

Mahabharata Series

SADHANA GITA

Selection of verses from the Gita re-arranged for the sadhak

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AUGUST 2016

PREFACE

The Mahabharata of Maharshi Vyasa contains several 'Gitas' other than the main Bhagavad Gita in it. These are: Brahma Gita, Purana Gita, Ashma Gita, Bhumi Gita, Kaama Gita, Brahmana Gita, Ambarisha Gita, Pitru Gita, Yama Gita, Narayana Gita, Manki Gita, Parashara Gita, Panchashikha Gita, Haarita Gita, Hamsa Gita and Vichakru Gita. All of these expound matters related to *adhyatma*.

In this compilation which I have called '**Sadhana Gita**' I have distributed the selected verses from the Bhagavad Gita under following eight chapters:

1. **Divine Advice and assurances**
(Read these again & again to find direction and to gain confidence)
2. **Who is this 'Me' of the divine assurances?**
(Though indescribable, get to know about Him whom you have to attain)
3. **What is the nature of Atma/Purusha?**
(The Supreme that you have to Realise is right inside you and everything else; understand this)
4. **Are you an accomplished *sadhak*?**
(Do you have the qualities/characteristics/signs described here? If not, these are your goals)
5. **What to do (path to travel) for attaining the ultimate state?**
(The paths and directions are clearly given by the Lord Himself. Understand and follow them)
6. **Calibrate or benchmark yourselves (your current state)**
(Find out which of the right, wrong or inadequate qualities you have and which you have to correct in yourself)
7. **Reasons for failure in attaining the Supreme**
(Know these well and overcome them)
8. **Clarifications on ambiguities/confusions/difficulties**

This is because of my feeling that this order is a good sequence for a *sadhak*. Chapters 4, 5 & 6 are of course inter-related relatively strongly, though all others are also inter-related. Each chapter has several sub-headings under which the verses are compiled.

This compilation consists of less than 500 verses compared to about 727 verses in the complete Bhagavad Gita.

This is meant to be a ready reckoner for a *sadhak* who has already studied the Gita quite well in its normal & full form. In this version I have not included detailed commentaries of any of the *acharyas* or saints or scholars. The simple summary translations are of Sri Aurobindo. The reader can use any commentary that he/she prefers for the verses included here.

I hope this effort/experiment will not be considered a 'sacrilege' but something useful! I prepared it primarily for my own use and am sharing with others who see some use in it.

For my other topic based compilations please see <http://www.ghvisweswara.com/short-compilations-2/>

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August 2016

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SADHANA GITA

Chapter 1: Divine Advice and assurances

(Read these again & again to find direction and to gain confidence)

On action (karma)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ (Gita 3.30)

mayi sarvāṇi karmāṇi saṁnyasyādhyātmacetasā,
nirāśīr'nirmamo bhūtvā yudhyasva vigatajvaraḥ.

Giving up thy works to Me, with thy consciousness founded in the Self, free from desire and egoism, fight delivered from the fever of thy soul.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ (Gita 3.31)

ye me matamidam nityamanutiṣṭhanti mānavāḥ,
śraddhāvanto'nasūyanto mucyante te'pi karmabhiḥ.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ (Gita 3.32)

ye tvetadabhyasūyanto nānutiṣṭhanti me matam,
sarvajñānavimūḍhāmstānviddhi naṣṭānacetasāḥ.

Those who, full of faith and free from carping (raising trivial objections) constantly follow this teaching of Mine, they too are released from the bondage of works. But those who find fault with My teaching and act not thereon, know them to be of unripe mind, bewildered in all knowledge and fated to be destroyed.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ (Gita 8.7)

tasmātsarveṣu kāleṣu māmanusmara yudhya ca,
mayyarpitamanobuddhirmāmevaiṣyasyasaṁśayaḥ.

Therefore at all times remember me and fight; for if thy mind and thy understanding are always fixed on and given up to Me, to Me thou shall surely come.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यापाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ (Gita 18.56)

sarvakarmāṇyapi sadā kurvāṇo madvyapāśrayaḥ,
matprasādādavāpnoti śāśvataṁ padamavyayam.

And by doing also all actions always lodged in Me he attains by My grace the eternal and imperishable status.

On Jnana

श्रद्धावां लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ (Gita 4.39)

śraddhāvāṃ labhate jñānaṃ tatparaḥ saṃyatendriyaḥ,

jñānaṃ labdhvā parāṃ śāntimacireṇādhigacchati.

He who has faith, who has conquered and controlled the mind and senses, who has fixed his whole conscious being on the supreme Reality, he attains knowledge; and having attained knowledge he goes swiftly to the supreme Peace.

About yogin

कविं पुराणमनुशासितारं

अणोरणीयंसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपं

आदित्यवर्णं तमसः परस्तात् ॥ (Gita 8.9)

kaviṃ purāṇamanuśāsītāraṃ

aṇoraṇīyaṃsamanusmaredyaḥ,

sarvasya dhātāramacintyarūpaṃ

ādityavarṇaṃ tamasaḥ parastāt.

प्रयाणकाले मनसाऽचलेन

भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥ (Git 8.10)

prayānakāle manasā'calena

bhaktyā yukto yogabalena caiva,

bhruvormadhye prāṇamāveśya samyak

sa taṃ paraṃ puruṣamupaiti divyam.

This supreme Self (Purusha) is the Seer, the Ancient, subtler than the subtle and (in his eternal self-vision and wisdom) the Master and Ruler of all existence who sets in their place in his being all things that are; his form is unthinkable, He is refulgent as the sun beyond the darkness; he who remembers this Purusha in the time of departure, with motionless mind, a soul armed with the strength of Yoga, a union with God in bhakti and the life-force entirely drawn up and set between the brows in the seat of mystic vision, he attains to this supreme divine Purusha.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूढ्यार्धायात्मनः प्राणमास्थितो योगधारणाम् ॥ (Gita 8.12)

sarvadvārāṇi saṃyamya mano hṛdi nirudhya ca,

mūdhnyārdhāyātmanaḥ prāṇamāsthito yogadhāraṇām.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ (Gita 8.13)

*omityekākṣaram brahma vyāharanmāmanusmaran,
yaḥ prayāti tyajandeham sa yāti paramām gatim.*

All the doors of the senses restrained, the mind shut in into the heart, the life-force taken up into the head, he who, established in concentration by Yoga, utters the single sacred syllable OM and remembers Me when he who goes forth, abandoning the body, he attains to the highest status.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ (Gita 8.14)

*ananyacetāḥ satataṁ yo mām smarati nityaśaḥ,
tasyāham sulabhaḥ pārtha nityayuktasya yoginaḥ.*

The Yogin who continually and constantly remembers Me, thinking of none else, O Partha, is in constant union with Me and finds Me easy to attain.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ (Gita 8.15)

*māmupetya punarjanma duḥkhālayamaśāśvatam,
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramām gatāḥ.*

Having come to me, these great souls come not again to birth, this transient and painful condition of our mortal being; they reach the highest perfection.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ (Gita 10.7)

*etāṁ vibhūtiṁ yogaṁ ca mama yo vetti tattvataḥ,
so'vikampena yogena yujyate nātra saṁśayaḥ.*

Whosoever knows in its right principles this my pervading lordship and this my Yoga, unites himself to me by an untrembling Yoga; of this there is no doubt.

ये त्वक्षरमनिर्देश्यं अव्यक्तं पर्युपासते ।

सर्वत्रगमचिंत्यं कूटस्थं अचलंध्रुवम् ॥ (Gita 12.3)

*ye tvakṣaramanirdeśyaṁ avyaktaṁ paryupāsate,
sarvatragamacintyaṁca kūṭasthaṁ acalamdhruvam.*

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयाः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ (Gita 12.4)

*saṁniyamyendriyagrāmaṁ sarvatra samabuddhayāḥ,
te prāpnuvanti māmeva sarvabhūtahite ratāḥ.*

And those who seek after the Immutable, the ineffable, the Unmanifest, the Omnipresent, the Unthinkable and high-seated Self, the immobile, the Permanent--- all their senses under control, equal visioned everywhere, intent on the welfare of all beings, they also attain to Me.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ (Gita 18.57)

cetasā sarvakarmāṇi mayi saṁnyasya matparaḥ,
buddhiyogamupāśritya maccittaḥ satataṁ bhava.

Devoting all thyself to Me, giving up in thy conscious mind all thy actions into Me, resorting to Yoga of the will and intelligence be always one in heart and consciousness with Me.

On Sacrifice & tyaga

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ (Gita 9.27)

yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat,
yattapasyasi kaunteya tatkuruṣva madarpaṇam.

Whatever you do, whatever you enjoy, whatever you sacrifice, whatever you give, whatever energy of tapasya, of the soul's will or effort you put forth, make it an offering unto Me.

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ (Gita 9.28)

śubhāśubhaphalāirevaṁ mokṣayase karmabandhanaiḥ,
saṁnyāsayogayuktātmā vimukto māmupaiṣyasi.

Thus shall thou be liberated from good and evil results which constitute the bonds of action; with your soul in union with the Divine through renunciation, you shall become free and attain to Me.

On bhakti & surrender

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ (Gita 4.11)

ye yathā māṁ prapadyante tāṁstathaiva bhajāmyaham,
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ.

As men approach Me, so I accept them to My love (bhajami); men follow in every way my path, O son of Pritha.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ (Gita 9.34)

manmanā bhava madbhakto madyājī māṁ namaskuru,
māmevaiṣyasi yuktvaivamātmānaṁ matparāyaṇaḥ.

Become My minded, My lover and adorer, a sacrificer to Me, bow thyself to me, thus united with Me in the Self thou shalt come unto Me, having Me as thy supreme goal.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ (Gita 10.10)

teṣāṃ satatayuktānāṃ bhajatāṃ prītipūrvakam,
dadāmi buddhiyogaṃ taṃ yena māmupayānti te.

To these who are thus in a constant union with Me, and adore Me with an intense delight of love, I give the Yoga of understanding (Buddhi) by which they come to Me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ (Gita 10.11)

teṣāmevānukampāṛthamahamajñānajaṃ tamaḥ,
nāśayāmyātmabhāvastho jñānadīpena bhāsvatā.

Out of compassion for them, I, lodged in their self, lift the blazing lamp of knowledge and destroy the darkness which is born of the ignorance.

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ (Gita 11.55)

matkarmakṛṇmatparamo madbhaktaḥ saṅgavarjitaḥ,
nirvairaḥ sarvabhūteṣu yaḥ sa māmeti pāṇḍava.

Be a doer of my works, accept Me as the supreme being and object, become my bhakta, be free from attachment and without enmity to all existences: for such a man comes to Me, O Pandava.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ (Gita 12.8)

mayyeva mana ādhatsva mayi buddhiṃ niveśaya,
nivasisyasi mayyeva ata ūrdhvaṃ na saṁśayaḥ.

On Me repose all thy mind and lodge all thy understanding in Me; doubt not that thou shalt dwell in Me above this mortal existence.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ (Gita 14.26)

māṃ ca yo'vyabhicāreṇa bhaktiyogena sevate,
sa guṇānsamatītyaitānbrahmabhūyāya kalpate.

He who loves and strives after Me with an undeviating Yoga of devotion, he passes beyond the three Gunas and is prepared for becoming the Brahman.

Assurance to those whose journey gets interrupted

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ (Gita 6.40)

pārtha naiveha nāmutra vināśastasya vidyate,
na hi kalyāṇakṛtkaścid durgatiṃ tāta gacchati.

(In response to Arjuna's question about what will happen to those who have not attained accomplishment in their sadhana but have travelled part of the journey). He will not be destroyed in this or other worlds. One who has done virtuous deeds will never attain *durgati* (bad states/hell/misfortune).

Assurance to the most hopeless

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ (Gita 4.36)

api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ,
sarvaṁ jñānaplavenaiva vṛjinam saṁtariṣyasi.

Do not worry even if you have committed more sins than all other sinners. You will cross all of them with the boat of *jnana*.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ (Gita 4.37)

yathaidhāṁsi samiddho'gnirbhasmasātkurute'rjuna,
jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā.

As a fire kindled turns to ashes its fuel, O Arjuna, so the fire of knowledge turns all works to ashes.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ (Gita 9.30)

api cetsudurācāro bhajate māmananyabhāk,
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ.

If even a man of very evil conduct turns to Me with a sole and entire love, he must be regarded as a saint, for the settled will of endeavour in him is a right and complete will.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ (Gita 9.31)

kṣipram bhavati dharmātmā śaśvacchāntiṁ nigacchati,
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati.

Swiftly does he become a soul of righteousness and obtains eternal peace. Know it for certain, O Kaunteya that my devotee never perishes.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ (Gita 9.32)

mām hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ,
striyo vaiśyāstathā śūdrāste'pi yānti parāṁ gatim.

Those who take refuge with Me, O Partha, though outcastes, born from a womb of sin, women, Vaishyas, even Shudras, they also attain to the highest goal.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ (Gita 9.33)

kiṃ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā,
anityamasukhaṃ lokamimaṃ prāpya bhajasva mām.

What then to say of holy Brahmins and devoted king-sages; having come to this transient and unhappy world, love and turn to Me and worship Me.

Advice applicable to all

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ (Gita 18.61)

īśvaraḥ sarvabhūtānāṃ hṛddeśe'rjuna tiṣṭhati,

bhrāmayansarvabhūtāni yantrārūḍhāni māyayā.

The Lord, O Arjuna, is seated in the heart of all beings turning all beings mounted upon a machine by his Maya.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ (Gita 18.62)

tameva śaraṇaṃ gaccha sarvabhāvena bhārata,

tatprasādātparāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam.

In Him take refuge in every way of thy being and by his grace thou shall come to the supreme peace and the eternal status.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ (Gita 18.65)

manmanā bhava madbhakto madyājī māṃ namaskuru,

māmevaiṣyasi satyaṃ te pratijāne priyo'si me.

Become My-minded, My lover and adorer, a sacrificer to Me, bow thyself to Me; to Me thou shalt come, this is my pledge & promise to thee, for dear art thou to me.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ (Gita 18.66)

sarvadharmānparityajya māmekam śaraṇaṃ vraja,

ahaṃ tvāṃ sarvapāpebhyo mokṣayaiṣyāmi mā śucaḥ.

Abandon all Dharmas and take refuge in Me alone. I will deliver thee from all sin and evil, do not grieve.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ (Gita 4.40)

ajñāścāśraddadhānaśca saṃśayaātmā vinaśyati,

nāyaṃ loko'sti na paro na sukhaṃ saṃśayaātmanaḥ.

The ignorant who has not faith, the soul of doubt, goes to perdition; neither this world, nor that beyond nor any happiness is for the soul full of doubts.

Assurance applicable to all

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ (Gita 9.22)

ananyāścintayanto mām ye janāḥ paryupāsate,
teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmyaham.

I take care of the *yoga-kshema* of those who are thinking about me and worship me all the time and are constantly in yoga with me.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्परः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ (Gita 12.6)

ye tu sarvāṇi karmāṇi mayi sannyasya matparaḥ,
ananyenaiva yogena mām dhyāyanta upāsate.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ (Gita 12.7)

teṣāmaḥam samuddhartā mṛtyusaṃsārasāgarāt,
bhavāmi na cirātpārtha mayyāveśitacetasām.

But those who giving up all their actions to me and wholly devoted to Me, worship meditating on Me with an unswerving yoga, those who fix all their consciousness on Me, O Partha, speedily I deliver them out of the sea of death-bound existence.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ (18.58)

maccittaḥ sarvadurgāṇi matprasādāttariṣyasi,
atha cettvamahaṃkāraṇna śroṣyasi vinaṅksyasi.

If thou art one in heart and consciousness with Me at all times, then by My grace thou shall pass safe through all difficult and perilous passages: but if from egoism thou hear not, thou shall fall into perdition.

Even the smallest turn to Him helps

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ (Gita 13.25)

anye tvevamajānantaḥ śrutvānyebhya upāsate,
te'pi cātitarantyeva mṛtyuṃ śrutiparāyaṇāḥ.

Others, who are ignorant of these paths of Yoga, may hear of the truth from others and mould the mind into the sense of that to which they listen with faith and concentration. But however arrived at, it carries us beyond death to immortality.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ (Gita 8.5)

antakāle ca mām eva smaranmuktvā kalevaram,
yaḥ prayāti sa madbhāvaṃ yāti nāstyatra saṃśayaḥ.

One who leaves behind this body remembering me in his last moments also will attain my *bhava* (that of the Purushottama, my status of being); There is no doubt in this matter.

On spreading the Secret of Gita

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ (Gita 18.68)

ya idaṁ paramaṁ guhyaṁ madbhaktesvabhidhāsyati,

bhaktiṁ mayi parāṁ kṛtvā mamevaiṣyatyasaṁśayaḥ.

He who with the highest devotion for Me shall declare this supreme secret among My devotees, without doubt he shall come to Me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ (Gita 18.69)

na ca tasmānmanuṣyeṣu kaścinme priyakṛttamaḥ,

bhavitā na ca me tasmādanyaḥ priyataro bhuvi.

There is none among men who does dearer service to Me, nor shall there be another on earth dearer to Me than he.

Chaper 2: Who is this 'Me' of the divine assurances

(Though indescribable, get to know about Him whom you have to attain)

Unborn yet takes birth

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ (Gita 4.6)

ajō'pi sannavyayātmā bhūtānāmīśvaro'pi san,
prakṛtiṃ svāmadhiṣṭhāya sambhavāmyātmamāyayā.

Though I am the unborn, though I am imperishable in my self-existence, though I am the Lord of all existences, yet I stand upon my own Nature and I come into birth by my self-Maya.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ (Gita 4.7)

yadā yadā hi dharmasya glānirbhavati bhārata,
abhyutthānamadharmaṣya tadātmānaṃ sṛjāmyaham.

Whensoever there is the fading of the Dharma and the uprising of unrighteousness, then I loose myself forth into birth.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ (Gita 4.8)

paritrāṇāya sādḥūnāṃ vināśāya ca duṣkṛtām,
dharmaṣaṃsthāpanārthāya sambhavāmi yuge yuge.

For the deliverance of the good, for the destruction of the evil-doers, for the enthroning of the Right, I am born from age to age.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ (Gita 10.2)

na me viduḥ suragaṇāḥ prabhavaṃ na maharṣayaḥ,
ahamādirhi devānāṃ maharṣīṇāṃ ca sarvaśaḥ.

Neither the gods nor the great Rishis know any birth of Me, for I am altogether and in every way the origin of the gods and the great Rishis.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ (Gita 10.3)

yo māmajamanādiṃ ca vetti lokamaheśvaram,

asaṃmūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate.

Whosoever knows Me as the Unborn, without origin, mighty Lord of the worlds and peoples, lives unbewildered among mortals and is delivered from all sin and evil.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ (Gita 14.27)

brahmaṇo hi pratiṣṭhāhamamṛtasyāvyayasya ca,

śāśvatasya ca dharmasya sukhasyaikāntikasya ca.

I am the foundation of the Brahman and of immortality and imperishable existence and of the eternal Dharma and of an utter bliss of happiness.

The Supreme Brahman

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ (Gita 2.17)

avināśi tu tadviddhi yena sarvamidam tatam,

vināśamavyayasyāsya na kaścitkartumarhati.

Know that to be imperishable by whom all this is pervaded. No one can bring about the destruction of this imperishable One.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ (Gita 8.21)

avyakto'kṣara ityuktastamāhuḥ paramāṃ gatim,

yaṃ prāpya na nivartante taddhāma paramaṃ mama.

He is called the Unmanifest Immutable, Him they speak of as the supreme soul and status, and those who attain to Him return not; that is My supreme place of being.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ (Gita 8.22)

puruṣaḥ sa paraḥ pārtha bhaktyā labhyastvananyayā,

yasyāntaḥsthāni bhūtāni yena sarvamidam tatam.

But that supreme Purusha has to be won by a bhakti which turns to Him alone in whom all beings exist and by whom all this world has been extended in space.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ (Gita 10.20)

ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ,

ahamādiśca madhyaṃ ca bhūtānāmanta eva ca.

I, O Gudakesha, am the Self, which abides within all beings. I am the beginning and middle and end of all beings.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ (Gita 13.14)

sarvataḥ pāṇipādaṁ tatsarvato'kṣīśiromukham,

sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati.

His hands and feet are on every side of us. His heads and eyes and faces are those innumerable visages which we see wherever we turn, his ear is everywhere, he immeasurably fills and surrounds all this world with himself, he is the universal Being in whose embrace we live.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ (Gita 13.15)

sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam,

asaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhoktṛ ca.

All the senses and their qualities reflect him but he is without any senses; he is unattached, yet all-supporting; he is enjoyer of the gunas, though beyond all of them.

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ (Gita 13.16)

bahirantaśca bhūtānāmacaraṁ carameva ca,

sūkṣmatvāttadavijñeyaṁ dūrasthaṁ cāntike ca tat.

