

The Easy Path

The Yoga of Devotion

The third of a three course series on the *Bhagavad Gita*

“ I am equally in all living beings; there is no one who is more disliked or liked. But those who worship me with devotion are in Me, and I am in them. ”



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CLASS ONE:
GETTING BEYOND THE EGO

A. Review: Arjuna's Grief and Krishna's First Two Yogas

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेता ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

kārṇyaadoṣopahatasvabhāvaḥ pṛcchāmi tvāṁ dharmasammūḍacetā |
yacchreyaḥ syānniścitaṁ brūhi tanme śiṣyaste'haṁ śādhi mām tvāṁ prapannam ||

I am afflicted to my core by the flaw of deep depression; my mind is totally confused about right and wrong. I beg you to tell me clearly what is best. I am your student; please teach me. I surrender myself to you. (2.7)

अशोच्यानवशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासंडुश्च नानुशोचन्ति पण्डिताः ॥

aśocyānanvaśocastvaṁ prajñāvādāṁśch bhāṣase |
gatāsūnagatāsāṅduśch nānuśocanti paṇḍitāḥ ||

You have mourned those who need not be mourned, speaking words which only seem to be wise. The learned do not grieve for neither the dead nor the living. (2.11)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥

na tvevāhaṁ jātu nāsaṁ na tvāṁ neme janādhipāḥ |
na caiva na bhaviṣyāmaḥ sarve vayamataḥ param ||

There was never a time when I, you, or these lords were not, and there will never be a time in the future when we all will cease to be. (2.12)

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

nāsato vidyate bhāvo nābhāvo vidyate sataḥ ।
ubhayorapi dṛṣṭo'ntastvanayostattvadarśibhiḥ ॥

What isn't truly real cannot come into existence, and what is truly real cannot go out of existence. The ultimate truth of both of these is surely seen by those who have seen how things really are. (2.16)

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

nehābhikramanāśo'sti pratyavāyo na vidyate ।
svalpamapyasya dharmasya trāyate mahato bhayāt ॥

No action in this world goes for nought or brings about a contrary result. Even the smallest religious practice protects against great fear. (2.40)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

karmaṇyevādhikāraṣṭe mā phaleṣu kadācana ।
mā karmaphalaheturbhūrmā te saṅgo'stvakarmani ॥

Your prerogative is over your actions, not over any of the results. Do not let the results be the motivation of action, but do not be attached to inaction either. (2.47)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya |
siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ||

Giving up attachment, perform actions as a practise of yoga, Arjuna. Be the same whether you are successful or unsuccessful; this equanimity is what is called yoga.

(2.48)

नियतं सङ्गरहितमरागद्वेषतः कृतं ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥

niyataṁ saṅgarahitamaraḡadveṣataḥ kṛtaṁ |
aphalaprepsunā karma yattatsāttvikamucyate ||

A pure action is said to be one which is obligatory, done without attachment, without wanting to obtain a result, and without desire or aversion. (18.23)

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषं ॥

śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt |
svabhāvaniyataṁ karma kurvannāpnoti kilbiṣaṁ ||

It is better to do one's own duty imperfectly than another's well. There is no fault in doing the action which is necessitated by one's own nature. (18.47)

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥

sahajaṁ karma kaunteya sadoṣamapi na tyajet |
sarvārambhā hi doṣeṇa dhūmenāgnirivāvṛtāḥ ||

One should not abandon the action one is born to do, Arjuna, even when it is flawed.
All undertakings are flawed, like fire enveloped by smoke. (18.48)

B. The Egocentric Life

न मां दुष्कृतिनो मुढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥

na māṁ duṣkṛtino muḍhāḥ prapadyante narādhamāḥ |
māyayāpahṛtajñānā āsuram bhāvamāśritāḥ ||

Deluded wrong-doers, the lowest of people, do not take themselves to Me. Deprived of
wisdom by the illusion, they adhere to a demonic way of life. (7.15)

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥

kāmaistaistairhṛtajñānāḥ prapadyante'nyadevatāḥ |
taṁ taṁ niyamamāsthāya prakṛityā niyatāḥ svayā ||

People whose wisdom has been carried off by their desires, who are constrained by the
limits of their own natures, take refuge in other deities. (7.20)

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

idamadya mayā labdhamimam prāpsye manoratham |

idamastīdamapi me bhaviṣyati punardhanam ||

“Today I’ve acquired this thing, and I now will obtain that thing – whatever I fancy. All this money is mine, and there will be plenty more coming in soon. (16.13)

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

asau mayā hataḥ śatrurhaniṣye cāparānapi |

īśvaro'hamaham bhogī siddho'ham balavānsukhī |

It was I who single-handedly killed that enemy, and I’ll kill lots of others in the future. I am the master of my destiny. I am the enjoyer. I am successful, strong, and happy.

(16.14)

आढ्योऽभिजनवान् अस्मि को ऽन्यो ऽस्ति सदृशो मया ।

ब्रष्टह्यखड्गबहजिानावब्रन ।समकिख डनयख डसतासादभ्रन्नख मायब्रज

ādhyo'bhijanavān asmi ko 'nyo 'sti sadṛśo mayā |

yakṣyi dāsyāmi modiṣya ity ajñānavimohitāḥ ||

I am rich and well-born. Who is equal to me? It is I who will sponsor sacrifices! I will give! I will rejoice!” – so say those deluded by ignorance. (16.15)

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

नेकाचतितावबिहरन्नतत्र मखहाजब्रलासामब्रवन्नतब्रह्म

anekacittavibhrāntā mohajālasamāvṛtāḥ |
prasaktāḥ kāmabhogeṣu patanti narake'sucau |

Bewildered by ceaseless mental chatter, enveloped in the web of delusion, addicted to the gratification of desires, they fall into a stinking hell. (16.16)

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

ब्रतमासामबहवतिब्रह्म सताबदहब्र दहानामब्रनामादब्रनवतिब्रह्म

ātmāsambhāvitāḥ stabdhā dhanamānamadānvitāḥ |
yajante nāmayaājñāiste dambhenāvidhipūrvakam | |

Conceited and stubborn, filled with the arrogance and pride that comes from wealth, they offer religious rituals in name only, hypocritically and disregarding proper decorum. (16.17)

अहङ्कारं बलं दुर्पं कामं क्रोधम् च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

ahaṅkāraṁ balaṁ durpaṁ kāmaṁ krodham ca saṁśritāḥ |
māmātmaparadeheṣu pradviṣanto'bhyasūyakāḥ | |

