

# BHAGAVAT GITA SARAM

## Invocation

The Lord who, seated on His chariot,  
removed the afflictions of Arjuna, may He protect us!

**Text:** (Sanjaya<sup>1</sup> said)

1. Despondent, overwhelmed with compassion (as Arjuna sat),  
his troubled eyes filled with tears,  
Krishna, the slayer of Madhu, spoke to him.

ii. 1

## Sri Krishna said:

2. This body, O son of Kunti<sup>2</sup>, is known as the *kshetra* (field);  
and he who is aware of it,  
the sages call the *kshetrajna* (knower of the field).

xiii. 2

3. Know that I am the Knower of the field in all the fields,  
O Bharata.  
Knowledge of the field and of the knower of the field I deem  
to be true knowledge.

xiii. 2

4. I am the Self, O Gudakesa, dwelling in the hearts of all beings.  
I am the beginning, the middle and the end of all beings. x. 20

---

<sup>1</sup> Sanjaya is the attendant to Dhritarashtra, the blind king, and narrates, through visionary seeing, the events of the Mahabharata war.

<sup>2</sup> Arjuna, the great archer-hero of *The Mahabharata*.

# BHAGAVAT GITA SARAM

## Kaappu

Pārt-tan tēriṅal vārttai yālvān  
Ārtti pōk-karuḷ mūrti kākkavē.

## Nul\* (Sanjaya)

1. Karuṅai migunda karut-tanāi dukkam  
Perugi vizhi-nīr peruga – varundu-map  
Pārttan tuyar-agalap pārttu-madu sūdāna-niv  
Vārttai urait-tān vagut-tuṅarap – pārt-tanē

## (Sri Krishna)

2. Dēha midu kṣhēttira-māc ceppap paḍu mindat  
Dehattai yāvan teri-vanō – dēhi-yavan  
Kṣhētti-ragjñā-nāmeṇḍṛu cheppu-vār tāmādanaiḥ  
Pārt-taṅṅin dōrgaḷ pagut-tuṅar-vāi – gāttira-mām
3. Kṣhēt -tiraṅgaḷ yāvulluṅ chērndē yiruk-kiṅḍra  
Kṣhēt-tira-jñā ven-nait tēr-vāyē – kṣhēt-tiraṅ  
Kṣhēt-tira-jñān tanmai teriṅḍra jñānamēdu  
Ōrtti-ḍahde yenak kop-ponḍṛāi – chērttuṅarum
4. Ānmāk-kaḷ yāvin ahattum amar-kiṅḍra  
Ānmā yānāvan Arjunā – ānmāk-kaṭku  
Ādi-yoḍu maddiya-mum andamu māmi-vaigaḷ  
Ādiyām yānē arimeiyep – pōdum

---

\*In *kalivenba* metre

5. For him who is born, death is certain,  
and for him who dies, birth is certain.  
Therefore you should not grieve for the inevitable.  
ii. 27
6. THAT is not born, nor does It ever die;  
nor, having been, does It ever cease to be.  
That, the unborn, eternal, abiding, primeval Being, is not slain  
when the body is slain. ii. 20
7. Invulnerable, He cannot be burnt, drenched or dried.  
He is eternal, all-pervading,  
changeless, motionless and enduring.  
ii. 24
8. Know That which pervades all this  
to be indestructible;  
that Immutable One none can destroy.  
ii 17
9. The unreal has no being,  
the Real no non-being.  
These two facts the Truth-seers perceive.  
ii. 16
10. Just as the all-pervading ether, being subtle, cannot be tainted  
by anything, neither can the Self, though pervading the whole  
body, ever be tainted.  
xiii. 33
11. Neither sun, nor moon, nor fire illumines this state,  
nor upon attaining It, does one return.  
This is My Supreme Abode.  
xv. 6

