

## Comparison between the original Ganguli translation from the “Bharata Press” and the second edition from the “Oriental Publications Co.” based on three chapters of the Bhagavad Gita.

Book 6 - SECTION XXXI

The ~~holy one~~Holy One said, 'Listen, O son of Pritha, how, without doubt, thou mayst know me fully, fixing thy mind on me, practising devotion, and taking refuge in me! ~~I~~ I will now, without leaving anything, speak to thee about knowledge and experience, knowing which there would be left nothing in this world (for thee) to know. One among thousands of men striveth for perfection. Of those even that are assiduous and have attained to perfection, only some one knoweth me truly. Earth, water, fire, air, space, mind, also understanding, and ~~consciousness, consciousness, --~~ thus hath my nature been divided ~~eightfold~~eight-fold. This is a lower (form of my) nature. Different from this, know there is a higher (form of my) nature which is animate, O thou of mighty arms, and by which this universe is held. Know that all creatures have these for their source. I am the ~~productive causes~~source of evolution and also of the dissolution of the entire universe, ~~and also its destroyer.~~ There is nothing else, O Dhananjaya, that is higher than myself. Upon me is all this ~~woven~~ like a row of pearls on a string. Taste I am in the waters, O son of Kunti, (and) I am the splendour of both the moon and the sun. I am the Om in all the Vedas, the sound in space, and the manliness in men. I am the fragrant ~~odor~~odour in earth, the splendour in fire, the life in all (living) creatures, and penance in ascetics. Know me, O son of Pritha, to be the eternal seed of all beings. I am the intelligence of all creatures endowed with intelligence, ~~and~~ the glory of all glorious objects. I am also the strength of all that are endowed with strength, (myself) freed from desire and thirst, and, O bull of Bharata's race, I am the desire, consistent with duty, in all creatures. And all existences which are of the quality of goodness, and which are of the quality of passion and quality of darkness, know that they are, indeed, from me. I am, however, not in them, but they are in me. This entire universe, deluded by these three entities consisting of (these) three qualities, knoweth not me that am beyond them and undecaying; since this illusion of mine, depending on the (three) qualities, is exceedingly marvellous and highly difficult of being transcended. They that resort to me alone cross this illusion. Doers of evil, ignorant men, the worst of their species, robbed of their knowledge by (my) illusion and wedded to the state of demons, do not resort to me. Four classes of doers of good deeds worship me, O Arjuna, viz. ~~he that is distressed, he that is an enquirer (after me), he that is desirous of wealth, and he, bull of Bharata's race, who is possessed of knowledge. Of them, he~~ he that is distressed, that is possessed of knowledge, being always devoted and having his faith in only One, is superior to the rest, for unto the man of knowledge I am dear above everything, and he also is dear to me. All these are noble. But the man of knowledge is regarded (by me) to be my very self, since he, with soul fixed on abstraction, taketh refuge in me as the highest goal. At the end of many ~~lives~~births, the man possessed of knowledge attaineth to me, (thinking) that Vasudeva is all this. Such a high-souled person, however, is exceedingly rare. They who have been robbed of knowledge by desire, resort to ~~other~~their godheads, observant of diverse regulations and controlled by their own nature. Whatever form, (of godhead or myself) any worshipper desireth to worship with faith, that faith of his unto that (form) I render steady. Endued with that faith, he payeth his adorations to that (form), and obtaineth from that all his ~~desires~~desire, since all those are ordained by me. The fruits, however, of those persons endowed with little intelligence are perishable. They that worship the divinities, go to the divinities, (while) they that worship me come even to me. They that have no discernment, regard me who am

(really) unmanifest to have become manifest, because they do not know ~~mythe~~ transcendent and undecaying state of mine than which there is nothing higher. Shrouded by the illusion of my inconceivable power, I am not ~~mainifest~~manifest to all. This deluded world knoweth not me that I am unborn and undecaying. I know, O Arjuna, all things that have been past, and all things that are present, and all things that are to be. But there is nobody that knoweth me. All creatures, O chastiser of foes, are deluded at the time of their birth by the delusion, O Bharata, of pairs of opposities~~opposites~~ arising from desire and aversion. But those persons of meritorious deeds whose sins have attained their end, being freed from the delusion of pairs of opposites, worship me, firm in their vow (of that worship). Those who, taking refuge enin me, strive for release from decay and death, know Brahman, the entire Adhyatma, and action. And they who know me with the Adhibhuta, the Adhidaiva, and the Adhiyajna, having minds fixed on abstraction, know me at the time of their departure (from this world).

#### Book 6 - SECTION XXXII

Arjuna said, 'What is that Brahman, what is Adhyatma, what is action, O best of male beings? What also has been said to be Adhibhuta, and what is called Adhidaiva? Who is here Adhiyajna, and how, in this body, O slayer of Madhu? And how inat the time of departure art thou to be known by those that have restrained their self's'~~self~~'?