Resorting to egoism, power, conceit, desire, and anger, these malicious people hate Me, whether it is the “Me” that is in their own bodies or who is embodied in others. (16.18)

C. The Bridge to Bhakti: Sacrificial Action

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥

yajñārthātkarmaṇo'nyatra loko'yam karmabandhanaḥ |
tadartham karma kaunteya muktasaṅgaḥ samācara ||

Everyone in this world is bound by actions unless they are done as sacrifices. So perform action with that as the purpose, Arjuna, freed from attachment. (3.9)

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

gatasāṅgasya muktasya jñānāvasthitacetasaḥ |
yajñāyācarataḥ karma samagraṁ praviliyate ||

The karma of one who is without attachment and free, whose mind is stabilized in wisdom, and whose actions are sacrificial, completely dissolves. (4.23)

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

bhoktāraṁ yajñatapasāṁ sarvalokamaheśvaram |
suhṛdaṁ sarvabhūtānāṁ jñātvā mām śāntimṛcchati ||

The one who knows Me to be the Recipient of all sacrifices and austerities, the Great Lord of all the worlds, and the friend of all beings, will attain peace. (5.29)

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणं ॥

yatkarōṣi yadaśnāsi yajjuhoṣi dadāsi yat |
yattapasyasi kaunteya tatkuruṣva madarpaṇam ||

Whatever you do, whatever you eat, whatever you sacrifice, whatever you give, whatever kind of austerities you perform, do that as an offering to Me, Arjuna. (9.27)

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्त्यात्मा विमुक्तो मामुपैष्यसि ॥

śubhāśubhaphalairēvaṁ mokṣyase karmabandhanaiḥ |
sannyāsayogayuktyātmā vimukto māmupaiṣyasi ||

You will in this way be freed from the bonds of karma and from pleasant or unpleasant results. Liberated and practiced in the yoga of renunciation, you will reach Me. (9.28)

Exercise for Class One

This week reflect on the concept of “sacrificial action.” To what or to whom do you presently sacrifice at least some of your time, energy, and activity? Once you’ve identified this, make it a practice to be more conscious of when you are engaged in such sacrificial action and fully renounce any selfish motivation and completely dedicate the “fruits” of this action.

CLASS TWO:
FAITH AND DOUBT

A. We All Have Faith in Something

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः । ।

sattvānurūpā sarvasya śraddhā bhavati bhārata |
śraddhāmayo'yam puruṣo yo yacchraddhaḥ sa eva saḥ | |

The faith of every person corresponds to their character, Arjuna. A person is what he or she has faith in. As is one's faith, so he or she is. (17.3)

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

yo yo yām yām tanuṁ bhaktaḥ śraddhayārcitumicchati |
tasya tasyācalām śraddhām tāmeva vidadhāmyaham ||

Whoever wants to worship with faith, whatever form one is devoted to, I bestow upon that one unwavering faith. (7.21)

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैवविहितानिह तान् ॥

sa tayā śraddhayā yuktastasyārādhanamīhate |
labhate ca tataḥ kāmānmayaiavavihitāniha tān ||

One who is endowed with such faith endeavors to pay homage to this form, and obtains from it what is desired. But these are all ultimately allocated only by Me. (7.22)

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

antavattu phalam teṣāṁ tadbhavatyalpamedhasām ।
devāndevayajo yānti madbhaktā yānti māmapi ॥

And the results of that worship done by those of small understanding is only temporary. Worshippers of the gods go to the gods, but those devoted to Me surely come to Me. (7.23)

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भवमजानन्तो ममाव्ययमनुत्तमम् ॥

avyaktaṁ vyaktimāpannaṁ manyante māmabuddhayaḥ ।
paraṁ bhavamajānanto mamāvyayamanuttamam ॥

The unintelligent comprehend Me, the Unmanifest, in my manifest form. They are unaware of my higher being – imperishable and unsurpassed. (7.24)

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥

nāhaṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ ।
mūḍho'yaṁ nābhijānāti loko māmajamavyayam ॥

I am not clearly visible to all due to the veil of illusion of my yoga. This deluded world does not recognize Me as the Unborn, the Imperishable. (7.25)

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥

ye'pyanyadevatābhaktā yajante śraddhayānvitāḥ ।
te'pi māmeva kaunteya yajantyavidhipūrvakam ॥

Even those devoted to other deities who worship them, filled with faith, are really worshipping only Me, Arjuna, although not according to the set guidelines. (9.23)

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥

ahaṁ hi sarvayajñānāṁ bhoktā ca prabhureva ca ।
na tu māmabhijānanti tatttvenātaścyavanti te ॥

For I am the recipient and only Lord of all religious rituals. But since they don't truly recognize Me for who I am, they fall into repeated rebirth. (9.24)

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

yānti devavratā devānpitṛnyānti pitṛvratāḥ ।
bhūtāni yānti bhūtejyā yānti madyājino'pi mām ॥

Those with vows to the gods go to the gods; those with vows to the ancestors go to them; and those devoted to the spirits go to the spirits. But those who worship Me certainly reach Me. (9.25)

B. Disciplined Faith: The Yoga of Devotion

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

manuṣyāṇāṃ sahasreṣu kaścidyatati siddhaye |
yatatāmapi siddhānāṃ kaścinnmām veti tattvataḥ ||

There is barely one person among thousands who strives for perfection. And of those few who do try to achieve the goal, only the rare one recognizes Me for who I really am.

(7.3)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरथार्थी ज्ञानी च भरतर्षभ ॥

caturvidhā bhajante mām janāḥ sukṛtino'rjuna |
ārto jijñāsurarthārthī jñānī ca bharatarṣabha ||

Arjuna, there are four kinds of virtuous persons who devote themselves to Me – those in distress, those who are driven by intellectual inquiry, those who are seeking their own advantage, and the wise. (7.16)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ |
karmibhyaścādhiko yogī tasmādyogī bhavārjuna ||

The yogin is superior to the ascetic and is also considered superior to the learned. The yogin is superior to men and women of action. So be a yogin, Arjuna! (6.46)

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

yogināmapī sarveṣāṃ madgatenāntarātmanā |
śraddhāvānbhajate yo mām sa me yuktatamo mataḥ ॥

Of all the yogins, the one who is regarded as the most disciplined is he or she who, with his or her innermost soul devoted to Me, faithfully serves Me. (6.47)

महात्मान्स्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥

mahātmānstu mām pārtha daivīm prakṛtimāśritāḥ |
bhajantyananyamanaso jñātvā bhūtādimavyayam ॥

But the great souls, Arjuna, taking refuge in My divine nature, are devoted to Me. With minds on nothing else, they understand Me as the imperishable source of all beings.