5. Piṛandār iṛakkap peṛudal uṛudi  
Iṛandār piṛappa denalum – uṛudi  
Vilak-kaṛ kariya vidi-yidil nī-vīnē  
Kalakka muṛalēn kazhaṛāi – kalak-kum
6. Piṛap-piṛap pillān eṇḍṛum pinnum ivantān  
Piṛandu kazhiyap peṛānē – piṛa-vādān  
Eṇḍṛu-muḷan sāsuvadan ivvuḍal kollap-paḍinuṅ  
Konḍṛu-paḍān tollō-nuṭ kolluga – eṇḍṛum
7. Ivan-tuṅikka voṇṇān erikka voṇṇādān  
Ivan-anaikka vaṭṭṛa-voṇā nēdum – ivanit-tan  
Eṅgu-muḷan tāṇu iyalbāṛ sanā-tanan  
Taṅgum achalanē tān-ānmā – paṅgil
8. Edanāl niṛai-veidu mēiu-mivai yāvum  
Adazhivil lāda daṛi-vāi – eda-nālum  
Mālāda appo-ruḷai māḷac cheya-valla  
Āḷāgān ārum aṛi-yuṇmai – kēḷāi-nī
9. Iḷa dada-nuk kirup-pillai uḷḷadanukku  
Illā-mai enba-dilai enavē – illa-duḷadu  
Ennum iraṇ-ḍin iyal-bidu-tāṅ kaṇḍār mei  
Tannai aṛinda davar meyyin – manni-ḍinum
10. Eṅgum-evattṛum viṇṇirun dālum nuṅ-maiyi-nār  
Taṅgum-avattṛir paṭṭṛaṭ tanmai-pōl – eṅgumē  
Dēhat tirun-dālum dēhiyām ānmā-vun  
Dēhattil oṭṭān teḷi-oḷiviṅ – ṇāgak
11. Kadirōn madi-yuṅ kanalu mek-kālum  
Adanai yoḷir-vitta lāgādu – edanai  
Aḍaindē maḍaṅ-gārō ahdu-para māmen  
Nuḍaiya viḍā-menavē yōrvāi – vaḍi-vuṭṭṛu

12. This Supreme State is called the Unmanifest Imperishable.  
It is My highest abode.

For those who attain It there is no return.

viii. 21

13. The undeluded, free from pride and ignorance, who have  
overcome the evil of attachment and are ever devoted to the Self,  
who have turned away from desires and are entirely beyond the  
dualities of pleasure and pain, attain that everlasting state. xv. 5

14. He who abandons the injunctions of the scriptures and behaves  
according to the impulses of his desires,  
will attain neither perfection nor happiness  
nor the highest state of salvation.

xvi. 23

15. He who sees the Supreme Lord residing equally in all beings  
— the Imperishable One among the perishables —  
sees (truly).

xiii. 27

16. Only by unswerving devotion, Arjuna,  
can I be known,  
seen, and entered into,  
O tormentor of the foe. <sup>3</sup>

xi. 54

17. The faith of everyone is according to his nature, O Bharata.  
Humans are essentially endowed with faith.  
Whatever their faith is, that indeed are they.

xvii. 3

---

<sup>3</sup> The Tamil *utta mane* means something like 'the one who is best'. Bhagavan slightly altered the original Sanskrit to maintain correct metre.

12. Udiyā dozhiyā denḍrō diḍap paṭṭa  
Adu mēnilai yenḍraṭṭāi-var – edanai  
Maruvit tirumbārō maṭ-ṭrahdēn mēlām  
Ariya viḍā-gum aṭivāi – garuvañ-cēr
  
13. Māna-milār mōha-milār maṭṭrinār sār-bāsai  
Tānilait-tār ekkālun tannilē – yūna-suka  
Dukkam-enun dondan tolain-davarā jñāni -yarav  
Akṣhara viḍāḷum avarāsai – mikka
  
14. Evanūl vidiyai yigan-dicchai yēvum  
Ava-vazhi tannai yaḍup-pān – avan-enḍruñ  
Sārānē siddi-yoḍu sānti sukat-tinaiyuñ  
Sērānē muttic chiṭap-padayu – nērāga
  
15. Ellā vuyir-kaḷilot tēkanāi nāsa-muṭum  
Ellā vaṭṭrum ponḍrā tēin-dōnāi – ellōrum  
Pārpadaṭ koṇṇāp paramē suranai-yevan  
Pārp-pān avanē-pārp pān-ayalār – pārp-pārō
  
16. Anniya meṇṇāda anbināl ennai yevar  
Unni-ḍuvār anna-varkkē utta-manē – yennai-yiv  
Vāṭṭāga meiyāy aṭiyat darisikkap  
Pēṭāk-kat takkōn yān pinpala – vāṭām
  