That which is in us is he and all that we experience outside ourselves is he. The inward and the outward, the far and the near, the moving and the unmoving, all this he is at once. He is the subtlety of the subtle which is beyond our knowledge.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ (Gita 13.17)

avibhaktaṁ ca bhūteṣu vibhaktamiva ca sthitam,

bhūtabhartr ca tajjñeyaṁ grasiṣṇu prabhaviṣṇu ca.

He is indivisible and the One, but seems to divide himself in forms and creatures and appears as all the separate existences. He is to be known, the creator, the supporter and the devourer of beings.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ (Gita 13.18)

jyotiṣāmapi tajjyotistamasah paramucyate,

jñānaṁ jñeyaṁ jñānagamyam hr̥di sarvasya viṣṭhitam.

He is the light of all lights and beyond all the darkness of our ignorance. He is knowledge, the object of knowledge and attainable by knowledge. He is seated in the hearts of all.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ (Gita 15.12)

yadādityagataṁ tejo jagadbhāsayate'khilam,

yaccandramasi yaccāgnau tattejo viddhi māmakam.

The light of the sun that illumines all this world, that which is in the moon and in fire, that light know as to be Mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ (Gita 15.13)

gāmāviśya ca bhūtāni dhārayāmyahamojasā,

puṣṇāmi cauṣadhiḥ sarvāḥ somo bhūtvā rasātmakaḥ.

I enter into this form of earth (and am the spirit of its material force) and sustain by My might these multitudes. Becoming the godhead of Soma full of *rasa* (the sap in the earth-mother) I nourish all plants and herbs.

अहं वैश्वानरो भूत्वा प्राणिनां देहम् आश्रितः ।

प्राण्ऽआपान-समायुक्तः पचाम्य् अन्नं चतुर्-विधम् ॥ (Gita 15.14)

ahaṁ vaiśvānaro bhūtvā prāṇināṁ deham āśritaḥ,

prāṇ'āpāna-samāyuktaḥ pacāmy annaṁ catur-vidham.

I, having become the flame of life (*vaiśvanara*) sustain the physical body of living creatures, and united with Prana and Apana (incoming & outgoing breath), digest the four kinds of food.

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥ (Gita 15.15)

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtirjñānamapohanamca,

vedaīśca sarvairahameva vedyo

vedāntakṛdvedavideva cāham.

I am lodged in the heart of all; from Me are memory and knowledge and their absence. And that which is known by all the Vedas (and by all forms of knowing) am I; and I indeed the knower of Veda and the author of Vedanta.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ (Gita 15.16)

dvāvimau puruṣau loke kṣaraścākṣara eva ca,
kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate.

There are two Purushas (spiritual beings) in this world, the immutable (and impersonal; *akshara*) and the mutable (and personal; *kshara*); the mutable is all these existences, and the *Kutastha* (the high-seated consciousness of the Brahmic status) is called the immutable.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युधाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ (Gita 15.17)

uttamaḥ puruṣastvanyaḥ paramātmetyudhāhṛtaḥ,
yo lokatrayamāviśya bibhartavyaya īśvaraḥ.

But other than these two is that highest spirit called the supreme Self (*Uttama Purusha*), who enters the three worlds and upbears them, the imperishable Lord.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदेच प्रथितः पुरुषोत्तमः ॥ (Gita 15.18)

yasmātkṣaramatīto'hamakṣarādapi cottamaḥ,
ato'smi loke vedeca prathitaḥ puruṣottamaḥ.

Since I am beyond the mutable and am greater and higher even than the immutable, I am proclaimed as the Purushottama (the supreme Self) in the world and the Veda.

यो मामेवमसंमूढो जानातिपुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ (Gita 15.19)

yo māmevamasamūḍho jānātipuruṣottamam,
sa sarvavidbhajati mām sarvabhāvena bhārata.

He who undeluded thus knows Me as the Purushottama, he, the all knowing, adores Me (has bhakti for Me) in every way of his natural being, O Bharata.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ (Gita 13.13)

jñeyaṁ yattatpravakṣyāmi yajjñātvā'mṛtamaśnute,
anādimatparam brahma na sattannāsaducyate.

I will declare the one object to which the mind of spiritual knowledge must be turned, by fixity in which the soul clouded here recovers and enjoys its nature and original consciousness of immortality, the eternal supreme Brahman called neither Sat (existence) nor Asat (non-existence).

अर्जुन उवाचः

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ (Gita 10.12)

Arjuna uvāca:

paraṃ brahma paraṃ dhāma pavitraṃ paramaṃ bhavān,
puruṣaṃ śāśvataṃ divyamādidevamajaṃ vibhum.

Arjuna said: Thou art the supreme Brahman, the supreme Abode, the supreme Purity, the one Permanent, the divine Purusha, the original Godhead, the Unborn, the all-pervading Lord.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ (Gita 10.13)

āhustvāmṛṣayaḥ sarve devarṣirnāradastathā,
asito devalo vyāsaḥ svayaṃ caiva bravīṣi me.

All the Rishis say this of Thee and the divine seer Narada, Asita, Devala, Vyasa; and Thou Thyself sayest it to me.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ (Gita 10.14)

sarvametaḍṛtaṃ manye yanmāṃ vadasi keśava,
na hi te bhagavanvyaktiṃ vidurdevā na dānavāḥ.

All this that Thou sayest, my mind holds for the truth, O Keshava. Neither the Gods nor the Titans, O blessed Lord, know Thy manifestation.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ (Gita 10.15)

svayamevātmanātmānaṃ vettha tvaṃ puruṣottama,
bhūtabhāvana bhūteśa devadeva jagatpate.

Thou alone knowest Thyself by Thyself, O Purushottama: Source of beings, Lord of beings, God of gods, Master of the world!

त्वमादिदेवः पुरुषः पुराणः

त्वमस्य विश्वस्य परं निधानम् ।

वेत्तासि वेद्यं च परं च धाम

त्वया ततं विश्वमनन्तरूप ॥ (Gita 11.38)

tvamādidevaḥ puruṣaḥ purāṇaḥ
tvamasya viśvasya paraṃ nidhānam,
vettāsi vedyaṃ ca paraṃ ca dhāma
tvayā tataṃ viśvamanantarūpa.

Thou art the ancient Soul and the first and original Godhead and the supreme resting-place of this All; Thou art the knower and that which is to be known and the highest status; O infinite in form, by Thee was extended the universe.

पितासि लोकस्य चराचरस्य

त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो

लोकत्रयेऽप्यप्रतिमप्रभाव ॥ (Gita 11.43)

pitāsi lokasya carācarasya

tvamasya pūjyaśca gururgarīyān,

na tvatsamo'styabhyadhikaḥ kuto'nyo

lokatraye'pyapratimaprabhāva.

Thou art the father of all this world of the moving and unmoving; Thou art one to be worshipped and the most solemn object of veneration. None is equal to Thee, how then another greater in all the three worlds, O incomparable in might?

His 'becomings' or creation

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥ (Gita 14.3)

mama yonirmahad brahma tasmingarbham dadhāmyaham,

saṁbhavaḥ sarvabhūtānāṁ tato bhavati bhārata.

My womb is the Mahat Brahman; into that I cast the seed; thence spring all beings, O Bharata.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ (Gita 14.4)

sarvayoniṣu kaunteya mūrtayaḥ saṁbhavanti yāḥ,

tāsāṁ brahma mahadyoniraham bījapradaḥ pitā.

Whatever forms are produced in whatsoever wombs, O Kaunteya, the Mahat Brahman is their womb, and I am the seed-giving Father.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ (Gita 10.6)

maharṣayaḥ sapta pūrve catvāro manavastathā,

madbhāvā mānasā jātā yeṣāṁ loka imāḥ prajāḥ.

The great Rishis, the seven Ancients of the world, and also the four Manus, are my mental becomings; from them are all these living creatures in the world.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ (Gita 10.8)

aham sarvasya prabhavo mattaḥ sarvaṁ pravartate,

iti matvā bhajante mām budhā bhāvasamanvitāḥ.

I am the birth of everything and from Me all proceeds into development of action and movement; understanding thus, the wise adore Me in rapt emotion.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेज्ऽशंसंभवं ॥ (Gita 10.41)

yadyadvibhūtimatsattvaṁ śrīmadūrjitameva vā,

tattadevāvagaccha tvaṁ mama tejoṁśasaṁbhavam.

Whatsoever beautiful and glorious thou seest in the world, whatever being is mighty and forceful (among men and above man and below him), know to be a very splendour, light, and energy of Me and born of a potent portion and intense power of my existence.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ (Gita 13.2)

idaṁ śarīraṁ kaunteya kṣetramityabhidhīyate,

etadyo vetti taṁ prāhuḥ kṣetrājña iti tadvidāḥ.

This body, O son of Kunti, is called the Field; that which takes cognizance of the Field is called the Knower of the Field by the sages.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ (Gita 13.3)

kṣetrājñaṁ cāpi mām viddhi sarvakṣetreṣu bhārata,

kṣetrakṣetrājñayorjñānaṁ yattajjñānaṁ mataṁ mama.

Understand Me as the Knower of the Field in all Fields, O Bharata; it is the knowledge at once of the Field and its Knower which is the real illumination and only wisdom

मयाध्यक्षेण प्रकृतिः स्यूते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ (Gita 9.10)

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram,

hetunānena kaunteya jagadviparivartate.

Under My presiding control, Nature gives birth to all existences, moving and unmoving; and because of this, O Kaunteya, the world proceeds in cycles.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ (Gita 9.11)

avajānanti mām mūḍhā mānuṣīm tanumāśritam,
param bhāvamajānanto mama bhūta-maheśvaram.

Deluded minds despise Me lodged in the human body because they know not My supreme nature of being, Lord of all existences.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ (Gita 7.4)

bhūmirāpo'nalo vāyuḥ khaṁ mano buddhireva ca,
ahaṁkāra itīyaṁ me bhinnā prakṛtirasṭadhā.

The five elements (conditions of material being), mind (with its various senses and organs), reason, ego, this is my eightfold divided Nature.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ (Gita 7.5)

apareyamitastvanyāṁ prakṛtiṁ viddhi me parām,
jīvabhūtāṁ mahābāho yayedam dhāryate jagat.

This is the lower. But know my other Nature different from this, O mighty-armed, the supreme which becomes the Jiva and by which this world is upheld.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ (Gita 7.6)

etadyonīni bhūtāni sarvāṇītyupadhāraya,
ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayaastathā.

Know this to be the womb of all beings. I am the birth of the whole world and so too its dissolution.

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ (Gita 7.7)

mattaḥ parataram nānyatkiṁcidasti dhanamjaya,
mayi sarvamidam protam sūtre maṇigaṇā iva.

There is nothing else supreme beyond Me, O Dhananjaya. On Me all that is here is strung like pearls upon a thread.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ (Gita 7.8)

raso'hamapsu kaunteya prabhāsmi śaśisūryayoḥ,
praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣam nṛṣu.

I am taste in the waters, O son of Kunti, I am the light of sun and moon, I am Pranava (the syllable OM) in all the Vedas, sound in ether and manhood in men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ (Gita 7.9)

punyo gandhaḥ pṛthivyāṃ ca tejaścāsmi vibhāvasau,

jīvanam sarvabhūteṣu tapaścāsmi tapasviṣu.

I am pure scent in earth and energy of light in fire; I am life in all existences, I am the ascetic force of those who do askesis (*tapas*).

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ (Gita 7.10)

bījaṃ māṃ sarvabhūtānāṃ viddhi pārtha sanātanam,

buddhirbuddhimatāmasmi tejastejasvināmaham.

Know me to be the eternal seed of all existences, O son of Pritha. I am the intelligence of the intelligent, the energy of the energetic.

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ (Gita 7.11)

balam balavatām cāhaṃ kāmarāgavivarjitam,

dharmāviruddho bhūteṣu kāmō'smi bharatarṣabha.

I am the strength of the strong devoid of desire and liking. I am in beings the desire which is not contrary to dharma, O Lord of the Bharatas.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ (Gita 9.16)

ahaṃ kraturahaṃ yajñāḥ svadhāhamahamauśadham,

mantro'hamahamevājyamahamagnirahaṃ hutam.

I the ritual action, I the sacrifice, I the food-oblation, I the fire-giving herb, the mantra I, I also the butter, I the flame and the offering too I am.

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रम् ॐकार ऋक्साम यजुरेव च ॥ (Gita 9.17)

pitāhamasya jagato mātā dhātā pitāmahaḥ,

vedyaṃ pavitramomkāra ṛksāma yajureva ca.

I the Father of this world, the Mother, the Ordainer, the first Creator, the object of Knowledge, the sacred syllable OM and also the Rik, Sama and Yajur (Vedas).

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ (Gita 9.18)

gatirbhartā prabhuḥ sāksī nivāsaḥ śaraṇaṁ suhṛt,
prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījamavyayam.

I the path and goal, the upholder, the master, the witness, the abode and the refuge, the refuge, the benignant friend, the origin, the foundation and dissolution, the resting place, the imperishable seed of all.

तपाम्यहमहं वर्षं निगृहाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ (Gita 9.19)

tapāmyahamaṁ varṣaṁ nigr̥hāmyutsrjāmi ca,
amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna.

I give heat, I withhold and send forth the rain; I am immortality and also death, existent and non-existent am I, O Arjuna.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ (Gita 9.29)

samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ,
ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham.

I (the Eternal Inhabitant) am equal in all existences, none is dear to Me, none hated; yet those who turn to Me with love and devotion, they are in Me and I also in them.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ (Gita 10.4)

buddhirjñānamasaṁmohaḥ kṣamā satyaṁ damaḥ śamaḥ,
sukhaṁ duḥkhaṁ bhavo'bhāvo bhayaṁ cābhayameva ca.

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ (Gita 10.5)

ahiṁsā samatā tuṣṭistapo dānaṁ yaśo'yaśaḥ,
bhavanti bhāvā bhūtānām matta eva pṛthagvidhāḥ.

Understanding and knowledge and freedom from the bewilderment of the Ignorance, forgiveness and truth and self-government and calm of inner control, grief and pleasure, coming into being and destruction, fear and fearlessness, glory and ingloriousness, non-injuring and equality, contentment and austerity and giving, all here in their separate diversities are subjective becomings of existences, and they all proceed from Me.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ (Gita 9.7)

sarvabhūtāni kaunteya prakṛtiṁ yānti māmikām,
kalpakṣaye punastāni kalpādau visrjāmyaham.

All existences, O Kaunteya, return into My divine Nature (out of her action into her immobility and silence) in the lapse of the cycle; at the beginning of the cycle again I loose them forth.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ (Gita 9.8)

prakṛtiṃ svāmavaṣṭabhya visrjāmi punaḥ punaḥ,
bhūtagrāmamimaṃ kṛtsnamavaśaṃ prakṛtervaśāt.

Leaning — (pressing down) upon my own Nature (Prakriti) I create (loose Forth again and again into various being) all this multitude of existences, all helplessly subject to the control of Nature.

His maya

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ (Gita 9.4)

mayā tatamidaṃ sarvaṃ jagadavyaktamūrtinā,
matsthāni sarvabhūtāni na cāhaṃ teṣvavasthitaḥ.

By Me, all this universe has been extended in the ineffable mystery of My being; all existences are situated in Me, not I in them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ (Gita 9.5)

na ca matsthāni bhūtāni paśya me yogamaiśvaram,
bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanaḥ.

And yet all existences are not situated in Me, behold My divine Yoga; My self is that which supports all being and constitutes their existence.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ (Gita 9.6)

yathākāśasthito nityaṃ vāyuḥ sarvatrago mahān,
tathā sarvāṇi bhūtāni matsthānītyupadhāraya.

It is as the great, the all-pervading aerial principle dwells in the etheric that all existences dwell in Me, that is how you have to conceive of it.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ (Gita 7.12)

ye caiva sāttvikā bhāvā rājasāstāmasāśca ye,
matta eveti tānviddhi na tvahaṃ teṣu te mayi.

And as for the secondary subjective becomings of Nature, *bhavaḥ* (states of mind, affections of desire, movements of passion, the reactions of the senses, the limited and dual play of

reason, the turns of the feeling and moral sense), which are *sattwic, rajasic and tamasic*, they are verily from me, but I am not in them, it is they that are in me.

त्रिभिर्गुणमयैर्भवैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ (Gita 7.13)

tribhīrguṇamayairbhāvairebhiḥ sarvamidam jagat,

mohitam nābhijānāti māmēbhyaḥ paramavyayam.

By these three kinds of becoming which are of the nature of the gunas, this whole world is bewildered and does not recognise Me supreme beyond them and imperishable.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ (Gita 7.14)

daivī hyeṣā guṇamayī mama māyā duratyayā,

māmeva ye prapadyante māyāmetāṁ taranti te.

This is my divine Maya of the gunas and it is hard to overcome; those cross beyond it who approach Me.

His unattached actions

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ (Gita 3.22)

na me pārthāsti kartavyam triṣu lokeṣu kiṁcana,

nānavāptamavāptavyam varta eva ca karmaṇi.

O Son of Pritha, I have no work that I need to do in all the three worlds, I have nothing that I have not gained and have yet to gain, and I abide verily in the paths of action (*varta eva cha karmaṇi*, — era implying, I abide in it and do not leave it as the sannyasin thinks himself bound to abandon works).

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ (Gita 3.23)

yadi hyaham na varteyam jātu karmaṇyatandritaḥ,

mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ.

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ (Gita 3.24)

utsīdeyurime lokā na kuryāṁ karma cedaham,

saṅkarasya ca kartā syāmupahanyāmimāḥ prajāḥ.

For if I did not abide sleeplessly in the paths of action, men follow in every way my path, these people would sink to destruction if I did not work and I should be the creator of confusion and slayer these creatures.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ (Gita 4.13)

cāturvarṇyaṃ mayā sṛṣṭaṃ guṇakarmavibhāgaśaḥ,

tasya kartāramapi māṃ viddhyakartāramavyayam.

The fourfold order was created by Me according to the divisions of quality and active function. Know Me for the doer of this (the fourfold law of human workings) who am yet the imperishable non-doer.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ (Gita 4.14)

na māṃ karmāṇi limpanti na me karmaphale sprhā,

iti māṃ yo'bhijānāti karmabhīrṇa sa badhyate.

Works fix not themselves on Me, nor have I desire for the fruits of action; he who thus knoweth Me is not bound by works.

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ (Gita 9.9)

na ca māṃ tāni karmāṇi nibadhnanti dhanamjaya,

udāsīnavadāsīnamasaktaṃ teṣu karmasu.

Nor do these works bind me, O Dhananjaya, for I am seated as if indifferent above, unattached to those actions.

Chapter 3: What is the nature of Atma/Purusha

(The Supreme that you have to Realise is right inside you and everything else; understand this)

Atma is eternal

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ (Gita 2.18)

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ,

anāśino'prameyasya tasmādyudhyasva bhārata.

These bodies of the embodied One, who is eternal, indestructible, and illimitable, are known to have an end. Therefore fight, O Bharata.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ (Gita 2.19)

ya enaṃ veti hantāraṃ yaścainaṃ manyate hatam

ubhau tau na vijānīto nāyaṃ hanti na hanyate.

He who regards this (the soul) as a slayer, and he who thinks it is slain, both of them fail to perceive the truth. It does not slay, nor is it slain.

न जायते म्रियते वा कदाचिन्

नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ (Gita 2.20)

na jāyate mriyate vā kadācin

nāyaṃ bhūtvā bhavitā vā na bhūyaḥ,

ajo nityaḥ śāśvato'yaṃ purāṇo

na hanyate hanyamāne śarīre.

This is not born, nor does it die, nor is it a thing that comes into being once and passing away will never come into being again. It is unborn, ancient, sempiternal (*eternal and unchanging; everlasting*); it is not slain with the slaying of the body.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ (Gita 2.21)

vedāvināśinaṃ nityaṃ ya enamajamavyayam,

kathaṃ sa puruṣaḥ pārtha kaṃ ghātayati hanti kam.

One knows it as unborn, immutable, eternal and imperishable, how can, O Partha, that man slay or cause to be slain?

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णानि

अन्यानि संयाति नवानि देही ॥ (Gita 2.22)

vāsāṃsi jīrṇāni yathā vihāya

navāni gr̥hṇāti naro'parāṇi,

tathā śarīrāṇi vihāya jīrṇāni

anyāni saṃyāti navāni dehī.

The embodied soul casts away old and takes up new bodies as a man changes worn-out raiment for new.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ (Gita 2.23)

nainaṃ chindanti śastrāṇi nainaṃ dahati pāvakaḥ,

na cainaṃ kledayantyāpo na śoṣayati mārutaḥ.