(9.13)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

satataṃ kīrtayanto mām yatantaśca dṛḍhavratāḥ
namasyantaśca mām bhaktyā nityayuktā upāsate ॥

Always glorifying Me and striving to firmly keep their vows, prostrating with faith, those with unwavering discipline worship Me. (9.14)

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

maccittā madgataprāṇā bodhayantaḥ parasparam ।
kathayantaśca mām nityaṁ tuṣyanti ca ramanti ca ॥

Those whose minds are fixed on Me, whose very lives are wholly given up to Me, enlightening one another and constantly talking about Me – they are contented and joyful. (10.9)

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

teṣāṁ satatayuktānāṁ bhajatāṁ prītipūrvakam ।
dadāmi buddhiyogaṁ taṁ yena māmupayānti te ॥

To those who are steadfast in their worship, endowed with love, I give the yoga of the intellect by which they reach Me. (10.10)

तेषामेवानुकम्पार्थम्हमज्ञानजं तमः ।

नशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

teṣāmevānukampārthamhamajñānajaṁ tamaḥ ।
naśayāmyātmabhāvastho jñānadīpena bhāsvatā ॥

I, dwelling within their own selves, destroy the darkness born of ignorance with the bright lamp of wisdom out of compassion for them. (10.11)

C. Doubt and the Power of Devotion

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥

ayatiḥ śraddhayopeto yogāccalitamānaśaḥ ।
aprāpya yogasaṁsiddhiṁ kām gatiṁ kṛṣṇa gacchati ॥

[Arjuna asks:] Someone who has faith but is not self-controlled, whose attention is distracted from yoga and who thus has not attained the perfection of yoga – what destiny does he or she have, Krishna? (6.37)

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥

kaccinnobhayavibhraṣṭaśchinnābhramiva naśyati ।
apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi ॥

Krishna, isn't such a person doomed, fallen from both like a cloud split in two, without a leg to stand on, deluded on the path to ultimate reality? (6.38)

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥

etanme saṁśayaṁ kṛṣṇa chettumarhasyaśeṣataḥ ।
tvadanyaḥ saṁśayasyāśya chettā na hyupapadyate ॥

Only You can completely cut away this doubt of mine, Krishna. There is no one who can slice away this doubt besides You! (6.39)

श्रीभगवानुवाच ।

पार्थ नैववेह नामुत्र विनाशस्यविद्यते ।

न हि कल्याणकृतकश्चिद् दुर्गतिं तात गच्छति ॥

śrībhagavānuvāca ।

pārtha naivaveha nāmutra vināśasyvidyate ।
na hi kalyāṇakṛtkaścīd durgatiṁ tāta gacchati ॥

Lord Krishna said:

Arjuna, there is no ruin in this life or in the next for one who knows this. No one who acts virtuously, my friend, ever comes to a bad end. (6.40)

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वती समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥

prāpya puṇyakṛtāṁ lokānuṣitvā śāśvatī samāḥ ।
śucīnāṁ śrīmatāṁ gehe yogabhraṣṭo'bhijāyate ॥

Even someone who has tried but did not succeed in yoga dwells for countless years in places obtained through meritorious action and is reborn in in the homes of the pure and prosperous. (6.41)

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥

athavā yogināmeva kule bhavati dhīmatām ।
etaddhi durlabhataram loka janma yadīdṛśam ॥

Or one will be born into a family of wise yogis. That kind of birth is extremely hard to obtain in this world. (6.42)

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूतः संसिद्धौ कुरुनन्दन ॥

tatra taṁ buddhisamyogaṁ labhate paurvadehikam ।
yatate ca tato bhūtaḥ saṁsiddhau kurunandana ॥

There he regains the intelligence he had in his previous life and renews his efforts to gain perfection, Arjuna. (6.43)

पूर्वाभासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥

pūrvābhāseṇa tenaiva hriyate hyavaśo'pi saḥ ।
jijñāsurapi yogasya śabdabrahmātivartate ॥

Conveyed automatically by one's earlier practice, one who wants to really know yoga goes beyond the mere conceptualization of ultimate reality. (6.44)

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ ।
anekajanmasaṁsiddhastato yāti parāṁ gatim ॥

With his mind controlled due to his own effort, completely purified of negativity, the yogin, perfected over the course of many lives, goes to the highest destiny. (6.45)

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्य् अहम् ॥

samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ |
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham ||

I am equally in all living beings; there is no one who is more disliked or liked. But those who worship me with devotion are in Me, and I am in them. (9.29)

अपि चेत् सुदुराचारो भजते माम् अनन्यभाक् ।

साधुर एव स मन्तव्य सम्यग् व्यवसितो हि सः ॥

api cet sudurācāro bhajate mām ananyabhāk |
sādhur eva sa mantavyah samyag vyavasito hi saḥ ||

If even someone whose way of life is very bad worships Me with exclusive devotion, he or she should be thought of as a holy person because of their correct resolve. (9.30)

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

kṣipraṁ bhavati dharmātmā śaśvacchāntiṁ nigacchati |
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati ||

Quickly such a person becomes one suffused in the Truth and arrives at eternal peace. Arjuna, know that no devotee of Mine will ever be lost. (9.31)

Exercise for Class Two

Krishna implies in 17.3 (the first verse covered in this class) that we all have faith in something, and that “The faith of every person corresponds to their character, Arjuna. A person is what he or she has faith in. As is one’s faith, so he or she is.”

Spend some time each day this week analyzing yourself in order to identify where you place your faith and what that indicates about your own personal character. Once you’ve done this, evaluate whether you think your faith has been put in the right object or is perhaps misplaced. If the latter, what would be the result in your own personality were you to shift your faith to what you might regard as a more appropriate or higher object?

