

Unity in Diversity

The Yoga of Wisdom

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

“ In this world, there is
no purifier like wisdom.
The one who has perfected
yoga eventually discovers
this wisdom in the Self. ”



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CLASS ONE:
THE PROBLEM OF IGNORANCE AND THE POWER OF WISDOM

A. Arjuna's Grief

अर्जुन उवाच ।

arjuna uvāca ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥

dr̥ṣṭvemaṁ svajanaṁ kṛṣṇa yuyutsum samupasthitam ॥

Arjuna said:

Krishna, seeing these, my own kinsmen, come together wanting to fight . . . (1.28)

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥

sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati ।

vepathuśca śarīre me romaharṣaśca jāyate ॥

. . . my limbs sink in despair and my mouth is parched. My body is trembling and my hair stands on end. (1.29)

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।

नच शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥

gāṇḍīvaṁ sraṁsate hastāttvakcaiva paridahyate ।

naca śakṇomyavasthātuṁ bhramatīva ca me manaḥ ॥

The magic bow slips from my hand and my skin burns. I am unable to stand still; my mind reels. (1.30)

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हृत्वा स्वजनमाहवे । ।

nimittāni ca paśyāmi viparītāni keśava |
na ca śreyo'nupaśyāmi hr̥tvā svajanamāhave | |

I see bad omens, Krishna. I can't see any good in killing my kinsmen in battle. (1.31)

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेता ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

kārpaṇyadoṣopahatasvabhāvaḥ pṛcchāmi tvāṁ dharmasammūḍacetā |
yacchreyaḥ syānniścitaṁ brūhi tanme śiṣyaste'haṁ śādhi māṁ tvāṁ prapannaṁ ||

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)

B. Desire, Ignorance and the Other Mental Afflictions

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषाः ।

अनिच्छन्नपि वाष्णेय बलादिव नियोजितः ॥

atha kena prayukto'yam pāpaṁ carati pūruṣāḥ |
anicchannapi vārṣṇeya balādiva niyojitaḥ ||

What compels a person, seemingly against one's will, to do wrong things as if commanded by an outside power, Krishna? (3.36)

श्रीभगवानुवाच

śrībhagavānurvāca ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणं ॥

kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ ।
mahāśano mahāpāpmā viddhyenamihā vairiṇam ॥

The Glorious Lord Krishna said:

Know it is desire and anger, which arise from the quality of activity, that is the real enemy here, voracious and very evil. (3.37)

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥

dhūmenāvriyate vahniryathā"darśo malena ca ।
yatholbenāvṛto garbhastathā tenedamāvṛtam ॥

Just as fire is concealed by smoke, a mirror by dirt, and an embryo by the amnion, so too is this (wisdom) covered by that. (3.38)

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

āvṛtaṁ jñānametena jñānino nityavairiṇā ।
kāmarūpeṇa kaunteya duṣpūreṇānalena ca ॥

Wisdom is obscured by the perpetual enemy of the wise which comes in the form of desire, Arjuna, as insatiable as fire. (3.39)

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥

indriyāṇi mano buddhirasyādhiṣṭhānamucyate |
etairvimohayatyeṣa jñānamāvṛtya dehinam ||

It is said to reside in the senses, the mind, and the understanding, and through these it obscures wisdom and bewilders the embodied self. (3.40)

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनं ॥

tasmāttvamindriyāṅyādau niyamyā bharatarṣabha |
pāpmānaṁ prajahi hyenaṁ jñānavijñānanāśanaṁ ||

Therefore you should restrain your senses and so forth, Arjuna, and then vanquish this evil, the destroyer of wisdom and knowledge. (3.41)

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥

indriyāṇi parāṅyāhurindriyebhyaḥ param manaḥ |
manasastu parā buddhiryo buddheḥ paratastu saḥ ||

They say that the senses are superior (to the objects of senses), and the mind is superior to the senses. The intellect is superior to the mind, and That One is superior to the intellect. (3.42)

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामारूपं दुरासदं ॥

evaṁ buddheḥ paraṁ buddhvā saṁstabhyātmānamātmanā |
jahi śatruṁ mahābāho kāmārūpaṁ durāsadaṁ ||

Understanding what is superior to the intellect, with the self strengthened by the Self, slay the enemy so difficult to conquer, Arjuna – the one who comes in the guise of desire. (3.43)

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥

icchādvēṣasamutthena dvandvamohena bhārata |
sarvabhūtāni sammohaṁ sarge yānti parantapa ||

Arjuna, from birth all beings fall into complete delusion, due to the the arising of longing and hatred and because of the deceptive appearance of duality. (7.27)

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणां ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥

yeṣāṁ tvantagataṁ pāpaṁ janānāṁ puṇyakarmaṇāṁ |
te dvandvamohanirmuktā bhajante mām dṛḍhavratāḥ ||

But those people of meritorious actions, for whom negativity has come to an end, who are liberated from the deceptive appearance of duality, who have kept their vows stringently – they worship Me. (7.28)

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलं ॥

jarāmaraṇamokṣāya māmāśritya yatanti ye |
te brahma tadviduḥ kṛtsnamadhyātmaṁ karma cākhilam ||

Taking refuge in Me, they endeavor to liberate themselves from old age and death. They thoroughly know ultimate reality, the Supreme Self, and all aspects of karma.

