

GITA-SARA

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PROLOGUE

The Gita Sara which is presented here is a resume of the BHAGAVAD GITA (the song of the Lord) the greatest spiritual jewel of Hindu Religion. The Bhagavad Gita is a part of the Mahabharata, a very small part, of this giant epoch possessing 220,000 verses of these the Bhagavad Gita consists of but 700. Yet, the Bhagavad Gita is one of the greatest books of metaphysics and devotion and, is one of the spiritual treasures of humanity This Gita Sara, or “Essence of the Bhagavad Gita,” has been written for those who wishing to spread the seeds of spirituality, and for the first time, comes upon this vast universe of India’s mystical literature. The 700 verses were selected and pedagogically clarified to facilitate your understanding. A profound study of this Work requires an understanding of the Upanishads, and a further study of books by the famous well know Teacher Sankaracharya and others. The verses of this Gita Sara, were selected keeping in mind our brothers, about to form their first impressions of this marvellous path. As we said previously the Mahabharata is the most extensive epoch in the world. It is also our cradle or the cradle of the “Bagavad Gita”. The title of this epoch when translated signifies something like “The Great War”. There is much controversy and diverse opinions with respect to it. Beyond the traditional battles between philologists and philosophers this work simply stated is; the great battle or great work called the Maharata which takes place within the human being. The great fight is over tiny ambitions, interests, attachments and jealousies etc. etc. which we carry about and which sooner or later bring us pain and put us in the dark of

the primal heart. In which many different aspects are at work to gain the title of commander-in-chief of the empire-“HASTINAPURA” -the symbol of a purified human heart. The Saint and the demon, the Heaven and the Earth the eternal struggle between Good and Bad is at the essence of this book, and everything rotates around this idea.

In this work, two personalities stand out separate from the rest. Krishna the Teacher and Avatar or God, or God himself incarnate in human form. And Arjuna the perfect devotee, totally immersed in the directives of his Master’s teachings. Arjuna signifies “white”, “pure”, and represents the sum total of all human energy when on the wing and sublime. He must take care of the Kingdom of the heart, and defend it from all darkness, from all shadows. And so it is that we come upon this celestial Union of Teacher and disciple. And opposing them is the blind King Dhritarashtra, symbol of all ambitions and worldly attachments, and his son, Duryodhana who represents the passions generated by a mind without the guide of any spiritual discernment. We might also mention here that the Mahabharata possesses an infinite number of personalities that cannot be studied here given the briefness of this work

Always desire to take the good road, to fight against darkness and weakness. It is for this reason that we have this Work. It is in truth the story of a Man about his triumphs about his advances in making his, the kingdom of the heart- ‘HASTINAPURA’ - Or collapse and give up that good Kingdom to live alone among the shadows common to those of lowly ambitions

The Bhagavad Gita teaches us to be pure, lofty, adamant and enamoured with all things elevated and blessed). It is important that one reads it in silence, meditates and reflects over the teachings that we receive in each of its verses.

The Gita Sara is a sincere and humble invitation to the reader to read the complete Bhagavd Gita later. This work could not have been completed without a Teacher. for just as when we were children or adolescents we needed the professor to instruct and guide us. This type of work could not have been completed by self-examination. We trust the reader in whose hands this Gita Sara has fallen has the infinite luck of finding in them a Spiritual guide for his path.

This Gita Sara is the Fruit of a Love for Man and for the human creature. A Love for a Humanity within which all are absolutely One and the same, and only apparently multiple and dis-similar and to which we all conform. EDITORIAL HASTINAPURA has put it’s whole Soul into this labour and we beg God to guide those who read this little book.

Francisco Alvarez, 25 de Junio del 2001

THE GITA-SARA

THE ESSENCE OF THE THE BHAGAVAD GITA

The Great War is about to begin. On one side we have Arjuna the, disciple with his fears and ignorance and in front of him, his master Krishna, the Incarnation of God, or to put it in a better way, God himself in human form who is ready to help him by giving him Faith and strengthen him so he may win his own heart. That heart which is that which is in him, Hastinapura.

A little bit before the battle, Arjuna decided not to fight. He collapsed, with great shadows circling round him. And as before a great confrontation one prepares oneself to face what will come, to endure the battle to the end. But he feels completely weakened as when the moment to act comes. His will symbolized by the soldiers bow is full of agony, and he says to his master.” I will not fight”. He is blind spiritually. What is the matter? Why must one fight to conquer the Spirit? What is pleasure? What is pain? What are doubts? What lack of inner wisdom! Nothing is known. He feels he is in an immense abyss of great darkness.

Arjuna, the symbol of Man, needs the words of his Master, he cannot do without his teachings, and so, he begins to cry, he requests Krishna to instruct him.

