

THE GITA AND THE MAHABHARATA

OCHS SUMMER SCHOOL, JUNE 2016

Anuradha Dooney

CHAPTER ONE

¹ Dhritarashtra said: On the field of dharma at Kurukshetra, what did my sons and the sons of Pandu do when they assembled there seeking battle, O Samjaya?

² Samjaya said: On seeing the battle array of the Pandava host, King Duryodhana approached the acharya and spoke these words.

³ 'Behold this mighty army of the sons of Pandu, acharya, that has been arranged in battle array by the son of Drupada, your intelligent disciple.

⁴ There are heroes and great bowmen in that host, the equals in battle of Bhima and Arjuna: Yuyudhana, Virata and Drupada that great chariot warrior.

⁵ Then there are Dhrishtaketu, Chekitana and the heroic King of Kashi; Purujit, Kuntibhoja and Shaibya who is a bull amongst men; ⁶ the mighty Yudhamanyu, the heroic Uttamaujas, the son Subhadra and the sons of Draupadi; all of them are great chariot warriors.

⁷ Now learn about those who are most prominent on our side, O best of Brahmins. For your understanding I will inform you about the captains leading my army.

⁸ There is yourself, and then Bhishma, Karna, the all-conquering Kripa, Ashvatthaman, Vikarna and the son of Somadatta as well.

⁹ And many other heroes are willing to lay down their lives for my sake. They carry many different types of weapon and all of them are skilled in the arts of warfare.

¹⁰ Guarded by Bhishma, our strength is unlimited but their strength, guarded by Bhima, is limited indeed.

¹¹ Situated in each of your allotted stations, all of you must give protection to Bhishma.'

¹² The senior member of the Kuru house, Duryodhana's mighty grandfather, then blew his conch shell, which vibrated loudly like the roar of a lion. This sound brought joy to Duryodhana.

¹³ Conch shells, kettledrums, *panava* drums, *anaka* drums and horns then immediately resounded all together making a tumultuous sound.

¹⁴ Mounted on a mighty chariot yoked to white horses, Madhava and Pandava then blew their celestial conch shells.

¹⁵ Hrishikesha sounded the Panchajanya and Dhanamjaya blew on the Devadatta. Vrikodara, the performer of formidable deeds (*bhima-karma*), blew the great conch shell known as Paundra.

¹⁶ King Yudhishtira, the son of Kunti, blew the Anantavijaya, Nakula blew the Sughoshha and Sahadeva sounded the Manipushpaka.

¹⁷ That mighty Bowman the King of Kashi, Shikandin the great chariot warrior, Dhrishtadyumna, Virata, the unconquerable Satyaki, ¹⁸ Drupada and all the sons of Draupadi, O lord of the earth, as well as the mighty son of Subadhra then blew their respective conch shells.

¹⁹ That sound shattered the hearts of the sons of Dhritarashtra for the tumult resonated across both the sky and the earth.

²⁰ Seeing the sons of Dhritarashtra gathered there and the weapons starting to fly, the Pandava with a monkey on his banner took up his bow.

²¹ He then spoke the following words to Hrishikesha, O lord of the earth. 'Kindly position my chariot in the space between the two armies, Acyuta, ²² so that I can look upon all those who have assembled here seeking battle. Let me see those with whom I will have to fight in this warlike endeavour.

²³ I see them assembled here intent on battle, seeking to please the ignorant son of Dhritarashtra by fighting on his behalf.'

²⁴ Addressed in this way by Gudakesha, O Bharata, Hrishikesha positioned that wonderful chariot in the space between the two armies.

²⁵ In the presence of Bhishma and Drona and all the kings of world, he said, 'Behold, O Partha, the Kurus gathered here together.'

