



Gita Sublime

as an English Rhyme

The Bhagavad Gita as an English Poem
with Rhyming Verses

5000 Years
Pass

Amarnath Annathur

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

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CHAPTER I

OBSERVING THE ARMIES

Acronym: DOUBT

Dhrtarastra and Dhuruyodana (1-12)

Said Dhrtarastra "Oh Sanjaya,
My sons, after assembling in Kurukshetra,
To fight with the sons of Pandu,
What did they do? 1

Sanjaya said "Observing the phalanx military (body of troops)
Formed by the sons of Pandu, though not many!
King Dhuruyodana, went and asked his teacher 2
"Oh my teacher, please see the great Pandava army,
Arranged by Dhrupada, so diligently,
That disciple of yours groomed intelligently 3

Archers who can fight like Bhima and Arjuna,
Warriors like Yuyudhana, Virata and Dhrupada, 4

Heroes like Dhrshtaketu, Cekitana, Kasiraja
Purujit, Kuntibhoja and Saibya, 5

Chariot fighters like Yudhamanya, Utamaya,
The sons of Draupadi and that of Subhadra; 6

But oh, the best of brahmanas, please note, 7
That everyone can quote

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That Bhisma, Karna, Krpa, Asvattama and Vikrama with a mettle 8

Always victorious in battle:

Along with many others who will vie

With each other to die 9

For my sake - equipped as they are with many weapons,

As well as experienced in military science.

Our strength is immeasurable:

As we stand behind Bhisma, the indefatigable; 10

But our opponents just have the neophyte Bhima, the fallible!

Nevertheless, all of you must support our grandfather:

So that at strategic entry points there is no bother!" 11

Then everyone heard a loud lion like roar,

The sound coming from Bhisma's conch shell's core.

As the Kuru's grandsire who gets everyone's adore

Blew his conch shell filling every pore

Of Dhuriyodana with joy more! 12

Ominous results (13-20)

Then drums, horns, trumpets and bagels

All together made the sound tumultuous! (loud noise) 13

Krishna and Arjuna in a great chariot,

Drawn by four horses white,

Sounded their conch shells in transcendental might. 14

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After Panchajanya by the Lord sounded,
Devadatta by Arjuna reverberated, ! (repeated echo)
Then Paundra by gluttonous Bhima vibrated, 15
While Anantavijaya by King Yudhishtra reverberated,
Sughosa and Manipushpaka by the last two Pandavas reiterated.
Then Sikhandi, Dhrstadyumna, Virata and sons of Draupadi completed!**16-18**

Rending the sky and earth, the din thundered without a break,
Shattering the Kaurava hearts to make
Their courage and confidence shake! 19

A chariot decorated with Hanuman flag high,
Which seated Arjuna, lifting his bow high,
Aiming his arrow towards the Kauravas nigh, 20
Uttered to Krsna, the Supreme Personality all High:

Uncertainty (21-27)

"Please take the chariot between the two armies,
So that, clearly, see may I my adversaries,
Who desire to fight to get all victories: 21-23
For Dhrtashtra's son, the evil minded one as it is!"

Sanjaya said "O descendant of Bharata,
Lord Krishna did as requested by Arjuna
And said "Behold the assembled Kurus:" 24-25

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Whereupon Arjuna saw that his adversaries,
Were just his fathers, grandfathers, teachers
Uncles, brothers, sons, grand-sons, in-laws and well-wishers. 26

When the son of Kunti saw his kith and kin,
Compassion overcame him from within; 27
And said "Lo, just my friends and relatives herein;

Bewilderment (28-30)

Assembled in the spirit of fighting!
Seeing them, my limbs are quivering,
And my mouth is surely drying,
My body is trembling,
My bow Gandiva is slipping. 28-29

I can't stand here any more,
My mind is tore,
I forget even my true core!
I see only misfortune for me in store! 30

Turning point (31-42)

Can killing my own kin bring any good?
Even if it surely should
Bring victory, kingdom or happiness under its hood,
I don't desire in my present mood! 31

Kingdom, happiness or even life,
Winning them by a strife,

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**Are of no use when its enjoyers
Themselves are the to be killed warriors!
Though they wish to kill me,
Why should I wish to see
Their death to get all the worlds three?
No way will killing the Kauravas bring me glee!** **32-35**

**Oh Krsna! husband of the fortune bestower,
Saints don't kill even an aggressor,
As sin will them do capture.
It is not in the least proper,
To kill the Kauravas and our comrade,
As our happiness will surely fade.** **36**

**Oh Janardhana! These men are of the breed
Who in every way overtaken by greed,
See in killing friends or family no fault indeed;
But why should we, though of the same seed
Who see the crime, heed
To their sinful creed?** **37-38**

**Definitely to continue fighting can never be wise,
As it leads to dynasty, family tradition destruction step wise** **39**
**Irreligion causes pollution of women and hence progeny vice;
Creating unwanted populace and a life of hell,**

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Sounding death's knell! (bell)

Both for the family and forefathers who cannot be well:

As food and water offering to them fell! 40-41

Family tradition destroyers

Give rise to unwanted children producers,

Leading to family welfare devastators. 42

O Krsna, O people maintainer:

I have heard through disciplic succession

That hell is the place for those who destroy family tradition. 43

To commit sinful acts we are striving:

Driven by desire for enjoying,

We even don't mind sinning

By meticulously preparing

To commit ourselves to killing

Our own kinsmen, without any feeling!

Better if I am killed unarmed and unresisting!" 44

Sanjaya said: Arjuna having spoken in the battlefield thus,

Cast aside his bow and arrows which had given him only success,

And sat down on the chariot overwhelmed with extreme distress. 45-46



CHAPTER 2

CONTENTS OF THE GITA SUMMARIZED

Acronym: GITA

Guru (1-10)

Beholding Arjuna filled with compassion,
Eyes full of tears and mind full of depression, 1

Madhusudhana went through the following diction:

"My dear Arjuna how came on you these impurities?
Though you very well know life's nitty gritties. (basics)
For they belong only to one who has lost his integrities!
This will throw you away from the planet of celebrities! 2

Yield not to this degrading impotence,
Arise, and give up not perseverance
Chastiser of enemies, show no reluctance." 3

Arjuna said "Men like Bhima, and Dhrona are worthy of worship:
How can I go before them like a war ship? 4

Better to live by begging,
Than to live after killing
Those teachers and superiors, though desiring
Worldly gains, will only blood taint 5

Everything I will enjoy surviving a faint!

Now, know not I which is better:

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**Conquering them or deter!
We should not care to live
By not letting them live!
Yet in the battlefield are they active! 6**

**Confused now am I and lost in composure,
Because of miserly weakness for sure:
Please accept me as your disciple
Tell me what is best for me in principle:
For I surrender to you in times multiple! 7
Though I got in a moment brief,
I can't drive away this grief:
Which however hard I try
Or even if I win a demigod kingdom high 8
Leaves all my senses dry!"**

**Sanjaya said "Finally the enemy chastiser, Arjuna, told Krisna"
'I shall not fight.'
And sat down tight!" 9**

**Whence Krsna, smiling, spoke the following words:
"You speak learned words only in brief! 10
Mourning for both the living and the dead is not worthy of grief.**

Identity (11-30)

For, there was never a time when I, you or all these kings didn't exist 11

Nor will there be any in the future, where they will fail to persist! 12

As the body passes from boyhood to youth to old age

So does the trapped soul passes to another body-cage! 13

A sober person is bewildered not by such a change.

As winter and summer appear and disappear,

Happiness and distress are never permanently near

As they are sense perceptions mere

Without being disturbed tolerate them, dear!

Only if you could acquire such gear, 14-15

Could you be assured that liberation is here!

"Endureth not the material body; changeth not the soul"

So say truth seers after studying the nature of the whole. 16

Soul pervading the entire body is indestructible

It is also immeasurable, eternal and imperishable. 17

But material body is bound to come to an end,

Hence take you bow and bend! 18

For you cannot slay the living soul

As it has neither beginning nor end nor birth nor death in whole

It is also unchangeable, unborn and primeval. (ancient, first)

Knowing these, how can a person put anyone to death or upheavel? (disorder)

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**Just as one puts on new garments giving up old ones,
The soul similarly migrates to new material bodies giving up the old worn out
ones! 20-22**

**Note that no weapon can cut it to pieces,
Nor fire can reduce it to ashes**

**Nor can water moisten or wind wither;
Unbreakable and insoluble together.**

**Omnipresent, invisible and inconceivable.
Why then grieve for the body destroyable?**

**As death is sure to follow birth,
So also does birth comes after death.
Hence lamenting while doing your duty is not worth.**

**Unmanifest to manifest to unmanifest again. 23-28
If you lament for this is there a gain?**

**Some look on him as amazing,
Some describe him as amazing,
Some hear of him as amazing,
But none have of him total understanding. 29**

Therefore don't have any pity:

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Grieve not for any living being after hearing this ditty! (oral lyric)

Two Duties (31-53)

Know that as a Kshatriya fighting for principle religious

Should be your duty doubtless:

No need to hesitate,

Or go back to vegetate.

30-31

Happy are the kshatriyas who get the chance unmasked,

32

For the way of heavenly planets to them are unmasked.

If you fight not and vegetate,

You neglect your duties and instigate

Loss of reputation as a profligate: (waster of resources)

People will heap on you infamy;

More respectable are you than many:

Hence better accept death than dishonour from any!

Great generals who hold you in high esteem

Sure will think you fled as you lacked the steam!

And conclude that you are not worthy in their team!

Heap they will many a dishonour in a ream!

Scorn they will your ability: – don't you deem,

That this is painful and bitter than neem? (Tree with bitter leaf, fruit)

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**Even if you get killed, you get planets heavenly
Or if you win, you will enjoy kingdom earthly.
Either way you lose not – hence fight resolutely.
Consider not glee or melancholy, (sadness due to no cause)
Loss or gain, defeat or victory; 33-37**

**But fight for the sake of fighting
That will protect sin incurring! 38
You heard so far analytically studied knowledge;
Now listen about working without grudge:
Even when fruitive work results will not budge (yield)
Only by acting in such knowledge 39
Can you free yourself from bondage!**

**In such a type of endeavour,
There is no loss or fall back even at the last hour. 40**

**Little advancement on this path will secure
One from that most dangerous fear for sure;
As anyone in this path have their goals steadfast
But if you diverted into many branches, you will get downcast!
Getting attracted to sense gratification,
Some men due to knowledge limitation,
And due to flowery Vedic word attraction,
Recommend activities for elevation**

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**To heavenly planets, good birth and power
Also they say "more than this there is never",
Folks following such gratification forever,
Go after material opulence, but sever
Devotional service to the Supreme giver!**

**Beware that the Vedas deal with three modes of nature;
Transcend these in the future: 41-44**

**Dualities and anxieties don't feature
When you get the self- realized posture! 45**

**Purposes served by a small well
Can be served also by a reservoir very well!
Similar only, the real Vedic goal knower can its purpose tell. 46**

**Perform your prescribed duties right,
But to get the fruits thou hast no right 47
For thou art not the cause of its result:
But not doing your duty is an insult.**

**Do it without any stilt, (constrain or bias)
Towards success or failure don't tilt!
Achieve then thou Yoga wilt! 48**

Oh Dhananjaya, distance activities abominable:

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By being devotional service capable
Sure, you will become "miser" able **49**
If you strive to find action fruits enjoyable!

Devotional service in action,
Rids you of all good and bad reaction;
Even in this life you will get his sanction
If you do the (art of all work) yoga as your function. **50**

By engaging in service devotional,
Sages are freed from work result material;
Escaping from birth and death ethereal,
Reach the state beyond all miseries terrestrial. **51**

Once beyond the dense forest of delusion,
All heard and to be heard will appear as illusion. **52**

When flowery Vedic language reveals itself as superfluous, (redundant)
And you remain in self realized trance mellifluous: (sweet)
You have become divine conscious! **53**

Atmaram (54-72)

Curious, Arjuna asked "O Krsna.
What symptoms can become conspicuous (noticeable)
If one has become transcendently conscious?