(7.29)

प्रवृत्ति च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

pravṛtti ca nivṛttiṁ ca janā na vidurāsurāḥ |
na śaucam nāpi cācāro na satyam teṣu vidyate ||

People who are like demons do not know what to give up and what to take up. In them there is no purity, no good conduct, and no truth. (16.7)

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरं ।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥

asatyamapraṭiṣṭham te jagadāhuranīśvaram |
aparasparasambhūtam kimanyatkāmahaitukam ||

They say there is no truth and there is nothing in the world which is fixed; that there is no Lord; that no cause other than pure desire brings things into being one after another.

(16.8)

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥

etām dṛṣṭimavaṣṭabhya naṣṭātmāno'lpabuddhayaḥ |
prabhavantyugrakarmāṇaḥ kṣayāya jagato'hitāḥ ||

Clinging to this worldview, these lost souls of meagre understanding arise as enemies whose terrible acts destroy the world. (16.9)

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥

kāmamāśritya duṣpūraṁ dambhamānamadānvitāḥ |
mohādgrhītvāsadgrāhānpravartante'śucivratāḥ ||

Driven by insatiable desire, filled with hypocrisy, pride, and arrogance, holding to untruths because of delusion, they act out of impure resolve. (16.10)

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥

cintāmaparimeyāṁ ca pralayāntāmupāśritāḥ |
kāmapabhogaparamā etāvaditi niścittāḥ ||

Certain that the gratification of desire is all there is, they are tormented by countless anxieties and brought to the brink of destruction. (16.11)

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥

āśāpāśaśatairbaddhāḥ kāmakrodhaparāyaṇāḥ |
īhante kāmabhogārthamanyāyenārthasañcayān ||

Bound by hundreds of the chains of expectation, filled with desire and anger, they try to obtain wealth by any means at all to satisfy their desires. (16.12)

इदमद्य मया लब्धमिमंप्राप्स्ये मोनोरथं ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

idamadya mayā labdhamimamprāpsye manorathan̄ ।

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 शत्रुर्हानिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवन्सुखी ॥

asau mayā hataḥ śatrurhaniṣye cāparānapi ।

īśvaro'hamahaṁ bhogī siddho'haṁ balavansukhī ॥

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)

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्षये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥

ādhyo'bhijanavānasmi ko'nyo'sti sadṛśo mayā ।

yakṣaye dāsyāmi modiṣya ityajñānavimohitāḥ ॥

I am rich and from a good family. Who is equal to me? I will sacrifice and give and celebrate!” So say those deluded by ignorance. (16.15)

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥

anekacittavibhrāntā mohajālasamāvṛtāḥ ।

prasaktāḥ kāmabhogeṣu patanti narake'śucau ॥

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 ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥

ātmasambhāvitāḥ stabdhā dhanamānamdānvitāḥ |
yajante nāmayaññāiste dambhenāvidhipūrvakam || 1

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)

तानहं द्विषतः कुरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥

tānaḥaṁ dviṣataḥ krurānsaṁsāreṣu narādhamān |
kṣipāmyajasramaśubhānāsuriṣveva yoniṣu ||

These lowest of people in cyclic existence, these hateful, cruel ones, I repeatedly hurl into the unpleasant wombs of demonic beings. (16.19)

आसुरीं योगिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥

āsurīm yogimāpannā mūḍhā janmani janmani |
māmaprāpyaiva kaunteya tato yāntyadhamaṁ gatim ||

These deluded ones, having entered a demonic womb in birth after birth and not ever reaching Me, go from there to an even lower state, Arjuna. (16.20)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्रयं त्यजेत् ॥

trividhaṁ narakasyedaṁ dvāraṁ nāśanamātmanaḥ ।
kāmaḥ krodhastathā lobhastasmādetattrayaṁ tyajet ॥

There is a soul-destroying triple gate to hell: desire, anger, and greed. So abandon these three! (16.21)

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥

etairvimuktaḥ kaunteya tamodvāraistribhīrnaraḥ ।
ācaratyātmanaḥ śreyastato yāti parāṁ gatim ॥

A man who is liberated from these three gates of darkness, Arjuna, does the best possible thing for himself and attains the highest state. (16.22)

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ।

yaḥ śāstravidhimutsṛjya vartate kāmakārataḥ ।
na sa siddhimavāpnoti na sukhaṁ na parāṁ gatim ॥

One who rejects the guidance of scripture and just follows his own inclinations does not attain perfection, happiness, or the highest state. (16.23)

तस्माच्चास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

tasmācchāstraṁ pramaṇaṁ te kāryākāryavyavasthitau ।
jñātvā śāstravidhānoktaṁ karma kartumihārhasi ॥

And so let scripture be your guide as to what you should do and not do. Knowing what is enjoined in scripture, you should perform action here. (16.24)

C. The Power of Wisdom

तद् विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः

tad viddhi praṇipātena paripraśnena sevayā ।
upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ ॥

Know that it is because of your prostrations, your requests, and your service that the wise ones, the ones who know how things really are, will teach you. (4.34)

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥

yajñātvā na punarmohamevaṁ yāsyasi pāṇḍava ।
yena bhūtānyaśeṣeṇa draṁsyasyātmanyatho mayi ॥

When you have gain this wisdom, Arjuna, you will not get deluded again. With that you will see that all beings, without exception, are in the Self and also in Me. (4.35)

अपि चेदसि पापेभ्यह् सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥

api cedasi pāpebhyah sarvebhyah pāpakṛttamaḥ ।
sarvaṁ jñānaplavenaiva vṛjinaṁ santariṣyasi ॥