Weapons cannot cleave it, nor the fire burn, nor do the waters drench it, nor the wind dry.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ (Gita 2.24)

acchedyo'yamadāhyo'yamakledyo'śoṣya eva ca,

nityaḥ sarvagataḥ sthāṇuracalo'yaṃ sanātanaḥ.

It is uncleavable, it is incombustible, it can neither be drenched nor dried. Eternally stable, immobile, all-pervading, it is for ever and for ever.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ (Gita 2.25)

avyakto'yamacintyo'yamavikāryo'yamucyate,

tasmādevaṃ viditvainaṃ nānuśocitumarhasi.

It is unmanifest, it is unthinkable, it is immutable, so it is described; therefore knowing it as such, thou shouldst not grieve.

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्वदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ (Gita 2.29)

āścaryavatpaśyati kaścidenam āścaryavadvadati tathaiva cānyaḥ,

āścaryavaccainamanyaḥ śṛṇoti śrutvā'pyenaṃ veda na caiva kaścit.

One sees it as a mystery, another speaks of it as mystery, still another hears of it as a mystery, and yet, even having heard, none knows it.

देही नित्यमवधोऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ (Gita 2.30)

dehī nityamavadhyo'yaṁ dehe sarvasya bhārata,

tasmātsarvāṇi bhūtāni na tvam śocitumarhasi.

This dweller in the body of everyone is eternal and indestructible. O Bharata: therefore thou shouldst not grieve for any creature.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ (Gita 3.42)

indriyāṇi parāṇyāhurindriyebhyaḥ paraṁ manaḥ,

manasastu parā buddhiryo buddheḥ paratastu saḥ.

Supreme, they say, (beyond their objects) are the senses, supreme over the senses the mind, supreme over the mind the intelligent will; that which is supreme over the intelligent will, is He (Purusha).

Purusha & Prakriti

प्रकृतिं पुरुषं चैव विद्यनादि उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ (Gita 13.19)

prakṛtiṁ puruṣaṁ caiva vidyanādi ubhāvapi,

vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavan.

Know thou that Purusha (the Soul) and Prakriti (Nature) are both without origin and eternal; but the modes of Nature and the lower forms she assumes to our conscious experience have an origin in Prakriti.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ (Gita 13.20)

kāryakāraṇakartṛtve hetuḥ prakṛtirucyate,

puruṣaḥ sukhaduḥkhānāṁ bhoktṛtve heturucyate.

Prakriti is said to be the origin of cause and effect and the sense of doership; Purusha is said to be the cause of the enjoyment of pleasure and pain.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु ॥ (Gita 13.21)

puruṣaḥ prakṛtistho hi bhuṅkte prakṛtijāṅguṇān,

kāraṇaṁ guṇasaṅgo'sya sadasadyonijanmasu.

Purusha involved in Prakriti enjoys the qualities (*gunas*) born of Prakriti; attachment to the qualities is the cause of his birth in good and evil wombs.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ (Gita 13.22)

upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ,

paramātmēti cāpyukto dehe'sminpuruṣaḥ paraḥ.

The Witness, the Sanctioner (source of consent), the Sustainer (upholder) of the work of Nature, the Enjoyer, the almighty Lord and supreme Self is called the Supreme Soul seated in this body.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ (Gita 13.29)

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ,

yaḥ paśyati tathātmānamakartāraṁ sa paśyati.

He who sees that all action is verily done by Prakriti, and that the Self is the inactive witness, he sees.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ (Gita 13.30)

yadā bhūtapṛthagbhāvamekasthamanupaśyati,

tata eva ca vistāraṁ brahma saṁpadyate tadā.

When he perceives the diversified existence of beings abiding in the one eternal Being, and spreading forth from it, then he attains to Brahman.

अनादित्वात्त्रिगुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ (Gita 13.31)

anāditvānnirguṇatvātparamātmāyamavyayaḥ,

śarīrastho'pi kaunteya na karoti na lipyate.

Because it is without origin and eternal, not limited by the qualities, the imperishable supreme Self though seated in the body, O Kaunteya, does not act, nor is affected.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ (Gita 13.32)

yathā sarvagataṁ sauṣṇmyādākāśaṁ nopalipyate,

sarvatrāvasthito dehe tathātmā nopalipyate.

As the all-pervading ether is not affected by reason of its subtlety, so seated everywhere in the body, the Self is not affected.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ (Gita 13.33)

yathā prakāśayatyekah kṛtsnaṃ lokamimaṃ raviḥ,

kṣetraṃ kṣetrī tathā kṛtsnaṃ prakāśayati bhārata.

As the one sun illumines the whole world, so the Lord of the Field illumines the entire Field, O Bharata.

Jiva, an amsha of the Lord

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ (Gita 15.7)

mamaivāṃśo jīvaloke jīvabhūtaḥ sanātanaḥ,

manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati.

It is an eternal portion of Me that becomes the Jiva in the world of Jivas (living creatures) and draws to itself the six senses, including the mind, that abide in Prakriti.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहित्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ (Gita 15.8)

śarīraṃ yadavāpnoti yaccāpyutkrāmatīśvaraḥ,

gṛhitvaitāni saṃyāti vāyurgamdhānivaśayāt.

When the Lord takes up this body (he brings in with him the mind and the senses) and when he abandons it he goes taking these (mind and senses) as the wind carries with it the perfumes from a vase.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ (Gita 15.9)

śrotraṃ cakṣuḥ sparśanaṃ ca rasanaṃ ghrāṇameva ca,

adhiṣṭhāya manaścāyaṃ viṣayānupasevate.

The ear, the eye, the touch, the taste and the smell, using these and the mind also, he enjoys the objects of senses as the indwelling and overdwelling Soul (presiding over them).

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ (Gita 15.10)

utkrāmantam sthitam vā'pi bhuñjānam vā guṇānvitam,

vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ.

The deluded do not perceive him in his coming in and his going forth or in his staying and enjoying and assumption of quality; they perceive who have the eye of knowledge.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ (Gita 15.11)

yatanto yoginaścainaṃ paśyantyātmanyavasthitam,

yatanto'pyakṛtātmāno nainaṃ paśyaṃtyacetasaḥ.

The Yogins who strive, see the Lord in themselves: but though they strive to do so, the ignorant perceive Him not, as they are not formed in the spiritual mould.

Two Purushas

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ (Gita 15.16)

dvāvimau puruṣau loka kṣaraścākṣara eva ca,

kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate.

There are two Purushas (spiritual beings) in this world, the immutable (and impersonal) and the mutable (and personal); the mutable is all these existences, the Kutastha (the high-seated consciousness of the Brahmic status) is called the immutable.

Chapter 4: Are you an accomplished *sadhak*?

(Do you have the qualities/characteristics/signs described here? If not, these are your goals)

Right understanding of death and grief

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ (Gita 2.11)

aśocyānanvaśocastvaṃ prajñāvādāṃśca bhāṣase,
gatāsūnagatāsūṃśca nānuśocanti paṇḍitāḥ.

Thou grieveest for those that should not be grieved for. Yet you are speaking words of wisdom. The enlightened man does not mourn either for the living or for the dead.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ (Gita 2.13)

dehino'sminyathā dehe kaumāraṃ yauvanaṃ jarā,
tathā dehāntaraprāptirdhīrastatra na muhyati.

As the soul passes physically through childhood and youth and age, so it passes on to the changing of the body. The self-composed man does not allow himself to be disturbed and blinded by this.

Beyond dualities

मात्रास्पर्शास्तु कौन्तेय शीतऽओष्णसुखदुःखदाः ।

आगम्ऽआपायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ (Gita 2.14)

mātrāsparśāstu kaunteya śīta'oṣṇasukhaduḥkhadāḥ,
āgam'āpāyino'nityāstāṃstitikṣasva bhārata.

The material touches, O son of Kunti, giving cold and heat, pleasure and pain, things transient which come and go, these learn to endure, O Bharata.

यं हि न व्यथयन्त्येते पुरुषं पुरुषऽअर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ (Gita 2.15)

yaṃ hi na vyathayantyetē puruṣaṃ puruṣ'arṣabha,
samaduḥkhasukhaṃ dhīraṃ so'mṛtatvāya kalpate.

The man whom these do not trouble or pain O lion-hearted among men, the firm and wise who is equal in pleasure and suffering, makes himself apt for immortality.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्व्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ (Gita 5.3)

jñeyah sa nityasaṁnyāsī yo na dveṣṭi na kāṅkṣati,
nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate.

He should be known always as a Sannyasin (even when he is doing action) who neither dislikes nor desires; for free from the dualities he is released easily and happily from the bondage.

Understanding of Supreme

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ (Gita 2.16)

nāsato vidyate bhāvo nābhāvo vidyate sataḥ,
ubhayorapi dṛṣṭo'ntastvanayostattvadarśibhiḥ.

That which really is, cannot go out of existence, just as that which is non-existent cannot come into being. The end of this opposition of 'is' and 'is not' has been perceived by the seers of essential truths.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ (Gita 4.6)

ajo'pi sannavyayātmā bhūtānāmīśvaro'pi san,
prakṛtiṁ svāmadhiṣṭhāya saṁbhavāmyātmamāyayā.

Though I am the unborn, though I am imperishable in my self-existence, though I am the Lord of all existences, yet I stand upon my own Nature and I come into birth by my self-Maya.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ (Gita 4.9)

janma karma ca me divyamevaṁ yo veti tattvataḥ,
tyaktvā dehaṁ punarjanma naiti māmetye so'rjuna.

He who knoweth thus in its right principles my divine birth and my divine work, when he abandons his body, comes not to rebirth, he comes to Me, O Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ (Gita 4.10)

vītarāgabhayakrodhā manmayā māmupāśritāḥ,
bahavo jñānatapasā pūtā madbhāvamāgatāḥ.

Delivered from liking and fear and wrath, full of Me, taking refuge in Me, many purified by austerity of knowledge have arrived at My nature of being (*madbhavam*, the divine nature of the Purushottama).

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ (Gita 13.34)

kṣetrakṣetrajñayorevamantaram jñānacakṣuṣā,

bhūtaprakṛtimokṣam ca ye viduryānti te param.

They who with the eye of knowledge perceive this difference between the Field and the Knower of the Field and the liberation of beings from Prakriti, they attain to the Supreme.

Equality towards all

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ (Gita 5.18)

vidyāvinayasampanne brāhmaṇe gavi hastini,

śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ.

Sages see with an equal eye the learned and cultured Brahmin, the cow, the elephant, the dog, the outcaste.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ (Gita 5.19)

ihaiva tairjitaḥ sargo yeṣāṃ sāmye sthitaṃ manaḥ,

nirdoṣam hi samam brahma tasmād brahmaṇi te sthitāḥ.

Here on earth itself they have conquered the creation whose mind is established in equality; the equal Brahman is faultless, therefore they live in the Brahman.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ (Gita 5.20)

na prahr̥ṣyetpriyam prāpya nodvijetprāpya cāpriyam,

sthirabuddhirasaṃmūḍho brahmavid brahmaṇi sthitaḥ.

With intelligence stable, unbewildered, the knower of Brahman, living in the Brahman, neither rejoices on obtaining what is pleasant, nor sorrows on obtaining what is unpleasant.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ (Gita 6.9)

suhṛṇmitrāryudāsīnamadhyasthadveṣyabandhuṣu,

sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate.

He who is equal in soul to friend and enemy and to neutral and indifferent, also to sinner and saint, he excels.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ (Gita 13.27)

samaṃ sarveṣu bhūteṣu tiṣṭhantaṃ parameśvaram

vinaśyatsvavinaśyantaṃ yaḥ paśyati sa paśyati.

The Supreme Lord is seated equally in all beings, unperishing within the perishing — he who thus sees, he sees.

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ (Gita 13.28)

samaṃ paśyanhi sarvatra samavasthitamīśvaram,

na hinastyātmanātmānaṃ tato yāti parāṃ gatim.

Perceiving the equal Lord as the spiritual inhabitant in all forces, in all things and in all beings, he does not injure himself (by casting his being into the hands of desire and passions), and thus he attains to the supreme status.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ (Gita 13.30)

yadā bhūtaprthagbhāvamekasthamanupaśyati,

tata eva ca vistāraṃ brahma sampadyate tadā.

When he perceives the diversified existence of beings abiding in the one eternal Being, and spreading forth from it, then he attains to Brahman.

Settled understanding (stitha-dhih)

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ (Gita 2.55)

prajahāti yadā kāmānsarvānpārtha manogatān,

ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate.

When a man expels all desires from the mind, O Partha, and is satisfied in the self by the Self, then is he called stable in intelligence.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ (Gita 2.56)

duḥkheṣvanudvignamanāḥ sukheṣu vigataspr̥haḥ,

vītarāgabhayakrodhaḥ sthitadhīrmunirucyate.

He whose mind is undisturbed in the midst of sorrows and amid pleasures is free from desire, from whom liking and fear and wrath have passed away, is the sage of settled understanding.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ (Gita 2.57)

yaḥ sarvatrānabhisnehastattatprāpya śubhāśubham,

nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā.

Who in all things is without affection though visited by this good or that evil and neither hates nor rejoices, his intelligence sits firmly founded in wisdom.

यदा संहरते चायं कूर्मोऽगानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेऽभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ (Gita 2.58)

yadā saṁharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ,

indriyāṇīndriyārthe'bhyastasya prajñā pratiṣṭhitā.

Who draws away the senses from the objects of sense, as the tortoise draws in his limbs into the shell, his intelligence is firm in its seat.

Has the *Rasa* ceased

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ (Gita 2.59)

viṣayā vinivartante nirāhārasya dehinaḥ,

rasavarjaṁ raso'pyasya paraṁ drṣṭvā nivartate.

If one abstains from food, the objects of sense cease to affect, but the affection itself of the sense, the *rasa*, remains; the *rasa* also ceases when the Supreme is seen.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेऽभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ (Gita 2.68)

tasmādyasya mahābāho nigrhītāni sarvaśaḥ,

indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā.

Therefore, O mighty-armed, one who has utterly restrained the excitement of the senses by their objects, his intelligence sits firmly in its seat (founded in calm self-knowledge).

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ (Gita 2.69)

yā niśā sarvabhūtānāṁ tasyāṁ jāgati saṁyamī,

yasyāṁ jāgrati bhūtāni sā niśā paśyato muneḥ.

That which is to all creatures night, in that the self-mastering sage is awake; that in which all creatures wake, is night to the sage who sees.

Naishkarmya siddhi

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ (Gita 3.7)

yastvindriyāṇi manasā niyamyārabhate'rjuna,
karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate.

He who controlling the senses by the mind, O Arjuna, without attachment engages with the organs of action in Yoga of action, he excels.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ (Gita 3.17)

yastvātmaratireva syādātmatṛptaśca mānavaḥ,
ātmanyeva ca saṁtuṣṭastasya kāryaṁ na vidyate.

But the man whose delight is in the Self and who is satisfied with the enjoyment of the Self and in the Self he is content, for him there exists no work that needs to be done.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ (Gita 3.18)

naiva tasya kṛtenārtho nākṛteneha kaścana,
na cāsyā sarvabhūteṣu kaścidadharthavyapāśrayaḥ.

He has no object here to be gained by action done and none to be gained by action undone; he has no dependence on all these existences for any object to be gained.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ (Gita 4.41)

yogasamnyastakarmāṇaṁ jñānasamchinnasamśayam,
ātmavantaṁ na karmāṇi nibadhnanti dhanaṁjaya.

He who has destroyed all doubt by knowledge and has by Yoga given up all works and is in possession of the Self is not bound by his works. O Dhananjaya.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ (Gita 5.7)

yogayukto viśuddhātmā vijitātmā jitendriyaḥ,
sarvabhūtātmaphūtātma kurvannapi na lipyate.

He who is in Yoga, the pure soul, master of his self, who has conquered the senses, whose self becomes the Self of all existences (of all things that have become), even though he does works, he is not involved in them.

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशन्निघ्नन्नश्रङ्गच्छन्स्वपन्श्वासन् ॥ (Gita 5.8)

naiva kiṁcitkaromīti yukto manyeta tattvavit,
paśyañśṛṇvaṁspṛśañjighrannaśnaṁgacchansvapanaśvasan.

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ (Gita 5.9)

pralapanvisrjangrḥṇannunmiṣannimiṣannapi,

indriyāṇīndriyārtheṣu vartanta iti dhārayan.

The man who knows the principles of things thinks, his mind in Yoga (with the inactive Impersonal), "I am doing nothing"; when he sees, hears, tastes, smells, eats, moves, sleeps, breathes, speaks, takes, ejects, opens his eyes or closes them, he holds that it is only the senses acting upon the objects of the senses.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ (Gita 13.29)

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ,

yaḥ paśyati tathātmānamakartāraṁ sa paśyati.

He who sees that all action is verily done by Prakriti, and that the Self is the inactive witness, he sees.

(Background to shloka No. 18.16

पंचैतानि महाबाहो कारणानि निबोध मे ।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ (Gita 18.13)

pañcāitāni mahābāho kāraṇāni nibodha me,

sāṅkhye kṛtānte proktāni siddhaye sarvakarmaṇām.

Know from Me, O mighty-armed, the five causes for accomplishment of all actions as laid down by the Sankhya doctrine.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पंचमम् ॥ (Gita 18.14)

adhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthagvidham,

vividhāśca pṛthakceṣṭā daivaṁ caivātra pañcamam.

These five are: the basis (body), the doer, the various instruments, the many kinds of efforts, and last, the Fate.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः ॥ (Gita 18.15)

śarīravāṅmanobhiryatkarma prārabhate naraḥ,

nyāyyaṁ vā viparītaṁ vā pañcaite tasya hetavaḥ.

Whatever action a man undertakes by his body, speech or mind, whether right or wrong, these five are the cause thereof.)

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ (Gita 18.16)

tatraivam sati kartāramātmānam kevalam tu yaḥ,

paśyatyakṛtabuddhitvānna sa paśyati durmatih.

That being so, he verily who, owing to ignorant understanding, looketh on the pure Self as the doer, he, of perverted intelligence, sees not.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमांल्लोकान् न हन्ति न निबध्यते ॥ (Gita 18.17)

yasya nāhaṁkṛto bhāvo buddhiryasya na lipyate,

hatvā'pi sa imāṁl lokān na hanti na nibadhyate.

He who is free from the ego-sense, whose intelligence is not affected, though he slay these peoples, he slayeth not, nor is bound.

Abandonment of phala-sanga

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ (Gita 4.20)

tyaktvā karmaphalāsaṅgam nityatṛpto nirāśrayaḥ,

karmaṇyabhipravṛtto'pi naiva kiṁcitkaroti saḥ.

Having abandoned all attachment to the fruits of his works, ever satisfied without any kind of dependence, he does nothing though (through his nature) he engages in action.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ (Gita 4.21)

nirāśīryatacittātmā tyaktasarvaparigrahaḥ,

śārīraṁ kevalam karma kurvannāpnoti kilbiṣam.

He has no personal hopes, does not seize on things as his personal possessions; his heart and self are under perfect control; performing action by the body alone, he does not commit sin.

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ (Gita 4.22)

yadṛcchālābhasaṁtuṣṭo dvandvātīto vimatsaraḥ,

samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate.

He who is satisfied with whatever gain comes to him, who has passed beyond the dualities, is jealous of none, is equal in failure and success, he is not bound even when he acts.

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ (Gita 4.23)

gatasaṅgasya muktasya jñānāvasthitacetasaḥ,

yajñāyācarataḥ karma samagraṁ pravilīyate.

When a man liberated, free from attachment, with his mind, heart and spirit firmly founded in Self-knowledge, does works as sacrifice, all his work is dissolved.

ब्रह्मऽआर्पणं ब्रह्म हविर्-ब्रह्मऽआग्नौ ब्रह्मणा हुतम् ।

ब्रह्मऽएव तेन गन्तव्यं ब्रह्म-कर्म-समाधिना ॥ (Gita 4.24)

brahm'ārpaṇaṁ brahma havir-brahm'āgnau brahmaṇā hutam,

brahm'aiva tena gantavyaṁ brahma-karma-samādhinā.

Brahman is the giving, Brahman is the food-offering, by Brahman it is offered into the Brahman fire, Brahman is that which is to be attained by samadhi in Brahman-action.

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ (Gita 5.10)

brahmaṇyādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ,

lipyate na sa pāpena padmapatramivāmbhasā.

He who, having abandoned attachment, acts reposing (or founding) his works on the Brahman, is not stained by sin even as water clings not to the lotus-leaf.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये ॥ (Gita 5.11)

kāyena manasā buddhyā kevalairindriyairapi,

yoginaḥ karma kurvanti saṅgaṁ tyaktvātmaśuddhaye.

Therefore the Yogins do works with the body, mind, understanding, or even merely with the organs of action, abandoning attachment, for self-purification.

