

Bhagavad Gita

with COMMENTARIES

Edition of the Bhagavad Gita
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This book presents a new and competent edition of the translation of the Bhagavad Gita — an ancient Hindu monument of spiritual literature.

It includes also commentaries of the one who not just read and studied the Bhagavad Gita also but fulfilled the precepts contained in it.

The book can be helpful for everyone aspiring to spiritual Perfection.

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Contents

PREFACE	5
GLOSSARY OF SANSKRIT TERMS	8
BHAGAVAD GITA	10
CONVERSATION 1. ARJUNA'S DESPAIR	10
CONVERSATION 2. SANKHYA YOGA	15
CONVERSATION 3. KARMA YOGA	22
CONVERSATION 4. YOGA OF WISDOM	27
CONVERSATION 5. YOGA OF DETACHMENT	32
CONVERSATION 6. YOGA OF SELF-CONTROL	36
CONVERSATION 7. YOGA OF PROFOUND KNOWLEDGE	41
CONVERSATION 8. IMPERISHABLE AND ETERNAL BRAHMAN	44
CONVERSATION 9. SOVEREIGN KNOWLEDGE AND SOVEREIGN MYSTERY	84
CONVERSATION 10. MANIFESTATION OF POWER	51
CONVERSATION 11. VISION OF THE UNIVERSAL FORM	56
CONVERSATION 12. BHAKTI YOGA	62
CONVERSATION 13. "FIELD" AND "KNOWER OF THE FIELD"	65
CONVERSATION 14. LIBERATION FROM THE THREE GUNAS	68
CONVERSATION 15. COGNITION OF THE SUPREME SPIRIT	71
CONVERSATION 16. DISCRIMINATION OF THE DIVINE AND DEMONIC	74
CONVERSATION 17. THREEFOLD DIVISION OF FAITH	77
CONVERSATION 18. LIBERATION THROUGH RENUNCIATION	80



COMMENTARIES TO THE BHAGAVAD GITA	89
ONTOLOGICAL ASPECT OF KRISHNA'S TEACHINGS.....	89
ETHICAL ASPECT OF KRISHNA'S TEACHINGS	95
On Attitude toward People, Other Living Beings, and the Environment	95
On Attitude towards the Creator.....	97
On Attitude towards One's Own Path to Perfection	97
PSYCHOENERGETICAL ASPECT OF DEVELOPMENT	102
Preparation of the Body.....	102
Preparatory Exercises for the Energy Structures of the Body .	103
Conquering of the Mind	103
Description of the Atman and How to Cognize It.....	105
Description of Brahman and Cognition of the Nirvana in Brahman	107
Strengthening of the Consciousness.....	109
Description of Ishvara	110
Cognition of the Absolute	111
QUOTATIONS FROM THE MAHABHARATA	113
FROM THE BOOK OF THE WIVES (11TH BOOK OF THE MAHABHARATA)¶	
FROM THE UDYOGAPARVA (5TH BOOK OF THE MAHABHARATA) ...	113
BIBLIOGRAPHY	116





Preface

The Bhagavad Gita — or, in translation from Sanskrit, the Song of God — is the most important part of the Indian epic poem *Mahabharata*. The latter describes events that took place about 5000 years ago.

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

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

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

Arjuna had been preparing for this righteous battle. But when the day of the battle came and Arjuna with his army was standing in front of the warriors of the adverse party, he recognized among them his own kinsmen and former friends. And he, being provoked to it



by Krishna, began to doubt his right to participate in the battle. He shared these doubts with Krishna.

Krishna reproached him: watch how many people gathered here to lay down their lives for you! And the encounter is unavoidable¹! How can you, who brought these people here to die, leave them at the very last moment!?! Since you, a professional warrior, took up arms, then fight for the righteous cause. And understand that the life of each of us in the body is but a short period of the true life! Man is not a body and does not die with the death of the body. And in that sense, no one can kill and no one can be killed!

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

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

There are several translations of the Bhagavad Gita into Russian language. Among them, the translation by A.Kamenskaya and I.Mantsiarly [9] reproduces the meditative aspect of Krishna's sayings best. Yet, for many verses of the text, the translation is incomplete.

The translation by V.S.Sementsov [10] is a successful attempt to reproduce the poetic structure of the Sanskrit Bhagavad Gita. The text in this form, indeed, flows

¹ Before this, Krishna personally conducted negotiations with the unrighteous party suggesting to them to give back what they unjustly seized and to avoid bloodshed. But they refused. Moreover, they attempted to kill the envoy Krishna. But Krishna created an illusion of a countless army guarding Him, and the enemies retreated.



like a song. But the exactness of the translation in some cases got worse.

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

The translation made under the editorship of B.L.Smirnov [12] is supposed — according to the intention of the translators — to be highly exact. Yet, its language is somewhat "dry". But, as it happened to the all mentioned translations, many important statements of Krishna were not understood by the translators and thus were translated incorrectly. Among such typical errors is the interpretation of the word *Atman* as "smaller than the smallest", and not as "subtler than the subtlest"; or translation of the word *buddhi* as "supreme mind", "pure thought", etc., and not as "consciousness". Only the translators who have mastered the highest levels of Yoga can avoid such errors.

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



Glossary of Sanskrit Terms

Atman — the main essence of beings: a part of the multidimensional organism which resides in the highest spatial dimension (see more details in [6]).

Brahman — Holy Spirit.

Buddhi Yoga — a system of methods for development of human consciousness, which follows Raja Yoga.

Gunas — a term denoting an aggregate of qualities primarily of human souls. There are three gunas: *tamas* — dullness, ignorance, *rajas* — energy, passion, *sattva* — harmony, purity. Every evolving individual has to ascend by these gunas-steps and then to go higher (see about this in the text). The qualities peculiar to the gunas rajas and sattva have to be mastered sequentially by every person who wants to go beyond them.

Guru — spiritual teacher.

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

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

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

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

Manas — mind.

Mahatma — “Great Atman”, i.e. *one who is a highly rightly-developed consciousness, an evolutionary mature and wise person.*

Muni — wise man, sage.



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

Prakriti — cosmic matter (in the collective sense).

Purusha — cosmic spirit (in the collective sense).

Raja — ruler, king.

Rishi — sage.

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

Yoga — a Sanskrit equivalent of the Latin word *religion*, which means "link with God", "methods of advancement to Him", "Mergence" of a person with God. One may speak of Yoga: a) as of the Path and methods of religious advancement and b) as of the state of Union with God.



Bhagavad Gita

Conversation 1. Arjuna's Despair

Dhritarashtra said:

1:1. On the field of Dharma, on the sacred field of Kuru, my² sons and the sons of Pandu have gathered desiring to battle; what are they doing, O Sanjaya³?

Sanjaya replied:

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

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

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

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

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

1:7. Know also our chiefs, O best of twice-born⁴, the leaders of my army. These are their names:

² Dhritarashtra and Pandu are the forefathers of the Kauravas and the Pandavas — the two hostile families. Arjuna is from the family of Pandu.

³ A clairvoyant describing to Dhritarashtra the events on the battlefield. The power of clairvoyance was gifted to him by Vyasa.

⁴ A representative of the highest varnas.



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

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

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

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

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

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

1:14. Then, seated in a great chariot yoked to white horses, Madhava⁵ and Pandava⁶ blew their heavenly conch shells.

1:15. Hrishiksha⁷ blew the Panchajanya, Dhananjaya⁸ blew the Devadatta⁹, and a man of great exploits Vrikodara blew his conch shell, the Paundra.

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

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

⁵ This and other names are epithets of Krishna.

⁶ This and other names are epithets of Arjuna.

⁷ This and other names are epithets of Krishna.

⁸ This and other names are epithets of Arjuna.

⁹ Epithets of the battle conch shells of these warriors.



1:18. and Drupada and Draupadi sons, and the mighty-armed son of Saubhadra, — each of them blew their own conch shell, O lord of the Earth.

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

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

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

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

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

Sanjaya said:

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

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

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

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

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

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



1:30. Gandiva¹⁰ slips from my hand, and all my skin burns; I am unable to stand, and my mind whirls!

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

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

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

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

1:35. I do not want to kill them even though I am to be killed, O Madhusudana! I do not want to, even if it would give me the power over the three worlds¹¹! How am I to do it for the sake of earthly rule?

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

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

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

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

¹⁰ The bow of Arjuna.

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



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

1:41. Krishna, when vice prevails, women of families become unchaste; the debauchery of women leads to mixture of varnas!

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

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

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

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

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

Sanjaya said:

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

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

Arjuna's Despair.



Conversation 2. Sankhya Yoga

Sanjaya said:

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

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

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

Arjuna said:

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

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

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

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

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

Sanjaya said:



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

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

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

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

2:13. Just as a soul dwelling in a body goes through childhood, maturity, and old age, so it leaves one body and enters another. The strong one does not grieve about this.

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

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

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

2:17. Know that no one can destroy Him Who pervades the entire universe! No one can bring Him to death! That Eternal and Imperishable is beyond the control of anyone!

2:18. Only the body of an embodied soul is perishable, but the soul itself is eternal and indestructible. Fight, therefore, O Bharata!



2:19. They who think that they can kill and they who think that they can be killed are mistaken! Man can neither kill nor can be killed!

2:20. Man neither appears, nor disappears; having once come into being, man never ceases to be. Man, an immortal soul, does not perish when the body is destroyed!