Even if you are the worst of all bad people, you will still safely cross over all evil with the raft of wisdom. (4.36)

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

yathaidhāṁsi samiddho'gnirbhasmasātkurute'rjuna |
jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā ||

Just as a blazing fire reduces fuel to ashes, Arjuna, so too does the fire of wisdom
consume all karma. (4.37)

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥

na hi jñānena sadṛśaṁ pavitramiha vidyate |
tatsvayaṁ yogasamsiddhaḥ kālenātmani vindati ||

In this world, there is no purifier like wisdom. The one who has perfected yoga
eventually discovers this wisdom in the Self. (4.38)

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

śraddhāvāṁllabhate jñānaṁ tatparaḥ saṁyatendriyaḥ |
jñānaṁ labdhvā parāṁ śāntimacireṇādhigacchati ||

Filled with confidence, intent, and with his senses subdued, one obtains wisdom. When
wisdom is obtained, one quickly comes to the highest peace. (4.39)

Exercise for Class One

Spend fifteen minutes a day this week reflecting on how desire, especially desire for sensual pleasures, inevitably leads to suffering. Identify your own cravings and then consciously use your intellect to recognize and gain some detachment from them.

CLASS TWO:
KNOWING THE TRUE SELF

A. The Self That Never Was Born and Never Will Die

अशोच्यानवशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासंउश्च नानुशोचन्ति पण्डिताः ॥

aśocyānanvaśocastvaṁ prajñāvādāṁśca bhāṣase |
gatāsūnagatāsamūśca 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 either 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 tvam neme janādhipāḥ |
na caiva na bhaviṣyāmaḥ sarve vayamataḥ param ||

There was never a time when I, you, or these lords were not, nor you, and there will never be a time in the future when we all will cease to be. (2.12)

देहिनेऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥

dehine'sminyathā dehe kaumāraṁ yauvanaṁ jarā |
tathā dehāntaraprāptirdhīrastatra na muhyati ||

Just as an embodied person undergoes childhood, youth, and old age in one body, so too does one obtain another body. An intelligent person is not confused about this.

(2.13)

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्र्यास्तांस्तितिक्षस्व भारत ॥

mātrāsparśāstu kaunteya śītoṣṇasukhaduḥkhadāḥ ।
āgamāpāyino'nityāstāṁstitikṣasva bhārata ॥

Arjuna, contact with material things – whether they are cold or hot, pleasurable or disagreeable – are impermanent; they come and go. You should just endure them,
Arjuna. (2.14)

यम् हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥

yaṁ hi na vyathayantye te puruṣaṁ puruṣarṣabha ।
samaduḥkhasukhaṁ dhīraṁ so'mṛtatvāya kalpate ॥

They do not distract a steadfast person who remains equanimous through good times and bad. Someone like that is really ready for immortality. (2.15)

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

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

What isn't truly really 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)

अविआशि तु तद् विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥

avināśi tu tadviddhi yena sarvamideṁ tatam ।
vināśamavyayasyāsyā na kaścitkartumarhati ॥

Know that that which pervades all this is indestructible. No one can bring about the destruction of that which is imperishable. (2.17)

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ ।
anāśino'prameyasya tasmādyudhyasva bhārata ॥

These bodies are known to come to an end, but that which is embodied is permanent, indestructible, and ineffable. So fight, Arjuna! (2.18)

य एवं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उमौ तौ न विजानीतो नायं हन्ति न हन्यते ॥

ya evaṁ veti hantāraṁ yaścainaṁ manyate hatam ।
umau tau na vijānīto nāyaṁ hanti na hanyate ॥

Neither the one who believes that This One is a killer nor the one who thinks It is killed knows what they are talking about. This One neither kills nor is killed. (2.19)

न जायते म्रियते वा कदाचिन् नायं भूत्वा भाविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

na jāyate mriyate vā kadācin nāyaṁ bhūtvā bhāvitā vā na bhūyaḥ ।
ajo nityaḥ śāśvato'yaṁ purāṇo na hanyate hanyamāne śarīre ॥

It is never born and never dies. Having come into being, It will never not be. Unborn, permanent, eternal, primordial, It is not killed when the body is killed. (2.20)

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥

vedāvināśinaṁ nityaṁ ya enamajamavyayam ।
kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti kam ॥

When a person truly knows that which is indestructible, permanent, unborn, and imperishable, Arjuna, how can that person kill anyone or cause someone to kill anyone?

(2.21)

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देहि ॥

vāsāṁsi jīrṇāni yathā vihāya navāni gṛhṇāti naro'parāṇi ।
tathā śarīrāṇi vihāya jīrṇānyanyāni saṁyāti navāni dehī ॥

Just as a man discards old clothes and puts on other new ones, so does that which is embodied shuck off old bodies and attains other new ones. (2.22)

नैनं चिन्दन्ति शस्त्राणि नैनम् दहति पावकः ।

न नैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ ।
na nainaṁ kledayantyāpo na śoṣayati mārutaḥ ॥

Weapons cannot cut it, fire cannot burn it, water cannot drench it, wind cannot dessicate it. (2.23)

अच्छेद्येऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयम् सनातनः ॥

acchedye'yamadāhyo'yamakledyo'śoṣya eva ca ।
nityaḥ sarvagataḥ sthāṇuracalo'yam sanātanaḥ ॥

