active. Man thus enlightened master of his mind and intelligence; he waives any sense of ownership and acts only to meet his strict vital needs. Thus, sin and consequences of sin does reach. One who, freed of duality and envy, sees eye to eye failure and success, satisfied with what comes naturally, that one, though he acts never bogged down, The shares of one who farm in the absolute knowledge, not under the influence of the three gunas, are purely spiritual, performed for the sole satisfaction of Yajna [Kr i s h na]. Man absorbs fully aware of the Kr i s h na is guaranteed to reach the eternal kingdom because his actions are purely spiritual: and through the offering and the offering, they take the absolute.

### **VERSE 14**

As we mentioned above, the man acting in agreement with the principles of Krsna consciousness is the highest, most perfect yogis and mystics. But the devotees of Krsna are not alone to offer sacrifices; there are also the people who intend to devas, or the impersonal Brahman. Depending on the nature of their beneficiaries, these sacrifices come in different forms, but this diversity is superficial, since any sacrifice is ultimately the Supreme Lord, Visnu, or Yajna.

### **VERSE 15**

Some sacrifice hearing and other senses in the fire of the controlled mind, and others offer sound and other objects of the senses in the fire of sacrifice.

### **VERSE 16**

Those who wish to attain spiritual realization by controlling the senses and mind, offer a sacrifice in the fire of the controlled mind, the activities of all their senses and vital breath.

### **VERSE 17**

Others, enlightened by sacrificing their material possessions and by great austerities are strict vows and adopt yoga into eight phases. Still others study the Vedas to acquire absolute knowledge. Some also seek exaltation in the control of respiratory function: it is carried out to melt the breath exhaled in the breath inspired and conversely; They thus manage to suspend breathing and know ecstasy. Some still restrict their food, sacrifice itself exhaled breath.

### **VERSE 18**

Of them, all who know the purpose of the sacrifice are freed from the chains of karma; having tasted the nectar of the fruit of the sacrifice, they reach the highest realms of eternity.

### **VERSE 19**

So achieve accomplish that without sacrifice, we can not live happy in this life, in this world; and what about the next? These various sacrifices authorized by the Vedas and tailored to the various forms of action; knowing this, you will attain liberation.

### **VERSE 20**

Greater than the sacrifice of material goods is the sacrifice of knowledge, O conqueror of enemies, because ultimately, the sacrifice of the action finds its end in absolute knowledge.

### **VERSE 21**

Seeking to know the truth by approaching a spiritual master; ask now for it from him submissively and while serving. The self-realized soul can impart knowledge unto you because she saw the truth.

### **VERSE 22**

And when so you will know the truth, you will understand that all beings are part of me, they live in Me, and Me belong.

### **VERSE 23**

Even though you would be the vilest of fishermen, once on board the ship of spiritual knowledge, you franchiras the ocean of suffering. Like the burning fire that converts wood ashes, the fire of knowledge burned all suites material actions.

### **VERSE 24**

Nothing in this world of so sublime and pure as transcendental knowledge. Ripe fruit of all yogas, the possessor located at the right time, in himself joy. The man of faith bathed in absolute knowledge, and master of his senses, soon knows the highest spiritual peace.

### **VERSE 25**

But the ignorant and unbelievers, doubters of the sacred writings, can not become conscious of God. For the doubter, there is happiness neither in this life, in this world or the next.

### **VERSE 26**

One whose spiritual knowledge uprooted doubts, and who, having renounced the fruits of his actions, stood firmly in the consciousness of his real self, that one remains free from the chains of action. You need, armed with the knowledge sword, slicing doubts that ignorance has implanted in your heart. With the weapon of yoga, stand up and fight.

## **CHAPTER 4 - THE ACTION IN KRISHNA CONSCIOUSNESS (Part 2)**

### **VERSE 1**

The renunciation of acts and devotional act each lead to liberation, but above is the devotional act.

### **VERSE 2**

Know this, he who hates nor covet the fruits of his acts knows immutable renunciation; freed of duality, it easily unravels the links that hold the material.

### **VERSE 3**

Only an ignorant claim that the devout Action otherwise concludes that the study of the materials. True scholars argue, if one follows perfectly either way, we reach their common purposes.

### **VERSE 4**

One who knows that the goal is achieved by renunciation can also be by the devout action, and realizes the unity of these two paths, that one sees things in their just raised.

### **VERSE 5**

Practicing renunciation, but serves the Lord with love and devotion, can not find happiness. The wise, however, are purified by devotional acts and soon reach the Absolute. One whose actions are imbued with devotion, the pure soul, master of his senses and his mind is dear to all, and all are dear to him. Although still active, he never falls into the net of karma.

### **VERSE 6**

Although he sees, he hears, he touches, feels, eats, moves, sleeps and breathes, one whose conscience is purely spiritual knows that in reality it is not the author his actions. From this it is still aware: when he speaks, accept or reject, moisture, opens or closes his eyes, only the material senses are involved; itself has no connection with these acts. Just as the water does not wet the leaves of the lotus, sin does not affect who without attachment performs its duty by offering fruits to the Supreme Lord.

### **VERSE 7**

Breaking his attachments, the yogi is not with his body, mind, intellect and senses even for one purpose only: to purify. Instead of one who, without union with the Divine, covets the fruits of his labor and gets bogged down and in matter, the soul is established in devotion in offering me the results of all his actions, a peace without mixed. When the embodied soul dominates his lower nature, renounce, by thought, every action, she lives in peace in the city of nine gates [the body] and accomplishes nor cause any material act.

### **VERSE 8**

The embodied, master of the city of the body, is never the source of any act, either it creates the fruit acts or causes of action in others; all is the work of the three gunas. Never the

Supreme Being can not be held responsible for the actions, virtuous or guilty of anyone. But the embodied will not digress least because ignorance veil their inner knowing.

#### **VERSE 9**

However, when this knowledge that dispels the darkness of ignorance awakens in the being, then everything is revealed to him, like a rising sun.

#### **VERSE 10**

The one whose intelligence and the mind, whose refuge and faith based in the Absolute, that one sees pure knowledge rid of all his doubts; He then advanced with a firm step on the path of liberation. The humble sage, informed of pure knowledge, sees with equal eye the noble and learned brahmana, cow, elephant, or the dog and the dog eater.

#### **VERSE 11**

One whose mind remains constant has already defeated the birth and death. Flawless, as the Supreme Brahman, he has already established his dwelling in Him.

#### **VERSE 12**

Who welcomes the joys nor does afflicts sentences, one whose intelligence is fixed on the soul that knows no error and has the knowledge of God, that one has already transcended the material. Being released is not subject to the attraction of the material pleasures of the outside world, for he knows the inner ecstasy. Vowing to the Supreme Being, he enjoys unlimited happiness.

#### **VERSE 13**

The man of intelligence never indulges himself to sensual pleasures; he revels spot them because they have a beginning and an end and bring only suffering.

#### **VERSE 14**

Who, before leaving his body learns to resist impulses of the senses, to restrain the impulses born of lust and anger, this one is a true yogi, happy even in this world.

#### **VERSE 15**

The one whose deeds, happiness and light are purely domestic, the same is a perfect yogi; realized soul, liberated, it will reach the Absolute. One who is beyond doubt and duality, which is free from sin, who works for the good of all beings whose thoughts turn inward, that one realizes the Absolute and attained liberation .

#### **VERSE 16**

Because it is near the Supreme liberation, for which, free from anger and all material desires, realized his spiritual identity and self-possessed, always strives to achieve perfection. Closed for sense objects, fixing his gaze between the eyebrows and immobilizing his nostrils the ascending and descending air, thereby controlling the senses, mind and intelligence, spiritual overcomes the desire of anger and fear. That remains in this state is certainly liberated.

### **VERSE 17**

Because he knows me the ultimate goal of all sacrifices, of all austerities, Sovereign of all the stars and all the demigods, friend and benefactor of all beings, the sage is the cessation of physical suffering.

## **CHAPTER 5 - THE PATH TO SELF SPIRITUAL IMPROVEMENT, DISTINCT FROM THE MATTER**

### **VERSE 1**

He is the sannyasi, the true yogi, one who carries out his duties without any attachment to the fruits of his actions, and not one who does not turn to fire, which is subtracted from the action.

### **VERSE 2**

Know this: it says that we can not separate yoga, communion with the Absolute, of renunciation, because without abandoning any desire for material enjoyment, no one can become a yogi. As the action progresses the neophyte who takes the path of yoga in eight phases, while it is for the perfect yogi, to cease all physical action. This is what was established. It will be named the perfect yogi name, who, having rejected all material desires, no longer for the senses, nor to enjoy the fruits of his actions. The mind can be a friend of the conditioned soul, as it may be his enemy. Man must be used for climbing, not to degrade.