17. Ava-ravar tanmaik kaḍutta paḍiyē  
Evar-kum sraddai yezhuñ-gān – buviyir  
Sraddai yuru purudan-sēr sraddai kottē  
Puruḍānu mādal podu-mei – teriya

18. One who has faith and concentration  
and has subdued his senses attains knowledge.  
Having gained knowledge he speedily attains supreme peace.  
iv. 39
19. To those who are ever steadfast in loving worship,  
I give the yoga of understanding  
by which they attain to Me.  
x. 10
20. Out of compassion for them and abiding in their Self,  
I destroy with the resplendent light of knowledge  
their darkness born of ignorance.  
x. 11
21. But in those whose unwisdom is destroyed by wisdom,  
that wisdom like the Sun,  
reveals the Supreme.  
v. 16
22. Mighty, they say, are the senses,  
mightier than these, the mind,  
mightier than that, the intellect,  
but mightier still is He.  
iii 42
23. Thus knowing Him who is beyond the intellect,  
O mighty in arms, steady yourself by the Self  
and, hard though it may be, slay the enemy  
that comes in the form of desire.  
iii. 43
24. As a well-lit fire consumes its fuel, O Arjuna,  
so too does the fire of knowledge  
reduce all activity to ashes.  
iv. 37

18. Sraddai yuḷḷōnē tirutti poṟi-yaik  
Karutil viḍādē karudi – maru-vuvān  
Mei-yaṟivu mēvip-pin mēlāna sānti-yinai  
Eydu-vān chinnāḷil inginda – meiyuṟa
19. Enpālē chittam-irutti eppōdu-muḷ  
Anbālē bhakti-seium anba-rukku – ennai-yavar  
Sārvār-edanālac chat-buddhi yōgattai  
Īvē-nān ennaruḷāl eṇṇada-naic – chērvōrām
20. Annava ruḷḷat tamarndē aruḷ-adanār  
Tunnu-maṟi yāmai-yān tolliruḷai – minnum  
Aṟivām viḷakkāl aṟavē yiṟudi  
Yuṟac-chei-vēn yānen ḍṟu-ṇarvāi – peṟumav
21. Aṟivāl evardam ahattaṟi yāmai  
Aṟavē yazhinda davar-tam – aṟivum  
Paridi-yaip pōlap parattai yoḷirap  
Purivit tiḍumap pozhudē – teri-yula-gin
22. Mēnmai yuṟap-poṟigaḷ mēvum poṟi-gaṭku  
Mēn-manam ammanat-tin mēn-madi – tānmadi-yin  
Mēn-maiyā yāvan miḷirvān avan-tannai  
Ānmā-vām enna aṟiyāri-vām – ānmā
23. Madik-kuyar ivvāṟu madittē manattai  
Madi-yāl niṟuvi yān-māvin – madisēr  
Vijayā jeyip-pāi velaṟ-kariya kāma  
Nijāsāt turu-vuruvai nīyum – isaindē
24. Eriyum eriyum erikarum-bai yellām  
Erittu niṟākkal enavē – yeri-yām  
Aṟivuṅ karumam-anaittum erittē  
Yuṟu-vikku niṟa vuṇar-mei – aṟivān



25. One whose undertakings are free from desire and whose actions have been purified in the fire of knowledge, is called a Sage by those who know. iv 19
26. *Brahma nirvana* envelops those who have freed themselves from anger and desire, subdued their minds, and come to know the Self. v. 26
27. One should gradually attain quietude by firmly controlling the intellect and immersing the mind in the Self, allowing no thoughts to arise. vi. 25
28. Wherever the restless, unsteady mind wanders, one should steady it and bring it back to rest in the Self. vi. 26
29. With his senses, mind and intellect subdued, the saint who devoutly seeks liberation, without desire, fear or wrath, is indeed ever-liberated. v. 28
30. One who is thus integrated in yoga sees all with an equal eye, seeing himself in all beings and all beings in himself. vi. 29
31. To those who worship Me with single-minded devotion, I guarantee their liberation.<sup>4</sup> ix. 22

---

<sup>4</sup> In the original text, the words *yoga*—acquiring what one does not have—and *kshema* — maintaining what one does have — refer to His beneficence here.