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

2:22. As one throws off worn-out clothes and puts on others that are new — so a soul throws off worn-out bodies and enters new ones.

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

2:24. Nothing can cut, burn, wet, or wither a soul — non-cuttable, non-flammable, non-wettable, non-dryable.

2:25. A soul — non-incarnate — is said to be unmanifest, formless, and imperishable. Therefore, knowing this, you should not grieve!

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

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

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

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



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

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

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

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

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

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

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

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

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

2:39. What I have declared to you is the teachings of Sankhya about consciousness. Now listen how you can know this through Buddhi Yoga¹². By means of buddhi, O Partha, you can break the bondage of karma!

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

¹² A system of methods for development of the consciousness which brings one to Mergence with the Creator.



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

2:42. O Partha, the unwise who hold to the letter of the Vedas¹³ utter flowery words declaring that beyond that there is nothing else¹⁴.

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

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

2:45. The Vedas teach about the three gunas. Transcend these gunas, O Arjuna! Be free from the duality¹⁵, always live in harmony, seeking not earthly possessions, remaining ever established in the Atman!

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

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

2:48. Renouncing the attachment to the reward for your actions, become even-minded in success and failure, O Dhananjaya! Such equanimity is characteristic of Yoga.

2:49. Ceaselessly casting away all vain activity with the help of Buddhi Yoga, learn to control yourself as a consciousness. Miserable are those who act only for the sake of getting a reward for their deeds!

¹³ The Vedas are ancient Indian books that laid the grounds of the pagan worldview of Indians before Krishna's coming.

¹⁴ I.e., beyond that which is declared in the Vedas.

¹⁵ From pursuing true and false goals at the same time.



2:50. They who work with the consciousness are not subjected any more to good or bad karmic consequences of their activity. Therefore, devote yourself to Yoga! Yoga is the art of action!

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

2:52. When you as a consciousness become free from the net of illusion, then you will be indifferent to the things you have heard and those yet to be heard¹⁶.

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

Arjuna said:

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

Lord Krishna said:

2:55. The one who has renounced all sensual cravings and, having gone deeply into the Atman, found satisfaction in the Atman, becomes steadfast in wisdom.

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

2:57. The one who is attached to nothing earthly, who facing pleasant and unpleasant things neither rejoices nor recoils — such one is established in the true knowledge.

2:58. Taking the indriyas off the earthly objects, like a tortoise withdrawing its limbs and head into its shell, such one attains the true understanding.

¹⁶ I.e., you will possess your own complete knowledge.



2:59. The one who walks the Path of detachment becomes free from the objects of the senses, but not from the taste for the objects. But even the taste for them vanishes in the one who has cognized the Supreme!

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

2:61. Having tamed the indriyas, this person should enter into harmony and have Me as the Highest Goal. Only the one who controls the indriyas has the true understanding.

2:62. But if one comes back in the mind to the earthly objects, then inevitably an attachment to them arises. This attachment leads to the desire to possess these objects, and the impossibility to satisfy this desire produces anger.

2:63. Because of anger the perception gets completely distorted. The distortion of perception causes the loss of memory¹⁷. And the loss of memory leads to the loss of the energy of the consciousness. By losing the energy of the consciousness, man degrades.

2:64. But the one who has conquered the indriyas, renounced attractions and distractions, and established oneself in the Atman attains the inner purity!

2:65. When the inner purity is attained, all sorrows disappear and the consciousness strengthens¹⁸.

2:66. The non-resolute cannot be of a developed consciousness, they have neither happiness nor peace. And without them — is bliss possible?

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

¹⁷ The memory about one's own achievements.

¹⁸ I.e., the process of growth of its volume — *crystallization* — takes place.



2:68. Therefore, O mighty-armed one, the one whose indriyas are completely taken away from the earthly objects has the true understanding.

2:69. What is night for all beings for the wise muni is the time for staying awake. And when others are awake, the night for the wise muni comes¹⁹.

2:70. If man stays unmoved by sensual desires as an ocean is unmoved by the rivers that flow into it — such man attains calm. And those who follow their desires can never find calm.

2:71. The one who has renounced the desires to such an extent and goes forward free from passions, selfishness, and the feeling of “I” — such one attains calm!

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

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

Sankhya Yoga.

Conversation 3. Karma Yoga

Arjuna said:

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

¹⁹ This has to be interpreted not in the direct sense but allegorically.



3:2 Your ambiguous words confuse me! Tell me certainly: how can I attain bliss?

Lord Krishna said:

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

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

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

3:6. The one who has mastered control over the indriyas, but still dreams about earthly objects, — such one deludes oneself. Such a person can be likened to a hypocrite!

3:7. But the one who has conquered the indriyas and freely performs Karma Yoga deserves respect!

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

3:9. Worldly people are enslaved by action if it is not performed as sacrifice²⁰. Perform your action as an offering to God, staying free from the attachment everything worldly, O Kaunteya!

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

3:11. "Satisfy the Divine with your sacrificial deeds — and It will satisfy you! By acting for Its sake, you will achieve the highest good.

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



3:12. “For the Divine satisfied with your sacrificial deeds will grant you whatever you need in life.” The one, who receives gifts and gives no gifts in return, is verily a thief!

3:13. The righteous who live on the remains of their sacrificial gifts to God are liberated from sins. But those who are anxious only about their own food — they feed on sin!

3:14. Thanks to the food, the bodies of creatures grow. The food arises from rain. The rain arises from sacrifice²¹. Sacrifice is performance of right action.

3:15. Know that the realization of people’s destinies is performed by Brahman. And Brahman represents the Supreme. Omnipresent Brahman always supports sacrificial behavior in people!

3:16. The one who does not follow this law of sacrifice-requital, whose life therefore is full of sin, who lives following only sensual pleasures — such one lives in vain, O Partha!

3:17. Only they, who have found joy and peace in the Atman and are happy in the Atman, are free from the earthly duties.

3:18. They have no duties of doing or non-doing something in this world anymore, and in no creature they seek patronage for realization of their purposes.

3:19. Therefore, ceaselessly perform your duties without any expectation of reward. Verily, performing action thus does man attain the Supreme!

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

3:21. What the best one is doing, the others are doing as well: people follow such an example.

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



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

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

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

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

3:26. The wise one should not confuse unwise people attached to worldly activity! The wise one should rather try to bring such activity into harmony with Me.

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

3:28. The one who knows the essence of discrimination of actions according to the gunas and remembers that "gunas move around in gunas" — such one gets liberated from worldly activity.

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

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

3:31 They who steadily follow My Teachings, who are full of devotion and free from envy — they can never be bound by their deeds!

3:32. And those insane who revile My Teachings and do not follow them, who are devoid of understanding — know that they are doomed!



3:33. Wise people seek to live in harmony with the world of prakriti. All incarnate creatures are included in it! What can opposition to prakriti give?

3:34. Attraction and distraction to (earthly) objects depend on the distribution of indriyas. Yield neither to the former nor to the latter: verily, these states are obstacles on the Path!

3:35. To perform one's own duties, even very modest ones, is better than to perform other's duties, even the grandest ones. It is better to end the incarnation performing one's own dharma: the dharma of others is full of danger!

Arjuna said:

3:36 What drives people to commit sin against their own will, O Varshneya? Truly, it looks as if they are impelled by some unknown force!

Lord Krishna said:

3:37. It is sexual passion, it is anger — scions of the insatiable, sinful guna rajās. Study them — one's greatest enemies on the Earth!

3:38 As a flame can be veiled by smoke, as a mirror can be covered by dust, as an embryo is enveloped in the amnion, even so everything in the world is enshrouded in passions!

3:39. The wisdom too is enshrouded by this eternal enemy of wisdom — by one's worldly desires, which are insatiable as flame!

3:40. The indriyas, including the mind and buddhi, are the field of its action. Through them, having enshrouded the wisdom, it deludes the indweller of the body.

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



3:42. They say that control over the indriyas is good. The highest of the indriyas are the indriyas of the mind. But the developed consciousness is superior to the mind. And superior to a developed (individual human) consciousness is He!

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

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

Karma Yoga.

Conversation 4. Yoga of Wisdom

Lord Krishna said:

4:1. I taught this eternal Yoga to Vivasvan, Vivasvan passed it to Manu, Manu related it to Ikshvaku.

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

4:3. It is the same ancient Yoga that I have imparted to you, for you are devoted to Me, you are My friend; in this Yoga the highest mystery is revealed!

Arjuna said:

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

Lord Krishna said:



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

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

4:7. When there is a decline of righteousness (on the Earth), O Bharata, and unrighteousness begins to prevail, then I manifest Myself²².

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

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

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

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

4:12 Those seeking success in earthly activities worship “gods”. They can quickly achieve success in the world of matter from such actions.

4:13. In accordance with the gunas and variants of people’s activity, I established the four varnas. Know that I am the creator of them, though I do not act and stay uninvolved in them!

4:14. Actions do not affect Me, and a reward for actions does not attract Me. The one who knows Me thus — does not get entangled in the karmic consequences of one’s own actions!

²² In a body as an Avatar.



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

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

4:17. One should understand that there are necessary action, vain action, and *non-action*.

4:18. They who see *non-action* in activity and action in inactivity are truly conscious, and even being involved in action among others such people remain free.