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Speak, sit and walk all such gestures multifarious (action) 54

How does he perform them – at time various?

Supreme Personality of Godhead said:

Giving up all desire for sense gratification,

Which have origin in mental concoction, (creation)

After the mind attains purification,

Acquires in self alone satisfaction 55

Only then has transcendental consciousness reached maturation!

For a sage with a steady mind,

Happiness cannot bind

Three fold miseries never mind 56

Nor has attachment of any kind

Fear and anger in him you never find!

For him with knowledge perfect,

Obtaining good or evil will not affect 57

Neither any does he praise or reject.

One who can his senses from its objects withdraw well,

As the tortoise draws its limbs within its shell

Has firmly in perfect consciousness fell! 58

Even though restricted from sense enjoyment,

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**Soul still retains such attachment.
But he can cultivate full detachment,
If he gets higher taste of fulfilment.
In his consciousness without bereavement. (grief) 59**

**Strong and impetuous as they are,
The senses even to bar
An endeavour from a man who at par
Wage with them a discriminating war! 60**

**A man of steady intelligence,
Restraining such senses,
Control them from their dances,
Consciousness upon Me fixes,
Thus gets My nexus! (connection or contact) 61**

**Through contemplation of sense objects, attachment develops;
From attachment lust unfolds;
From lust anger holds;**

**From anger delusion grows;
From delusion bewilderment flows!**

**Memory bewilderment leads to intelligence loss
Finally one falls into material world without a pause! 62-63**

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**But with no attachment to bind,
And no aversion to mind,
Regulatory freedom principles behind,
Will he God's mercy find. 64**

**From one thus satisfied,
The three-fold material miseries hide,
In his consciousness will intelligence abide. 65**

**When not connected with the Supreme,
Mind becomes unsteady as it lost its theme
Transcendental intelligence goes away as a dream;
With it also peace in its seam:
With peace gone can any happiness gleam? 66**

**A boat can a strong wind sweep away:
So can the intelligence fall a prey
Even if one of the roaming senses is not kept at bay!
Object restrained senses thus yields to steady intelligence— one can say! 67**

**Having steady intelligence,
Means restraining your every sense,
From the sense objects which influence! 68**

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**Night for all living beings is activity for the self realized;
Activity for all living beings is night for the self-realized. 69**

**The ocean though is always still,
Even when all rivers fill-
Likewise only if undisturbed by incessant flow of every desire
Can one for peace aspire:
Never if he wants to satisfy every desire! 70**

**When desire for sense gratification is nil,
To satisfy desires there is no will,
False ego gets a kill,
Sense of proprietorship is ill,
Then only dose real peace fill! 71**

**Thus the way of spiritual life you heard,
After attaining which one is not bewildered,
Even at the hour of death situated as such,
Can one the kingdom of God touch! 72**



CHAPTER 3

KARMA YOGA

Acronym: TREE

Tyaga (Renunciation) (1-9)

Arjuna said:

"Oh Janardhana, Why do you want me take this fight assertive,
If you think intelligence is better than work fruitive?" 1

I am confused by your instructions equivocal; (double sided)
Reveal decisively which is more to me beneficial." 2

Supreme Personality of Godhead said:

As I earlier briefed,
There are two classes of men who try to become self realized:
Some try to understand by speculation philosophical
Others by service devotional. 3

Mere work cessation,
Achieves not freedom from reaction;
Nor just by result-renunciation,
Can one acquire perfection. 4

Everyone must act in the prescribed structure
Made by modes of material nature;
None can stop even a little gesture,
For even a second fracture! 5

**Restraining the senses of action,
But having in mind sense object retention,
Is just a way of self delusion,
More aptly called pretension! 6**

**Controlling sincerely senses of action,
Having a mind without sense object retention,
Begin Karma Yoga without addiction,
It is definitely a superior function! 7**

**Doing duty prescribed
Is better than doing work proscribed! (banned)
Even body should be worked to be properly thrived! 8**

**Work not done as a sacrifice,
Causes bondage and hence is vice;
Hence, Kaunteya, work for His satisfaction:
Then you get liberation. 9**

Rungs (on the Yoga Ladder) (10-16)

**In the beginning of creation,
The Lord sent men and demigods by generation;
Along with sacrifices for liberation,
To be done by the human generation. 10**

Pleasing demigods by sacrifice,

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Begets prosperity without any vice. 11

**Pleasing by offering the demigod appropriate,
Makes life materially fortunate;
But, one who offers never, but enjoys ever,
Is certainly a burglar! 12**

**Devotees from sin are released,
As they eat only offered food, which the Lord pleased.
Others who prepare food for sense pleasure,
Eat only sin for sure! 13**

**All living things live of food grains;
Grains are produced by rains;
Rains are produced by sacrificing gains
Got by doing prescribed duty without pains! 14**

**Regulated activities are in Vedas prescribed;
Vedas by the Lord are described;
Hence in sacrificial acts transcendence is inscribed! 15**

**Vedic sacrifices not followed,
Gets one into life of sin hollowed;
Sense satisfaction oriented living,
Is nothing but unworthy thriving. 16**

Exemplary (17-35)

**Having only pleasure in self,
And realization of self,
Fully satisfied in only self,
No duty left for him in his shelf! 17**

**For a self realized man
Has no duty to do by plan;
Neither any reason for any work ban;
Nor is he dependent for his work on any clan! 18**

**Act just for duty sake:
Attach not to the resulting take;
Working without attachment,
Is what gets the divinity attainment! 19**

**Kings like Janaka were perfected
By just doing the duty intended;
Therefore just for educating people in general,
You should work as a "General"! 20**

**Action done by a leader,
Is repeated by the follower;
Standards he sets by example,
Is followed as a principle. 21**

**There is no work for me prescribed;
Nor is there any want for me which can be described;
Nor is there any need of me to be satisfied;
Still no duty by me is proscribed! 22**

**If duties I don't perform,
All men would take it to be the norm! 23**

**If I did not perform duties as per prescription,
All the worlds will be subject to ruination;
I would cause unwanted population,
Moreover, there will be no peace but annihilation. 24**

**When ignorant, their duty perform
Attachment to results form;
The learned similarly act,
With no attachment to distract
But put the people in the right track! 25**

**So, as not to disrupt,
Result-attached working ignorant men abrupt;
Learned men work with them but avoid corrupt
Acts that will ill- erupt. 26**

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**Spirit soul thinks he is activity doer,
Due to ego-caused bewilder;
In reality any activity here,
Is only done by three modes of nature without fear! 27**

**Comprehending fully the Absolute,
He will keep away from senses resolute
As he knows well the difference between
Fruitive work and devotional service serene. (calm) 28**

**Ignorant, under material nature's mode
Engage themselves in material activity in hoard;
In addition, become attached as a node;
Even then the wise should show no perseverance
To cause their material activity severance,
As it is only due to their ignorance. 29**

**Therefore Arjuna without hinder
To Me surrender:
Knowledge other than Me don't aspire,
For profit no desire,
With no proprietorship in sight,
And with all your might,
FIGHT! 30
Doing duty as per My injunction,**

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**Following this teaching and function,
Without envy and dereliction,
Become freed from bondage and get liberation. 31**

**Those who disregarding My injunction,
Disobeying this teaching and function,
With envy ignorance and dereliction (deterioration)
Get ruined without compunction, (guilt)
In their endeavours for perfection. 32**

**Even though high in material knowledge
Actions can't from his acquired nature budge;
Even though high in education,
One can only function,
As per acquired modes of nature,
Any repression can't change this feature. 33**

**Regulating attachment and aversion,
When senses and objects in proximity function,
As per Vedic prescription,
Will clear in path of self realization 34**

**Better, do one's duty faulty,
Than attempt another's perfectly
Rather while doing your duty get destroyed
Than while doing another's duty endangered. 35**

Eternal enemy (36-43)

Arjuna said: "Oh descendant of Vrsni"

Why is one forced to sin even reluctantly?" 36

Supreme Personality of Godhead said,

"Arjuna, it is only due to lust,

Direct contact with passion it burst

Transforming into wrath it is the sinful enemy worst:

The world's all consuming pest!" 37

The living being covered by lust;

Obscuring a mirror: like dust,

Eclipsing fire: like a smoky crust,

Encapsulating the embryo like: a womb just! 38

Lust, the eternal enemy can lure, (attract)

The wise entity's consciousness for sure;

Though by its nature pure,

The victim never has any cure,

From the crusted lust which satisfied never:

Burns like fire! 39

Seated in his mind, intelligence and senses,

The bewildering lust his knowledge fences! 40

Therefore O best of the Bharatas,

Even from an early stage,
With this symbol of sin, wage
A war using sense regulation:
End this destroyer of self realization! **41**

In terms of controlling power,
Sense to sense object is superior,
Mind to senses is superior,
Intelligence to mind is superior,
But know that, intelligence to soul is inferior! **42**
Being transcendental to sense mind and intelligence

One should steady the mind up
Conquer and wind up
The insatiable enemy to pulp! **43**



CHAPTER IV
TRANSCENDENTAL KNOWLEDGE

Acronym: EARS

Eternal education (1-10)

The Lord said: “This science imperishable I instructed
To sun god Vivasvan who transmitted
To Manu, the father of mankind;
Manu gave it to Ikshvaku, of his kind. **1**

The supreme science went through a disciplic chain,

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**To saintly kings who understood it as main;
In course of some later kings reign,
The science was lost in vain. 2**

**The science of relationship with the Supreme,
By Me to you is told, its very theme:
Because you as a friend and devotee as I deem,
Can only comprehend its mysterious transcendental scheme!” 3**

**Arjuna said:
“The sun god Vivasvan by birth is your senior;
How can I understand here,
That you as his peer,
Could be in the beginning to him near?” 4**

**The Supreme Personality of Godhead said:
“O subduer of the enemy!
You and I have passed through births many;
I remember them all but you not any! 5**

**I am born never
My transcendental body deteriorates not ever;
Though Lord of all living entities,
In every millennium I appear in my original form as it is. 6**

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**When religious practices deteriorate,
Where irreligion will propagate,
Know that I Myself will incarnate. 7**

**To deliver the pious,
To destroy the riotous,
To re-establish principle religious,
Every millennium I appear veracious! (certain) 8**

**Whoever knows the transcendental nature of My appearance:
With no more births, attains My abode with no other nuance. 9**

**Absorbed in Me forever,
Attachment, fear and anger never,
Seeking refuge in Me ever,
Many persons in the past
Became purified by knowledge of Me vast,
And attempted transcendental love for Me fast! 10**

Accurate Understanding (11-15)

**All unto Me surrender:
According to the service they render,
Their rewards I tender
Everyone is thus, O Partha, My follower,! 11**

Men worship demigods wanting access,

To fruitive activity success;
Results come quickly as they wished,
When the fruitive work is accomplished. 12

According to three modes of material nature,
And the work they nurture,
I divided into four, the human society structure.
I am just responsible for their fixture;
But not in any way for its gesture:
As I am of unchangeable texture! 13

Affected not by any work,
Aspiring not for its fruit,
Knowing the above truth
Disentangles one from action fruits, in sooth! (truth) 14

Souls acting with this understanding from ancient times got liberated.
Hence perform your work following their steps enumerated. 15

Removing Reactions (16-24)

Determining action and inaction is bewildering,
However, knowing it from what I will be explaining
Will be misfortune liberating. 16

Challenging indeed is the comprehension
And the intricacies of action:
But know clearly the demarcation:

Of action, forbidden action and inaction. 17

If you envision

Action in inaction

And inaction in action:

You are in a position

Of transcendental intelligence

Though in activities indulgence! 18

One is in full knowledge-fetch,

If every endeavour of his has no touch

Of sense gratification as such;

Sages say that his every work reaction

Has been burnt by the perfect knowledge conflagration. (big fire) 19

Having to his activity results, no attachment,

Always satisfied and independent,

Keeping away from fruitive action commencement,

Although undertaking many an engagement. 20

Acting with mind and intelligent perfectly controlled,

No possession or proprietorship in hold,

Striving only to get life's requisite: (needs)