"The ~~holy one~~Holy One said, 'Brahman is the Supreme and indestructible. Adhyatma is said to be its own manifestation. The offering (to any godhead in a sacrifice) which causeth the production and development of all - this is called action. ~~Adhibhuta is all perishable things. The Adhidaivata is the (primal) male Being. Adhiyajna is I myself in this body, O best of all embodied creatures!~~ Remembering me alone in (his) last moments, he that, casting off ~~(his)~~ body, departeth (hence), cometh into my essence. There is no doubt in this. Whichever form (of godhead) one remembereth when one casteth off, at the end, (his) body, unto that one he goeth, O son of Kunti, having habitually meditated on it always. Therefore, think of me at all times, and engage in battle. Fixing thy mind and understanding on me, thou wilt, without doubt, come even to me. Thinking (of the Supreme) with a mind not running to other objects and endued with abstraction in the form of uninterrupted application, one goeth, O son of Pritha, unto the Divine and Supreme male Being. He who at the time of his departure, with a steady mind, endued with reverence, with power of abstraction, and directing the life-breath called Prana between the eye-brows, thinketh of that ancient Seer~~seer~~, who is the ruler (of all), who is minuter than the minutest atom, who is the ordainer of all, who is inconceivable in form, and who is beyond all darkness, cometh unto that Divine and Supreme male~~Male~~ Being. I will tell thee in brief about that seat which persons conversant with the Vedas declare to be indestructible, which is entered by ascetics freed from all longings, and in expectation of which (people) practise the vows of Brahmacharins. Casting off (this) body, he who departeth, stopping up all the doors, confining the mind within the heart, placing his own life-breath called Prana between the eye-brows, resting on continued meditation, uttering this one syllable Om which is Brahman, and thinking of me, attaineth to the highest goal. He who always thinketh of me with mind ever withdrawn from all other objects, unto that devotee always engaged on meditation, I am, O Partha, easy of access. High-souled persons who have achieved the highest perfection, attaining to me, do not incur re-birth which is the abode of sorrow and which is transient. All the worlds, O Arjuna, from the abode of Brahman downwards, have to go through a round of births. ~~On, on~~ on attaining to me, however, O son of Kunti, there is no re-birth. They who know a day of Brahman to end after a thousand Yugas, and a night (of his) to terminate after a thousand

Yugas, are persons that know day and night. On the advent of (Brahman's) day everything that is manifest springeth from the unmanifest; and when (his) night cometh, into that same which is called unmanifest all things disappear. That same assemblage of creatures, springing forth again and again, dissolveth on the advent of night, and springeth forth (again), O son of Pritha, when day cometh, constrained (by the force of action, & etc.). There is, however, another entity, unmanifest and eternal, which is beyond that unmanifest, and which is not destroyed when all the entities are destroyed. It is said to be unmanifest and indestructible. They call it the highest goal, attaining which no one hath to come back. That is my Supreme seat. That Supreme Being, O son of Pritha, He within whom are all entities, and by whom all this is permeated, is to be attained ~~to~~ by reverence undirected to any other object. I will tell thee the times, O bull of Bharata's race, in which devotees departing (from this life) go, never to return, or to return. The fire, the ~~light~~Light, the day, the lighted fortnight, the six months of the northern solstice, departing ~~during these, from here, the~~ persons knowing Brahma go through this path to Brahma. Smoke, night, also the dark-~~fortnight,~~ (and) the six months of the southern solstice, (departing) ~~in these, the~~through this path, devotee, attaining to the lunar light, returneth. The bright and the dark, these two paths, are regarded to be the eternal (two paths) of the universe. By the one, (one) goeth never to return; by the other, one (going) cometh back. Knowing these two paths, O son of Pritha, no devotee is deluded. Therefore, at all times, be endued with devotion, O Arjuna! The meritorious fruit that is prescribed for the (study of the) Vedas, for sacrifices, for ascetic austerities, and for gifts, a devotee knowing all this (that hath been said here), attaineth to it all, and (also) attaineth the Supreme and Primeval seat.