4:19. They whose undertakings are free from the worldly inclinations and pursuits of personal profit — it is said about them that their deeds are purified by the fire of the developed consciousness.

4:20. Pursuing not personal profit, always being content, seeking not support from anyone, they are in *non-action* though they act constantly.

4:21. Desiring not benefit for themselves, surrendering their thoughts to the Atman, renouncing the feeling “This is mine!”, performing their dharmas, they do not stain their destinies.

4:22. Since they are satisfied with whatever comes to them, free from duality, devoid of envy, even-minded in success and failure, their actions do not fetter them even when they act.

4:23. They who have renounced attachments to the material and become free from the worldly passions, whose thoughts are established in wisdom, who perform actions as sacrificial offerings to God — all their actions merge with the harmony of the entire Creation.

4:24. The Life of Brahman is sacrificial. Brahman is a Sacrifice coming in a Fiery Appearance. One can at-



tain Brahman only with His help; at that, one comes to Samadhi.

4:25. Some yogis believe that they perform sacrifice by worshipping “gods”. Others perform sacrificial service, being the Brahmanic Fire.

4:26. Some sacrifice their hearing and other organs of sense for the sake of self-control²³. Others sacrifice sound and other objects of sense that excite the indriyas.

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

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

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

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

4:31. Those partaking of the nectar of the remnants of their offerings, approach the Abode of Brahman. This world is not for the one who does not sacrifice, say nothing of the bliss of the next world, O best of the Kurus!

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

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



4:33. Superior to all outer sacrifices is the sacrifice of wisdom²⁴, O destroyer of enemies! All actions, O Partha, become perfect when they are performed by the wise!

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

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

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

4:37. As fire turns firewood into ashes, so does the fire of wisdom burn all false actions to ashes!

4:38. There is no purifier better than wisdom in this world! With its help, the one skilled in Yoga attains Enlightenment in the Atman in due course.

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

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

4:41. The one who has abandoned false action with the help of Yoga, who has removed all doubts with the help of wisdom, who has become established in the Atman cannot be bound by action, O Dhananjaya!

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

²⁴ I.e., selfless service to other people by own knowledge and experience without being attached to action.



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

Yoga of Wisdom.

Conversation 5. Yoga of Detachment

Arjuna said:

5:1. You praise sannyasa²⁵, O Krishna, as well as Yoga! Which of these two should I choose? Tell me for certain!

Lord Krishna said:

5:2. Both sannyasa and Karma Yoga will bring you to the highest good. But, verily, Karma Yoga is preferable!

5:3. Know that the true sannyasi is the one who hates no one and does not desire anything worldly. Free from duality, O mighty-armed, such one easily breaks free from the bondage!

5:4. Also they are not sages but children who speak about Sankhya and Yoga as about something different: those zealous even in one of them gain the fruits of both!

5:5. The level of advancement achieved by the followers of Sankhya is achieved by Yogis as well. The one who sees that Sankhya and Yoga are one in essence is right!

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



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

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

5:8. “I do not perform unnecessary actions!” — this should know the one who has attained harmony and cognized the truth, when looking, hearing, smelling, touching, eating, moving, sleeping, breathing.

5:9. Speaking, giving, receiving, opening and closing the eyes, such one should be aware: it is only the indriyas moving among objects.

5:10. The one who dedicates all actions to Brahman performing them without any attachment will never be stained with sin as lotus’ leaves cannot be wetted with water.

5:11. Having renounced attachments (to actions in the world of matter and to their fruits), a Yogi acts by the body, consciousness, mind and other indriyas for the sake of cognition of his or her own Atman.

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

5:13. Having renounced unnecessary actions with the mind, the embodied one dwells evenly in this city of nine gates, neither acting nor coercing anyone to act.

5:14. Neither attitude to objects as to one’s own property, nor vain activity of people, nor attachments to its fruits are created by the Lord of the world. All this is created by the life self-developing in the matter.



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

5:16. But to the one who has cognized the Atman and has destroyed thus the ignorance, this wisdom, shining like the Sun, reveals the Supreme!

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

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

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

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

5:21. The one who is not attached to satisfaction of the senses by outer things and who finds joy in the Atman — such one, upon reaching Unity with Brahman, partakes of the eternal Bliss.

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

5:23. The one who here, on the Earth, before liberation from the body, can resist the power of worldly attractions and anger — such one achieves harmony and becomes a happy person!



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

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

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

5:27. Taking the indriyas off everything worldly, directing all the vision inside²⁶, paying attention to the incoming and outgoing energies²⁷,

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

5:29. Knowing Me as Great Ishvara, Who rejoices at sacrificial deeds and spiritual feats and Who is the Benefactor of all living beings, such a person attains full contentment!

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

Yoga of Detachment.

²⁶ Depthward into multidimensional space.

²⁷ It concerns avoiding wasting the energy of the organism.



Conversation 6. Yoga of Self-Control

Lord Krishna said:

6:1. The one who actively performs one's own duty without desiring a profit is a true sannyasi. Such one is a Yogi, rather than those living without a fire and duties.

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

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

6:4. The one who has renounced worldly desires and attained Yoga is attached neither to worldly objects nor to earthly activity.

6:5. With the help of the Atman let a Yogi uncover the own Atman! And let the Atman be never lowered again! One can be a friend to the Atman; one can be a foe to the Atman.

6:6. The one who cognizes the Atman is a friend to the Atman. The one who opposes the Atman remains the Atman's foe!

6:7. The one who has cognized the Atman attains full peace, because such one takes refuge in the Divine Consciousness²⁸ when being in cold or heat, in situations of joy or grief, honor or dishonor.

6:8. True Yogis are those who are calmed by wisdom and knowledge of the Atman, who are steadfast, whose indriyas are subjugated, to whom a clod, a stone, and gold are the same.

²⁸ Paramatman.



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

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

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

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

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

6:14. having become established in the Atman, fearless, steadfast in brahmachariya²⁹, the mind conquered, the thoughts directed towards Me — the Yogi should aspire to Me as to His Ultimate Goal!

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

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

6:17. Yoga dispels all suffering in the one who has become moderate in eating, resting, working, also in sleeping and waking.

²⁹ Brahmachariya — “the way of life of Brahman”, life in the state of being charmed by Brahman, i.e. being uninvolved into the illusions of the material world.



6:18. Such a person — who is free from all cravings and is concentrated in the Atman alone — is regarded to be in harmony.

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

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

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

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

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

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

6:25. gradually calming the consciousness, the Yogi should study his or her own Essence — the Atman — without distracting thoughts to anything else!

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

6:27. The highest happiness awaits a Yogi whose mind has become calm and whose passions have faded, who has become sinless and alike to Brahman!

6:28. A Yogi, who has achieved inner harmony and has gotten rid of vices, easily experiences the unlimited Bliss of the contact with Brahman!



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

6:30. They who see Me everywhere and see everything in Me — I will never forsake them and they will never forsake Me!

6:31. They, established in such Oneness, who worship Me present in everything — such Yogis live in Me whatever their activity is.

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

Arjuna said:

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

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

Lord Krishna said:

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

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

Arjuna said:

6:37. The one who has not renounced everything worldly but is endowed with faith, who has not subjugated the mind and fell away from Yoga, — what will happen to such a person, O Krishna?



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

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

Lord Krishna said:

6:40. O Partha, there is no destruction to such a person either in this world or in the next! The one who has wished to behave righteously will never come on the path of sorrow, O My beloved!

6:41. Such a person, who fell away from Yoga, having attained the worlds of righteous people and having stayed there countless years, then such one gets born again in a pure and blessed family.

6:42. Such one may even be born in a family of wise Yogis, but such a birth is very hard to attain.

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

6:44. The merits of the previous life drive this person forward: the one, who has aspired to cognition of Yoga, surpasses the level of the ritual religious practice!

6:45. Yogis who strive tirelessly, who have ridden themselves of vices and over many incarnations have been going to Perfection — such Yogis achieve the Supreme Goal!

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

6:47. Among all Yogis, I respect most the one who lives in Me being connected with Me through the Atman and serves Me whole-heartedly!

Thus in the Upanishads of the blessed Bhagavad Gita, the Science of Eternal, the Scripture of Yoga, says



the sixth conversation between Shri Krishna and Arjuna, entitled:

Yoga of Self-Control.

Conversation 7. Yoga of Profound Knowledge

Lord Krishna said:

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

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

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

7:4. Earth, water, fire, air, akasha³⁰, mind, consciousness, and individual "I" — all this is what exists in the world of My prakriti, eight in total.

7:5. This is My lower nature. Know also, O mighty-armed, My higher nature, Which is that Element of Life thanks to Which the whole world is sustained.

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

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

7:8. I am the taste of water, O Kaunteya. I am the shining of the Moon and the light of the Sun, and Pra-

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



navā³¹, and Universal Knowledge, and the Cosmic Voice, and humanity in people.

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

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

7:11. I am the strength of the strong who are devoid of attachments and sexual passions! I am the sexual power³² in all beings that does not contradict dharma, O lord of the Bharatas!

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

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

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

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

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

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

³¹ A Flow of the Consciousness of Brahman into which the one practicing Buddhi Yoga can immerse oneself.

³² Kama.



7:18. All of them are worthy! But I deem the wise to be alike to Me! Because merging with the Atman, the wise cognize Me — their Supreme Goal!