Affected not by sinful reaction, even a bit. 21

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**Satisfied with gain coming on its own accord,
Duality and envy not in record,
Success or failure strike the same discord,
Never get entangled in action's cord! 22**

**Working detached from material nature's mode,
Always with transcendental knowledge load
Entirely into transcendence is towed! 23**

**Contributor, contribution, consumption , ensuite
Consciousness all become one in Absolute,
If absorbed in spiritual consciousness, nothing else to dilute! 24**

Sacrifice (25-42)

**Sacrifices in form are many:
Some to demigods sacrifice,
Some to Supreme Brahman sacrifice
Some hearing to mental control sacrifice
Some object of senses to fire of senses sacrifice;
Sense function and life breath to fire of controlled mind; 25-26**

**Having strict vow,
Some sacrifice possessions they love;
Some severe austerities they perform;
Others by eight fold yoga they reform;
Or by Vedic-study knowledge they form. 28**

**Breadth restraint trance practitioners,
Offer expiration to inspiration,
And inspiration to expiration
Finally stop all respiration;
Others for controlling eating, to itself sacrifice expiration. 29**

**All the above forms of sacrifice,
Cleanses reactions vice: (wicked)
Having tasted its resulting nectar,
They advance to the Supreme eternal sector! 30**

**If you sacrifice never
You happiness sever: (put an end to)
Both for this life and this planet:
About the next it is an easy bet! 31**

**All these sacrifices each of different type
Are approved by the Vedas—not any hype:
Just knowing them, material entanglement, you wipe! 32**

**O enemy chastiser,
Sacrifice performed in knowledge is better
Than that of material possession deter, (keeping away from)
All sacrifices finally in knowledge enter. 33**

**Learn truth by approaching the spiritual master:
Enquire submissively and learn from him faster,
Being self realized, his knowledge is vaster
Serve him and become indeed the truth taster! 34**

**Having obtained the real knowledge in whole:
From a self realized soul
You will never in illusion roll:
For then on, all living beings you see,
As part of the Supreme, that is Me. 35**

**Even if you are the greatest sinner,
You can become winner;
If you board the boat of transcendental knowledge:
The ocean of miseries will easily budge. 36**

**Fire of knowledge burns reactions to ashes,
As a conflagration, firewood smashes. 37**

**Sublime and pure as transcendental knowledge there is not any,
Such knowledge is fruit of mysterious many
Accomplished in service devotional,
Enjoys the knowledge internal
At the end of the time developmental. 38**

**Having faith and being dedicated,
With senses subjugated,
Such transcendental knowledge is achieved.
Along with it, Supreme spiritual peace is perceived! 39**

**Ignorant and faithless who doubt the scripture:
Fall down as they lose the God-consciousness fixture.
Happiness in this world and the next becomes a stricture,
For such souls with doubting texture. 40**

**Whoever is action-fruit renounced,
Devotional service pronounced,
All doubts, by transcendental knowledge obliterated,
In the self factually situated,
Is from reactions liberated. 41**

**Ignorance born doubt
Should be smashed by knowledge weapon stout:
Thus yoga-armed, enemies you rout! 42**



CHAPTER 5

KARMA YOGA – ACTION IN KRSNA CONCIOSUSNESS

Acronym: STEP

Stay in the world (1-12)

O Krsna I conceive not which is more beneficial?

Pray, tell me in a way, not in the least partial:

Working with devotion or giving up all work even superficial! 1

The Blessed Lord said:

Both working in devotion and renouncing work attain liberation,

But you are better off when you work in devotion! 2

Feeling no attraction or repulsion for the activity itself results in renunciation;

As overcoming such dualities escapes bondage hampering liberation 3

Sankhya study is Karma and Bhakti yogas combined;

Applying Sankhya gets both yogas to bind! 4

Renunciation and Devotion both are equally viable;

That they give same results is easily perceptible! 5

Renunciation mere,

Cannot make one cheer;

But just devotion sheer: (nothing other than)

Gets the Supreme near! 6

Working with devotion,

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

A soul pure in constitution,
Mind and senses not in domination,
Dear to all in culmination,
All dear to him in reciprocation, (in return)
Working always, yet, escapes incarceration! (imprisonment) 7

The Krsna conscious
Though he sees, sees not,
Hears, hears not
Touches, touches not
Smells, smells not
Nay, moving, sleeping and breathing all though done:
But none really by him done!
For it is just the senses which do every act:
Really: he is aloof from them, for a fact! 8-9

Doing one's duty, surrendering results to the Lord,
He is never caught by sin, even off guard!
Just as water cannot wet the lotus leaf
Even for a fleeting moment brief! 10

Yogis who act with body, mind, intelligence and senses in detachment
Purify themselves for sure from material defilement! 11

Soul steadily to me devoted,
Attains peace unadulterated, (pure)
As whatever his activity resulted

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Comes to me totally enumerated! (listed)
But one who is Divine disjointed
Greedy for his fruits of labor,
Only gets an entangled harbor 12

Three doers (13-16)

The soul in the body nurture
If he controls his nature,
All actions renouncing
In the city of nine gates residing
Never working
And work not causing 13

The dweller in the city of nine gates acts not,
Induces not, fructifies not.
It is material nature which does aught! 14

The Lord assumes: pious or sinful activities neither,
But the entrapped soul due to ignorance hither, (here, this world)
Gets bewildered both in, out and yonder! (there, next world, birth) 15

Nescience destroying knowledge acquired,
Everything gets revealed and nicely wired:
As the sun lights all it sired! (created, fathered) 16

Equal Vision (17-26)

Mind, faith, intelligence and refuge on the Supreme fixed,
Knowledge now cleared doubts which had so far mixed

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Can be launched on liberation path, never vexed! 17

Seeing equally a brahmana, cow, elephant, dog and dog eater,

Humble knowledgeable sages are never any of them hater!

Drenched with sameness and equanimity,

Conquered birth and death both in one ditty!

Flawless like brahmin they are already in Brahmin city! 18-19

Rejoicing not on getting things pleasant,

Nor lamenting when thrust with the unpleasant;

Self intelligent and unbewildered, with science of God known

Has in him transcendence sown! 20

Liberated person unattracted to sense pleasure,

As he is already in ecstasy with inner treasure,

Unlimited it is: derived from Supreme for sure! 21

Misery sourced from every material sense,

Is severed by him as he in essence,

Aloof now from these, which have beginning and end:

To them never will he bend!

As he can tolerate the sensual banger

And the force of desire and anger!

Dwelling in his own body as a stranger! 22-23

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**Happiness is just within,
Active and rejoice also within,
Aiming truly within,
Such is a true mystic with no sin!
Liberated is he in the Supreme attaining a supreme win! 24**

**Free from sin and doubting dualities,
Focused with working for all abilities:
Has all liberation possibilities! 25**

**Being anger and desire free
Self realized, disciplined in every degree,
Every way perfection seeking:
Surely Liberation is in, creeping! 26**

**External sense objects cut off
Vision between two eyebrows never off!
Breadth controlled within nostril,
Mind, sense and intelligence also controlled still,
Free from desire fear and anger,
No wonder liberation always near. 27-28**

Peace (Verse 29)

**Knowing me to be all sacrifices beneficiary,
Full conscious of me as ruler and fiduciary, (acting ethically in his interest)
Benefactor and blesser of all living husbandry, (living things)**

Attains freedom from material misery!

29



CHAPTER 6

DHYANA YOGA

Acronym: EASY

Enemy or Friend? (1-9)

SPG said: “Unattached to fruits of work acquired,

Working in renunciation as he is required,

Truly mystic, is thus defined;

Just fire sacrifice and duty cessation, (stopping)

Is not mystic’s only gesticulation. (signal, action)

1

O son of Pandu, Yoga is just renouncing desire

For sense gratification and a gear,

To bring the Supreme near!

2

A beginner in Yoga of eight fold;

“Work is the means” is what told.

For one who is already elevated,

“Cessation of material activities.” is narrated !

3

One is elevated in Yoga even higher,

When he has renounced all material desire,

And performs no sense gratification act,

Or any other fruitive tact.

4

**Using the mind just for helping,
The conditioned soul for delivery and not degrading;
Mind can be both a friend and foe opposing. 5**

**Mind is friend to its conqueror!
But foe when it conquers! 6**

**For one who conquers the mind,
Happiness and distress don't bind!
Heat and cold are of the same fold!
Honor and dishonour, both gold!
For, he has tranquility in hold,
And can reach Supersoul as told! 7**

**Self realized mystic when tranced,
Satisfied by knowledge advanced;
Being self controlled, has equal glance.
For pebble, stone or gold in any instance. 8**

**More advanced is one,
Who regards with difference none:
Well wishers, affectionate benefactor,
Mediators, friends and enemies, neutral impactor,
Envious, sinner and the pious in every sector. 9**

Astanga-yoga (10-36)

Body, mind and self to Supreme devoted,
Living alone in a place secluded,
Mind always carefully inhibited, (controlled)
Desires and feelings of possessiveness excluded! **10**

Yoga can be practiced,
In a place secluded;
Laying kusa grass on ground,
Over which deer skin and soft cloth bound,
Situated in a sacred place found,
Should be not too high a mound,
Or too low a ground.
Sitting on it firmly,
Practice yoga resolutely,
To purify the heart lonely,
Controlling mind and senses actively;
Fixing the mind single pointedly. **11-12**

Body, head and neck in one line through hip,
Staring steadily at the nose tip;
With unagitated and subdued mind,
Devoid of fear and sexual bind;
One should meditate and Me find,
Within the heart and make Me life's goal assigned. **13-14**

**Body, mind, activities controlled with persistence,
Mystic with mind in regulated stance,
Reaches kingdom of God after material existence. 15**

**Eating too much or too little,
Sleeping too much or too little,
Possibility of becoming yogi becomes little!
Eating, sleeping, recreation and work in regulation,
Results in material pain mitigation! (reduction) 16-17**

**Yogi is said to be graduated,
With mental activities inhibited,
Material desires prohibited,
Transcendentally situated! 18**

**Just as the flame of lamp wavers not,
When wind blows not,
Controlled mind meditates steady,
Always on transcendental self, ever ready. 19**

**When one is in yogic trance,
Material mental acts have no chance!
Seeing the self by pure mind,
Relish and rejoice in its bind;**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

In that state, can one find:

Boundless happiness transcendental,

Brought by senses spiritual,

Departing not from truth eternal;

One thinks there is no greater gain,

Moved not even by greatest pain,

Material contact finally slain,

Freed from miseries, now attacking in vain!

20-23

Practicing with faith and determination,

Not allowing any deviation,

Give up without exception:

All material desires got by speculation,

Thus, mind can achieve total inhibition.

24

Step by step get into trance,

By means of intelligent advance:

With full credent stance,

And no other deviance,

On the self focus with sustenance.

25

From wherever it wanders due to flickering nature,

Withdraw it and bring it under self-nurture!

26

Yogi having on Me full concentration,

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**Attains happiness of highest perfection,
Being beyond mode of passion,
He feels the qualitative identification;
With the surprise – A realization:
Freeing him from past deeds' reaction! 27**

**Self controlled and practicing yoga constantly
Becomes free from material contamination continuously
Gets perfect happiness in serving Lord transcendently. 28**

**True yogi observes in all beings Me,
And all beings in Me
Self realized, Me omnipresent see! 29**

**If you see everywhere Me,
And everything in Me,
You can never lose Me,
Nor can you be lost to Me! 30**

**Knowing Me as Supersoul
You remain in Me sole; 31**

**He treats everyone equal;
When happiness and distress sequel. (follow) 32**

Arjuna said: “The yoga system you have described as reliable,

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Appears to me impractical and unendurable. 33

For restless, obstinate and strong is the mind;

O Krsna, even the wind is easier to control and bind! 34

Lord Krsna said: “O mighty armed, son of Kunti,

Though curbing the restless mind looks difficult as it is,

It is possible by detachment and suitable practice! 35

Self-realization is difficult for one who with unbridled mind thrives;

However, success is to him who with a controlled mind strives!” 36

Success and failure (37-45)

Arjuna said: O Krsna,

Unsuccessful transcendentalist who starts with faith pure-

But later fails to get perfection due to material lure. 37

“O mighty armed Krsna,

Do the bewildered not get both material and spiritual success?