### **VERSE 3**

Of one who has mastered the mind is the best friend; but failed in the enterprise, it becomes the worst enemy.

### **VERSE 4**

Who has mastered the mind, and thus gained serenity, has already reached the Supreme Soul. Joy and pain, cold and heat, glory and shame, he sees eye to eye.

### **VERSE 5**

Called yogi realized soul, being in that spiritual knowledge and realization of this knowledge give fullness. He reached the spiritual level and has self-control. From an equal eye he sees gold, stone and clod.

### **VERSE 6**

Higher still, one who sees with an equal eye the indifferent, the impartial, the benefactor and the envious, the friend and the enemy, the righteous and the sinner. The yogi must always compel to fix his mind on the Supreme Being. He must live in a solitary place, still remain in control of his mind, free from desire and all sense of possession.

### **VERSE 7**

In a saint and removed, it must strike is neither too high nor too low, a kusa grass seat, covered with a deerskin and a fresh linen cloth. There he must take a firm foundation, practice yoga by controlling the mind and senses, fix his thoughts on a single point, and so purify his heart.

### **VERSE 8**

The body, neck and head free, eyes fixed on the nose tip, mind at peace, control, freedom from fear, firm in the vow of continence, he must meditate upon Me in his heart, making Me the ultimate goal of his life.

### **VERSE 9**

Thus, by controlling the body, the mind and the act, the yogi, subtracted from material existence, reached my dwelling [the spiritual Kingdom].

### **VERSE 10**

No one can become a yogi if he eats too much, but too little, sleeping too much, but too little.

### **VERSE 11**

Who keeps the measure in eating and sleep on in the work and relaxation can for yoga practice, alleviate the sufferings of material existence, when, through practice, the yogi is able to adjust his mental activities when freed from all material desires, he reached the Absolute, they say established in yoga. Master the mind, the yogi remains steadfast in his meditation on the Supreme Being, as a flame, sheltered from the wind, point flickers. Being aware of the perfection of yoga, samadhi, when, through practice, he managed to escape his mind from material activity. Then, once the purified mind, he realizes his true identity and taste the inner joy. In this happy state, it has, through his senses cleansed of infinite spiritual happiness. This reached perfection, the soul knows that nothing is more valuable, and do not deviate from the truth, but there remain unperturbed even in the heart of the worst difficulties. This is the true liberation of all suffering born of contact with the material.

### **VERSE 12**

Faith and unshakable determination to accompany this yoga practice. The yogi must undo unreservedly all material desires born of false ego and thus, by mind control all the senses.

### **VERSE 13**

Driven by a strong conviction, he must rise gradually, by intelligence, to the perfect concentration, and thus fix his mind on the Supreme Being, without thinking about anything else. Wherever he is carried away by his restless and fickle nature, we must certainly bring the mind under control of the spiritual self.

### **VERSE 14**

The yogi whose mind is absorbed in me knows without question the ultimate happiness. Having grasped that participates in the Absolute, it is already released; serene is his mind, his passions subsided. It is free from all sin. Established in spiritual realization, purified of all material contamination, the yogi enjoys the bliss that comes from constant union with the Absolute.



### **VERSE 15**

The real yogi sees Me in all beings and all beings in Me. In truth, the realized soul sees Me everywhere.

### **VERSE 16**

Who sees me everywhere and sees everything in Me is never separated from Me, as ever either I separates me from him.

### **VERSE 17**

The yogi me knowing one with the Supreme Soul, located in the multiplicity of beings, love me and in me remains.

### **VERSE 18**

The perfect yogi sees, through his own experience, the equality of all beings, happy or unhappy.

### **VERSE 19**

I I is certainly difficult to tame the restless mind. However, this is achieved by constant practice and by detachment.

### **VERSE 20**

Who has not mastered his mind, the spiritual realization of work will be difficult. But that dominates and guide its efforts through appropriate means, success is sure. Such is My thought.

### **VERSE 21**

P our spiritualist acts happy, it is not destruction either in this life, in this world or the other; Never, my friend, evil, or misfortune, does seizes him. After years of countless delight on planets where live those who have done good, he has seen fail the path of yoga is reborn in a rich and noble family, or virtuous.

### **VERSE 22**

It can also be born in a family of spiritualists wise. In truth, it is rare here, to get such a birth. Here he covers the divine consciousness of his past life, and resumed his march towards perfection. Under the divine consciousness of his previous life, he is naturally inclined towards yoga practice, sometimes even unknowingly. Wanting to know yoga, it already transcends all scriptural rites. The yogi, purified of all faults, strives to perfect his spiritual realization, and finally reach, many past lives of intense practice, the supreme goal. The yogi is higher than the ascetic, the philosopher and the man who aspires to the fruits of his actions. In all circumstances, so be a yogi. And of all yogis, the one with total faith remains in Me and love in serving Me with love, this one is the largest, and Me is more closely linked.

## **CHAPTER 6 - THE KNOWLEDGE OF GOD**

### **VERSE 1**

Now listen. Here is how, fully conscious of Me in yoga practice, your mind related to me, you will know me completely, without any doubt.

### **VERSE 2**

In its entirety, I will reveal it, and that knowledge of the phenomenon and the noumenon out what it is not nothing left to know. Among thousands of men, one, perhaps, endeavor for perfection, and of those who achieved perfection, hardly one knows Me in truth.

### **VERSE 3**

Earth, water, fire, air, ether, mind, intelligence and false ego, these eight elements, separate from myself, is My lower energy.

### **VERSE 4**

O ther this lower energy another energy of Mine, superior energy, spiritual; living beings, who are struggling with material nature and how the universe exists, constitute it.

### **VERSE 5**

Of all things in this world, material as spiritual, know that I am the Origin and the End.

### **VERSE 6**

Zero truth Me is greater. All about Me is based, like beads on a wire. Water I am the flavor of the sun and the moon light, the Vedic mantras the syllable om. I am the sound in ether and ability in man.

### **VERSE 7**

From earth I am the original fragrance, fire and heat. I am the life in all living things, and the asceticism of the ascetic.

### **VERSE 8**

Know this, I am of all beings the first seed. I'm the smart intelligence, and powerful prowess. I am the strength of the strong free from desire and passion. I am carnal union that does not violate the principles of religion.

### **VERSE 9**

Any state of being, that it is the Virtue of the passion or ignorance, is only a manifestation of My energy. In a way, I am; Never, though, I do not lose my individuality. Gunas understand as I'm not submitted. Mised by the three gunas [Virtue, passion and ignorance], the whole Universe know who I am, I, the Supreme, the Inexhaustible, transcending these material influences.

### **VERSE 10**

The energy that constitute the three gunas, this divine energy of Mine, one can not, without difficulty, exceeding it. But who surrenders to Me can easily cross the boundaries.

### **VERSE 11**

Fools, the last of men, those whose knowledge is stolen by illusion, demonic, -these miscreants did not surrender unto Me.

### **VERSE 12**

Four order s, the virtuous who devotedly serve Me: the unfortunate, the curious, the man who pursues wealth and one who wants to know the Absolute.

### **VERSE 13**

Of all higher knowledge is the perfect wise, than pure devotional service united with Me. I am very dear to him, as Me is also very expensive.

### **VERSE 14**

All these devotees are certainly magnanimous souls, but one knows Me, I think he saw in me. Absorbed in My transcendental service, he comes to me. After many births, when he knows that I am all that is, the cause of all causes, the man with true knowledge surrenders unto Me. Rare such a mahatma.

### **VERSE 15**

Those whose minds are distorted by material desires are devoted to the demigods; they follow, each according to their nature, the various rites to worship. I live in everyone's heart as Supersoul. And when a man desires to worship the demigods, it is I who strengthened his faith and so allow him to devote himself to the deva he chose.

### **VERSE 16**

Full of faith, he asks the deva some favors, and sees his desires fulfilled. But in reality, these benefits come to Me alone. Men to brief intelligence worship the demigods; limited and ephemeral are the fruits of their worship. Which is dedicated to the demigods reached their planets, when My devotees, however, certainly, reach My planet, the Supreme. The fools, not knowing me point believe I borrow this form, that personality. Their ignorance prevents them from knowing my nature supreme and immutable.

### **VERSE 17**

I never watch me to fools nor the foolish; by My internal potency, I am for them veiled. This world astray therefore known me point I, the unborn, the imperishable.

### **VERSE 18**

Because I am God, the Supreme Person, I know all the past, present and future. I also know all beings; but for me, no one knows Me.

### **VERSE 19**

T ll beings are born in illusion, tossed by the dualities of desire and aversion.

### **VERSE 20**

But free men of these dualities, the illusion of fruits, men who in their past lives and in this life, were virtuous, men in whom sin has ended, those serve Me with determination.