CLASS THREE:
ARJUNA'S EPIPHANY

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥

arjuna uvāca

madanugrahāya paramaṁ guhyamadhyātmasañjñitam ।
yattvayoktaṁ vacastena moho'yaṁ vigato mama ॥

Arjuna said: As an act of grace towards me You have told me about what is known as the highest secret, the innermost essence of things. Because of this my delusion has been cleared up. (11.1)

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राकश माहात्म्यमपि चाव्ययम् ॥

bhavāpyayau hi bhūtānāṁ śrutau vistaraśo mayā ।
tvattaḥ kamalapatrākṣa mähātmyamapi cāvvyayam ॥

I have heard extensively from You about the beginnings and ends of all living beings, and also about Your imperishable majesty, Krishna. (11.2)

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥

evametadyathātha tvamātmānaṁ parameśvara |
draṣṭumicchāmi te rūpamaiśvaraṁ puruṣottama ||

I want to see Your sovereign form, Supreme Lord, as you have described it Yourself,
Highest of Spirits. (11.3)

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्श्यात्मानमव्ययम् ॥

manyase yadi tacchakyaṁ mayā draṣṭumiti prabho |
yogeśvara tato me tvaṁ darśyātmānamavyayam ||

If You think I'm ready to see it, my Master, reveal to me Your imperishable essence,
Lord of Yoga. (11.4)

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥

śrībhagavānuvāca |
paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ |
nānāvidhāni divyāni nānāvārṇākṛtīni ca ||

Lord Krishna said: Look, Arjuna, at My countless forms – variegated, divine, in various
colors and shapes. (11.5)

पश्यादित्यान्वसूनूद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥

paśyādityānvasūnūdrānaśvinau marutastathā ।
bahūnyadr̥ṣṭapūrvāṇi paśyāścaryāṇi bhārata ॥

Look at (the various classes of gods): the Adityas, the Vasus, the Rudras, the two Ashvins, and the Maruts. Look, Arjuna, at the many previously unseen wonders! (11.6)

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥

ihaikasthaṁ jagatkṛtsnaṁ paśyādya sacarācaram ।
mama dehe guḍākeśa yaccānyad draṣṭumicchasi ॥

Look at the whole universe concentrated in one place, in My body, and whatever else you want see, Arjuna! (11.7)

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

na tu māṁ śakyase draṣṭumanenaiva svacakṣuṣā ।
divyaṁ dadāmi te cakṣuḥ paśya me yogamaiśvaram ॥

But you can't see Me with your own eyes. I will give you divine eyes. Behold My majestic yoga! (11.8)

संजय उवाच ।

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥

sañjaya uvāca ।

evamuktvā tato rājanmahāyogeśvaro hariḥ ।
darśayāmāsa pāsthāya paramaṁ rūpamaiśvaram ॥

Sanjaya said: Having said this, o king, the great Lord of Yoga, Hari, showed Arjuna His highest, majestic form. (11.9)

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥

anekavaktranayanamanekādbhutadarśanam ।
anekadivyābharaṇaṁ divyānekodyatāyudham ॥

It was a manifold, miraculous vision, with many mouths and eyes, many divine ornaments, many raised weapons. (11.10)

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥

divyamālyāambaradharaṁ divyagandhānulepanam ।
sarvāścaryamayam devamanantaṁ viśvatomukham ॥

Wearing divine garlands and clothing, annointed with divine scents and ointment, the infinite God containing within Himself all marvels and facing in all directions. (11.11)

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥

divi sūryasahasrasya bhavedyugapadutthitā ।
yadi bhāḥ sadṛśī sā syādbhāsastasya mahātmanaḥ ॥

If there were the light of a thousand suns rising in the sky simultaneously, it would be like the brilliance of this Great Souled One. (11.12)

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥

tatraikasthaṁ jagatkṛtsnaṁ pravibhaktamanekadhā ।
apaśyaddevadevasya śarīre pāṇḍavastadā ॥

Arjuna saw there the whole universe, in all its many divisions, concentrated in one place, in the body of the God of gods. (11.13)

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥

tataḥ sa vismayāviṣṭo hr̥ṣṭaromā dhanañjayaḥ ।
praṇamya śirasā devaṁ kṛtāñjalirabhāṣata ॥

Then Arjuna, filled with amazement and with hair standing on end, bowed his head to God and with his hands joined reverentially he spoke. (11.14)

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणमीशं कमलासनस्थं ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥

arjuna uvāca ।

paśyāmi devāṁstava deva dehe sarvāṁstathā bhūtaviśeṣasaṅghān ।
brahmāṇamīśaṁ kamalāsanasthaṁ ṛṣīṁśca sarvānuragāṁśca divyān ॥

Arjuna said: I see all the gods in Your body, Divine One, and also the assembly of all sorts of living beings. I see Lord Brahma sitting on his lotus throne, and all the seers and divine serpents. (11.15)

अनेकबाहूदरवक्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥

anekabāhūdaravakranetraṁ paśyāmi tvāṁ sarvato'nantarūpam ।
nāntaṁ na madhyaṁ na punastavādiṁ paśyāmi viśveśvara viśvarūpa ॥

I see Your unlimited form everywhere – many arms, bellies, mouths, and eyes. You can take all forms; I see no beginning, middle or end to You, Lord of Everything! (11.16)

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥

kirīṭinaṁ gadināṁ cakriṇaṁ ca tejoraśiṁ sarvato dīptimantaṁ ।
paśyāmi tvāṁ durnirīkṣyaṁ samantād dīptānalārkyutyutimaprameyam ॥

I see You crowned, carrying a mace and discus, a mass of radiant energy shining in every direction. You are hard to look at because of the immeasurable brilliance of the light of the fire and sun. (11.17)

त्वमक्शरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥

tvamakṣaram paramaṁ veditavyaṁ tvamasya viśvasya param nidhānam ।
tvamavyayaḥ śāśvatadharmagoptā sanātanastvaṁ puruṣo mato me ॥

I think You are what is eternal, the highest of all knowable things, the most precious of all treasures! You are the Imperishable, the Protector of the eternal Truth, the Everlasting One. (11.18)

अनादिमध्यान्तमनन्तवीर्यम् अनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्रं स्वतेजसा विश्वमिदं तपन्तम् ॥

anādimadhyāntamanantavīryam anantabāhuṁ śāsisūryanetram ।
paśyāmi tvāṁ dīptahutāśavakraṁ svatejasā viśvamidaṁ tapantam ॥

I see You – without beginning, middle, or end, infinite power, with countless arms, the moon and sun for eyes, the blazing fire of Your mouth consuming this whole universe with fiery energy. (11.19)

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥

dyāvāpṛthivyoridamantaram hi vyāptaṁ tvayaikena diśāśca sarvāḥ ।
dṛṣṭvādbhutaṁ rūpamugraṁ tavedaṁ lokatrayaṁ pravryathitaṁ mahātman ॥

You alone pervade everything between heaven and earth and in all the directions! Seeing this wondrous, awesome form of Yours, the three worlds tremble, Great Souled One! (11.20)

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥

amī hi tvām surasaṅghā viśanti kecidbhitāḥ prāñjalayo gṛṇanti ।
svastītyuktvā maharṣisiddhasaṅghāḥ stuvanti tvām stutibhiḥ puṣkalābhiḥ ॥