Falling like a cloud with neither access. 38

O Krsna I ask that this doubt of mine you fully clear,

As save You none else can destroy it here!” 39

SPG said “Son of Prtha,

A transcendentalist engaged in all auspicious action,

Both in this world or in the spiritual faction,

Meets never with any destruction,

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Such a good one,
Will be overcome by evil none! 40

The unsuccessful yogi enjoying for years many,
In the planets with pious entity's company,
Is born in a righteous or family with money! 41
If unsuccessful after long yoga exercise,
He takes birth in a family of transcendentalists wise. 42

On taking such a birth,
He revives his past consciousness girth, (surrounding)
And tries to make further progress to make him worth. 43

Due to the previous life divine consciousness getting protracted, (lasting longer)
To yogic principles, inquisitive transcendentalist gets attracted,
By the ritualistic scriptural principles never gets distracted. 44

Yogi who progresses with determination,
Being washed of all contamination,
After numerous births of practice, achieves perfection:
Reaches the Supreme destination. 45

Yogi (46-47)

Know that As
Yogi is greater than ascetic
Yogi is greater than empiricist

Yogi is greater than fruitive karmist,
Be a Yogi, Arjuna. 46

And of yogis above all,
One with faith in Me,
Abides in Me,
Renders transcendental service to Me,
Most intimately united in Yoga with Me,
Is the highest of all:
That is the opinion given by Me! 47



CHAPTER 7
KNOWLEDGE OF THE ABSOLUTE
Acronym: HEAD

Hearing (1-3)

SPG said: Now hear Prtha :
Practice yoga in full consciousness of Me,
Mind concentrating with no doubt on Me,
In full, then will you know Me. 1

I shall give you now this knowledge,
Phenomenal with divine knowledge,
Knowing both, to know there is no other knowledge! 2

One out of many thousands strive for perfection
And of those who achieve this amelioration, (getting better)

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Hardly one gets My true realization **3**

Everywhere (4-12)

**Earth, water, fire, ether, mind, intelligence and false ego,
Into these My separated material energies go.** **4**

**Besides these, there is another superior energy of Me:-
Know that as: every living entity,
For which my inferior nature serves as utility!** **5**

**All beings in both of these energies originate;
And all that is material and all that is spiritual in Me culminate:
From their birth to the time when they dilapidate. (ruined)** **6**

**O conqueror of wealth:
Superior to Me there is no truth
Upon Me everything do vest
As pearls on a thread rest.** **7**

**O son of Kunti
I am the taste of water,
Sound in ether,
Light of the sun and lune, (moon)
Om in Vedic tune,
And ability in man, in commune. (get close)** **8**

**I am earth's original fragrance,
And all ascetics' penance,**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Heat in the fire lit space,
Life of all that lives in every place. 9

O Prtha, I am the original seed of every existence,
The intelligents' intelligence,
The powerfuls' puissance! (great power) 10

Strength of the strong
Devoid of passion and long (long here means longing, desire)
I am principled sex life not in wrong. 11

Know that the states – goodness, passion and ignorance:
Each of them by My energy runs,
I am all of them in one sense,
But I am independent – hence,
I am not under their fence,
But they are within Me, every instance. 12

Accept or Reject (13-19)

Deluded by the three modes of nature,
The whole world knows not the feature,
That I am above them and have inexhaustible texture! 13

My divine energy, which is in nurture,
Of the three modes of material nature:
Difficult it is to conquer,
But those who to me surrender,

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Can easily cross beyond and yonder. 14

**Some who are idiotic,
In nature are atheistic,
Whose knowledge has been deluded (deceived)
In mankind being the downgraded
Surrender to Me never, being hard-headed!**

15

**O best among the Bharatas,
Four kinds of pious men with no hinder,
Devotional service to me render:
The distressed, the poor, the inquisitive and the knowledge
searcher.**

16

**Of these the one who is well informed,
And always devotional service engaged
Is the best when graded:
For I am to him and he to Me most beloved.**

17

**All seeking devotees no doubt are magnanimous souls known:
But He who knows Me in full is my own.
Serving Me transcendently, he attains Me alone.**

18

**After taking births and deaths many,
The knowledgeable surrender to Me,**

Knowing that the cause of all causes to be Me. 19

Demigods (20-30)

**Folks lacking intelligence due to material desire,
Unto demigods do they surrender;
To worship them rules and regulations they adhere,
Pleasing them as dictated by their own nature. 20**

**Being in everyone's heart as Supersoul,
Knowing one's desire to worship a deity in whole
I steady his faith to that deity to get his goal. 21**

**Demigod worship accomplished,
Through such faith established,
Obtains desires he wished,
But it is I who in reality,
Bestows all the benefits in totality. 22**

**Men of intelligence small,
Worship demigods and fall,
As the fruits they allotted
Are temporary and limited!
They get only the demigods' planet reaching potential
But My devotees come to My supreme abode celestial. 23**

Unintelligent think that earlier was I impersonal,

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**But now assumed form personal;
My higher nature to them unknowable,
Is supreme and imperishable. 24**

**From the foolish and unintelligent I am eclipsed,
Due to My internal potency, I thus cant be glimpsed;
Hence they are unable
To know that I am unborn and infallible. 25**

**Arjuna, I know the past, present and future,
And every living creature;
But none knows My full nature! 26**

**O scion of Bharata and conqueror,
Deluded are all born living entities,
Puzzled by dualities,
Originated by desire and hostilities. 27**

**In previous and this life that population
Which garnered piety by accumulation,
Accomplished by sin elimination,
Freed from duality of delusion,
Serve Me with determination. 28**

**Those intelligent and desiring liberation
From old age and death seek Me in devotion:
They therefor are Brahman as it is,
As they know in full about transcendental activities. 29**

**If only in full consciousness of Me,
As principle of the material manifestation,
As cause of every demigod-creation,
And as methods of all sacrificial mission,
Can they comprehend Me as the Godhead even at life cessation. 30**



CHAPTER 8

ATTAINING THE SUPREME

Acronym: DEAD

Doubts (1-4)

**Arjuna said, “O Supreme Person,
What is Brahman?
What is self?
What are fruitive activities?
What is this material manifestation?
What are the demigods? 1**

**Who is the Lord of sacrifice?
And how he resides in this body?
How devotees can know you at the time of death? 2**

**SPG said “Brahman is indestructible and transcendental;
Adhyatma is the self or the nature eternal;
Karma is the action pertaining to development of bodies material; 3**

**Adhibhuta is the constantly changing material manifestation;
Adhidhaiva is the Universal form of the Lord, all demigods in culmination.
Adhiyajna is I, seated in everyone’s heart as Supersoul, no exception. 4**

End of life (5-8)

**When at the end of life
When quitting the body, remembers Me alone in rife, (a lot)
Attains for sure My nature:
No doubt at all about this feature! 5**

**The state of being which is in memory,
When quitting the body, it is mandatory,
That attainment of that state will prevail,
Without fail! 6**

**Therefore Arjuna, always thinking of Me (as Krsna),
With your fighting duty dedicated to Me
Mind and intelligence fixed on Me
You will no doubt attain Me. 7**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Whoever considering Me as SPG does meditate,
With mind that remembers Me and doesn't deviate,
O Prtha, to Me does he levitate! (rise up) 8

Attaining the Supreme (9-22)

Meditate on Me as the all knower,
The oldest, the controller, the smallest, the maintainer,
The inconceivable, though always a person,
Transcendental and luminous like the sun. 9

At death time, life air between eyebrows fixing,
With Yogic strength and mind understanding,
With undeviated devotion engages in SPG remembering,
Will certainly attain the SPG with no flinching. 10

Vedic savants, great renounced sages,
Uttering omkara for ages,
Enter into Brahman,
Practicing celibacy to get perfection.
Hear now in brief about this way to salvation: 11

Practicing yoga requires detachment
From all sensual engagement,
Concentrating the mind on the heart,
Life air at the top of the head,
One in yoga is well ahead. 12

**Uttering the sacred syllable OM while in Yoga posture,
Thinking of SPG even in dying stature
He reaches the planet of spiritual texture! 13**

**O son of Prtha: One who remembers Me ever
Deviates never,
Obtains Me forever,
Due to constant bhakti fervor. (zeal) 14**

**Having attained the highest perfection,
By reaching Me through devotion,
The yogis never return to this world temporary,
Which has every possible misery. 15**

**From the highest to the lowest,
In every material planet miseries do vest,
Repetition of birth and death do seldom rest;
However, at My abode, never any birth manifest. 16**

**By human calculation
A thousand ages equals Brahma's one day duration
His night also follows the same mensuration. 17**

**At the dawn of Brahma's day,
All living beings get the manifested way;**

And thereafter, at night fall:

They merge into the unmanifested state, all! 18

Repeatedly at Brahma's day they are created;

For sure, at night they are helplessly annihilated. 19

There is another unmanifest nature eternal,

Which is transcendental

To this manifested and unmanifested matter

It is supreme and never destroyed

Even when everything else is shattered. 20

Vedantists describe it as unmanifest and infallible,

Supreme destination indelible,

No return if one reaches this abode of Mine, imperishable. 21

SPG though greater than all,

Can be attained by devotion without fall.

Present He in his abode far

But also exists everywhere without bar

As everything is situated within his spar. 22

Devotion (23-28)

Oh the Best Bharata now I will explain the significance

Of leaving the body instance:

Yogis leaving this world at times different

May or may not return as inherent 23

**Leaving the world during fiery daylight,
At an auspicious moment bright,
During the waxing moon fortnight,
Or during the 6 months when the sun is in northward transit,
Attain the Supreme with every right. 24**

**The yogi who leaves the world
During smoke, at night, the fortnight
Of waning moon or 6 months of
Sun's southward transit
Reaches the moon planet. 25**

**Two ways of leaving the world,
One in light and one in darkness are in Vedas told.
Passing away in light is forever,
But leaving in darkness makes one an oscillator. 26**

**Even though knowing these two paths sought,
The unbewildered devotees care not for ought (anything at all)
Therefore be always in devoted thought. 27**

**One in service devotional
Is not deprived of effects beneficial,
Got from Vedic study crucial,**

Austere sacrifices so special,
Philanthropic and philosophical activities substantial.
Performing devotional service he attains all these:
Plus: reaches the supreme abode at the end with ease! 28



CHAPTER 9 THE MOST CONFIDENTIAL KNOWLEDGE

Acronym: KING

Knowledge (1-3)

SPG said:

“My dear Arjuna of Me you are never envious

Hence I shall give you this copious (full)

Knowledge most confidential

Knowing which you will have no miseries material. 1

This knowledge is the king of education:

Of all secrets the most clandestine, (highly hidden and confidential)

Of knowledge it is pristine, (pure)

To perceive the self by direct realization,

Everlasting religious perfection,

Performed with joyful culmination! 2

Those who are not faithful in devotion,

O conqueror of enemies, attain not elevation,

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

To My abode; they fall again into the birth-death rotation. 3

Inconceivable relationships (4-10)

**Through My unmanifested form, the entire universe I am pervasive,
All beings are in Me, but to them I am evasive. 4**

**The creation doesn't on Me rest:
View the opulence that in Me vest.
Due to Me do all living entities persist;
Everywhere do I exist,
Though I in no portion of it I rest,
For I am its creation nest! 5**

**Though blowing everywhere high
Always resting in the sky
Is the wind mighty:
So do all creation rest on Me in entirety. 6**

**At end of a millennium, all material manifestation enter into my nature.
Later they get created by My potency once again in the future! 7**

**The cosmic cycle is run by Me,
Manifested repeatedly by Me,
Annihilated at its end by Me. 8**

O Dhananjaya, I am not bound by the work in total,

**As I am ever detached from all activities material,
Poised in a position neutral. 9**

**O son of Kunti,
Material nature is one of My energies which I manipulate;
Under My direction it does operate:
All moving and non moving does it create,
Under the same rule does it annihilate,
Again and again does it gesticulate. 10**