This dialogue we are about to read, in reality is not about Krishna and Arjuna, but about every Man that lives on this Earth. With his fears and sadness, who looks for words that can show him the way. and take him to the Light. Because all of us, one day will understand, as did Arjuna, the teachings of his beloved Krishna who says:

1. Oh my son, the contact with matter, hot and cold, pleasure and pain, which comes and goes alternatively, has its foundation in the transitory world, endure these with courage. (14, 2)

2. The man whom neither pleasure nor pain can disturb, and within himself has a balance that continues to be permanent and firm, worthy of immortality.(15,2)
Following each verse of the Gita Sara is the corresponding verse of the Bhagavad Gita, and the number of the chapter respectively, for those lecturers who wish to consult it. (15, 2)

3. Accept both pleasure and pain, gain and loss, triumph and defeat equally, and do not fall into error. (38, 2)

4. Discernment wisely directed has only one end, which is (to think of Me) your Lord, and love Me. But dispersed and changeable are the thoughts of those who cannot decide which, road to take; that of God or that of the world (41, 2)

5. This discernment is determined through meditation which is firmly sustained in Me, the Lord. It is not true of those attached to riches and material power, or those whose minds are subject to many thoughts. (44, 2)

6. Act abiding in union with the Divine, renounce all attachments and worldly ambitions, remain steadfastly serene in success, and failure. This equilibrium is known as the Sacred Science of the Awakened Soul (48, 2)

7. When a man roots out all the material desires of his heart, and is satisfied with the Spirit for the sake of the spirit, he can then say, he has a purified mind. (55, 2)

8. He whose heart is free of anxiety and pain, indifferent to pleasure and detached from passion, fear, and from the dread of anger, is called the man of purified mind. (56, 2)

9. He who to nothing is attached, nor is changed in prosperity or adversity, nor in likes or dislikes keeps his mind in balance (57, 2)

10. Who separates his senses from the objects of sensation, like a turtle, that withdraws its limbs into its shell, so does a mind become balanced. (58, 2)

11. Who without desires for the objects of sensation abandons them to an absent body, which cannot enjoy them. And who, in the same way abandons his tastes to persevere in the vision of the SUPREME. (59, 2)

12. The ardent senses impetuously destroy even the heart of the wise man who strives against them (60, 2)

13. A man who has satisfaction in the objects of sensation creates an attachment to them from attachment arises desire, from desire an unrestrained appetite, from an unrestrained appetite comes the illusion which leads one to believe that this desire is imperishable and more real than any other one. The cause of this illusion, of this sadly mistaken, mental fantasy is that this misfortunate creature loses his memory of everything elevated that he was taught. His forgetting of spiritual discernment weakens him and in finding contentment in purified food thus dies aspiring only the Divine Path because his mind is clouded by passions and cannot distinguish which path leads to pain and which path to Blessings. (62-63, 2)

14. The only way one can obtain Peace, is by killing all desires within oneself, as the rivers die in the Ocean, but he cannot obtain peace when he has desires. (70, 2)

15. He who subjugates the organs of action and does not act, yet has his mind occupied by the objects of sensation is a hypocrite(6, 3)

16. Blessed is he, who subjugates his senses for fear of the mind, and acts without any attachment, he reaches the Lord by the path of Wisdom. (7, 3)

17. To consistently finish actions you must be without attachment to them , and then you will come to the truth of the path of wisdom. (7, 3)

18. Many Saints and Wise Men gained perfection through action. Thus with your vision on the well being of the world do your actions (20, 3)

19.What makes a man virtuous is what he does, that other men see as a worthy example to follow. (21, 3)

20. If the ignorant person works because of the attachment to the mistaken action, the Wiseman must work without attachment to the work out of a concern with the well being of the world. (25, 3)

21. Renounce all your actions in Me and live free of mundane hopes. Put your mind in the Supreme being. (30, 3)

22.Those who subject their life to Divine teachings, are full of faith and unselfishness, freeing themselves of ignorance. (31, 3)

23.Those who are critical of these teachings and do not work to follow them, through negligence in discernment put pain and sadness in their reach. (32, 3)

24.Within the senses resides the likes and dislikes for the objects of sensation. Do not let yourself come under their yoke for they are obstacles to your spiritual realisation. (34, 3)

THE DEVOTED DISCIPLE, ASKS:

25. But what incites a man to sin, to be in the wrong, even against his own good intentions, as if impelled to, by a strange force? (36, 3)

THE DIVINE MASTER RESPONDS:

26. It is desire born of a passionate nature which corrupts all and consumes all. Here is the enemy of man on this earth. (37, 3)

27 As if hidden by smoke, like a mirror blurred by dust, like a foetus covered by amniotic fluid, so is the world possessed by desire. (38, 3)

28. In the form of an insatiable desire this obstinate enemy of the wise man covering over his wisdom. (39, 3)

29. The senses, the mind and discernment can only be determined by the material, they are your headquarters and obscured a wisdom perverted by that which dwells in the body, known as the Divine soul. (40, 3)

30. Restrain the ego with your Spirit in which God dwells, overcome the obstacles and go ahead, oh disciple. The enemy is holding you hostage in the form of desire. (43, 3)

31. When righteousness is faint and vigorously collects errors, then I God, a material form And I am reborn in the world, (7, 4)

32. To protect the good and re-educate the bad. To restore justice firmly from age to age, I am in the world, with this intent. (8, 4)

33. What ever road that men take to reach Me, I receive them well, for each one of the the Spiritual Paths that they take, is my path, Oh disciple! (23,4)

34. Who has killed their appetites and set their thought firmly in Devotion, have dissipated all the actions motivated by desire. (23, 4)

35. No offering made by man can compare to a sacrifice offered in devotion. All the fullness of an action oh, disciple, ends with a soul totally emersed in the love of only the Lord (33, 4).