### **VERSE 21**

By devotional service, they take refuge in me, these men of intelligence that apply to free itself from old age and death. In truth, they are at the brahman they have full knowledge of the acts, spiritual or material.

### **VERSE 22**

Who knows Me as the Supreme Lord, even Principle of the material manifestation, of the demigods Source and Master of all sacrifice, may fix mind even at the moment of dying, grab me and know me yet.

## **CHAPTER 7 - REACH GOD**

### **VERSE 1**

Brahman is called the spiritual, imperishable; the self is its eternal nature and karma, or material activities, acts that create and determine the successive bodies it takes.

### **VERSE 2**

The material manifestation is constantly changing, and the universe, with all its demigods, is the universal form of the Supreme Lord; and I am the Lord, the Lord of sacrifice, who as Supreme Soul, lives in the heart of every embodied being. Whoever, to die, to the moment of leaving the body, remembers Me alone, soon reached my home, do not doubt.

### **VERSE 3**

For these are the thoughts, memories of being at the moment of leaving the body that determine its future condition.

### **VERSE 4**

Thus, in Me, Krishna, in My personal form, always absorbs your thoughts, wanting to fight, as must a Kshatriya. Me dedicating your acts, turning to Me, your mind and your intelligence, no doubt you will come to Me.

### **VERSE 5**

One who always remembers Me, the Supreme Lord and meditates on Me, without departing from the path, one, certainly comes to Me. We must meditate on the Supreme Lord as the Being omniscient, the oldest, the Master and Sustainer of all that, even more tenuous than the most tenuous, is inconceivable, beyond the material intelligence, and always is a person. Shining like the sun, it transcends this world of darkness.

### **VERSE 6**

Which at the moment of death, fixed between the eyebrows and his vital air, with the deepest devotion, is absorbed in the remembrance of the Supreme Lord, will certainly Him.

### **VERSE 7**

The great sages of renunciation, versed in the Vedas, who utter omkara, enter the Brahman. I will now instruct you on this path of salvation, which requires continence. Because yoga is to detach from all activities of sense. It is closing the doors of the senses, keeping the mind fixed on the heart and maintaining vital air at the top of the head that is settled there.

### **VERSE 8**

Thus established in yoga and uttering the sacred syllable om, the supreme combination of letters, who, at the time of leaving the body, thinks I, God, the Supreme Person, one, no doubt, will reach spiritual planets.

### **VERSE 9**

Because constantly absorbed in devotional service, one who always remembers Me without deviation, Me reached easily. When they reached me, the yogis imbued with devotion, these noble souls, having thus raised to the highest perfection, never return to this temporary world, where reigns suffering.

### **VERSE 10**

All the planets of the universe, from the most advanced to the lowest, are places of misery Where successive birth and death. But one who attains to My Kingdom, it is no more rebirth. One day of Brahma is worth a thousand ages experienced men; and as his night.

### **VERSE 11**

With the day of Brahma are born all the varieties of beings; and the coming of the night, all are negated.

### **VERSE 12**

Endless day after day, the day is reborn, and each time, myriads of beings are brought into existence. Endless night after night, night falls, and with it, the beings, in frustration, without them nothing can. However, there is another world, his eternal, beyond the two states, manifested and unmanifested matter. Supreme world, which never perishes; when everything in the material world is dissolved, it remains intact.

### **VERSE 13**

They say the unmanifest and imperishable that supreme kingdom ultimate goal; for whom reached tipping point. This world is My House Absolute.

### **VERSE 14**

Pure devotion enables one to attain God, the Supreme Lord, greater than all. Although He never leaves His kingdom, He penetrates everything, and everything rests in Him.

### **VERSE 15**

The moments where we share this world never to return, also those where it comes and goes, let Me now you describe, O best of Bharatas. Who knows the Supreme Brahman leaves this world at a propitious time, in the light of day under the sign of the demigod of fire, during the fifteen days Where grows the moon and six months where the sun passes north.

### **VERSE 16**

He left the night in the smoke during the moon or decline in six months that see the sun go south, it reaches the lunar orb, and the yogi still in this world will return.

### **VERSE 17**

There are, according to the Vedas, two ways to leave this world in darkness or in light. One is the way back, and one of no return. I is never astray, devotees who know these two paths. Therefore be always firm in devotion.

### **VERSE 18**

The study of the Vedas, sacrifices, austerities, charitable acts, philosophical research and the applicant share: one who chooses the path of devotional service is in private fruit nothing; and, in the end, he won the absolute Kingdom.

## **CHAPTER 8 - THE MOST SECRET KNOWLEDGES**

### **VERSE 1**

Because you never me jealous, I will reveal to you the most secret wisdom, whereby thou shalt be free from the suffering of material existence.

### **VERSE 2**

This knowledge is king among all the sciences; it is the secret of secrets, the purest knowledge, and because it makes us realize our true identity directly, represents the perfection of the spiritual life. It is imperishable, and joyfully performed.

### **VERSE 3**

The men, on the path of devotional service, are deprived of faith can reach me; they come live and die in this world.

### **VERSE 4**

This universe is entirely penetrated by Me, in My unmanifested form. All beings are in Me, but I am not in them.

### **VERSE 5**

At the same time, anything that is created is in Me. Behold My supernatural power! I support all beings, I am present everywhere, and yet I remain the very Source of all creation. As in

ethereal space stands the mighty wind, blowing everywhere, well, know it, I stand in all beings. At the end of an age, all material creations come into me, and at the beginning of the next age, for My power, I create again.

#### **VERSE 6**

The Universe entire hardware is under My order. By My will it is every time again demonstrated, and it is always by her in the end it is destroyed.

#### **VERSE 7**

But these acts can not bind Me. A never alienated from them, I remain neutral. The material nature is working under My direction under my direction, it causes all beings mobile and immobile. By my order yet, it is created and annihilated in an endless cycle.

#### **VERSE 8**

Fools deride Me when I descend the human form in this world. They know nothing of My transcendental nature nor Ma total supremacy.

#### **VERSE 9**

So lost, they cherish demonic and atheistic views. Vain are their hopes of liberation, their fruitive activities, vain their aspiration to knowledge. But those who ignore the error, the mahatmas, are under the protection of the divine nature. Me knowing God, the Supreme Person, original and inexhaustible, they are engaged in devotional service.

#### **VERSE 10**

Always chanting My glories, worshiping Me with great determination in their spiritual effort, these great souls perpetually worship Me with love and devotion.

#### **VERSE 11**

Others who cultivate knowledge, worship Me either as the sole Existence or in the diversity of beings and things, either in My universal form.

#### **VERSE 12**

But it is I who am the ritual and sacrifice, the offering to the ancestors, the healing herb and mantra. I and butter, and fire, and the Offering. In this universe, I am the Father, the Mother, the Support and Grandfather. I am the object of knowledge, the purifier and the syllable Om. I am also the Rk, Sama and Yajur. I am the goal, the support, the Master, the Witness, the Abode, the Refuge and dearest friend. I am the creation and the annihilation, the basis of all things, the Resting place and the eternal seed.

#### **VERSE 13**

I control the heat, rain and drought. I am immortality as well as death personified. The being and non-being, both are in Me. This is indirectly worship Me, men who study the Vedas and drink the soma, seeking to win delights of the planets. They are reborn on the planet of Indra, where they enjoy the pleasures of the devas. When they have enjoyed the heavenly pleasures, when their merits are exhausted, they return to this mortal earth. A fragile happiness, as is, after following the principles of the Vedas, the only fruit they harvest. But those who worship Me with devotion, meditating on My absolute form, I fill their gaps and preserve what they

have. Every sacrifice with faith man sacrifices to the demigods is actually for Me alone, but offered without knowledge.

#### **VERSE 14**

Because I am the sole beneficiary and sole object of sacrifice. But those who ignore My true nature, absolute fall. Those who worship the demigods will be reborn among the devas among the ghosts and spirits who live in their faith, among the ancestors worshipers of ancestors; Still, it is to Me that My devotees live.

#### **VERSE 15**

Whether on Me offers, with love and devotion a leaf, a flower, fruit or water, this offering, I will accept.

#### **VERSE 16**

Whatever you do, you eat, you offer or give away, some austerities you perform, be it for me to offer it. So you affranchiras you suites of your acts, all, virtuous or guilty; by this principle of renunciation, you will be liberated and come to Me. I want, I do favors person, to all I am impartial. But anyone serves Me with devotion lives in Me; he is a friend to me, as I am his friend.

#### **VERSE 17**

He would commit the worst acts, we must see anyone who is engaged in devotional service as a holy man because it is the perfect way.

#### **VERSE 18**

He quickly becomes blameless and find eternal peace. You can proclaim with force, never My devotee will perish. Anyone who takes refuge in Me, was it low birth, a woman, a vaisya, or even a Sudra can attain the supreme goal.