Non-worship (11-25)

**Fools deride when I in human form descend;
They know not that as the Supreme Lord above all I transcend. 11**

**Bewilderment leads to demoniac and atheistic view formation,
Which is accompanied by delusion,
They can never dream of liberation,
Standing defeated are all their activities and knowledge culmination. 12**

**Those who are not under delusion,
Are under divine nature protection,
They are fully engaged in devotion,
To Me as the Supreme culmination,
The inexhaustible, and the origination. 13**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**Always chanting glories of Me,
Bowling down before Me,
Perpetually worshipping Me,
Persistently devoted to Me,
Such great souls are steadfast towards Me. 14**

**Others are sacrificing knowledge seekers,
Monotheistic worshippers,
Universal form adulators,
Diverse thus are the many viewers. 15**

**But finally it is I who am
The ritual, the sacrifice, ancestor offering,
The healing herb, the transcendental chanting,
The butter, fire and the tendering. 16**

**I am the father, the mother, the supporter and the grand sire;
I am the object of knowledge, the syllable Om and the purifier.
I am the Rig, Yajur and Sama Vedas entire. 17**

**I am the goal, the sustainer, the master, the witness, the abode,
The refuge and the most dear friend in every mode;
I am the creation and annihilation the basis of everything,
The resting place and the eternal seedling. 18**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**Heat and rain I give and regulate,
I am immortality and as death I emancipate,
Spirit and matter are in Me fully subordinate. 19**

**Drinking soma juice, the trivedi seek planets heavenly,
But actually worship Me indirectly;
Getting thereby purified totally,
They are born in Indira's planets pious and heavenly,
Where they enjoy delights godly. 20**

**Their enjoyment of sense pleasure
Lasts only till the past measure
Of pious activities results lasts for sure.
After which their return to earth is ensured!
Adhering to the Vedas for sensory enjoyment,
Thus achieves only repeated birth-death commitment! 21**

**But those who worship Me with devotion exclusive,
To them what they lack I give,
And what they have I archive! 22**

**Faithful devotees of other gods,
Worshipping them against all odds,
In fact worship Me only,
But they do so wrongly! 23**

**I am the enjoyer and master of sacrifices all.
Those who recognize this don't fall. 24**

**Worshipper of demigods takes birth among demigods,
Worshipper of ancestors gets their nods.
Worshipping ghosts and spirits, achieve them with lauds,
Likewise worshiping Me, live with Me. 25**

Glories of Bhakti (26-34)

**A leaf, flower, fruit or water,
I accept as an offer
If given with devotion and love proper. 26**

**Whatever you are doing,
Whatever you are eating,
Whatever you are giving,
Whatever austerities you are performing.
To Me give as an offering: 27**

**Free from work bondage that makes
And also good and bad results from it takes
With mind on Me fixed, to others renounce
You will be liberated to Me, I pronounce! 28**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

To everyone I equally dispose,
Love or hatred to none I propose.
But whoever to Me renders service devotional,
Is to Me a friend mutual. 29

If one who is engaged in devotional service considerable,
Commits an action most abominable,
He is still a saint and not condemnable,
If he is firmly to Me devotion able! 30

He becomes righteous quickly,
Attains peace permanently.
O son of Kunti,
Declare it boldly,
Perish never My devotee! 31

Even those of birth lower,
Like women, vaisyas and sudras don't have to deter,
For if they take My shelter
They get the Supreme destination without fetter. (hindrance) 32

How much more is this true,
For righteous brahmanas, saintly kings who take the same cue,
And other devotees of similar hue? (shade or nature)
Therefore you, having entered this temporary miserable world anew

Loving service from you to Me is due! 33

**Make your mind think of Me always,
Become my devotee without sways,
Offer obeisance and worship Me in many ways
Get absorbed in Me in a complete way.
You can then miss coming to Me in no way! 34**



**CHAPTER 10
OPULENCE OF THE ABSOLUTE**

Acronym: SEE

Source of Everything (1-7)

**SPG said: O mighty armed,
Since our friendship is well formed,
I shall for your benefit,
Explain more things which are fit
That has so far been not told a bit! 1**

**Neither the hosts of demigods nor any sage,
Can my origin and opulence envisage;
As I am the originator,**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Including every factor! 2

**From all sins freed,
Is only he who knows Me
As unborn, beginningless Superior Lord of all that be. 3**

**Intelligence, knowledge freedom from doubts and delusion, forgiveness,
Truthfulness, sense control, mind control, happiness and distress,
Birth, death, fear, fearlessness, non-violence, equanimity,
Satisfaction, austerity, charity, fame and infamy
All these qualities were created only by Me. 4-5**

**The seven great sages,
The earlier four other great sages,
And the Manus originate from Me, born from My mind;
All living beings of various planets descend from their kind. 6**

**Totally convinced of my opulence
And mystic power whence, (from where)
Are those who in unalloyed devotional service indulge:
There is no doubt about this to divulge. 7**

Essence of Gita (8-11)

**I am the source of both spiritual and material worlds:
Everything from Me pours
The wise who knows this perfectly in force**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Engage in My worship and devotional service of course! 8

**My devotee's thoughts in Me dwell,
Their lives are lead just to serve Me well,
During their conversation only about Me to each other tell,
Enlightening each other about Me, their satisfaction swell! 9**

**Constantly devoted to serving me with love,
One gets to understand their reaching Me know- how. 10**

**I show them special compassion,
While dwelling in their heart mansion,
Destroy with the knowledge lamp,
The ignorance born darkness camp. 11**

Everywhere (12-42)

**Arjuna said: SPG you are
The ultimate goal the Absolute Truth and the purest;
Eternal, transcendental, original person, the unborn, the greatest;
All great sages like Narada, Aseta, Devala and Vyasa confirm;
And You Yourself proclaim firm. 12-13**

**O Krsna, I totally accept all your words as truth;
Neither the demigods nor demons can comprehend you in sooth; (truth) 14**

Only You alone can know Yourself,

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**By your own internal power,
O Supreme originator,
God of gods and Lord of this universe. 15**

**Please explain and divine (reveal),
Your world pervading opulence divine. 16**

**O Krsna, O Supreme mystic
How can I forever think of You?
How shall I recognize You?
How can I remember You and Your forms? 17**

**O Janardhana, please describe in detail your mystic opulence:
It is not enough if I hear about it once:
I am never satisfied at any instance!
The more I hear the more I want to taste this nectar stance! 18**

**SPG said: I will tell you only of My limitless opulence obvious
Because to narrate all, they are stupendous! 19**

**Supersoul seated in all living entities is Me;
Their beginning, middle and end are also Me. 20**

**Of the Adityas, Visnu is I
Of the lights, the radiant sun is I**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Of the Maruts, Marici is I	
Of the stars, the moon is I.	21
Of the Vedas, Sama Veda is I	
Of demigods, Indra is I	
Of senses, the mind is I	
In living beings living force is I.	22
Of Rudras, Lord Siva is I	
Of Yaksas and Raksas, Lord of wealth is I	
Of mountain Meru is I	23
Of Priests, Brihaspati is I,	
Of generals, Kartikeya is I,	
Of bodies of water, the ocean is I.	24
Of the great sages, Bhrgu is I	
Of vibrations, the transcendental Om is I	
Of sacrifices, chanting of the Holy name is I	
And of immovable things, the Himalyas is I	25
Of the trees, the banyan is I,	
Of the sages, Narada is I,	
Of the Gandharvas, Citrarata is I	
Among the perfected, sage Kapila is I	26

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Of the horses churned ocean born Uccaihrsra is I	
Of the lordly elephants, Airavata is I	
Of the men, the monarch is I	27
Of weapons, the thunderbolt is I	
Of the cows, the Surabhi is I	
Of procreation causes, love-god Kandarpa is I	
Of the serpents, Vasuki is I	28
Of the many hooded Nagas, Ananta is I	
Of the acquatics, Varuna is I	
Of the pitru, Aryama is I	
Of law dispensers, death-god Yama is I.	29
Of the Daitya demons, devoted Prahalad is I	
Of the subduers, Time is I	
Of the beasts, lion is I	
Of the birds, Garuda is I	30
Of the purifiers, wind is I	
Of weapon wielders Rama is I	
Of fishes, shark is I	
Of flowing rivers, Ganga is I	31

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Of creations beginning, middle and end is I
Of sciences, spiritual self science is I
Of logicians, conclusive truth is I **32**

Of letters, A is I
Of compound words, dual compound is I
Inexhaustible Time is I
Of the creators, Brahma is I **33**

All devouring death I am and generating future principle too
I abound with qualities considered feminine as
Fame, fortune, fine speech, memory, intelligence,
Steadfastness and patience **34**

Of the Sama Veda hymns Brhat-sama is I
Of poetry the Gayatri is I
Of months, Margasira is I
Of the seasons, flower bearing Spring is I **35**

Of cheats gambler am I, nay of splendid, splendor is I
Victory, adventure, strength of the strong all is I **36**

Of Vrsni descendants Vasudeva is I
Of the Pandavas Arjuna is I
Of the sages, Vyasa is I

Of the great thinkers, Usana is I

37

Know me as punishment, crowned as greatest lawlessness suppressor;
Victory giver is me as morality arbitrator,
Secret as silence and wise as wisdom.

Generating seed of all existence, without me none can persist.

End to my divine manifestation does not exist;

Spoken so far is just a sample:

All opulent beautiful and glorious creations ample (plenty)

Spring from a spark of my splendor sample.

What need is there for all this knowledge about my accomplishment?

Pervade and support I this entire universe with just my splendor fragment!
38-42



CHAPTER 11

THE UNIVERSAL FORM

Acronym: RUPA

Request (1-4)

Arjuna said: "Hearing your instruction

Dealing with most confidential and spiritual depiction

Which as follows fully dispels My illusion: 1

I have heard the living entities' cyclic appearance and disappearance

And also have heard your glories in limitless abundance. 2

Oh the greatest of all personalities:

Though I see You as you described,

I like to see how in the cosmos you get yourself inscribed!

I want to see that form ascribed. 3

Oh master of all mystic powers

I can see that universal form of yours

Only if you think I will be able to see as above me it towers!" 4

Universal Form (5-14)

SPG said: "My dear Arjuna, Oh son of Prtha

See now My opulence hundreds of thousands of multicolored forms divine:

Aditya, Vasu, Rudras, Aswini Kumaras and all other demigod forms in line,

See unseen wonderful things fine,

All you want to see in this body of mine

What you may even desire to see in the future

Moving and unmoving things are here without rupture! 5-7

But see you not with your eyes as present

Perceive you will though with the eyes I shall now present!" 8

Sanjaya said: "Spoken thus, O King, SPG revealed

His Universal form to Arjuna unsealed!" 9

Arjuna saw in this form unlimited mouths, eyes and visions in real

There were many ornaments and weapons celestial

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**Smearred with perfumes, wearing garlands and garments divine and real
Wonderful, brilliant, unlimited and perennial.**

**Only hundreds of thousands of suns could equal His effulgence
universal**

10-11

**Arjuna could also see unlimited universes and bodies expanding
extraterrestrial 12**

**Bewildered and astonished,
His hair standing on end,
His head taking in reverence a bend,
And hands folded to obeisance send,
To the Supreme Lord in prayer intend.**

13-14

Prayers of Arjuna (15-45)

**“All demigods, I see in Your body as a parade!
And other living entities finely arrayed
Brahma in his lotus flower poise,
Lord Siva and divine serpents of every choice.**

15-16

**The blazing radiance
Spread everywhere by Your form's effulgence
Makes it difficult to see in the sun-like blazing fire intense.
Nevertheless I see the glowing form ubiquitous
Adorned with crowns, clubs and discs of types various.**

17

**Being the supreme primal objective,
The resting place of universe primitive,**

Inexhaustible and oldest maintainer of religion:

Supreme Head of all the gods Pantheon!

This is my opinion.