36. Even if he was the greatest sinner of all one could rise above this. If ones heart was awakened sincerely to the Love of God .(36, 4)

37. As a burning fire converts wood to ashes, oh disciple, so does the fire of the “Wisdom of Devotion” reduce to cinders, selfish actions (37,4)

38. Truly, there is no purifier in this world equal to the Wisdom of Devotion. He who perfects his love for God finds it within himself in time. (38, 4)

39. A man full of faith who has subdued his senses gains the wisdom of Devotion in the end. (39, 4)

40. But an ignorant, man without Faith who clings to doubts, takes the path of pain to again, and again. Because neither in this world nor in the worlds to come is there happiness for the man who doubts. (4, 4)

41. So, when the Light of Wisdom disperses these shadows of doubt born of ignorance that agitates your heart, steady yourself in the Love of God and lift up your eyes oh disciple. (42, 4)

42. A true disciple, is he who neither desires nor abhors. Who is free of attachments and hatred, and is quick to break his bindings!. (3, 5)

43. Understand that without Devotion to God, one cannot renounce the world. The Wiseman full of Devotion quickly unites with the Eternal. (6, 5)

44. The pure man with his senses subjected to discipline, full of clarity, knows that he is of the Essence of the Divine as are all beings. So he does not remain the prisoner of his actions. For with his wisdom he uproots the atrocious roots which are the cause of the effects that in-prison man and subject him to this transitory and afflicted world. (7, 5)

45. He who offers all his actions to the Eternal without attachments, is not contaminated by sin, as a lotus leaf, cleans the water and does not become stained (10, 5)

46. Therefore a man detached from the things of this world abandons the fruit, of his work, and finds Peace. The man attached to the material is held hostage by his desire and his actions tie him to his appetite for the fruit. (12, 5)

47. To think of God, to be immersed in God, and be one with Him, to be completely absorbed in God, free of all sin by the wisdom of Divine Love, is who abides eternally in the Heart of the Lord, without ever returning to the world of impermanence and manifestation. (17, 5)

48. Those whose mind is ever serene overcome all things on this Earth: the Eternal is balanced, pure, and uncorrupted therefore rests in the Eternal. (19, 5)

49. He who with firm and has established discernment knows the Eternal, and in the Eternal takes his rest. He is not shaken nor rejoices in pleasure, nor is he afflicted in pain (20, 5)

50. Who is detached from all his contact with the eternal and finds good in the Divine Essence of the Self, stays in harmony with the Lord by way of Devotion and enjoys perpetual blessings. (21, 5)

51. Pleasures born of external contacts with bear in them pain, because they have a beginning and an end. The Wiseman, oh disciple does not find joy in them. (22, 5)

52. A Man who can endure the world until he is free of his body and the violence of passionate desires, is in harmony and happy. (23, 5)

53. The wisemen clean of sin, dispersed the duality, and having controlled themselves, apply themselves to the welfare of all beings. They find peace in the eternal. (25, 5)

54. They who know themselves are near the Peace of Eternity, and free of all passions and desire to subjugate flesh and mind. (26, 5)

55. With the senses, mind and discernment unceasingly maintained in discipline. Destroy fear and lust and so the wiseman becomes free of his prison in the world of variations and short-lived illusions. (28, 5)

56. Remember disciple, that no one can be fulfilled by God if they do not renounce the capriciousness which they possess in their multiple intentions. (2, 6)

57. When a man does not feel attached to any worldly action nor to the objects of sensation, and renounces his intentional will, which is so defended by the mortal ego, remains established in, Devotion to God. (4, 6)

58. The personal ego once purified by the Spirit is not permitted to be degraded for in truth the Spirit cannot guide it if the personal ego is terribly tied to the inferior mind which is a lover of the world. . (5,6)

59. Remember that the Spirit is a friend of the personal ego when the Spirit has conquered the ego, but when the haughty greedy ego takes on being the Spirit it is a hostile spirit and an enemy. (6, 6)

60. The Spirit who is full of peace and self-regulated, remains unchanged by heat and cold, joy and pain, honour and disgrace. (7, 6)

61. Excellent is he who treats and views equally their enemy and friend, their own and the stranger, those who relate to him with indifference or, relate to him with doubt, the kinsman and and the neighbour, the sinner and the just person. (9, 6)