Hordes of gods enter You, some of them worshipping out of fear with reverent gestures. Crying out, "All hail!," the throngs of great seers and accomplished ones acclaim You with resounding praises. (11.21)

रुद्रादित्या वसवो ये च साध्या विश्वेश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्शासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥

rudrādityā vasavo ye ca sādhyā viśveśvinau marutaśchoṣmapāśca ।
gandharvayaksāsurasiddhasaṅghā vīkṣante tvām vismitāścaiva sarve ॥

The Rudras, Adityas, Vasus, Sadhyas, Vishva Devas, two Ashvins, Maruts, ghosts, spirits, demons, and accomplished ones all behold You, totally astonished. (11.22)

रूपं महत्ते बहुवक्रनेत्रं महाबाहो बहुबाहूरुपादम् ।

बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥

rūpaṁ mahatte bahuvaktranetraṁ mahābāho bahubāhūrupādam ।
bahūdaraṁ bahudamṣṭrākarālaṁ dṛṣṭvā lokāḥ pravyathitāstathāham ॥

Seeing Your great form, with many mouths, eyes, arms, thighs, feet, bellies, and terrible fangs, o Great Armed One, the worlds tremble – and so do I! (11.23)

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥

nabhaḥspṛśaṁ dīptamanekavarṇaṁ vyāttānaṁ dīptaviśālanetraṁ ।
dṛṣṭvā hi tvāṁ pravryathitāntarātmā dhṛtiṁ na vindāmi śamaṁ ca viṣṇo ॥

Vishnu, seeing You touch the sky with rays of multicolored light, Your mouth agape
and Your huge eyes blazing, I am terrified from head to toe! I have neither courage nor
tranquility! (11.24)

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म प्रसीद् देवेश जगन्निवास ॥

daṁṣṭrākarālāni ca te mukhāni dṛṣṭvaiva kālānalasannibhāni ।
diśo na jāne na labhe ca śarma prasīda deveśa jagannivāsa ॥

Seeing the terrible fanged mouths, like the doomsday fire at the end of time, I don't
know which way is up! I find no comfort! Have mercy, Lord of the Gods, Resting Place
of the Universe! (11.25)

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसंघैः ।

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥

amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ sarve sahaivāvanipālasaṅghaiḥ।
bhīṣmo droṇaḥ sūtaputrastathāsau sahāsmadīyairapi yodhamukhyaiḥ॥

All these sons of Dhritarashtra, together with a host of kings – Bhishma, Drona, the son
of the charioteer (i.e., Karna), and also our eminent warriors – . . . (11.26)

वक्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

के चिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैर् उत्तमाङ्गैः ॥

vaktrāṇi te tvaramāṇā viśanti daṁṣṭrākarālāni bhayānakāni |
ke cidvilagnā daśanāntareṣu sandṛśyante cūrṇitair uttamāṅgaiḥ ||

. . . they all instantly enter Your mouths, which are gaping with menacing tusks. Some can be seen with pulverized heads dangling between Your teeth. (11.27)

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा विशन्ति वक्राण्यभिविज्वलन्ति ॥

yathā nadīnām bahavo'mbuvegāḥ samudramevābhimukhā dravanti |
tathā tavāmī naralokavīrā viśanti vaktrāṇyabhivijvalanti ||

As many rushing rivers flow towards the ocean, so do these heroic men enter Your blazing mouths. (11.28)

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोकास् तवापि वक्राणि समृद्धवेगाः ॥

yathā pradīptam jvalanam patāṅgā viśanti nāśāya samṛddhavegāḥ |
tathaiva nāśāya viśanti lokās tavāpi vaktrāṇi samṛddhavegāḥ ||

Like moths hurtling themselves into a blazing fire and dying, they hurtle themselves into Your mouths and perish. (11.29)

लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥

lelihyase grasamānaḥ samantāllōkānsamagrānvadanairjvaladbhiḥ|
tejobhirāpūrya jagatsamagram bhāsastavogrāḥ pratapanti viṣṇo||

From all around You lick up and swallow whole all the worlds with Your blazing mouths. O Vishnu, Your terrible fiery energy glows with a splendour that fills the entire universe. (11.30)

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥

ākhyāhi me ko bhavānugrarūpo namo'stu te devavara prasīda|
vijñātumicchāmi bhavantamādyam na hi prajānāmi tava pravṛttim||

Tell me who Thou are in this terrible form! I bow down to You! O best of gods, have mercy! I want to understand Thee, o Primal One, for I cannot fathom Your manifestation. (11.31)

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वा न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ।

śrībhagavānuvāca|

kālo'smi lokakṣayakṛtpravṛddho lokānsamāhartumiha pravṛttaḥ|
ṛte'pi tvā na bhaviṣyanti sarve ye'avasthitāḥ pratyanīkeṣu yodhāḥ|

Lord Krishna said: I am Time, the potent force that destroys the world, made manifest here in order to envelope the worlds. All these assembled warriors facing off with each other will no longer exist, even without you doing anything. (11.32)

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्भुङ्क्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥

tasmāttvamuttiṣṭha yaśo labhasva jītvā śatrūnbhukṣva rājyaṁ samṛddham |
mayaivaite nihataḥ pūrvameva nimittamātraṁ bhava savyasācin |

Therefore arise and obtain glory! Conquering your enemies, enjoy a prosperous sovereignty! Arjuna, be only the instrument; these people have already been struck down by Me. (11.33)

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीराण् ।

मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नाण् ॥

dronaṁ ca bhīṣmaṁ ca jayadrathaṁ ca karṇaṁ tathānyānapi yodhavīraṅ |
mayā hatāṁstvaṁ jahi mā vyathiṣṭhā yudhyasva jetāsi raṇe sapatnāṅ ||

Drona, Bhishma, Jayadratha, Karna, and the other heroic warriors have been slain by Me. Do not hesitate! Kill! Fight! You will conquer your adversaries in battle! (11.34)

संजय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥

sañjaya uvāca |

etacchrutvā vacanaṁ keśavasya kṛtāñjalirvepamānaḥ kirīṭī |
namskṛtvā bhūya evāha kṛṣṇaṁ sagadgadaṁ bhītabhītaḥ praṇamya ||

Sanjaya said: Hearing Krishna's words, Arjuna put his trembling hands together in prayer and, having repeatedly bowed and fearfully prostrated, stammered these words to Krishna. (11.35)

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

रक्शांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥

arjuna uvāca |

sthāne hr̥ṣīkeśa tava prakīrtyā jagatprahr̥ṣyatyanurajyate ca |
rakśāmsi bhītāni diśo dravanti sarve namasyanti ca siddhasaṅghāḥ ||

Arjuna said: Krishna, the whole universe rightly rejoices and delights, praising You. The terrified demons flee in all directions. The assembly of accomplished ones all bow reverentially. (11.36)

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥

kasmācca te na nameranmahātman garīyase brahmaṇo'pyādikartre |
ananta deveśa jagannivāsa tvamakṣaram sadasattatparam yat ||

And why shouldn't they bow to You, Great Souled One, the Original Creator who is greater than Brahma? Infinite Lord of the gods, Resting Place of the Universe, You are eternal. You are that which exists and does not exist and that which is beyond both.