18

You are without origin, middle or end;

With glory unlimited to tend;

Having numberless arms, with sun and moon as eyes:

Fire issues from your mouth burning entire universe as you upsize,

Perturbing all planets, though one, You are terribly beyond sky size! 19-20

All demigods as hosts to you surrender,

They into You completely enter,

Afraid of You with folded hands prayers they offer

Great sages for peace praying,

Vedic hymns they are singing.

21

Various manifestation of Lord Siva, Adityas, Vasus, Sadhyas

Visvedavas, Asvis, Maruts, Gandharva and Yaksas

All perfected demigods behold you wonderstruck, in mass.

22

The planets with demigods are disturbed at seeing your form terrible,

With many faces, eyes, arms, thighs, legs and bellies all horrible

Like them me too, with perturbation indescribable!

23

O all pervading Visnu,

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Seeing your radiant colors reaching the sky
Open mouths and many a glowing eye
Fear has grasped me so high,
That I lost my steadiness and I sigh! 24

O Lord of Lords, O refuge of the world
I beg your grace
I lost my balance, every trace:
Seeing all the awful teeth in every deathlike face,
I am bewildered by this mace. 25

Into your fearful mouth
All the Kauravas and Bhisma, Drona and Karna rush in sooth
Some with their heads by your teeth smashed uncouth! (clumsily) 26-27

As into the ocean rivers are flowing,
The great warriors enter into your mouth blazing,
Like moths into destroying fire they are rushing;
You are consuming all people with the mouth flaming
Covering all universe with your effulgence,
Manifesting with terrible scorching radiance. 28-30

O Lord of Lords, none more fierce at par:
Please tell me who you are?"
I offer my obeisance unto you

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**By your grace, I want to know about you
And your mission true. 31**

**SPG said: "Time I am, the great destroyer
With the exception of all the Pandavas,
Everyone will be gone like supernovas! 32**

**Therefore to fight don't deter, (hesitate)
Win a glorious kingdom and enjoy as to conquer
The enemy, already killed by Me, your chances are better:
Just be an instrument and become the victory getter! 33**

**Dhrona, Bhishma, Jayadratha and Karna and others destroyed already
Therefore be undisturbed as killing them is easy
Simply fight and get victory. 34**

**Sanjaya said to Dhrtarastra "O King hearing these words told
Arjuna spoke fearfully, offering obeisances with hands in fold. 35**

**Arjuna said, "On hearing your Name world becomes joyful,
Attached to you the faithful
Offer homage but demons are fearful,
And flee which is rightful. 36**

**You are even greater than the creator Brahma
Therefore, limitless one, all bow down to you**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

God of gods, refuge of the universe,
The cause of all causes, the invincible source
You are the indefatigable to the averse, (opponent)
You are transcendental,
You are the world's final sanctuary in total
You are the oldest and original,
You are the supreme refuge above the modes material,
You are the knower of everything,
You are all that is to be known in anything,
You are air, supreme controller,
You have indeed the supreme personality of Godhead feature;
You are fire, water, moon, Brahma, the first living creature. 37-39

Obeisances to you from every side and every sight,
Having unbounded power, with limitless might,
Being all pervading, you are indeed everywhere bright! 40

Thinking of you as my comrade:
I put you in equal grade,
Calling you, Krsna, Yadava in love or madness,
Relaxing in the same bed and joking in mirthfulness,
Dishonored you many a time in casualness,
Eating together in jest or with others in togetherness,
Oh infallible one, excuse me for all those offensiveness! 41-42

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**Of this complete cosmic manifestation, you are the sire,
You are the only worshipable chief, as none is higher!
None greater than or equal to you in all the three worlds exist
As immeasurable power of Yours will everywhere forever persist. 43**

**To the Supreme worshippable Lord of every being,
Paying obeisances, I fall down and ask your mercy on this fledgling,
Just as a father tolerates a son's impudence,
A friend, his friend's impertinence,
A husband, his wife's familiar insolence,
For the wrongs I have done, show me a similar tolerance. 44**

**After seeing the Universal form for the first time so near,
I am delighted but also disturbed with fear;
Hence have some grace on me and show me here,
Your form as the SPG dear!
O Lord of lords, and the universe's refuge sheer. 45**

Armed Form (46-55)

**Oh Universal Form, with thousand arms,
Please show me your form with just four arms,
With crown, club, chakra, conch and lotus flower charms! 46**

**SPG said: By MY potency internal have I shown you the form Universal
Which none before you have seen in unlimited effulgence primeval!
No Vedic study, sacrifice, charity, pious activity, penances without reprieval,
(rest or interval)**

Can enable one to see this form in this world material! 47-48

**Perturbed and confused are you by seeing this horrible feature
Now it has ended without any stricture (exceptions)
Be freed from all disturbances from now on in gesture
Peacefully see now the form for which you hanker! 49**

**Sanjaya said to Dhrtarstra:
SPG after speaking thus showed his form four armed:
Followed by the form two armed,
Which led to Arjuna becoming calmed! 50
Arjuna on seeing this two armed Krsna form became really tranquil,
And his mind composed and still! 51
SPG declares that this two armed form is rarely beheld by any one,
Even demigods crave to see this form and will never shun. 52**

**Form seen with your eyes transcendental,
Cannot be understood by studying Vedas incidental;
Penances, charity or worship can't enable even a fragmental,
Part of Me which you saw be understood in total ;
But I can be understood only by undivided service devotional,
Only in this way can you comprehend me fully mystical;
That devotional service should be free from fruitive activities,
Also mental speculation free, doing only for me all functionalities,
While to every living being having all amities; (friendliness)
Reach Me by keeping me as the only goal without any ambiguities. 53--55**



CHAPTER 12
DEVOTIONAL SERVICE

Acronym: GOD

Godhead (1-7)

Arjuna said: More perfect are those who render you service devotional
Or those who worship the Brahman impersonal? 1

SPG said: Those who concentrate on My personal form
Worshiping Me with great and transcendental faith as norm
Are by Me considered the most informed. 2

But the impersonal omnipresent inconceivable Absolute Truth worshippers,
Worship by sense control and philanthropism,
At last achieve Me by giving all equal despotism.ruling power) 3-4

Those attached to impersonal feature of the Supreme,
Will feel advancing problems extreme,
Progress that way for the embodied soul is a difficult theme! 5

But those who worship Me,
Working only for Me,
Devoted without deviation to Me,
Always meditating upon Me,
Mind always on Me,

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Him I deliver from the birth-death deep sea. 6-7

Options (8-12)

**Just on Me your mind fixed,
Your intelligence not being mixed,
You will live in Me always never perplexed! 8**

**If to fix your mind on Me unable,
Follow regulative bhakti yoga principle,
In this way to attain Me you become desirable. 9**

**Practicing bhakti yoga if not possible,
Just try to work for Me and to reach the stage impeccable. (perfect) 10**

**If you are unable to work in My consciousness,
Then give up all results of your work and get self steadiness. 11**

**If not even this is possible,
Then try to become knowledgeable,
Better than knowledge is meditation,
Better still is action fruits renunciation,
Which leads to peace of mind culmination.**

12

Devotee's Disposition (13-20)

**One has no envy,
Friend to every entity,**

Proprietorship and ego free and having happiness and distress equality:

Satisfied self controlled and steadfastly engaged in bhakti,

Mind and intelligence fixed on Me,

Such a devotee is very dear to Me.

13-14

Not being a trouble to any,

Not being disturbed by any,

Balanced in happiness and distress, fear and anxiety,

Is very dear to Me.

15

My devotee not dependent on ordinary course of activities,

Pure, expert, carefree, pain free and without result propensities,

Is very dear to Me.

16

One who neither rejoices nor grieves,

Neither laments nor desires,

Renounces both auspicious and inauspicious,

Such a devotee is dear to Me.

17

Equal to every friend and opposer,

Balanced in honor and dishonor,

Heat and cold, happiness and torture,

Fame and abomination,

Away from bad association;

Silent and satisfied always,

No bother even for living place,
But only for knowledge and Bhakti
Is always very dear to Me. 18 -19

Following this devotional path with no seam (end),
Fully engaged in faith extreme,
Making Me the goal supreme,
Is indeed very dear to Me. 20



CHAPTER 13

NATURE, THE ENJOYER AND CONSCIOUSNESS

Acronym: WISE

Wise Questions (1-7)

Arjuna said: “O My dear Krsna
Please tell me about prakrti(nature), purusa(enjoyer),
The field and the field knower,
The object and the object of knowledge.” 1

SPG said: “O son of Kunti
This body is called the field,
And the knower of the body is the knower of the field 2

O scion of Bharata
I am also the knower in all bodies
Understanding this body and its knower is knowledge. 3

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Now hear about the brief ditty (narration)

Of the field of activity,

Its contents, origin, serendipity, (development)

Knower and his authority. 4

Knowledge and the knower of field of activities is described

By sages it is inscribed

In Vedanta Sutra with cause and effect reason prescribed. 5

The five great elements,

False ego, intelligence, the unmanifested,

The ten senses and the mind, the five sense objects separate,

Desire, hatred, happiness, distress, the aggregate,

The life symptoms and conviction –

All these are activity fields and interaction. 6-7

Items of knowledge (8-12)

Humility, pridelessness, nonviolence, cleanliness, steadiness, tolerance,

Simplicity, approaching a guru, self-control, sensual renounce,

Ego absence, birth, realizing that old age, disease and death as all evil in essence,

Detachment, family disentanglement, even minded at any instance,

Solitude, devotion and self-realization desiring, Absolute Truth pursuance,

All these are knowledge attainment

Other than the above is ignorance abetment! (encouragement) 8-12

Soul & Supersoul (13-19)

I shall now explain the knowable:

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Which makes the eternal tastable!
Brahman, the spirit eternal which to Me bowable,
Is beyond the cause and effect of this world material. 13

Everywhere His hands, legs, eyes, faces, ears and heads,
The Supersoul thus exists and invades,
Original source of all senses but has no senses!
Unattachedly maintains every living being,
Modes of nature, he transcends,
At the same time those very modes he masters! 14-15

Supreme Truth exists outside and inside as it is,
Of moving and non moving living entities
Because He is subtle,
To know Him is beyond the senses' mettle:
Though very far away He is indeed close to where we settle! 16

Supersoul appears divided among all:
But He is never divided at all!
He not only develops all
But also devours all without a call! 17

Being the light in the luminous,
Unmanifested and beyond darkness,
He is in everyone's heart:
As the knowledge, its source and object. 18

**Thus the field of activities, knowledge and knowable,
Have been described by Me in summary
Understanding this, My devotees can attain Me. 19**

Enjoyer (20-35)

**Living entity has no beginning like material nature
Modes of matter and the transformation is nature's nurture! 20**

**Nature is the cause of material cause and effect arrangement
Living entity is the cause of mundane suffering and enjoyment. 21**

**Due to associating with material nature goods,
Living entity enjoys its modes:
Meeting good and evil in various species in hoards. 22**

**Present in the body is another :
The Lord, the supreme proprietor,
Transcendental enjoyer,
Existing as the overseer,
Known as Supersoul, the permitter! 23**

**Understanding material nature, living entity and the modes of interaction,
He is sure to attain liberation:
Freed from rebirth whatever be his present position! 24**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**Some perceive the inner supersoul by meditation,
Others through knowledge cultivation,
Still others through shunning fruitive action results. 25**

**Some escape birth and death predominant
Although with spiritual knowledge not conversant;
By worshipping SPG on hearing about Him, though inadvertent,
As to the authorities' words they are respondent! 26**

**O son of Bharata:
Any existing entity, moving or non moving
Is the field of activities and the field-knower combining. 27**

**In all bodies he who sees in the destructible body, the supersoul and the soul,
And understands they are together the only indestructible whole,
Sees in fact the truth in whole. 28**

**One who sees in every living entity the supersouls' omnipresence,
Doesn't degrade himself by his mind, hence
He reaches the transcendental destination in essence. 29**

**Realizing all activities only by body are performed,
And that the body only by material nature formed,
And seeing that the self does nothing, is well informed. 30**

**Not seeing different identities,
In different bodies of entities;
Expanding everywhere without exception,
Attain the true Brahman conception. 31**

**Eternal view of soul imperishable
Shows it beyond material modes and eternal:
Though in contact with material nature it is always idle!
And hence with bodily activities it never does entangle! 32**

**All expansive sky with anything mixes not
Soul within body likewise never mixes with aught! 33**

**As universe by sun is illumined,
So by the soul's consciousness, the body brightened! 34**

**Realizing the difference between body and its knower,
Nature-liberating process comprehender,
Becomes the supreme goal attainer. 35**



CHAPTER 14

MODES OF MATERIAL NATURE

Acronym: TRAP

Three Modes (1-9)

SPG said: "I shall to you, supreme wisdom will reveal,

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Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Knowing which all sages have attained perfection seal 1

Such knowledge once in you grown,

You can attain transcendental nature like my own:

Thus established, one is not born at creation,

Or disturbed at the time of dissolution! 2

I impregnate the material Brahman, the source of birth as it is,

Thereby creating living entities,

Which take birth in this nature material,

I am thus the seed giving father for real! 3-4

Goodness, passion and ignorance are the material nature's three modes,

The living entity by nature comes in contact in hoards,

And getting conditioned by its holds. 5

Those in mode of goodness feel it is enlightening,

Being purer than other modes it is sinful-reaction freezing,

They also feel that happiness and knowledge is encapsulating. 6

Unlimited desires and longings give the mode of passion,

O son of Kunti, this mode binds the entity to material fruitive action. 7

Mode of ignorance gives birth to darkness

Leading to delusion in all frankness!