#### **VERSE 19**

What then of the brahmanas, the righteous, the devotees and the saintly kings, who in this transitory world, in this world of suffering, serve Me with love and devotion. Filled always think of Me, become My devotee, offer Me, your honor Me and worship Me. Completely absorbed in Me, certainly you will come to Me.

## **CHAPTER 9 - THE GLORIES OF GOD**

#### **VERSE 1**

Again, my dear friend, listen to My supreme word, known for your good, and that will bring you joy. Neither the multitude of demigods nor the great sages know My origin, because in everything I am of each other as the Source.



## **VERSE 2**

Who knows me unborn, without beginning, the Sovereign of all worlds, this one, without illusions among men, becomes free from sin.

## **VERSE 3**

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self-control and serenity, the joy and pain, birth and death, fear and fearlessness, nonviolence, equanimity, contentment, austerity, charity, fame and shame - all I alone carry.

## **VERSE 4**

The seven great sages, the other four, who were before them, and the Manus [the fathers of mankind] are born of My Mind; all beings in this world are their descendants.

## **VERSE 5**

Who, indeed, knows that glory and power, the Mine, serves Me with pure devotion, without division; this is a sure. Of all worlds, spiritual and material, I am the Source, Everything emanates from Me. The wise who know this truth with all their heart serve Me and worship Me. My pure devotees always absorbed in Me their thoughts, and their lives Me abandon. They illuminate each other on My character, talk to me endless, and there are immense satisfaction and joy.

## **VERSE 6**

Those who still serve Me and worship Me with love and devotion, I give the understanding by which they can come to Me. Living in their heart, and full of compassion for them, I dissipates, the bright torch of knowledge, the darkness of ignorance born.

## **VERSE 7**

I will therefore describe My divine glories, but only the most salient, because infinite is My splendor. I am the Supreme Soul situated in the heart of every being. In all, I am the beginning, the middle and the end.

## **VERSE 8**

In between the Adityas, I am Visnu, and between the light sources, the radiant sun. Among the Maruts I am Marici, and among the stars of the night, the moon.

## **VERSE 9**

In between the Vedas I am the Sama. Among the demigods I am Indra, and among the senses, the mind. By beings, I am the life force [consciousness]. Among the Rudras, I am Siva. In between Yaksas and Raksasas, I am the demigod of wealth [Duvera], and among the Vasus, I am the fire [Agni]. In between the mountains, I am Meru.

## **VERSE 10**

In between priests, know that I am the head, the lord of devotion, and of the military leaders, Skanda, the lord of war. Among the waters, I am the ocean.

### **VERSE 11**

Among the great sages, I am Bhrgu. Among the vibrations of his I am Om, the syllable absolute, and among the sacrifices, japa, chanting the holy names. Among the steadfast masses, I am the Himalayas.

### **VERSE 12**

In between the trees, I am the sacred fig tree, and among sages and demigods, Narada. Among the Gandharvas, the singers of the demigods, I Citraratha, and among the accomplished souls, sage Kapila. In between horses, know Me Uccaihsrava, born of the nectar of immortality. Among the noble elephant, I Airavata, and in men, the monarch.

### **VERSE 13**

Among weapons I am the thunderbolt, among cows, the surabhi, abundant in milk. In progenitors, I Kandarpa, the demigod of love, and of serpents, the king Vasuki.

### **VERSE 14**

Among the Nagas, celestial serpents, I am Ananta, and among the princes of the wave, Varuna. Among the ancestors, I Aryama, and among those who apply the law, the demigod of death.

### **VERSE 15**

In between demonic Daityas, I am a fervent Prahlada, and of the enslavers, time. Among the beasts I am the lion, and among birds Garuda, bringing Vishnu.

### **VERSE 16**

Among purifiers, I am the wind, and of those who bear arms, I am Rama. In fish I am the shark, and of rivers, the Ganges. Of all creation, O Arjuna, I am the beginning and the end, and in-between. Of all sciences I am the spiritual science of the soul, and logicians, I concluded, the final truth.

### **VERSE 17**

In between letters, I am the A, and among compound words, the dvandva. I am also inexhaustible time, and of creators, Brahma, whose manifold faces look everywhere.

### **VERSE 18**

I am death that devours everything, and also the Source of all that is to come. In women, I am the name, fortune, but also the beautiful words, memory, intelligence, faithfulness and patience.

### **VERSE 19**

In between hymns, I am the Brhat-sama, which is sung to Indra, and of the poems, the Gayatri, sung daily brahmanas. Among the months I am November and December, and of seasons, spring flowering.

### **VERSE 20**

I am the game misleading, and brilliance of all that shines. I am victory, adventure and the strength of the strong.

### **VERSE 21**

Among the descendants of Vrsni, I am Vasudeva, and among the Pandavas, Arjuna. Among the sages, I am Vyasa, and among great thinkers, Usana.

### **VERSE 22**

Among punishments I am the rod, and among those who seek to conquer morality. In the secret things I am silence, and sage wisdom.

### **VERSE 23**

Also I am the seed of all existence: Nothing mobile or immobile exists without Me. My divine glories know no limits. That I have revealed to you is only a way of example, a tiny parcel of My infinite greatness. All who are beautiful, powerful, glorious, blooms, know it, a mere fragment of My splendor. But why all this detail? For the entire universe by a simple spark of My People, I penetrate and supports.

## **CHAPTER 10 - THE UNIVERSAL FORM OF THE LORD**

### **VERSE 1**

Vois My glory here, hundreds, thousands of divine forms, infinitely various, multicolored like the sea. Realize the Adityas, Rudras, all the other demigods. Behold, O best of Bharatas, countless events that never far no one has known. All that you desire and covet see mobile as the immobile, see it at the moment in this universal form, because everything is there, O Gudakesa.

### **VERSE 2**

But you can see me with eyes that are like; You therefore gives you divine eyes by which you can behold My inconceivable powers.

### **VERSE 3**

Arjuna said:

O Krishna, my Lord, I see in Your body gathered all the devas and other beings. I see Brahma sitting on the lotus flower, and Siva, and the sages and divine serpents. O Lord of the universe, I see in Your universal body, countless forms, countless eyes, mouths, arms and bellies, stretched to infinity. There, the end point, middle or beginning. Its dazzling radiance, whose flamboyance and scale are similar to those of the sun, makes Your form, adorned with many crowns, and masses of disks, hard to keep under the eyes. You're the first goal, supreme, and no one in any universe, equal your greatness, you who are inexhaustible, the oldest of all. You're the undying support of religion and the eternal Divine Person. No beginning, no

middle and endless, You are everything the Origin. Your arms are countless, countless Your grandiose eyes, and among them, the sun and the moon. Your mouths spew fire burning, and thy radiance, You warm up the entire universe. Although that Unique, Tu Te stretch out across the sky, the planets and the space between them. Contemplating this form, the Tienne, terrible and wonderful, O Great among the great, I see the three planetary systems, all thrown into confusion. All devas, in groups, submit and enter into You. Terrified, hands clasped, they Te and pray, and sing Vedic hymns. The various manifestations of Siva, the Adityas, the Vasus, the Sadhyas the Visvadevas, both Asvins, Maruts, the forefathers and the Gandharvas, the Yaksas, the Asuras and made demigods all Te contemplate, hit wonder. At the sight of Thy faces and your eyes without number, of your arms, bellies, legs, all countless, and Your terrible teeth, O Thou the powerful arm, the planets and all their demigods are disturbed, as I myself. Your dazzling colors, multiple, fills the heavens, and the sight of your eyes huge and flamboyant of your gaping mouths, I can not keep longer my mind at peace, O Visnu, You who pervade everything, I'm afraid. As I look at Thy faces, hot as death, Your teeth, terrible, the way I lack. From all sides assailed me confused. O Lord of lords, O Havre worlds, grant me your grace. The son of Dhrtarastra and their royal allies, and Bhishma, Drona, Karna, and also the most prominent of our warriors, all rush into Your mouths, with appalling teeth crush their heads. I see that even among these teeth are ground.

#### **VERSE 4**

Like the waters of rivers that flow into the ocean, these legions of great warriors in Thy fire hydrants rush and perish. Like moths to hasten their loss in the fire burning, and all men rush into Thy mouths to destroy it. O Vishnu, I see You who swallowed all these people in Your flaming mouths, that you cover the universe with Your radiance without measure and tiebacks worlds. O Master of masters, Thou whose form is terrible, I beg You, tell me who you are. I give You my homage; grant me your grace. I do not understand the purpose of your works, and would like to know.

#### **VERSE 5**

The Blessed Lord said:

I am the Time, the destroyer of worlds, came engage all men. Outside of you [the Pandavas], they all perish, warriors of both armies clash.