(11.37)

त्वमादिदेवः पुरुषः पुराणः त्वमस्य विश्वस्य परं निधानम् ।

वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥

tvamādidevaḥ puruṣaḥ purāṇaḥ tvamasya viśvasya paraṁ nidhānam ।
vettāsi vedyaṁ ca paraṁ ca dhāma tvayā tataṁ viśvamanantarūpa ॥

You are the source of all the gods, the Primordial Spirit. You are the most precious treasure of this whole universe. You are the knower, known, and the state beyond. This whole universe is pervaded by You, the One with Infinite Forms. (11.38)

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

vāyuryamo'gnirvaruṇaḥ śaśāṅkaḥ prajāpatistvaṁ prapitāmahaśca ।
namo namaste'stu sahasrakṛtvaḥ punaśca bhūyo'pi namo namaste ॥

You are Vayu, Yama, Agni, Varuna, the moon, the Lord of Creatures, the Great Ancestor. I bow down to You a thousand times, over and over. (11.39)

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥

namaḥ purastādatha pṛṣṭhataste namo'stu te sarvata eva sarva ।
anantavīryāmitavikramastvaṁ sarvaṁ samāpnoṣi tato'si sarvaḥ ॥

I bow to You in the front, back, and everywhere, You who are All! You have infinite strength and immeasurable power. You pervade everything, and so You are everything. (11.40)

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥

sakheti matvā prasabham yaduktam he kṛṣṇa he yādava he sakheti |
ajānatā mahimānam tavedam mayā pramadātpṛaṇayena vāpi ||

Thinking You were just my friend, I boldly said, “Yo, Krishna! Hey cuz! Hey mate!”
Because of carelessness and blind infatuation I was ignorant of Your greatness. (11.41)

यच्चावहासार्थं असत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥

yaccāvahāsārthamasatkṛto'si vihāraśayyāsanabhojaneṣu |
eko'thavāpyacyuta tatsamakṣam tatkṣāmaye tvāmahamaprameyam ||

If in jest I offended You when we were eating, sitting, resting, or playing, whether we
were alone or in the sight of others, I ask You to forgive me, unfathomable Krishna.
(11.42)

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥

pitāsi lokasya carācarasya tvamasya pūjyaśca gururgarīyān |
na tvatsamo'styabhyadhikah kuto'nyo lokatraye'pyapratimaprabhāva ||

You are the Father of the World, of all things animate and inanimate, the most weighty
of all gurus, worthy of honor by all. There is nothing that equals You. Where in all
three worlds is there another that surpasses Your immeasurable power? (11.43)

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

tasmātpṛaṇamya praṇidhāya kāyaṁ prasādaye tvāmahamīśamīdyam ।
piteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum ॥

I prostrate to You. I lay down my body before You, my Lord, and ask You to be gracious. As a father with his son, as friend with a friend, as a lover with a beloved – o God, bear with me. (11.44)

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥

adṛṣṭapūrvam hr̥ṣito'smi dr̥ṣṭvā bhayena ca pravyathitaṁ mano me ।
tadeva me darśaya deva rūpaṁ prasīda deveśa jagannivāsa ॥

Seeing what has never been seen before, I am thrilled. Yet my mind trembles with fear. Show me that previous form, Divine One! Have mercy, Lord of the Gods, Resting Place of the Universe! (11.45)

किरीटिनं गदिनं चक्रहस्तं इच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥

kirīṭinaṁ gadinam cakrahastam icchāmi tvāṁ draṣṭumahaṁ tathaiva ।
tenaiva rūpeṇa caturbhujena sahasrabāho bhava viśvamūrte ॥

I want to see You as You appeared before, wearing a crown and carrying a mace and discus. Become that four-armed form, o Thousand Armed One who can take any shape! (11.46)

श्रीभगवानुवाच ।

मया प्रसन्नेन तवाजुनेदं रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥

śrībhagavānuvāca ।

mayā prasannena tavārjunedaṁ rūpaṁ paraṁ darśitamātmayogāt ।
tejomayaṁ viśvamanantamādyam yanme tvadanyena na dr̥ṣṭapūrvam ॥

Lord Krishna said: As a favor to you, Arjuna, this supreme form -- composed of fiery energy, total, infinite, primordial, and never before seen – has been revealed to you by means of My own yogic power. (11.47)

न वेद यज्ञाध्ययनैर्न दानैः न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ११-४८ ॥

na veda yajñādhyayanairna dānaiḥ na ca kriyābhirna tapobhirugraiḥ ।
evamrūpaḥ śakya ahaṁ nṛloke draṣṭuṁ tvadanyena kurupravīra ॥ 11-48 ॥

It is not by the study of the Veda, offering sacrifices, giving gifts, doing rituals, or performing severe austerities that I can be seen in such a form here in the world of humans by anyone other than you, Arjuna. (11.48)

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥

mā te vyathā mā ca vimūḍhabhāvo dr̥ṣṭvā rūpaṁ ghoramīdṛṅmamedam ।
vyapetabhīḥ prītamanāḥ punastvaṁ tadeva me rūpamidaṁ prapaśya ॥

Do not tremble or be bewildered upon seeing My terrible form. Be again free from fear, with your mind filled with love! Look at this, My (previous) form! (11.49)

संजय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥

sañjaya uvāca ।

ityarjunaṁ vāsudevastathoktvā svakaṁ rūpaṁ darśayāmāsa bhūyaḥ ।

āśvāsayāmāsa ca bhītamenaṁ bhūtvā punaḥ saumyavapurmahātmā ॥

Sanjaya said: Krishna, having spoken in this way to Arjuna, displayed His own (previous) form again. Having reassumed His gentle demeanor, the Great Souled One assuaged Arjuna's fear. (11.50)

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥

arjuna uvāca ।

dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana ।

idānīmasmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ ॥

Arjuna said: Seeing Your gentle human form, Krishna, I now recover myself and my mind is back to normal. (11.51)

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्ट्वानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥

śribhagavānuvāca ।

sudurdarśamidaṁ rūpaṁ dr̥ṣṭvānasi yanmama ।

devā apyasya rūpasya nityaṁ darśanakāṅkṣiṇaḥ ॥

Lord Krishna said: This form of Mine that you have seen is very rarely revealed. Even the gods are constantly longing for a glimpse of this form. (11.52)

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्ट्वानसि मां यथा ॥

nāhaṁ vedairna tapasā na dānena na cejyayā ।

śakya evaṁvidho draṣṭuṁ dr̥ṣṭvānasi māṁ yathā ॥

It's not through the study of the Vedas, nor through austerities, the giving of gifts, or the offering of sacrifices that makes it possible to see Me in the form that you have seen.