7:19. At the end of many births, the wise man comes to Me. “Vasudeva is Everything!³³” says the one of rare Mahatma’s qualities.

7:20. Those deprived of wisdom by desires worship “gods” and perform rituals, which correspond to their nature.

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

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

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

7:24. The ignorant deem Me, Unmanifest, achieved manifestation³⁴ knowing not about My unlimited, eternal, and supreme Existence.

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

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

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

7:28. But righteous people, who have rooted out their vices, become free from this duality and resolutely go towards Me!

³³ Ishvara.

³⁴ I.e., achieved incarnation.



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

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

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

Yoga of Profound Knowledge.

Conversation 8. Imperishable and Eternal Brahman

Arjuna said:

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

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

Lord Krishna said:

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

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



Sacrifice — concerns Me in this body, O best of the embodied!

8:5. And the one who departing from the body is conscious only about Me at the moment of death — such one comes to My Existence!

8:6. Whatever state is habitual to man at the end of existence in the body, in that very state this person remains³⁵, O Kaunteya!

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

8:8. Having achieved peace with the help of Yoga, distracting the attention to nothing else, reflecting always on the Supreme — one attains the Highest Divine Spirit!

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

8:10. who at the moment of departure does not distract the mind and love, being in Yoga³⁶, who opens the passage of energy³⁷ between the eyebrows, — such one attains the Highest Divine Spirit!

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

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

³⁶ In Mergence with Ishvara (the Creator).

³⁷ The Energy of the Atman. See explanation in the verse 8:12. (Otherwise, this statement is meaningless). For more detail see [6].



8:12. Having closed all gates of the body³⁸, locked the mind in the heart, directing the Atman to the Supreme, being established firmly in Yoga,

8:13. chanting the mantra of Brahman AUM³⁹, and being conscious about Me — anyone departing so from the body attains the Supreme Goal.

8:14. The one who constantly thinks only about Me, having no thoughts about anything else — such a steady Yogi, O Partha, easily attains Me!

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

8:16. Those dwelling in the worlds lower than the world of Brahman⁴⁰ get born again, O Arjuna! But they who have attained Me are not subject to new births!

8:17. The one who knows the Day of Brahman, which lasts a thousand of yugas⁴¹, and His Night, which comes to an end after a thousand of yugas — such one knows the Day and Night.

8:18. From the *unmanifest*, all the *manifest* comes forth at the beginning of the Day. With coming of the Night, all the *manifest* dissolves in that which is called *unmanifest*.

8:19. All the multitude of beings giving birth to one another disappear with the beginning of the Night. With

³⁸ The organs of sense.

³⁹ Pronounced as AOUM; it is the sound of Pranava (on high, tender tones), which is the flow of Brahman's Consciousness.

⁴⁰ This concerns spatial dimensions. The highest dimension is the Abode of Ishvara.

⁴¹ The measure of time used in the Vedas. The Day and Night of Brahman is a cycle of cosmic pulsations that begins with creation of the material world, then follows its development, and then — *the end of the world* and Pralaya.



the beginning of the Day, all beings, by the Highest Command, appear anew.

8:20. But, verily, superior to this *unmanifest*, there is yet another Unmanifest, Which also remains at the time when all the *manifest* perishes.

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

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

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

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

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

8:26. Light and Darkness — these are two ever existing paths. By the first path go those who do not return; by the second path go those who return again.

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

8:28. Studying the Vedas, performing sacrifice, ascetic exploits, and good deeds give proper fruits. But Yogis possessing the true knowledge are superior to all these, they attain the Supreme Abode!



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

Imperishable and Eternal Brahman.

Conversation 9. Sovereign Knowledge and Sovereign Mystery

Lord Krishna said:

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

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

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

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

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

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

9:7. At the end of a Kalpa, O Kaunteya, all beings⁴² are consumed by My prakriti. In the new Kalpa, I produce them again.

⁴² The bodies of all beings.



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

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

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

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

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

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

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

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

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

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

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

9:19. I give warmth! I hold back or send forth rain! I am Immortality, and I am death! I am the manifest and non-manifest, O Arjuna!



9:20. Those knowing the Vedas, drinking soma⁴³, devoid of vices, worshipping Me with sacrificial deeds, asking of Me the way to paradise — they reach the world of “gods” and partake of “divine feasts”.

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

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

9:23. And even those who are devoted to “gods” and worship them with full faith, — they worship also Me, O Kaunteya, though in a wrong way!

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

9:25. Those worshipping “gods” go to “gods”, those worshipping ancestors go to the ancestors, those worshipping the spirits of nature go to the spirits of nature, and those who devote themselves to Me go to Me!

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

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

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

⁴³ Ritual beverage.



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

9:30. Even if the most “sinful” ones worship Me with an undivided heart — they should be counted as righteous, because they decided righteously!

9:31. They will promptly become performers of dharma and attain eternal peace. Be sure, the one who loves Me will never perish!

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

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

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

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

Sovereign Knowledge and Sovereign Mystery.

Conversation 10. Manifestation of Power

Lord Krishna said:

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

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



10:3. Among mortals, the one who cognizes Me — Unborn, Originless, the Great Lord of the universe — such truly non-deluded one becomes free from the bondage of fate!

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

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

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

10:7. The one who has cognized My Greatness and My Yoga is really deeply immersed into Yoga, there is no doubt about this!

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

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

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

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

Arjuna said:

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

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



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

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

10:16. Tell me in full about Your Divine Glory, in which You abide pervading all the worlds!

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

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

Lord Krishna said:

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

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

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

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

10:23. Of the rudras, I am Shankara⁴⁴. I am the Ruler of the Divine and demonic. Of the vasus, I am fire. Of mountains, I am Meru.

⁴⁴ In these allegories, Krishna mentions personages of the ancient Indian mythology. The explanation is in the last verse



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

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

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

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

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

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

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

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

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

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

10:34. I am all-devouring death, and the origin of everything to be. Of women's qualities, I am uncom-

of this chapter.



monness, beauty, exquisite speech, memory, wit, constancy, forgiveness.

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

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

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

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

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

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

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

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

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

Manifestation of Power.



Conversation 11.

Vision of the Universal Form

Arjuna said:

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

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

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

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

Lord Krishna said:

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

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

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

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

Sanjaya said:

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

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



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

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

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

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

Arjuna said:

11:15. In You, O God, I see “gods”, all kinds of beings, the Lord-Brahman seated in the wonderful lotus asana, all rishis, and wondrous celestial serpents!⁴⁵

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

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

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

11:19. There is neither the beginning of You, nor the middle, nor the end! You are unlimited in Your Power! Your arms are countless! Like Suns and Moons are

⁴⁵ Here and further, Arjuna sees not the reality but only images shown to him by Krishna.



Your eyes! When I behold Your Face, It blazes like sacrificial fire and scorches the worlds with Your Glory!

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

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

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

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

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

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

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

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

11:28. As waters of rivers rapidly and violently rush towards the great ocean, even so these mighty warriors,



rulers of the Earth rush headlong into Your open burning mouths!

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

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

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

Lord Krishna said:

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

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

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

Sanjaya said:

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

11:36. The worlds are right to rejoice in praising You in songs and hymns beholding Your Magnificence, O



Hrishikesh! Hosts of saints prostrate in front of You and demons scatter in fear!

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

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

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

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

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

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

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

11:44. I prostrate myself in awe before You and implore You: be forbearing with me! Be my father, be my



friend! As loving one with the beloved, even so You bear with me!

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

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

Lord Krishna said:

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

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

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

Sanjaya said:

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

Arjuna said:

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

Lord Krishna said:



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

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

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

11:55. The one who does everything (only) for Me, for whom I am the Supreme Goal, who loves Me, who is detached, devoid of enmity — such one comes to Me, O Pandava!

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

Vision of the Universal Form.

Conversation 12. Bhakti Yoga

Arjuna said:

12:1. Who is more successful in Yoga: those full of love for You or those worshipping the Incognizable Unmanifest?

Lord Krishna said:

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

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



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

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

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

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

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

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

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

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

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

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

12:14. ever content, seeking unity with Me, resolutely cognizing the Atman, having devoted the mind and



consciousness to Me — such a loving Me disciple is dear to Me!

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

12:16. The one who requires nothing from others, who is pure, knowing, passionless, selfless, who has abandoned all undertakings⁴⁶ — such a loving Me disciple is dear to Me!

12:17. The one who neither falls in love nor hates, who neither grieves nor seeks self-profit, who has transcended good and bad, who is full of love — such one is dear to Me!

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

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

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

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

Bhakti Yoga.

⁴⁶ Non-spiritual undertakings and undertakings “from oneself”.



Conversation 13. “Field” and “Knower of the Field”

Arjuna said:

13:1. About prakriti and purusha, as well as about “field” and “Knower of the field”, about wisdom and about everything that is necessary to know, I would like to hear from You, O Keshava!

Lord Krishna said:

13:2. This body, O Kaunteya, is called “field”. The One, who knows it, is called by sages “Knower of the field”.

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

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

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

13:6. Knowing the great elements⁴⁷, the individual “I”, the mind, the Unmanifest, the eleven indriyas, and the five “pastures” of the indriyas,

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

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

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

⁴⁷ Earth, Water, Fire, Air, Akasha.