It can't be cut or burned, and it cannot be drenched or dried out. It is permanent, all-pervading, stable and unmoving, eternal. (2.24)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्यैनं नानुशोचितुमर्हसि ॥

avyakto'yamacintyo'yamavikāryo'yamucyate ।
tasmādevaṁ vidityainaṁ nānuśocitumarhasi ॥

It is said to be unmanifest, inconceivable, and immutable. Therefore, knowing this, you should not be depressed! (2.25)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥

atha cainaṁ nityajātaṁ nityaṁ vā manyase mṛtam ।
tathāpi tvaṁ mahābāho naivaṁ śocitumarhasi ॥

And even if you think of this one as constantly dying and being reborn you should not be depressed, Arjuna. (2.26)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्यिऽर्थे न त्वं शोचितुमर्हसि ॥

jātasya hi dhruvo mṛtyurdhruvaṁ janma mṛtasya ca ।
tasmādaparihārye'rthe na tvaṁ śocitumarhasi ॥

Death is certain for those who are born, and rebirth is certain for those who die. So you should not be depressed about things that are inevitable. (2.27)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

avyaktādīni bhūtāni vyaktamadyāni bhārata ।
avyaktanidhanānyeva tatra kā paridevanā ॥

The origins of living beings are imperceptible, their middles are perceptible, and their ends are again imperceptible. What's your problem with this? (2.28)

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्वदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

āścaryavatpāśyati kaścidenam āścaryavadvadati tathaiva cānyaḥ ।
āścaryavaccainamanyaḥ śṛṇoti śrutvāpyenaṁ veda na caiva kaścit ॥

It very rare to see it, and also rare to speak of it; to hear of it is rare as well. But even having heard of it, no one really knows it. (2.29)

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥

dehī nityamavadhyo'yaṁ dehe sarvasya bhārata ।
tasmātsarvāṇi bhūtāni na tvam śocitumarhasi ॥

Arjuna, within all bodies is that which is embodied, and it is permanently indestructible. So you should not be depressed about all these living beings. (2.30)

B. Your Best Friend and Worst Enemy

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्दुरात्मैव रिपुरात्मनः ॥

uddharedātmanā"tmānaṁ nātmānamavasādayet ।
ātmaiva hyātmano bandurātmaiva ripurātmanaḥ ॥ 6 5

One should raise up the self by the Self, and not degrade oneself. For the self is its own best friend and its own worst enemy. (6.5)

बन्दुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥

bandurātmā'atmanastasya yenātmaivātmanā jitaḥ |
anātmanastu śatrtve vartetātmaiva śatruvat ||

The self is the friend of the one who conquers himself, but for one who hasn't it is like an enemy at war with itself. (6.6)

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥

jītātmanaḥ praśāntasya paramātmā samāhitaḥ |
śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoḥ ||

The Higher Self of the one who has conquered himself and who is at peace is calm and collected, whether it's cold or hot, through thick and thin, in honor and disgrace. (6.7)

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥

jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ |
yukta ityucyate yogī samaloṣṭāśmakāñcanaḥ ||

The yogin who is satisfied with the wisdom and knowledge he has, unwavering, with senses conquered, regarding a clod, a rock, and gold as the same, is said to be truly disciplined. (6.8)

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समभुद्धिर्विशिष्यते ॥

suhṛnmitrāryudāsīnamadhyasthadveṣyabandhuṣu ।
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate ॥

He or she is distinguished by impartiality regarding close friends, comrades, enemies; neutrality when it comes to kinsmen and adversaries; and even-mindedness toward the virtuous and the evil-doers. (6.9)

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥

yogī yuñjīta satatamātmānaṁ rahasi sthitaḥ ।
ekākī yatacittātmā nirāśīraparigrahaḥ ॥

A yogin should always be self-disciplined and live alone, solitary, with body and mind restrained, content and without possessiveness. (6.10)

शुचौ देसे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥

śucau deśe pratiṣṭhāpya sthīramāsanamātmanaḥ ।
nātyucchritaṁ nātinīcaṁ cailājīnakuśottaram ॥

Having found a pure place, one should set up a stable meditation seat for oneself, not too high or too low, covered with a cloth, antelope skin, and kusha grass. (6.11)

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥

tatraikāgraṁ manaḥ kṛtvā yatacittendriyakriyaḥ ।
upaviśyāsane yuñjyādyogamātmaviśuddhaye ॥

Keeping the mind single-pointed and restraining the activity of the thought and senses, sitting on a meditation seat one should practice yoga in order to purify the self. (6.12)

समं कायशिरग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥

samaṁ kāyaśiragrīvaṁ dhārayannacalaṁ sthiraḥ
sampreksya nāsikāgraṁ svaṁ diśaścānavalokayan

Holding the body, head, and neck even, unmoving, and steady,
one should concentrate the gaze at the place of the tip of one's nose and not be looking
elsewhere. (6.13)

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मिच्चितो युक्त आसीत् मत्परः ॥

praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ
manaḥ saṁyamyā micchito yukta āsīta matparaḥ

Calm and free from fear, steady in one's vow of celibacy, having restrained one's mind,
one should sit having fastened his thought on Me, intent on Me. (6.14)

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥

yuṣjannevaṁ sadātmānaṁ yogī niyatamānasaḥ ।
śāntiṁ nirvāṇaparamāṁ matsaṁsthāmādhigacchati ॥