62. Truly, oh disciple the Spiritual path is not for those who eat in abundance, or for those who are excessively abstinent, or for those who sleep alot, or for those who are constantly on the alert. (16, 6)

63. Likened to an motionless lamp which burns in the quiet atmosphere of the subjugated thoughts of a devotee is he who mentally withdraws himself in contemplation, which is the Abode of the Lord. (19, 6)

64. Discard without reserve all desire born of the imagination and repel with the mind the multilateral tendencies of the senses so that, little by little one can find the intervening serenity of Discernment regulated by constancy. And a mind abiding in the Spirit, with thoughts only of It. (24- 25)

65. Finally the varying and quick- moving, diverted mind stops, when restrained and subjugated under the dominion of the Spirit. (26, 6)

66. Who sees God everywhere, who sees Me, is one, he sees everything in Me, never loses anything by Me, who sustains him, nor do I ever stop protecting him. (30, 6)

SAYS THE DISCIPLE:

67. I do not understand Oh Master, how with a turbulent mind can one hold this wisdom fundamentally basically stable. (33, 6)

68. Because the mind is, in truth, active, impetuous, violent and rebellious when faced with subjugation. Its judgements are very difficult to confront, as it is to face the wind. (34, 6)

THE DIVINE TEACHER RESPONDS:

69. Without doubt oh disciple, the mind is very restless and rebellious to the yoke, but, when subjugated, the consistent force of the thoughts is stopped. and with love, it is directed to Me, and to the absence of passions. (35, 6).

70. It is difficult to obtain Wisdom for those whose personal ego is not disciplined, but for those who discipline it attain Wisdom and adequately moderate the direction of their energy. (36, 6)

THE DISCIPLE ASKS:

71. He who has no harmony, but has faith, and whose wandering mind is driven out by devotion to the Lord, yet without obtaining the perfection of Wisdom of Love, how can he tread the path of Teacher? (37, 6)

THE DIVINE TEACHER RESPONDS:

72. Neither in this world nor in the life to come is there annihilation for every man. He, who works righteously, my son, never treads the path of anguish. (40, 6)

73. Of all the wisemen, he who takes rest in his faith and adores me, and puts his spirit in Me, this man is in perfect harmony. (47, 6)

74. Among thousands barely one fights for spiritual perfection and of those who advance in the fight, barely one can speak of knowing my Essence (3, 7)

75. It is difficult to penetrate this illusion of the world produced by the qualities that I gave to the material world. Only those who are purified can embrace Me, who is the Lord, and constantly overcome the impermanence of this world. (14, 7)

76. The liar, the deceiver, and the perverse do not reach Me, neither do those whose spiritual understanding has been left behind by the illusions created in their minds, subjected in the same way to the prison of their materialistic concepts (15, 7).

77. The human creatures who adore Me are of 4 classes, those who suffer call Me, into their hearts, those who stand for the Truth and show reverence for me, those who put aside their own interests to come to me so that I may give them their desires, and finally my beloved sons the saintly men who seek my company (16, 7)

78. The Best of all is the holy and unselfish man who constantly adores me. I am supremely loved by the man of devotion and in time the man of Devotion is loved infinitely by Me (17, 6)

79 .At the end of infinite experiences the man full of Devotion reaches me. But it is very difficult to find a perfect creature who says in his heart. “God our Divine and beloved God, you are “Everything “(19, 7)

80. What ever the form of devotion in truth, I Am the one who inspires Faith in those who love devotedly (21, 7)

81. In the illusion, of the pairs of opposites (crying today, tomorrow smiling) oh disciple, there is the bud of attraction and repulsion. It produces enjoyment and displeasure. All creatures wander through the universe being deceived by, entirely everything. (27, 7)

82. But those human-creatures of pure action, in which errors are extinguished, free of the illusion of the pairs of opposites Love Me, the Lord, constantly in their devotions. (28,7)

83. My Lord I pray to you teach me what is Eternal “What is knowledge of the Self? What is action, what is the knowledge of the illumined and subtle being who are called angels or Gods? (1, 8)

THE DIVINE TEACHER RESPONDS

84. Man calls Me “The eternal” but my nature is absolutely incomprehensible for the human mind because of this he gives me the Name “The Supreme” for he then finds me beyond all reason for I am indestructible to find me under the dominion of time, so to say, is like saying time cannot modify me. Know that I possess two natures the one you cannot reach with your mind, and the one with which I construct the universe of count-less worlds, which is My apparent perishable Nature, which I permit it to be regulated by time (3,8)

85. Also you ask me what action is, and what is the knowledge of the elements? So I tell you the cause of the birth of all beings which inhabit this universe is called action´. For those who are realised the two great elements in the material world are manifested to make possible, the birth and the flowering of all things, and in the end their decline. These illumined and perfect creatures whom man calls “Angels” or “Gods” make it possible for the Spirit of God to be manifested subtly in the Universe, because of their great purity. (4, 8)