युक्तःकर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ (Gita 5.12)

yuktaḥkarmaphalaṁ tyaktvā śāntimāpnoti naiṣṭhikīm,

ayuktaḥ kāmakāreṇa phale sakto nibadhyate.

By abandoning attachment to the fruits of works, the soul in union with Brahman attains to peace of rapt foundation in Brahman, but the soul not in union is attached to the fruit and bound by the action of desire.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ (Gita 5.13)

sarvakarmāṇi manasā samnyasyāste sukhaṁ vaśī,

navadvāre pure dehī naiva kurvanna kārayan.

The embodied soul perfectly controlling its nature, having renounced all its actions by the mind (inwardly, not outwardly), sits serenely in its nine-gated city neither doing nor causing to be done.

Jnana siddhi

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ (Gita 4.19)

yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ,

jñānāgnidagdhakarmāṇaṁ tamāhuḥ paṇḍitaṁ budhāḥ.

Whose inceptions and undertakings are all free from the will of desire, whose works are burned up by the fire of knowledge, him the wise have called a sage.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ (Gita 5.16)

jñānena tu tadajñānaṁ yeṣāṁ nāśitamātmanaḥ,

teṣāmādityavajjñānaṁ prakāśayati tatparam.

Verily, in whom ignorance is destroyed by self-knowledge, in them knowledge lights up like a sun the Supreme Self (within them).

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ (Gita 5.17)

tadbuddhayastadātmānastanniṣṭhāstatparāyaṇāḥ,

gacchantyapunarāvṛttiṁ jñānanirdhūtakalmaṣāḥ.

Turning their discerning mind to That, directing their whole conscious being to That, making That their whole aim and the sole object of their devotion, they go whence there is no return, their sins washed by the waters of knowledge.

Yoga siddhi

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ (Gita 5.21)

bāhyasparśeṣvasaktātmā vindatyātmani yatsukham,

sa brahmayogayuktātmā sukhamakṣayamaśnute.

When the soul is no longer attached to the touches of outward things, then one finds the happiness that exists in the Self; such a one enjoys an imperishable happiness, because his self is in Yoga, by Yoga with the Brahman.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ (Gita 5.22)

ye hi saṁsparśajā bhogā duḥkhayonaya eva te,

ādyantavantaḥ kaunteya na teṣu ramate budhaḥ.

The enjoyments born of the touches of things are causes of sorrow, they have a beginning and an end; therefore the sage, the man of awakened understanding, *budhaḥ*, does not place his delight in these.

शक्नोतीहैव यः सोढुं प्राक्षरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ (Gita 5.23)

śaknotīhaiva yaḥ soḍhum prākṣarīravimokṣaṇāt,

kāmakrodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ.

He who can bear the velocity of wrath and desire, even before he gives up his body, he is the Yogin, a happy man.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ (Gita 5.24)

yo'ntaḥsukho'ntarārāmastathāntarjyotireva yaḥ,

sa yogī brahmanirvāṇaṁ brahmabhūto'dhigacchati.

He who has the inner happiness and the inner ease and repose and the inner light, that Yogin becomes the Brahman and reaches self-extinction in the Brahman (*brahma-nirvanam*).

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ (Gita 5.25)

labhante brahmanirvāṇamṛṣayaḥ kṣīṇakalmaṣāḥ,

chinnadvaiddhā yatātmānaḥ sarvabhūtahite ratāḥ.

Sages win Nirvana in the Brahman, they in whom the stains of sin are effaced and the knot of doubt is cut asunder, masters of their selves, who are occupied in doing good to all creatures.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ (Gita 5.26)

kāmakrodhaviyuktānāṁ yatīnāṁ yatacetasām,

abhito brahmanirvāṇaṁ vartate vidadātmanām.

Yatis (those who practise self-mastery by Yoga and austerity) who are delivered from desire and wrath and have gained self-mastery, for them Nirvana in the Brahman exists all about them, encompasses them, they already live in it because they have knowledge of the Self.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ (Gita 5.27)

sparsāṅkṛtvā bahirbāhyāṁścakṣuścaivāntare bhruvoḥ,
prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau.

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ (Gita 5.28)

yatendriyamanobuddhirmunirmokṣaparāyaṇaḥ,
vigatecchābhayakrodho yaḥ sadā mukta eva saḥ.

Having put outside of himself all outward touches and concentrated the vision between the eyebrows and made equal the *prana* and the *apana* moving within the nostrils, having controlled the senses, the mind and the understanding, the sage devoted to liberation, from whom desire and wrath and fear have passed away, is ever free.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ (Gita 6.7)

jitātmanaḥ praśāntasya paramātmā samāhitaḥ,
śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoḥ.

When one has conquered one's self and attained to the calm of a perfect self-mastery and self-possession, then is the supreme Self in a man founded and poised (even in his outwardly conscious human being) in cold and heat, pleasure and pain as well as in honour and dishonour.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः ॥ (Gita 6.8)

jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ,
yukta ityucyate yogī samaloṣṭāśmakāṁcanaḥ.

The Yogin, who is satisfied with Self-knowledge, tranquil and self-poised, master of his senses, regarding alike clod and stone and gold, is said to be in Yoga.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ (Gita 6.10)

yogī yuñjīta satatamātmānaṁ rahasi sthitaḥ,
ekākī yatacittātmā nirāśīraparigrahaḥ.

Let the Yogin practise continually union with the Self (so that that may become his normal consciousness) sitting apart and alone, with all desire and idea of possession banished from his mind, self-controlled in his whole being and consciousness.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ (Gita 6.28)

yuñjannevaṃ sadātmānaṃ yogī vigatakalmaṣaḥ,
sukhena brahmasaṃsparśamatyantam sukhamāśnute.

Thus freed from stain of passion and putting himself constantly into Yoga, the Yogin easily and happily enjoys the touch of the Brahman which is an exceeding bliss.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ (Gita 6.29)

sarvabhūtasthamātmānaṃ sarvabhūtāni cātmani,
īkṣate yogayuktātmā sarvatra samadarśanaḥ.

The man whose self is in Yoga, sees the Self in all beings and all beings in the Self, he is equal-visioned everywhere.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ (Gita 6.30)

yo māṃ paśyati sarvatra sarvaṃ ca mayi paśyati,
tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati.

He who sees Me everywhere and sees all in Me, to him I do not get lost, nor does he get lost to Me.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ (Gita 6.31)

sarvabhūtasthitaṃ yo māṃ bhajatyekatvamāsthitaḥ,
sarvathā vartamāno'pi sa yogī mayi vartate.

The Yogin who has taken his stand upon oneness and loves Me in all beings, however and in all ways he lives and acts, lives and acts in Me.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ (Gita 6.32)

ātmaupamyena sarvatra samam paśyati yo'rjuna,
sukhaṃ vā yadi vā duḥkhaṃ sa yogī paramo mataḥ.

He, O Arjuna, who sees with equality everything in the image of the Self whether it be grief or it be happiness, him I hold to be the supreme Yogin.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ (Gita 6.47)

yogināmapi sarveṣāṃ madgatenāntarātmanā,
śraddhāvānbhajate yo mām sa me yuktatamo mataḥ.

Of all Yogins he who with all his inner self given up to Me, for Me has love and faith, him I hold to be the most united with Me in Yoga.

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ (Gita 12.2)

mayyāveśya mano ye mām nityayuktā upāsate,
śraddhayā parayopetāḥ te me yuktatamā matāḥ.

Those who found their mind in Me and by constant union, possessed of a supreme faith, seek after Me, I hold to be the most perfectly in union of Yoga.

Yogi & a devotee

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ (Gita 12.13)

adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca,
nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī.

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ (Gita 12.14)

saṁtuṣṭaḥ satataṃ yogī yatātmā dṛḍhaniścayaḥ,
mayyarpitamano buddhiryo madbhaktaḥ sa me priyaḥ.

Bearing ill-will to none, and having friendship and compassion for all beings, free from egoism and I-ness and my-ness, even minded in pain and pleasure and forgiving, the Yogin who is ever content, self-controlled and firm willed, and whose mind and reason are given up to Me, he, My devotee is dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ (Gita 12.15)

yasmānnodvijate loko lokānnodvijate ca yaḥ,
harṣāmarṣabhayodvegairmukto yaḥ sa ca me priyaḥ.

He by whom the world is not afflicted or troubled, who also is not afflicted or troubled by the world, who is freed from the troubled agitated lower nature and from its waves of joy and fear and anxiety and resentment, he is dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ (Gita 12.16)

anapekṣaḥ śucirdakṣa udāsīno gatavyathaḥ,
sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ.

He who desires nothing, is pure, skilful in all actions, indifferent to whatever comes, not pained or afflicted by any result or happening, who has given up all initiative of action, he, My devotee, is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ (Gita 12.17)

yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati,
śubhāśubhaparit̥yāgī bhaktimānyaḥ sa me priyaḥ.

He who neither desires the pleasant and rejoices at its touch nor abhors the unpleasant and sorrows at its touch, who has abolished the distinction between fortunate and unfortunate happenings (because his devotion receives all things equally as good from the hands of his eternal Lover and Master), he is dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥ (Gita 12.18)

samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ,
śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ.

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ (Gita 12.19)

tulyanindāstutirmaunī saṁtuṣṭo yena kenacit,
aniketaḥ sthīramatirbhaktimānme priyo naraḥ.

Equal to friend and enemy, equal to honour and insult, cold and heat, pleasure and pain, he who, free from attachment, is equal to praise and blame, who is silent (restrained in speech), content with whatever comes, with no attachment to any home, firm in mind, full of devotion, is dear to Me.

Chapter 5: What to do (path to travel) for attaining the ultimate state

(The paths and directions are clearly given by the Lord Himself. Understand and follow them)

Taking to the path

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ (Gita 2.40)

nehābhikramanāśo'sti pratyavāyo na vidyate,

svalpamapyasya dharmasya trāyate mahato bhayāt.

On this path no effort is lost, nor is there any retrogression; even a little of this dharma delivers from the great fear.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ (Gita 7.3)

manuṣyāṇāṃ sahasreṣu kaścidyatati siddhaye,

yatatāmapi siddhānāṃ kaścinnmāṃ veti tattvataḥ.

Among thousands of men one here and there strives after perfection, and of those who strive and attain to perfection one here and there knows me in all the principles of my existence (*tattvah*).

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ (Gita 13.24)

dhyānenātmani paśyanti kecidātmānamātmanā,

anye sāṅkhyena yogena karmayogena cāpare.

By meditation do some see the Self in their self by the Self, others see it by Yoga of Sankhyas; others by the Yoga of works.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ (Gita 13.25)

anye tvevamajānantaḥ śrutvānyebhya upāsate,

te'pi cātitarantyeva mṛtyuṃ śrutiparāyaṇāḥ.

Others, who are ignorant of these paths of Yoga, may hear of the truth from others and mould the mind into the sense of that to which it listens with faith and concentration. But however arrived at, it carries us beyond death to immortality.

Caution on/censure of Vedavada

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ (Gita 2.42)

yāmimām puṣpitām vācam pravadantyavipaścitaḥ,
vedavādaratāḥ pārtha nānyadastīti vādinaḥ.

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ (Gita 2.43)

kāmātmānaḥ svargaparā janmakarmaphalapradām,
kriyāviśeṣabahulām bhogaiśvaryagatiṁ prati.

This flowery word which they declare who have not clear discernment, devoted to the creed of the Veda, whose creed is that there is nothing else, souls of desire, seekers of Paradise, — it gives the fruits of the works of birth, it is multifarious with specialities of rites, it is directed to enjoyment and lordship as its goal.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ (Gita 2.44)

bhogaiśvaryaprasaktānām tayāpahṛtacetasām,
vyavasāyātmikā buddhiḥ samādhau na vidhīyate.

The intelligence of those who are misled by that (flowery word), and cling to enjoyment and lordship, is not established in the self with concentrated fixity.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ (Gita 2.45)

traiguṇyaviṣayā vedā nistraiguṇyo bhavārjuna,
nirdvandvo nityasattvastho niryogakṣema ātmavān.

The action of the three gunas is the subject-matter of the Veda; but do thou become free from the triple guna, O Arjuna; without the dualities, ever based in the true being, without getting or having, possessed of the self.

Reach for the inner Veda

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ (Gita 2.52)

yadā te mohakalilam buddhirvyatitarīṣyati,
tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca.

When thy intelligence shall cross beyond the whirl of delusion, then shalt thou become indifferent to Scripture heard or that which thou hast yet to hear.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ (Gita 2.53)

śrutivipratipannā te yadā sthāsyati niścalā,
samādhāvacalā buddhistadā yogamavāpsyasi.

When thy intelligence which is bewildered by the Sruti, shall stand unmoving and stable in Samadhi, then shalt thou attain to Yoga.

Basic Understanding and attainments

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ (Gita 13.5)

mahābhūtānyahamkāro buddhiravyaktameva ca,
indriyāṇi daśaikaṃ ca pañca cendriyagocarāḥ.

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ (Gita 13.6)

icchā dveṣaḥ sukhaṃ duḥkhaṃ saṃghātaścetanā dhṛtiḥ,
etatkṣetram samāseṇa savikāramudāhṛtam.

The unmanifest, the five elemental states of matter, the ten senses and the one (mind), intelligence and ego, the five objects of the senses; liking and disliking, pleasure and pain, consciousness, collocation, persistence; these, briefly described, constitute the Field (*kshetra*) with its deformations.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ (Gita 13.7)

amānitvamadambhitvamahiṃsā kṣāntirārjavam,
ācāryopāśanaṃ śaucaṃ sthairyamātmavinigrahaḥ.

An absence of worldly pride and arrogance, harmlessness (non-violence), a candid soul, a tolerant, long-suffering and benignant heart, purity of mind and body, tranquil firmness and steadfastness, self-control and a masterful government of the lower nature and veneration of the Teacher.

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ (Gita 13.8)

indriyārtheṣu vairāgyamanahamkāra eva ca,
janmamṛtyujarāvyaādhiduḥkhadoṣānudarśanam.

असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ (Gita 13.9)

asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu,
nityaṃ ca samacittatvam iṣṭāniṣṭopapattiṣu.

A firm detachment from the objects of the senses, a radical freedom from egoism, a keen perception of the defective nature of the ordinary life of man with its aimless and painful subjection to birth and death and disease and age, absence of clinging to the attachment

and absorption of family and home, a constant equal-mindedness to all pleasant or unpleasant happenings.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ (Gita 13.10)

mayi cānanyayogena bhaktiravyabhicāriṇī,
viviktadeśasevitvamaratirjanasaṁsadi.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ (Gita 13.11)

adhyātmajñānanityatvaṁ tattvajñānārthadarśanam,
etajjñānamiti proktamajñānaṁ yadato'nyathā.

Unswerving devotion for Me with exclusive union, resort to solitary places, away from the vain noise of crowds and the assemblies of men, constancy of the spiritual knowledge, direct perception of the true sense of the real knowledge; this is declared to be the knowledge; all that is otherwise is ignorance.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ (Gita 16.21)

trividhaṁ narakasyedaṁ dvāraṁ nāśanamātmanaḥ,
kāmaḥ krodhastathā lobhastasmādetatrayaṁ tyajet.

Threefold are the doors of Hell, destructive of the soul — desire, wrath and greed: therefore let man renounce these three.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ (Gita 16.22)

etairvimuktaḥ kaunteya tamodvāraistribhīrnaraḥ,
ācaratyātmanaḥ śreyastato yāti parāṁ gatim.

A man liberated from these doors of darkness, O son of Kunti, follows his own higher good and arrives at the highest soul-status.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ (Gita 16.23)

yaḥ śāstravidhimutsrjya vartate kāmakārataḥ,
na sa siddhimavāpnoti na sukhaṁ na parāṁ gatim.

He who, having cast aside the rules of the *Shāstra*, follows the promptings of desire attains not to perfection nor happiness nor the highest soul-status.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ (Gita 16.24)

tasmācchāstram pramāṇam te kāryākāryavyavasthitau,

jñātvā śāstravidhānoktaṁ karma kartumihārhasi.

Therefore let the Shastra be thy authority in determining what ought to be done or what ought not to be done. Knowing what has been declared by the rules of the Shastra, thou should work in this world.

True victory over senses

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ (Gita 2.59)

viṣayā vinivartante nirāhārasya dehinaḥ,

rasavarjaṁ raso'pyasya paraṁ drṣṭvā nivartate.

If one abstains from food, the objects of sense cease to affect, but the affection itself of the sense, the *rasa*, remains; the *rasa* also ceases when the Supreme is seen.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ (Gita 2.60)

yatato hyapi kaunteya puruṣasya vipaścitaḥ,

indriyāṇi pramāthīni haranti prasabhaṁ manaḥ.

Even the mind of the wise man who labours for perfection is carried away by the vehement insistence of the senses, O son of Kunti.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ (Gita 2.61)

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ,

vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā.

Having brought all the senses under control, he must sit firm in Yoga, wholly given up to Me; for whose senses are mastered, of him the intelligence is firmly established (in its proper seat).

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ (Gita 2.62)

dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate,

saṅgātsaṁjāyate kāmāḥ kāmātkrodho'bhijāyate.

In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed, from attachment arises desire; from desire anger comes forth.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ (Gita 2.63)

krodhādbhavati saṁmohaḥ saṁmohātsmṛtivibhramah,
smṛtibhramśād buddhināśo buddhināśātpraṇaśyati.

Anger leads to bewilderment, from bewilderment comes loss of memory; and by that the intelligence is destroyed: from destruction of intelligence he perishes.

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ (Gita 2.64)

rāgadveṣavimuktaistu viṣayānindriyaiścaraṇaḥ,
ātmavaśyairvidheyātmā prasādamadhiḡgacchati.

But the self-disciplined being, moving among the objects of sense with the senses free from attraction and repulsion and under the control of the Self, attains to supreme felicity (*State of well-being characterized by emotions ranging from contentment to intense joy*).

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ (Gita 2.65)

prasāde sarvaduḥkhānāṁ hānirasyopajāyate,
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate.

In that felicity comes the cessation of all miseries, and in the soul that has felicity the intelligence is rapidly established.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ (Gita 2.68)

tasmādyasya mahābāho nigṛhītāni sarvaśaḥ,
indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā.

Therefore, O mighty-armed, one who has utterly restrained the excitement of the senses by their objects, his intelligence sits firmly founded in calm self-knowledge.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ (Gita 3.41)

tasmāttvamindriyāṇyādaū niyamya bharatarṣabha,
pāpmānaṁ prajahi hyenaṁ jñānavijñānanāśanam.

Therefore, O best of Bharata, controlling first the senses, do thou slay this thing of sin, destroyer of knowledge and discernment.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ (Gita 3.42)

indriyāṇi parāṇyāhurindriyebhyaḥ paraṁ manaḥ,
manasastu parā buddhiryo buddheḥ paratastu saḥ.

Supreme, they say, (beyond their objects), are the senses, supreme over the senses the mind, supreme over the mind the intelligent will; that which is supreme over the intelligent will, is He (Purusha).

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ (Gita 3.43)

evam buddheḥ param buddhvā samstabhyātmānamātmanā,
jahi śatruṃ mahābāho kāmārūpaṃ durāsadam.

Thus awakening by the understanding to the Highest who is beyond even the intelligence, restraining the self by the Self, slay thou, O mighty-armed, this enemy in the form of desire which is so hard to overcome.

Understand well the role of *gunas*

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ (Gita 3.27)

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ,
ahaṅkāravimūḍhātmā kartāhamiti manyate.

While the actions are being entirely done by the modes of Nature, he whose self is bewildered by egoism thinks that it is his "I" which is doing them.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ (Gita 3.28)

tattvavittu mahābāho guṇakarmavibhāgayoḥ,
guṇā guṇeṣu vartanta iti matvā na sajjate.

But one, O mighty-armed, who knows the true principles of the divisions of the modes and of works, realises that it is the modes which are acting and reacting on each other and is not caught in them by attachment.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ (Gita 3.37)

kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ,
mahāśano mahāpāpmā viddhyenamihairiṇam.

It is desire, it is wrath, born of Rajas, all-devouring, all-polluting, know thou this as the soul's enemy here.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ (Gita 3.38)

dhūmenāvriyate vahniriyathādarśo malena ca,
yatholbenāvṛto garbhastathā tenedamāvṛtam.

As a fire is covered by smoke, as a mirror by dust, as an embryo is wrapped by the amnion, so is this (knowledge) enveloped in it.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ (Gita 7.14)

daivī hyeṣā guṇamayī mama māyā duratyayā,
māmeva ye prapadyante māyāmetāṃ taranti te.

This is my divine Maya of the gunas and it is hard to overcome; to Me who turn and come, they alone cross over beyond this Maya.

Performing *karmas*: Attitude and approach

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ (Gita 2.47)

karmaṇyevādhikāraṣte mā phaleṣu kadācana,
mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi.