25. Evan-iyakka mellā-mum-icchai yeṇṇa mennum  
Ivai yil-lanavā iyaṅ-gum – avanē  
Aṟiveri-yāl venda-vinai yānavanai yāṇḍṟoṟ  
Aṟivoḷi-sēr paṇḍitan eṇḍṟār-meī – aṟivuttṟē
26. Āsai sinam-aṭṟṟār aḍaṅgu mana-muttṟār  
Tēsurūm ānmā-vait tēredigaḷ – pāsa-mil  
Buddar avarukkup pūraṇa nirvāṇa-sukam  
Nittam-anu būtamā nēradaṟkā – etta-nittu
27. Dīram-sēr buddi-yināṟ chittattai mella-mella  
Nērac cheya-vēṇḍu nicchalana – mā-radanē  
Chittattai ānmāvil sērt-tiḍuga maṭṟṟeduvum  
Itta-naiyum eṇṇiḍādē mandi – ottē
28. Eduvum stira-minḍṟi eṇḍṟu-malai chittam  
Ededa-naip paṭṟṟiyē ēgum – adadi-ninḍṟu  
Irt-tandac chittat-tai yep-pōdum ānmā-vil  
Sērttut stira-muṟavē sei-yiṅgan – sērttē
29. Oḍukkip poṟiyai uḷattai madi-yai  
Viḍut-tāsai accham veṟuppu – maḍut-tendṟum  
Mukti tanakkē munaiyu muniva-nevan  
Muttanē anda muni-varanu – nittam
30. Sakala uyir-gaḷir tannai-yun tannil  
Sakala uyir-gaḷ tamai-yum – vikala maṟat  
Tannil-nilait teilguṅ sama-nōkkullān kāṇban  
Danni-yan andat tavan pōla – mannina-rāi
31. Anniya sindai aṇuvu-milā dennaiyē  
Unni yevar eṇḍṟum upāsip-pār – ennilē  
Eṇḍṟum-onḍṟum anna-vardam yōga kṣhēmaṅ-gaḷai  
Eṇḍṟum darit-tiḍuvēn yān-talaiyāl – onḍṟum

32. The foremost of these is the sage who is ever-steadfast  
and devoted to the One.  
Very dear am I to the wise man and he to Me.  
vii. 17
33. At the end of many births,  
the man of wisdom comes to Me  
realising that Vasudeva is all.  
Such a great soul is very rare.  
vii. 19
34. When a man casts out all desires,  
and is content with himself,  
he is said to be established in wisdom.  
ii. 55
35. He attains peace who abandons all desires,  
acting without attachment,  
free from 'I' and 'mine'.  
ii. 71
36. He by whom the world is not afflicted  
and who is not afflicted by the world,  
who is free from pleasure, anger, fear and anxiety  
— he is dear to Me.  
xii. 15
37. Equal in honour and dishonour,  
the same to friends and foes,  
he who abandons initiative in all undertakings  
is said to have transcended the *gunas*.<sup>5</sup>  
xiv. 25
38. He who rejoices solely in the Self,  
is gratified with the Self and contented with the Self,  
has no duties (whatsoever).  
iii. 17

---

<sup>5</sup> Mode, attribute, or quality, in this case, the three qualities, *sattva*, *rajas*, and *tamas*.

32. Avar-gaḷiṇ jñāni ana-niya bhaktan  
Avan-viḍā yōgiyu māvan – avanē  
Periyan avarḱup piriyan yāneḱkup  
Piriyan avanum peri-dum – piri-villān
33. Eṇṇil jen-maṅgaḷ iṟudi adil-jñāni  
Eṇṇi ahattil-enai yep-pōdum – eṇṇi  
Elām-vāsu dēvan-ena ennu-ṟuvān māmā  
Velārḱ-kum ariyān ivaneṇ – ṇilādē
34. Ahattuḷa paṭ-ṭrellām aṭṭrān eppōdil  
Uhap-pun tanil-tannāl uṭṭrān – vagut-tanar  
Appō davan-mei aṟijñan ānan-eṇḱṟu  
Meibbōda muṭṭrar migat-tērndē – eppōdum
35. Iganda-vanā icchai-yelām eydāda diṟ-paṭṭṟu  
Aganḱṟa-vanu māi-uḷḷān ārdān – ahandai  
Mama-daiyu millā ammāpuru-dan eṇḱṟum  
Amaidi uṟuvān aṟivāi – amainda
36. Evan-pāl ulagu-bayam ēdum uṟādō  
Evan ulaguk kañjānō ēdum – evan-tān  
Uvarp-puvarppu bīti uḷak-kalak-kam aṭṭrōn  
Avan-enakku mīp-piri yanām-tēr – eva-noruvan
37. Māna-mava māna-maru-viṟ sama-nāgi  
Yēnai yaruṭ ṭṟārgaḷil oppēyn-dōnāi – tānē  
Taṇan-dān tanai-yagalāt tan-muyarḱchi ellān  
Guṇaṅ-gaḷ kaḱan-dōnāk kūṟai – taṇa-vādu
38. Evan-ānmā vinkaṇ iramip-pān matṭṟum  
Evan-ānmā viṟtirutti yēyn-dān – evan-ānmā  
Vin-kaṇṇē inbuṭ-ṭṟirup-pān avan-tanakku  
Eṇḱṟumē seivadaṟ-konḱṟin ḱṟāmē – anḱṟi-yavan