13:10. steadfast and pure love for Me, wholehearted intent to abandon vain relations with people, being self-sufficient⁴⁸,

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

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

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

13:14. He has no organs of perception, yet He perceives everything, having no attachments to anything, yet sustaining all beings, free from the three gunas and using the gunas,

13:15. inside and outside all beings, staying in calm and yet acting, elusive in His subtlety, being always near and yet at the unspeakable distance — such is imperishable He!

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

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

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

⁴⁸ In relation to other people.



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

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

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

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

13:23. They who have cognized thus purusha, prakriti, and the three gunas — in whatever conditions they live — they are not subject to new births anymore!

13:24. Some, meditating in the Atman, cognize the Atman from within the Atman. Others (cognize the Atman) through Sankhya Yoga. Others yet (go to this) through Karma Yoga.

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

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

13:27. The one who sees the Supreme Lord non-perishing in the perishing and equally present in all beings — the seeing of such one is true!

13:28. The one who really sees Ishvara equally present everywhere — such one cannot stray from the true Path!



13:29. The one who sees that all actions are realized only in prakriti and that the Atman remains in calm — such one truly sees!

13:30. Comprehending that the multifarious existence of beings is rooted in One and originates from Him, such a person attains Brahman.

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

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

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

13:34. The one who sees with the eyes of wisdom this difference between the “field” and the “Knower of the field” and knows the process of liberating the indriyas from prakriti — such one approaches the Supreme Goal!

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

“Field” and “Knower of the Field”.

Conversation 14. Liberation from the Three Gunas

Lord Krishna said:

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



14:2. The one who has taken refuge in this wisdom and attained My Nature does not get born again in a new cycle of the development of the universe and does not perish at the end of the current cycle.

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

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

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

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

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

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

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

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



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

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

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

14:14. The one in whom sattva prevails at the time of death enters the pure worlds of men of higher knowledge.

14:15. The one in whom rajas prevails will be born then among those attached to action (in the world of matter). The one who dies in the state of tamas will be born again among the ignorant.

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

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

14:18. Those living in sattva progress spiritually. Rajasic ones remain on the middle level. Tamasic ones, possessing the worst qualities, degrade.

14:19. When one sees the three gunas as the only reason of activity and cognizes the transcendent to the gunas — then such one comes into My Essence.

14:20. When the soul dwelling in the body becomes free from the three gunas related to the world of matter, then it becomes free from births, deaths, old-age, suffering, and partakes of Immortality!

Arjuna said:

14:21. How can one recognize those who have become free from the gunas, O Lord? What is their behavior, and how does one become free from the three gunas?



Lord Krishna said:

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

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

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

14:25. same in honor and dishonor, equal towards a friend and a foe, striving not for prosperity in the material world — such one is free from the three gunas.

14:26. The one who serves Me with steadfast love — having freed oneself from the three gunas, such one deserves to become Brahman.

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

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

Liberation from the Three Gunas.

Conversation 15. Cognition of the Supreme Spirit

Lord Krishna said:

15:1. They say that there is the immortal tree ashvattha with its roots growing upward and the crown lo-



cated beneath⁴⁹. Its leaves are words of thanksgiving and love. The one, who knows it, is an expert in the Vedas.

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

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

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

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

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

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

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

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

⁴⁹ This image gives a notion about one of the most principal meditations of Buddhi Yoga. In it also there is a key to cognition of Brahman and Ishvara.



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

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

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

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

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

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

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

15:17. Superior to them both, there is the Supreme Purusha called the Divine Atman⁵⁰. He, pervading everything with Himself, sustaining the three worlds, is the Great Ishvara!

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

⁵⁰ Paramatman.



15:19. The one who without delusion knows Me as the Supreme Spirit, who has cognized everything worships Me with the entire being!

15:20. So, I have expounded to you these innermost Teachings, O sinless one! They who know them and possess developed consciousnesses become most successful in their efforts, O Bharata!

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

Cognition of the Supreme Spirit.

Conversation 16.

Discrimination of the Divine and Demonic

16:1. Fearlessness, purity of life, diligence in the Yoga of Wisdom, generosity, self-possession, sacrificial deeds, studying the Holy Scriptures, spiritual efforts, simplicity,

16:2. non-harming, honesty, non-irascibility, detachment, peacefulness, ingenuousness, compassion for living beings, absence of greed, gentleness, modesty, absence of fickleness,

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

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

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



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

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

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

16:9. People of such views, abnegating the Atman, of the undeveloped consciousness, become evildoers and destroyers of the perishable world!

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

16:11. indulging in unending baneful reasoning, aiming only at satisfaction of their cravings, they think: "There is only this!"

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

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

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

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



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

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

16:18. Indulging in egoism, violence, arrogance, lust, and anger, they hate Me⁵¹ in other bodies.

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

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

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

16:22. The one who has freed oneself from these three gates of the darkness makes one's own good, O Kaunteya, and attains the Supreme Goal!

16:23. But those abnegating the Holy Scriptures and yielding to their whims attain neither Perfection, nor happiness, nor the Supreme Goal!

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

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

Discrimination of the Divine and Demonic.

⁵¹ My Atman.



Conversation 17. Threefold Division of Faith

Arjuna said:

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

Lord Krishna said:

17:2. The faith of incarnate ones can be of three kinds: sattvic, rajasic, and tamasic. Hear about all three!

17:3. A person's faith corresponds to this person's essence, and the person corresponds to his or her faith: what your faith is, so you are.

17:4. Sattvic people worship the Divine, rajasic people worship beings of demonic nature⁵², tamasic people worship lower spirits and the dead.

17:5. Know that they who perform severe ascetic exploits non-prescribed by the Holy Scriptures for the sake of self-admiration and pride, yet are subjected to sexual passions, attachments, and violence,

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

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

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

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

⁵² Yakshas and rakshasas.



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

17:11. Sacrifice performed without any thought about reward, in accordance with the Holy Scriptures, with firm belief that it is a duty — such sacrifice is sattvic.

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

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

17:14. Homage paid to the Divine, to brahmans, to teachers, and to sages, purity, simplicity, abstention, non-harming (the body) — such is the asceticism of the body.

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

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

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

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

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

17:20. The gift, which is given without any thought about reward, with the feeling of doing this as a duty, at



the right time and in the right place to a worthy person — such a gift is considered sattvic.

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

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

17:23. “AUM — TAT — SAT” is a threefold designation of Brahman in the Vedas. In old time, it was used in performance of sacrifices.

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

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

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

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

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

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

Threefold Division of Faith.



Conversation 18. Liberation through Renunciation

Arjuna said:

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

Lord Krishna said:

18:2. The abandonment of activity rooted in personal desires is called by sages renunciatory life⁵³. One's activity aimed not at the personal profit is called renunciation.

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

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

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

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

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

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

⁵³ Sannyasa.



18:9. The one who performs the necessary action saying, “it must be done!” renouncing, at the same time, the attachment to the action and to personal gain — such one, O Arjuna, performs sattvic renunciation.

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

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

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

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

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

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

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

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

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



18:19. In terms of the gunas, the knowledge, the action, and the doer are also considered to be of three different kinds. Hear about this from Me!

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

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

18:22. The knowledge based on the tendency to cling to one separate thing as to the whole, knowledge unreasonable, narrow, not grasping the real — such knowledge is called tamasic!

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

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

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

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

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

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



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

18:30. The one who discerns: what deserves attention and what does not, what ought to be done and what ought not to be, what ought to be beware of and what ought not to be, what is slavery and what is freedom — the one who can differentiate this is a developed consciousness and lives in sattva.

18:31. The one who does not distinguish the right Path from the wrong one, what ought to be done from what ought not to be done — such one as a consciousness is undeveloped and lives in rajās.

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

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

18:34. But if one directs the aspiration at the true Path, also at the sexual passion and at the profit of work, O Arjuna, then such an aspiration due to the attachment and selfishness is called rajāsic.

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

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

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



18:38. The joy originating from contacts of the in-driyas with earthly objects, which at first is like nectar and then turns into poison — such joy is called rajasic.

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

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

18:41. The duties of brahmans, kshatriyas, vaishyas, and shudras are distributed in accordance with their nature among the gunas, O conqueror of enemies!

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

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

18:44. Tillage, cattle-rearing, trade are the duties of a vaishya, born by his or her own nature. Everything related with the service is the duty of a shudra, born by his or her own nature.

18:45. One goes to Perfection by performing one’s own duty with diligence. Hear how one can come to Perfection by diligently performing the duty!

18:46. By performing the duty and worshipping through this the One by Whose Will all beings come into existence and Who pervades everything, man attains Perfection!

18:47. It is better to perform one’s own duties, even if they are insignificant, than the duties of others, even



if they are grand! By performing duties that follow from one's nature, one does not commit sin.

18:48. The preordained destiny, even if it contains that which is unpleasant, must not be abandoned! Verily, all risky undertakings are wrapped in errors as fire is wrapped in smoke, O Kaunteya!

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

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

18:51. The one who has completely purified oneself as a consciousness, who has overcome oneself by steadfastness, who has detached from all the outer and cast off passion and enmity,

18:52. who lives in solitude⁵⁴, who is abstinent and has subdued one's speech, body, and mind, who is constantly in meditation and is passionless,

18:53. devoid of egoism, violence, arrogance, sexual passion, anger, and greed and who is imbued with peace and selflessness — such one deserves to become Brahman.