86. Always think, my son, of your home in heaven, where I, your God, abide. Think of Me alone and fight because, if your mind and your discernment are set on me without doubt you will reach Me (7, 8)

87. If you fix your thoughts only on Me, and in no other, being harmonised by this continual practice, constant in meditation, you will find Union in my Divine and Supreme Spirit. (8, 8)

88. If you desire to reach Me, meditate on Me until the last moment of your life, and love me with all your heart. (10, 8)

89. When the great souls think only of Me, the Lord they never return to this transitory world where they abide in pain and uncertainty. They gain My Supreme Blessings (15, 8)

90. In unceasing fluctuations, worlds and creatures are born and perish. He who finds God is never reborn and never returns (16, 8)

91. Only by undivided Devotion to Me your Lord, can you reach Me the Supreme Spirit, in whom all beings reside and who penetrates the whole Universe (22, 8)

92. There are many indifferent men who do not love Me. They speak of Me, but they turn their backs on Me, and so these creatures without Faith in the marvellous knowledge of Devotion cannot find Me, and so return to this world of death. (3,9)

93. Remember that I in my inmanifested aspect penetrate the whole Universe. (5, 9)

94. The sustainer of all beings does not rest in them. My divine Spirit is their reason for being, or efficient cause. (5, 9)

95. Ignorant of me, without ever thinking of My divine Nature without believing I am the Lord over all creatures. They deny Me, These mistaken men as an infinite Being, For they cannot comprehend Me being close to them, as a Teacher of Humanity, able to give them Spiritual teachings, by taking form time and time again in different appearances. (11, 9)

96. These men empty of Faith, who never do unselfish actions. Who have no inclination to study devotional subjects, and participate in the deceitful nature of blind souls. (12, 9)

97. Pure men, without doubt, are part of my divine Nature and love me with unaltered minds because they know I am the source of all inexhaustible beings. (13, 9)

98. I accept an offering of a leaf, a flower, a fruit, or just water, but what my soul values is the devotion and the feeling that is put into the act of those who make an offering. (26, 9)

99. For this reason I tell you that when you eat, etc. and when you do any act of austerity do it all as an offering to Me, who is your God and Lord, for this is a way to free yourself, from the ropes that imprison you in this perishing world. Harmonise yourself in me and abide in the Kingdom of Devotion. Come to me my child, when you see yourself free of the body which is ever passing away. (27-28, 9)

100. I am the same for all beings. I have neither preference nor hate for any being, Truly those who with devotion love me, they are in Me and I also in them (29, 9)

101. Yet if the greatest of sinners, loves me with his whole heart, he connects with the just, his state of being would be determined by righteousness which makes certain that he would never stop being My devotee. (30-31, 9)

102. If you come to this transitory and afflicted world, adore me. (33, 9)

103. Put your mind on Me, Be My devotee, Sacrifice your worldly ambitions in my honour. Prostrate before me, harmonise your Spirit, become your greatest aspiration and, come to Me, for I am your Lord. (34, 9)

104. I generate everything, everything comes from Me. The Wise men understand this. They adore me and convey it with emotion. (8, 10)

105. And being full of joyful happiness think of Me constantly. Concentrate your life to Me, always speak of me and one to another become illuminated (9, 10)

106. To those, always be in harmony and adoring in love, I give Spiritual Discernment, so they can come to me (10, 10)

107. Ragged with compassion for them, abide in the Spirit and with the radiant light of Wisdom and Devotion dispose of the shadows born of ignorance (11,10)

THE DISCIPLE ASKS:

108. How can, you concentrate in constant Meditation, oh my Lord? In what aspect could one think of you with their mind Oh blessed Lord? (17,10)

THE DIVINE TEACHER RESPONDS:

109. Blessed are you! For I am going to tell you the principal Characteristics of my excellence. (19, 10)

110. I am the Spirit and abide in the heart of all beings, I am the beginning middle and end of all that is. (20, 10)

111. It is I your Lord, who wishes to reside in the beings. Because neither in movement or immobility is there anything that exists without me. (39,10)

112. My divine attributes have no end. What I will tell you is that I give you only a glimpse of My infinite Glory. (40, 10)

113. What ever is good, beautiful, powerful, and like a spark that shoots forth from a fire, is nothing more than my splendour. (41, 10)

114. And in your case, what it to you oh disciple! Is it all little details? Know that after forming the complete Universe with an atom of My Self, I existed (42, 10)

THE DISCIPLE SAYS:

115. You my Lord, are the first Deity, the pristine generator, primal, the Supreme receptacle, and all while living you are the Knower and the object of knowing, the Residence in the heights. And in Your immeasurable form you are the Universe (38, 11)

116. Pardon me, oh infinite Being! If I speak to you like a close friend and forget Your majesty exclaiming "Oh God!" "Oh friend" following the impulse of the tenderness of my Love for you. (41, 11)

117. Before You I prostrate with humility and completely adore you give me, your blessing to me, and look upon me as a father to a son, as a friend to a friend, as a lover to a lover (44, 11)