#### Book 6 - SECTION XXXIII

The ~~holy one~~Holy One said, 'Now I will tell thee that art without envy that most mysterious knowledge along with experience, knowing which thou wilt be freed from evil! This is ~~a~~ royal science, a royal mystery, highly cleansing, directly apprehensible, consistent with the sacred laws, easy to practise, (and) imperishable. Those persons, O chastiser of foes, who have no faith in this sacred doctrine, not attaining to me, return to the path of this world that is subject to destruction. This entire universe is pervaded by me in my unmanifest form. All entities are in me, but I do not reside in them. Nor yet are all entities in me. Behold my divine power. Supporting all entities and producing all entities, myself doth not (yet) reside in (those) entities. As the great and ~~ubiquitous~~ubiquitous atmosphere always occupieth space, understand that all entities reside in me in the same way. All entities, O son of Kunti, attain to my nature at the close of a ~~kalpa~~Kalpa. I create them again at the beginning of a ~~kalpa~~Kalpa. Regulating my own (independent) nature I create again ~~again and in~~ this whole assemblage of entities which is plastic in consequence of its subjection to nature. Those acts, however, O Dhananjaya, do not fetter me who sitteth as one unconcerned, being unattached to those acts (of creation). Through me, the overlooker, primal nature produceth the (universe of-) mobiles and immobiles. For ~~this~~the reason, O son of Kunti, the universe passeth through its rounds (of birth and destruction). Not knowing my ~~Supreme~~supreme nature of the great lord of all entities, ignorant people of vain hopes, vain acts, vain knowledge, confounded minds, wedded to the delusive nature of Asuras and Rakshasas, disregard me (as one) that hath assumed a human body. But high-souled ones, O son of Pritha, possessed of divine nature, and with minds directed to nothing else, worship me, knowing; (me) to be the origin of all entities and ~~indestructible~~indestructible. Always glorifying me, (or) striving with firm vows, (or) bowing down to me, with reverence and ever devoted, (they) worship me. Others again, performing the sacrifice of knowledge, worship me, (some) as one, (some) as distinct, (some) as pervading the universe, in many forms. I am the Vedic sacrifice, I am the sacrifice enjoined in the Smritis, I am Swadha, I am the

medicament produced from herbs; I am the mantra, I am the sacrificial libation, I am the fire, and I am the (~~sacrificia~~~~sacrificial~~) offering. I am the father of this universe, the mother, the creator, ~~the~~ grandsire; (I am) the thing to be known, the means by which everything is ~~cleansed~~~~cleaned~~, the syllable Om; the Rik, the Saman; and the Yajus; (I am) the goal, the supporter, the lord, the ~~onlooker~~~~on-looker~~, the abode, the refuge, the friend, the source, the destruction, the support, the receptacle; and the ~~indestructible~~~~undeconstructible~~ seed. I give heat, I produce and suspend rain; I am immortality, and also death; and I am the existent and the ~~non-existent~~~~non-existent~~, O Arjuna! They who know the three branches of knowledge, also drink the Soma juice, and whose sins have been cleansed; worshipping me by sacrifices, seek admission into heaven; and these; attaining to the sacred region of the chief of the gods, enjoy in heaven the celestial ~~pleasures~~~~pleasure~~ of the gods. Having enjoyed that celestial world of vast extent, upon exhaustion of {their} merit they {re-}enter the mortal world. It is thus that they who accept the doctrines of the three {Vedas} and wish for objects of ~~desire~~~~desires~~, obtain going and coming. Those persons who, thinking (of me) without directing their minds to anything else, worship me, of those ~~that~~~~who~~ are (thus) always devoted (to me) - I make them gifts and preserve what they have. Even those devotees who, endued with faith; worship other godheads; even they, O son of Kunti, worship me alone, (though) irregularly. I am the enjoyer, as also the lord, of all ~~sacrifices~~~~sacrifices~~. They, however, do not know me truly; hence they fall off (from heaven). They whose vows are directed to the Pitris attain to the Pitris; who direct (their) worship to the inferior spirits called ~~Bhuts~~~~Bhutas~~ attain to ~~Bhuts~~~~Bhutas~~; they who worship me, attain even to myself. They who offer me with reverence, leaf, flower, fruit, water; that offered with reverence, I accept from him whose self is pure. Whatever thou ~~doest~~~~dost~~, whatever eatest, whatever drinkest, whatever givest, whatever austerities thou performest, manage it in such a way, O son of Kunti, that it may be an offering to me. Thus mayst thou be freed from the fetters of action having good and evil fruits. With self endued with renunciation and devotion, thou wilt be released and ~~wilt~~~~will~~ come to me. I am alike to all creatures; there is none hateful to me, none dear. They, however, ~~that~~~~who~~ worship me with reverence are in me and I also am in them. If even a person of exceedingly wicked conduct worshippeth me, without worshipping any one else, he should certainly be ~~regarded~~~~regard~~ as good, for his efforts are ~~well~~~~directed~~~~well-directed~~. (Such a person) soon becometh of virtuous soul, and attaineth to eternal tranquillity. Know, O son of Kunti, that none devoted to me is ever lost. For, O son of Pritha, even they who may be of sinful birth, women, ~~Vaicyas~~~~Vaisyas~~, and also ~~Cudras~~~~Sudras~~, even they, resorting to me, attain to the ~~Supremes~~~~supreme~~ goal. What then (shall I say) of holy Brahmanas and ~~royal~~ saints ~~that~~~~who~~ are my devotees? Having come to this transient and miserable world, be engaged in my worship! Fix thy mind on me; be my devotee, my worshipper; bow to me; and thus making me thy refuge and applying thy self to abstraction, thou wilt certainly come to me!