18:54. Having achieved the Eternity in Mergence with Brahman, one attains the highest Love for Me!

18:55. By love — such one cognizes Me in My Essence: who I am and what I am in reality. Having cognized Me thus in My innermost Essence, one submerges into My Beingness!

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

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



18:57. Renouncing in thoughts all selfishness in action, having merged the consciousness with Me, being aware about Me as of your Refuge — think about Me constantly!

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

18:59. If, immersed into egoism, you say, “I don’t want to fight!” such a decision will be vain, for prakriti will coerce you!

18:60. O Kaunteya! Bound by your own karma, which is created by your own nature, you will do against your will what you, in delusion, do not want to do!

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

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

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

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

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

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

18:67. Never tell about this to the one who is not disposed to exploits and is not endowed with love! Also



do not tell those who do not want to hear or who slander Me!

18:68. But the one who reveals this highest Truth to those loving Me, realizing (thus) devotional love for Me — such one will undoubtedly come to Me!

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

18:70. The one who will study this holy conversation of ours will learn to worship Me by the sacrifice of wisdom! Such is My thought.

18:71. The one endowed with faith who will just listen to this conversation with homage will be ridding oneself of evil and will attain the pure worlds of the virtuous!

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

Arjuna said:

18:73. My delusion is dispelled! By Your Grace I have gained this knowledge! I am firm, my doubts have gone away! I will do as You said!

Sanjaya said:

18:74. Thrilled, I was hearing this wonderful conversation between Vasudeva and generous Partha!

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

18:76. O raja! Recalling this holy dialogue of Kesava and Arjuna, I am thrilled again and again!

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



18:78. Wherever there is Krishna, the Lord of Yoga, wherever there is warrior Partha — there well-being, victory, and happiness are assured! This is my opinion.

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

Liberation through Renunciation.

Thus ends the Bhagavad Gita.



Commentaries to the Bhagavad Gita

The Teachings of Krishna can be subdivided into three components: ontological, ethical, psychoenergetical (the latter is related to man's development within Raja Yoga and Buddhi Yoga).

It corresponds to the three components of man's spiritual development — intellectual, ethical, and psychoenergetical.

Let us consider each of them separately.

Ontological Aspect of Krishna's Teachings

From the ontological point of view, the Bhagavad Gita gives complete and clear answers to the main questions of philosophy:

- a) what is God,
- b) what is man,
- c) what is the meaning of human life and how we should live on the Earth.

The Bhagavad Gita considers God in the following Aspects: Ishvara-Creator, Absolute, Brahman, and Avatar.

In other languages, Ishvara is called the Heavenly Father, God-the-Father, Jehovah, Allah, Tao, Primordial Consciousness. Ancient Slavs called Him Svarog. Ishvara is also the Highest Teacher and the Goal of every one of us.

The second aspect of the word *God* is the Absolute or Everything, that is the Creator existing as one with His multidimensional Creation. The Evolution of the Absolute goes on in cycles, which are called Manvantaras. A Manvantara consists of a Kalpa (Day of Brahman) and



a Pralaya (Night of Brahman). Each Kalpa begins with the *creation of the world* and ends with the *end of the world*. The meaning of such cyclic recurrence consists in creation of new conditions for continuation of the universal Evolution of Consciousness (the Evolution of the Absolute).

The third Aspect of God is Brahman, Who is also called the Holy Spirit. This is a collective name for all Divine Individualities Who come out from the Abode of the Creator, primarily with the purpose of helping embodied people.

There is one more Manifestation of God on the Earth — Avatar, Messiah, Christ — man-God incarnated in a human body and merged by the Consciousness with the Creator. An Avatar — from the Divine level — helps people to find the Way to the Creator.

Krishna, Who presented us with the Bhagavad Gita, Jesus Christ, Babaji, Sathya Sai Baba, and many Others in the history of our planet are examples of Avatars.

... Man is not a body. The body is just a temporary material container of man. Man is a consciousness (soul), a self-aware energy. The size of the lump of the consciousness of different people may differ significantly: from tiny “rudimentary” — to cosmic sizes. It depends on two factors: the psychogenetic age (i.e. the age of the soul) and the intensity of efforts made on the spiritual Path.

Krishna said the following about the correspondence between man and man’s body:

2:18. Only the body of an embodied soul is perishable, but the soul itself is eternal and indestructible...

2:22. As one throws off worn-out clothes and puts on others that are new — so a soul throws off worn-out bodies and enters new ones.



Man represents the last stage of the evolutionary development of incarnate purusha: plants — animals — man — God. Man's task is to strive to achieve the Divine Perfection. On this Path, man goes through certain stages, steps.

One of the schemes of advancement through these stages is the description of the evolution in terms of *gunas*. That is, there are three *gunas*:

- 1) *tamas* — darkness, ignorance, stupidity, coarseness,
- 2) *rajas* — passionateness, intensive search for one's place in life, fight for one's ideals, and so on,
- 3) *sattva* — purity, harmony.

Nevertheless, Krishna said that one has to go even higher — higher than *sattva*, to Mergence with God, and this requires new efforts, new struggles with oneself. We have to keep this in mind, since *sattva* may turn out to be a trap: it captivates us with its bliss peculiar to this stage. It "relaxes" us, tempts us to abandon further efforts. It ensures paradise for us, but we have to go further. To become Brahman, having cognized the Nirvana in Brahman, and then to become Ishvara, we have to do much.

However, it is impossible to bypass the *sattva* *guna*. It is impossible to merge with God without mastering the qualities inherent to this *guna*.

It is also impossible to bypass the *rajas* *guna*, for it is in this *guna* that man masters such qualities as energy, self-discipline, power.

... Another scheme of man's evolutionary advancement mentioned by Krishna is the scale of *varnas*. (Let me stress that this and many other scales are mutually complementary; a complex use of them in application to oneself or to others gives a more complete picture).

According to the scale of *varnas*, man on the first stage is called *shudra*. People of this stage are too young



in their psychogenesis and are not capable of doing much. Their task is to learn from others who are evolutionarily more mature, by helping them in their work.

The second stage is represented by *vaishyas*. These include merchants, craftsmen, farmers, etc. Being in this varna implies having a developed intellect for starting creative business activity, because to run a business one needs a developed intellect. It is through such activity that the representatives of this varna develop themselves.

The next varna is represented by *kshatriyas*. These are people who have ascended still higher in their intellectual development, in being energetic. These are leaders possessing sufficient “broadness” of the mind and *personal power* (the power of the consciousness). By the way, one can start preparing oneself for this stage of spiritual development starting at a young age by developing the *personal power* and energy. Helpful in this work are physical labor, active varieties of sport, dances to rhythmic music. If one does this without coarse emotional states, remembering about God and about the necessity to observe the ethical norms in front of Him, then this can form a good potential for future spiritual development at a mature age. At a mature age, it will be necessary to renounce both competitiveness and passionateness. On the contrary, one has to come then to calm, harmony, tenderness, wisdom. But this should be based on the foundation of large *personal power* — i.e. the energetic might of the consciousness and intellect.

The highest varna consists of *brahmins*, that is spiritual leaders.

It became historically established in India to hand down the varna membership by inheritance. Therefore, it is quite obvious that not all people who assign themselves to the highest varna have high spiritual achievements.



But let us come back to the problem of self-development.

... Let me cite words of Krishna about how to choose the adequate methods of work on oneself — that is those which are in accordance with the real stages of psychogenesis and ontogenesis.

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

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

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

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

The activity which is dedicated to serving the Evolution and devoid of egoistic, selfish components (spiritual service, in other words) is Karma Yoga.

... Let me also note what great importance Krishna attached to the intellectual development of people on the spiritual Path.

This is especially important due to the fact that there are some sects denying the importance of intellectual development — up to opposing the traditional education of children.

But Krishna exalted Wisdom:

4:33. Superior to all outer sacrifices is the sacrifice of wisdom... All actions... become perfect when they are performed by the wise!



4:34. Therefore, gain wisdom through devotion, inquiry, and service!...

4:37. As fire turns firewood into ashes, so does the fire of wisdom burn all false actions to ashes!

4:38. There is no purifier better than wisdom in this world. With its help, the one skilled in Yoga attains Enlightenment in the Atman in due course.

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

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

(It follows from the last words of Krishna that: first, any active person who is not of demonic nature, i.e. not indulging in coarse vices, is regarded by Krishna as righteous. Second, the representatives of the first three mentioned groups are not wise yet: the wise are an independent group of a higher level. Those striving to become free from suffering, those thirsting for knowledge, and those striving for personal achievements at the stage of rajas — they are not wise yet.)

7:17. ... Superior to others are the wise, even-minded and devoted to Me completely. Verily, I am dear to the wise, and they are dear to Me!

8:28. Studying the Vedas, performing sacrifice, ascetic exploits, and good deeds give proper fruits. But Yogis possessing the true knowledge are superior to all these, they attain the Supreme Abode!

So who can be called the wise? — Those who have a wide breadth of knowledge on the main subjects: about God, about man, about man's Path to God. This is the ba-



sis, the foundation of Wisdom. But it is not Wisdom yet. This is just possession of much knowledge, erudition. Wisdom implies an additional capability of operating the knowledge, the ability to create intellectually.