(11.53)

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

bhaktiyā tvananyayā śakya ahamevaṁvidho'rjuna ।

jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa ॥

It is only through single-minded devotion that I can be seen in such a form, Arjuna, and be truly known, truly seen, and truly entered into. (11.54)

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

matkarmakṛnmatparamo madbhaktaḥ saṅgavarjitaḥ ।
nirvairaḥ sarvabhūteṣu yaḥ sa māmēti pāṇḍava ॥

He who performs all his acts for Me, who regards Me as the most important thing, who is devoted to Me, relinquishing all attachments and free from enmity toward any being – that one reaches Me, Arjuna! (11.55)

Exercise for Class Three

Chapter Eleven, in which Arjuna receives his epiphany, is usually regarded as the narrative climax of the *Bhagavad Gita*. Arjuna is granted a vision of Krishna's true form and is also totally overwhelmed by it. He begs Krishna to reassume His previous, ordinary appearance which Krishna does out of His grace and love for His devotee. The moral of the story, so to speak, is that the divine can appear in very commonplace guises: as one's friend and teacher, but also by extension as one's husband or wife, boyfriend or girlfriend, son or daughter, mother or father, etc.

As a thought experiment, this week spend fifteen minutes a day in which you "suspend disbelief" and just assume that someone important in your life is a manifestation of the divine. How would that change your interactions and relationship with that person?

CLASS FOUR:
REACHING THE DIVINE

A. The Three Yogas

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥

arjuna uvāca |

evaṁ satatayuktā ye bhaktāstvāṁ paryupāsate |
ye cāpyakṣaramavyaktaṁ teṣāṁ ke yogavittamāḥ ||

Arjuna said: Between those perpetually disciplined devotees who worship You and those who worship the eternal unmanifest, which of them is the most knowledgeable about yoga? (12.1)

श्रीभवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया पर्योपिताः ते मे युक्ततमा मता ॥

śrībhagavānuvāca |

mayyāveśya mano ye mām nityayuktā upāsate |
śraddhayā parayopetāḥ te me yuktatamā matā ||

Lord Krishna said: Those who worship Me with their minds absorbed in Me, who are always disciplined and endowed with the highest faith, I regard as the most disciplined.
(12.2)

ये त्वक्षरमनिर्देश्यम् अव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥

ye tvakṣaramanirdeśyam avyaktaṁ paryupāsate |
sarvatragamacintyaṁ ca kūṭasthamacalaṁ dhruvam ||

But those who worship the eternal, the inexplicable, the unmanifest, the all-pervading,
the incomprehensible, the unwavering, the immovable, the fixed. . . (12.3)

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति माम् एव सर्वभूतहिते रताः ॥

sanniyamyendriyagrāmaṁ sarvatra samabuddhayaḥ |
te prāpnuvanti mām eva sarvabhūtahite ratāḥ ||

. . . with all their senses restrained, perfectly equanimous at all times, rejoicing in the
welfare of all living beings, they also reach Me. (12.4)

क्लेशोऽधिकतरस् तेषाम् अव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर् दुःखं देहवद्भिर् अवाप्यते ॥

kleśo'dhikataras teṣām avyaktāsaktacetasām |
avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate ||

The mental afflictions of those whose minds are fixed on the unmanifest are more
numerous, for the state of the unmanifest is difficult to reach for embodied beings.
(12.5)

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

ye tu sarvāṇi karmāṇi mayi sannyasya matparāḥ |
ananyenaiva yogena mām dhyāyanta upāsate ||

But those who are thoroughly devoted to Me give up all their actions to Me and worship Me, meditating on Me with single-minded yoga. (12.6)

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि निचरात्पार्थ मय्यावेशितचेतसाम् ॥

teṣāmaham samuddhartā mṛtyusaṁsārasāgarāt |
bhavāmi nicarātpārtha mayyāveśitacetasām ||

For those whose minds are engrossed in Me, I soon arise as the savior from the ocean of death and the cycle of suffering. (12.7)

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

mayyeva mana ādhatsva mayi buddhiṁ niveśaya |
nivasisyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ ||

Focus the mind on me; fix the intellect on Me. There is no doubt that you will dwell only in Me from then on. (12.8)

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।

sarvasya cāham ḥṛdi sanniviṣṭo mattaḥ smṛtirjñānamapohanam ca |
vedaīśca sarvairahameva vedyo vedāntakṛdvedavideva cāham |

I am seated in the hearts of everyone, and from Me come memory, wisdom, and reasoning. I am known by means of all the sacred texts, and I am the knower of the sacred texts and the author of the final truth. (15.15)

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

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

Perishable and imperishable – these are the two spirits in the world. All living beings are perishable and the Unwavering One is imperishable. (15.16)

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

uttamaḥ puruṣastvanyaḥ paramātmetyudāhṛtaḥ |
yo lokatrayamāviśya bibhartyavyaya īśvaraḥ ||

But there is another: the Highest Spirit which is called the Supreme Self. The imperishable Lord, having penetrated the three worlds, supports them. (15.17)

यस्मात् क्षरमतीतोऽहम् अक्षराद् अपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

yasmāt kṣaramatīto'ham akṣarād api cottamaḥ |
ato'smi loke vede ca prathitaḥ puruṣottamaḥ | |

Because I am beyond the perishable and am even higher than the imperishable, I am known as the Supreme Spirit. (15.18)

यो माम् एवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद् भजति मां सर्वभावेन भारत ॥

yo mām evamasammūḍho jānāti puruṣottamam |
sa sarvavid bhajati mām sarvabhāvena bhārata | |

Arjuna, the undeluded one who knows me as the Supreme Spirit knows everything and worships me with his or her whole being. (15.19)

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥

iti guhyatamaṁ śāstramidamuktaṁ mayā'nagha |
etadbuddhvā buddhimānsyātkṛtakṛtyaśca bhārata | |

I have taught you this most secret teaching, faultless one. When one truly knows this, Arjuna, one becomes wise and everything is accomplished. (15.20).