#### **VERSE 6**

Seeing Krsna in His original form, Arjuna said:

I see this form of human traits, so wonderfully beautiful, and here calms my mind, and I come back to my own nature, O Janardana.

The Blessed Lord said:

This Form of Mine, now you contemplate, it is difficult to see, My dear Arjuna. Devas themselves constantly aspire to the discover, this form so dear.

#### **VERSE 7**

This form that you see with your spiritual eyes, nor the simple study of the Vedas or severe asceticism nor charitable acts or ritual worship do not allow to understand. No, for these paths will not see Me as I am. Only by serving Me with love and devotion without sharing can be known as I am, standing before you, O Arjuna, and even, indeed, to see Me. Thus, and only thus, does it will unravel the mystery of My People, O parantapa. One who, freed from

intellectual speculation and defilement of acts, benevolent towards all beings, is absorbed in pure devotional service, one, oh dear Arjuna, certainly comes to Me.

## **CHAPTER 11 - THE SERVICE IN LOVE AND DEVOTION**

### **VERSE 1**

The Blessed Lord said:

He who attaches on My personal form his mind, and always engages in My worship, full of ardent spiritual faith, that one, I hold to the more perfect. As for those who wholly devote themselves to the unmanifested, the undefined, incomprehensible, inaccessible to the senses, omnipresent, fixed, immutable [the impersonal concept of the Absolute Truth], those whose worship is to master the meaning, show equal to everyone and work for the universal good, of course, they also end up reaching me. For them, however, the mind binds to the unmanifested, the impersonal aspect of the Absolute, progress will be very painful. Forward in this way is always difficult for the embodied.

### **VERSE 2**

Who loves me, abandon me in all his actions and is dedicated to Me undivided absorbed in devotional service and constantly meditating on Me, for that one, I am the Liberator that soon the tear in the ocean of birth and death. Simply set your mind on Me, God, the Supreme Person, and lodge in Me all your mind. So, no doubt, you'll live forever in me. If you can, attach your mind on Me unfailingly observes the regulative principles of bhakti-yoga.

### **VERSE 3**

If, however, you can submit to you the regulative principles of bhakti-yoga, then try to devote me your works, because acting for Me, you will attain the perfect state.

### **VERSE 4**

And if you can not even act in this consciousness, then trying now to give up all fruit of your deeds, and the soul to establish your conscience.

### **VERSE 5**

But if this practice either you can not bend you, then cultivates knowledge. Superior knowledge, however, is meditation, and greater than meditation, renunciation of acts of fruits, because this renunciation can confer, for the mind, all peace.

### **VERSE 6**

One, envious of anything that behaves with all in benevolent friend, nothing feels the possessor, which the false ego is free and in joy as in sorrow remains the same, which, full of forgiveness, always knows contentment, which is resolutely engaged in devotional service and whose mind and intelligence are in agreement with me, this one is me dearly.

### **VERSE 7**

One that never causes agitation to others, and neither has the agitation disorder, that joys and sorrows do not affect me that one is very expensive. One that does not depend on the modes of material action, pure being, an expert on everything, free from anxiety, free from suffering, and who do not seek the fruit of his actions, this, My devotee me is very expensive. He who grasps neither joy nor sorrow, who grieve or covets, who renounces as favorable to unfavorable one, My devotee, Me is very expensive. Whoever towards the friend or the enemy shows equal, and even the glory or disgrace, heat or cold, joy or sorrow, praise or blame, which is still free from defilement, silent, satisfied with everything, careless of the house, which, established in knowledge, serves me with love and devotion, that one is me dearly.

### **VERSE 8**

One who, full of faith in this imperishable path of devotional service is committed entirely, making Me the supreme goal, that one me is infinitely expensive.

## **CHAPTER 12 - THE NATURE, THE BENEFICIARY AND THE CONSCIOUSNESS**

### **VERSE 1**

The Blessed Lord said:

The term "field" the body, and "knowing field" one who knows the body.

### **VERSE 2**

Understand, that in all bodies, knowing him, I am too. And about the body, about the owner of the body, that knowledge. Such is My thought.

### **VERSE 3**

Now listen, I beg you: I briefly describe the scope, how it is made, its metamorphoses, its source, as well as knowing of this field and its influence. This knowledge, the field of action and its knower, various sages exposed in various Vedic writings-especially the Vedanta-sutra Where causes and effects are presented forcefully reason.

### **VERSE 4**

All five major elements, false ego, intelligence, the unmanifested, the ten sense organs, mind and the five sense objects, then desire and aversion, joy and sorrow, life signs and belief, - such are, in short, the scope and resulting interactions of its components.

### **VERSE 5**

Humility, modesty, nonviolence, tolerance, simplicity, the act of approaching a bona fide spiritual master, purity, consistency and self-control; the renunciation of the sensual pleasure objects, freedom from false ego and the clear perception that birth, disease, old age and death

are evils to be fought; detachment from his wife, his children, his home and connected with it, equality of mind in any situation, pleasant or painful; pure and constant devotion to Me, looking lonely places and detachment of the masses, the recognition of the importance of spiritual realization, and philosophical search for the Absolute Truth - that is, I declare to know , ignorance and all that goes against.

#### **VERSE 6**

I will now instruct the object of knowledge, and knowledge will make you taste the eternal. It is called Brahman, the spiritual; it is without beginning, and subordinate to Me. It transcends the world of matter, and with it, the effects and causes that are inherent.

#### **VERSE 7**

Everywhere His hands and legs, His eyes and His faces, and nothing escapes His hearing. So, everywhere, the Supreme Soul.

#### **VERSE 8**

original source of the meaning of all beings, the Supreme Soul is yet herself free. Support of all, yet she remains unattached. And, beyond the three gunas, It remains the Master.

#### **VERSE 9**

The Supreme Truth is inside as outside, in the mobile as in the still; It is beyond the power of perception and understanding related to the material senses. Infinitely remote, it is also very close. Although She seems divided, the Supreme Soul remain indivisible; She is a. Although She supports all beings, understand that this is it also devours them and makes them grow all.

#### **VERSE 10**

Of all that is bright, it is the light source. It is not manifested, it remains beyond the darkness of matter. It is knowledge, the object of knowledge and purpose of knowledge. She lives in everyone's heart. So, I've briefly described the scope, knowledge and object of knowledge. The depth of these things, only to My devotees is given to understand, and reaching to My nature. Material nature as distinct beings, know it, have no beginning. Their mutations and the three gunas have no other origin than material nature.

#### **VERSE 11**

Nature, they say it is because of all the physical acts and their consequences; the living entity, for him, is because of the various pleasures and sufferings he knows what worlds.

#### **VERSE 12**

Thus, the living entity borrows within the material nature in various ways to exist, and takes possession of the three gunas: that, because it affects this nature. He knows suffering and pleasure, in various forms of life.

#### **VERSE 13**

But it is in the body, another beneficiary, which transcends matter; and it is the Lord, the Supreme possessor Witness and Consenting, called the Supreme Soul.

#### **VERSE 14**

It certainly attain liberation, and one that includes the material nature, and what are the living and the interaction of the three gunas. Whatever its present condition, he would never be reborn in this world. The Supreme Soul, The some perceive through meditation, others by cultivating knowledge, others by the non-interested action.

#### **VERSE 15**

Then those who we meet, though little versed in spiritual knowledge, engage in worship of the Supreme Lord because they have heard of Him. Willingly lend an ear to the words of the authorities, too triumph of the birth and death cycle. Know, that all that is, mobile and immobile, only proceeds from the union of the scope with the knower of the field.

#### **VERSE 16**

One who sees the Supersoul in all bodies, accompanying the individual soul, and understands that neither the A nor the other die, this one truly sees. That in every being sees the Supreme Soul, all the same, do not let his mind the lead to degradation. So he reaches the supreme and absolute goal. One who can see that it is the body, born of the material nature that performs any action, ever the soul, inside, no question, this one truly sees. When the intelligence of man ceases to see in terms of multiple identities, due to multiple body it reaches the vision of Brahman. So, everywhere, he sees only the spiritual soul.

#### **VERSE 17**

Those with the vision of eternity can see that the soul is spiritual, eternal, beyond the three gunas. Although located in the material body, the soul never comes, nor is bound. Such as ether, which spread everywhere, can not yet, her subtle nature, mingle with nothing, and the soul of the substance of Brahman, although in the body, does not mix with it.

#### **VERSE 18**

As the sun alone illuminates all the universe and the spiritual soul alone illuminates consciousness the whole body.

#### **VERSE 19**

One who, in the light of knowledge, and see what distinguishes the body of the owner of the body, and also discloses Where we free ourselves from the grip of material nature, that one reaches the supreme goal.