²⁶ Partha could see fathers and grandfathers standing there, as well as the teachers, maternal uncles, brothers, sons, grandsons, allies, ²⁷ fathers-in-law and friends who were present in the two armies. On seeing all his family members standing nearby, Kaunteya ²⁸ was overwhelmed with profound compassion and spoke these words in a mood of dejection, 'On seeing these relatives here, Krishna, standing ready and seeking battle, ²⁹ my bodily limbs are failing me, my mouth is drying up, there are tremors all over my body and its hairs are standing erect.

³⁰ The bow named Gandiva has fallen from my hand and my skin is burning. I can no longer stand up for my mind has become dizzy.

³¹ I can see unfavourable omens, Keshava, and I cannot see how anything good can come from killing my own kinsmen in this battle.

³² I have no desire for victory, Krishna, or for a kingdom or pleasure. What is the point of our gaining a kingdom, Govinda, or objects of enjoyment or even maintaining our lives, ³³ when all those for whom we might desire a kingdom, objects of enjoyment and the pleasures of life are taking part in this war, giving up their lives and their wealth?

³⁴ By that I mean our teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives.

³⁵ Though they are ready to attack us, still I have no wish to kill these men, Madhusudana, not even if we could gain dominion over the three worlds thereby, how much less then for acquiring this earth?

³⁶ After killing the sons of Dhritarashtra what pleasure would there be for us, Janardana? Sin alone would come to us by killing these men who seek to kill us.

³⁷ Therefore we have no right to kill the sons of Dhritarashtra for they are our own relatives. How could we ever be happy again after destroying our family, Madhava?

³⁸ Even if their consciences have been obliterated by greed and they cannot see the evil inherent in causing the destruction of their family or the sin involved in betraying a friend, ³⁹ how can we fail to have wisdom enough to turn away from such a sin, for we can certainly see what a crime it is to bring about the destruction of the family, Janardana.

⁴⁰ When a family is devastated in this way, the eternal forms of dharma relating to the family also perish. And when such dharma perishes, adharma predominates over the entire family.

⁴¹ And as a result of the predominance of adharma, Krishna, the women of the family become degraded; and when the women are thus degraded, a mingling of the varnas arises.

⁴² Such a mingling leads both the destroyer of the family and the family itself to hell. Deprived of the ritual offerings of pinda and water, the ancestors of such families fall from their position.

⁴³ As a result of the wicked acts of those who harm the family, acts which lead to a mingling of the varnas, the eternal forms of dharma rooted in caste and family are destroyed.

⁴⁴ And we have heard, Janardana, that there is undoubtedly an abode in hell for any men who are destroyers of family dharma.

⁴⁵ Alas! Alas! We are bent on performing a greatly sinful deed by slaying our family members in battle due to our greed for the pleasure of sovereignty.

⁴⁶ If the sons of Dhritarashtra, weapons in hand, were to slay me in battle unresisting and unarmed that would bring me greater happiness.'

⁴⁷ After speaking in this way on the field of battle, Arjuna sat down on the seat of the chariot and cast aside his bow and his arrows, his mind agitated by sorrow.

CHAPTER TWO

¹ Samjaya said: Madhusudana then spoke the following words to Arjuna who was filled with compassion, whose eyes were agitated and full of tears, and who was lamenting.

² The Lord said: Whence could such faintheartedness have come upon you at this time of trial? This is not proper for a civilised man, it does not lead to heaven and it will bring dishonour upon you.

³ Do not give up your up manhood in this way, Partha! Such a mood ill becomes you. Giving up this pathetic weakness of heart, arise, O destroyer of the foe.

⁴ Arjuna said: O Madhusudana, how can I employ my arrows in fighting with Bhishma and with Drona on the field of battle? They are worthy of my worship, O slayer of the foe.

⁵ It would be far better to refrain from killing such noble-minded teachers and to live in this world by begging for our food. Our teachers are desirous of wealth, but if we kill them the rewards we would then enjoy would be tainted with blood.

⁶ Nor do we know which would be better for us, defeating them or being defeated by them, for after killing the sons of Dhritarashtra who are now positioned before us, we would have no wish to live.