Disciplining oneself in this way, the yogin whose mind is controlled attains peace, the
highest nirvana, union with Me. (6.15)

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

nātyaśnatastu yogo'sti na caikāntamanaśnataḥ ।
na cātisvapnaśīlasya jāgrato naiva cārjuna ॥

Yoga is neither overeating nor fasting; it is neither sleeping too much nor staying awake all the time, Arjuna. (6.16)

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

yuktāhāravihārasya yuktaceṣṭasya karmasu ।
yuktasvapnāvabodhasya yogo bhavati duḥkhahā ॥

Yoga becomes the killer of unhappiness for one who is disciplined in eating, pleasures, exertions, and activities, both when sleeping and awake. (6.17)

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा

yadā viniyataṁ cittamātmanyevāvatiṣṭhate ।
niṣpṛhaḥ sarvakāmebhyo yukta ityucyate tadā ॥

When one abides only in the Self, with a controlled mind, free from longing and all desires, you can call that person “disciplined.” (6.18)

यथ दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥

yatha dīpo nivātastho neṅgate sopamā smṛtā ।
yogino yatacittasya yuñjato yogamātmanah ॥

A yogin whose mind is restrained and who is practicing the yoga of the Self is like that well-known image of a light which does not flicker in a windless place. (6.19)

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

yatroparamate cittam niruddham yogasevayā ।
yatra caivātmanātmānam paśyannātmani tuṣyati ॥

When the mind stills, checked by the practice of yoga, and when seeing the Self by means of the self, one is contented within one's Self. (6.20)

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥

sukhamātyantikam yattad buddhigrāhyamatīndriyam ।
vetti yatra na caivāyam sthitaścalati tattvataḥ ॥

Unending happiness is grasped by the intellect; it transcends the senses. When one knows this he or she abides without straying from the how things really are. (6.21)

यं लब्ध्वा चापरं लाभं मन्यते नधिकं ततः ।

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

yaṁ labdhvā cāparam lābham manyate nadhikam tataḥ ।
yasmin sthito na duḥkhena guruṇāpi vicālyate ॥

Having gained that, one can imagine nothing else better. Rooted in this, he or she is not shaken even by the heaviest suffering. (6.22)

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसः ॥

taṁ vidyādduḥkhasamyogaviyogaṁ yogasañjñitam ।
sa niścayena yuktavyo yogo'nirviṅṇcetasah ॥

One should know that this, the disconnecting from the connection to suffering, is what is called yoga. Yoga is to be practiced with firm resolve and with an undiscouraged mind. (6.23)

संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥

saṅkalpaprabhavān kāmāṁstyaktvā sarvānaśeṣataḥ ।
manasaivendriyagrāmaṁ viniyamya samantataḥ ॥

Renouncing completely all desires produced by the interest in short-term gain, and entirely restraining every one of the senses with the mind . . . (6.24)

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

śanaīḥ śanaīruparamed buddhyā dhṛtigrhītayā ।
ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet ॥

. . . little by little one should calm oneself, getting a firm hold of the intellect. Fixing the mind on the Self, he or she should not cogitate about anything. (6.25)

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

yato yato niścalati manaścañcalamasthiram ।
tatastato niyamyaitadātmanyeva vaśam nayet ॥

Whenever the unsteady, unfixed mind wanders, one should restrain it and then bring it back under the control of the self. (6.26)

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभुतमकल्मषम् ॥

praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam ।
upaiti śāntarajasaṁ brahmabhutamakalmaṣam ॥

Highest happiness comes to the yogin who has a tranquil mind, whose passion is pacified, who is free from all negativities, and who has identified with ultimate reality. (6.27)

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥

yuñjannevaṁ sadātmānaṁ yogī vigatakalmaṣaḥ ।
sukhena brahmasaṁsparśamatyantaṁ sukhamāśnute ॥6.28॥

The yogin who in this way is always maintaining self-discipline, whose negativities have vanished, effortless attains the unending happiness of being joined with ultimate reality. (6.28)

C. The Definition of Wisdom

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचम् स्तैर्यमात्मविनिग्रहः ॥

amānitvamadamdbhitvamahiṁsā kṣāntirārjavam |
ācāryopāśanaṁ śaucam stairyamātmavinigrahaḥ ||

Humility, unpretentiousness, non-violence, patience, sincerity, service to one's teacher,
purity, steadfastness, self-restraint . . . (13.7)

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥

indriyārtheṣu vairāgyamanahaṅkāra eva ca |
janmamṛtyujarāvvyādhiduḥkhadoṣānudarśanam ||

. . . dispassion toward sense objects, the absence of egoism, awareness of the defects of
birth, death, old age, sickness, and suffering. . . (13.8)

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥

asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu |
nityaṁ ca samacittatvamiṣṭāniṣṭopapattiṣu ||

. . . detachment, uninvolved with matters pertaining to sons, wife, home and the like,
always even-minded when either wanted or unwanted things occur. . . (13.9)

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥

mayi cānanyayogena bhaktiravyabhicāriṇī |
viviktadeśasevitvamaratirjanasaṁsadi ||

. . . unswerving in devotion to Me, with undistracted yoga, frequenting solitary places
and disliking crowds of people . . . (13.10)

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोन्वया ॥

adhyātmajñānanityatvaṁ tattvajñānārthadarśanam |
etajjñānamiti proktamajñānaṁ yadatonyathā ||

. . . persistence in knowing the Supreme Self, seeing the point of cultivating wisdom
about how things really are – this is what is called “wisdom,” and the opposite is the
lack of wisdom. (13.11)

Exercise for Class Two

Several of the verses in Class Two emphasize the practice of “even-mindedness” or equanimity. This week, daily review the pertinent verses from the Gita and concentrate during the course of your day on staying calm no matter what is happening.