THE DIVINE TEACHER SAYS :

118. Remember my son, that, neither great sacrifices, nor study of sacred books, nor good works, nor harsh austerity nor profound knowledge can ever give a man a view of My Divine Form that you have found to contemplate.. (48, 11)

119. It is the same for heavenly beings who in truth long to find my Form, which is so difficult to see. (52, 11)

120 Neither for the Sacred Writings, nor for austerities, offerings, nor alms, could one see me, as you see Me, no one. (53, 11)

121 Remember always, my son, only by intense Love of God, Your Father only by profound Devotion is it possible to perceive me, and to know, and see, and penetrate My Essence. (54, 11)

122 Who works for me, for whom I am the supreme Good. Who to Me is devoted free of attachments, without hate for any being reaches Me, oh Disciple (55, 11)

123. Difficult is the work of those whose mind is placed on God Absolute and invisible, Because it is almost impossible for men imprisoned in a carnal body to take the Path that leads to God inmanifested. (5, 12)

124. But those elected to adore me, to love me in one of my many shaped faces, as one of the different Gods of the many religions. They renounce selfish actions and offer me the nectar of Devotion, those who with all their heart love Me, I quickly save from the ocean of death and existence. Because their mind, Oh disciple is fixed on Me. (6-7, 12)

125. Put your mind on Me let your discernment penetrate me, and at the end of this life you will certainly abide in me. (8, 12)

126. Who does not speak badly of others is friendly and compassionate, free of attachments and selfishness, balanced in joy and sorrow and forgiving. (13, 12)

127. Always feeling the desire to have his heart , spiritually harmonised, with his will totally determined to worship Me with mind and discernment resting on God who I am , the Father of all, Oh My Devotee he is the one I love (14,12).

128. Who does not shake the world with his desires, nor allows the world to shake him with its objects and brief offerings, who is free from the excitement of pleasure, fear, and of hate, he is dear to me. (15, 12)

129. He who has no desire who is without passion who is serene and pure renouncing all worldly ambition he, oh My devotee is one with me (16, 12)

130. He who to nothing is attached nor hates anyone nor afflicts anyone, neither desires anything and full of devotion abandons all for Me . (17, 12)

131. Who remains changeless with friend and enemy in fame and disgrace, in heat and cold, in pleasure and pain. (18, 12)

132 Who accepts equally praise and revile, silently satisfied with what comes his way, without a real home because he has understood that like a soul, one cannot attach to transitory places of this world and time. He is of firm mind and full of devotion and loved very much by me. (19, 12)

133 In truth, those devotees full of Faith, for whom I am the Supreme Object, participate in this life-giving wisdom which I reveal are my favourite ones whom I love. (20, 12.)

134. Remember , Oh Disciple the material body is the field of experiences as space is the field of experience of My Son, the Universe .(1, 13.)

135. Remember me as the perfect knower of living creatures who abides in the manifested bodies. True Wisdom is to know it, because of I, the Lord, I have clothed them in matter, and also because of this I have put My Divine Spirit in them to live. (2, 12)

136. Your duty is to understand, this body and abode of your soul, understand its nature, origin and modifications (3, 13)

137. Air, Fire, Water, Earth, and Divine Space and who mercifully are the great souls called Elements working in the Cosmos also they which make up your physical body. Including here also your mind, your ego, your ability to choose, discernment and the sacred mystery of the matter. You know them as the five senses which have been give you which connect you to the world in which you live and your five organs of action, the hands with which you use to do your work, the feet upon which you move, the tongue with which you express yourself, the sacred organs with which you create new life, and those of excretion with which you purify your body. . Finally reciding in you is a treasure too great for words, your mind, which if well directed sublimates and puts in order all your senses and the organs of action you mentioned. Your have the duty of purifying your mind for it is that which tells your feet which path to take, and your hands, what type of work to do that elevates you, and your tongue, how to summit humbly and speak only words of wisdom, and your sexuality when you share it with God your Lord, who I am, who gives you the

Grace of marvellous of new life, and to your organs of excrement and educates you to work correctly in relation to your sense of taste which is the most difficult to direct. If our organs of excretion work incorrectly, they work only to show you how important it is to learn to eat only foods which do not damage the heart of our physical body. The mind also controls your hearing, etc. vision, guiding it through sacred choice to ascend to the spiritual world. . All of you my dear son, is a marvellous school in which you can learn how to reach Me by the steps which you take to get closer to happiness and peace, that is I your Father, or to pain and uneasiness, when you put me at a distance or stray away from me in slovenliness ... (5-11, 13)

138. Always remember that wherever I, your Lord puts hands, and feet, and wherever eyes, heads and mouths, it is for Love of you and my Son, the Universe, who I must protect and care for and abide in, and outside it . When I live in the world I hear everything and surround entirely everything (13, 3)

139. Though it makes no sense, I am in all My creatures and I support them all (14, 13)

140. I am inside and outside all beings and for Love I am motionless and moving not perceptible and sometimes close and sometimes distant. (! 5, 13.)