## **CHAPTER 13 - THE THREE GUNAS or THE ATTRIBUTES OF MATERIAL NATURE**

### **VERSE 1**

The Blessed Lord said:

Again, I will tell you this supreme wisdom, the highest of knowledge, by which all the sages themselves down here raised to the ultimate perfection.

### **VERSE 2**

Which is established in this knowledge can reach the transcendental nature like Mine. So he is not born again at the time of creation, and at the time of the dissolution, is not affected.

### **VERSE 3**

Material substance in its entirety, called Brahman, is the seat of the design; This brahman, I fruitful, and I make possible the birth of all beings.

### **VERSE 4**

Understand that, that all species of life proceed from within the material nature, and that I am the father who gives the seed.

### **VERSE 5**

Material nature consists of three modes: virtue, passion and ignorance. That being separate, imperishable key material nature, O mighty-armed, and it is conditioned by the three gunas.

### **VERSE 6**

Such that virtue, the purest of the gunas, enlightens being and frees suites all sinful reactions. That it governs develops the knowledge, but at the same time, becomes conditioned by the feeling of happiness it brings.

### **VERSE 7**

Passion, know it, consists of thirst in yearnings and endless. She shore it dominates the embodied soul to the material action and its fruits.

### **VERSE 8**

As for ignorance, know that it causes the error of all beings. This guna causes madness, indolence and sleep, which bind the embodied soul.

### **VERSE 9**

Under the tie being to happiness, passion fruit of his actions, and ignorance to madness.

### **VERSE 10**

Sometimes dominant virtue and ignorance, passion prevails; and sometimes, it is the virtue that futile passion and ignorance. Other times, ignorance, in turn, reverses virtue and passion. So, never between the gunas continues the fight and conquer.

### **VERSE 11**

When all the gates of the body enters the light output of knowledge, then we can be assured that virtue grows in power.

### **VERSE 12**

When the passion grows, so grow up with it signs of great attachment, uncontrollable desire, ardent aspirations and intense efforts.

### **VERSE 13**

When up and ignorance, then are born darkness, inertia, madness and illusion

### **VERSE 14**

When one dies in virtue gaining the upper planets, the pure planets where great sages live.

### **VERSE 15**

When one dies in passion reborn among men who devote themselves to the interested action. And who dies in ignorance is reborn in the world of animals.

### **VERSE 16**

It is said that the actions under the aegis of virtue lead the purification of their author; under the influence of passion, distress, and in ignorance, stupidity.

### **VERSE 17**

Virtue is born knowing true, greed and passion. Madness and folly, as the illusion come from ignorance.

### **VERSE 18**

Those that governs gradually under amounted to the upper planets, those that dominate the passion remain on average planets, land, and those. enveloped by ignorance pamper the infernal worlds.

### **VERSE 19**

When we see, in every act, that nothing escapes the three Gunas, but I, the Supreme Lord, transcends them, then we can know My spiritual nature.

### **VERSE 20**

When the embodied being is able to transcend the three gunas, he is freed from birth, death, old age, and the suffering they cause. There can therefore enjoy ambrosia in this life itself.

### **VERSE 21**

Arjuna said:

By what signs, O Lord, be recognized that exceeded the three gunas? How does it behave? And by what means he transcends these gunas?

## **VERSE 22**

The Blessed Lord said:

He, O son of Pandu, who feels no aversion, whether before the illumination, attachment or illusion, which also feels no thirst for these things in their absence; which, above those fruits that carry the three gunas, stands as neutral, always inflexible, aware that nothing comes out of them; looking eye to eye pleasure and suffering, and for which the clod, gold and stone are of equal value, which is wise and holds for identical and praise and blame; which is not affected by either the glory or the shame, which also treats friends and enemies, and who has renounced any interested company, -from this one is said to have transcended the three gunas.

## **VERSE 23**

Whoever entirely absorbed in devotional service, without fail, thus transcending the three gunas and hence the level reached

## **VERSE 24**

I am the basis of the impersonal Brahman, which is immortal, endless, eternal, and that is the very principle of ultimate happiness.

# **CHAPTER 14 - THE LORD GOD, THE SUPREME BEING**

## **VERSE 1**

The Blessed Lord said:

There is a banyan tree, a tree whose roots are pointing up, and downward pointing branches; its leaves are the Vedic hymns. Who knows, knows the Vedas

## **VERSE 2**

The branches of this tree, which feed the three gunas, extend vertically and in depth; its twigs are the objects of the senses. Some of its roots as pointing down, related to material acts in the world of men.

## **VERSE 3**

From this tree, no one can, in this world, receive the exact form. No one can see the end, the beginning or the base. But we must, with determination, resolve the sword of posting this banyan tree with powerful roots, look for the place where, once we reached, there is no return. Then there surrender to the Supreme Personality of God, from whom all began, and all that remains since time immemorial.

## **VERSE 4**

The free man delusion, pride and false reports, the man who understands the eternal, that triumph of lust and the duality of joy and sorrow, and who knows the way of abandonment to the Supreme Personality, that one reaches this eternal kingdom.

### **VERSE 5**

This supreme kingdom, Mine, neither the sun nor the moon, nor the electric force will illuminate. For that reached the point of returning to this world.

### **VERSE 6**

The beings in the world conditions, are eternal fragments of My Person. But because they are conditioned, they are fighting hard against the six senses, among them, mind.

### **VERSE 7**

As the air carries the smells, the living being in this world, carries with him, from one body to another, the ways in which he conceives

### **VERSE 8**

Coating and a new gross body, the living being is seen with a determined sense of hearing, sight, touch, taste and smell, all of which revolve around the mind. E thus enjoys an own range of objects of sense.

### **VERSE 9**

Fools can not conceive how the living leaves the body, or what kind of body, under the influence of the three gunas, it must enjoy. But all this, one whose eyes are introduced to knowledge can see it.

### **VERSE 10**

He sees it all clearly, the spiritualist established consistently in spiritual realization. But the others, devoid of spiritual realization can not, whatever effort they put there, grasp the truth.

### **VERSE 11**

Splendour of the sun, which dissipates the darkness of the universe, know this, My character comes from. And also that of the moon, and also that of fire.

### **VERSE 12**

I enter into each planet, and through My power, keep them in orbit. I become the moon and thereby gives the juice of life to all plants.

### **VERSE 13**

I am, in every living body, the fire of digestion, and also the vital breath, inspired as expired. So I make the assimilation of the four kinds of food.

### **VERSE 14**

I stand in the heart of every being, and I come remembrance, knowledge and forgetfulness. The goal of all. Vedas is to know Me; in truth, it is I who composed the Vedanta, and I am He who knows the Vedas.

### **VERSE 15**

It is two orders of beings: the fallible and the infallible. In the material universe, all are fallible; but in the spiritual world, it is said that all are infallible.

### **VERSE 16**

But other than these is the greatest of beings, the Lord himself, entering the worlds and supports.

### **VERSE 17**

Since I am absolute, beyond the fallible and the infallible, since I am the greatest of all, the world and the Vedas as me celebrate this Supreme Person.

### **VERSE 18**

Whoever self doubts, and knows me, like God, the Supreme Person, one, knows it, his knowledge encompasses everything. Therefore, all his being he serves Me with love and devotion.

### **VERSE 19**

Now that I found you, is the most secret part of the Vedic scriptures. Who grabs the content know wisdom, and his efforts will lead him to perfection.

## **CHAPTER 15 - THE DIVINE AND DEMONIC NATURES**

### **VERSE 1**

The Blessed Lord said:

Fear of Absence, purification of existence, development of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity, non-violence, truthfulness, absence of anger, renunciation, serenity, aversion to criticism, compassion, absence of greed, gentleness, modesty and steady determination, vigor, forgiveness, fortitude, purity, absence of envy and thirst for honors, -such are the spiritual qualities of men under born men of the divine nature.

### **VERSE 2**

Arrogance, pride, conceit, greed, ignorance, \_tels are the hallmarks of the men from the demonic nature

### **VERSE 3**

Divine qualities serve the liberation of the being, the demonic attributes grow to enslave. But fear not, because with the divine qualities you were born.

### **VERSE 4**

In this world there are two kinds of created beings, divine, others demonic. I've already spoken at length of the divine attributes. From My Lips now hear demonic attributes.

### **VERSE 5**

What to or not to do, demonic beings do not. In them, nor purity, nor right conduct, nor truth.

### **VERSE 6**

They claim that this world is unreal and unfounded, no God the dir1ge; it results in sexual desire and has no cause other than lust.

### **VERSE 7**

Based on such findings, the demonic, deceived, unintelligent, engaged in harmful work, infamous, designed to destroy the world.

### **VERSE 8**

The demonic beings who take refuge in self-conceit, pride and insatiable lust, fall prey to the illusion. Fascinated by the ephemeral, they devote their lives to unhealthy acts.