39. He has nothing to gain by actions done  
or to lose by those undone.  
He is not dependent on anyone  
for the achievement of any goal. iii. 18
40. Satisfied with what comes to him by chance,  
beyond the pairs of opposites<sup>6</sup>, free from envy,  
equal in success and failure, he is not attached  
to the outcomes of his actions. iv. 22
41. The Lord dwells in the hearts  
of all creatures, O Arjuna,  
animating them like marionettes  
through the power of *prakriti*<sup>7</sup>. xviii. 61
42. Surrender unto Him with all your heart, O Bharata.  
Through His grace you will attain Supreme Peace  
and the perennial abode. xviii. 62

### Benedictory Verses<sup>8</sup>

Thus shines  
the quintessence of the Gita  
consisting of the verses selected  
by Bhagavan Sri Ramana Maharshi.

He who, with earnestness and devotion,  
studies these verses, forty-two in number,  
will easily attain the knowledge  
imparted by the Gita.

---

<sup>6</sup> Good and bad, right and wrong, pain and pleasure, etc.

<sup>7</sup> Manifestation.

<sup>8</sup> These final verses are from Muruganar.

39. Paṅṅum vinai-yāṛ paya-nēdum yeyda-lilai  
 Paṅṅā dada-nālum pāva-milai – naṅṅi-yavaṛku  
 Evvuyir gaḷālun-tān eydi-ḍat takkadām  
 Evvida mām-poruḷum iṅṅeṅṅum – evvi-dattum
40. Uṭṭradām pēṭṭril uvappuṭ-ṭṭrān dondaṅgaḷ  
 Iṭṭrān azhukkā ṛilāda-van – oṭṭrumai  
 Peṭṭra avatṭrup peṛāda-vatṭruḷ tān-seidal  
 Uṭṭrālum banda muṛān-eṅṅum – patṭraṭṭre
41. Īsan uyirgaḷ evaṭ-ṭṭruḷḷuṅ sēr-idayat  
 Dēsattil eṅṅum tigazh-giṅṅrān – pāsamām  
 Māyai-yāl endiraṅ sērman-nuyirgaḷ yāvinai-yum  
 Ōyalaṛa niṅṅ-ṛuzhaṭṭṭral uṭṭru-yirgaḷ – ṅeyan
42. Avanai chara-ṅam aḍaiga evvāṭṭrum  
 Avan-arulāṛ shānti aḍai-vāi – avan-arulāl  
 Īṛillā appada-mum eyduvāi bāratane  
 Pēṛidanil illai piṛa-venḍre – kūṛum

### Vaazhthu

Bhagavat Gītaippēr panu-valin sārat  
 Togai-yāṛē zhāḅum ṣlōkan – tagavē  
 Surukki Ramaṅan togut-talitta innūḷ  
 Irukku-manam Īsaṛ kiruppu

Arjunaṛkuk Gītai aruḷinān vāzhi  
 Viricchuraitta nūlai migavē – surukki-yavin  
 Nūlvāzhi vāzhi nuvalaḍiyar Srī-Ramaṅan  
 Tālvāzhi vāzhiyaruṭ tāḷ

(For the concluding verses, *Sri Arunachala Pancha Ratnam* on page 63 is recited.)