⁷ My very existence is afflicted by problems caused by weakness and my mind is confused about dharma. So now I am asking you which is the best course to adopt. Answer me clearly for I am now your student. Instruct me for I am surrendering to your guidance.

⁸ I cannot see anything that will dispel the grief that is drying up my senses, not even attaining a prosperous kingdom on earth without any rival, nor even gaining lordship over the gods.

⁹ Samjaya said: After speaking in this way to Hrishikesha, Gudakesha said to Govinda, 'I will not fight.' He then fell silent, O destroyer of the foe.

¹⁰ With a slight smile, Hrishikesha then spoke these words to the lamenting Arjuna in the space between the two armies.

¹¹ The Lord said: Grieving for that which should not be lamented over, you speak words that appear wise. But learned men grieve for neither the living nor the dead.

¹² There was never a time when I did not exist, nor you, nor these lords of men; nor shall any of us cease to exist in the future.

¹³ For the embodied soul present in this body there is childhood, youth and then old age, and in the same way it then acquires a different body. One who is wise is not confused about this.

¹⁴ It is contact with the senses, Kaunteya, which leads to sensations of heat and cold and pleasure and pain. Being impermanent, these sensations appear and then disappear and you must learn to endure them, Bharata.

¹⁵ If these sensations do not distract a person, O best of men, and he can remain equal in sorrow and happiness, then such a wise person gains the state of immortality.

¹⁶ That which is unreal never comes into being and that which is real never ceases to be. Those who perceive the truth can recognise this conclusion concerning these two.

¹⁷ You must understand the indestructible principle that pervades this whole world. No one can bring about the destruction of this unchanging principle.

¹⁸ This embodied soul is eternal, indestructible and unlimited. The bodies it inhabits, however, must come to an end. Therefore fight, O Bharata.

¹⁹ Neither the person who thinks that this is the killer nor one who thinks it is killed properly understands it, for it does not kill and it cannot be killed.

²⁰ It is never born and it never dies. It is existing now and it will never cease to exist. It is unborn, eternal, everlasting and most ancient. It is not killed when the body is killed.

²¹ How can a person who properly understands it as indestructible and eternal cause the death of anyone or kill anyone? What will he cause the death of? What will he kill?

²² Just as a man casts aside old clothes and puts on other ones that are new, so the embodied soul casts aside old bodies and accepts other new ones.

²³ Weapons cannot cut it, fire cannot burn it, water cannot make it wet and wind cannot dry it.

²⁴ This cannot be cut, it cannot be burned, and it cannot be moistened or dried. It is eternal, all-pervasive, fixed, immovable and everlasting.

²⁵ It is said that it is imperceptible and inconceivable and it is not subject to transformation. Understanding it in this way, you should lament no more.

²⁶ And even if you think that it is born repeatedly and repeatedly dies, still you should not lament over it, O mighty one.

²⁷ For one who has been born death is certain and for one who has died birth is certain. Therefore you should not lament over something that cannot be avoided.

²⁸ In the beginning living beings are not manifest. They become manifest in the interim stage, Bharata, but at their end they become non-manifest again. Why should there be lamentation over this?

²⁹ By some wonder a person may see it, by some wonder another person may speak of it and by some wonder yet another person may come to hear about it. But another person may not understand it even after hearing about it.

³⁰ It is impossible to kill this embodied soul that is always present within the bodies of all beings. Therefore you should not lament over any living being.

³¹ Considering the nature of your own personal dharma, you should not hesitate. For a Kshatriya there is nothing superior to fighting for the sake of dharma.

³² Kshatriyas who encounter a war of this type become joyful, Partha; it comes unsought and yet opens the door to heaven.

³³ And if you do not engage in this dharmic battle then both your personal dharma and your honour will be destroyed and you will accumulate sin.

³⁴ People will then speak of your everlasting dishonour and for a person who has achieved renown, dishonour is worse than death.