Thou hast a right to action, but only to action, never to its fruits; let not the fruits of thy works be thy motive, neither let there be in thee any attachment to inactivity.

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ (Gita 2.48)

yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanamjaya,
siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate.

Fixed in Yoga do thy actions, having abandoned attachment, having become equal in failure and success; for it is equality that is meant by Yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ (Gita 2.49)

dūreṇa hyavaraṃ karma buddhiyogāddhanamjaya,
buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ.

Works are far inferior to Yoga of the intelligence, O Dhananjaya; desire rather refuge in the intelligence; poor and wretched souls are they who make the fruit of their works the object of their thoughts and activities.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ (Gita 2.50)

buddhiyukto jahātīha ubhe sukṛtaduṣkṛte,
tasmādyogāya yujyasva yogaḥ karmasu kauśalam.

One whose intelligence has attained to unity, casts away even here in this world of dualities — both good and evil doings. Therefore strive to be in Yoga; Yoga is skill in works.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ (Gita 2.51)

karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ,
janmabandhavinirmuktāḥ padaṁ gacchantyanāmayam.

The sages who have united their reason and will with the Divine renounce the fruit which action yields and, liberated from the bondage of birth, they reach the status beyond misery.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ (Gita 3.30)

mayi sarvāṇi karmāṇi saṁnyasyādhyātmacetasā,
nirāśīrṇirmamo bhūtvā yudhyasva vigatajvaraḥ.

Giving up thy works to Me, with thy consciousness founded in the Self, free from desire and egoism, fight delivered from the fever of thy soul.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ (Gita 3.31)

ye me matamidaṁ nityamanutiṣṭhanti mānavāḥ,
śraddhāvanto'nasūyanto mucyante te'pi karmabhiḥ.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ (Gita 3.32)

ye tvetadabhyasūyanto nānutiṣṭhanti me matam,
sarvajñānavimūḍhāṁstānviddhi naṣṭānacetasāḥ.

Those who, full of faith and free from cavilling (raising trivial objections), constantly follow this teaching of Mine, they too are released from (the bondage of) works. But those who find fault with my teaching and act not thereon, know them to be of unripe mind, bewildered in all knowledge and fated to be destroyed.

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ (Gita 4.23)

gatasangasya muktasya jñānavasthitacetasaḥ,
yajñāyācarataḥ karma samagraṁ pravilīyate.

When a man liberated, free from attachment, with his mind, heart and spirit firmly founded in self-knowledge, does works as sacrifice, all his work is dissolved.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ (Gita 18.45)

sve sve karmaṇyabhirataḥ saṃsiddhiṃ labhate naraḥ,

svakarmanirataḥ siddhiṃ yathā vindati tacchṛṇu.

A man who is intent on his own natural work attains perfection. Listen thou how perfection is won by him who is intent on his own natural work (*swabhava* based).

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ (Gita 18.46)

yataḥ pravṛttirbhūtānāṃ yena sarvamidam tatam,

svakarmanā tamabhyarcya siddhiṃ vindati mānavaḥ.

He from whom all beings originate, by whom all this universe is pervaded, by worshipping Him by his own work, a man attains perfection.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ (Gita 18.47)

śreyānsvadharma viguṇaḥ paradharmātsvanuṣṭhitāt,

svabhāvaniyataṃ karma kurvannāpnoti kilbiṣam.

Better is one's own law of works (*swadharma*), though in itself faulty, than an alien law well carried out. One does not incur sin when one acts in agreement with the law of one's own nature.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ (Gita 18.48)

sahajaṃ karma kaunteya sadoṣamapi na tyajet,

sarvārambhā hi doṣeṇa dhūmenāgnirivāvṛtāḥ.

The inborn work, O son of Kunti, though defective, ought not to be abandoned. All actions (in the three gunas) indeed are clouded by defects as fire by smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ (Gita 18.49)

asaktabuddhiḥ sarvatra jitātmā vigataspr̥haḥ,

naiṣkarmyasiddhiṃ paramāṃ saṃnyāsenādhigacchati.

An understanding without attachment in all things, a soul self-conquered and empty of desire, man attains by renunciation a supreme perfection of *naishkarmya* (actionlessness).

Abandon all desires/attachment and perform actions

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥ (Gita 2.70)

āpūryamāṇamacalapraṭiṣṭhaṃ
samudramāpaḥ praviśanti yadvat,
tadvatkāmā yaṃ praviśanti sarve
sa śāntimāpnoti na kāmakāmī.

He attains peace, into whom all desires enter as waters into the sea which is ever being filled, yet ever motionless — not he who longs for desire.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ (Gita 2.71)

vihāya kāmānyaḥ sarvānpumāṃścarati niḥspṛhaḥ,
nirmamo nirahaṅkāraḥ sa śāntimadhigacchati.

Who abandons all desires and lives and acts free from longing, who has no "I" or "mine" (who has extinguished his individual ego in the One and lives in that unity), he attains to the great peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ (Gita 2.72)

eṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati,
sthitvāsyāmantakāle'pi brahmanirvāṇamṛcchati.

This is brahmi sthiti (firm standing in the Brahman), O son of Pritha. Having attained thereto one is not bewildered; fixed in that status even at his end, one can attain to extinction in the Brahman.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ (Gita 3.7)

yastvindriyāṇi manasā niyamyārabhate'rjuna,
karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate.

He who controlling the senses by the mind, O Arjuna, without attachment engages with the organs of action in Yoga of action, he excels.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ (Gita 3.8)

niyataṃ kuru karma tvaṃ karma jyāyo hyakarmaṇaḥ,
śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ.

Do thou action thus self-controlled, for action is greater than inaction; even the maintenance of thy physical life cannot be effected without action.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ (Gita 3.9)

yajñārthātkarmaṇo'nyatra loko'yaṁ karmabandhanaḥ,

tadarthaṁ karma kaunteya muktasaṅgaḥ samācara.

By doing works otherwise than for sacrifice, this world of men is in bondage to works; for sacrifice practise works, O son of Kunti, becoming free from all attachment.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ (Gita 3.19)

tasmādasaktaḥ satataṁ kāryaṁ karma samācara,

asakto hyācarankarma paramāpnoti pūruṣaḥ.

Therefore without attachment perform ever the work that is to be done (done for the sake of the world, lokasangraha, as is made clear immediately afterward); for by doing work without attachment man attains to the highest.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ (Gita 3.25)

saktāḥ karmaṇyavidvāṁso yathā kurvanti bhārata,

kuryādvidvāṁstathā'saktaścikīrṣurlokasaṁgraham.

As those who know not act with attachment to the action, he who knows should act without attachment, having for his motive to hold together the peoples.

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ (Gita 3.26)

na buddhibhedaṁ janayedajñānāṁ karmasaṅginām,

joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran.

He should not create a division of their understanding in the ignorant who are attached to their works; he should set them to all actions, doing them himself with knowledge and in Yoga.

Know about the types of Sacrifice (yajna)

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ (Gita 4.25)

daivamevāpare yajñaṁ yoginaḥ paryupāsate,

brahmāgnāvapare yajñaṁ yajñenaivopajuhvati.

Some Yogins follow after the sacrifice which is of the gods; others offer the sacrifice by the sacrifice itself into the Brahman-fire.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ (Gita 4.26)

śrotrādīnīndriyāṅyanye saṁyamāgniṣu juhvati,

śabdādīnviṣayānanya indriyāgniṣu juhvati.

Some offer hearing and the other senses into the fires of control, others offer sound and the other objects of sense into the fires of sense.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ (Gita 4.27)

sarvāṅīndriyakarmāṇi prāṇakarmāṇi cāpare,

ātmasaṁyamayogāgnau juhvati jñānadīpite.

And others offer all the actions of the sense and all the actions of the vital force into the fire of the Yoga of self-control kindled by knowledge.

द्रव्यज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ (Gita 4.28)

dravyajñāstapoyajñā yogayajñāstathāpare,

svādhyāyajñānayajñāśca yatayaḥ saṁśitavratāḥ.

There are some who offer in sacrifice their material possessions, others who offer the austerities of their self-discipline, others who offer their practice of some form of Yoga, and others who, firm in their vows, offer their study and knowledge.

अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ (Gita 4.29)

apāne juhvati prāṇaṁ prāṇe'pānaṁ tathāpare,

prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ.

Others again who are devoted to controlling the breath, having restrained the Prana (the incoming breath) and Apana (the outgoing breath) pour as sacrifice Prana into Apana and Apana into Prana.

अपरे नियताहाराः प्राणान्प्राणेषु जुहति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ (Gita 4.30)

apare niyatāhārāḥ prāṇānprāṇeṣu juhvati,

sarve'pyete yajñavidō yajñakṣapitakalmaṣāḥ.

Others having regulated the food, pour as sacrifice their life breaths into life-breaths. All these are knowers of sacrifice and by sacrifice have destroyed their sins.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ (Gita 4.31)

yajñāśiṣṭāmṛtabhujo yānti brahma sanātanam,

nāyaṁ loko'styayajñasya kuto'nyaḥ kurusattama.

They who enjoy the nectar of immortality left over from the sacrifice attain to the eternal Brahman; this world is not for him who does not sacrifice, how then any other world, O best of Kurus?

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ (Gita 4.32)

evam bahuvidhā yajñā vitatā brahmaṇo mukhe,

karmajānviddhi tānsarvāṇevam jñātvā vimokṣyase.

Therefore all these and many other forms of sacrifice have been extended in the mouth of the Brahman (the mouth of that Fire which receives all offerings). Know thou that all these are born of work and so knowing thou shalt be free.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ (Gita 5.29)

bhoktāraṁ yajñatapasāṁ sarvalokamaheśvaram,

suhṛdaṁ sarvabhūtānāṁ jñātvā māṁ śāntimṛcchati.

When a man has known Me as the Enjoyer of sacrifice and tapasya, mighty lord of all worlds, the friend of all creatures, he comes by the peace.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ (Gita 9.15)

jñānayajñena cāpyanye yajanto māmupāsate,

ekatvena pṛthaktvena bahudhā viśvatomukham.

Others also seek Me out by the sacrifice of knowledge and worship Me in My oneness and in every separate being and in all My million universal faces (fronting them in the world and its creatures).

Jnana and how to obtain it

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ (Gita 4.34)

tadviddhi praṇipātena paripraśnena sevayā,

upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ.

Learn that knowledge by worshipping at the feet of the teacher, by questioning and by service; the men of knowledge who have seen (not those who know merely by the intellect) the true principles of things, will instruct thee in that knowledge.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषाणि द्रक्ष्यस्यात्मन्यथो मयि ॥ (Gita 4.35)

yajñātvā na punarmohamevaṃ yāsyasi pāṇḍava,
yena bhūtānyaśeṣāṇi drakṣyasiātmanyatho mayi.

Possessing that knowledge thou shalt not fall again into the mind's ignorance, O Pandava;
for by this, thou shalt see all existences without exception in the Self, then in Me.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।

चित्तैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ (Gita 4.42)

tasmādajñānasambhūtaṃ hṛtsthaṃ jñānāsinātmanaḥ,
chittvainam saṃśayaṃ yogamātiṣṭhottisṭha bhārata.

Therefore arise, O Bharata, and resort constantly to Yoga, having cut away with the sword of
knowledge this perplexity born of ignorance.

Path of yoga

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ Gita 5.6)

saṃnyāsastu mahābāho duḥkhamāptumayogataḥ,
yogayukto munirbrahma nacireṇādhigacchati.

But renunciation, O mighty-armed, is difficult to attain without Yoga; the sage who has Yoga
attains soon to the Brahman.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ (Gita 5.7)

yogayukto viśuddhātmā vijitātmā jitendriyaḥ,
sarvabhūtātmaḥbhūtātmā kurvannapi na lipyate.

He who is in Yoga, the pure soul, master of his self, who has conquered the senses, whose
self becomes the self of all existences (of all things that have become), even though he does
works, he is not involved in them.

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशन्निघ्नन्नश्रंगच्छन्स्वपन्श्वासन् ॥ (Gita 5.8)

naiva kiṃcitkaromīti yukto manyeta tattvavit,
paśyañśṛṇvanspṛśañjighrannaśnaṃgacchansvapanaśvasan.

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ (Gita 5.9)

pralapanvisrjanngrhannunmiṣannimiṣannapi,
indriyāṇīndriyārtheṣu vartanta iti dhārayan.

The man who knows the principles of things thinks, his mind in Yoga (with the inactive Impersonal), "I am doing nothing"; when he sees, hears, tastes, smells, eats, moves, sleeps, breathes, speaks, takes, ejects, opens his eyes or closes them, he holds that it is only the senses acting upon the objects of the senses.

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ (Gita 5.10)

brahmaṇyādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ,
lipyate na sa pāpena padmapatramivāmbhasā.

He who, having abandoned attachment, acts reposing (or founding) his works on the Brahman, is not stained by sin even as water clings not to the lotus-leaf.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ (Gita 6.11)

śucau deśe pratiṣṭhāpya sthiramāsanamātmanah,
nātyucchritaṁ nātinīcam cailājina kuśottaram.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियाः ।

उपविश्यासने युज्याद्योगमात्मविशुद्धये ॥ (Gita 6.12)

tatraikāgraṁ manaḥ kṛtvā yatacittendriyakriyāḥ,
upaviśyāsane yuñjyādyogamātmaviśuddhaye.

He should set in a pure spot his firm seat, neither too high, nor yet too low, covered with a cloth, with a deer skin, with sacred grass, and there seated with a concentrated mind and with the workings of the mental consciousness and the senses under control, he should practise Yoga for self-purification.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ (Gita 6.13)

samaṁ kāyaśirogrīvaṁ dhārayannacalaṁ sthiraḥ,
saṁprekṣya nāsikāgraṁ svaṁ diśaścānavalakayan.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ (Gita 6.14)

praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ,
manaḥ saṁyamya maccitto yukta āsīta matparaḥ.

Holding the body, head and neck erect, motionless (the posture proper to the practice of Rajayoga), the vision drawn in and fixed between the eyebrows, not regarding the regions, the mind kept calm and free from fear and the vow of Brahmacharya observed, the whole controlled mentality turned to Me (the Divine), he must sit firm in Yoga, wholly given up to Me.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ (Gita 6.15)

yuñjannevaṃ sadātmānaṃ yogī niyatamānasah,

śāntiṃ nirvāṇaparamāṃ matsaṃsthāmadhigacchati.

Thus always putting himself in Yoga by control of his mind, the Yogin attains to the supreme peace of Nirvana which has its foundation in Me.

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ (Gita 6.16)

nātyaśnatastu yogo'sti na caikāntamanaśnataḥ,

na cātisvapnaśīlasya jāgrato naiva cārjuna.

Verily this Yoga is not for him who eats too much or sleeps too much, even as it is not for him who gives up sleep and food, O Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ (Gita 6.17)

yuktāhāravihārasya yuktaceṣṭasya karmasu,

yuktasvapnāvabodhasya yogo bhavati duḥkhahā.

Yoga destroys all sorrow for him in whom the sleep and waking, the food, the play, the putting forth of effort in works are all yukta.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ (Gita 6.18)

yadā viniyataṃ cittamātmanyevāvatiṣṭhate,

niḥspṛhaḥ sarvakāmebhyo yukta ityucyate tadā.

When all the mental consciousness is perfectly controlled and liberated from desire and remains still in the self, then it is said, "he is in Yoga."

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ (Gita 6.19)

yathā dīpo nivātaṣṭho neṅgate sopamā smṛtā,

yogino yatacittasya yuñjato yogamātmanah.

Motionless like the light of a lamp in a windless place is the controlled consciousness (free from its restless action, shut in from its outward motion) of the Yogin who practises union with the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ (Gita 6.20)

yatroparamate cittam niruddham yogasevayā,
yatra caivātmanātmānam paśyannātmani tuṣyati.

That in which the mind becomes silent and still by the practice of Yoga; that in which the Self is seen within in the Self by the Self (seen, not as it is mistranslated falsely or partially by the mind and represented to us through the ego, but self-perceived by the Self, *swaprakasha*), and the soul is satisfied;

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ (Gita 6.21)

sukhamātyantikam yattad buddhigrāhyamatīndriyam,
vetti yatra na caivāyam sthitaścalati tattvataḥ.

That in which the soul knows its own true and exceeding bliss, which is perceived by the intelligence and is beyond the senses, wherein established, it can no longer fall away from the spiritual truth of its being;

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ (Gita 6.22)

yam labdhvā cāparam lābham manyate nādhikam tataḥ,
yasminsthito na duḥkhena guruṇāpi vicālyate.

That is the greatest of all gains and the treasure beside which all lose their value, wherein established he is not disturbed by the fieriest assault of mental grief;

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ (Gita 6.23)

taṁ vidyād duḥkhasaṁyogaviyogaṁ yogasaṁjñitam.
sa niścayena yuktavyo yogo'nirviṇṇacetasā,

That should be known by the name of Yoga, this delivery from the association with pain and sorrow. This Yoga must be continually applied with a heart free from despondent sinking.

संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ (Gita 6.24)

sa niścayena yuktavyo yogo'nirviṇṇacetasā,
saṅkalpaprabhavāṅkāmaṁstyaktvā sarvānaśeṣataḥ,
manasaivendriyagrāmaṁ viniyamya samantataḥ.

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ (Gita 6.25)

śanaiḥ śanairuparamed buddhyā dhṛtigṛhītayā,
ātmasaṁsthaṁ manaḥ kṛtvā na kiṁcidapi cintayet.

Abandoning without any exception or residue all the desires born of the desire-will and holding in control all the senses by the mind so that they shall not run to all sides (after their usual disorderly and restless habit), one should gradually withdraw into tranquility by a buddhi controlled by steadiness, and having fixed the mind in the higher Self one should not think of anything at all.

यतो यतो निश्चरति मनश्चंचलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ (Gita 6.26)

yato yato niścarati manaścaṁcalamasthiram,

tatastato niyamya itadātmanyeva vaśaṁ nayet.

Whenever the restless and unquiet mind goes forth, it should be controlled and brought into subjection in the Self.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ (Gita 6.27)

praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam,

upaiti śāntarajasaṁ brahmabhūtamakalmaṣam.

When the mind is thoroughly quieted, then there comes upon the Yogin stainless, passionless, the highest bliss of the soul that has become the Brahman.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ (Gita 6.28)

yuñjannevaṁ sadātmānaṁ yogī vigatakalmaṣaḥ,

sukhena brahmasaṁsparśamatyantam sukhamāśnute.

Thus freed from stain of passion and putting himself constantly into Yoga, the Yogin easily and happily enjoys the touch of the Brahman which is an exceeding bliss.

Importance of detachment

न रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलं

असंगशस्त्रेण दृढेन छित्त्वा ॥ (Gita 15.3)

na rūpamasyeha tathopalabhyate

nānto na cādirna ca saṁpratiṣṭhā,

aśvatthamenam suvirūḍhamūlaṁ

asaṅgaśastreṇa dṛḍhena chittvā.

ततः पदं तत्परिमार्गितव्यं

यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये ।

यतः प्रवृत्तिः प्रसृता पुराणी ॥ (Gita 15.4)

tataḥ padaṁ tatparimārgitavyaṁ

yasmingatā na nivartanti bhūyaḥ,

tameva cādyam puruṣaṁ prapadye,

yataḥ pravṛttiḥ prasṛtā purāṇī.

The real form of it cannot be perceived by us in this material world of man's embodiment, nor its beginning nor its end, nor its foundation. Having cut down this firmly rooted Ashwattha by the strong sword of detachment, one should seek for that supreme goal whence, once having reached it, there is no compulsion of return to mortal life, saying, "I take refuge only in that original Purusha from whom proceeds the sempiternal urge to action."

निर्मानमोहा जितसंगदोषा

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः

गच्छन्त्यमूढाः पदमव्ययं तत् ॥ (Gita 15.5)

nirmānamohā jitasangadoṣā

adhyātmanityā vinivṛttakāmāḥ,

dvandvairvimuktāḥ sukhaduḥkhaṣaṁjñaiḥ

gacchantyamūḍhāḥ padamavyayaṁ tat.

Those who, free from pride and delusion, the great fault of attachment conquered, all desires stilled, always fixed in a pure spiritual consciousness, liberated from the duality of joy and grief, they the undeluded ones, proceed towards the supreme Infinite.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तते तद्धाम परमं मम ॥ (Gita 15.6)

na tadbhāsayate sūryo na śaśaṅko na pāvakaḥ,

yadgatvā na nivartante taddhāma paramaṁ mama.

There we find the timeless being which is not illumined by sun or moon or fire (but is itself the light of the presence of the eternal Purusha); having gone there they return not; that is the highest eternal status of My Being.

Complete & constant surrender to the Lord

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ (Gita 7.28)

yeṣāṃ tvantagataṃ pāpaṃ janānāṃ puṇyakarmaṇām,

te dvandvamohanirmuktā bhajante mām dṛḍhavrataḥ.