CLASS THREE:
UNITY WITHIN DIVERSITY

A. Seeing the One Everywhere and In Everyone

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

sarvabhūtaṣṭhamātmānaṁ sarvabhūtāni cātmani |
īkṣate yogayuktātmā sarvatra samadarśanaḥ ||

One who is fully perfected in yoga sees the Self in all beings and all beings in the Self.
He or she sees the same thing everywhere. (6.29)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati |
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati ||

I will never be separated from the one who sees Me everywhere and sees everything in
Me, nor will such a one ever be separated from Me. (6.30)

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

sarvabhūtaṣṭhitaṁ yo māṁ bhajatyekatvamāsthitaḥ |
sarvathā vartamāno'pi sa yogī mayi vartate ||

Someone who resides in this Oneness worships Me as abiding in all beings. That yogin,
no matter what he or she is doing, is engaged in Me. (6.31)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

ātmaupamyena sarvatra samaṁ paśyati yo'rjuna |
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ ||

Because everything reflects the Self, one who sees the same thing everywhere, whether it is suffering or happiness, is to be considered the supreme yogin. (6.32)

B. Jewels on the Same String

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥

mayyāsaktamanāḥ pārtha yogaṁ yuñjanmadāśrayaḥ |
asaṁśayaṁ samagraṁ mām yathā jñāsyasi tacchṛṇu ||

Listen to this! Arjuna, with your mind fixed on Me and relying on Me you will come to know Me entirely. There's no doubt about it! (7.1)

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भुयोऽन्यज्ज्ञातव्यमवशिष्यते ॥

jñānaṁ te'haṁ savijñānamidaṁ vakṣyāmyaśeṣataḥ |
yajjñātvā neha bhuyo'nyajjñātavyamavaśiṣyate ||

I will teach you this wisdom completely, together with discriminatory knowledge. When you know this, there is nothing else in the world left to know. (7.2)

मनुष्यानां सहश्रेषु कश्चिद् यतति सिद्धये ।

यततामपि सिद्धनां कश्चिन्माम् वेत्ति तत्त्वतः ॥

manuṣyānām sahaśreṣu kaścid yatati siddhaye ।
yatatāmapi siddhanām kaścinmām veti tattvataḥ ॥

Among thousands of people there is hardly anyone who strives for perfection, and even among those there is hardly anyone who knows Me as I really am. (7.3)

भुमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतियं मे भिन्ना प्रकृतिरष्टधा ॥

bhumirāpo'nalo vāyuḥ khaṁ mano buddhireva ca ।
ahaṅkāra itiyam me bhinnā prakṛtirāṣṭadhā ॥

There are eight divisions to My nature: earth, water, fire, wind, space, mind, intellect, and the ego. (7.4)

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि पराम् ।

जिवभूताम् महाबाहो ययेदं धार्यते जगत् ॥

apareyamitastvanyām prakṛtiṁ viddhi parām ।
jivabhūtām mahābāho yayedam dhāryate jagat ॥

But this is only My lower nature. You should know that it is different from My higher nature, which is the life-force by which the world is sustained, Arjuna. (7.5)

एतद्योनीनि भूतानि सर्वानीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

etadyonīni bhūtāni sarvānītyupadhāraya ।
ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayastathā ॥

Understand that all living beings have this as their birthplace. I am the origin and end of this whole world. (7.6)

मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

mattaḥ parataraṁ nānyat kiñcidasti dhanañjaya ।
mayi sarvamideṁ protaṁ sūtre maṇigaṇā iva ॥

There is nothing higher than Me, Arjuna. Everything is encompassed within Me, like a bunch of jewels strung on a thread. (7.7)

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥

raso'hamapsu kaunteya prabhāsmi śāsisūryayoḥ ।
praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṁ nṛṣu ॥

I am the fluidity in water, Arjuna, the light in the sun and moon. Among all the sacred teachings, I am the “om.” I am the sound in space and the manhood in men. (7.8)

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जिवनं सर्वभूतेषु तपश्चास्मिन् तपस्विषु ॥

puṇyo gandhaḥ pṛthivyāṁ ca tejaścāsmi vibhāvasau ।
jivanaṁ sarvabhūteṣu tapaścāsmiṁ tapasviṣu ॥

I am the pure fragrance in the earth and the brilliance in the fire. I am the life in all beings and the austerity in the ascetics. (7.9)

बिजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥

bijaṁ māṁ sarvabhūtānāṁ viddhi pārtha sanātanam ।
buddhirbuddhimatāmasmi tejastejasvināmaham ॥

You should know me, Arjuna, as the eternal essence of all living beings. I am the intellect of those who have intelligence, the brilliance of those who possess it. (7.10)

बलं बलवतं चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

balaṁ balavataṁ cāhaṁ kāmarāgavivarjitaṁ ।
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha ॥

I am the strength which comes from being freed of lust and desire in those who are strong. I am the desire which is not inimical to the dharma in living beings. (7.11)

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥

ye caiva sāttvikā bhāvā rājasāstāmasāśca ye ।
matta eveti tān viddhi na tvahaṁ teṣu te mayi ॥