³⁵ The great chariot warriors will think that you have left the battle due to fear. Those who had previously thought highly of you will now hold you in contempt.

³⁶ Your enemies will speak many insulting words about you, condemning your prowess. What could be more painful than that?

³⁷ Either you will die and reach heaven or else you will conquer and rule the earth. Therefore arise, Kaunteya, with your resolve set on battle.

³⁸ Become equal-minded towards happiness and distress, gain and loss, victory and defeat and then engage yourself in battle. You will never acquire sin by acting in this way.

³⁹ I have spoken so far on the basis of Samkhya, but now listen to this concerning *buddhi-yoga*, the yoga of the intellect. When you engage in action on the basis of this understanding (*buddhya*), you will free yourself from the bondage of action.

⁴⁰ There is nothing to lose in this attempt and neither can there be any failure for even a slight engagement in this dharma frees one from great danger.

⁴¹ Here the resolute intelligence becomes fixed on one point, O child of the Kurus, but the understandings of those who are irresolute have many branches and diversify without limit.

⁴² Persons lacking in insight who are attached to the religion of the Vedas speak in flowery language. 'There is nothing more than this', they say.

⁴³ Filled with desires and seeking the heavenly worlds they advocate many different types of rituals, which lead to a higher birth as the result of the action. Pleasure and power are the goals they seek.

⁴⁴ The resolute form of intelligence existing in the state of samadhi can never arise for such persons who remain attached to pleasure and power and whose minds are carried away by such desires.

⁴⁵ The Vedas are permeated by the three gunas but you must become free of the three *gunas*, Arjuna. One who is self-possessed transcends duality, always adheres to the quality of *sattva* and has no interest in gain or protection of property.

⁴⁶ All the purposes served by a small reservoir of water can be fulfilled by a lake. In the same way the purposes served by all the Vedas are fulfilled for a Brahman who is enlightened by knowledge.

⁴⁷ You have a right to perform prescribed action but you are not entitled to the fruits of that action. Do not make the rewards of action your motive and do not develop any attachment for avoiding action.

⁴⁸ Situated in yoga, perform your actions giving up all attachments, Dhanamjaya. Remain equal in success and failure for such equanimity is what is meant by yoga.

⁴⁹ Action (*karma*) is greatly inferior to *buddhi-yoga*, Dhanamjaya. Seek shelter in the intellect (*buddhau*); those motivated by the fruits of action are petty-minded.

⁵⁰ By engaging the intellect (*buddhi-yukto*) one sets aside both righteous and unrighteous deeds. Therefore engage yourself in this yoga for yoga is the true art of performing action.

⁵¹ Wise men who engage in the yoga of the intellect abandon the fruits that are born of action. Free from the bondage of rebirth, they attain a position that has no blemish.

⁵² When your intellect breaks free of the dense thicket of illusion you will reach a state of indifference for what should be heard and what has been heard in the past (*shruta*).

⁵³ Your intellect becomes perplexed by the shruti, but when it remains steady and fixed in concentration without any wavering, you will then have achieved success in yoga.

⁵⁴ Arjuna said: What is the defining feature of a person whose realisation is steady and who remains firm in his concentration, Keshava? How does such a steady-minded person speak? How does he sit? How does he move?

⁵⁵ The Lord said: When a person sets aside all the desires running through his mind, Partha, and satisfies himself in the self alone he is then described as one whose wisdom is steady.

⁵⁶ When the mind does not grieve over life's sorrows, when a person remains untouched by the joys of life and free passion, fear and anger he is described as a sage whose understanding is steady.

⁵⁷ When a person has no affection for any object at all and feels neither joy nor loathing when he gains desirable and unwanted results, then his wisdom is firmly established.

⁵⁸ When a person withdraws all his senses from their objects, like a tortoise withdrawing its limbs, then his wisdom is firmly established.