But those men of virtuous deeds, in whom sin is come to an end, they, freed from the delusion of the dualities, worship Me, steadfast in the vow of self-consecration.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ (Gita 7.29)

jarāmaraṇamokṣāya māmāśritya yatanti ye,

te brahma tadviduḥ kṛtsnamadhyātmam karma cākhilam.

Those who resort to Me as their refuge, those who turn to Me in their spiritual effort towards release from age and death (from the mortal being and its limitations), come to know that Brahman (*tad Brahma*) and all the integrality of the spiritual nature (*adhyatma*) and the entirety of Karma.

कविं पुराणमनुशासितारं

अणोरणीयंसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपं

आदित्यवर्णं तमसः परस्तात् ॥ (Gita 8.9)

kaviṃ purāṇamanuśāsītāraṃ

aṇoraṇīyaṃsamanusmaredyaḥ,

sarvasya dhātāramacintyarūpaṃ

ādityavarṇam tamasaḥ parastāt.

प्रयाणकाले मनसाऽचलेन

भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥ (Gita 8.10)

prayāṇakāle manasā'calena

bhaktyā yukto yogabalena caiva,

bhruvormadhye prāṇamāveśya samyak

sa taṃ paraṃ puruṣamupaiti divyam.

This supreme Self is the Seer, the Ancient, subtler than the subtle and (in his eternal self-vision and wisdom) the Master, Ruler and maintainer of all existence; his form is unthinkable. He is refulgent as the sun beyond the darkness. He who remembers this Purusha in the time of departure, with motionless mind, a soul armed with the strength of Yoga, a union with God in bhakti and the life-force entirely drawn up and set between the brows in the seat of mystic vision, attains to this supreme Purusha.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ (Gita 8.14)

ananyacetāḥ satataṁ yo māṁ smarati nityaśaḥ,

tasyāhaṁ sulabhaḥ pārtha nityayuktasya yoginaḥ.

He who continually remembers Me, thinking of none else, the Yogin, O Partha, who is in constant union with Me, finds Me easy to attain.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ (Gita 9.14)

satataṁ kīrtayanto māṁ yatantaśca dṛḍhavrataḥ,

namasyantaśca māṁ bhaktyā nityayuktā upāsate.

Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion, they worship Me ever in Yoga.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ (Gita 10.9)

maccittā madgataprāṇā bodhayantaḥ paraspam,

kathayantaśca māṁ nityaṁ tuṣyanti ca ramanti ca.

Their consciousness full of Me, their life wholly given up to Me, illumining each other, mutually talking about Me, they are ever contented and joyful. (GHV:Satsang!)

क्लेशोऽधिकतरस्तेषां अव्यक्तासक्तचेतसाम् ॥

अव्यक्ताहि गतिर्दुःखं देहवद्भिरवाप्यते ॥ (Gita 12.5)

kleśo'dhikatarasteṣāṁ avyaktāsaktacetasām.

avyaktāhi gatirduḥkhaṁ dehavadbhiravāpyate.

Greater is the difficulty (anguish of nature) for those whose consciousness is attached to the unmanifest, for the attainment of the unmanifest by the embodied souls is arduous and painful.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ (Gita 12.8)

mayyeva mana ādhatsva mayi buddhiṁ niveśaya,

nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ.

On Me repose all thy mind and lodge all thy understanding in Me; doubt not that thou shalt dwell in Me above this mortal existence.

Buddhi yoga

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ (Gita 18.50)

siddhiṃ prāpto yathā brahma tathāpnoti nibodha me,

samāsenaiḥ kaunteya niṣṭhā jñānasya yā parā.

How, having attained this perfection, one thus attains to the Brahman, hear from me, O son of Kunti, — that which is the supreme concentrated direction of the knowledge.

बुद्ध्या विशुद्धया युक्तो धृत्वात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ (Gita 18.51)

buddhyā viśuddhayā yukto dhr̥tyātmānaṃ niyamy ca,

śabdādīnviṣayāṃstyaktvā rāgadveṣau vyudasya ca.

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ (Gita 18.52)

viviktasevī laghvāśī yataḥvākkāyamānasah,

dhyānayogaparo nityaṃ vairāgyaṃ samupāśritaḥ.

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ (Gita 18.53)

ahaṃkāraṃ balaṃ darpaṃ kāmaṃ krodhaṃ parigrahaṃ,

vimucya nirmamaḥ śānto brahmabhūyāya kalpate.

Uniting the purified intelligence (with the pure spiritual substance in us by the Yoga of Buddhi), controlling the whole being by firm and steady will, having renounced sound and the other objects of the senses, withdrawing from all liking and disliking, resorting to impersonal solitude, abstemious, speech, body and mind controlled, constantly united with the inmost self by meditation, completely giving up desire and attachment, having put away egoism, violence, arrogance, desire, wrath, the sense and instinct of possession, free from all I-ness and my-ness, calm and luminously impassive — one is fit to become the Brahman.

Graded and steady approach

अथचित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ (Gita 12.9)

athacittaṃ samādhātuṃ na śaknoṣi mayi sthiraṃ,

abhyāsayogena tato māmichchāptuṃ dhananjaya.

And if thou art not able to keep the consciousness fixed steadily in Me, then by the Yoga of practice seek after Me, O Dhananjaya.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ (Gita 12.10)

abhyāse'pyasamartho'si matkarmaparamo bhava,

madarthamapi karmāṇi kurvansiddhimavāpsyasi.

If thou art unable even to seek by practice, then be it thy supreme aim to do My work; doing all actions for My sake, thou shalt attain perfection.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ (Gita 12.11)

athaitadapyaśakto'si kartuṁ madyogamāśritaḥ,

sarvakarmaphalatyāgaṁ tataḥ kuru yatātmavān.

But if this too thou art unable to do, taking refuge in My Yoga, then do thou renounce all fruit of action with the self controlled.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ (Gita 12.12)

śreyo hi jñānamabhyāsājñānāddhyānaṁ viśiṣyate,

dhyānātkarmaphalatyāgastyāgācchāṁtiranantaram.

Better indeed is knowledge than practice, than knowledge meditation is better; than meditation, renunciation of the fruit of action, on renunciation follows peace.

State at the time of departure

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ (Gita 7.30)

sādhibhūtādhaivaṁ māṁ sādhiyajñaṁ ca ye viduḥ,

prayāṇakāle'pi ca māṁ te viduryuktacetasaḥ.

Because they know Me and know at the same time the material (*adhibhuta*) and the divine nature (*adhidaiva*) of being and the truth of the Master of sacrifice (*adhiyajna*), they keep knowledge of Me also in the critical moment of their departure from physical existence and have at that moment their whole consciousness in union with Me (the Purushottama).

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ (Gita 8.6)

yaṁ yaṁ vā'pi smaranbhāvaṁ tyajatyante kalevaram,

taṁ tamevaiti kaunteya sadā tadbhāvabhāviṭaḥ.

Whosoever at the end abandons the body, thinking upon any form of being, to that form he attains, O Kaunteya, into which the soul was at each moment growing inwardly during the physical life.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ (Gita 8.7)

tasmātsarveṣu kāleṣu māmanusmara yudhya ca,
mayyarpitamano buddhir māmevaiṣyasyasaṁśayaḥ.

Therefore at all times remember me and fight; for if thy mind and thy understanding are always fixed on and given up to Me, to Me thou shalt surely come.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ (Gita 8.8)

abhyāsayogayuktena cetasā nānyagāminā,
paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan.

For it is by thinking always of him with a consciousness united with him in an undeviating Yoga of constant practice that one comes to the divine and supreme Purusha, O Partha.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूध्वार्धायात्मनः प्राणमास्थितो योगधारणाम् ॥ (Gita 8.12)

sarvadvārāṇi saṁyamya mano hṛdi nirudhya ca,
mūdhnyārdhāyātmanaḥ prāṇamāsthito yogadhāraṇām.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ (Gita 8.13)

omityekākṣaraṁ brahma vyāharanmāmanusmaran,
yaḥ prayāti tyajandehaṁ sa yāti paramāṁ gatim.

All the doors of the senses closed, the mind shut in into the heart, the life-force taken up out of its diffused movement into the head, the intelligence concentrated in the utterance of the sacred syllable OM and its conceptive thought in the remembrance of the supreme Godhead, he who goes forth, abandoning the body, he attains to the highest status.

Attaining accomplished state

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ (Gita 18.54)

brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati,
samaḥ sarveṣu bhūteṣu madbhaktiṁ labhate parām.

When one has become the Brahman, when one, serene in the Self, neither grieves nor desires, when one is equal to all beings, then one gets the supreme love and devotion to Me.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥ (Gita 18.55)

bhaktyā māmabhijānāti yāvānyaścāsmi tattvataḥ,

tato māṃ tattvato jñātvā viśate tadanantaram.

By devotion he comes to know Me, who and how much I am and in all the reality and principles of My being; having thus known Me he enters into That (Purushottama).

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यापाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ (Gita 18.56)

sarvakarmāṇyapi sadā kurvāṇo madvyapāśrayaḥ,

matprasādādavāpnoti śāśvataṃ padamavyayam.

And by doing also all actions always lodged in Me he attains by My grace the eternal and imperishable status.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ (Gita 18.57)

cetasā sarvakarmāṇi mayi saṁnyasya matparaḥ,

buddhiyogamupāśritya maccittaḥ satataṃ bhava.

Devoting all thyself to Me, giving up in thy conscious mind all thy actions into Me, resorting to Yoga of the will and intelligence, be always one in heart and consciousness with Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहंकारात् श्रोष्यसि विनङ्क्ष्यसि ॥ (Gita 18.58)

maccittaḥ sarvadurgāṇi matprasādāttariṣyasi,

atha cettvamahaṁkāraṇna śroṣyasi vinaṅkṣyasi.

If thou art one in heart and consciousness with Me at all times, then by My grace thou shall pass safe through all difficult and perilous passages: but if from egoism thou hear not, thou shall fall into perdition.

Chapter 6: Calibrate or benchmark yourselves (Find your current state)

(Find out which of the right, wrong or inadequate qualities you have and which you have to correct in yourself)

Daivi & Asuri sampat

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ (Gita 16.5)

*daivī sampadvimokṣāya nibandhāyāsūrī matā,
mā śucaḥ sampadam daivīmabhijāto'si pāṇḍava.*

The Daivic qualities lead towards liberation, the Asuric towards bondage. Grieve not, thou art born in the Deva-nature, O Pandava.

Daivi sampat

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ (Gita 16.1)

*abhayaṁ sattvasaṁśuddhirjñānayogavyavasthitiḥ,
dānaṁ damaśca yajñaśca svādhyāyastapa ārjavam.*

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ (Gita 16.2)

*ahiṁsā satyamakrodhastyāgaḥ śāntirapaiśunam,
dayā bhūteṣvaloluptvaṁ mārdaṁ hrīracāpalam.*

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति संपदं दैवीमभिजातस्य भारत ॥ (Gita 16.3)

*tejaḥ kṣamā dhṛtiḥ śaucamadroho nātimānitā,
bhavanti sampadam daivīmabhijātasya bhārata.*

The Blessed Lord said: Fearlessness, purity of temperament, steadfastness in the Yoga of Knowledge, giving, self-control, sacrifice, the study of Scripture, askesis, candour and straightforwardness, harmlessness, truth, absence of wrath, self-denial, calm, absence of fault-finding, compassion to all beings, absence of greed, gentleness, modesty, freedom from restlessness, energy, forgiveness, patience, cleanness, absence of envy and pride — these are the wealth of the man born into the Deva nature.

Asuri sampat

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ (Gita 16.4)

*dambho darpo'bhimānaśca krodhaḥ pāruṣyameva ca,
ajñānaṁ cābhijātasya pārtha sampadamāsurīm.*

Pride, arrogance, excessive self-esteem, wrath, harshness, ignorance, these, O Partha, are the wealth of the man born into the Asuric nature.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ (Gita 16.7)

pravṛttiṃ ca nivṛttiṃ ca janā na vidurāsurāḥ,

na śaucaṃ nāpi cācāro na satyaṃ teṣu vidyate.

Asuric men have no true knowledge of the way of action or the way of abstention; truth is not in them, nor clean doing, nor faithful observance.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ (Gita 16.8)

asatyamapraṭiṣṭhaṃ te jagadāhuranīśvaram,

aparasparasambhūtaṃ kimanyatkāmahaitukam.

"The world is without God," they say, "not true, without foundation, brought about by a mutual union, with desire as its sole cause, a world of Chance, nothing else"

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ (Gita 16.9)

etāṃ dr̥ṣṭimavaṣṭabhya naṣṭātmāno'lpabuddhayaḥ,

prabhavantyugrakarmāṇaḥ kṣayāya jagato'hitāḥ.

Holding fast to that view, and by its falsehood ruining their souls and-their reason, the Asuric men become the centre or instrument of a fierce, Titanic, violent action, a power of destruction in the world, a fount of injury and evil.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ (Gita 16.10)

kāmamāśritya duṣpūraṃ dambhamānamadānvitāḥ,

mohādgṛhītvāsadgrāhānpravartante'śucivratāḥ.

Resorting to insatiable desire, arrogant, full of self-esteem and the drunkenness of their pride, these misguided souls delude themselves, persist in false and obstinate aims and pursue the fixed impure resolution of their longings.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ (Gita 16.11)

cintāmaparimeyāṃ ca pralayāntāmupāśritāḥ,

kāmopabhogaparamā etāvaditi niścītāḥ.

Obsessed with innumerable anxieties which would only end with (their) death, looking upon gratification of desires as the highest aim, feeling sure that this is all;

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ (Gita 16.12)

āśāpāśaśatairbaddhāḥ kāmakrodhaparāyaṇāḥ,

īhante kāmabhogārthamanyāyenārthasaṃcayān.

Bound by a hundred bonds, devoured by wrath and lust, unweariedly occupied in amassing unjust gains which may serve their enjoyment and the satisfaction of their craving;

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ (Gita 16.13)

idamadya mayā labdhamimaṃ prāpsyē manoratham,

idamastīdamapi me bhaviṣyati punardhanam.

Always they think. "To-day I have gained this object of desire, tomorrow I shall have that other; today I have so much wealth, more I will get tomorrow.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ (Gita 16.14)

asau mayā hataḥ śatrurhaniṣyē cāparānapi,

īśvaro'hamahaṃ bhogī siddho'haṃ balavānsukhī.

I have killed this my enemy, the rest too I will kill. I am a lord and king of men, I am perfect, accomplished, strong, happy, fortunate, a privileged enjoyer of the world;

आढ्योऽभिजनवानस्मि कोऽन्योस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ (Gita 16.15)

ādhyo'bhijanavānasmi ko'nyosti sadṛśo mayā,

yakṣyē dāsyāmi modiṣya ityajñānavimohitāḥ.

I am wealthy, I am of high birth. Who is there like unto me? I will sacrifice, I will give, I will enjoy." Thus deluded by ignorance,

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ (Gita 16.16)

anekacittavibhrāntā mohajālasamāvṛtāḥ,

prasaktāḥ kāmabhogeṣu patanti narake'śucau.

Thus occupied by many egoistic ideas, deluded, addicted to the gratification of desire (doing works, but doing them wrongly, acting mightily, but for themselves, for desire, for enjoyment, not for God in themselves and God in man), they fall into the unclean hell of their own evil.

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ (Gita 16.17)

ātmasaṁbhāvitāḥ stabdhā dhanamānamadānvitāḥ,

yajante nāmayajñaiste dambhenāvidhipūrvakam.

They sacrifice and give not in the true order, but from a self-regarding ostentation, from vanity and with a stiff and foolish pride.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ (Gita 16.18)

ahaṁkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ,

māmātmaparadeheṣu pradviṣanto'bhyasūyakāḥ.

In the egoism of their strength and power, in the violence of their wrath and arrogance they hate, despise and belittle Me, the God hidden in their own bodies and in that of others.

तानहं द्विषतः क्रुरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ (Gita 16.19)

tānaḥaṁ dviṣataḥ krurānsaṁsāreṣu narādhamān,

kṣipāmyajasramaśubhānāsuriṣveva yoniṣu.

These proud haters (of good and of God), evil, cruel, vilest among men in the world, I cast down continually into more and more Asuric births.

आसुरीं योनिमापन्ना मूढा जन्मनिजन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ Gita (Gita 16.20)

āsuriṁ yonimāpannā mūḍhā janmanijanmani,

māmaprāpyaiva kaunteya tato yāntyadhamāṁ gatim.

Cast into Asuric wombs, deluded birth after birth, they find Me not (as they do not seek Me) and sink down into the lowest status of soul-nature.

Types of bhaktas

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ (Gita 7.16)

caturvidhā bhajante mām janāḥ sukr̥tino'rjuna,

ārto jijñāsurarthaṁrthī jñānī ca bharatarṣabha.

Among the virtuous ones who turn towards Me (the Divine) with devotion, O Arjuna, there are four kinds of bhaktas, the suffering, the seeker for good in the world, the seeker for knowledge, and those who adore Me with knowledge, O Lord of the Bharatas.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ (Gita 7.17)

teṣāṃ jñānī nityayukta ekabhaktirviśiṣyate,

priyo hi jñānino'tyarthamaham sa ca mama priyaḥ.

Of those the knower, who is ever in constant union with the Divine, whose bhakti is all concentrated on Him, is the best, he loves Me perfectly and is My beloved.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ (Gita 7.18)

udārāḥ sarva evaite jñānī tvātmaiva me matam,

āsthitaḥ sa hi yuktātmā mamevānuttamāṃ gatim.

Noble are all these without exception, but the knower is verily my self; for as his highest goal he accepts Me, the Purushottama with whom he is in union.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ (Gita 7.19)

bahūnāṃ janmanā mante jñānavān māṃ prapadyate,

vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ.

At the end of many births the man of knowledge attains to Me. Very rare is the great soul who knows that Vasudeva, the omnipresent Being, is all that is.

Know your Triguna composition

(The aim is to achieve high dominance of Sattwa, then pure sattwa and then going beyond even sattwa)

Native/comprehensive attributes

Sattwa

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ॥ (Gita 14:6)

tatra sattwaṃ nirmalatvātp prakāśakamanāmayam,

sukhasaṅgena badhnāti jñānasaṅgena cānagha.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ (Gita 14:9)

sattwaṃ sukhe sañjayati rajaḥ karmaṇi bhārata,

jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta.

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ (Gita 14:17)

sattvātsamjāyate jñānaṃ rajaso lobha eva ca,

pramādamohau tamaso bhavato'jñānameva ca.

Sattwa is by its stainless purity a cause of illumination & well being; it binds by attachment to knowledge and happiness. (14:6) (14:9)

From *sattwa* knowledge is born. (14:17)

Self-control, sacrifice, the religious habit, cleanness and purity, candour and straightforwardness, truth, calm and self-denial, compassion to all beings, modesty, gentleness, forgivingness, patience, steadfastness, a deep sweet and serious freedom from all restlessness, levity (=the treatment of a serious matter with humour) and constancy/not wavering. (*Achapala*) (Sri Aurobindo: Deva nature: Essays on Gita)

Rajas

रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसंगेन देहिनम् ॥ (Gita 14:7)

rajo rāgātmakam viddhi tṛṣṇāsaṅgasamudbhavam,
tannibadhnāti kaunteya karmasaṅgena dehinam.

Rajas is of the nature of attraction; springing from craving and attachment it binds the embodied soul by attachment to action/works. (14:7) (14:9)

Greed is born from rajas. (14:17)

Tamas

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ (Gita 14:8)

tamastvajñānajaṁ viddhi mohanaṁ sarvadehinām,
pramādālasyanidrābhistannibadhnāti bhārata.

Tamas, born of ignorance, is the deluder of all embodied beings; it binds by negligence, indolence and sleep. (14:8) (14:9)

Negligence and delusion and also ignorance are born of tamas. (14:17)

Buddhi (understanding; reason)

Sattwa

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ (Gita 18:30)

pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye,
bandham mokṣam ca yā vetti buddhiḥ sā pārtha sāttvikī.

That which knows the law of action and the law of abstention from action, the thing that is to be done and the thing that is not to be done, what is to be feared and what is not to be feared, what binds the spirit of man and what sets it free.

Rajas

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ (Gita 18:31)

yayā dharmamadharmam ca kāryam cākāryameva ca,
ayathāvatprajānāti buddhiḥ sā pārtha rājasī.

That by which one knows, but incorrectly, the right and the wrong law and also what should or should not be done.

Tamas

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ (Gita 18:32)

adharmam dharmamiti yā manyate tamasāvṛtā,
sarvārthānviparītāṃśca buddhiḥ sā pārtha tāmasī.

That which, enveloped in darkness, takes what is not the true law and upholds it as the law and sees all things in a cloud of misconceptions/in a perverted way.