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Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Results in conditioning to indolence, sleep and madness. 8

O son of Bharatha thus they condition the entity:

Goodness to happiness,

Passion tendency to fruitive action possess,

Ignorance eclipsing knowledge invites madness. 9

Race for prominence (10-13)

Sometimes goodness eclipses, passion and ignorance;

O son of Bharata, sometimes passion dominates goodness and ignorance;

At others ignorance defeats goodness and passion.

One tries to lord over the others without cessation. 10

Goodness is experienced when illuminated by knowledge;

Passion happens when great attachment and desire wont budge;

Ignorance manifests when darkness, inertia, madness and illusion merge!

11-13

Actions in the modes (14-18)

Death in mode of goodness gets planets of sages,

Death in passion gets birth to engage in fruitive activity stages,

Death under ignorance gets birth in animal kingdom as wages! 14-15

Results of pure pious actions is goodness,

Passion actions is misery, ignorance actions is foolishness. 16

From goodness real knowledge develops,

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Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**From passion greed envelops,
From ignorance foolishness madness and illusion erupts. 17**

**Those in goodness go to higher planets,
Passionate go to earthly planets,
Ignorant go down to hellish planets. 18**

Pure Life (19-27)

**Whoever gets convinced that modes of nature do all activities in total,
And that the Supreme Lord is to them transcendental,
Is on the path to attain My nature spiritual. 19**

**Transcend these modes with success,
Get freed from birth, death, old age and distress,
And enjoy in this very life the nectar access! 20**

**Arjuna enquired “O my dear Lord,
How can one spot the one who is transcendental to the three modes?
What is his behavior code?
How does he transcend as told?” 21**

**SPG said:
Not hating illumination, attachment and delusion when present,
Not longing for these when they are absent,
Unwavering and undisturbed knowing that it is sent
Only the by the three modes which alternately vent (spew out);
Regards alike happiness and distress and doesn't lament,**

Values earth, stone and gold as same,
Steady and poised well in praise and blame;
Honor and dishonor: both no bother,
Friend and enemy treated with equality,
Renounced all material activity
Such a person has transcended the modes in certainty. 22-26

I am the basis of Brahman impersonal
Which is immortal, imperishable and eternal
And is ultimate happiness in total. 27



CHAPTER 15
THE YOGA OF THE SUPREME PERSON
Acronym; HOME

Home or Hotel? (1-5)

The SPG said:

Veda knower knows the eternal banyan tree with roots upward,

But with branches downward:

Vedic hymns does he gauge,

As the trees foliage. (foliage-leaves) 1

The three modes of material nature;

Its extending branches do nurture.

Sense objects to twigs compare;

Down going roots which are so bound

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Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

To society's fruitive actions as ground! 2

In this world this tree is unperceivable:

Hence its beginning and end are unfathomable,

But rest not till you cut it with the axe of detachment,

And seek the place of no return with involvement

To surrender to him the cause of all inducement and enhancement. 3-4

One who with pride, illusion and false association shed,

With knowledge of the eternal in head,

And with all material lust dead,

Comprehended Him who is eternal;

Happiness or distress cant make him swell!

Unbewildered, surrenders to Him and attains His kingdom well. 5

On and On, Over and Over again (6-11)

That supreme abode of mine

Needs no sun, moon, fire or electricity to shine!

That is the place of no return if you reach it fine! 6

Any conditioned worldly being

Is part of My eternal fragmented being:

Struggling very hard individually,

As their senses and mind strongly bully! 7

As aroma carried away by air,

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Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**So are life concepts carried fair,
From body to body under material care! 8**

**Hoping to enjoy, the living entity,
Thinking to be another city,
Gets by the mind witty:
New eyes, ears, tongue, nose and touch to start a new ditty.
(ditty=story or life) 9**

**Fools comprehend little:
That quitting the body is a mettle!
As is enjoying another is subtle,
Due to modes of nature which in him settle,
Only to trained eyes is it clear as crystal! 10**

**Endeavoring transcendentalists see this clear:
But with mind undeveloped,
Self realization still enveloped:
See you this not – try as you may:
You will always be at bay! 11**

Maintainer of body, mind, soul (12-15)
**That sun which removes all darkness—
Its splendor is from me in all frankness;
So is that of the moon and of the fire,
They cease to exist if I am not near! 12**

**I keep every planet in orbit
I also become the moon – to make it lit:
To nourish vegetables and make them fit.
With juice of life in every bit. 13**

**The four kinds of foods get digested by my fire,
As I connect with the in-out life air, in every tier. 14**

**Remembrance, knowledge and forgetfulness,
Come from Me as I am in everyone's heart in fullness.
Knower of the Vedas and compiler of the Vedanta is Me:
Whom they seek and find not is also Me! 15**

Essence in 3 verses (16-18)

**Fallible and infallible are two kinds of beings:
In material world only fallible exists;
But in the spiritual world all infallible persists. 16**

**Never forget - apart from them:
He who pervades and maintains the world is that Person Supreme
Who is beyond both the fallible and infallible with greatness extreme.
He who knows Him without doubt is the all-knowing and the cream.
As he does devotional service as his theme! 18-19**

**I have disclosed to you the most confident part of scriptures in a way so nice,
Whoever understands will become wise,
And his endeavors will fructify without any vice. 20.**



CHAPTER 16

DIVINE AND DEMONIAIC NATURE

Acronym: DOG

Divine or Demoniatic (1-6)

**SPG said: “Fearlessness, purification, knowledge cultivation,
Charity, self control, sacrifice, Vedic study, fault finding aversion,
Simplicity, truthfulness, freedom from anger, renunciation,
Austerity, tranquility, non-coveting, gentleness, compassion,
Modesty, vigor, forgiveness, fortitude, steady determination,
Cleanliness, no - envy, forgiveness, no - honor passion**

All the above O son of Bharata is in a godly man’s possession! 1-3

**Pride, anger, arrogance, conceit, anger, harshness and ignorance,
Are in those with demoniac nature, in essence! 4**

**Transcendental qualities lead to liberation,
Whereas demoniac qualities lead to bondage culmination,
Have no worry, you have divine qualities in accumulation! 5**

In this world divine and demoniac are two kinds created

I explained divine; demoniac will now be expatiated! (explained in detail) **6**

Opinions & Outlook of Demons (7-20)

Demoniac know not what is to be done,

And what is not to be done,

They are unclean, badly behaved and truth they shun! **7**

They say it is an unreal world;

With no foundation and not God controlled,

“Produced by sex desire and lust only”, they hold. **8**

Lost and with no intelligence, with that type of conclusion,

Demoniac engage in many endeavors of destruction:

Unbeneficial and horrible leading to full annihilation. **9**

Taking shelter of lust and pride,

Illusioned by false prestige, they abide,

With unclean impermanent work and stride. **10**

Believing that only sense gratification,

Is the main need of human civilization,

They get bound by lust, anger and desire culmination;

To get money in illegal ways as remuneration! **11-12**

Always money minded, only greedy on amassing more,

Developing enemies, having hostility to them in every pore,

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Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**Thinking that self is the enjoyer and perfect and powerful to the core,
And thinking none richer can be inside any door,
Killed all enemies and 'I am the Lord with aristocratic relatives' they roar,
Thinking they can give charity and be happy while others are sore:
In this way only ignorance they have in store! 13-15**

**Various anxieties cause them to perplex,
Illusions then surround them in triplex ,
Attachment to enjoyment gets stronger;
As their descend to hell is in doubt no longer! 16**

**Performing ego driven sacrifices just in name only,
Not following any rules or regulations entirely,
As deluded by wealth and false prestige surely,
Due to being self complacent and impudent verily! 17**

**With false ego, strength, pride, lust and anger,
Envy of the SPG gets stronger:
Although HE is also in their own body region
They blaspheme against him and the real religion! 18**

**Such envious and mischievous men, lowest in every sense,
I cast into the ocean of material existence,
And into various demoniac species, at every instance. 19**

**Never will they approach Me as they are busy with repeated birth:
Among the demoniac species of which there is no dearth!
Oh Kaunteya, being sunk into the most abominable existence, with stealth! 20**

Gates to hell (21-24)

**Lust, anger and greed are the three gates leading to hell;
All throw them in soul degrading shell,
A sane man should give these up, if he wants to be well! 21**

**One who escapes from these three, performs acts of self realization,
To gradually attain the supreme destination. 22**

**One discarding scriptural injunction,
With his own whims and fancy function,
Attains neither happiness nor perfection:
Of course, never the supreme destination. 23**

**Thus full understanding got
From the scriptures in lot:
Knowing what is duty and what is not,
Follow the regulation as taught,
Get elevated as sought! 24**



CHAPTER 17
DIVISIONS OF FAITH
Acronym: FACE

Faith (1-7)

Arjuna said: “ O Krsna

Those who follow not the scripture,

But worship according to their own stature,

Situated are they in which mode of material nature?” 1

SPG said:

“As per the modes of nature,

Which the embodied soul nurture,

One’s faith falls into a particular structure:

Rendered by goodness, passion or ignorance fixture. 2-3

Demigods are worshipped by men in goodness mode.