⁵⁹ The objects of pleasure do not touch the embodied soul who abstains from them. In this way one restricts one's inclination although the inclination remains, but after perceiving the Supreme one completely renounces such desires.

⁶⁰ The agitating senses can forcibly carry away the mind of even a perceptive person who makes the proper endeavours, Kaunteya

⁶¹ Restraining all these senses, one engaged in this practice should remain dedicated to me. When he has his senses under control then his wisdom is firmly established.

⁶² When a person thinks about the objects of the senses attachment for them inevitably arises. Due to that attachment desire appears and from desire anger comes into being.

⁶³ From anger comes delusion and as a result of that delusion one's memory is lost. When memory is lost one's intelligence is destroyed and when intelligence is destroyed a person is lost.

⁶⁴ But one who possesses self control can move amongst the sense objects using senses that are free of desire and loathing and are directly by his will alone. Such a person attains a state of absolute tranquillity.

⁶⁵ In that state of tranquillity all his sufferings disappear. And when one's mind is thus at peace the realisation then becomes steady.

⁶⁶ But there can be no realisation for one who does not engage in this practice and indeed no higher knowledge. Without that higher knowledge there is no peace and how can there be happiness without peace?

⁶⁷ Whichever of the roaming senses the mind becomes attached to will carry away a person's understanding, just as the wind carries away a boat on the ocean.

⁶⁸ Therefore, O mighty one, only if a person completely draws back his senses from their objects is his wisdom firmly established.

⁶⁹ One who practices this restraint is awake when it is night for all living beings. And that period in which living beings are awake is night for the perceptive sage.

⁷⁰ Just as rivers flow into the sea, which is never filled and remains steady and immovable, so all these desires flow into such a person. It is he who attains peace, not one who seeks to fulfil those desires.

⁷¹ Giving up all desires such a person moves through life without attachment. He has no sense of 'mine' or 'I'; it is he who attains peace.

⁷² This is the transcendental state, Partha, and on reaching such a position one is no longer deluded. If one can remain situated in this state of consciousness even at the time of death then one attains *brahma nirvana*.

CHAPTER FOUR

⁷ Whenever there is a decline in dharma, O Bharata, and whenever there is an increase in adharma, then I manifest myself.

⁸ For the protection of the righteous (*sadhus*), for the destruction of the wrongdoers and for the purpose of establishing dharma, I appear age after age.

CHAPTER SIXTEEN

¹ Fearlessness, purification of one's nature, remaining resolute in the pursuit of knowledge through yoga practice; charity, self-control, performing sacrifices, recitation of the Vedas, austerity, honesty; ² not harming, truthfulness, avoiding anger, renunciation, tranquillity, never maligning others, compassion for other beings, being free of greed, kindness, modesty, never wavering; ³ energy, patience, resolve, purity, the absence of malice and of arrogance; these constitute the *daivi sampad*, the godly disposition, of one who is born with this nature, Bharata.

⁴ Deceit, arrogance, pride, anger, harshness and ignorance are the *asuri sampad*, the asuric disposition, of one who is born with that nature, Partha.

⁵ The *daivi sampad* leads to liberation but the *asuri sampad* is regarded as a cause of bondage. Do not be concerned, for you have been born with the *daivi sampad*, Pandava.

⁶ There are two manifestations in this world, the *daiva* and the *asura*. I have described the *daiva* at some length so now hear from me about the asura disposition, Partha.

⁷ Asuric persons know nothing about the performance of ritual action or about the renunciation of action. Neither purity nor good conduct are ever found in them, nor indeed is truthfulness.

⁸ They say, 'The world has no permanent truths, it has no absolute basis and no presiding Deity. It comes into being without any causal sequence. Where is there any causal factor apart from lust?'

⁹ Those who have destroyed their souls and have little intelligence adhere to views of this type. Inimical to all, they then engage in cruel deeds that bring destruction to the world.