### **VERSE 9**

Enjoy the senses to the last, that is, they believe, the major imperative for humans. Also their anguish she knows not end. Chained by hundreds, by thousands of desires, by lust and anger, they pile up wealth through illicit means, to satisfy the appetite of their senses

### **VERSE 10**

This is the thought of the evil man:"So much wealth is now mine, and my plans, even more will I have so many things today, and tomorrow more and more of my man was.! enemies, and I killed him, in turn, I will kill others of all I am lord and master of all the beneficiary perfect for me,.. m powerful oi, me happy, me richer, and surrounded high relationship. no one reaches my power and my happiness. I will fulfill the sacrifices, do charity, and thus rejoice."thus the misguided ignorance.

### **VERSE 11**

Confused by multiple anxieties and caught in a net of illusions, he attaches too sensual pleasure, and dark hell.

### **VERSE 12**

Vain of himself, always arrogant, misguided by the wealth and smugness he sometimes performs sacrifices; but out of every principle and every rule, they do may carry the name.

### **VERSE 13**

Having sought refuge in the false ego in the power, pride, lust and anger, demonic blasphemy true religion and envy me, I, the Supreme Lord, who lives in his same body as that of other.

### **VERSE 14**

The envious and evil, the last of men, I plunged into the ocean of material existence in the various forms of demonic life.

### **VERSE 15**

These, reborn life after life in the demonic species can never approach Me. Gradually they sink into the more sinister condition.

### **VERSE 16**

Three doors open on this hell: lust, anger and greed. That any sane man closes them because they lead the soul to ruin.

### **VERSE 17**

The man who has avoided these three gates of hell dedicated his life to acts that engage in spiritual realization. He reached and gradually the supreme goal.

### **VERSE 18**

Whoever however, rejects the precepts of the scriptures to act according to his whim, he reached the only nor perfection, nor happiness, nor the supreme goal.

### **VERSE 19**

What is your duty and what is not, therefore, know the determine in the light of the principles of the scriptures. Knowing these laws, act so as to gradually raise you.

## **CHAPTER 16 - THE BRANCHES OF FAITH**

### **VERSE 1**

The Blessed Lord said:

Depending on the nature of the material influences [gunas] received by the embodied his faith may belong to three categories: virtue, passion or ignorance. Hear My word on it.

### **VERSE 2**

Depending on what guna mark its existence, be developing a particular faith. It is said of a particular faith: as it is bathed in either

### **VERSE 3**

The men that governs under devote their worship the demigods, those that dominates passion, demonic beings, and those living in a wrapper ignorance worship ghosts and spirits.

### **VERSE 4**

Men who impose severe austerities, but not in accordance with the Scriptures, delivering it through pride, egotism, lust and attachment, driven by passion and who torture their bodies and without understanding, in their unconsciousness, that they tortured me too, I, the Supreme Soul situated in them, those, know it, are asuras.

### **VERSE 5**

Expensive food each also divided into three levels, which correspond to the three gunas. Similarly for the sacrifice, austerity and charity. Listen, and I will teach you what distinguishes them.

### **VERSE 6**

Food virtue purify the existence and extends the term; They provide strength, health, happiness and satisfaction. These substantial foods are sweet, juicy, bold and full of flavor. The food too bitter, sour, salty, pungent, dry or hot, are loved by those that dominates passion. They cause suffering, misery and disease. And dear to men enveloped by ignorance, food cooked more than three hours before eating, taste of private food, freshness, smelly, broken or unclean, or leftovers.

### **VERSE 7**

Among the sacrifices, the one accomplished by duty, according to the rules of the Scriptures, and without expecting any fruit for himself, belongs to virtue.

### **VERSE 8**

But the sacrifice performed for some material profit or benefit, or ostentatiously, out of pride, knowing that it is born of passion.

### **VERSE 9**

As for the sacrifice accomplished without faith no scriptural precepts and out, where no dedicated food is distributed, no anthem sung, when priests receive no gift in return, it says face of ignorance.

### **VERSE 10**

As for the sacrifice accomplished without faith no scriptural precepts and out, where no dedicated food is distributed, no anthem sung, when priests receive no gift in return, it says face of ignorance.

### **VERSE 11**

User of a real language, directed to the good of all, but avoid hurtful words and diligently recite the Vedas, -such are the austerities of the verb.

### **VERSE 12**

Serenity, simplicity, gravity, self-control and purity of thought, \_telles are the austerities of the mind.

### **VERSE 13**

Faith practiced by men whose aim is not to get themselves some material benefit, satisfy the Supreme, the triple union of these austerities proceeds of Virtue.

### **VERSE 14**

As for penance ostentatious, looking for respect, honor and reverence of men are said to belong to the Passion. They are not and unstable and ephemeral.

### **VERSE 15**

Finally, the penances and austerities performed by stupidity, and do obstinate torture, or suffered to injure, destroy, are said from ignorance.



### **VERSE 16**

Charity dictates duty, done without expecting anything in return, in just terms of time and place, and that is worthy, this charity, it is said to be accomplished under the sign of virtue.

### **VERSE 17**

But the charity inspires the hope of reward, or desire a hardware product, or made reluctantly, that one is said to belong to the Passion.

### **VERSE 18**

Finally, the charity that is made neither in time nor in proper place, nor are people who are worthy, or exerted so disrespectful and contemptuous, they said the address of Ignorance.

### **VERSE 19**

Om tat sat, from the beginning of creation, the three syllables have been used to designate the Supreme Absolute Truth [Brahman]. To the satisfaction of the Supreme, the brahmanas have uttered them during the singing of Vedic hymns and performance of sacrifices.

### **VERSE 20**

Thus, the spiritualists always begin their sacrifices, austerities and charitable acts by saying the om, to attain the Absolute.

### **VERSE 21**

We must perform sacrifices, austerities and charitable deeds with the word tat, if one wants to know the purpose of these spiritual practices, which is to overcome the chains of matter.

### **VERSE 22**

The Absolute Truth is the goal of devotional practices, and appointed by the word sat. These - sacrifices practice austerities and charitable acts in harmony with the Absolute, the Supreme Person, is to please Him.

### **VERSE 23**

But sacrifices, austerities and charitable acts without faith in the Supreme are ephemeral, whatever rituals that accompany them. They are called asat and are useless in this life and the next.

## **CHAPTER 17 - THE PERFECT RENUNCIATION**

### **VERSE 1**

The Blessed Lord said:  
Abandon the fruits of any act, that's what is meant by the wise word, "renunciation"[tyaga]. And what the great scholars call "sannyasa" is the same state of man who practices what renunciation.

## **VERSE 2**

Some sages say that any interested action should be denied, while others maintain that acts of sacrifice, charity and penance should never be abandoned.

## **VERSE 3**

From My Lips now listening nature of renunciation. The Scriptures distinguish him threefold.

## **VERSE 4**

One should not give up acts of sacrifice, austerity and charity: it must certainly accomplish them. In truth, these sacrifices, austerities and charities sanctify even the great souls.

## **VERSE 5**

But all these practices, we must accomplish without expecting any fruit, only a sense of duty. This is my final thought.

## **VERSE 6**

Never should renounce the prescribed duty. The man who, under the influence of illusion, abandoned, it is said that his renunciation succession Ignorance.

## **VERSE 7**

And who, through fear, or painful judging, eludes the duty prescribed, they say dominated by Passion. Never such an act can not give rise resulting from renunciation.

## **VERSE 8**

But one who performs the prescribed duty only because it should be done, without any attachment to the fruits of his act, one, his renunciation proceeds of Virtue.

## **VERSE 9**

The man of intelligence, established in Virtue, who hates the adverse action nor attaches to the favorable action no doubts as to the action.

## **VERSE 10**

Impossible, in truth, is to be incarnate, the renunciation to any act. And so, true renunciation, we say that the practical one who renounces the fruits of action.

## **VERSE 11**

The triple fruit of -désirable acts, undesirable and mixed awaits after death, the man who did not practice renunciation. But the sannyasi will neither enjoy nor suffer such a fruit.

## **VERSE 12**

Let Me instruct the five factors of the act, described the philosophy of Sankhya: they are the place, the author, the meaning, effort and, above all, the Supreme Soul.

## **VERSE 13**

Some act, good or bad, that man accomplished by the body, the mind or the verb, results from these five factors.

#### **VERSE 14**

So whoever thinks acting alone, which does not consider the five factors of the act, certainly shows no great intelligence, and is thus unable to see things in their right terrain.

#### **VERSE 15**

One whose actions are not motivated by false ego, whose intelligence is not bogged down, slay it in this world, never kills. Never either its acts bind him.

#### **VERSE 16**

Knowledge, the object of knowledge and the knower are the three factors that raise the act. The meaning, the act itself and its author are the triple base of any action.