Consequences/Effects

Sattwa

रजसि प्रलयं गत्वा कर्मसंगिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ (Gita 14:14)

rajasi pralayaṃ gatvā karmasaṅgiṣu jāyate,
tathā pralīnastamasi mūḍhayoniṣu jāyate.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ (Gita 14:18)

ūrdhvaṃ gacchanti sattwasthā madhye tiṣṭhanti rājasāḥ,
jaghanyaguṇavṛttisthā adho gacchanti tāmasāḥ.

If *sattwa* prevails when the embodied soul meets with dissolution, then he attains to the spotless worlds of the knowers of the Highest. (14:14)

They rise upwards who are in *sattwa*. (14:18)

Rajas

रजसि प्रलयं गत्वा कर्मसंगिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ (Gita 14:15)

rajasi pralayaṃ gatvā karmasaṅgiṣu jāyate,
tathā pralīnastamasi mūḍhayoniṣu jāyate.

Those in *rajas* remain in the middle. (14:18)

Meeting with dissolution when *rajas* prevails, he is born among those attached to action. (14:15)

Tamas

If dissolved when *tamas* prevails, he is born in the wombs of beings involved in nescience (*moodha yonishu jayate*). (14:15)

The tamasic, those enveloped in ignorance and inertia, the effect of the lowest quality (*guna*), go downwards. (14:18)

Daana (giving/donating)

Sattwa

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ (Gita 17:20)

dātavyamiti yaddānaṃ dīyate'nupakāriṇe,

deśe kāle ca pātre ca taddānaṃ sāttvikam smṛtam.

Given for the sake of giving to one from whom no benefit in return is expected and in the right place, at the right time and to the right person.

Rajas

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ (Gita 17:21)

yattu prattyupakārārtham phalamuddiśya vā punaḥ,

dīyate ca parikliṣṭam taddānaṃ rājasam smṛtam.

Given grudgingly for the sake of a return or with a view to fruit & reward.

Tamas

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ (Gita 17:22)

adeśakāle yaddānamapātrebhyaśca dīyate,

asatkṛtamavajñātam tattāmasamudāhṛtam.

Given at an improper time and place and to an unworthy person with disrespect and contempt.

Dhriti (persistence; will)

Sattwa

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ (Gita 18:33)

dhṛtyā yayā dhārayate manaḥprāṇendriyakriyāḥ,

yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī.

That unwavering persistence by which, through Yoga, one controls the activities of the mind, the senses and the life.

Rajas

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसंगेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ (Gita 18:34)

yayā tu dharmakāmārthāndhṛtyā dhārayate'rjuna,
prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī.

That by which from great attachment desirous of fruit, one holds fast right and justice (Dharma), interest/purpose (Artha) and desire (Kama).

Tamas

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ (Gita 18:35)

yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madameva ca,
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī.

That by which one from ignorance/perverved understanding does not abandon sleep, fear, grief, depression and also pride.

Food

Sattwa

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ (Gita 17:8)

āyuhṣattwabalārogyasukhaprītivivardhanāḥ,
rasyāḥ snigdhaḥ sthirā hr̥dyā āhārāḥ sāttvikapriyāḥ.

Foods that augment life, vitality, strength, health, joy and cheerfulness, are succulent, soft, sustaining & agreeable.

Rajas

कटुम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ (Gita 17:9)

kaṭvamlalavaṇātyuṣṇatīkṣṇarūkṣavidāhinaḥ,
āhārā rājasasyeṣṭā duḥkhaśokāmayapradāḥ.

Foods that are bitter, sour, saltish, too hot, pungent, rough & burning and which produce pain, grief and disease.

Tamas

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ (Gita 17:10)

yātayāmaṁ gatarasaṁ pūti paryuṣitaṁ ca yat,
ucchiṣṭamapi cāmedhyaṁ bhojanaṁ tāmasapriyam.

Food that is spoiled, tasteless, putrid, stale, left half-eaten by others and is impure.

Happiness/Pleasure

Sattwa

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ (Gita 18:37)

yattadagre viṣamiva pariṇāme'mṛtopamam,

tatsukhaṁ sāttvikam proktamātmabuddhiprasādam.

That in which one comes to rejoice by practice and which puts an end to pain, which at first is as poison but in the end is as nectar; born of clear understanding of the Self.

Rajas

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ (Gita 18:38)

viṣayendriyasamyogādyattadagre'mṛtopamam,

pariṇāme viṣamiva tatsukhaṁ rājasam smṛtam.

That which is born from the contact of the senses with their objects, which at first is as nectar, but in the end is like poison.

Tamas

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ (Gita 18:39)

yadagre cānubandhe ca sukhaṁ mohanamātmanah,

nidrālasypamādottham tattāmasamudāhṛtam.

That of which delusion is the beginning and delusion is the end, which arises from sleep, indolence/sloth and ignorance/negligence.

Jnana (Knowledge)

Sattwa

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ (Gita 18:20)

sarvabhūteṣu yenaikaṁ bhāvamavyayamīkṣate,

avibhaktaṁ vibhakteṣu tajjñānam viddhi sāttvikam.

By which one imperishable Being is seen in all existences, indivisible among the divisions.

Rajas

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ (Gita 18:21)

pr̥thaktvena tu yajjñānam nānābhāvānpṛthagvidhān,

vetti sarveṣu bhūteṣu tajjñānam viddhi rājasam.

The knowledge which sees the multiplicity of things only in their separateness and variety of operation in all these existences.

Tamas

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ (Gita 18:22)

yattu kṛtsnavadekasminkārye saktamahaitukam,
atattvārthavadalpaṃ ca tattāmasamudāhṛtam.

That which is petty and clings to one single effect as if it were the whole, without reason and without grasping the essential significance.

Karma (Action)

Sattwa

नियतं संगरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ (Gita 18:23)

niyataṃ saṅgarahitamaraḡadveṣataḥ kṛtam,
aphalaprepsunā karma yattatsāttvikamucyate.

All action which is rightly regulated, performed without attachment, without liking or disliking, done by one undesirous of fruit.

Rajas

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ (Gita 18:24)

yattu kāmeṣunā karma sāhaṃkāreṇa vā punaḥ,
kriyate bahulāyāsaṃ tadrājasamudāhṛtam.

But the action done for the satisfaction of desire, or with an egoistic sense and with an inordinate effort, that is decalred to be rajasic.

Tamas

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ (Gita 18:25)

anubandhaṃ kṣayaṃ hiṃsāmanapekṣya ca pauruṣam,
mohādārabhyate karma yattattāmasamucyate.

Undertaken from delusion (in mechanical obedience to the instincts, impulses and unseeing ideas), without regard to the strength or capacity, the consequences, the waste of effort or injury to others.

Karma-phala (Fruits of work)

Sattwa

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ (Gita 14:16)

karmaṇaḥ sukr̥tasyāhuḥ sāt̥tvikaṁ nirmalaṁ phalam,
rajasastu phalaṁ duḥkhamajñānaṁ tamaśaḥ phalam.
It is said the fruit of works rightly done is pure and sattwic. (14:16)

Rajas

Pain is the consequence of rajasic works. (14:16)

Tamas

Ignorance is the result of tamasic action. (14:16)

Karta (Doer)

Sattwa

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ (Gita 18:26)

muktasaṅgo'naḥamvādī dhṛtyutsāhasamanvitaḥ,
siddhyasiddhyornirvikāraḥ kartā sāt̥tvika ucyate.

Free from attachment, free from egoism, full of a fixed (impersonal) resolution and zeal, unaffected by success or by failure.

Rajas

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ (Gita 18:27)

rāgī karmaphalaprepsurlubdho hiṁsātmako'śuciḥ,
harṣaśokānvitaḥ kartā rājaśaḥ parikīrtitaḥ.

Eagerly attached to the work passionately desirous of/eagerly seeks fruit, greedy, impure, often violent and cruel and brutal in the means he uses, moved by joy (in success) and grief (in failure).

Tamas

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ (Gita 18:28)

ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naiṣkr̥tiko'lasaḥ,
viṣādī dīrghasūtrī ca kartā tāmasa ucyate.

One who acts with a mechanical mind (who does not put himself really into the work), is stupid/vulgar (*prakrat*), obstinate, deceitful, insolent, lazy, easily depressed and procrastinating.

Shraddha (faith)

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ (Gita 17:1)

trividhā bhavati śraddhā dehināṃ sā svabhāvajā,
sāttvikī rājasī caiva tāmasī ceti tāṃ śṛṇu.

The faith in embodied beings is of a triple kind like all things in Nature and varies according to the dominating quality of their nature, *sattwa*, *rajas* or *taamas*. Hear thou of these.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ (Gita 17:2)

sattvānurūpā sarvasya śraddhā bhavati bhārata,
śraddhāmāyo'yaṃ puruṣo yo yacchraddhaḥ sa eva saḥ.

The faith of each man takes the shape given to it by his stuff of being, O Bharata. This Purusha, this soul in man, is, as it were, made of *shraddha*, a faith, a will to be a belief in itself and existence, and whatever is that will, faith or constituting belief in him, he is that and that is he.

Sacrifice offered to

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ (Gita 17:4)

yajante sāttvikā devānyakṣarakṣāṃsi rājasāḥ,
pretānbhūtagaṇāṃścānye yajante tāmasā janāḥ.

Sattwa

The gods.

Rajas

Yakshas & rakshasas.

Tamas

Ghosts & elemental spirits.

How the sacrifice is offered

Sattwa

अफलाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ (Gita 17:11)

aphalāṅkṣibhiryajñō vidhidṛṣṭo ya ijjate,
yaṣṭavyameveti manaḥ samādhāya sa sāttvikaḥ.

According to the right principle, without desire for fruit, with a mind concentrated and fixed on the idea of the thing to be done as a true sacrifice.

Rajas

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ (Gita 17:12)

abhisamdhāya tu phalaṃ dambhārthamapi caiva yat,

ijyate bharataśreṣṭha taṃ yajñaṃ viddhi rājasam.

With a view to fruits and also for ostentation.

Tamas

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ (Gita 17:13)

vidhihīnamasṛṣṭānnaṃ mantrahīnamadakṣiṇam,

śraddhāvirahitaṃ yajñaṃ tāmasaṃ paricakṣate.

Performed without observance of the right rules, without giving food, without the mantra, without gifts to priests and empty of faith.

Tapas

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ (Gita 17:14)

devadvijaguruprājñapūjanaṃ śaucamārjavam,

brahmacaryamahimsā ca śārīraṃ tapa ucyate.

Worship of the godhead, of the twice born, of the guru and of the wise, purity, straightforwardness, chastity and non-violence, are called the *tapa* (askesis) of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ (Gita 17:15)

anudvegakaraṃ vākyaṃ satyaṃ priyahitaṃ ca yat,

svādhyāyābhyasanaṃ caiva vāñmayam tapa ucyate.

Speech which gives no offence, truthful, pleasant & beneficial, and the regular study of scriptures are the *tapas* of speech.

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ (Gita 17:16)

manaḥ prasādaḥ saumyatvaṃ maunamātmavinigrahaḥ,

bhāvasaṃśuddhirityetattapo mānasamucyate.

Serenity of mind, gentleness, silence, self-control and purity of feelings are called the *tapas* of mind.

Sattwa

श्रद्धया परया तप्तं तपस्तत्त्विविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ (Gita 17:17)

śraddhayā parayā taptam tapastattrividham naraiḥ,
aphalākāṅkṣibhiryuktaiḥ sāttvikam paricakṣate.

Threefold tapas (of body speech & mind) practiced with a supreme faith, by men of Yoga and with no desire for fruit is said to be sattwic.

Sri Aurobindo: Essays on Gita

Sattwic tapasya is that which is done with a highest enlightened faith, as a duty deeply accepted or for some ethical or spiritual or other higher reason and with no desire for any external or narrowly personal fruit in the action. It is of the character of self-discipline and asks for self-control and a harmonising of one's nature. The Gita describes **three kinds of sattwic askesis**. (*Kaya, Vacha, Manasa*)

First comes the physical, the askesis of the outward act; under this head are especially mentioned worship and reverence of those deserving reverence, cleanness of the person, the action and the life, candid dealing, sexual purity and avoidance of killing and injury to others.

Next is askesis of speech, and that consists in the study of Scripture, kind, true and beneficent speech and a careful avoidance of words that may cause fear, sorrow and trouble to others.

Finally there is the askesis of mental and moral perfection, and that means the purifying of the whole temperament, gentleness and a clear and calm gladness of mind, self-control and silence. Here comes in all that quiets or disciplines the rajasic and egoistic nature and all that replaces it by the happy and tranquil principle of good and virtue. This is the askesis of the sattwic dharma so highly prized in the system of the ancient Indian culture.

Rajas

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ (Gita 17:18)

satkāramānapūjārthaṁ tapo dambhena caiva yat,
kriyate tadiha proktaṁ rājasam calamadhruvam.

Performed for ostentation for the sake of gaining respect, honour and worship.

Tamas

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ (Gita 17:19)

mūḍhagrāheṇātmano yatpīḍayā kriyate tapaḥ,
parasyotsādanārthaṁ vā tattāmasamudāhṛtam.

Done with a deluded obstinacy, with self-torture or with a view to hurt others. (17:19)

Tyaga (Renunciation)

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ (Gita 18:11)

na hi dehabhṛtā śakyaṃ tyaktuṃ karmāṇyaśeṣataḥ,
yastu karmaphalatyāgī sa tyāgītyabhīdhīyate.

Nor is it possible for an embodied being to abandon work altogether; verily, one who gives up the fruit of work is called a Tyagi.

Sattwa

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ (Gita 18:9)

kāryamityeva yatkarma niyataṃ kriyate'rjuna,
saṅgaṃ tyaktvā phalaṃ caiva sa tyāgaḥ sāttviko mataḥ.

When one performs the rightly regulated actions as a thing that ought to be done, renouncing attachment to action as well as to the fruit, that *tyaga* is regarded as sattwic.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ (Gita 18:10)

na dveṣṭyakuśalaṃ karma kuśale nānuṣajjate,
tyāgī sattvasamāviṣṭo medhāvī chinnaśaṃśayaḥ.

The wise Tyagi, fully imbued with *sattwa* and with doubts cast away, has no aversion to unpleasant action, no attachment to pleasant action.

Rajas

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ (Gita 18:8)

duḥkhamityeva yatkarma kāyakleśabhayāttyajet,
sa kṛtvā rājasam tyāgaṃ naiva tyāgaphalaṃ labhet.

Giving up works (karmas) because they bring sorrow or out of fear of physical suffering; thus rajasic renunciation does not obtain fruits of renunciation.

Tamas

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ (Gita 18:7)

niyatasya tu saṃnyāsaḥ karmaṇo nopapadyate,
mohāttasya parityāgastāmasaḥ parikīrtitaḥ.

Renunciation of rightly regulated actions (*niyata karmas*) is not proper; to renounce them out of delusion is declared to be tamasic.

[Note: You may like to read the companion document “All about Trigunas” for a more complete understanding]

Chapter 7: Reasons for failure in attaining the Supreme

(Know these well and overcome them)

Attachment to sense objects

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ (Gita 2.62)

dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate,
saṅgātsamjāyate kāmāḥ kāmātkrodho'bhiajāyate.

In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed, from attachment arises desire; from desire anger comes forth.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ (Gita 2.63)

krodhādbhavati saṁmohaḥ saṁmohātsmṛtivyibhramaḥ,
smṛtibhramśād buddhināśo buddhināśātpraṇaśyati.

Anger leads to bewilderment, from bewilderment comes loss of memory; and by that the intelligence is destroyed: from destruction of intelligence he perishes.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ (Gita 2.66)

nāsti buddhirayuktasya na cāyuktasya bhāvanā,
na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham.

For one who is not in Yoga, there is no intelligence, no concentration of thought; for him without concentration there is no peace, and for the unpeaceful how can there be happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥ (Gita 2.67)

indriyāṇāṁ hi caratāṁ yanmano'nuvidhīyate,
tadasya harati prajñāṁ vāyurnāvamivāmbhasi.

Such of the roving senses as the mind follows, that sense carries away the understanding, just as the winds carry away a ship on the sea.

Kaama & krodha

अर्जुन उवाचः

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ (Gita 3.36)

Arjuna uvāca:

atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ,
anicchannapi vārṣṇeya balādiva niyojitaḥ.

Arjuna said: But (if there is no fault in following our Nature) what is in us that drives a man to sin, as if by force, even against his own struggling will, O Varshneya?

श्रीभगवानुवाच:

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ (Gita 3.37)

śrībhagavānuvāca:

kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ,
mahāśano mahāpāpmā viddhyenamihā vairiṇam.

The Blessed Lord said: It is desire, it is wrath, born of Rajas, all-devouring, all-polluting, know thou this as the soul's enemy here.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ (Gita 3.38)

dhūmenāvriyate vahniriyathādarśo malena ca,
yatholbenāvṛto garbhastathā tenedamāvṛtam.

As a fire is covered over by smoke, as a mirror by dust, as an embryo is wrapped up in amnion, so is this (knowledge) enveloped by it.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ (Gita 3.40)

indriyāṇi mano buddhirasyādhiṣṭhānamucyate,
etairvimohayatyeṣa jñānamāvṛtya dehinam.

The senses, mind and intellect are said to be its seat; enveloping knowledge by these it bewilders the embodied soul.

Maya of trigunas

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ (Gita 7.13)

tribhirguṇamayairbhāvairebhiḥ sarvamidam jagat,
mohitam nābhijānāti māmehbyaḥ paramavyayam.

By these three kinds of becoming which are of the nature of the gunas, this whole world is bewildered and does not recognise Me, supreme beyond them and imperishable.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ (Gita 7.15)

na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ,
māyayāpahṛtajñānā āsuram bhāvamāśritāḥ.

The evil-doers attain not to Me, souls bewildered, low in the human scale; for their knowledge is reft away from them by Maya and they resort to the nature of being of the Asura.

Faith in and worship of other than the Supreme

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ (Gita 7.20)

kāmaistaistairhṛtajñānāḥ prapadyante'nyadevatāḥ,
taṁ taṁ niyamamāsthāya prakṛtyā niyatāḥ svayā.

Men are led away by various outer desires which take from them the working of the inner knowledge, they resort to other godheads and they set up this or that rule, which satisfies the need of their nature (impelled by their nature).

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ (Gita 7.21)

yo yo yām yām tanuṁ bhaktaḥ śraddhayārcitumicchati,
tasya tasyācalām śraddhām tāmeva vidadhāmyaham.

Whatever form of Me any devotee with faith desires to worship, I make that faith of his firm and undeviating.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हितान् ॥ (Gita 7.22)

sa tayā śraddhayā yuktastasyārāadhanamīhate,
labhate ca tataḥ kāmānmayaivaḥ vihitānhitān.

He endowed with that faith worships that form; and when by the force of that faith in his cult and worship he gets his desires, it is I myself who (in that form) give these fruits.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ (Gita 7.23)

antavattu phalaṁ teṣāṁ tadbhavatyalpamedhasām,
devāndevayajo yānti madbhaktā yānti māmapi.

But these fruits are temporary, sought after by those who are of petty intelligence and unformed reason. To the gods go the worshippers of the gods, but my devotees come to Me.

Ignorance due to *yogamaya*

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ (Gita 7.24)

avyaktaṁ vyaktimāpannaṁ manyante māmabuddhayaḥ,
paraṁ bhāvamajānanto mamāvyayamanuttamam.

Petty minds think of Me, the unmanifest, as being limited by manifestation, because they know not my supreme nature of being, imperishable and most perfect.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ (Gita 7.25)

nāhaṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ,
mūḍho'yaṁ nābhijānāti loko māmajamavyayam.

Nor am I revealed to all, enveloped in My Yogamaya; this bewildered world knows Me not, the unborn, the imperishable.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ (Gita 7.27)

icchādvēṣasamutthena dvandvamohena bhārata,
sarvabhūtāni saṁmohaṁ sarge yānti paraṁtapa.

By the delusion of the dualities which arises from wish and disliking, O Bharata, all existences in the creation are led into bewilderment.

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षसेऽशुभात् ॥ (Gita 9.1)

śrībhagavānuvāca:

idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave,
jñānaṁ vijñānasahitaṁ yajjñātvā mokṣase'subhāt.

The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, the essential knowledge attended with all the comprehensive knowledge, by knowing which thou shalt be released from evil.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ (Gita 9.2)

rājavidyā rājaguhyam pavitramidamuttamam,
pratyakṣāvagamaṁ dharmyaṁ susukhaṁ kartumavyayam.

This is the king-knowledge, the king-secret (the wisdom of all wisdoms, the secret of all secrets), it is a pure and supreme light which one can verify by direct spiritual experience, it is the right and just knowledge, the very law of being. It is easy to practise and imperishable.