Know that the modalities of purity, activity, and sluggishness come from me. I am not in them; they are in Me. (7.12)

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

tribhiraṅṅaṁmayairbhāvairebhiḥ sarvamidaṁ jagat ।
mohitaṁ nābhijānāti māmebhyaḥ paramavyayam ॥

This whole world is deluded by these three modalities comprised of the three constituents and does not recognize Me, the Changeless One who transcends them. (7.13)

दैवि ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

daivi hyeṣā guṇamayī mama māyā duratyayā ।
māmeva ye prapadyante māyāmetāṁ taranti te ॥

This divine illusion of Mine, comprised of the constituents, is hard to penetrate. Only those who take refuge in Me go beyond this illusion. (7.14)

C. What Exists Equally in All Beings

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तस्विद्धि भरतर्षभ ॥

yāvatsañjāyate kinñcitsattvaṁ sthāvarajaṅgamam |
kṣetrakṣetrañāsamyogāttasviddhi bharatarṣabha ||

Arjuna, know that everything, animate and inanimate, arises from the conjunction of the field and the knower of the field. (13.26)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram |
vinaśyatsvavinaśyantaṁ yaḥ paśyati sa paśyati ||

The one who sees the Supreme Lord existing equally in all living beings, the One who does not perish when they die – that one truly sees. (13.27)

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम्

न हिनस्त्यात्मनात्मानं ततो यति परां गतिम् ॥

samaṁ paśyanhi sarvatra samavasthitamīśvaram |
na hinastyātmanātmānaṁ tato yati parāṁ gatim ||

Perceiving the Lord as existing equally in all things, one no longer injures oneself and then goes to the highest state. (13.28)

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ ।
yaḥ paśyati tathātmānamakartāraṁ sa paśyati ॥

The one who sees that all actions are performed by nature alone, and that the Self is not the agent, truly sees. (13.29)

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥

yadā bhūtapṛthagbhāvamekasthamanupaśyati ।
tata eva ca vistāraṁ brahma sampadyate tadā ॥

When he or she perceives the unity that exists in the diversity of beings, and the way things expand out from that unity, then he or she meets with ultimate reality.
(13.30)

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥

anāditvānnirguṇatvāt paramātmāyamavyayaḥ ।
śarīrastho'pi kaunteya na karoti na lipyate ॥

Beginningless, without qualities, and eternal, this Supreme Self does not act and is not tainted, Arjuna, even when residing in a body. (13.31)

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावसिथितो देहे तथात्मा नोपलिप्यते ॥

yathā sarvagatam saukṣmyādākāśam nopalipyate ।
sarvatrāvasthito dehe tathātmā nopalipyate ॥

Just as all-pervading space is not tainted due to its subtlety, so too is the Self never stained even when encased in a body. (13.32)

Exercise for Class Three

Each day this week spend fifteen minutes reflecting on the various commonalities we all share as human beings. We all have difficulties and we all are fallible; we all want and equally deserve to be happy; and we all have the same Self underlying our individuality and particular natures.

CLASS FOUR:
THE ROYAL SECRET

A. Like the Wind in Empty Space

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥

idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave |
jñānaṁ vijñānasahitaṁ yajjñātvā mokṣyase'subhāt ||

I will tell you, since you have put your trust in Me, this highest secret. When you know this wisdom together with discriminatory knowledge, you will be liberated from unhappiness. (9.1)

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुस्सुखं कर्तुमवययम् ॥

rājavidyā rājaguhyaṁ pavitramidamuttamam |
pratyakṣāvagamaṁ dharmya susukhaṁ kartumavyayam ||

This is royal knowledge, the royal secret, the highest purifier, which is directly apprehended, virtuous, extremely easy to practice, and imperishable. (9.2)

अश्रद्धहानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥

aśraddadhānāḥ puruṣā dharmasyāsya parantapa |
aprāpya mām nivartante mṛtyusaṁsāravartmani ||

Arjuna, people who do not have faith in this truth do not attain Me and return again to the cyclic rut of repeated death. (9.3)

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥

mayā tatamidam sarvaṁ jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni na cāhaṁ teṣvavasthitaḥ ॥

This whole universe is pervaded by My imperceptible form. All beings reside in Me,
but I am not contained in them. (9.4)

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥

na ca matsthāni bhūtāni paśya me yogamaiśvaram ।
bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanaḥ ॥

And yet beings do not really reside in Me. Check out my superhuman yoga! I am what
brings living beings into existence and what sustains them, but my Self does not reside
in them. (9.5)

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥

yathākāśasthito nityaṁ vāyuḥ sarvatrago mahān ।
tathā sarvāṇi bhūtāni matsthānītyupadhāraya ॥

Think of it like this: Just as the mighty wind goes everywhere while always residing in
empty space, so too do all living beings reside in Me. (9.6)

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

sarvabhūtāni kaunteya prakṛtiṁ yānti māmikām ।

kalpakṣaye punastāni kalpādau visṛjāmyaham ॥

At the end of an eon, all beings are withdrawn into My nature, Arjuna, and then at the beginning of a new eon I project them out again. (9.7)

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥

prakṛtiṁ svāmavaṣṭabhya visṛjāmi punaḥ punaḥ ।

bhūtagrāmamimam kṛtsnamavaśam prakṛtervaśāt ॥

At will I repeatedly project this entire collection of beings who, powerless themselves, depend on My own nature. (9.8)