141. Though undivided, mysteriously I am found in everyone of my creatures and so I bring them to life and later absorb them. (16, 13)

142. For Love, I am the Light of lights who holds you in his arms and calls you to come far out beyond the shadows. (17, 13)

143. Do not look for the beginning or the end of Matter or the Spirit they both are infinite growing one out from the other. (19, 13)

144. In truth he who sees me perceives me residing equally in all beings and in the perceptible. (27, 13)

145. If you understand this, you can reach Me and take the road to this the final Path. (28, 13)

146. The number of the qualities of my wisdom that can be seen in this Universe made of matter are three. (5, 14)

147. These qualities, are the ineffable qualities of faultless and luminous harmony, which teaches us to be good, generous, and returning to hope of a happiness that grants love to Me, your God who, is Supreme Wisdom. (6, 14)

148. Passion or emotion holds back the flight of the soul imprisoned in the body by attachments to actions. (7, 14)

149. Lastly there is inertia that generates negligence, apathy and laziness imprisoning a man with the chains of ignorance. (8, 14)

150. Your duty, oh disciple is to elevate yourself above these 3 qualities to lift your spirit a way beyond the sweet harmony and when you do this you will know your God and Lord who reins over these qualities. So you then will be participating in My Nature. (19, 14)

151. You need to gain absolute and serene endurance for these qualities for they belong to the manifested world. Learn, my son, to observe them in their 1000 dynamic rotations and transitions. Always moving never lasting long. Observe them then with the eyes of wisdom. (23, 14)

152. These three qualities are related to it but they cannot surpass the kingdom of the manifestation. You My son can, when you become a creature that is balanced in pleasure and in pain, and the owner of yourself. You become indifferent to clay, stone and gold. Indifferent also before one who reviles you as well as one who praises you and thinks lovingly about you as to those who hate you. Then you can dedicate yourself to me exclusively and join the kingdom of Devotion passing far beyond the qualities, and beings able to Love God, your Father with all your heart. (24-25, 14)

153. Because I am the Dwelling Place of True Life I am he who longs to liberate his sons from the painful slavery of this material world to share with all immortality, the infinite compassion of Love and Enduring Blessedness. (27, 14)

154. Who without pride or blindness has conquered the vice of lust and dwells constantly in Me calming their desires and freeing them of the pairs of opposites that are called pleasure and pain, they transcend the indestructible path and do not compromise themselves with any perishing and changeable illusion of the mind. (5, 15)

155. The valiant wise men perceive Me the Lord, abiding in their spirit. But those attached to earthly ambitions lose their motivation due to this, which is

the supreme faculty of discerning the Real from the Ireal. No one with power can perceive me because their mind is not purified. (Ll, 15)

156. I have my dwelling place in the heart of all creatures of this Universe. I give them memory, and understanding, and when opportunity comes also the privilege of both. (15, 15)

157. There are two energies in this world the, enduring and the Perishable. Remember disciple that I preclude over all the perceptible and I am that which surpasses the Indestructible. (16, 18-15)

158. He who becomes indifferent to the multiple worldly illusions which has a great attraction for mortal egos so much, it is for this divine reason he remembers me by the Supreme Spirit he knows the totality of the manifested and the unmanifested yet devotedly he adores Me in the fullness of his Self (19,15)

159. My Son I reveal to you this most secret doctrine, he who knows it, attains true illumination' to crown his work (20, 15)

160. Remember that virtues lead to freedom from ignorance which is the cause of all pain and mental and emotional laziness. These two are the vices and errors that enslave you (5, 16)

161. Because of this there are two races of souls in this world of creatures (the divine and the worldly) The divine nature is innocent, persevering, charitable, meek, truthful, patient, sincere, modest, and humble. Possessing mercy, always aspiring to purity, humility, forgiveness, and loving God with all his heart. Loving also the the sacred Teachings which flow out of the mouths of children. Spiritual wisemen of the Sacred Books of all Religions of the world, who for God, Our Lord, who I am. Were without exception never superior one above the. All Books of the different ways, teach the same Truth: Devotion to Me and goodness to all living creatures (6, 16)

162. Still men who have not found their worldly nature know nothing about correct action, and because of this always act in-correctly, guided by lowly ambitions and have neither purity nor honour nor truth in them (7,16)

163. So they say "There is nothing true in the universe neither is there any God to dispute it. All beings are produced by a sexual union by no other reason than lust (8, 16)

164. With such ideas as these they seem to be enemies possessing but a rudimentary discernment. And ready to destroy the human race.*(9, 16)

165. Slaves of unquenchable appetites possessed by vanity presumptuousness and arrogance that leads them to error and false concepts they work motivated by impure determination.(10.16)

166.Beginning infinite projects each one ending in death, and believing that in the satisfaction of their desires they find the “ Supreme Good “ certain that everything can be summarized in this . (Ll, 16)