#### **VERSE 17**

It is three levels of knowledge of acts and the acting; They correspond to the three gunas. Listen to me you describe.

#### **VERSE 18**

The knowledge by which we distinguish in all existences a unique spiritual essence imperishable, one in the many, that know, know it, is part of Vertu.

#### **VERSE 19**

But the knowledge by which we perceive the existence in various bodies, particularly of beings with different natures, that know, know it, belongs to the Passion.

#### **VERSE 20**

As to know by what, blind to the truth, it focuses on one type of action, as if it were all that knowledge, very limited, it is said that reports of the darkness of ignorance.

#### **VERSE 21**

The act dictates that duty, the act is performed without attachment, without aversion or attraction, and is accompanied by the renunciation of fruit, this act, we say do Virtue.

#### **VERSE 22**

But the act performed by great effort, the act aimed at the satisfaction of desires, and that motivates false ego, this act is said to belong to the Passion.

#### **VERSE 23**

As for the act done in unconsciousness and misguidance without considering the consequences or chain it causes, which does violence to others and is not practicable, this act is said to take on ignorance.

#### **VERSE 24**

The acting free from material attachment, freed from false ego, enthusiastic, determined, and indifferent to success like failure, it is said under the sign of virtue.

### **VERSE 25**

But the case that attaches to the fruits of his labor, who passionately wants to enjoy it, that is greedy, envious, impure, buffeted by joys and sorrows, they say dominated by Passion.

### **VERSE 26**

The acting that always goes against scriptural precepts, materialistic, obstinate, deceitful and scholar in the insult, lazy, always morose, who continually calls the next day they say bathe in the Ignorance

### **VERSE 27**

Now listen, O conqueror of wealth, in detail I will describe to you the three kinds of understanding and determination, according to the three gunas.

### **VERSE 28**

The intellect by which we distinguish what is right or not to do, which is to be feared and what is not, which connects and freeing this intelligence comes from Virtue.

### **VERSE 29**

But the intelligence of religion or irreligion does not distinguish the ways and does not distinguish what is right or not to do, this imperfect intelligence, it belongs to the Passion.

### **VERSE 30**

As for intelligence steeped in illusion and darkness, that takes religion to irreligion and religion to irreligion, which always turns to the wrong path, this intelligence, reports of Ignorance.

### **VERSE 31**

The determination we can break that yoga supports with consistency, and thus governs the mind, life itself and the sense of movement, this determination, is part of Vertu.

### **VERSE 32**

But the determination whereby in piety, the acquisition of goods and sense gratification, it is strongly held in some personal fruit, this determination, it belongs to the Passion.

### **VERSE 33**

As for determining who is powerless to lead beyond the dream, fear, lamentation, moroseness and illusion, this determination unfit, respite Ignorance.

### **VERSE 34**

Now hear Me you describe the three kinds of happiness enjoyed by the conditioned, and by repeating what he sometimes comes at the end of all suffering. The happiness that initially may seem like a poison, but in the end proves to be comparable to nectar and which awakens the spiritual realization that happiness, they say do Virtue.

### **VERSE 35**

But happiness born of the contact of the senses with their objects, which at first is like the nectar, but in the end takes the taste of poison, that happiness is said to belong to the Passion.

### **VERSE 36**

As for happiness blind to spiritual realization, and from beginning to end is a chimera, from sleep, laziness and illusion, this happiness, they say raise of Ignorance.

### **VERSE 37**

No being, neither on Earth nor among the demigods on higher planets, is not free from the influence of the three gunas.

### **VERSE 38**

Brahmanas, Kshatriyas, and Sudras vaisyas are distinguished by the qualities they manifest in the action, as the influence of the three gunas:

### **VERSE 39**

Serenity, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and piety, - such are the qualities that accompany the act of brahmana.

### **VERSE 40**

Heroism, power, determination, resourcefulness, courage in battle, generosity and art to govern, -such are the qualities that accompany the act of Kshatriya.

### **VERSE 41**

The ability to cultivate the land, care of livestock and trading, that which is related to the act of vaisya. As to the Sudra, it is in his nature to serve others through their work.

### **VERSE 42**

Following in his actions, his own nature, every man can know perfection. How to accomplish this, hear me tell you now.

### **VERSE 43**

In worshiping the Lord, the Omnipresent, the source of all beings, man can, in the performance of his own duty, attain perfection.

### **VERSE 44**

Better fulfill its own duty, even imperfectly, than to assume that of another, even to perform it perfectly. For the fulfillment of prescribed duties, as the a kind assigns to each, you never incur sin.

### **VERSE 45**

As fire is covered by smoke, any business is veiled by some fault. Also, no one should give up the proper act to its nature, be it full of stains.

#### **VERSE 46**

Man can taste the fruits of renunciation simply by self-control, detachment from the things of this world and the lack of interest in material pleasures. Herein lies in fact the highest perfection of renunciation.

#### **VERSE 47**

Briefly, hear from Me how, if one is the way that I'm going to expose you, the highest perfection one can achieve the level of Brahman.

#### **VERSE 48**

entirely purified by intelligence, controlling the mind with determination, giving up the objects that delight the senses, free from attachment and aversion, the man who lives in a secluded place, who eats little and mastery and body language, which is still in contemplation, detached, without false ego, without power or vain conceit, without lust or anger, which closes to material things, free of any sense of possession, serene, -this man is certainly high level of spiritual realization.

#### **VERSE 49**

Whoever reaches the spiritual level realizes the same time the Supreme Brahman and finds infinite joy. He never grieves, he never aspired to anything; he shows himself equal to all beings. That then gets to serve Me with pure love and devotion.

#### **VERSE 50**

Through devotional service, and only then, we can know Me as I am. And being that, by such devotion, becomes fully aware of My People, My absolute comes into the Kingdom.

#### **VERSE 51**

Although engaged in all sorts of activities, My devotee, under My protection, reaches by My grace, the eternal and imperishable House.

#### **VERSE 52**

In all your actions, depend only upon me, and place you always under My protection. This devotional service, made it with full awareness of My Person.

#### **VERSE 53**

If you become conscious of Me, all obstacles of conditioned existence by My grace thou franchiras. However, if you do not act animated by such consciousness but by the false ego, shutting me your ear, you will be lost.

#### **VERSE 54**

If you do not act according to My instructions, if you refuse to fight the battle, you'll see you then misled. And, by your nature, there you will still fight.

#### **VERSE 55**

Under the influence of delusion, you refuse now to act according to my instructions. But, compelled by your own nature, you should do the same.

### **VERSE 56**

The Supreme Lord is in the heart of all beings and directing the wanderings of all, who are each as on a machine, made of the material energy.

### **VERSE 57**

Abandon yourself entirely to Him. By His grace, you will experience absolute peace, and you will attain the eternal and Supreme Abode.

### **VERSE 58**

So you have I revealed the most secret knowledge. Think carefully and then act as you please.

### **VERSE 59**

If I reveal to you that part of knowledge, the most secret is that you are My very dear friend. Hear my word because I say to thee for good.

### **VERSE 60**

Filled always think of Me and become My devotee, offer Me your homage I worship Me, and certainly to me you come. This, I expect promise, because you are My very dear friend.

### **VERSE 61**

Abandon all varieties of religion and just surrender unto Me. All suites of your sins, I shall deliver you from. Do not fear.

### **VERSE 62**

This secret knowledge can not be unveiled to men neither austere nor devoted, or engaged in devotional service, or who envy me.

### **VERSE 63**

For one who teaches this supreme secret to My devotees, progress in devotional service is provided, and, in the end, no doubt, he will return to Me.

### **VERSE 64**

None of my servants in this world, no more than me is him, and no one ever neglects Me will be more expensive

### **VERSE 65**

And I proclaim it, who will study this sacred service, ours, worship Me by his intelligence.

### **VERSE 66**

As for the one who will have listened with faith, without envy, it will free a result of his sinful activities and will reach the planets Where do the virtuous.

### **VERSE 67**

As you all heard of a perfectly vigilant mind? Your illusions, your ignorance, are now dispelled?

## GLOSSARY

<b>Brahman</b>	=	The spiritual being, the soul
<b>Bhakta</b>	=	The devotee of God, the Lord's servant
<b>Bhakti-yoga</b>	=	The path of spiritual unfoldment, the service of devotion
<b>devas</b>	=	The virtuous Being, the servants of God
<b>gunas</b>	=	The attributes of material nature
<b>ksatriya</b>	=	The administrator, the warrior and the protector of the nation
<b>Sudras</b>	=	The workers, the craftsmen
<b>Yoga</b>	=	The spiritual action, the spiritual elevation, towards a union with the Lord
<b>Yogi</b>	=	The realized soul, The being who has spiritual knowledge