How can we develop this quality in ourselves? The first and easiest way is to study in the usual educational institutions (schools, universities, etc.). Additionally, we can contribute to the development of this quality by mastering as many skills and professions as possible, by communicating with people, with God, and in many other ways. It is essential to master the stage of grihastha (householder) in full. It is through service to other people, through caring about them — first within one’s own family, and then within the “family” of spiritual disciples — that Wisdom can be gained.

And the Creator does not let foolish people into Himself: He does not need them.

Ethical Aspect of Krishna’s Teachings

Ethics consists of three components:

- a) man’s attitude toward people, all other living beings, and toward the entire environment;
- b) attitude toward God;
- c) attitude toward one’s own Path to the Perfection.

Let me cite Krishna’s statements on each of these three parts of the ethical teachings.

On Attitude toward People, Other Living Beings, and the Environment

Krishna suggests regarding everything existing in the universe as a Manifestation of God in the Aspect of



the Absolute. Love for God in this Aspect implies our love for the Creation as for His integral Part:

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

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

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

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

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

12:15. The one who does not injure people... is dear to Me.

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

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

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

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



On Attitude towards the Creator

11:54. ... Only love can contemplate Me in My innermost Essence and merge with Me!

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

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

12:14. ... Seeking Unity with Me, resolutely cognizing the Atman, having devoted the mind and consciousness to Me — such a loving Me disciple is dear to Me.

12:20. ... All... for whom I am the Supreme Goal — ... are dear to Me above all!

On Attitude towards One's Own Path to Perfection

God suggests that we regard our lives as the opportunity to approach Perfection by making efforts on transformation of ourselves, as well as through active creative love-service to God, which is manifested as our service to people. These are corresponding statements of Krishna:

Fighting Coarse Negative Emotions and Worldly Cravings

12:13. The one who is not hostile to any living being, who is friendly and compassionate, ... even-minded among joy and sorrow, all-forgiving,

12:14. ever content... — such a loving Me disciple is dear to Me.

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



12:17. The one who neither... hates, (nor) grieves... is dear to Me.

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

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

16:22. The one who has freed oneself from these three gates of the darkness makes one's own good... and attains the Supreme Goal!

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

18:28. Arrogant, coarse, angry, obstinate, ... somber... — such a doer is called tamasic.

By the way, sexuality as well as all other qualities of man can be differentiated according to the gunas. That is, the sexuality peculiar to the representatives of a certain guna has the nature of this guna. This knowledge may become the ground for self-analysis and self-improvement, and for understanding other people better. Only the sattvic sexuality is worthy of encouragement.

In the Bhagavad Gita, much is said about sattvic qualities: they are harmoniousness, calmness of the mind, subtlety of the consciousness, the ability to control one's own emotions with refusal of coarse emotional manifestations, prevalence of the state of subtle and joyous love, absence of egocentrism and violence.

From the methodological standpoint, it is important that sattvic qualities can be developed only if the body is healthy and cleansed from coarse energies. To become



sattvic, one needs, among other things, to exclude completely meat and fish from one's diet.

Sattvic qualities can be steadfast only in those who have passed fully the stage of kshatrim, have developed vigor, *personal power*, high intellect, and have gained deep knowledge about the most important in life.

Fighting False Attachments

12:17. The one who does not fall in love (with people)... is dear to Me.

12:18-19. ... Free from worldly attachments... such a person is dear to Me.

13:8-11. ... Dispassion towards earthly objects..., absence of worldly attachments... — all this is acknowledged as true...

2:62. But if one comes back in the mind to the earthly objects, then inevitably an attachment to them arises. This attachment brings to the desire to possess these objects, and the impossibility to satisfy this desire produces anger.

16:1-3. ... Generosity, ... absence of greed... — the one of Divine nature possesses these qualities.

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

Fighting Egoism, Egocentrism, and Ambitiousness, which Are Manifestations of the lower self

12:13. The one who is... without worldly attachments and egoism, even-minded among joy and sorrow, all-forgiving,



12:16. ... who requires nothing from others... — ... is dear to Me.

13:7-11. Humility,... simplicity,... absence of egoism... — all this is acknowledged as true...

16:4. ... Haughtiness, pride... are the features of the one of demonic qualities.

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

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

The problem of fighting false attachments, egoism, and egocentrism can be solved radically by:

- forming the right spiritual orientation (i.e. wholehearted aspiration to the Creator),

- mastering the control over the indriyas, and

- direct elimination of the lower self in Nirodhi through the meditation *total reciprocity*. If this meditation is performed in the Holy Spirit, it results in the state of Nirvana in Brahman, performed in the eon of the Creator, it results in Mergence with the Creator.

Work with the indriyas is a component of the psychoenergetical work on self-development. It is feasible only for those who have mastered — on the stage of Raja Yoga — the methods of moving the consciousness from one chakra to another, developed all three dantians, and then — on the stage of Buddhi Yoga — brought to the perfect state both *bubbles of perception*⁵⁵.

⁵⁵ See [6].



Cultivating Positive Qualities in Oneself

12:19. ... Determined in decisions, full of love — such a person is dear to Me!

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

2:15. The one who is unmoved by them, ... who remains sober and unfaltering in joy and in trouble — such one is able to attain Immortality.

4:33. Superior to all outer sacrifices is the sacrifice of wisdom... All actions... become perfect when they are performed by the wise!

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

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

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

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

Serving God

14:26. The one who serves Me with steadfast love — having freed oneself from the three gunas — such one deserves to become Brahman.

5:25. The Nirvana in Brahman is attained by those rishis who ... dedicate themselves to the good of all.



Psychoenergetical Aspect of Development

The psychoenergetical direction of Yoga, as Krishna expounded it, includes the following stages:

1. Preparation of the body.
2. Preparatory exercises for the energy structures of the body.
3. Cognition of the Atman through:
 - a) bringing in order the emotional sphere with the development of the spiritual heart in the first place,
 - b) refusal of false attachments,
 - c) formation of right aspiration and following it,
 - d) control of the activity of the indriyas,
 - e) meditative practice aimed at the refinement of the consciousnesses, mastering the ability of moving the consciousness, growth of the *personal power*,
 - f) practical cognition of the multidimensional structure of the Absolute and cognition of Brahman,
 - g) further strengthening of the consciousness, i.e. its quantitative growth.
4. Cognition of Ishvara and merging with Him.
5. Merging with the Absolute.

Preparation of the Body

Krishna did not leave specific methods for realization of this task, but gave general directions:

17:5. Know that they who perform severe ascetic exploits... for the sake of self-admiration and pride...

17:6. unwise, torturing the elements that compose their bodies... — know that their decisions are demonic.



17:14. ... Purity, ... abstention, non-harming (the body)
— such is the asceticism of the body.

6:16. Verily, Yoga is not for those who eat too much
or do not eat at all, not for those who sleep too long or
wake too long!...

6:17. Yoga dispels all suffering in those who have
become moderate in eating, resting, working, also in
sleeping and waking.

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

Preparatory Exercises for the Energy Structures of the Body

It is impossible to start working with the Atman
straight off. This work should be preceded by prelimi-
nary trainings.

About this preparatory stage Krishna said briefly:

12:9. ... If you are not able to fix your thoughts
steadily on Me — try to reach Me by practicing Yoga...
(This concerns the use of the methods of Raja Yoga, which
are described in detail in [6]).

Conquering of the Mind

In the Bhagavad Gita the following is said about
this:

Arjuna said:

6:33. For such Yoga, which is attained through in-
ner balance,... I do not see a firm ground in myself be-
cause of the restlessness of the mind.



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

Lord Krishna said:

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

6:36. Yoga is hard to attain for those who have not cognized the Atman. But the one who has cognized the Atman is on the right way to Yoga — this is My opinion.

In the esoteric practice, the problem of controlling the mind is easily solved with the help of the methods of Raja Yoga and then of Buddhi Yoga. For this purpose, one has to learn to move the consciousness into the anahata chakra. This helps to destroy the mental dominants and to make the mind quiet, at that, the mind's indriyas detach from everything worldly.

Later on, at the stage of Buddhi Yoga, the problem of controlling the mind is solved even more radically — when one masters moving separately the developed structures of the upper and lower *bubbles of perception* in the *subtle worlds* far outside the body.

It does not mean, of course, that such meditators lose to some degree their intellectual ability. Being not in meditation, they continue to reason about the earthly aspects of life not less but more adequately. During meditations, their intellects are not “switched off”, in meditation the intellect switches completely from the earthly to the heavenly, to the Divine.

Higher stages of the solution of this problem become available with the help of special meditative techniques in full Mergence of the consciousness with Brahman and then with Ishvara. The intellect of the meditator in this case is united with the Intellect of God.



In some degraded sects, they use inadequate methods in attempt to control the mind. For example, long “seclusions” by themselves, i.e. without special esoteric techniques, make no sense; those who resort to such seclusions only waste their time. Equally ineffectual for this purpose is the use of psychedelics, which have in addition harmful effects on physical and psychical health. The only right way of mastering the control over the mind is to use the methods of Raja Yoga and Buddhi Yoga in a completely adequate and clear state of the consciousness.

Description of the Atman and How to Cognize It

8:3. ... The main essence (of embodied beings) is the Atman...

6:7. The one who has cognized the Atman attains full peace, because such one takes refuge in the Divine Consciousness when being in cold or heat, in situations of joy or grief, honor or dishonor.

6:10. Let a Yogi be constantly concentrating in the Atman!...