Demons are worshipped by men in passion mode,

Ghosts and spirits are worshipped by those in ignorance mode. 4

Undergoing severe austerities not recommended in the scriptures,

Out of pride and egotism expose their bodily texture,

Lust and attachment impelling a fixture,

Giving material body and supersoul within a torture:

All above are of demonic gesture. 5-6

Even food we eat is of three kinds,

As the material nature in three ways binds,

Sacrifice, austerity and charity,

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Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Are also of above modes three:

Distinction between them you will now see! 7

Foods which are dear to those in mode of goodness

Increases life span and give strength, health, satisfaction and happiness:

They are juicy, fatty and full of pleasantness. 8

Foods that are too sour, salty, hot, pungent, dry, burning and bitter,

To those in mode of passion are better:

But such foods cause distress, disease and misery in utter. 9

Foods prepared more than three hours before being eaten,

Food that is tasteless, putrid, untouchable and by others bitten,

Foods that are decomposed and rotten:

All the above dear to those by ignorance driven. 10

Sacrifices done as per scripture,

Sacrifices done for duty with no reward desire,

Is in mode of goodness higher. 11

Sacrificing for some benefit or pride:

Is having a passion mode that none can hide! 12

Sacrifice done without regard to scriptural injunction,

Without Vedic hymn chanting and prasadam distribution,

**Without priest remuneration,
Without faith in its nuance,
All the above in mode of ignorance. 13**

Austerities (14-19)

**Austerity of the body involves
Worship of the Supreme Lord, the brahmanas, spiritual master,
Superiors like father and mother,
With cleanliness, simplicity and non violence and none other. 14**

**Austerity of speech consists of speaking words,
Truthful, pleasing, beneficial and not in agitating modes,
And reciting the Vedic odes. 15**

**Austerity of mind is simplicity, gravity, self control
And purifying ones existence or role. 16**

**Austerity with faith and not expecting material benefits:
But only for the sake of the Supreme's insists
Is called Austerity in goodness benefits. 17**

**Penance performed for pride,
And for gaining respect, honor and worship in hide,
Clear is the mode of passion stride.
Neither is it stable or permanent in any side. 18**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**Penance performed foolishly with self torture,
Or to destroy, or to others fracture,
Is the mode of ignorance in stature. 19**

Charity (20-22)

**Charity given in duty, with no expectation,
At the proper time and junction,
To one worthy of receiving attention,
Is surely the mood of goodness function. 20**

**Charity given with expectation of return,
Or with a desire to something earn,
Or given in a grudging mood,
It will the mode of passion brood. 21**

**Charity given at an impure place or time
To and unworthy person with no attention and respect sublime
Is in the mode of ignorance at its prime. 22**

Enjoyer of everything (23-28)

**The three symbolic words from creation beginning,
'Om tat sat' were used in Vedic hymns chanting,
To indicate the Supreme Absolute Truth, 23
When performing sacrifices for His satisfaction in sooth
So, scripturally regulated sacrifice, charity and penance all in one booth
Transcendentalists, start with Om to soothe! 24**

**Perform various sacrifices, charity and penance with the word 'tat',
To free material entanglement which deeply inside sat! 25**

**In fact the sacrifice performer and the sacrifice format,
Penance and charity are all called 'sat'
Also indeed the Supreme Person who is the main 'Sat'. 26-27**

**But, sacrifice, charity or penance done with no faith in the Supreme
Is temporary, called asat and is useless in this and next life theme. 28**



CHAPTER 18
RENUNCIATION
Acronym: SMILE

Summary of Karma-yoga (1-18)

**Arjuna said: "O mighty armed one!
I wish to understand the purpose of renunciation,
And the renounced order of life function. 1**

**SPG said: Giving up material desire-based activities
Is renouncing life as it is;
So, giving up results of all activities is called renunciation. 2**

**Some scholars instruct to give up all fruitive actions as they are faulty
But others say not to give up sacrifices, penance and charity. 3**

But now hear from Me about renunciation which is of three kinds: 4

Acts of charity, sacrifice and penance should not be given up

As they purify the giver and make him go up.

They should be performed as a duty without fault,

Without attachment or expectation of any result.

Prescribed duties should not be renounced at any instance:

Such renunciation due to illusion is in mode of ignorance. 5-7

Giving up prescribed duties out of fear or difficulty

Is just renouncing with passion mentality

Elevation of renunciation occurs not by this activity. 8

Doing duty as an obligation,

Renouncing material association,

Not attached when it reaches fruition:

Gives goodness mode to such renunciation. 9

“Goodness moded” intelligent renouncer will work

With no hate for inauspicious work

With no attachment for such auspicious work

And with no doubts per se even about work.. 10

Giving up all activities,

Is impossible for an embodied being as it is.

**But giving up the fruits of action,
Is called true renunciation. 11**

**Fruits of action are of types three:
Desirable, undesirable and mixed will they be.
Even after death they don't flee
But to the renounced they offer no glee
Or suffering any time, you see! 12**

**O mighty armed Arjuna
There are five causes for action accomplishment,
Learn of these for you as it is meant: 13**

**Place of action
Performer of action
Various senses, various efforts and ultimately the Supersoul,
Are the five in traction. 14**

**Right or wrong which are done
By body, mind or speech run
Is caused by all these factors spun! 15**

**Thinking himself as the only doer
If these five factors he will never consider
Then no way is he an intelligent seer
And hence cant see things correctly as they appear! 16**

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

Motivated not by false ego,
With intelligence free to flow,
Even after killing men, unentangled can he go:
As no blame or bound
To any of his actions get found! 17

Knowledge, its objects and the knower motivate action
Senses, work and doer constitute action. 18

Modes of nature (19-40)

Each of the three modes of nature
Three kinds of knowledge, action and performer do they nurture: 19

1.

Knowledge by which one spiritual nature is seen in entities all
Though of different forms in mode of goodness fall. 20

1.

If one is seeing entity in different forms as different,
The mode of passion is significant! 21

1.

Getting attached to one kind of meager work as total:
Without knowledge of truth is in darkness integral 22

2.

Action without attachment or love or hatred,
And without fruitive result desire is goodness tread. 23

2.

**Action performed with false ego and for sense gratification,
Is in mode of passion. 24**

2.

Action in illusion with likely bondage or with distress and violence,
And without following scriptures is ignorance. 25

3.

Performing duty without modes of nature association,
With determination and enthusiasm but false ego dissociation,
Success or failure causing no oscillation ,
Is work done in mode of goodness confirmation. 26

3.

Attached to work and its fruits, desiring to enjoy the two,
Greedy for them, envious, impure and joy or sorrow affected too,
Is definitely in the mode of passion woo. (support) 27

3.

Against the scriptural dictates working,
Materialistic, obstinate, cheating and insulting,
Lazy, morose and procrastinating, (postponing)
With no doubt is in mode of ignorance pointing. 28

**O Dhananjeya, now listen to me about modes of nature allocation
Involved in different kinds of understanding and determination. 29**

Understanding which gives the knowledge of what can be done,
What should be shun, (avoided)

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**What is to be feared and what not to be feared,
What is binding and what is liberation tread
Is indeed in the mode of goodness bread! 30**

**Religion and irreligion indistinguishable comprehension
And ignorance of allowable action and not allowable action differentiation
Is in the mode of passion. 31**

**Understanding that considers irreligion to be religion
And religion to be irreligion,
Under the spell of darkness and illusion
Always in the wrong direction
Can only be in ignorance seduction! 32**

**Unbreakable determination, steadfast by yoga practice,
Controlling the mind, life and senses activities;
For sure it is in the mode of goodness and nice! 33**

**Fruitive results holding determination
With economic development and sense gratification
Is indeed religion in nature of passion. 34**

**Determination just with dreaming, fearfulness, lamentation,
Moroseness, illusion with no intelligence demarcation,
For sure is in mode of darkness, without any distortion! 35**

**O the best Bharata, hear from Me about happiness
Of three kinds which the conditioned soul in blitheness,
Enjoys sometimes, when at the end of distress. 36**

**Poison like in the beginning but nectar in the end,
Granting self realization in final trend,
With happiness which the mode of goodness will send. 37**

**Happiness with sense objects origin,
Appears nectar at first but end as poison within,
Is indeed a mode of passion kin! 38**

**Happiness blind to self realization,
Fully drenched in delusion,
Born of sleep, laziness and illusion
Definitely is a nature of ignorance in mission. 39**

**No being including demigods anywhere exists,
Which free from these modes of nature and persists,
Neither here or in the higher planetary system any sits. 40**

Ideal Worker (41-55)

**Brahmanas, kshatriya, vaisyas and sudras are typed
According to the qualities born of nature striped. 41**

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Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**Peace, self control, austerity, tolerance, honesty,
Righteousness, knowledge, wisdom and purity,
Are the natural brahmana working quality. 42**

**Heroism, power, determination, resourcefulness, courage in battle,
Generosity and leadership are the natural kshatriya mettle! 43**

**Farming, cow protection and business are the natural Vysya work
While labour and service to others are the natural sudra work 44**

**Adhering to his natural work qualities
Every man can become perfect as it is!
I will tell you how this can be done with credibilities. 45**

**Worshipping the Lord who is the ultimate source prospect,
And who is everywhere, a man can become perfect,
Through performing his own work with respect. 46**

**Engaging in ones own occupation is better,
Imperfectly performing ones own work doesn't matter.
Perfectly doing another work cant escape batter
As doing own natural work gets no sinful reactions thereafter. 47**

**No endeavor is free of fault, just as smoke covers fire,
Hence one should not give up his natural work for higher, 48**

**Being self controlled and unattached to material enjoyment
Accompanied by renunciation, he gets a reaction free environment. 49**

**Oh Kaunteya, learn from Me how one who has achieved this perfection,
Can be elevated to the Brahmana stage which is the highest qualification. 50**

**Intelligence purified, mind controlled with determination,
Detached and no hate, living secluded with no sense gratification,
Eating little, body, mind and speech controlled,
Always in trance, free from false ego, false strength, false pride on hold,
Lust, anger and false proprietorship rolled,
Always peaceful to behold,
Can get the position of self realization, which I told. 51-53**

**Situated transcendently, joyfully realizes Supreme,
Equally disposed to every living entity and theme,
Never desires or laments even in extreme:
Then he gets pure service devotional as a cream! 54**

**One can understand My position constitutional
Only be doing service devotional;
Only with full consciousness of Me,
One can in kingdom of God be. 55**

Love of God (56-66)

Though engaged in activities many apace,

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Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**My pure devotee under my grace,
Enters imperishable, eternal abode at an easy pace! 56**

**In all activities just depend upon Me,
In devotional service be consciousness of Me,
Working always under My protection;
By My grace, you will cross any obstruction.
If you don't work in such consciousness,
You will be lost through ego in viciousness. 57-58**

**Not fighting as I told and abandoning my direction,
You will be falsely guided and suffer dereliction.
Further, your nature will lead you to the "fight" function 59**

**You are not following My direction
Because of illusion
But finally you will act as per My wish
Because the nature of your descent will it accomplish. 60**

**Supreme Lord is in everyone's heart.
Directing the living entity of every sort,
Seated on a machine with material energy support. 61**

**O scion of Bharata surrender unto Him your all:
Then you will get peace transcendental.**

And Supreme and eternal abode in total. 62

**Thus I have explained to you knowledge most confidential
Deliberate on it fully and then do as you will. 63**

**As you are My dear friend,
I am giving you this most confidential knowledge as a dictation
Taking it as My supreme instruction
And hoping you will follow and benefit, is my intention. 64**

**Always think of Me,
Become My devotee,
Worship Me
Offer your homage unto Me
Then you will surely come to Me
I promise because you are My dear friend! 65**

**Surrender to Me showing other varieties of religion dereliction; (giving up)
I shall deliver you from any sinful reaction.
Fear not as I will surely do this function! 66**

End Result (67-78)

**Never explain this knowledge confidential,
To those who are not austere or who don't do service devotional;
No way to those who envy Me conventional. 67**

One who explains to devotees this secret supreme,

THE SONG DIVINE (Bhagavat Gita in English poem form)
Based on Srila Prabhupad's translation of the Bhagavat Gita (www.asitis.com)

**He surely gets the full Bhakti theme,
So for sure he will come back to Me. 68**

**No servant is dearer to Me than he.
Nor will there be anyone dearer than he. 69**

**He who studies this sacred conversation
Worships Me by his intelligence culmination. 70**

**One who listens with faith and not envious,
Becomes free from sinful reaction noxious. (harmful)
And gets to the pious-dwelling-planets auspicious 71**

**Oh Dhananjeya, have you heard this with an attentive mind?
And got rid of all ignorance and illusions of any kind? 72**

**Arjuna said "My dear infallible Krsna, my illusions are now gone,
By your mercy my memory is now reborn,
I am now firm and doubt free,
To act according to your instruction in a lively spree! 73**

**Sanjaya said: Thus I have heard this conversation,
So wonderful is the message in concentration,
That my hair is standing up in admiration! 74**
**By the mercy of Vyasa I have heard this talk, confidential,
From Krsna, the mystic master providential,**

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**Recalling which I get deep inside pleasure, not just superficial,
As I remember the wonderful form of Krsna so special,
I rejoice again and again, consequential! 75 – 77**

**Wherever there is Krsna the all mystics - master
Wherever there is Arjuna, the supreme archer
There will be opulence, victory, power and morality
This is my opinion, in totality. 78**

Keyword: SPG Supreme Personality of Godhead.

Versification by Amarnath Annathur based on Srila Prabhupada's translation and used acronyms in Gita Life by HG Sutapa Das.