167. Held in slavery by 100 ropes of the perspective of illusion. They abandon themselves blindly to passions and strengthen themselves by gathering mountains of riches, by illicit means, with which they satisfy their appetites of sensual enjoyment. (12, 16)

168 .There are three doors to this painful and sad blindness, which depart from the Self: lust, hate, and avarice. And so a man must separate himself, from them. (21, 16)

169. Therefore follow the teachings of the Wiseman who know what must be done and what must not be done. Always work in this world of conformity with what to the Great Spiritual Wisemen have written Sacred Books inspired by Me, who always longs to bring My creatures to the Path of Light. (24, 16)

ASKS THE DICIPLE

170. Oh Lord, I have noticed that the sentiment of Faith is not the same in all men, and that it is expressed in different ways in each one. There are those who believe in You, but do not follow the precept of the written law. Why are they so different? (1-17)

THE DIVINE TEACHER RESPONDS:

171. Pure men give me their devotion unselfishly. The passionate come to me only to beg me for riches, health, and other types of things to make them feel fortunate, their love for Me is selfish and is marked by desires of their mortal ego. There are other men some even more inferior men who come to me to solicit prisoners of the people they wish to get rid, so the Faith must be pure, passionate and tender (3-6 17)

172 According to the sacrifices that the men offer me so is the Faith they give me. The pure man, when he offers me something only for love, and he is not thinking of any compensation. The passionate ones think of but the fruit that they will receive from Me, they act to glorify themselves, before their friends and relatives. Sacrifices made by men of false faith leave a mark of their own selfishness, and so forget to share what they have with their brothers. And do not know how to sing praise to Me. In the same way give offering to My ministers. They give alms to me. (11-13, 17)

173. Remember, My very dear son, never permit selfish desires to be the rudder on the boat of your life. Abstain from doing all the work that will arise from you, because it will enslave you again and again in the kingdom of ignorance which is the home of pain. So, I tell you renunciation of all work arising from this kind of desire is a path to Wisdom. When, you act do not permit the passion for the fruit of your action to imprison your heart. This sacred attitude the Wiseman call divine indifference. (2, 18)

174. Avoid doing all selfish actions but never stop doing actions of sacrifice, austerity and alms for your fellow-man because they purify you making you worthy of encountering Me your father and Lord (3, 18)

175. But even in these actions you must dispense with the attachment to the fruit, as I said and stop everything that seems selfish. (6, 18)

176. The highest wisdom, the purest of all knowledge is that which sees all manifest creatures in my immortal Self, one and indivisible, for by the mystery of My Love it covers and penetrates all the atoms of the universe. (20, 18)

177. Watch your Spirit of compassion, My Son, for without it, Love will flee from you and in its place in your path criticism will spread. Realise that not all My creatures have been able to develop the same spiritual level. All in essence, all can find My true Nature, in themselves but the work, that each one does, is related to the grade of consciousness they have. The souls that have the greatest experience see with clarity and so have a tranquil soul, subjugated self, austerity, purity, mercifulness, righteousness, wisdom and understanding and Faith in God (42-44, 18)

178. In this School of Learning, my son, which is the world, there are human-children of twenty, forty, and eighty years old because the physical age has nothing to do with the awakened spirit, there are human children as I say, who are still playing, playing at being rich, being farmers, country labourers, kin, or salesmen, but one does not have to worry about this because in time all find

Perfection in the actions they do and all love Me for I am That from which all beings emanate and of which the Universe is filled. (46, 18)

179. My mysteries, my son, are infinite, but there is one that rides above the others. It is My most secret teaching, the greatest of all possessions that I only entrust to My distinguished sons, and it is the following: (64, 18)

180. Submerge your heart and mind in Me your God, be solely devoted to God, sacrifice your multiple passions in My honour, and never bow down in the presence of fame, pride, and fortune. Only prostrate before Me, your God, for those who are able make his own the Supreme Devotion, never leave their Father, and are born into the Kingdom of total Happiness. (65, 18)

181. Speak to all creatures who long to hear about my- Kingdom speak- about sublime devotion and so you will come to Me, without a doubt, there is no one among men who can offer me greater service, nor is there any one more loved by Me on this Earth. (68-69, 18)

182. And he who will meditate on this, our saintly discourse and because of it adores me, with the Sacrifice of Wisdom. Such is My Will. (70, 18)

183. And so also the man full of Faith, who only hears, without scoffing, finds himself free of all bad, in the splendid world of the just. (71, 18)

184. Have you listened to Me attentively, My son? Have you dispersed your illusion, the daughter of ignorance (72, 18)

THE DISCIPLE ENDS BY SAYING

185. I have dispersed this By Your Grace. I have acquired understanding, my Lord. I am firm, My doubts have been dispersed and I will work to follow your word.
(73, 18)

Who ever studies the Sacred teachings given to Humanity by the Great Masters of the world, Whenever the Lord is found in these, there is prosperity, Victory, blessedness, and eternal justice.

And so concludes the Gitasara,
The Essences of the Bhagavad Gita

Peace to all beings