¹⁰ Pursuing desires that are difficult to fulfil, filled with deceit, pride and passion, they adhere rigidly to their false conceptions and proceed on the basis of impure resolve.

¹¹ Right up to the point of death they are beset by limitless anxieties, devoting themselves to the fulfilment of sensual desires, convinced there is nothing more.

¹² Bound by hundreds of ropes in the form of their aspirations, dominated by desire and anger, they accumulate wealth by immoral means in order to fulfil their desires.

¹³ 'I have obtained this much today and I will obtain more to satisfy my desire. This much wealth is mine now and this much will come to me in the future.

¹⁴ I have slain this enemy and I will kill the others as well. I am the Lord, I am the enjoyer, I am successful, powerful and happy.

¹⁵ I am wealthy and born into a good family. Who is there who can be my equal? I will perform sacrifices, I will give charity and thus I will rejoice.' Such are the ideas of those deluded by ignorance.

¹⁶ Being distracted by so many different notions, entangled in the net of delusion and addicted to the enjoyment of their desires, they fall down into an impure state of hell.

¹⁷ Being full of self-importance, stubborn, and dominated by wealth, pride and passion, they perform rituals that are *yajña* in name only, deviating from the prescribed method due to their deceitful nature.

¹⁸ Absorbing themselves in egotism, strength, arrogance, desire and anger, they display hatred and envy towards me, present as I am in their own bodies and in the bodies of others as well.

¹⁹ Those cruel persons are filled with hatred and are the lowest of men. I perpetually cast such impure beings into asura wombs in the cycle of rebirth.

²⁰ Entering an asuric womb birth after birth, such fools never attain me, Kaunteya, and so they move on to the lowest state of being.

²¹ This doorway to hell that destroys the soul is threefold, consisting of desire, anger and greed. You should therefore renounce these three.

CHAPTER EIGHTEEN

⁴⁰ Neither on earth nor in the heavens amongst the gods is there any form of existence that is free of these three gunas, which are born of prakriti.

⁴¹ The duties of Brahmans, Kshatriyas, Vaishyas and Shudras, O scorcher of the foe, are designated in accordance with the gunas that arise from their inherent nature.

⁴² Tranquillity, restraint, austerity, purity, patience, honesty, theoretical knowledge, practical knowledge and acceptance of the Vedic revelation are the actions of a Brahman, born of his inherent nature.

⁴³ Heroism, energy, resolve, expertise, never fleeing from battle, charity and displaying a lordly disposition are the actions of a kshatriya, born of his inherent nature.

⁴⁴ Agriculture, tending cows, and trade are the actions of a vaishya, born of his inherent nature, whilst work consisting of service to others is the action of a shudra, born of his inherent nature.

⁴⁵ A man can attain perfection by devoting himself to his own particular duty. Now hear how one who dedicates himself to his specific duty achieves that perfect state.

⁴⁶ He is the one from whom ritual action arises and he pervades this whole world. By worshipping the Deity through the performance of his proper duty, a man achieves that perfect state.

⁴⁷ Even though it may have faults, one's own dharma is still superior to accepting the dharma of another, even if it is perfectly observed. By performing the action prescribed in accordance with his inherent nature, a person never experiences contamination.

⁴⁸ A person should never give up the action he is born to perform, Kaunteya. All endeavours are covered by some fault, as fire is covered by smoke.

⁴⁹ His mind is detached from everything, he has conquered his own self, and he is free from hankering; it is by means of such renunciation that a person attains the highest success free from the results of action.

⁵⁰ Now learn from me in brief, Kaunteya, how one who has achieved this success then attains brahman, which is the culmination of realised knowledge.

⁵¹ It is by properly engaging his purified intellect, controlling himself by his resolve, renouncing the objects of the senses such as sound, and setting aside both hankering and aversion;

⁵² Living in a deserted place, eating only a small amount, regulating his speech, body and mind, constantly dedicating himself to the yoga of meditation, and maintaining a mood of renunciation;

⁵³ Giving up egotism, physical power, pride, desire, anger and any sense of possession, having no conception of 'mine', and remaining always at peace; it is thus that he achieves the state of being that is brahman.