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥

na ca mām tāni karmāṇi nibadhnanti dhanañjaya ।

udāsīnavadāsīnamasaktam teṣu karmasu ॥

And these actions do not bind Me, Arjuna. I remain set apart, unattached to these actions. (9.9)

मयाध्यक्षेण प्रकृतः सूयते सच्चाचरं ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥

mayādhyakṣeṇa prakṛtaḥ sūyate sacarācaram ।

hetunānena kaunteya jagadviparivartate ॥

Nature brings forth both animate beings and inanimate things through My direction, and because of this, Arjuna, the world goes round and round. (9.10)

अवजानन्ति मां मुढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥

avajānanti mām muḍhā mānuṣīm tanumāśritam |
param bhāvamajānanto mama bhūtamahēśvaram ||

Stupid people, not knowing of My higher existence as the Great Lord of all beings and seeing only the human body I have assumed, treat Me contemptuously. (9.11)

मोघाशा मोघम्कर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासूरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥

moghāśā moghamkarmāṇo moghajñānā vicetasah |
rākṣasīmāsūrīm caiva prakṛtiṁ mohinīm śritāḥ ||

Their hopes are in vain; their actions are futile, they are bewildered. They embrace a deluded, fiendish, demonic nature. (9.12)

महात्मानस्तु मां पार्थ दैवीं प्रकृतमाश्रिताः । ज

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥

mahātmānastu mām pārtha daivīm prakṛtamāśritāḥ |
bhajantyananyamanaso jñātvā bhūtādimavyayam ||

But the great souls, Arjuna, taking refuge in My divine nature, are devoted to Me. With their 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 ॥

satataṁ 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)

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥

jñānayaज्ञेना चाप्यन्ये यजान्तो मामुपासते ।
ekatvena pृthaktvena bahudhā viśvatomukham ॥

Others, offering the wisdom sacrifice, worship Me as the Omniscient One, alternating between manifesting as the One and the Many. (9.15)

B. Fixing the Mind on the Imponderable

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेताः ते मे युक्ततमा मता ॥

mayyāveśya mano ye māṁ nityayuktā upāsate ।
śraddhayā parayopetaḥ te me yuktatamā matā ॥

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 त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥

ye tvakṣaramanirdeśyamavyaktaṁ paryupāsate ।
sarvatragamacintyaṣca kūṭasthamacalandhruvam ॥

Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the inconceivable, the immutable, the immovable, the unchanging. . . (12.3)

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

sanniyamyendriyagrāmaṁ sarvatra samabuddhayaḥ ।
te prāpnuvanti māmēva sarvabhūtahite ratāḥ ॥

. . . subduing all their senses, impartial, rejoicing in the welfare of all beings, they also reach Me. (12.4)

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर् दुःखं देहवधिरवाप्यते ॥

kleśo'dhikatarasteṣānavyaktāsaktacetasām ।
avyaktā hi gatiṛ duḥkhaṁ dehavadhiravāpyate ॥

The difficulty is even greater for those whose minds are fixed on the unmanifest. For the way of the unmanifest is hard for an embodied being to attain. (12.5)

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

ye tu sarvāṇi karmāṇi mayi sannasya matparāḥ ।
ananyenaiva yogena mām dhyāyanta upāsatē ॥

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 ॥

teṣāmahaṁ 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 rebirth and suffering. (12.7)

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

mayyeva mana ādhatsva mayi buddhiṁ niveśaya |
nivasiṣyasi 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)

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छतुं धनंजय ॥

atha cittam samādhātuṁ na śankoṣi mayi sthiram |
abhyāsayogena tato māmichchātum dhanañjaya ||

And if you are not able to fix the mind unwaveringly on Me, then seek to reach Me through the practice of yoga, Arjuna. (12.9)

अभ्यासेऽप्यसमर्थोऽसि सत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥

abhyāse'pyasamartho'si satkarmaparamo bhava |
madarthamapi karmāṇi kurvansiddhimavāpsyasi ||

If you are incapable even of practice, be intent on action dedicated to Me. Doing actions only for My sake, you will achieve perfection. (12.10)

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥

athaitadapyaśakto'si kartuṁ madyogamāśritaḥ ।
sarvakarmaphalatyāgaṁ tataḥ kuru yatātmavān ॥

But if you are incapable of doing even this, then take refuge in My yoga and act with self-restraint having abandoned all the fruits of action. (12.11)

श्रेयो हि ज्ञानमभ्यासज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात् कर्मफलत्यागस्त्यागस्त्यागाच्छान्तिरनन्तरम् ॥

śreyo hi jñānamabhyāsajñānāddhyānaṁ viśiṣyate ।
dhyānātkarmaphalatyāgastyāgācchāntiranantaram ॥

Wisdom is superior to practice, and meditation is better than wisdom. But better than meditation is the renunciation of the fruits of action, for true peace comes immediately from that. (12.12)

Exercise for Class Four

Krishna tells Arjuna that, although it is difficult, it is good to think about the One (however you might conceive of and label it) as “the imperishable, the indefinable, the unmanifest, the omnipresent, the inconceivable, the immutable, the immovable, the unchanging” (see above, 12.3-5).

For fifteen minutes each day this week review each of these descriptors. Note what sorts of feelings arise in you when you contemplate that which is imponderable, what is infinite and fundamentally unknowable to the conceptual mind, and try to hold your mind on that sense of wonderment and awe.