6:18. Such a person — who is free from all cravings and is concentrated in the Atman alone — is regarded to be in harmony.

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

15:11 Rightly Aspiring Yogis cognize not only the soul but also the Atman in themselves. But the unwise do not find the Atman.

2:58. When (a Yogi) takes the indriyas off the earthly objects like a tortoise withdraws its limbs and head



into its shell — then the Yogi attains the true understanding.

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

13:29. The one who sees that all actions are realized only in prakriti and that the Atman remains in calm — such one truly sees!

13:31. The eternal and unbound by prakriti Divine Atman, though residing in bodies, does not act and cannot be influenced...

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

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

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

In relation to this subject, it is important to stress the importance of the work on the development of the spiritual heart, because higher spiritual achievements are not possible without this. It is inside the developed spiritual heart that the spiritual seeker can find the Atman and then cognize Paramatman — cognize Ishvara (the Creator).

Krishna said the following about this:

10:20. I am the Atman that resides in the hearts of all beings...

15:15. I reside in the hearts of all!...

18:61. Ishvara resides in the hearts of all beings...



How one can open and then develop the spiritual heart is described in our books and films listed at the end of this book.

Description of Brahman and Cognition of the Nirvana in Brahman

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

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

13:14. He has no organs of perception, yet He perceives everything, having no attachment to anything, yet sustaining all beings, free from the three gunas and using the gunas,

13:15. inside and outside all beings, staying in calm and yet acting, elusive in His subtlety, being always near and yet at the unspeakable distance — such is imperishable He!

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

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

14:26. The one who serves Me with steadfast love — such one, having freed oneself from the three gunas, deserves to become Brahman.



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

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

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

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

6:27. The highest happiness awaits a Yogi... who has become sinless and alike to Brahman.

6:28. Yogis who have brought themselves into harmony and gotten rid of vices experience easily the unlimited Bliss of contact with Brahman!

18:51. The one who has completely purified oneself as a consciousness, who has overcome oneself by steadfastness, who has detached from all the outer and cast off passion and enmity,

18:52. who lives in solitude, who is abstinent and has subdued one's speech, body, and mind, who is constantly in meditation and is passionless,

18:53. devoid of egoism, violence, arrogance, sexual passion, anger, and greed and who is imbued with peace and selflessness — such one deserves to become Brahman.

5:20. Being the calmed pure consciousness, the one who has cognized Brahman and established oneself in



Brahman neither rejoices receiving that which is pleasant nor grieves receiving that which is unpleasant.

5:21. The one who is not attached to satisfaction of the senses by the outer things and finds joy in the Atman — such one, upon reaching Unity with Brahman, partakes of the eternal Bliss.

18:54. Having achieved the Eternity in Mergence with Brahman, one attains the highest Love for Me!

Strengthening of the Consciousness

With advancement through the stages of Buddhi Yoga, one's amount of the energy of the consciousness grows and so *strengthening of the consciousness* (or *crystallization* of the consciousness) takes place:

2:64. ... The one who has conquered the indriyas, renounced attractions and distractions, and established oneself in the Atman attains the inner purity.

2:65. When the inner purity is attained, all sorrows disappear and the consciousness strengthens.

However this achievement can be lost:

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

2:63. Because of anger the perception gets completely distorted. The distortion of perception causes the loss of memory (about one's own achievements). And the loss of memory leads the loss of the energy of the consciousness. By losing the energy of the consciousness, man degrades.



Description of Ishvara

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

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

10:10. To them — always full of love — I gift **Budhi Yoga**, by means of which they attain Me.

10:42. ... Having enlivened the whole universe with a minute Part of Myself, I remain.

10:40. There is no limit to My Divine Power!...

11:47. ... My supreme and eternal Form... is revealed only in Yoga, in Mergence with the Atman...

7:7. There is nothing superior to Me!...

15:18. ... I am transcendent to the perishable and even to the imperishable!...

9:4. By Me — in My unmanifest form — this entire world is pervaded. All beings have roots in Me...

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

8:14. ... who think of Me constantly, having no thoughts about anything else — such steady Yogis... easily attain Me.

11:54. ... Only love can contemplate Me in My innermost Essence and merge with Me!

11:55. The one who does everything (only) for Me, for whom I am the Supreme Goal, who loves Me, who is detached, devoid of enmity — such one comes to Me...



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

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

18:46. By performing the duty and worshipping through this the One by Whose Will all beings come into existence and Who pervades everything, man attains Perfection!

18:55. By love one cognizes Me in My Essence: who I am and what am I in reality. Having cognized Me thus in My innermost Essence, one submerges into My Beingness!

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

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

Cognition of the Absolute

One of the Aspects of God, as we discussed above, is the Absolute — the Creator coessential with His Creation. As to the practical aspect, the meditative cognition of the Creator and of the Absolute and Mergence with Them happen almost in parallel. About the cognition of the Absolute Krishna said the following:

7:19. At the end of many births, the wise man comes to Me. “Vasudeva is Everything!” says the one of rare Mahatma’s qualities.

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



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

6:30. They who see Me everywhere and see everything in Me — I will never forsake them and they will never forsake Me!

6:31. They, established in such Oneness, who worship Me present in everything — such Yogis live in Me whatever their activity is.

Mergence with Brahman, the Creator, and the Absolute is achieved through the meditative methods that allow one to enter the state of “non-I” (*total reciprocity*) and through other methods of Buddhi Yoga. At that, not only mental but also meditative replacement of egocentrism with Godcentrism takes place.

By the way, the vector of attention in the Absolute is directed from the Creator to the Creation.

7:4. Earth, water, fire, air, akasha, mind, consciousness, also the individual “I” — all this is that which exists in the world of My prakriti, eight in total.

7:5. This is My lower nature. But know... My higher nature, Which is that Element of Life thanks to Which the whole world is sustained!

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

The ultimate goal of every one of us is Mergence with Him. Let us dedicate our lives to this!



Quotations from the Mahabharata

From the Book of the Wives (11th book of the Mahabharata⁵⁶)

... Even if one grieves before death — (anyway) one cannot change anything. The medicine for grief is to forget about it. Grief arises from contact with the undesired, from parting with the pleasant.

Only unreasonable people suffer of grief.

Grief is destroyed by knowledge.

The one who has subjugated the indriyas, who is not agitated with sexual passion, greed, anger, content (with worldly possessions), who is truthful — comes to (steady) calm. The one who has mastered (among other things, the control over) the mind becomes free from the great circle of suffering.

From the Udyogaparva (5th book of the Mahabharata⁵⁷)

Causing no harm by violence is the most important thing bringing one to happiness.

The one who seeks success has to abandon six vices: drowsiness, sloth, fear, anger, laziness, and putting off work to a later time.

The one who never looks arrogant, never speaks about others with disregard, never says rude words, even upon having lost self-control — such a person is always liked by everyone.

⁵⁶ [6].

⁵⁷ [3].



As stars are influenced by planets, even so the inner world (of man) is influenced by (his) indriyas, when they, uncontrolled, are directed to material objects.

Fools offend the wise one with unjust rebukes and slander. But those who slander incur sin on themselves. On the contrary, the wise one, by forgiving the offence, becomes liberated from sins.

Fools... are those trying to teach the one who cannot be taught (and)... those talking to the one who listens to them with mistrust...

Making evil by violence is the power of the wicked; forgiveness is the power of the virtuous.

Do not do to others what is disgusting to you. This is justice, in brief.

Conquer anger with forgiveness, win the wicked with kindness, educate the niggardly with generosity, overcome injustice with truth.

Never try to do good deeds under the influence of passion, fear, or greed...

Yearning for pleasures captivates man, but then causes passion and anger in him.

I regard as a brahman the one who is capable of knowing and explaining to others (the Truth), who, having solved one's own problems, explains the problems of others.

... The one who abides in the Truth and has cognized Brahman is regarded as a brahman.

Brahman cannot be cognized in a hurry. I call the knowledge about the Unmanifest — eternal, this knowledge is achieved by the consciousnesses of those who keep the vow of apprenticeship... The body is created by two: father and mother... Yet the (true) birth⁵⁸ ... liberates one

⁵⁸ See the Gospel of Philip in [5].



from old age and gives Immortality. The disciple... has to aspire to studying with diligence and never become angry or arrogant.

People with their deeds (in the material worlds) attain limited worlds. The one who cognizes Brahman attains everything through this. And there is no other way to ultimate salvation.

The main Celestial Haven is found not on the Earth, nor in the air space, nor in the ocean. It is neither in the stars, nor in the lightning. Its form cannot be seen in the clouds. One can behold It neither in the wind, nor among the gods, nor in the moon, nor in the sun. It cannot be found in hymns, sacrificial sayings, incantations, or chanting. It is neither in melodies, nor in great vows...

It is beyond darkness...

It is subtler than the subtlest and greater than mountains.

It is the Unshakable Foundation, Immortality..., the Primordial Essence (of the universe).

It is the Shining Light, the Highest Glory...

This Highest and Divine can be seen only by Yogis.

From It — originates Brahman, and thanks to It Brahman grows.

And no one can see It with the (physical) eyes. Yet the one who cognizes It with the aspiring heart and mind — becomes immortal.

I am the Father and Mother, and the Son!

I am the Essence of everything that was, is, and will be!...

Subtler than the subtlest, Benevolent — I am awake in all beings.



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