⁵⁴ Existing as brahman, with his mind made tranquil, he neither laments nor hankers for anything. He is equal to all living beings. Such a person achieves the highest state of devotion to me.

⁵⁵ And it is through this devotion that he gains knowledge of me, of my greatness and my true identity. When he thus properly understands me, he then immediately enters my being.

⁵⁶ Always performing his prescribed duties whilst remaining dependent upon me, through my grace he attains the eternal, changeless position.

⁵⁷ Mentally renouncing all your actions to me, dedicating yourself to me, and devoting yourself to *buddhi-yoga*, you should keep your mind always fixed on me.

⁵⁸ Keeping your mind fixed on me, you will cross beyond all these difficulties through my grace. But if through pride you do not listen, you will perish.

⁵⁹ If you surrender to your egotism and think, 'I will not fight', this determination will be false and your inherent nature will exert its control over you.

⁶⁰ Bound to your specific form action, Kaunteya, which arises from your inherent nature, you will be compelled to perform the action that, because of illusion, you do not wish to perform.

⁶¹ The Lord of all beings is situated in the region of the heart and he causes every being to revolve through life, mounted on the machine created by his mystical power (*maya*).

⁶² You should surrender to him with your entire being, Bharata, and then by his grace you will attain the highest position, which is absolute peace.

⁶³ I have now revealed to you this wisdom, which is the deepest mystery. After fully considering what you have heard, you should then act as you see fit.

⁶⁴ Now listen again to the ultimate teaching, which is the deepest mystery of all. You are very dear to me, this is certain, and therefore I will reveal this for your benefit.

⁶⁵ Fix your mind on me, become my devotee, worship me and bow down to me. Then you will come to me, this is my certain promise for you are dear to me.

⁶⁶ Abandoning all types of dharma, take shelter with me alone. I will deliver you from all sins so do not be afraid.

⁶⁷ You should not reveal these teachings to anyone who has no austerity or is bereft of devotion, nor to one who does not wish to hear it or who is envious of me.

⁶⁸ But one who imparts this supreme mystery to my devotees after developing the highest devotion to me, will come to me. There is no doubt about this.

⁶⁹ There is no one amongst men who can perform a deed more pleasing to me than this, and nor will there be any person more dear to me than he.

⁷⁰ And if anyone studies this conversation between us based on dharma, then he worships me with the yajña of knowledge. That is my view.

⁷¹ Any man, endowed with faith and free of malice, who hears this discourse is liberated thereby and attains the auspicious worlds gained by those of righteous deeds.

⁷² Have you listened to this instruction with a focussed mind, Partha? Is your confusion based on ignorance now dispelled, Dhanamjaya?

⁷³ Arjuna said: The confusion is dispelled and through your grace I have regained my understanding. My doubts have vanished and I am now ready to act in accordance with your instruction.

⁷⁴ Samjaya said: Thus I have heard this wonderful conversation between Vasudeva and the great soul who is Partha, which fills me with ecstasy.

⁷⁵ It is through the grace of Vyasa that I have heard this supreme secret, this doctrine of yoga that was revealed by Krishna himself who is the master of yoga (*yogeshvara*).

⁷⁶ O king, as I constantly recall this wonderful and sacred conversation between Keshava and Arjuna, I repeatedly experience this sense of ecstasy.

⁷⁷ And as I repeatedly recall the magnificent form displayed by Hari, great is my sense of wonder, O king, and again and again I feel a thrill of delight.

⁷⁸ Wherever there is Krishna, the master of yoga, and wherever there is Partha who bears the bow, there will also be good fortune, victory, success and good judgement. That is my opinion.

(From: Nick Sutton, *The Bhagavad Gita*, Oxford Centre For Hindu Studies, 2008)