अश्रद्धधानाः पुरुषा धर्मस्यास्य परंतप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ (Gita 9.3)

aśraddadhānāḥ puruṣā dharmasyāśya paraṁtapa,
aprāpya mām nivartante mṛtyusaṁsāravartmani.

(But faith is necessary). The soul that fails to get faith in the higher truth and law, O Parantapa, not attaining to Me, must return into the path of ordinary mortal living (subject to death and error and evil.)

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ (Gita 9.11)

avajānanti mām mūḍhā mānuṣīṁ tanumāśritam,
paraṁ bhāvamajānanto mama bhūta-maheśvaram.

Deluded minds despise Me lodged in the human body because they know not my supreme nature of being, Lord of all existences.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ (Gita 9.12)

moghāśā moghakarmāṇo moghajñānā vicetasah,
rākṣasīmāsurīm caiva prakṛtiṁ mohinīm śritāḥ.

All their hope, action, knowledge are vain things (when judged by the Divine and eternal standard); they dwell in the Rakshasic and Asuric nature which deludes the will and the intelligence.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ (Gita 9.13)

mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ,
bhajantyananyamanaso jñātvā bhūtādimavyayam.

The great-souled, O Partha, who dwell in the divine nature know Me (the Godhead lodged in human body) as the Imperishable from whom all existences originate and so knowing they turn to Me with a sole and entire love.

Power of swabhava

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ (Gita 18.59)

yadahaṁkāramāśritya na yotsya iti manyase,
mithyaiṣa vyavasāyaste prakṛtistvām niyoṁsyati.

Vain is this thy resolve, that in thy egoism thou thinkest, saying "I will not fight"; thy nature shall appoint thee to thy work.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोपि तत् ॥ (Gita 18.60)

svabhāvajena kaunteya nibaddhaḥ svena karmaṇā,

kartuṃ necchasi yanmohātkariṣyasyavaśopi tat.

What from delusion thou desirest not to do, O Kaunteya, that helplessly thou shall do bound by thy own work born of thy swabhava.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ (Gita 18.61)

Īśvaraḥ sarvabhūtānāṃ hṛddeśe'rjuna tiṣṭhati,

bhrāmayansarvabhūtāni yantrārūḍhāni māyayā.

The Lord, O Arjuna, is seated in the heart of all beings turning all beings mounted upon a machine by his Maya.

Chapter 8: Clarifications on ambiguities/confusions/difficulties

Karma, nishkarma and karta

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ (Gita 3.4)

na karmaṇāmanārambhānnaiṣkarmyaṁ puruṣo'śnute,
na ca saṁnyasanādeva siddhiṁ samadhigacchati.

Not by abstention from works does a man enjoy actionlessness, nor by mere renunciation (of works) does he attain to his perfection (to siddhi, the accomplishment of the aims of his self-discipline by Yoga).

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ (Gita 3.5)

na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt,
kāryate hyavaśaḥ karma sarvaḥ prakṛtijaigūṇaiḥ.

For none stands even for a moment not doing work, everyone is made to do action helplessly by the modes born of Prakriti.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ (Gita 4.12)

kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ,
kṣipraṁ hi mānuṣe loke siddhirbhavati karmajā.

They who desire the fulfilment of their works on earth sacrifice to the gods (various forms and personalities of the one Godhead); because the fulfilment that is born of works is very swift and easy in the human world.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ (Gita 4.17)

karmaṇo hyapi boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ,
akarmaṇaśca boddhavyaṁ gahanā karmaṇo gatiḥ.

One has to understand about action as well as to understand about wrong action and about inaction one has to understand; thick and tangled is the way of works.

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ (Gita 5.2)

śrībhagavānuvāca:

saṁnyāsaḥ karmayogaśca niḥśreyasakarāvubhau,
tayostu karmasaṁnyāsātkarmayogo viśiṣyate.

The Blessed Lord said: Renunciation and Yoga of works both bring about the soul's salvation, but of the two the Yoga of works is distinguished above the renunciation of works.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ (Gita 5.14)

na kartṛtvaṃ na karmāṇi lokasya sṛjati prabhuḥ,
na karmaphalasamyogaṃ svabhāvastu pravartate.

The Lord neither creates the works of the world nor the idea of being the doer, nor the coupling of the works to the fruit; nature works out these things.

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ (Gita 6.1)

anāśritaḥ karmaphalaṃ kāryaṃ karma karoti yaḥ,
sa saṃnyāsī ca yogī ca na niragnirna cākriyaḥ.

The Blessed Lord said: Whoever does the work to be done without resort to its fruits, he is the Sannyasin and the Yogin, not the man who lights not the sacrificial fire and does not the works.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ (Gita 6.2)

yaṃ saṃnyāsamiti prāhuryogaṃ taṃ viddhi pāṇḍava,
na hyasaṃnyastasaṅkalpo yogī bhavati kaścana.

What they have called renunciation (Sannyasa), know to be in truth Yoga, O Pandava; for none becomes a Yogin who has not renounced the desire-will in the mind.

पंचैतानि महाबाहो कारणानि निबोध मे ।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ (Gita 18.13)

pañcāitāni mahābāho kāraṇāni nibodha me,
sāṅkhya kṛtānte proktāni siddhaye sarvakarmaṇām.

Know from Me, O mighty-armed, the five causes for the accomplishment of all works as laid down in the Sankhya doctrine.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पंचमम् ॥ (Gita 18.14)

adhiṣṭhānaṃ tathā kartā karaṇaṃ ca pṛthagvidham,
vividhāśca pṛthakceṣṭā daivaṃ caivātra pañcamam.

These five are the body, the doer, the various instruments, the many kinds of efforts, and fifth, the Fate.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः ॥ (Gita 18.15)

śarīravāṅmanobhiryatkarma prārabhate naraḥ,

nyāyyaṃ vā viparītaṃ vā pañcaite tasya hetavaḥ.

These five elements make up the causes of whatever work man undertakes, whether right or wrong, with body, speech and mind.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ (Gita 18.16)

tatraivaṃ sati kartāramātmānaṃ kevalaṃ tu yaḥ,

paśyatyakṛtabuddhitvānna sa paśyati durmatiḥ.

That being so, he who, owing to ignorant understanding, regards the Self as the sole doer, he, of perverted intelligence, sees not.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमांस् लोकान् न हन्ति न निबध्यते ॥ (Gita 18.17)

yasya nāhaṅkṛto bhāvo buddhiryasya na lipyate,

hatvā'pi sa imāṃś lokān na hanti na nibadhyate.

He who is free from the ego-sense of being the doer, whose intelligence is not affected, even though he slay these peoples, he slays not, nor is he bound.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ (Gita 18.18)

jñānaṃ jñeyaṃ parijñātā trividhā karmacodanā,

karaṇaṃ karma karteti trividhaḥ karmasaṃgrahaḥ.

Knowledge, the object of knowledge and the knower, these three constitute the urge to action; there are again three things, the doer, the instrument and the work done, that hold the action together.

ज्ञानं कर्म च कर्ताच त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ (Gita 18.19)

jñānaṃ karma ca kartāca tridhaiva guṇabhedataḥ,

procyate guṇasaṅkhyāne yathāvacchṛṇu tānyapi.

Knowledge, work and doer are of three kinds, says the Sankhya, according to the difference in the Gunas (qualities); hear thou duly these also.

On Indriya-nigraha

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ (Gita 3.6)

karmendriyāṇi saṁyamya ya āste manasā smaran,

indriyārthānvimūḍhātmā mithyācāraḥ sa ucyate.

Who controls the organs of action, but continues in his mind to remember and dwell upon the objects of sense, such a man has bewildered himself with false and vain notions of self-discipline.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ (Gita 5.22)

ye hi saṁsparśajā bhogā duḥkhaḥayonaya eva te,

ādyantavantaḥ kaunteya na teṣu ramate budhaḥ.

The enjoyments born of the touches of things are causes of sorrow, they have a beginning and an end; therefore the sage, the man of awakened understanding, budhah, does not place his delight in these.

On mano-nigraha

अर्जुन उवाचः

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिराम् ॥ (Gita 6.33)

Arjuna uvāca:

yo'yaṁ yogastvayā proktaḥ sāmyena madhusūdana,

etasyāhaṁ na paśyāmi caṁcalatvātsthitim sthirām.

Arjuna said: This Yoga of the nature of equality which has been described by Thee, O Madhusudana, I see no stable foundation for it, owing to restlessness.

चंचलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ (Gita 6.34)

caṁcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham,

tasyāhaṁ nigrahaṁ manye vāyoriva suduṣkaram.

Restless indeed is the mind, O Krishna; it is vehement, strong and unconquerable; I deem it as hard to control as the wind.

श्रीभगवानुवाचः

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ (Gita 6.35)

śrībhagavānuvāca:

asaṁśayaṁ mahābāho mano durnigrahaṁ calam,
abhyāsenā tu kaunteya vairāgyeṇa ca grhyate.

The Blessed Lord said: Without doubt, O mighty-armed, the mind is restless and very difficult to restrain; but, O Kaunteya, it may be controlled by constant practice and non-attachment.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ (Gita 6.36)

asaṁyatātmanā yogo duṣprāpa iti me matiḥ,
vaśyātmanā tu yatatā śakyo'vāptumupāyataḥ.

By one who is not self-controlled, this Yoga is difficult to attain; but by the self-controlled, it is attainable by properly directed efforts.

On jnana

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ (Gita 4.33)

śreyāndravyamayādyajñājjñānayaajñāḥ paraṁtapa,
sarvaṁ karmākhilaṁ pārtha jñāne parisamāpyate.

The sacrifice of knowledge, O Parantapa, is greater than any material sacrifice. Knowledge is that in which all this action culminates (not any lower knowledge, but the highest self-knowledge and God-knowledge), O Partha!

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्त्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ (Gita 4.38)

na hi jñānena sadṛśaṁ pavitramiha vidyate,
tatsvayaṁ yogasaṁsiddhaḥ kālenātmani vindati.

There is nothing in the world equal in purity to knowledge, the man who is perfected by Yoga, finds it of himself in the self by the course of Time.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ (Gita 5.15)

nādatte kasyacitpāpaṁ na caiva sukrataṁ vibhuḥ,
ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ.

The all-pervading Impersonal accepts neither the sin nor the virtue of any, knowledge is enveloped by ignorance; thereby creatures are bewildered.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ (Gita 5.16)

jñānena tu tadajñānaṃ yeṣāṃ nāśitamātmanaḥ,

teṣāmādityavajjñānaṃ prakāśayati tatparam.

Verily, in whom ignorance is destroyed by self-knowledge, in them knowledge lights up like a sun the supreme Self (within them).

On Sankhya & Yoga

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ (Gita 5.4)

sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ,

ekamapyāsthitaḥ samyagubhayorvindate phalam.

Children speak of Sankhya and Yoga as different (apart from each other), not the wise; if a man applies himself integrally to one, he gets the fruit of both.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ (Gita 5.5)

yatsāṅkhyaiḥ prāpyate sthānaṃ tadyogairapi gamyate,

ekaṃ sāṅkhyam ca yogaṃ ca yaḥ paśyati sa paśyati.

The status which is attained by the Sankhya, to that the men of the Yoga also arrive; who sees Sankhya and Yoga as one, he sees.

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ (Gita 5.6)

saṁnyāsastu mahābāho duḥkhamāptumayogataḥ,

yogayukto munirbrahma nacireṇādhigacchati.

But renunciation, O mighty-armed, is difficult to attain without Yoga; the sage who has Yoga attains soon to the Brahman.

On interrupted yoga sadhana

अर्जुन उवाचः

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ (Gita 6.37)

Arjuna uvāca:

ayatiḥ śraddhayopeto yogāccalitamānasaḥ,

aprāpya yogasaṁsiddhiṃ kām gatiṃ kṛṣṇa gacchati.

Arjuna said: He who takes up Yoga with faith, but cannot control himself with the mind wandering away from Yoga, failing to attain perfection in Yoga, what is his end, O Krishna?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ (Gita 6.38)

kaccinnobhayavibhraṣṭaśchinnābhramiva naśyati,

apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi.

Does he not, O mighty-armed, lose both this life (of human activity and thought and emotion which it has left behind) and the Brahmic consciousness to which it aspires and failing from both perish like a dissolving cloud?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ (Gita 6.39)

etanme saṁśayaṁ kṛṣṇa chettumarhasyaśeṣataḥ,

tvadanyaḥ saṁśayasyāsyā chettā na hyupapadyate.

This my doubt, O Krishna, please dispel completely without leaving any residue; for there is none else than Thyself who can destroy this doubt.

श्रीभगवानुवाचः

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ (Gita 6.40)

śrībhagavānuvāca:

pārtha naiveha nāmutra vināśastasya vidyate,

na hi kalyāṇakṛtkaścid durgatiṁ tāta gacchati.

The Blessed Lord said: O son of Pritha, neither in this life nor hereafter is there destruction for him; never does anyone who practises good, O beloved, come to woe.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ (Gita 6.41)

prāpya puṇyakṛtāṁ lokānuṣitvā śāśvatīḥ samāḥ,

śucīnāṁ śrīmatāṁ gehe yogabhraṣṭo'bhijāyate.

Having attained to the world of the righteous and having dwelt there for immemorial years, he who fell from Yoga is again born in the house of the pure and glorious.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ (Gita 6.42)

athavā yogināmeva kule bhavati dhīmatām,

etaddhi durlabhatarāṁ loke janma yadīdṛśam.

Or he may be born in the family of the wise Yogin; indeed such a birth is rare to obtain in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ (Gita 6.43)

tatra taṁ buddhisamyogaṁ labhate paurvadehikam,

yatate ca tato bhūyaḥ saṁsiddhau kurunandana.

There he recovers the mental state of union (with the Divine) which he had formed in his previous life; and with this he again endeavours for perfection, O joy of the Kurus.

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ (Gita 6.44)

pūrvābhyāsenā tenaiva hriyate hyavaśo'pi saḥ,

jijñāsurapi yogasya śabdabrahmātivartate.

By virtue of that former practice he is irresistibly carried on. Even the seeker after the knowledge of Yoga goes beyond the range of the Vedas and Upanishads.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ (Gita 6.45)

prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ,

anekajanmasaṁsiddhastato yāti parāṁ gatim.

But the Yogin, endeavouring with assiduity, purified from sin, perfecting himself through many lives attains to the highest goal.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ (Gita 6.46)

tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ,

karmibhyaścādhiko yogī tasmādyogī bhavārjuna.

The Yogin is greater than the doers of askesis, greater than the men of knowledge, greater than the men of works; become then the Yogin, O Arjuna.

Worship of other gods & states attained

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ (Gita 7.23)

antavattu phalaṁ teṣāṁ tadbhavatyalpamedhasām,

devāndevayajo yānti madbhaktā yānti māmapi.

But these fruits are temporary, sought after by those who are of petty intelligence and unformed reason. To the gods go the worshippers of the gods, but my devotees come to Me.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ (Gita 8.16)

ābrahmabhuvanālokaḥ punarāvartino'rjuna,
māmupetya tu kaunteya punarjanma na vidyate.

The highest heavens of the cosmic plan, right down from the Brahmaloḥa, are subject to a return to rebirth, but, O Kaunteya, there is no rebirth imposed on the soul that comes to Me (the Purushottama).

सहस्रयुगपर्यन्तमहर्षद् ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ (Gita 8.17)

sahasrayugaparyantamaharyad brahmaṇo viduḥ,
rātriṃ yugasahasrāntāṃ te'horātravido janāḥ.

Those who know the day of Brahma, a thousand ages (Yugas) in duration, and the night, a thousand ages in ending, they are the knowers of day and night.

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ (Gita 8.18)

avyaktād vyaktayaḥ sarvāḥ prabhavantyaharāgame,
rātryāgame praliyante tatraivāvyaktasamjñake.

At the coming of the Day all manifestations are born into being out of the unmanifest, at the coming of the Night all vanish or are dissolved into it.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ (Gita 8.19)

bhūtagrāmaḥ sa evāyaṃ bhūtvā bhūtvā praliyate,
rātryāgame'vaśaḥ pārtha prabhavatyaharāgame.

This multitude of existences helplessly comes into the becoming again and again, is dissolved at the coming of the Night, O Partha, and is born into being at the coming of the Day.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ (Gita 8.20)

parastasmāttu bhāvo'nyo'vyakto'vyaktātsanātanaḥ,
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati.

But beyond this (cosmic) unmanifest, there is another status of his existence, a supracosmic Unmanifest Eternal which does not perish even with the perishing of all these existences.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ (Gita 9.23)

ye'pyanyadevatābhaktā yajante śraddhayānvitāḥ,
te'pi māmeva kaunteya yajantyavidhipūrvakam.

Even those who sacrifice to other godheads with devotion and faith, they also sacrifice to Me, O son of Kunti, though not according to the true law.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ (Gita 9.24)

ahaṁ hi sarvayajñānāṁ bhoktā ca prabhureva ca,

na tu māmabhijānanti tattvenātaśchyavanti te.

It is I myself who am the enjoyer and the Lord of all sacrifices, but they do not know Me in the true principles and hence they fall.

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ (Gita 9.25)

yānti devavratā devānpitrnyānti pitr̥vratāḥ,

bhūtāni yānti bhūtejyā yānti madyājino'pi mām.

They who worship the gods go to the gods, to the (divinised) Ancestors go the Ancestor-worshippers, to elemental spirits go those who sacrifice to elemental spirits; but My worshippers come to Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ (Gita 9.26)

patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati,

tadahaṁ bhaktyupahr̥tamaśnāmi prayatātmanaḥ.

He who offers to Me with devotion a leaf, a flower, a fruit, a cup of water, that offering of love from the striving soul, is acceptable to Me.

Everything is from union of kshetra-kshetrajna

यावत्संजायते किञ्चित्सत्त्वं स्थावरजंगमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ (Gita 13.26)

yāvatsaṁjāyate kiṁcitsattvaṁ sthāvarajaṅgamam,

kṣetrakṣetrajñasaṁyogāttadviddhi bharatarṣabha.

Whatever being, moving or unmoving, is born, know thou, O best of the Bharatas, that it is (sprung) from the union between the Field and the Knower of the Field.

Sanyasa, tyaga & the difference

अर्जुन उवाचः

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ (Gita 18.1)

Arjuna uvāca:

saṁnyāsasya mahābāho tattvamicchāmi veditum,
tyāgasya ca hr̥ṣīkeśa pr̥thakkeśiniṣūdana.

Arjuna said: I desire, O mighty-armed, to know the principle of (essence of) Sannyasa and the principle of Tyaga, O Hrishikesha, and their difference, O Keshinisudana.

श्रीभगवानुवाच:

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ (Gita 18.2)

śrībhagavānuvāca:

kāmyānāṁ karmaṇāṁ nyāsaṁ saṁnyāsaṁ kavayo viduḥ,
sarvakarmaphalatyaḡaṁ prāhustyaḡaṁ vicakṣaṇāḥ.

The Blessed lord said: Sages have known Sannyasa as the giving up works prompted by desire; Tyaga is the name given by the wise to the abandonment of the fruit of all works.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ (Gita 18.3)

tyājyaṁ doṣavadityeke karma prāhurmanīṣiṇaḥ,
yajñādānatapaḥkarma na tyājyamiti cāpare.

"All action should be relinquished as an evil", declare some learned men, "acts of sacrifice, giving and askesis (*tapas*) ought not to be renounced", say others.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ (Gita 18.4)

niścayaṁ śṛṇu me tatra tyāge bharatasattama,
tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitaḥ.

Hear my conclusions about renunciation (Tyaga), O best of the Bharatas: renunciation of works, O tiger of men, has been explained to be threefold.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ (Gita 18.5)

yajñādānatapaḥkarma na tyājyaṁ kāryameva tat,
yajño dānaṁ tapaścaiva pāvanāni manīṣiṇām.

Acts of sacrifice, giving and askesis ought not to be renounced at all, but should be performed, for they purify the wise.

एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ (Gita 18.6)

etānyapi tu karmāṇi saṅgaṃ tyaktvā phalāni ca,
kartavyānīti me pārtha niścitaṃ matamuttamam.

Even these actions certainly ought to be done, O Partha, leaving aside attachment and desire for fruit. This, O Partha, is my decided and highest view.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ (Gita 18.11)

na hi dehabhṛtā śakyaṃ tyaktuṃ karmānyaśeṣataḥ,
yastu karmaphalatyāgī sa tyāgītyabhidhīyate.

Nor indeed can embodied beings renounce all works; verily he who gives up the fruit of action, he is said to be a renouncer (Tyagi).

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ (Gita 18.12)

aniṣṭamiṣṭaṃ miśraṃ ca trividhaṃ karmaṇaḥ phalam,
bhavatyatyāgināṃ pretya na tu saṃnyāsināṃ kvacit.

Threefold is the fruit of action, pleasant, unpleasant and mixed that pursues those who have not renounced, even when they have passed over; but never does it pursue those who have renounced.

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