भक्त्या माम् अभिजानाति यावान् यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

bhaktyā mām abhijānāti yāvān yaścāsmi tattvataḥ |
tato mām tattvato jñātvā viśate tadanantaram ||

Through devotion one comes to know Me as I really am. And having wisdom about who I really am, such a one immediately is absorbed in Me. (18.55)

सर्वकर्माण्यपि सदा कुर्वाणो मध्व्यपाश्रयः ।

मत्प्रसादाद् अवाप्नोति शाश्वतं पदमव्ययम् ॥

sarvakarmāṅyapi sadā kurvāṇo madhvyapāśrayaḥ |
matprasādād avāpnoti śāśvataṁ padamavyayam ||

Always relying on Me when performing any action, such a one attains an everlasting, imperishable state. (18.56)

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगम् उपाश्रित्य मच्चित्तः सततं भव ॥

cetasā sarvakarmāṇi mayi sannasya matparaḥ |
buddhiyogam upāśritya maccittaḥ satataṁ bhava ||

Mentally renouncing all actions to Me, devoted to Me, relying on the yoga of intelligence, always have your mind on Me. (18.57)

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।

अथ चेत् त्वम् अहंकारान् न श्रोष्यसि विनञ्क्ष्यसि ॥

maccittaḥ sarvadurgāṇi matprasādāt tariṣyasi
atha cet tvam ahaṅkāraṅ na śroṣyasi vinañkṣyasi ॥

With your mind on Me you will navigate all difficulties through My grace. But if because of egoism you do not listen you will come to ruin. (18.58)

यद् अहंकारम् आश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस् ते प्रकृतिस्त्वां नियोक्ष्यति ॥

yad ahaṅkāram āśritya na yotsya iti manyase
mithyaiṣa vyavasāyas te prakṛtiṣtvāṅ niyoḁsyati ॥

If, relying on egoism, you think, “I will not fight,” this resolution will be in vain. Your own nature will impel you. (18.59)

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन् मोहात् करिष्यस्यवशोऽपि तत् ॥

svabhāvajena kaunteya nibaddhaḥ svena karmaṇā
kartuṁ necchasi yan mohāt kariṣyasavyavaśo'pi tat ॥

Arjuna, bound by what originates in your own nature, by your own karma, you will, against your will, do what you do not wish to do because of delusion. (18.60)

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

īśvaraḥ sarvabhūtānāṃ hṛddeśe'rjuna tiṣṭhati ।
bhrāmayansarvabhūtāni yantrārūḍhāni māyayā ॥

The Lord resides in the hearts of all living beings, impelling them with His magical power as if they were figures mounted on a carousel. (18.61)

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

tameva śaraṇaṃ gaccha sarvabhāvena bhārata ।
tatprasādātparāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam ॥

Go for refuge with your whole being in Him alone, Arjuna, and by His grace you will attain the eternal state of highest peace. (18.62)

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशोषेण यथेच्छसि तथा कुरु ॥

iti te jñānamākhyātaṃ guhyādguhyataraṃ mayā ।
vimṛśyaitadaśoṣeṇa yathēcchasi tathā kuru ॥

So it is that this most secret of all secrets has been revealed by Me. Consider it fully and then do what you will. (18.63)

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि दृढमिति ततो वक्ष्यामि ते हितं ॥

sarvaguhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ |
iṣṭo'si dṛḍhamiti tato vakṣyāmi te hitaṁ ||

Hear once more My highest words, the most secret of all, for you are surely dear to Me
so I will tell you for your own good. (18.64)

मन्मना भव मद्भाक्तो मद्याजी मं नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

manmanā bhava madbhākto madyājī maṁ namaskuru |
māmevaiṣyasi satyaṁ te pratijāne priyo'si me ||

Keep your mind on Me, be devoted to Me, sacrifice to Me, prostrate to Me. I promise
that you will come to Me, for you are dear to Me. (18.65)

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

sarvadharmānparityajya māmekaṁ śaraṇaṁ vraja |
ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ||

Surrender all your religious ambitions to Me; go for refuge only in Me. Do not grieve,
for I will free you of all your vices. (18.66)

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

idaṁ te nātapaskāya nābhaktāya kadācana |
na cāśuśrūṣave vācyaṁ na ca māṁ yo'bhyasūyati ||

Never speak of this to one who is devoid of austerity, who has no faith, who refuses to listen, or to one who is annoyed with Me. (18.67)

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

ya idaṁ paramaṁ guhyaṁ madbhakteṣvabhidhāsyati |
bhaktiṁ mayi parāṁ kṛtvā māmevaiṣyatyasaṁśayaḥ ||

The one who teaches this highest secret to those dedicated to Me has performed the highest act of devotion to Me. That one, without a doubt, will reach Me. (18.68)

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥

na ca tasmānmanuṣyeṣu kaścīnme priyakṛttamaḥ |
bhavitā na ca me tasmādanyaḥ priyatarao bhuvi ||

And no one can do anything for Me that I value more; no one on earth will be more dear to Me than someone like that. (18.69)

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥

adhyeṣyate ca ya imaṁ dharmyaṁ saṁvādamāvayoḥ ।
jñānayajñena tenāhamiṣṭaḥ syāmiti me matiḥ ॥

I believe that anyone who studies this holy dialogue of ours will have worshipped Me
with a wisdom sacrifice. (18.70)

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभंल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥

śraddhāvānanaśūyaśca śṛṇuyādapi yo naraḥ ।
so'pi muktaḥ śubhāṁllokānprāpnuyātpuṇyakarmaṇām ॥

And if an open-minded person, full of faith, should even just hear this, he or she will be
liberated and will reach the happy lands of those with virtuous karma. (18.71)

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥

kaccidetacchrutaṁ pārtha tvayaikāgreṇa cetasā ।
kaccidajñānasammohaḥ pranaṣṭaste dhanañjaya ॥

Arjuna, have you listened with a concentrated mind? Have your ignorance and
delusion been destroyed? (18.72)

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥

arjuna uvāca ।

naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayā'cyuta ।

sthito'smi gatasandehaḥ kariṣye vacanam tava ॥

Arjuna said: Through Your grace, my delusion has been destroyed and I have obtained mindfulness. Here I am, my doubts dispelled. I will do what You have taught me.

(18.73)

Exercise for Class Four

In several verses covered in this class (and in other verses we've reviewed in previous classes), Krishna says that He is within each and every one of us.

Each day this week spend fifteen minutes meditating on your divine nature in whatever way you understand the "divine" or "sacred."